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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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1885-6.

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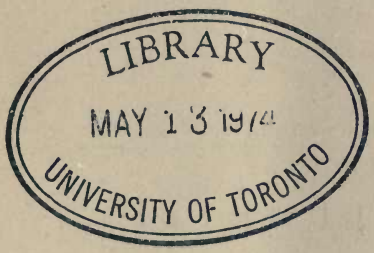

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Dobbie, A. W., Gawler Place, Adelaide, Australia.
Goodhart, Rev. Charles A., M.A., St. Barnabas Vicarage, Sheffield.

ASSOCIATES.

Becket, Miss Maria, Hotel Vendôme, Boston, Mass., U.S.A.
Harris, Miss, 40, Lothrop Street, Queen's Park, Harrow Road, London, W.
Lewis, Mrs. W. B., Weybridge Heath, Surrey.
Wethered, F. J., M.R.C.S., London Hospital, London, E.C.

MEETING OF COUNCIL.

At a Council Meeting, held on the 7th inst., the following Members were present:—Messrs. Alexander Calder, Edmund Gurney, Charles C. Massey, Edward R. Pease, Professor H. Sidgwick, and Mr. Frank Podmore. The chair was taken by Professor Sidgwick.

The Minutes of the previous Meeting having been read and signed as correct, two new Members and four new Associates were elected, whose names and addresses are given above.

Presents to the Library were on the table, including two of Miss Frances Power Cobbe's works, presented by herself. The thanks of the Council were directed to be given to the donors. The books are specially acknowledged in another page.

The usual Cash Account for the previous month was presented, and various payments authorised.

The next Meeting of the Council was fixed for Friday, the 2nd of October, at 4.45 p.m.

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RETRACTATIONS AND ALTERATIONS OF VIEW.

The following are the remarks which Mr. E. Gurney made on this subject at the last General Meeting:—

Something was said at the last Meeting implying that the Committee appointed to investigate phenomena connected with the Theosophical Society had, in their conclusions, to some extent retracted what had been said in their First Report. But I think it must be clear to any candid reader of the First Report that what the Committee did in it was this—to define, on their then imperfect knowledge, what were the questions which further knowledge might enable them to determine, and which, as they think, they have now on their further knowledge determined. The only point where they expressed a definite view which they have altered was in connection with Colonel Olcott, as so fully explained in Mr. Hodgson's Report.

I say this not from any desire to make out or imply an invariable consistency in our published Reports. Psychical research is eminently a department in which workers have to learn as they proceed. And I may take the present opportunity of mentioning that there are several points in which we think that the increase of our stock of information has led us to a more correct view as to what can be properly put forward as evidence for telepathy, and what cannot; with the result that several cases which we have no reason to suppose inaccurately reported, and which we have published as supporting the telepathic argument, do not now seem to us fairly to do so. I may mention especially the cases where the percipient, at the time of seeing the phantasmal figure or hearing the phantasmal voice, has been in a state of *anxiety* with regard to the person whom we regarded as the agent. In some of these cases we have not made sufficient allowance for the possibility that the state of the percipient might have generated a purely subjective phantasm. That mere anxiety is a condition adequate to produce a definite visual hallucination in a waking person is, it is true, very far from being a self-evident proposition. The assertion has often been loosely made; just so has the assertion that cold lobster is an adequate condition often been loosely made; but in neither case have proofs been forthcoming. Now this illustrates the importance of making a very large collection of purely subjective or pathologic hallucinations, as well as of alleged telepathic cases. A very large collection has been gradually amassed, and in it I do not find a single case of hallucination due to indigestion; but I do find material from which it may, I think, fairly be argued that the nervous strain of anxiety is occasionally able to generate hallucination of the senses. Consequently we shall feel bound in future to exclude from the evidence for telepathy all, or nearly all, the cases where this condition is shown or may fairly be inferred to

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have been present. If the effect on the senses of the percipient *can* be due to a subjective emotion such as anxiety, we should not feel justified (unless in very exceptional circumstances) in seeking or assuming any further cause for it in the state of an absent person.

There are, however, two (and only two) of our published accounts where we have to acknowledge error of a different sort. In these, it is no longer a matter of our own misinterpretation of facts; but we have learnt, since publishing the cases, that the facts were misreported to begin with—that there has been exaggeration or inaccuracy on the part of our informants, of a sort that (in one case, at any rate) fundamentally affects the evidence.

The first instance is that of Sir E. Hornby, who told us of a certain death as having occurred coincidentally with a vision of his own; whereas the death was afterwards asserted, by a person apparently acquainted with the facts, to have occurred at least three months previously. Sir E. Hornby at once admitted—with complete candour—that if this assertion turned out to be true, his memory must have played him the most extraordinary trick. We then did what I take blame to myself for not thinking of before the case was published—searched the files of Chinese newspapers at the British Museum; we found that the critic's assertion was correct, and that the man did die three months before Sir E. Hornby supposed. And the case, as recorded, thus completely breaks down.

The second instance is that of Mr. X. Z. (*Proceedings*, Vol. I., p. 106.) The account of his examining the parish register, and finding there the record of the two deaths—the murder and the suicide—as having occurred in 179—, is entirely wrong. We have now done what we ought to have done before—had the register searched; and we find no record of the sort at all. We have ascertained otherwise that a former owner of the house did commit suicide, but not in this house, and, moreover, not till 1809, and in May instead of September. Mr. X. Z. further told us that he went with a friend to call on the landlord in London, on which occasion the portrait of the apparition was recognised; but he proves to have been wrong as to the friend with whom he went; and the friend who, as he now tells us, accompanied him, is dead. These inaccuracies do not, it is true, affect the account of the apparition itself, but they greatly weaken the evidence for its objective origin. Moreover, a narrative which is so far proved inaccurate is clearly not one that could properly be used for evidential purposes.

In cases of this sort, where flaws are discovered in accounts which have been given us in perfect good faith, what we have done and what we propose to do in future, is this—to withdraw the narrative, with an admission of its incorrectness. For instance, in the second edition of

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the number of the *Proceedings* where Sir E. Hornby's story appeared, another case was substituted, with a note to state that the rejected evidence had broken down on the fundamental point of dates; and a similar explanation was given in the *Journal*. The same course will be pursued with regard to Mr. X. Z.'s story, as to which the facts just mentioned have only been ascertained within the last few weeks. We think that this treatment answers the requirements of the position, without causing unnecessary annoyance to a perfectly *bonâ fide* witness. It is, of course, otherwise in cases of fraud.

MARGINS.

I fear that the apparent difference of opinion between my courteous critic "C. C. M." and myself must be due to defective expression on my part, for I entirely agree with him that if a phenomenon can be shown to lie in the margin between what is known to be possible and what is clearly impossible, so far as recognised causes are concerned, we have an unexplained fact—more or less unexplained according to the extent to which it goes beyond known possibilities. But such an unexplained fact, in my view, is the starting-point of psychical research, not the conclusion at which it seeks to arrive: to prove the presence of a new agency it must, I contend, go further; it must go beyond the unexplained to the inexplicable.

No rule can, however, be laid down for determining the reasonable margin, and the task is especially difficult when we cannot reduce the question to an alternative between a definitely known cause and the unknown, but are in doubt as to what known agencies may have operated unperceived.

An illustration of what I mean is afforded by our study of the "willing-game." Before it was known from experience that muscular indications could be given and taken unconsciously to the extent required to explain the willing-game, it was recognised by our inquirers that this might be possible, and that consequently experiments in thought-transference with contact between agent and percipient, could not prove telepathy. And their caution was soon justified; for Mr. Sugden and others showed that such unconscious muscular indications *are* given, and can be consciously interpreted.

E. M. S.

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COUNT GONEMYS' CASE OF MONITION AND MESMERIC CURE.

In the *Journal* for March, 1885, we published an interesting case sent to us by Dr. Nicolas, Count Gonémys, of Corfu, a member of the Society for Psychical Research. We are now able to add an important confirmation of part of that account. The following is a slightly abridged translation of a letter written in Italian by Demetrio Volterra, Count Crissoplevri, to Dr. Nicolas, Count Gonémys, and dated, Zante 7th (19th) June, 1885.

Honoured Sir and Doctor,—I am in receipt of your letter of the 3rd (15th), and hasten to reply thereto. My wife, my son Anastasio, and I can all testify that the mesmeric cure which you effected of my son in the year 1869 appeared no less than a miracle, and made a great sensation in our country, since the nervous malady under which my son suffered was so violent that all the doctors in Zante, called into consultation, were unable to understand or relieve it, and absolutely despaired of a recovery. At that time you arrived at Zante as officer of health (*medico militare*), and I begged you to come and visit my son. You declared at your first visit, in the presence of other physicians, that his condition was most desperate, but that nevertheless you felt sure that he would be restored to health by a mesmeric (magnetic) cure.

Although all your colleagues opposed this opinion, since they had no belief in mesmerism, we relied on you, and you began your cure, by means of which my son was completely saved.

Of those who were present at the cure, Dr. Carvellas and both Verikios are dead, Dr. Cokinakis is established elsewhere, and Dr. Margaris is now at Naples. My daughter (Madame Couzojannopoulos) is also living in Naples. But I have obtained the signatures of my wife, my son, M. Vassopoulos, and M. Xanthopoulos, who were always present, and are cognisant of all the facts which I am about to narrate.

And first of all, before you reached Zante, and up to a few hours before your actual visit to my house, we had never thought of you, nor desired your arrival in order to consult you about our boy, nor had the patient himself, in his moments of relative calm, ever expressed such a desire.

On your arrival in Zante, however, I called on you in my distress, conducted you to my house, and entrusted to you the care of my son.

He had long been suffering from a very strange nervous disease, affecting his whole cerebro-spinal axis (*tutte le energie del suo assi cerebro-spinale*), which many doctors in Zante had vainly endeavoured to cure.

You suggested the use of animal magnetism ; you magnetised him during his crises, and he became clairvoyant. During his cure, which lasted about three months, he prescribed for himself different remedies, which never failed to benefit him. He succeeded in foretelling the day and hour when a specially violent nervous attack would come on, and the number of hours that it would last, which happened according to prediction.

On one occasion he directed you to mesmerise him and leave him asleep for eight consecutive days and nights, which was actually done, nor did he take

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any food during that time except a little *orgeat* with biscuit and liquorice-juice.

On two occasions you sent him to sleep from your own house, at a distance.

Sometimes when in the sleep he rebelled against your magnetic influence, and mesmerised his own pillow in order to free himself from your impulse, but you always succeeded in overcoming him in the conflict. Sometimes he spat in your face, and afterwards bitterly repented, and said that he was not himself when he committed such an act. He foretold the day and the hour of his recovery a month and a-half before-hand. He said that on that day you would have to struggle with him with all your magnetic power, and that if you conquered in the struggle he would be completely cured. All this took place to the letter. As soon as the hour of that struggle had been traversed he fell into a magnetic sleep, and declared himself to be perfectly cured, as in fact he has remained ever since.

Before your arrival at Zante I had no acquaintance with you whatever, although I have been many years at Corfu as Deputy to the Legislative Assembly, nor had we ever spoken together, nor had I ever said a word to you about my son. As I before said, we had never thought of you, nor desired your assistance until I called on you on your arrival as officer of health, and begged you to save my son.

We owe his life first to you and then to mesmerism.

I hold it my duty to declare to you my sincere gratitude, and to subscribe myself affectionately and sincerely yours,

Demetrio Volterra, Count Crissoplevri.

(Additional signatures) Laura Volterra.

Dionisio D. Volterra, Count Crissoplevri.

Ὁ θεραπευθεὶς Ἀναζάσιος Βολτέρρα.

(Anastasio Volterra, the cured patient.)

C. Vassopoulos (*come testimonio*).

Demetrio, Comte Guerino (*confermo*).

Lorenzo T. Mercati.

It will be observed that M. Volterra does *not* seem to have been consciously thinking of Dr. Nicolas at the time when the latter heard the monitory voice "Go to Volterra." This fact certainly makes against a telepathic explanation, and if we exclude the hypothesis of chance coincidence, places the case more decidedly in the class of *premonitions*, with which we have not yet dealt. *Premonition*, it need not be said, involves difficulties even more serious than those which a theory of *telepathy* has to surmount. We have received a number of curious cases of this kind; but our collection needs to be much enlarged before any decided opinion can safely be formed on the subject. Premonitions of *trifling*, but definite and unexpected, events are particularly asked for, as necessary elements in the formation of any general judgment.

Frederic W. H. Myers.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

(Continued.)

L.—2307.—Ad Pn

The following case was sent to us by Miss Scott Moncrieff, of 44, Shooter's Hill-road, Blackheath, who is intimately acquainted with the narrator. The percipient's knowledge that Major F. G. was in a critical state, is, of course, an element of weakness ; but it remains a remarkable coincidence that she should have had her one experience of an apparition at the exact hour of his death.

Cheltenham,
May, 1885.

An attack of rheumatism and nervous prostration left me far from well for some weeks last spring, and one night I had a strange unaccountable vision which has left a vivid impression upon my memory. I had gone to bed early and was lying awake alone with a night light burning in order in some degree to dispel the gloom. Suddenly across the lower end of the room passed Major F. G.'s figure, dressed in his usual every-day costume, neither his features nor his figure any whit altered. It was no dream, nor was I in the least delirious or wandering, therefore a conviction seized me that something must have occurred ; in consequence I particularly marked the hour, when the clock struck 11 shortly afterwards. The next morning I was not the least surprised when my sister handed me a note from Miss F. G. announcing her brother's death, and was fully prepared before reading it to find that he had passed away before 11 the previous evening, which presentiment, strange to say, was fully verified; Major F. G. having died at a quarter to 11. Major F. G. had returned in a bad state of health from Egypt, where he had been serving in the campaign of 1883. For some time he appeared to recover and was able to go about and enter into society during the winter, but during the last month the old symptoms had returned, and gradually he grew worse and worse, until no hopes of his recovery were entertained. Though not personally intimate with him, we were well acquainted with his family, and naturally his case formed a topic of conversation among us. We had also received bad accounts a few days before and were aware that he was in a critical condition ; nevertheless at the time of his death he had been quite out of my thoughts and mind. I had never before had any apparition of any description whatsoever, nor has this one been followed by any other.

C. P.

[Major F. G.'s name has been given to us in confidence.]

In answer to inquiries, Miss P. says :—

"As it is some time since I related the vision to my sister, she feels now unable to add her testimony."

Miss Scott Moncrieff says :—

"As I was at Cheltenham at the time, I can myself so far confirm the story as to mention that on the day after it occurred we heard that the young lady had been so shaken in her nerves by her illness that she had

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been seeing what you would call a 'hallucination,' and was going to Malvern for change of air." She adds that Miss P. was staying with her when the above account was written, and that as to the date: "Both she and I remembered that it was on a Thursday near the end of March or beginning of April."

We find from an obituary notice that Major F. G. died on *Thursday*, April 3rd, 1884.

L.—2316.—Ad Pn

From Colonel Swiney (Duke of Cornwall's Regiment.)

Richmond Barracks, Dublin.

July 14*th*, 1885.

I have not been successful in obtaining corroborative evidence with regard to the occurrences mentioned in yours of July 1st, but briefly the facts were as follows as far I can remember :—

It was some time the latter end of September, 1864, when quartered at Shorncliffe Camp, I thought I saw my eldest brother (whom at the time I believed to be in India where he was serving in the Royal Engineers) walking towards me, and before I could recover from my astonishment the figure had disappeared. I perfectly well remember mentioning the fact to some of my brother officers, and saying how curious it was, but never thought much about it until I received news of his death, which had occurred about (as near as I can recollect, without having made any note) the time I had imagined I had seen him, viz., September 24th, 1864, at Nagpore, East Indies, and but for the fact of his death, I should never probably have recalled the circumstance. I do not attach much importance to this, it might have been a coincidence, remarkable certainly, but nothing more. I am afraid it will not be of much use to you in your inquiries as half its value is gone by my not being able to bring corroborative evidence to prove that I had mentioned the facts prior to hearing of his death, although in my own mind I am perfectly certain I did so. Richard Edgcumbe was quartered at Shorncliffe at the very time this occurred.

S. C. Swiney.

[It was from Mr. R. Edgcumbe that we first heard of this incident.]

In answer to enquiries Colonel Swiney adds :—

(1) Years afterwards, in 1871, at the Cape of Good Hope, I wrote a long account of it to a Yorkshire gentleman who was collecting data on the subject of hallucination.

(2) The 24th September, 1864, was a Sunday. I cannot say whether that was the day I mentioned it. My brother died some time, as far as I can recollect, after the family with whom he was stopping had returned from church ; for I remember the letter saying : "He was so much better, and asleep, that we thought it safe to leave him for an hour or so. On our return," it went on to say, "we found he was very feverish, and he died that afternoon." Now the time I saw the hallucination could not have been later than 2 p.m. Allowing for the five hours difference of longitude, that would be

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about 9 a.m., and would not tally. [Colonel Swiney seems to have reckoned the difference the wrong way. At any moment the time of day in India is four or five hours *later* than the time of day in England; and thus the coincidence may have been exact.]

(3) I have had a personal interview with Colonel Schwabe, who was a sub-with me in the Carabineers, and he cannot recall the circumstances at all, indeed, has no recollection whatever about it. This may be accounted for by the fact of his having gone abroad very shortly afterwards, and we did not meet for some months after I had heard of my brother's death. At the time I heard of his death I was stopping with Charles Gurney, shooting, near Norwich, some time the latter end of October, if not the beginning of November. When I received the letter I knew what was in it, and if I only knew Charles Gurney's address, I should have liked to ask him if he ever remembers the morning I received the bad news before I left for London, saying "How curious; I thought I saw him coming towards me at Shorncliffe a few weeks ago."

L.—2317.—A Pu

From Mr. Joseph A. Chamberlain, High Garrett, Braintree, Essex.

December, 1884.

About 12 or 14 years ago a little scholar in my school, named James Harrington, was very ill with diphtheria. I had been to a village about three miles off to give a lesson on the pianoforte, and was returning on a dark night about 7 o'clock. I was walking in a narrow footpath between two hedges, and on coming to a stile I saw a luminous figure float over the stile, meeting me, and gradually disappear at my left hand. I started and said to myself, "That's Jimmie," then stamped my foot on the ground and said, "How foolish I am to-night." I reached home about 7.30 to attend to my evening school, and judge of my surprise, on entering the school, the caretaker met me at the door, saying, "Jimmie is dead." "When?" I said. He answered, "About half-an-hour ago."

I am almost sure it was on the same night, on coming downstairs for something for our sick child, I distinctly saw a tall female figure as if for a muffled up journey, come out of our drawing-room door and glide out of the front door. I must say it rather startled me.

In answer to questions Mr. Chamberlain says:—

(1) The vision in a general way resembled James, especially as to size. The features were not clearly defined, but more like a magic-lantern view not properly focussed.

(2) I knew that he was ill, but *not* that he was likely to die.

(3) I was attached to him, but I cannot say I was particularly anxious about him. As far as I remember, I went to the house every evening, as his father and mother kept the coffee-room of which I had the superintendence; so my mind was occupied with his condition; but he was not in my thoughts before I saw the luminous figure.

(4) I did mention it to our minister, the Rev. A. Macdougall, but I

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cannot say whether it was at the time or near the time—certainly not on the same evening. The fact is, I was rather afraid of being laughed at.

I only wish I had been more careful in recording the facts. I shall never forget the shock I received on entering my evening school half-an-hour afterwards, and learning from the caretaker that James had died about half-an-hour before.

L.—2318.—A^{e} P^{n}

From Miss Paget.

130, Fulham-road, S.W.
July 17th, 1885.

The following is the exact account of the curious appearance to me of my brother. It was either in 1874 or 1875. My brother was third mate on board one of Wigram's large ships. I knew he was somewhere on the coast of Australia, but I have no recollection of my having been thinking of him in any special way; though as he was my only brother, and we were great friends, there was a very close bond always between us. My father was living in the country, and one evening I went into the kitchen by myself soon after 10, to get some hot water from the boiler. There was a large Duplex lamp in the kitchen, so it was quite light; the servants had gone to bed, and I was to turn out the lamp. As I was drawing the water, I looked up, and, to my astonishment, saw my brother coming towards me from the outside door of the kitchen. I did not see the door open, as it was in a deep recess, and he was crossing the kitchen. The table was between us, and he sat down on the corner of the table furthest away from me. I noticed he was in his sailor uniform with a monkey jacket on, and the wet was shining on his jacket and cap. I exclaimed, "Miles! Where have you come from?" He answered in his natural voice, though very quickly, "For God's sake, don't say I'm here." This was all over in a few seconds, and as I jumped towards him he was gone. I was very much frightened, for I had really thought it was my brother himself; and it was only when he vanished that I realised it was only an appearance. I went up to my room and wrote down the date on a sheet of paper, which I put away in my writing-table, and did not mention the circumstance to any one. About three months afterwards my brother came home, and the night of his arrival I sat with him in the kitchen, while he smoked. I asked him in a casual manner if he had had any adventures, and he said, "I was nearly drowned at Melbourne." He then told me he was ashore without leave, and on returning to the ship after midnight he slipped off the gangway between the side of the ship and the dock. There was very little space, and if he had not been hauled up at once, he must have been drowned. He remembered thinking he was drowning, and then became unconscious. His absence without leave was not found out, so he escaped the punishment he expected. I then told him of how he had appeared to me, and I asked him the date. He was able to fix it exactly, as the ship sailed from Melbourne the same morning, which was the reason of his fear of being punished, as all hands were due to be on board the evening before. The *date* was the same as the date of his appearance to me, but the hours did not agree, as I saw him soon

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after *10 p.m.*, and his accident was after midnight. He had no recollection of thinking specially of me at the time, but he was much struck by the coincidence, and often referred to it. He did not like it, and often when he went away said, "Well, I hope I shan't go dodging about as I did that time."

I was about 22 at the time, and he was 20. I was always rather afraid I might see him or others after this, but I have never, before or since, had any hallucination of the sense of sight. My brother died abroad three years ago, and I had no warning then, nor do I imagine I shall ever see anything again. I am never on the look-out for things of that kind, but if I ever saw anything again I would make a note of it. I destroyed the note I made of the date as soon as I had verified it, not thinking it could interest or concern anyone else.

RUTH PAGET.

[I received an account of this incident two years before the above was written, from a friend of Miss Paget's, to whom it had been related by a lady with whom Miss Paget lives. This older account completely agreed with the present more recent one; which shows, at any rate, that the incidents stand out distinctly in Miss Paget's memory. In conversation, Miss Paget told me that at the moment when she mistook the apparition for her brother himself, she accounted for the *wetness*, which she so distinctly remarked, by supposing that he had got wet through with rain. There seems to be no doubt that the coincidence of date was clearly made out, when the brother and sister talked the matter over. But if longitude be allowed for, the impression must have followed the accident by about 10 hours.—E. G.]

The following case, if accurately reported, is of interest as a collective hallucination, whatever view be taken as to the connection of the figure seen with Miss Stewart.

L.—2319.—Ad Pn (Collective, "Borderland")

From Miss Edith Farquharson (sent by her relative, Mrs. Murray Aynsley, 25, Saumarez-street, Guernsey.)

In the year 1868, No. 9, Drummond-place, Edinburgh, was in the occupation of Mr. Farquharson, formerly a Judge of the High Court in Jamaica. On the night of Good Friday in that year, two of his daughters, Miss Edith Farquharson, her sister Marianne [now Mrs. Henry Murray], and a little cousin Agnes Spalding, aged six years, were sleeping in a room at the top of the house. About 11.45 p.m., the two sisters were awakened by hearing loud screams from the child, who was sleeping on a mattress placed on the floor beside their bed. The mattress was against a door leading into a dressing-room; this door was locked and sealed with white tapes and black wax; it had been thus closed by a member of the family to whom the house belonged before Mr. Farquharson entered upon his tenancy. The death of the head of the family and the delicacy of health of one of the daughters, had caused them to wish to leave Edinburgh, and spend the winter in Torquay.

On hearing the child's screams of terror, Miss M. F. touched her sister

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and said, "Do you hear the child screaming?" Miss E. F. replied that she did, and turned her head round to listen better. When the child was asked what she was screaming about, she said, "I am wide awake, and I have seen a figure which was leaning over me," and when further questioned where the figure went to, said "Round the side of your bed."

Miss E. F., when she turned round, saw a figure glide from near the child's bed and pass along the foot of the bed whereon she and her sister were. (At the first moment she thought it was a thief.) The latter, on hearing her say in French, "*Il y a quelqu'un*," was so terrified that she hid her head under the bedclothes.

Miss E. F. describes the figure as being dressed in a rough brown shawl held tightly round the bust, a wide brimmed hat, and a veil. When the child was questioned afterwards she gave the same account of the costume.

Miss E. F. says that after passing along the foot of the bed with a noiseless gliding motion, the figure disappeared into the darkness.

Except the door which was locked and sealed, the only door of exit to the room was one which was quite close to the bed; at right angles with the door and with the head of the bed was a large hanging cupboard.

Both the ladies got up instantly. They found the door of their room closed, as they had left it. Their brother's room was next to theirs; they knocked at his door to rouse him, at the same time keeping a sharp look-out on the door of their own room to see that no one escaped. The whole party then made a thorough search in the room and cupboard, found nothing disturbed, and once more retired to rest. The next morning the page-boy said that he had been unable to sleep all night on account of the sounds he heard of someone scratching at his window. He declared that he had shied all his boots and everything he could lay hold of in the direction whence the noise came, but without effect. He could stand it no longer, and went to the room where some of the women-servants slept, begging to be let in. They had heard nothing, however, though they, like himself, slept in the basement of the house.

Miss Farquharson adds:—

The whole family were hardly assembled on the Saturday morning, when the son-in-law of the late owner of the house arrived, and asked to see Mr Farquharson. He wished particularly to know exactly what day this gentleman and his family intended leaving the house (their term would expire the following week), for he had just received a telegram informing him that his sister-in-law had died that night, and they were anxious to bring her body there immediately for burial.

With respect to this last paragraph, the narrator's father writes:—

The above is a correct statement of the occurrence.

C. M. Farquharson.

Miss Farquharson continues:—

The possible solution of what we presume to have been an apparition of this lady is, that the bedroom occupied by the Misses Farquharson being the one she habitually used, in her dying moments she desired to visit it once more, or else that there was something in the dressing-room which she particularly wished for.

Edith A. Farquharson.

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Mrs. Murray writes :—

Cobo, Guernsey.

June 24th, 1885.

Our home was in Perthshire ; but in the winter of 1868 my father took a house for four months in Drummond-place, No. 8,* in Edinburgh, in order to give us a change. The house belonged to General Stewart, who had a delicate daughter, and he let it, to take the daughter to Torquay for the winter. We did not know the Stewarts, so our imagination could not have assisted in any way to account for the curious apparition that was seen. I myself did not *see* it, but I was in the room with my sister and little cousin, who both did. My belief is that Providence prevented my seeing it as I am of a very nervous temperament, and it might have had a very bad effect upon me if I had. Well, the apparition took place on Good Friday night at about 12 o'clock. This little cousin, who was only about six years old, had come into town from the country, and as our house was very full she had a shake-down beside our bed on my side. I was the first to be awakened by hearing her calling out in a frightened way. So I said, "What is the matter, Addie?" "Oh," she said, "Cousin Marianne, I am so frightened. A figure has been leaning over me, and whenever I put out my hands to push it off it leant back on your bed!" At this I was alarmed and awoke my sister, who lifted her head from her pillow and looked up, when she saw a figure gliding across the foot of our bed wrapped in a shawl, with a hat and a veil on. She whispered to me in French "*Il y a quelqu'un*," thinking it was a thief, whereat we both jumped out of bed together and went to the next room to get our brother, Captain Farquharson. His bedroom door had a shaky lock which made a noise, so he had barricaded it with a portmanteau. While he was coming to our help, we kept our eyes fixed on our door in case anyone should have escaped, but we saw nothing, and after our all searching every corner of the bedroom we came to the conclusion that no one had been there, for everything was intact. We then questioned little Addie as to what she had seen and what the figure was like. She described it as that of a lady with a shawl on and a hat, and a veil over her face, and said that as I spoke she had gone across the foot of the bed in the same direction that my sister had seen her go. This child, I must tell you, had been most carefully brought up by her mother, and was not allowed to read even fairy tales for fear of having foolish ideas in her head, which makes the thing more remarkable, for she had certainly never heard of a ghost. I don't know even now whether she knows anything about it, for we had to pretend that it must have been my eldest sister who had come in to play us a trick, for fear of frightening her.

Then the next morning we were relating our adventures when a ring came to the door, and the servant said a gentleman wanted to speak to my father. This gentleman was a Mr. Findlay, who had married a Miss Stewart. He came to ask when we were to leave for he knew it was about the time, as he had received a telegram that morning to say that Miss Stewart had died in Torquay during the night and they wanted to bring her body to Edinburgh. We heard afterwards from friends of the Stewarts, that the bedroom we had, had been hers. I forgot to mention that the

*The other account gave 9 as the number ; but the point is wholly unimportant.

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child's bed lay across the door of a small room which had been locked up by the Stewarts and they had put tapes across and sealed them with black wax.

We have none of us ever had any hallucinations either before or after this strange affair.

MARIANNE MURRAY.

L.—2320.—A^{n} P^{n}

The following case from Dr. Campbell Morfit, of 132, Alexandra-road, N.W., seems to fall into the class mentioned in our last number, where persons are phantasmally seen or heard very soon before their unexpected appearance in the flesh. We cannot be certain that this is a genuine telepathic type; but the cases are well worth recording.

Dr. Morfit writes on July 4th, 1885 :—

The following narrative I now report to you for whatever of interest and suggestion it may be worth.

CAMPBELL MORFIT.

About the year 1853 I was engaged during 18 months in scientific work for the Ordnance Department of the United States, at one of the Arsenals; and my father's country house being conveniently near, I lived there most of that period. The building, though one of irregular plan, had certain constructional arrangements which made it an exceptionally comfortable domicile, and these advantages, together with the natural beauties of the place, inspired my father to distinguish it by the uncommon name of its builder and original owner. Hence, it became known by that designation, which, let me say for the purpose of this narrative, was *Metarko*.

The room occupied by me, in this house, was an isolated one in which the builder and original owner died some years previously, and was said to be haunted by him. His ghost, however, never showed itself to any member of our household.

At the end of my term of residence there I lived in a city; and several years later, after a period of professional duty at the University of Maryland, moved to New York for the purpose of engaging in private practice as a consulting chemist; and the very first client who presented himself was a gentleman of eccentric appearance and manner, bearing the name of Metarko. Its peculiarity prompted me to ask him if he was a relative of the builder of our family homestead, and he replied, "Yes, I am his son." This odd coincidence interested me, but the professional work which he wished me to undertake did not promise successful results, and therefore I declined it. He then left but without taking away the sample of waste material which he had brought to me for experiment, and there it rested, obtrusively in sight, until after several days a moment of leisure determined me to look into it more closely. Having subjected it to tentatives I soon found, despite first impressions to the contrary, that it could be given commercial value as required, and notified him to that effect. He responded in person, received

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my report gratefully, and asked the amount of my fee, but went away without paying it, though he sent it in a letter a month afterwards upon the eve of his departure homewards, to one of the Western States.

For a time that disappearance took him entirely out of my world; but one evening nearly two years subsequently I had been passing an hour or two at a friend's, listening to some fine music. On my return in good health and spirits I felt unusually wide awake as recurs to mind even at this moment, and in fact quite free from any susceptibility to hallucination. Nevertheless, scarcely had I got into bed than there at the side stood Metarko looking as when he last was with me, but having two new features, one a kind of excrescence on the cheek, and the other a neck-tie of striking pattern. At first this sudden presence amused me as a freak of the imagination, but became an annoyance when it would not leave on my trying to dismiss it. The good part done him forbade the idea that he had come to haunt me reproachfully, yet I was somewhat disquieted, and as my brother slept in a distant room upon the same floor I called to him through the open doors of the intermediate sitting-room, without receiving any answer. The apparition persisted, and I turned my face from it to the wall, by way of exorcism; and a few minutes later, seemingly, though actually, perhaps, only seconds, found that it had vanished.

Seeking an explanation of the occurrence by reflecting upon it, I arrived at the conclusion that Metarko had died that night at his distant home, and the apparition was a psychological incident to announce the fact to me, though for what reason was beyond my imagination. The circumstances, however, so absorbed my thoughts all the next day, that when evening set in I felt the need of diverting influences, and went out visiting. On re-entering about bedtime I was greeted by my housekeeper with the information that a stranger gentleman had called in my absence to request that I would allow him a consultation at 9 o'clock the following morning. His name, she said, was on the slate, and there I found it,——to be that of Metarko !——in his own unmistakable handwriting ! ! This fact, astounding for the moment, recalled, vividly, the apparition of the previous evening, so as to render me impatient for the actual interview, and when, at the appointed hour next day he came in the flesh, profound was my astonishment to find him then exactly as he appeared in the vision of 34 hours previously.

At a loss what to think of this concatenation of mysterious events, and having pre-engagements for the whole day, after listening to the statement of his case I asked him to call again in the evening upon the excuse that an interval was desirable for the consideration of his business confided to my charge. He agreed to this arrangement, and left but did not return as promised; and from that moment to the present I have never seen or heard of him. Heralded by a spectre, like itself he departed.

In answer to inquiries, Dr. Morfit writes :—

July 12th, 1885.

In reply to yours of yesterdate, the narrative sent, through Mr. Crookes, comprises all the particulars of the incident that I can remember at this distance from its occurrence, which is about 26 years. Doubtless I mentioned it, at the moment, to my brother and my housekeeper, but am not positive. I am even unable to recollect what was the business that brought

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Metarko to me in the second instance. But he was an eccentricity if not a mystery from the first, very little known in New York, as far as I could ascertain; and never informed me of his stopping place while there, nor yet told me his address when at home. I heard subsequently, however, from some source now forgotten, that he then lived in Cincinnati, Ohio.

The incident noted was the only one of a psychical character that ever occurred to me, and soon after happening it passed out of mind for several years. I admit that it is lame as it stands, but being at least interesting, I determined that your Society should hear of it; more particularly as it has been cropping up in my reminiscences and reflections repeatedly during the last 10 years without inspiring a solution of its obscurities.

My brother being an unimpressionable man, and not sharing my interest in the matter, has forgotten, most probably, all that I may have told him about it at the time. But my housekeeper, a woman of considerable intelligence and sympathetic nature, might remember. She was even then, however, 20 years my senior, and if not now dead is a very old woman, whose whereabouts has dropped out of my knowledge, and it would be difficult to find her at present.

CAMPBELL MORFIT.

L.—2321.—An Pn

The following record is very similar to the last, but has the advantage of having been written immediately after the occurrence.

The narrator, Colonel Bigge, of 2, Morpeth-terrace, S.W., took the account out of a sealed envelope, in my presence, for the first time since it was written.—E. G.

An account of a circumstance which occurred to me when quartered at Templemore, Co. Tipperary, on 20th February, 1847.

This afternoon, about 3 o'clock p.m., I was walking from my quarters towards the mess-room to put some letters into the letter-box, when I distinctly saw Lieut.-Colonel Reed, 70th Regiment, walking from the corner of the range of buildings occupied by the officers towards the mess-room door; and I saw him go into the passage. He was dressed in a brown shooting jacket, with grey summer regulation tweed trousers, and had a fishing-rod and a landing-net in his hand. Although at the time I saw him he was about 15 or 20 yards from me, and although anxious to speak to him at the moment, I did not do so, but followed him into the passage and turned into the ante-room on the left-hand side, where I expected to find him. On opening the door, to my great surprise, he was not there; the only person in the room was Quartermaster Nolan, 70th Regiment, and I immediately asked him if he had seen the colonel, and he replied he had not. Upon which I said, "I suppose he has gone upstairs," and I immediately left the room. Thinking he might have gone upstairs to one of the officer's rooms, I listened at the bottom of the stairs and then went up to the first landing place; but not hearing anything I went downstairs again and tried to open the bedroom door, which is opposite to the ante-room, thinking he might have gone there; but I found the door locked, as it

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usually is in the middle of the day. I was very much surprised at not finding the colonel, and I walked into the barrack yard and joined Lieutenant Caulfield, 66th Regiment, who was walking there ; and I told the story to him, and particularly described the dress in which I had seen the colonel. We walked up and down the barrack yard talking about it for about 10 minutes, when, to my great surprise, never having kept my eye from the door leading to the mess-room (there is only one outlet from it), I saw the colonel walk into the barracks through the front gate—which is in the opposite direction—accompanied by Ensign Willington, 70th Regiment, in precisely the same dress in which I had seen him, and with a fishing-rod and a landing-net in his hand. Lieutenant Caulfield and I immediately walked to them, and we were joined by Lieut.-Colonel Goldie, 66th Regiment, and Captain Hartford, and I asked Colonel Reed if he had not gone into the mess-room about 10 minutes before. He replied that he certainly had not, for that he had been out fishing for more than two hours at some ponds about a mile from the barracks, and that he had not been near the mess-room at all since the morning.

At the time I saw Colonel Reed going into the mess-room I was not aware that he had gone out fishing—a very unusual thing to do at this time of the year ; neither had I seen him before in the dress I have described during that day. I had seen him in uniform in the morning at parade, but not afterwards at all until 3 o'clock—having been engaged in my room writing letters, and upon other business. My eyesight being very good, and the colonel's figure and general appearance somewhat remarkable, it is morally impossible that I could have mistaken any other person in the world for him. That I *did* see him I shall continue to believe until the last day of my existence.

William Matthew Bigge,
Major, 70th Regiment.

On July 17th, 1885, before this account was taken from the envelope and read, Colonel Bigge was good enough to dictate the following remarks to E. G. :—

(1) I had not seen Colonel Reed for a week, having been away at Dublin.

(2) I had never seen him in that fishing-dress—in which he turned out afterwards to have been. When Colonel R. got off the car, about a couple of hours afterwards, Colonel Goldie and other officers said to me, "Why that's the very dress you described." They had not known where he was or how he was engaged. The month, February, was a most unlikely one to be fishing in.

(3) The quartermaster, sitting at the window, would have been bound to see a real figure ; he denied having seen anything.

(4) I have never had the slightest hallucination of the senses on any other occasion.

(5) Colonel Reed was much alarmed when told what I had seen.

There are several discrepancies in these two accounts, as is natural enough considering the interval of time between them. Of these dis-

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crepancies, one has no bearing at all on the evidence; it is quite unimportant whether Colonel Reed was seen walking in through the front gate or getting off the car. Two other points in the later account alter the evidence in the direction of making the incident seem slightly more marvellous than it was. The fishing-dress may be taken as practically a proof that the case was one of *hallucination*, and not of mistaken identity; but had it been the case that the percipient had not seen Colonel Reed at all *for a week*, and *never* in his fishing-dress, the hypothesis of a *purely subjective* hallucination would be harder to maintain than it is, when we realise that he had certainly that morning had Colonel Reed's figure before his eyes; and had almost certainly seen him on *some* former occasion in the dress of the vision. In the remaining point, on the other hand, the later account unduly *weakens* the evidence for the telepathic origin of the hallucination. It says that the interval between the vision and Colonel Reed's return was 2 hours, whereas it was really little more than 10 minutes. Now, if there is any justification at all for the provisional hypothesis that the sense of impending arrival is a condition favourable for the emission of a telepathic influence, it is of importance that, at the time when the phantasmal form was seen, Colonel Reed was not busy with his fishing, but was rapidly approaching his destination. For thus the incident, at any rate, gets the benefit of analogy with other cases.

L.—2322.—A^{d} P^{n}

From Mrs. Bettany, 2, Eckington Villa, Ashbourne Grove, Dulwich.

On the evening of, I think, March 23rd, 1883, I was seized with an unaccountable anxiety about a neighbour, whose name I just knew, but with whom I was not on visiting terms. She was a lady who appeared to be in very good health. I tried to shake off the feeling, but I could not, and after a sleepless night, in which I constantly thought of her as dying, I decided to send a servant to the house to ask if all were well. The answer I received was, "Mrs. T. died last night."

Her daughter afterwards told me that the mother had startled her by saying, "Mrs Bettany knows I shall die."

I had never felt an interest in the lady before that memorable night.

After the death the family left the neighbourhood, and I have not seen any of them since.

JEANIE GWYNNE BETTANY.

My cook, to whom I had not mentioned my presentiment, remarked to me on the same morning: "I have had such a horrible dream about Mrs. T., I think she must be going to die."

I will get her to sign this.

M. WENT.

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L.—2323

The following seems a case of sporadic thought-transference :—

From Mrs. Mainwaring, Knowles, Ardingley, Hayward's Heath.

March 14*th*, 1885.

During the Mutiny, I was staying with a friend dreadfully ill—too ill to be told what was going on. A baby was born, and a day or two after my friend's wife, sitting on my bed, received a letter. I said, "You need not read it, I know every word," and I told her. It was to say she must not drive that afternoon to the Fort as usual, for some men were going to be hanged on the road. I had not heard a word of the discovery of the plot, or of the plot, or of what was to be ; but I said every word in the letter, and I remember my friend's face of astonishment, as she said, "Why how did you know it ?" It didn't seem at all odd to me.

E. L. Mainwaring.

June 18*th*, 1885.

Dear Sir,—In compliance with your request, I wrote to my old friend, but I have not had a line in reply. I do not know what can have become of her, as it would have been very little trouble to say if she recollected the facts I told you of. I do not like to write again, and I am sorry, therefore, I cannot add her testimony. If she has forgotten the affair she might as well say so, but it is possible she may be ill. I wish I could help you ; everything that seems to prove the workings of our minds without reference to our bodies seems to me so full of desperate interest.

Ellen Mainwaring.

L.—2324.—A^{s} P^{s}

Mr. Merrifield, of 24, Vernon Terrace, Brighton, tells us that about 1865 he had a most distressing dream, in its vividness (with one exception) unlike any other that he can recall, in which his death was foretold to him as about to happen within 24 hours. The impression was so painfully acute that he could not shake it off during the ensuing day ; and he actually had an irrational feeling of relief when he woke on the second morning, and realised that the 24 hours were over. He then told the whole story to his wife. "She immediately said, 'I noticed that you woke up the night before last, and I had awakened from the same cause. I had dreamed most vividly that I was a widow ; and the pillow was actually wet with my tears. I never had such a vivid dream before, and it has troubled me ever since. I would not tell you, but it was a relief to me when I saw you coming home to dinner last night.'"

Mrs. Merrifield adds :—"I saw myself dressed in weeds."

M. A. M.

Mr. Merrifield adds that this was the only occasion on which either he or his wife has dreamt of his death.

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L.—1059.—An Pn

From Mrs. L., a friend of Mr. Heaton, Associate S.P.R.

January, 1885.

Some years ago, the writer, when recovering from an illness, had a remarkable experience of "second-sight." It was thus :—

A friend had been invited to dinner, whom the writer was most anxious to consult on a subject of grave anxiety. At 7 o'clock the servant came to ask, "If dinner should be served or not, as the guest had not arrived."

The writer said at once and without hesitation, "No, put off the dinner till 8 o'clock. Mr. A. will arrive at —— Station by 7.45 train ; send the carriage there to meet him."

The writer's husband, surprised at this announcement, said, "Why did you not tell us this before, and when did Mr. A. let you know of the delay in his arrival ?"

The writer then explained that there had been no intimation from Mr. A., but that as she had been lying there, on the couch, and anxiously hoping to see her guest, she had had a distinct vision of him, at a certain place (mentioning the name of the town) ; that she had seen him going over a "House to Let" ; that, having missed the train and also the ferry, he had crossed the river in a small boat and scrambled up the steep bank, tripping in doing so, and that he had then run across a ploughed field, taking up the train at a side station, which would arrive at —— at a quarter to 8 p.m.

The writer gave all these particulars without any sort of mental effort, and felt surprised herself at the time that they should arise to her mind and tongue.

Presently Mr. A. arrived full of apologies, and surprised beyond measure to find his friend's carriage awaiting him at the station. He then went on to explain that he had that morning quite suddenly taken it into his head to leave town for ——, and finding it so fresh and healthy a place, he had been tempted to look over some houses to let, hoping to be able to get one for a few weeks in the season ; that he had lost time in doing this, and missed both train and ferry ; that he had bribed a small boat to row him over ; that in getting up the side bank, he fell, which delayed him again, but that he had just contrived to catch the train at a siding, by running breathless over a field ; that he had intended to telegraph on arriving at the station, but meeting the carriage there, he had felt bound to come on, to explain and apologise, in spite of delay, and "morning dress," &c., &c.

From Mr. A.

16*th February*, 1885.

Dear Mrs. L.,—Anent that Indian incident, your seeing me, and what I was doing at Barrackpore one evening, you yourself being in Calcutta at the time.

It is now so long ago, 13 years, I think, that I cannot recall all the circumstances, but I do remember generally.

I left home one morning without the intention of going from Calcutta during the day, but I did go from Calcutta to Barrackpore and spent some time in looking through bungalows to let.

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I remember I crossed in a small boat—not by the ferry, and my impression is that I did not land at the usual jetty, but, instead, at the bank opposite the houses which I wished to see.

I missed the train by which I would ordinarily have travelled, and consequently arrived in Calcutta considerably later than your usual dinner-hour.

I cannot remember distinctly that I found any gharry at the Barrackpore train, Calcutta Station, but you may probably remember whether you sent the gharry ; but I do remember my astonishment that you had put back dinner against my return from Barrackpore by that particular train, you having had no previous direct knowledge of my having gone to Barrackpore at all.

I remember, too, your telling me generally what I had been doing at Barrackpore, and how I had missed the earlier train. And on my inquiry, "How on earth do you know these things?" you said, "I saw you." Expecting me by that train I can quite understand your having sent the carriage for me, although that particular item is not clearly on my memory.

I can well remember that at the time of the incident you were in a very delicate state of health.

Do you remember that other occasion in Calcutta, a holiday, when Mrs. L. called, I being out, and on her inquiring for me your informing her that I had gone to the bootmakers and the hatters, you having had no previous intimation from me of any such intention on my part? and our astonishment and amusement when I did a little later turn up, a new hat in my hand, and fresh from registering an order at the bootmakers?

These have always appeared to me very extraordinary incidents, and the first, especially, incapable of explanation in an ordinary way.

Mrs. L. tells Mr. Heaton that she recollects the other incident referred to, but that she is not inclined to think it of much importance.

Mrs. L. says :—

The river crossed was the Hooghly from Serampore to Barrackpore, where the house was situated which Mr. A. looked over. The station he arrived at was in Calcutta, I think called the South Eastern, but of this I am not sure.

April 24th, 1885.

[I saw Mrs. L. to-day. She could not give her name—for special reasons, she told me. She has had other similar experiences, but the details are too indistinctly remembered for them to be of any use.—F. P.]

L.—1062.—A^e P_s

The two first of the following three dreams, are, to say the least, curious coincidences. The third is much less striking, and by itself would hardly be worth recording. But this third dream, together with Mr. Phibb's statements about his dreams generally, should be taken into consideration in estimating the probability of there being a real connection between the first two dreams and external events.

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From Mr. E. W. Phibbs, 84, Pembroke-road, Clifton, Bristol. The account was written down, from Mr. Phibbs' dictation, by Mr. L. G. Fry, Goldney House, Clifton, and was signed by Mr. Phibbs.

A.

February 10th, 1885.

On the first Monday (Bank Holiday) in August, 1883, I was staying with my family at Ilfracombe. About 10 p.m. I went to bed, fell asleep, was awaked about half-past 10 by my wife coming into the room, and told her that I had just had a dream, in which I had seen my dog "Fox" lying wounded and dying at the bottom of a wall. The spot and surroundings I did not know, but the wall was one of the usual Gloucestershire dry-walls. I at once inferred that he had fallen off the wall, he being fond of climbing. On the following Thursday came a letter from one of my servants, left at home, at Barton End Grange, Nailsworth, saying that Fox had not been seen for two days. On the same day I wrote to say she must make every inquiry about the matter.

She replied on Saturday with a letter which I received on Sunday, saying the dog had been worried by two bull-dogs on the previous Monday evening.

About a fortnight afterwards I returned home, and made my inquiries most carefully, and found that about 5 o'clock on Monday afternoon a lady had seen the two bull-dogs worrying my dog, and cruelly tearing him. A woman near this place stated that she saw the dog about 9 p.m. dying under a wall, which she pointed out to me, and which I had not before seen. It was near her cottage. The next morning the dog was not there. But I heard from one or another that the owner of these dogs, on his return on this Bank Holiday, hearing what had happened, and fearing consequences, at about 10 to 10.30 p.m., had secretly buried it, a time thus agreeing with my dream.

E. W. Phibbs.

February 24th, 1885.

I do not remember my husband telling me his dream till the following morning (Tuesday).

The rest of the statement, so far as I know, is correct.—Jessie Phibbs.

B.

February 10th, 1885.

In 1856, living in Manchester, where I carried on the business of silk and cotton manufacturer, I dreamed one night I saw a sheet of paper with a written order upon it, unimportant in itself, from a house which was in the daily habit of sending me orders—A. and S. Henry and Co. As I saw it, it looked like a sheet of wet paper without any surroundings, covered with writing. When I got to my place of business, about half-past 9, my partner, who was always there before me, remarked that he had a curious (from its insignificance) order from A. and S. Henry and Co. I said, "Before showing it me, give me a sheet of paper," on which I wrote out a part of the order—the upper portion—and remarked, "I can't repeat what is below, because it is smeared in the copying-press." He looked at

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me very much surprised, and produced the original, showing that it was identical with my description.

Thinking over the matter for some weeks, a difficulty presented itself in the thought that at the moment when I dreamed I saw it the order would be folded in an envelope and not be an open sheet. Also, why should the sheet appear wet? At last I questioned the writer of the order, without giving him my reasons, and on asking him to describe the daily procedure of the business of writing such orders out, he answered that when he had written a number of such orders the last thing at night he gave them to the copying clerk, who was in the unusual practice of leaving all these orders in the copying-book in the press all night. At the first thing the following morning, these would be put in envelopes and distributed through the town. This at once explains the open and damp sheet of my dream.

E. W. PHIBBS.

The order began in the ordinary form—"Order for (500) pieces," &c. The words written down (before seeing the actual order), contained *all* that was extraordinary in it. The smeared portion only contained further particulars.—E. W. PHIBBS.

Mr. Phibbs said nothing to his wife about it beforehand.

[Mr. Phibbs' partner is dead; but the writer of the order is alive and Mr. Fry is taking steps to find out whether he retains any recollection of the incident.]

C.

February 25th, 1885.

On the night, in 1870, when the Hotel de Ville was burnt during the Paris Commune, I dreamed that I stood in the suburbs of a great city in the dark, in a damp and murky atmosphere. I saw in the distance the bleared lights of a conflagration, and heard what I took to be the firing of cannon. I seemed unable to get near, on account of the bad weather. When the newspapers came out, narrating the events of that night, they mentioned the fact that a great thunderstorm was going on whilst the Commune was at work. I had been strongly impressed with the idea that the light was not all due to the conflagration nor the noise to the cannon.

This combination of the storm with the disturbances of the Commune was the remarkable point of the coincidence.

Next morning I told my wife that I had been to Paris in the night.

E. W. PHIBBS.

I believe the above to be correct.—JESSIE PHIBBS.

Mr. Fry tells us that Mr. Phibbs was not distinctly aware, at the time of his dream, that the city he saw was Paris.

It seems that the idea of the town being Paris was an immediate inference on waking from his recollection of the dream, but did not properly form part of that recollection.

The inference, however, was drawn *before* the news of the Commune arrived.

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Mr. Phibbs writes to Mr. Fry on April 8th, 1885:—

Regarding your questions about my dreams, those which I mentioned to you were not more vivid than some others which were of no consequence, but they were vivid, and on awaking I had an impression which amounted to conviction that *I had witnessed what I had dreamed.*

Perhaps I ought to add that I dream frequently and vividly, but they rarely affect me because I can discern that whatever of revelation there may be in them (and as I believe exists in *all* cases in some degree) they get so mixed up with intermixture and transposition in the act of awaking as to make them valueless.—E. W. PHIBBS.

L.—1063.—A^{d} Ps (Borderland.)

The following account of a dream or vision is unfortunately at second-hand only, the percipient being dead. We have received it from his daughter, Miss J. Connolly, of 21, Wickham-road, New Cross, S.E., head mistress of a high school for girls.

April 4th, 1885.

One Christmas my father was invited to spend his college vacation with a very dear and valued friend, a Mrs. Brown. However, as he was also invited by my grandfather, he preferred to accept that invitation, glad of the opportunity of meeting my mother. The house was a large one, and full of Christmas guests. One night there was a dinner party of friends from the neighbourhood. After dinner such a storm arose that my grandmother found herself obliged to provide everyone with beds for the night. . . . My grandmother, to arrange for her unexpected company, gave up the young men's bedroom to the ladies, and turned the library into a sort of barrack room for the night.

At 3 o'clock my Uncle William spoke to my father, who was sleeping near him, and said "James, who are you talking to; what are you saying?"

My father raised himself up, looked at his watch, and replied, "I have seen a vision. Mrs. Brown has been standing at my feet, and she said, 'Good-bye, James! I wished greatly to see you, to say good-bye to you before I left this world, and I have now come to you. Serve God and be a good man, and He will prosper and bless you. I have loved you so dearly from the time you were a boy, that I had to say good-bye. But let us meet again.' She waved her hand and disappeared."

Both the young men were much impressed, and in the morning my father told my grandmother of the dream or vision. She advised him to write an ordinary letter just inquiring about Mrs. Brown and her daughters. Letters then cost tenpence, and were not written on slight occasions.

My father did write, but a letter crossed his saying, that at 3 o'clock on the very night of his dream, Mrs. Brown had died, and her last conscious words were regrets that she had not been able to see him to say good-bye.

My father never much liked telling this story. He firmly believed he had seen a vision. I have heard it from his lips, and I have seen the two letters which crossed each other in the post. My father was the Rev. James Campbell Connolly, Chaplain of Woolwich Dockyard.

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In reply to inquiries Miss Connolly writes on April 9th, 1885 :—

(1) The two letters that crossed in the post were among my mother's papers, and I have failed to find them. She died when I was quite a child, and I heard her tell the story and show the letters, not thinking that I was listening. My dear father died just two years ago in the full possession of his faculties, and I heard it twice from his own lips. (2) The date is difficult. My father married in 1840, and I should say, judging from his ordination, &c., that it must have been between 1830 and 1835. Mrs. Brown's daughters are both dead—Mrs. Daly, who married the last Warden of Galway, and Mrs. Foley. Both these ladies told me the story. They were present at their mother's deathbed. (3) I am certain my father described the apparition as speaking directly to him.

CORRESPONDENCE.

ON THE METHOD OF RESEARCH PURSUED BY THE SOCIETY.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—The Society for Psychical Research having been now three years in existence it may be useful to consider what fruit it has borne, and how far it has been successful. In such an arduous enterprise as this—in its nature so occult and mysterious—there may be great energy but small progress. It is no secret that a sense of weariness is beginning to be felt by many of the most earnest members of the Society, and by those who have had most experience in this region of mystery and marvels, at the merely negative and abortive results at present arrived at, and at the diminishing hopes of better results for the future.

Those who have conducted these researches—and two or three members are mainly responsible for the whole of them—will no doubt demur to this description, and may even represent that their labours have been most fruitful. The quantity of writing has indeed been enormous, almost equal to that of a Department of State. The correspondence has been voluminous. We are told that "over 10,000 letters were written during 1883, in the course of the collection and verification of evidence." The number written during 1884 was somewhat less, but not very much less, and although now the work of arranging and commenting is occupying a larger proportion of time, from 15 to 20 letters *per diem* are still going forth in quest of further and better particulars. Mr. Myers speaks of "their writing for the fifth time to ask for a date." He and his colleagues may well cry for more help, and complain of being overburdened. There is, therefore, no lack of energy, but many of us believe that it is misdirected. There is such a thing as "all action and no go," and here we have it in perfection. For what have we got as the outcome of all this interminable correspondence ? A vast variety of cases reported of phantasms of the living, of phantasms of the dead, of apparitions, haunted houses, extraordinary sounds, automatic writing, &c., &c., with a haze of doubt resting on all of them—defects of evidence pointed out, but no clear judgment delivered.

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It will be replied that it is no fault of theirs if the evidence remains doubtful. The error lies in expecting conclusive and legal evidence in such cases. In a very few instances would it be obtainable. Nor is it worth while to invite and overhaul a vast correspondence in the hope of finding such cases, when much more direct, more accessible, and more tangible results may be obtained by another method. Instead of evoking shadowy reminiscences of what occurred many years ago, why not test the alleged intervention of the spiritual universe in occurrences of to-day? If such things ever occurred, why may they not occur at the present time? And a multitude of honest, disinterested, and intelligent persons, not in one country only, but in many countries allege that they do occur. How is it that these "modern instances" are not inquired into? How is it that they are not *primarily* resorted to for a reply to the question—Do persons who once lived on this earth, but who now exist in the Unseen, ever communicate with us here by dream, by apparition, by felt and sensible presence and contact, by signs and wonders utterly beyond our mortal powers?

There seems a perversity in selecting the more remote, ambiguous and circuitous method of inquiry in preference to the immediate, the more direct and definite method of procedure. The question of the reality or the delusion of "spiritual agency" is presented in a much more manageable shape in asserted instances of to-day than in stories of what occurred 20 or more years ago, where the agents are dead or inaccessible, and where there is no power of cross-examination. In one word, a definite conclusion arrived at as to the pretensions of Mr. Eglinton would be much more valuable than the heap of doubtful cases, and more doubtful comments, which we find in the *Proceedings* of your Society.

It would seem as if the "cases" were chiefly valued for the sake of the comment, and as if the principal aim of the Society was to invent theories, and not to investigate facts. Two such theories are presented to us as covering all the cases of reported spiritual agency. "Telepathy" is one, and "Unconscious cerebration" is the other. The former is really only the invention of a term or phrase, for there is undeniable evidence of the fact. There is no attempt made to solve the mystery, or to explain the *modus operandi* of this power. But it is brought forward in order to show that "spiritual agency" need not be resorted to to account for any of these cases; in the hope, indeed, of excluding the thought of it. If there be such a power it must clearly be of an electrical or magnetic kind. And if so, it is much more credible, or in other words, less mysterious if wielded by "a spirit" than by a mortal. A spirit's mode of existence, and more refined vehicle of consciousness must be more favourable to the exertion of telepathic influence than the coarser organs and tissues of mortality. Must we not conceive it in the case of the former to act at much longer distances? Yet Mr. Myers propounds it as an easy and all-sufficient solution of mysterious cases, though all the while he is talking about he knows not what, for he must acknowledge that his mind is in a state of profound darkness as to the *modus operandi*. Nevertheless he extends this power, at his arbitrary will, to any case wherein it appears necessary to exclude the intervention of "a spirit."

We may observe the same process in the case of "Cerebration." That

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also has been wantonly and gratuitously enlarged until, in Mr. Myers' hands, it threatens to annihilate all moral responsibility, and, if it be true, to render the administration of justice a mere haphazard affair. A crime might after all be only a case of "unconscious cerebration." He has raised Dr. Carpenter's theory to a higher and most dangerous power. So in regard to telepathy he naïvely remarks that he has only raised what all admit to be true in some small extent "to a higher power." It would be just as good an argument to assert that man has the power of flying, if he would only exert it, for that to suppose him to have that power is only raising his acknowledged faculty of locomotion "to a higher power." This is not science, either physical or metaphysical; it is mere and wanton assumption, adopted for convenience sake, and prompted by a predetermination, however unconscious, to exclude spirit agency at all hazards. Anything is to be believed, anything is to be assumed rather than that. Telepathy is much more credible in the case of a spirit and a mortal, than between two mortals. I will defy Mr. Myers to controvert that argument. Is it not certain that a spirit can administer "the telepathic impact" more readily and powerfully than a mere mortal "clad in this muddy vesture of decay"?

Let any one run through the cases presented in the pages of the *Journal*, and note the comments on them, and he will find that in nearly every case the evidence is reported as defective—that further particulars, dates, fuller details and more corroborative testimony is required. One ingenious gentleman suggests that "the antecedents of the servants" who reported a case ought to be investigated. They pursue the inquiry like a firm of solicitors preparing a case for a trial. Mr. Myers complains that the evidence is very far indeed from reaching the point which will satisfy science. But he is sanguine that, by accumulating more cases and more and further testimony, this point will at last be reached. He will then triumphantly adduce his cases and be able to exclaim, "Find a flaw in this evidence if you can!"

Our physical scientists would laugh at this as childish bravado. They would coolly reply, "We know the laws of the physical universe—the only universe which we have any knowledge of, or believe, and we know that your reported marvels are clean contrary to those laws; therefore we know in advance that the things you allege are impossible, and that you are the victims of delusion. Therefore, we scorn your evidence, and will not waste our time in examining it." Such is the reply of physical science, of which the delegates of the Society are in such mortal terror, and which they are vainly attempting to propitiate. True Spiritualists view the visible universe as the universe of *effects*, and believe that beyond it, and inside of it, is the unseen universe of *causes*, and that the latter sometimes flows into the former and controls it by finer elements and agencies; even as the mind, working by faith, sometimes dominates the mortal body and changes its working. You cannot compel assent by sheer force of evidence. The mind must first accept principles, and be guided by them. Hence this accumulation of more cases and ampler details, and this ransacking narratives of long past times, is all labour in vain and will never produce conviction.

But why take such pains to rummage out cases in auld lang syne, when equal and far greater wonders are said by respectable witnesses to be at this day occurring among us in lavish abundance? The cases are more decisive,

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the evidence that of eye-witnesses and easily come-at-able, and every point is open to investigation. To adopt the other mode of treatment is unnatural and perverse. There is a latent motive; an *arrière pensée* to account for this preference of the obscure and remote, and this neglect of the present and the near.

The Society sends an envoy to India to investigate the question of the Mahatmas and of Madame Blavatsky, but scantily notices or slurs over the case of Mr. Eglinton in London! Anything more flippant than the conduct they pursued in their first encounter with him cannot be imagined. They would not give him a fair chance. Pleading a negative result at the first few trials, they gave him up. It looks as if they were eager to find a pretext for abandoning him, lest subsequent séances might prove more fruitful. In the *Journal*, however, of May last, we find an account of a séance with Mr. Eglinton, sent by a gentleman—*propria motu* as it appears—"whom," they say, "we have reason to regard as an acute and careful observer." And that report is most favourable as recording a positive result. Two numbers of the *Journal* have since appeared, and I, and doubtless many others, expected a comment on the above. But none has appeared!! They are forward to offer comments on reported cases of dreams and apparitions and haunted houses of 20 years ago, but not a word have they to remark on this marvel occurring to-day in the heart of London! Do they intend to follow it up, having received so great an encouragement, by further experiments? No such intention is announced, and it seems too probable that Mr. Eglinton is once more dropped. They seem apprehensive that their verdict might be called for, and they are determined not to give it. Meanwhile they prefer to occupy themselves with Madame Blavatsky and her trickeries, and to prosecute their researches in the remote Indies. Why do they not send envoys to America, and investigate the alleged wonders there?

There is, however, quite enough to interest and engage them at home, if their hearts are in the cause. Why do they not investigate the case of Mr. Barkas, of Newcastle? He is a credible witness—the people of Newcastle know him well; his antecedents would satisfy even Mr. Davies. Now I want to know why the Barkas case and the source of the replies made by an indifferently educated person to the abstruse questions propounded, as recorded in the columns of *Light*, is not thoroughly and exhaustively examined. I suspect that a similar motive rules here as in the Eglinton case. Is it not, at all events, apparent that the Society is evading difficulties, not meeting them?

Then there is the Wyld-Husk case, for which the Society has found no adequate solution, either in the way of fraud or of reality.

Nor is the Morell Theobald case—*pace* Mr. Podmore—at all satisfactorily accounted for, nor a genuine endeavour made to do it. If there is fraud or lying in the case, why not track it home? or why feel any compunction in exposing it?

There are, moreover, the instances, credibly attested, of the mysterious movements of tables and other pieces of furniture—of the playing of bells, pianos, and other musical instruments, by invisible performers—all these await investigation, and either confirmation or exposure. Why rummage the past, while all these things are reported as occurring to-day?

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Let it be borne in mind that these cases, in whatever way adjudicated upon, reflect light upon the past. If wonders are proved to occur *now*, they might have occurred *then*.

If, on the other hand, they are disproved now, in spite of plausible evidence and sincere believers, then a strong doubt rests upon all such narratives in the past, however attested. For the witnesses are neither as well known, nor can they be questioned as present ones can.

Here then, in our very midst, and at the present hour, is the fruitful field on which so many of us wish the Society to expend its energies. Let them rest awhile from speculations on "the telepathic impact," and their endeavours to raise it to a higher power, and turn their attention to these nearer and more soluble problems. Let Mr. Myers pause in his efforts to establish the complete duality of the soul of man, and its separation into conscious and unconscious spheres—the latter of these irresponsible—and let him address himself to the cases I have mentioned. Let us have facts first, and theories afterwards.

G. D. Haughton.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—Since my name occurs repeatedly in Mr. Haughton's letter, which you have shown to me before its insertion in the *Journal*, you will, perhaps, allow me to make some reply to such part of it as concerns myself and my friends on the Literary Committee. The old Committee on Physical Phenomena will, doubtless, answer for themselves, and I must confess that I to some extent share Mr. Haughton's curiosity as to the exact explanation which they may give of their prolonged silence. The fact of their non-presentation of any Report has several times been alluded to with disappointment at meetings of the Council, and some of us might have ventured on more direct appeal to them had we not shrunk from putting pressure on a committee of volunteers engaged in a field of inquiry which, as I know from experience, is a very toilsome one; and also from appearing to bring into contrasted relief the activity of the Committee of which Mr. Gurney and myself have the honour to be secretaries. Mr. Haughton has brought that contrast into view; but he seems to draw the inference that the sight of our Committee working vigorously at its own tasks has actually *prevented* other Committees from prosecuting *theirs*. We could scarcely have anticipated this result, which seems depressingly at variance with the usual teaching of moralists as to the force of example.

As to my own relation to Spiritualism, I shall have something to say further on. But I shall best consult the reader's convenience by taking some of Mr. Haughton's topics in order.

Mr. Haughton makes various strictures on the cases of apparitions, &c., which we have collected, and on our treatment of them, which strictures I find some little difficulty in harmonising. First, he complains that we present a vast variety of cases," but deliver "no clear judgment;" then that the cases "are chiefly valued for the sake of the comment." He smiles at our "interminable correspondence in the collection of evidence," yet adds that "it would seem as if the principal aim of the Society was to invent theories and not to investigate facts." He points out the evidential weakness of *remote* cases (assuming, what a little attention will show to be a mistake, that our

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cases are *usually* remote ones), yet at the same time he seems to think that we ought not ourselves to indicate what *we* think weak points in the evidence which we collect. "They pursue the inquiry," he exclaims, "like a firm of solicitors preparing a case for a trial." I cannot help being pleased that we produce this impression, at any rate, on one critic's mind, inasmuch as the last letter of criticism which I had occasion to answer in this *Journal* (in May last), was actually from a solicitor, who objected, in effect, that we did *not* pursue the inquiry in a way which his firm would consider as sufficiently stringent.

I gather, however, that Mr. Haughton's real objection is to our use of the theory of telepathy, of a transference of impressions from one mind to another without the agency of the recognised organs of sense. Not that he disputes the fact of such transference, of which he says that there is "undeniable evidence," but he seems (if I may so say) to grudge our wasting good telepathy on mere mortal minds, instead of using it to demonstrate the influence of spiritual beings.

"A spirit's mode of existence and more refined vehicle of consciousness must be more favourable," he says, "to the exertions of telepathic influence than the coarser organs and tissues of mortality. Telepathy is much more possible in the case of a spirit and a mortal than between two mortals. I will defy Mr. Myers to controvert that argument."

As it so happens that I have already said something very like this myself in print, I am happy to join Mr. Haughton in defying, not myself only, but the whole world, to controvert it.

In a Report written by Mr. Gurney and myself, *Proceedings* VI., p. 184, these words will be found.

"We have found [in discussing certain evidence] no need to postulate the existence of any intelligences except human minds, and human minds, not in hell or heaven, but on earth as we know them. But nevertheless, if other intelligent beings besides those visible to us do in fact exist—if man's own soul survives the tomb—then, no doubt, our telepathic experiments or our collected cases of apparitions, interpreted as we interpret them, do suggest analogies of influence, modes of operation, which (it is hardly too much too say) would throw a quite novel light over the long controversy between Science and Faith. It is only in some form of idealism that that controversy can find a close."

I am far, indeed, from complaining that Mr. Haughton has not remembered this passage. It is only natural that on seeing the too frequently recurring names of Messrs. Gurney and Myers at the bottom of an article, he should exclaim *Toujours perdrix!* and pass on to the next. But I think that the reader will see that, allowing for what I may call the superior decisiveness of Mr. Haughton's style, our words and his express much the same conviction; namely, that this supernormal transmission of thought may naturally be supposed to be facilitated by the conditions of spiritual, as opposed to carnal, existence. The main difference is that we still feel bound to speak of communication with spiritual existences in a *hypothetical* tone; though we almost go out of our way to assert that if we should be fortunate enough to attain conviction on the point as to which Mr. Haughton is already convinced, we should at once draw the very corollary which he defies us to controvert.

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It cannot, however, be said that Mr. Haughton ignores the fact that the majority of *savants* at present deny that this crucial point has actually been proved. On the contrary he represents "the reply of physical science" a consisting of such remarks as "We scorn your evidence and will not waste time in examining it." I am sorry if any *savants* have spoken in this tone to Mr. Haughton or his friends, and if my own experience has been less disagreeable, I am inclined to refer this to the less lofty air which I have felt justified in taking towards men whom I regard—not, I hope, with "mortal terror," as Mr. Haughton suggests,—but with a respect and admiration which make me feel that if (as is the case) I believe in certain marvellous things which many men with more knowledge and sagacity than I can boast treat as mere figments and delusions, it behoves me at any rate to be moderate in stating my novel views, and to take all possible pains to justify and support them. Considering that in Cambridge alone a past and a present Professor of Experimental Physics, a Professor of Astronomy, and a Professor of Anatomy have already joined our Society, I hardly feel tempted to change my style to the more "triumphant" phraseology which Mr. Haughton puts into my mouth, with the kind warning that "our physical scientists would laugh at this as childish bravado."

But, putting controversy aside, let me say at once that I heartily concur with Mr. Haughton in desiring an immediate and thorough investigation by members of our Society of any Spiritualistic phenomena which may be accessible to us. Let us see what specific lines of inquiry he suggests :—

(1) The automatic writing of an indifferently-educated person (otherwise known as Mrs. Esperance), said to be inspired by "Humnur Stafford," and recorded by Mr. Barkas. I have known Mr. Barkas since January, 1875, and through his introduction sat with this medium on October 16th, 17th, and 18th, 1875. I have also studied all her printed answers. I consider the case curious and interesting, and I am not surprised at Mr. Barkas' view of it, but unfortunately the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain, seem to me to preclude us from regarding the case as affording evidence of the guidance of a scientific spirit.

The fact, moreover, that the same medium, under the name of Mrs. Esperance, was afterwards detected in personating a materialised spirit, tended to discourage me from seeking further evidence through that channel.

(2) The ring on Mr. Husk's arm, which Dr. Wyld considers as a conclusive proof of spirit agency, has been examined by two committees of our Society. The first of these reported unfavourably ; but as it was then urged that this Committee was not strong enough, a second was appointed, including Mr. Crookes, Mr. Victor Horsley, the well-known surgeon, and other men of scientific training. Their Report is to appear, I believe, in the next number of our *Proceedings*, having been delayed by the Committee's desire to make it as complete as might be, and to support it, if possible, by actual surgical experiments.

(3) The case of Mr. Morell Theobald. I quite agree with Mr. Haughton that some further investigation of this case is to be desired. Mr. Theobald kindly offered to allow some delegate of our Society to join his circle, "if

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the spirits would allow it" ; but this condition does not as yet seem to have been fulfilled. We can, therefore, do nothing more in the matter at present.

(4) "Cases of movements of tables, ringing of bells by invisible performers," &c. Where are these cases to be found, actually going on? If only Mr. Haughton will let me know, I, for one, will grudge no trouble to see and investigate them. We cannot hear of any such ; will not those who may be more fortunate help us ?

(5) Mr. Eglinton. As for myself, I have sat with Mr. Eglinton at intervals since 1875 or earlier ; the first séance of which I can find a note at this moment being on April 25th, 1875. I have never got any noteworthy phenomena with him except on the very last occasion on which I sat, viz., at Cambridge on June 3rd, 1885. On one other occasion, February 16th, 1885, a very striking phenomenon occurred, but unfortunately I was requested to leave the room immediately before it. Without expressing any doubt as to the genuineness of this phenomenon, I feel that my absence from the room would prevent my description of it from carrying weight. I hope to continue sitting with Mr. Eglinton whenever occasion offers, but I do not seem to be the best possible person for that particular task.

Mr. Gurney has sat nine or ten times with Mr. Eglinton, and has, I believe, obtained some interesting though inconclusive phenomena. Others of my friends have sat repeatedly ; but some member of the Committee on Physical Phenomena may be able to give fuller details.

My letter is already too long, but I am obliged to add one more point. Mr. Haughton complains of "a latent motive, an *arrière pensée*," "a predetermination," apparently on my part especially, "to exclude spirit agency."

Now, I have already said in *Light*, in very explicit terms, that I have no such *arrière pensée*, no such predetermination. And I may here add that I have for many years regarded the problems involved in Spiritualism as of the very highest importance ; and that in joining the Society for Psychical Research I was actuated in great measure by my hope that I should thus gain some opportunities of witnessing phenomena of this kind obtained in private circles, without the presence of a paid medium. Interesting though the other branches of our work may be, any phenomenon which authentically proved the intervention of the spirits of the dead would, to my mind, far surpass in interest the "telepathy" and "unconscious cerebration" to which Mr. Haughton supposes me to be so closely wedded.

But I can only say, in Mr. Haughton's own words, "Let us have facts first, and theories afterwards." Before we venture to utter an opinion on a topic so difficult and momentous let us have more, *much* more, of competent observation and careful experiment. Once again I repeat the earnest appeal which I have already made both in *Light* and in our *Proceedings* to the Spiritualistic world—to suggest to us the means, to offer to us the opportunities, of attaining those assured convictions on this great matter which should surely inspire those who already hold them with a zealous readiness to labour for their wider diffusion among open-minded men.

I am, sir, &c.,

FREDERIC W. H. MYERS.

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M. GOMALÉZ ON THE EXPERIMENTS OF M. CHARLES RICHET.

We have received from M. Theodore Bruhns, a Russian member of the Society, an account of an article by M. Gomaléz, published in a well-known Russian weekly medical paper *Vratch* ("The Physician") for May 9/21 and 16/28, 1885, which offers some criticisms on M. Richet's experiments as detailed in our *Proceedings*, vol. II., p. 247. M. Gomaléz contends that much more than M. Charles Richet would admit may be learnt and acted upon unconsciously by the person who is trying to guess the thought, or perform the action desired. The source of knowledge is imagined to be the slight involuntary alterations in the respiratory motions of the operator; these are very slight certainly, and cannot be in general perceived *consciously* even when attention is directed to them. M. Gomaléz himself has not been able to perceive them when himself playing the *rôle* of the percipient, but conceives that they may be perceived by other percipients who are in a state of *rapport* with the agent; and show in this way an auditory hyperæsthesia such as is often attested. That the respiratory movements are slightly affected by many emotions is undoubted. It will be remembered that M. Richet brought forward some experiments in which A sat at one table, pointing to one letter after another, of an alphabet, with B watching him, and three other persons, C, D, and E, at a second table, quite out of sight of the alphabet; C, D, and E engaged in conversation, but occasionally their table tilted, and B marked the letter to which A's pen was then pointing. These letters were found to produce approximations which could not be attributed to accident to words M. Richet was thinking of. M. Gomaléz, if we understand him correctly, assumes that M. Richet was aware of what letter A was pointing to, and could not avoid revealing it to C, D, and E by the changes in his respiratory movements, which, though

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unconsciously produced and unconsciously perceived, yet induced C, D, and E to tilt the table. M. Gomaléz suggests that this hypothesis might be tested by plugging the ears of those who sit at the tilting table, whereby the "respiratory impulses" might be cut off.

[The case, as M. Richet presented it, did not seem to us to be open to this criticism, for in his original essay he gave no indication that he was aware of what letter A was pointing to; if he was, his description is seriously incomplete; if he was not, there could have been no timely emotion to cause him to alter his respiratory movements.]

THOUGHT-READING WITH AND WITHOUT CONTACT.

I was glad to see in the July number of the *Journal* that the President had directed the special attention of the Society to the consideration of the phenomena connected with Thought-transference. Acting upon this suggestion, I have ventured to write the few remarks which follow, on the subject of Thought-transference, *with* and *without* contact.

I think there is a tendency, somewhat to confuse actual Thought-transference *with contact*, and muscle-reading; and too often to assign scientific explanations as elaborate as they are improbable to facts of the simplest kind. Whenever experiments are performed with any kind of contact, we are always sure to find some person coming forward with explanations far harder to accept than the actual phenomena themselves. I feel sure many will bear me out in saying that there is a large class of good and trustworthy percipients, from whom excellent results have been obtained, who are never able to succeed without contact. It has been said that by continually experimenting, such persons would in time become able to thought-read *without contact*, but I have never yet heard of such a case, and am inclined to believe that there is always a large proportion of percipients who can only successfully experiment *with contact*. This brings me directly to the point I wish to discuss in this paper.

Are all experiments in Thought-transference made *with contact* evidentially valueless? To this, I think, we must reply that, when made under certain stringent conditions, such experiments are of the highest value. It will, of course, be always exceedingly important to distinguish carefully between a case of *muscle-reading*, and a genuine case of Thought-transference, but, if the experiments be performed under the conditions I shall presently describe, I think there will be little difficulty in doing so. It seems to me that, in their zeal to

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place their results beyond the possibility of suspicion, many have gone into the other extreme and have refused credence to really genuine and truly valuable experiments. Again, the tests which are applied to experiments *with contact* are often unnecessarily severe, and, indeed, often ludicrously so. People who have seen a clever man like Mr. Irving Bishop perform most wonderful feats when he is allowed contact immediately jump to the conclusion that every other person who performs experiments in which there is any sort of contact must be a *muscle-reader*, not a *thought-reader*, simply because Mr. Bishop's experiments have been shown to be merely muscle-reading. They forget, first of all, that the conditions, under which contact is permitted, and the entire method of arriving at the result, are quite different; and also that it is not fair to apply the same tests to the experiments of a public performer, who has probably given years to practising and acquiring every species of trickery, and to those of private individuals, whose ordinary avocations would render it impossible for them to have acquired the knowledge and skill necessary for performing the most difficult muscle-reading feats.

Besides these experiments are often made with children, whose tender age is sufficient guarantee of the impossibility of their succeeding by means of intricate systems of signalling, and the other ways in which such phenomena are explained. Imagine a child of 8 or 9, for instance, telling the number of a bank-note by muscle-reading! Which is most extraordinary? that the number should have been actually transferred to his mind from that of the agent, or that, at so early an age, the child should have acquired the necessary skill to accomplish the feat by means of muscle-reading? Besides, it is remarkable that the number of successes in the reading of numbers by genuine thought-reading exceeds those attained by muscle-reading. Mr. Bishop often failed at the bank-note test. Again, I should think it would be of very little use to most people who have other things to occupy their minds, to spend their time in learning a long system of deception, in order to make people believe that they possess a genuine power of thought-reading; especially now, when it is pretty generally admitted that thoughts can be transferred from mind to mind. We may well ask, *cui bono?* and are not likely to get a reasonable reply.

And now for the condition necessary to obtain accurate results from experiments made *with* contact. The percipient should first be taken out of the room and blindfolded. During his absence, a number should be written down, or a card selected from the pack, or an object thought of, as the case may be; only *one* person, the agent, should know what is chosen. The percipient should then be brought in and seated at a table, and if he desires contact it should be permitted, care being taken that in no case shall the percipient be allowed to grasp the agent's

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hand, and then, while holding it, write down the number gradually, for this would be muscle-reading. The percipient, after a short time, should be asked if he knows what has been selected ; contact should be withdrawn and then he should at once tell the object chosen. The carrying out of these conditions will, I think, be sufficient to ensure results of real value, but of course any person can make such alterations as they may wish if they are inclined to be extra careful. I have experimented with friends *with contact* somewhat in the way I have described, and have obtained very successful results, even words of 3 letters being read by the percipients, and I have found from 30 to 50 seconds generally sufficient. Of course there were failures, but sometimes of a remarkable kind, as 564 instead of 465. In conclusion, I think that I have shown the value of experiments even *with contact*, though I cannot but admit that those *without contact* are more satisfactory. I hope that we may have further accounts from members who have found, like myself, that a large number of percipients can only be successful *with contact.*

Octavius Beatty.
Exeter College, Oxford.

We agree with Mr. Beatty that there is some reason to suppose that contact may assist genuine thought-transference, and to prove this would itself distinctly advance our knowledge of the subject. We agree with him, too, that it is not always, and for all purposes, necessary, to impose conditions intended to exclude either codes or conscious muscle-reading. But he scarcely seems to us to attach enough importance to the difficulty of guarding against muscle-reading of which *both* agent and percipient are unconscious. And this is what we think usually occurs in the willing game ; the impulse which the percipient receives, he knows not how, to perform some action, having really come to him through slight unconscious motions of the agent quite unconsciously perceived.

For example, we witnessed on one occasion the remarkable success in the willing game of two ladies, sisters, whose *bona fides* was beyond suspicion, and who were themselves convinced that the process was entirely mental. The lady who acted as agent tried to influence another person, but failed. It then occurred to this gentleman instead of waiting for an impulse, to try to follow any lead that might be given him through the agent's hands. He succeeded at once, slowly it is true, but he was without practice. The agent had no idea that she had given any indications, but as they were given on this occasion it seems probable that they were always given, and that her sister was unconsciously influenced by them. It seems not unlikely that children,

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being less self-conscious and less accustomed to analyse their impulses while more accustomed to act on them than their elders, might be good muscle-readers of this unconscious sort.

The indications in the case described consisted in slight and almost indefinable changes in the way the hands rested on the percipient's shoulders, according as the agent was satisfied or dissatisfied with what the percipient was doing ; but indications of another kind may be unconsciously given. A lady we know was trying as percipient to reproduce diagrams in the manner which has several times been described in the *Proceedings* ; but thinking it might be easier at first with contact, the agent put his hand on her head. She presently perceived that he was moving his hand slightly but without letting it slip on her head, in such a way as to indicate the figure, and she reproduced it with great success. A less self-conscious, and very likely therefore better, percipient might perhaps have become aware what the figure was without knowing how.

We hope that Mr. Beatty and all other members of the Society who have opportunities of trying systematic and careful experiments will do so, and send a full account of them, describing the conditions observed, and noting all the results—failures as well as successes. All our own experience tends to show that the persons able to obtain clearly successful results in genuine thought-transference are few, and more experiments and records of them are very much wanted, both to convince the world that thought-transference is a reality and further to elucidate the whole subject.—[Ed.]

PHANTASMS OF THE DEAD.

We have received the following remarks on the paper which appeared under the above title in the *Proceedings*, Part VIII., from Mr. C. A. Goodhart, a Member of the Society.

"On p. 99 Mrs. Sidgwick says 'there is some reason to think that a telepathic impression may remain latent for a time, &c.' This had already occurred to me as a possible explanation of the cases cited in the immediately preceding context. P. Junior's desire to see Mr. Lewis seems sufficient to have produced a mental transfer which might only have affected the field of consciousness, through sub-conscious associations suggested by the sight of the closed house. The transfer would be like the impression on a sensitive photographic plate, which is only recognisable under suitable conditions resulting from after manipulation. Mr. D.'s experience I should be inclined to explain in the same way. If an unconscious transfer was produced by young Mackenzie at the time of death, it might possibly become recognisable through transferred

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suggestion from Mrs. D., when she opened and read the letter ; which must have been when her husband had the dream.

" As regards the Haunted House question, what has occurred to me is this :—May it not be possible that, at the point of death, the energy which results in some cases in the mental transfer of an apparition, may in others secure a transfer which produces an increase in the ' permanent possibilities of sensation " in the material surroundings? The effect would be that,to a sensitive observer, suggestions would be given,unintelligible to others, related to the past intelligence which had at first effected their production. It is, of course, pure hypothesis, but it seems tentatively to fit the facts, and even such a case as Mr. Browning's studs—which seems naturally explicable by direct thought-transference — might possibly be found to come under it. Haunted studs are not *à priori*, more impossible than haunted houses. So far as I can see, in the evidence there is but little to favour the view that the dead, *quâ* dead, can or do communicate with the living. At the same time it seems very much as though we had traces of persistent energy which may have been released during life, and can still be recognised under favourable conditions.

" You will pardon me for writing this, but, in a subject which is involved in so much obscurity, the wildest guesses may be worth considering as suggesting lines for experiment and observation."

CASES RECEIVED BY THE LITERARY COMMITTEE.

(Continued.)

L.—815.—Ad Pn

[The following account was received from a gentleman of good position, whom I must term Mr. A. Z. He has given me the full names of all persons concerned, but is unwilling that they should be published on account of the painful character of the event recorded.—F. W. H. M.]

May, 1885.

In 1876, I was living in a small agricultural parish in the East of England, one of my neighbours at the time being a young man, S. B., * who had recently come into the occupation of a large farm in the place. Pending the alteration of his house he lodged and boarded with his groom at the other end of the village furthest removed from my own residence, which was half a mile distant and separated by many houses, gardens, a plantation and farm buildings. He was fond of field sports and spent much of his spare time during the season in hunting. He was not a personal friend of mine, only an acquaintance, and I felt no interest in him except as a tenant on the estate. I have asked him occasionally to my house as a matter of civility, but to the best of my recollection was never inside his lodgings.

One afternoon in March, 1876, when leaving, along with my wife, our

* These are not the proper initials of his name.

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railway station to walk home, I was accosted by S.B.; he accompanied us as far as my front gate, where he kept us in conversation for some time, but on no special subject. I may now state that the distance from this gate, going along the carriage drive, to the dining and breakfast-room windows is about 60 yards, both the windows of these rooms face the north-east and are parallel with the carriage drive. On S.B. taking leave of us my wife remarked, "Young B. evidently wished to be asked in, but I thought you would not care to be troubled with him." Subsequently—about half-an-hour later—I again met him, and, as I was then on my way to look at some work at a distant part of the estate, asked him to walk with me, which he did. His conversation was of the ordinary character; if anything, he seemed somewhat depressed at the bad times and the low prices of farming produce. I remember he asked me to give him some wire rope to make a fence on his farm, which I consented to do. Returning from our walk, and on entering the village, I pulled up at the cross-roads to say good evening, the road to his lodgings taking him at right angles to mine. I was surprised to hear him say, "Come and smoke a cigar with me to-night?" To which I replied, "I cannot very well, I am engaged this evening." "Do come," he said. "No," I replied "I will look in another evening." And with this we parted. We had separated about 40 yards when he turned around and exclaimed, "Then if you will not come, good-bye." This was the last time I saw him alive.

I spent the evening in my dining-room in writing, and for some hours I may say that probably no thought of young B. passed through my mind; the night was bright and clear, full or nearly full moon, still and without wind. Since I had come in slight snow had fallen, just sufficient to make the ground show white.

At about 5 minutes to 10 o'clock I got up and left the room, taking up a lamp from the hall table and replacing it on a small table standing in a recess of the window in the breakfast-room. The curtains were not drawn across the window. I had just taken down from the nearest bookcase a volume of "Macgillivray's British Birds" for reference, and was in the act of reading the passage, the book held close to the lamp, and my shoulder touching the window shutter, and in a position in which almost the slightest outside sound would be heard, when I distinctly heard the front gate opened and shut again with a clap, and footsteps advancing at a run up the drive; when opposite the window the steps changed from sharp and distinct on gravel to dull and less clear on the grass slip below the window, and at the same time I was conscious that someone or something stood close to me outside, only the thin shutter and a sheet of glass dividing us. I could hear the quick panting laboured breathing of the messenger, or whatever it was, as if trying to recover breath before speaking. Had he been attracted by the light through the shutter? Suddenly, like a gunshot, inside, outside, and all around, there broke out the most appalling shriek—a prolonged wail of horror, which seemed to freeze the blood. It was not a single shriek, but more prolonged, commencing in a high key and then less and less, wailing away towards the north, and becoming weaker and weaker as it receded in sobbing pulsations of intense agony. Of my fright and horror I can say nothing—increased tenfold when I walked into the dining-room and found my wife sitting quietly at her work close to the window, in the same line and

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distant only 10 or 12 feet from the corresponding window in the breakfast-room. She *had heard nothing.* I could see that at once; and from the position in which she was sitting I knew she could not have failed to hear any noise outside and any footstep on the gravel. Perceiving I was alarmed about something, she asked, "What is the matter?" "Only someone outside," I said. "Then why do you not go out and see? You always do when you hear any unusual noise." I said, "there is something so queer and dreadful about the noise. I dare not face it. It must have been the Banshee shrieking."

Young S. B., on leaving me, went home to his lodgings. He spent most of the evening on the sofa, reading one of Whyte Melville's novels. Saw his groom at 9 o'clock and gave him orders for the following day. The groom and his wife, who were the only people in the house besides S. B., then went to bed.

At the inquest the groom stated that when about falling asleep, he was suddenly aroused by a shriek, and on running into his master's room found him expiring on the floor. It appeared that young B. had undressed upstairs, and then came down to his sitting-room in trousers and nightshirt, had poured out half-a-glass of water, into which he emptied a small bottle of prussic acid (procured that morning under the plea of poisoning a dog, which he did not possess). He walked upstairs, and on entering his room drank off the glass, and with a scream fell dead on the floor. All this happened, as near as I can ascertain, at the *exact time* when I had been so much alarmed at my own house. It is utterly impossible that any sound short of a cannon shot could have reached me from B.'s lodgings, through closed windows and doors, and the many intervening obstacles of houses and gardens, farmsteads and plantations, &c.

Having to leave home by the early train, I was out very soon on the following morning, and on going to examine the ground beneath the window found *no footsteps* on grass or drive, still covered with the slight sprinkling of snow which had fallen on the previous evening.

The whole thing had been a dream of the moment—an imagination, call it what you will; I simply state these facts as they occurred, without attempting any explanation, which, indeed, I am totally unable to give. The entire incident is a mystery, and will ever remain a mystery to me. I did not hear the particulars of the tragedy till the following afternoon, having left home by an early train. The motive of suicide was said to be a love affair.

In a subsequent letter dated June 12th, 1885, Mr. A. Z. says:—

I have no objection to the publication of the narrative on the terms you mention (*i.e.*, avoiding all chance of recognition) and omitting my name. The suicide took place in this parish on Thursday night, March 9th, 1876, at or about 10 p.m. The inquest was held on Saturday, 11th, by ——, the then coroner. He has been dead some years, or I might perhaps have been able to obtain a copy of his notes then taken. You will probably find some notice of the inquest in the ——— of March 17th. As far as I can recollect, nothing except the bare fact appeared in print, as the family made every effort to suppress details. I did not myself hear any particulars of the event till my

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return home on Friday afternoon, 17 hours afterwards. The slight snow fell about 8 o'clock—*not later*. After this the night was bright and fine, and very still. There was also a rather sharp frost. I have evidence of all this to satisfy any lawyer.

I went early the next morning under the window to look for footsteps just before leaving home for the day. Perhaps it is not quite correct to call it snow ; it was small frozen sleet and hail, and the grass blades just peeped through, but there was quite enough to have shown any steps had there been any.

I was not myself at the inquest, so in that case only speak from hearsay. In my narrative I say the groom was awoke by "a shriek." I have asked the man [name given], and cross-questioned him closely on this point ; and it is more correct to say by "a series of noises ending in a crash" or "heavy fall." This is most probably correct, as the son of the tenant [name given] living in the next house was aroused by the same *sort of sound* coming through the wall of the house into the adjoining bedroom in which he was sleeping.

I do not, however, wish it to be understood that any *material* noises heard in that house or the next had any connection with the peculiar noises and scream which frightened me so much, as anyone knowing the locality must admit at once the *impossibility* of such sounds travelling under any conditions through intervening obstacles. I only say that the scene enacted in the one was coincident with my alarm and the phenomena attending it in the other.

I find by reference to the book of [name given], chemist, of ——, that the poison was purchased by young S. B., on March 8th. I enclose a note from Mrs. A. Z., according to your request.

The enclosed note, signed by Mrs. A. Z., also dated June 12th, 1885, is as follows :—

I am able to testify that on the night of March 9th, 1876, about 10 o'clock, my husband, who had gone into the adjoining room to consult a book, was greatly alarmed by sounds which he heard, and described as the gate clapping, footsteps on the drive and grass, and heavy breathing close to the window—then a fearful screaming.

I did not hear anything.

He did not go to look round the house, as he would have done at any other time, and when I *afterwards* asked him why he did not go out, he replied, "Because I felt I could not."

On going to bed he took his gun upstairs ; and when I asked him why, said, "Because there must be someone about."

He left home early in the morning, and did not hear of the suicide of Mr. S. B. until the afternoon of that day.

An article which we have seen in a local newspaper, narrating the suicide and inquest, confirms the above account of them.

L.—1064.—A^{d} P^{a}

Of the occurrence about to be narrated, we have received three independent accounts, all at second hand, of which one differs very con-

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siderably from the others. They agree, indeed, in little except the fact that an apparition of fishermen was seen by Colonel Campbell. The first has the advantage of corroboration, but even apart from this the reader will, we think, at once judge it to be the more trustworthy. The second account is very like the first, but adds an incident which, from the fact that we have never met with it in first hand narratives, we should judge to be improbable, namely, that the apparition was seen again at the same spot on returning to it. If this really occurred, it would suggest that either the real men were seen or some real object was mistaken for them. Mrs. Ricardo and Mr. Lcring are both under the impression that the apparitions were seen *before* the death, but in the absence of evidence as to when the boat capsized, this seems an unnecessary assumption. On the whole, we may probably take it as certain that Colonel Campbell had good reason to believe that he saw apparitions of the two men on the night on which they were drowned, but beyond this we cannot now go.

From Mrs. Ricardo.

8, Chesham Street, S.W.

April 6th, 1885.

Mrs. Campbell died three months ago. I can only recollect the story you refer to, rather imperfectly, though I have often heard my father, the late Colonel Campbell, of Skipness, tell it. The facts were these :—

On a fine summer's evening, between 8 and 9 o'clock (still quite light in the Highlands), about 40 years ago or more, my father was walking to the old ruined castle of Skipness, which was a short distance from the more modern house. He had fitted up a turning lathe and workshop in one of the old rooms, and was going to fetch some tool which he had forgotten in the day. As he approached the gate of the courtyard he saw two of the fishermen (brothers), Walter and John Cook, leaning against the wall rather stiffly. Being in a hurry he merely nodded, said something about its being a fine evening, and went in. He was surprised that they did not answer him, which was very unlike the usual custom, but being in a hurry did not think much of it, and when he returned they were gone. That night a sudden gale sprang up in the middle of the night. Next morning, when my father went out to see what damage had been done, he met some fishermen carrying up a dead body from the beach. He inquired, "Who is it?" They said, "Walter Cook, and they are just bringing his brother John's body, too. Their boat capsized when they were out with the herring fleet last night, and they were both drowned." My father said, "It can't be, they never went to the fishing, for I saw them and spoke to them between 8 and 9 last night." "Impossible, laird! for they both sailed with the rest of the fleet between 3 and 4 in the afternoon, and never returned." My father never believed in second-sight or wraiths, but said this completely puzzled him. It must have been second-sight, as the men were not yet dead when he saw them, though it was absolutely impossible that they could have been on land at the

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time. This, as far as I can remember, is the story, but I cannot be *quite* exact as to date and hours.

ANNETTE RICARDO.

In answer to our questions, Mrs. Ricardo writes :—

1. Colonel Campbell never had any other experiences of the kind, and always laughed at any superstitions or fancies of the kind.

2. His sight was remarkably keen and long ; a splendid shot, &c.

3. He was always quite certain that the men were the Cooks, and recognised and spoke to them by name.

4. It was well known that the Cooks went with the rest between 3 and 4 o'clock ; every boat is seen and recognised as it leaves the bay, and they could not possibly return without its being also known.

5. The place was not a usual one for the fishermen to lounge, being the walls of our old castle, in the grounds, and the men's attitude was so stiff that Colonel Campbell imagined they had been drinking.

I have just been talking to an elder relation of the family, who had heard my father tell the story, and he corroborates these facts, only not quite sure whether the fleet went at 3 or 4, and thinks the apparition was seen about 9 in the evening.

My brother-in-law (Captain Macneal, of Ugadale, Losset Park, Campbeltown, Argyllshire) encloses his statement. There are many others who have heard the story from Colonel Campbell. I do not know if the accident was *seen* to happen, or if only the boat and dead bodies were found. I have always believed that the accident occurred between 12 and 1, or 1 and 2 in the morning.

From Captain Macneal.

April 18*th*, 1885.

I have heard Colonel Campbell frequently relate the story regarding the Channel fishermen, just as his daughter has stated it to you.

H. MACNEAL.

We have received from Mrs. Loring the following independent account:—

Montagu Street, Portman Square,

August 15*th*, 1885.

DEAR SIR,—I am sorry to find your inquiry about a story of second-sight has remained so long unanswered.

You say you "have received from Mrs. David Ricardo and from Captain Macneal an account of a second-sight story, which they had heard from the late Colonel Campbell. Can I remember having heard him tell the story in question ? which is briefly that he saw the wraiths of two fishermen at the time they were drowned at sea."

I perfectly remember asking Colonel Campbell if he could tell me that he had himself ever seen a second-sight, when he told me the following story. He was one evening walking from his dwelling-house at Skipness to the ruins of the old castle which were at a little distance. He saw, leaning against the old wall, two of his men who were fishermen. He greeted them, but received no reply. On his return shortly from the ruins, he found them

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still in the same position and again bid them good evening without receiving response. This seemed strange to him, for he was from childhood on frendly terms with all his people. As he went on his way he asked himself why those two fishermen had not gone out as usual with the fishing fleet at sunset. Next morning he was awakened by the information that there had been a storm in the night; the boat of those very men was upset, and they were both drowned.

He answered it could not be those two men for they had not gone out with the fleet that night; he had seen them leaning against the wall of the old castle some time after the fleet had sailed. He alluded also to their old mother having seen lights in her cottage, but stopped himself, saying he could only answer for what he had himself seen. I understood that certainly the storm had not occurred and the men were not yet drowned at the time Colonel Campbell saw them, or, as he afterwards believed, *their wraiths*, leaning against the wall. He looked upon it as true Highland second-sight, a warning of that which was about to happen.—Yours faithfully,

FRANCES LOUISA LORING.

The following version of this incident is from a lady who writes in 1884 that Colonel Campbell "related to me the story about 35 years ago, *just* as I repeat it."

Captain Campbell, of Skipness, is well known as a spirited writer on Indian field sports. He and his wife were staying with me in the Highlands of Argyllshire, when he related the following circumstance. Skipness Castle, his family castle, stands on the coast of Kintyre, that wild part of Argyllshire facing the sea. It is a regular feudal stronghold, small, square-turreted place, on a pile of rocks, lapped by the sea.

Behind, rise barren hills in long, monotonous lines, broken below into grass fields divided by walls, or dykes, as they are called in Scotland. There are no trees, nothing but the clouds and hills and the sea. Under the old castle, along the shore, nestle a few grey hovels. These, with the grey castle above, form the village of Skipness, a place which, even in summer, chills one with its suggestive look of wintry blasts and nearing sea storms. One special autumn morning, Captain Campbell started to shoot grouse on the moors far away beyond the hills. His path lay along the shore, by a little pier and a low wall, raised as a barrier to the waves. Under this wall lay moored the fishing boats of his tenants, who, on the borders of Loch Fyne, look to the famous herrings of those waters for their support. As he passed the low wall, he saw four men, well known to him, preparing their nets for a start. The day was boisterous, the wind moaned along the shore, and the white-crested waves rolled in angrily, striking against the wall. Captain Campbell halted for a few moments to speak to the men and wish them a good haul. All day he was out on the moors inland; the wind had risen, and stormy gusts of rain swept over the water and the land as he returned. Again he took the coast road, although it was further round; he felt, he said, a strange necessity to do so, which he could not explain to himself at the time The sea was now very rough, and lashing furiously against the low wall. The sun was setting on a bank of lurid clouds opposite. Leaning against the wall, as if resting, the

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sickly sunshine lighting up their forms and faces (which he fully recognised), he saw the same four men with whom he had spoken in the morning. Being late, he did not stop, but merely bade them good-night in passing, and scarcely noticed at the time they neither raised their caps nor replied to him. As he entered the enclosed court of the castle his wife ran to meet him, exclaiming, "Oh, Campbell, how thankful I am you are returned. The most dreadful accident has happened, the boat with so-and-so on board" (naming the four men he had seen) "has capsized in a sudden squall near the shore, lower down, and they are all drowned, and their poor wives are almost mad with grief." "Impossible, my dear," replied Captain Campbell, "I have this instant seen those very men by the low wall at the jetty." "Seen them," she cried, "it is but an hour ago their bodies began to drift on the beach and one is still missing, but the morning tide is expected to bring it in, as the boat capsized in the bay, and all were distinctly seen by the watchers." Then did Captain Campbell understand that the forms he had seen were the wraiths of the drowned men standing to bid good-bye to the laird, and he went down to the village to comfort the widows.

L.—2325.—Ad Pn and Ae Pn

From Lieut.-Colonel Fane Sewell, care of Messrs. H. S. King and Co., 45, Pall Mall, S.W.

Wolfelee, Hawick, N.B

August 4th, 1885.

My mother and Anne Hervey were schoolfellows together at a Madame Audibert's, in Kensington, and they were bosom friends, and, as was not unusual in those days with young girls, they exchanged rings with the promise that whichever of the two died first she was to send back to the other her ring.

During the following holidays, for which my mother went to her home, North Berwick, Anne Hervey remaining at Madame Audibert's in Kensington, the following incident occurred:

My mother suddenly awoke in the night to find Anne Hervey standing by her bedside holding out the ring she had given her. The apparition lasted a few seconds and then faded away. My mother was much frightened, and in the morning told her mother what had happened to her in the night, adding that she was quite convinced Anne Hervey was dead, although she had left her perfectly well a fortnight before at Madame Audibert's.

The event proved my mother to be right, for in course of post (not so rapid as in these days) a letter reached her from Madame Audibert telling her of Anne Hervey's death from scarlet fever, and enclosing the ring which she said Anne Hervey had begged, on her deathbed, might be sent to my mother.

The above is exactly as I have received it from my mother's lips. The ring referred to was in my own possession for many years.

Fane Sewell.

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August 4th, 1885.

My mother, when at Bangalore, as nearly as I can remember about the year 1845, was one night awakened by the feeling of something unusual happening, and saw as she thought a very favourite sister of my father's, my Aunt Fanny (Mrs. John Hamilton Gray) standing in her nightdress at the foot of the bed, with her hair falling loosely round her. There was a peculiar light upon her though no light of any kind in the room. Another peculiarity about my aunt that my mother noticed was, that a large lock of my aunt's hair had been cut straight off close to the temple. The apparition appeared to gaze steadily at my mother for some little time, and then gradually disappeared.

My mother, to whom such appearances were not altogether unknown, felt so convinced something serious had happened to my Aunt Fanny, that, fearing a shock to my father, she took measures to intercept the letters to my father which she was satisfied must bring him sad news of some sort relating to my aunt. The event proved her right, for in due course of post from home came the letter bearing intelligence of my aunt's unexpected death at sea (Mrs. Gray was journeying from the Cape of Good Hope to England when she died), on the night above mentioned, and in the letter was enclosed a large lock of my aunt Fanny's hair which had been cut off to send to my father.

I was a child of 5 or 6 years of age when the above took place, and I remember the circumstance distinctly, though not the particulars, which are, however, exactly as I have often heard my mother relate them to different people.

FANE SEWELL.

In sending the above two narratives, Colonel Sewell writes :—

I have been delayed by an endeavour, if possible, to get exact dates. In this, I am sorry to say, I have not been successful, and I have thought it best not to give any dates at all.

I have often heard my mother relate both the experiences given in the enclosed, as nearly as my memory will serve me, in the exact words I have used.

In a later letter Colonel Sewell adds :—

In writing out the two accounts I sent you, I purposely excluded from the second anything of my own personal recollections of the occurrence which took place at Bangalore, that you might have the story exactly as related to me by my mother.

Let me reply to your questions as given.

(1) Did my mother always speak of the incidents as *waking* experiences, not mere dreams ?

My mother never spoke of either but as "*waking* experiences." She was *very* distinct upon that point. She was quite sure of having been, in both cases, wide awake when she saw what she described.

(2) Was I old enough to recollect whether I heard of the *second* experience *before* the news of death arrived ?

I have a distinct recollection (for the scenes made a great impression upon me) of the news of my Aunt Fanny's death being taken and broken to

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my father by my mother; his great grief; and of my mother's anxiety *before* and about the coming of the letters, and of her depression (she was naturally of a bright, cheerful disposition) *before* the letters came, which I could not at the time understand, but which I have since felt was due to her anticipation of coming sorrow. I was seldom away from either my father's or mother's side in those days, and must have been about 5 years old, and could well recollect things of a striking character which took place then. My earliest recollection is of the death of my eldest and, then, only sister, which took place when I was a child of between 2 and 3 years of age. Of this I can of course only dimly remember the circumstances, and merely mention it here to show that I was very impressionable as a child, and began to remember much earlier than the date of my Aunt Fanny's death. I have no doubt in my own mind, therefore, of the phenomenon having occurred to my mother as described by her.

(3) (*a*) Am I aware as to whether my mother was in the habit of having similar visitations or visions which did not correspond with anything? or (*b*), of her being subject to hallucinations?

(*a*) I am not aware of any such. I do know, however, of one occurrence which took place in February or March, 1857, whilst I was staying, *en route* to India, with my father and mother at Pisa. I was then a young man of nineteen.

I remember my mother came down to breakfast one morning greatly agitated, and told us (my father and me) that she had been awakened during the night by something unusual occurring, and saw distinctly a curious flame-like light at the end of her bed, which took no definite shape but faded away and left the room again dark. She said she was quite sure that something had happened to a near relative who was then in London. My father tried to reassure my mother, but she was not to be dissuaded from her presentiment of evil. (I should mention that my father and mother occupied separate rooms in those days.) A few days afterwards we received letters from England informing us that the relative in question had had a sudden and dangerous illness—in fact, a dangerous miscarriage—on the night in question.

(*b*) I never heard of any other cases of vision, or otherwise, occurring to my mother, nor am I aware of my mother having been subject in any way to hallucinations of the senses.

The occurrences I have mentioned were wide apart as regards time. The first when my mother was a girl of about sixteen or seventeen; next, as a woman of about thirty-three; and last when she was forty-seven years of age.

FANE SEWELL.

L.—2326.—Ad Pn

From Mr. John Hickman Heather, Postmaster of Retford.

Post Office, Retford,

18*th February*, 1885.

In my early boyhood I have frequently heard the following story from both my parents. I may preface the story by saying that, at the

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time, my father was a miller, occupying a windmill in Westhorpe Field, in the parish of Southwell, his house being at Westhorpe, about 1 mile distant from the mill. My grandfather occupied a farm under the late Sir Richard Sutton, at Goverton, in the parish of Bleasby, about 3 miles distant. My father, who had been working his mill until past midnight, locked up his mill and went home ; on his way the apparition of his mother crossed his path, and was so clearly seen that he marked the dress, one which had been commonly worn, and on his arrival at home he at once reported the circumstance to [his wife] my mother, saying that " he had never seen his mother more plainly in his life." Early next morning a man rode in with the sad news that my grandmother had been found dead in her bed.

A second case occurred under my own notice although the apparition was not seen by me. It is about 30 years ago, my age is now 54. My father who then lived at Goverton, Bleasby, was building a house and a yard for pigs. The building and the yard were on a slope. My father was standing at the lower end with his arms resting upon the wall, with the entrance to the house into the yard directly opposite ; the outer entrance was open, the door not having been hung. I was in the farmyard at some little distance, but having a clear full view of my father and the building, when I was startled by my father exclaiming, "Jack, just see what your Uncle Ned is doing in the pigsty." I at once went, although I knew it to be impossible that my Uncle Ned could be there, he being seriously ill at the time. Having searched the place my father told me that he had distinctly seen my uncle cross the doorway, and would scarcely believe that he was not to be found inside. In about a couple of hours a messenger brought the tidings that my uncle had died.

I beg to add that in the case of my grandmother there was no previous illness, she having gone to bed in apparently perfect health.

I am, sir, your obedient servant,

JOHN HICKMAN HEATHER.

L.—2327.

From Mr. J. T. Milward Pierce, Frettons, Danbury, Chelmsford.

Of Bow Ranche, Blyville Post Office, Knox County, Nebraska, U.S.A.

January 5th, 1885.

I live in Nebraska, U.S., where I have a cattle ranche, &c. I am engaged to be married to a young lady living in Yankton, Dakota, 25 miles north.

About the end of October, 1884, while trying to catch a horse, I was kicked in the face, and only escaped being brained by an inch or two ; as it was I had two teeth split and a severe rap on the chest. There were several men standing near. I did not faint nor was I insensible for a moment, as I had to get out of the way of the next kick. There was a moment's pause before any one spoke. I was standing leaning against the stable wall, when I saw on my left, apparently quite close, the young lady I have mentioned.

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She looked pale. I did not notice what she wore; but I distinctly noticed her eyes, which appeared troubled and anxious. There was not merely a face, but the whole form, looking perfectly material and natural. At that moment my bailiff asked me if I was hurt. I turned my head to answer him, and when I looked again she had gone. I was not much hurt by the horse; my mind was perfectly clear, for directly afterwards I went to my office and drew the plans and prepared specifications for a new house, a work which requires a clear and concentrated mind.

I was so haunted by the appearance that next morning I started for Yankton. The first words the young lady said when I met her were, "Why, I expected you all yesterday afternoon. I thought I saw you looking so pale and your face all bleeding." (I may say the injuries had made no visible scars.) I was very much struck by this and asked her when this was. She said, "Immediately after lunch." It was just after my lunch that the accident occurred. I took the particulars down at the time. I may say that before I went into Yankton, I was afraid that something had happened to the young lady. I shall be happy to send you any further particulars you may desire.

JNO. T. MILWARD PIERCE.

[I have had a long interview with Mr. Pierce, who is as good a witness as can be imagined.—E. G. *January 9th*, 1885.]

In answer to inquiries, Mr. Pierce says:—

"I think the vision lasted as long as a quarter of a minute." He has had no other visual hallucination, except that once, when lying shot through the jaw by an Indian, he thought he saw an Indian standing over him, and infers that it was not a real one or he would have been scalped.

Mr. Pierce writes on *May 27th*, 1885:—

I sent your letter to the lady, but did not get an answer before leaving England, and upon arriving here found her very ill, and it is only recently I have been able to get the information you wished for. She now wishes me to say that she recollects the afternoon in question, and remembers expecting me, and being afraid something had happened, though it was not my usual day for coming, but although at the time she told me that she saw me with a face bleeding, she does not now appear to recollect this, and I have not suggested it, not wishing to prompt her in any way.

In another letter of July 13th, 1885, Mr. Pierce says:—

I am sorry I can do no better for you than the enclosed letter. The fact seems to be that events of absorbing interest and illness appear to have driven nearly all remembrance of the incident from Miss MacGregor's mind, attaching no particular importance to it at first. I have prompted her memory, but she only says "No doubt I am right, but that she can't now recollect it."

The letter enclosed from Miss MacGregor is as follows:—

Yankton, D.T., *July 13th*, 1885.

I have read the letter you sent to Mr. Pierce. I am afraid I cannot now recall the time you mention clearly enough to give you any distinct recollection.

I remember feeling sure some accident had happened, but I told Mr.

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Pierce at the time everything unusual I felt, and events that have since occurred have, I am afraid, completely effaced all clear recollection of the facts.

ANNIE MACGREGOR.

[We hope to obtain more information from Mr. Pierce as to his recollection of what Miss Macgregor told him at the time about what she felt.]

L.—2328—A^{d} P^{n} (Borderland)

From Mrs. Coote, 28, Duke Street, Grosvenor Square, W.

July 29th 1885.

On Easter Wednesday, 1872, my sister-in-law, Mrs. W., sailed with her husband and three young children from Liverpool in the steamer "Sarmatian," for Boston, U.S., where they arrived in due course and settled. In the following November she was seized with, and died from suppressed small-pox, at that time raging in Boston. About the end of November, or the beginning of December in the same year, I was disturbed one morning before it was light, as near as may be between 5 and 6 a.m., by the appearance of a tall figure, in a long nightdress, bending over the bed. I distinctly recognised this figure to be no other than my sister-in-law, Mrs. W., who, as I felt distinctly touched me. My husband, who was beside me asleep at the time, neither saw nor felt anything. This appearance was also made to an aged aunt, residing at this time at Theydon Bower, near Epping, Essex. She is now alive, aged over 80 years, and residing at Hextable, near Dartford, in Kent. She is still in full possession of all her faculties. She told my husband as recently as the 4th inst. that the appearance came to her in the form of a bright light from a dark corner of her bedroom in the early morning. It was so distinct that she not only recognised her niece Mrs. W., but she actually noticed the needlework on her long nightdress! This appearance was also made to my husband's half-sister, at that time unmarried and residing at Stanhope Gardens. The last named was the first to receive the announcement of the death of Mrs. W., in a letter from the widower dated December (day omitted), 1872, from 156, Eighth-street, South Boston, still preserved. The death was announced, among other papers (as my husband has recently learned) in the *Boston Herald*. A comparison of dates, as far as they could be made in two of the cases, served to show the appearance occurred after the same manner, and about the same time, *i.e.*, at the time or shortly after the death of the deceased. Neither myself nor the aged Mrs. B——, nor my husband's half-sister, have experienced any appearance of the kind before or since. It is only recently, when my husband applied to his half-sister, to hunt up the Boston letter that we learnt for the first time of this *third* appearance.

(Signed) C.H.C. for L.C.

The following is from Mr. Coote, 28, Duke Street, Grosvenor Square, W.

August 7th, 1885.

That Mrs. Coote's "vision" occurred within a week of the death of Mrs. W., in Boston, U.S., is undoubted, and without any effort to make our memories more precise, I may add, that from the first I have always thought that the most marked feature in the case was (judging, of course,

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from an opinion formed at the time when the circumstances were fresh in my memory) that it occurred within the 24 hours after death. I am afraid after this lapse of time that nothing conclusive can be arrived at as to "times" in the other two cases, beyond the general idea that still obtains in the minds of both the aged Mrs. B. and Mrs. — that the visions occurred about the same time as that of Mrs. Coote, and after the same manner. Mrs. Coote desires me to add that to this hour she has never exchanged ideas upon this vision, even with the aged Mrs. B., which precludes all possibility of collusion in the matter.

You are at liberty to make any use of Mrs. Coote's name or mine you may think proper.—I remain, dear sir, yours faithfully,

C. H. Coote.

Miss Porter has called on Mrs. Coote, and conversed with her on the subject. It is not possible to obtain a firsthand account of the vision from Mr. Coote's half-sister at present.

L.—2329—A^{d} P^{s}

Obtained through the kindness of Mr. J. B. Johnston, M.A., of 17, Pilrig-street, Edinburgh, from Herr Heinrich von Struve (son of the late Russian Minister at Carlsruhe.)

25, Pilrig-street, Edinburgh,

July 10*th*, 1885.

[*Translation from the German of Herr von Struve.*]

In 1838, I was on terms of friendship with a captain of the 2nd Hussars, Herr von R., his company being quartered in a little town in Silesia, in the neighbourhood of which I was residing on my property. Early one morning I had ridden into the town, and visited Von R., whom I found taking coffee with his wife. While we were sitting chatting together, Von R. said to his wife. "Lina, our friend Pogerell died last night." "What a thing to say, Albert!" his wife replied; "Pogerell was here only the day before yesterday, well and happy." "Very likely," said Von R.; "but the fact is as I have said. Last night he stood by my bed, and said, 'Farewell, R.; I am departing to the great army. Greet my cousin G. from me, and ask him not to be angry that I have not mentioned him in my will, as he is well off, and my other relatives are poor and need support.'" Some minutes after Von R. had told us this, a messenger was announced, who entered, bringing from the commanding officer of both of them in W——, where the company of Captain Von Pogerell was stationed, the announcement that "Captain von Pogerell had a paralytic stroke last night, and died." The town of W——, where Von Pogerell was, was 4 German miles [about 12 English miles] distant from the place where we were; the road was bad, and there was no ordinary means of communication. It was, therefore, inconceivable that any earlier news than that which this messenger brought could have reached Von R. He was a sober man, completely honest and truthful, who, except among very intimate friends, never spoke of his gift of seeing apparitions—a gift which he took no pride in. He would mention such experiences casually to his wife in the morning, or when his friends pressed him on the subject.

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Von R. related to me some other highly interesting cases of the sort; but I do not add them, as I myself was not a party to them, as I was to the one which I have narrated.

H. von Struve.

[In an English account which Herr von Struve has signed as correct, it appears that Pogerell was not an *intimate* friend, and that there had been no special reason for thinking of him.]

L.—2330.—Ad Ps

From Mr. W. Brooks, 5, Wallace Road, N.

May 27th, 1885.

Sir,—Referring to your letter to the *Times*, I give you an instance :—

On the 15th November, 1875, whilst at the above address, at 7.45 a.m., or thereabouts, I saw my late brother as a spirit, but when I spoke to "him," he gradually disappeared. I then woke up.

On arriving at Hastings the following morning I learnt from my sister that the above was the time my brother died there. This was the only time I ever saw him in the form of a "ghost."

W. R. Brooks.

The following is a more detailed account of his dream, sent by Mr. Brooks, on June 14th, 1885 :—

The "appearance" was: There was a long room or gallery, and several of my friends there, including my brother. He was like "Pepper's Ghost" as regards substance, or rather want of substance. He advanced gradually towards me, which made me feel a little nervous and looked kindly at me. I advanced a little and said, "James, why do you not speak?" which utterance seemed to make him recede. He retired a little down the room and gradually became more indistinct and disappeared. None of the friends seemed to take any decided notice, and did not speak. I then woke.

I do not think I can afford any corroboration. On the afternoon of the same day, I mentioned the matter to my aunt and her husband. She is now dead, and I do not think my uncle would recollect the account. I did not make much of it, as I was a disbeliever in ghosts.

I dared not mention the occurrence to my mother as she would have grieved all day about my brother if I had.

I have never had any other similar instance. I have had relations die but have been near them at the time of the death.

W. H. Brooks.

In later letters Mr. Brooks writes from Brooksby House, 87, Petherton Road, Highbury New Park, N. :—

Please note my change of address which must be my excuse for so delaying of late.

I have communicated with my uncle as I promised, but he does not recollect any of the circumstances.

In reply to your further queries :—

1. The dream did not make a *particularly* unpleasant impression, it was certainly unpleasant and unusual, and on waking I felt nervous, but the occurrence faded from my memory slowly, so far as the *sharp* impression was

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concerned. All day Sunday, however, I was wondering how my brother was and when I saw my sister on the Monday I thought of the strange coincidence.

2. None of the other friends had a hazy appearance. They were in ordinary attire as I should see them in a room. My brother was the only "ghostly" figure.

3. My sister recollects when she informed me (of the "time" of the death) on the Monday that I remarked "How strange! that is the time I saw James at my bedside."

I had no reason to expect my brother's death at the time it did take place, except an expectation that one's worst fears might at any time be realised in a case where consumption had taken hold.

My brother in his vision was not attired but appeared only as a misty or ghostly figure. The term "Pepper's Ghost," has always struck me as the most applicable. There was nothing like the appearance of any ordinarily dressed being in my brother's case, although, as to the other beings apparently in the room, it was otherwise. It was, as it were, my brother's face with a film of drapery to support it in the shape of a human figure, or sufficiently near to the shape that drapery would give. To have supposed attire was an existent would have almost brought with it the power or idea of walking, but when—as it were—I insisted upon the "ghost" speaking there was a slight movement backward and a gradual disappearance by absorption as a mist or cloud sometimes disappears when the sun comes forth.

I have not kept any copy of my letters but I think that I mentioned that my forcing or insisting upon a reply seemed to be the cause of my waking and I had to look round to gather myself together and ascertain that I was in bed when I so awoke.

The following is from Mr. Brooks' sister, Mrs. Plaistowe.

August 4th, 1885.

In answer to your letter I have to state that my brother William on his arriving at Hastings in November, 1875, and being informed by me of the hour of my late Brother James's death (viz., a quarter to 8 a.m.) said that it exactly coincided with the time that he, my brother William, saw James in a spirit or vision.

I may remark that the death was unexpected by the members of the family, as James was away from home with me at Hastings and although he had been suffering from consumption for three or four years no intimation of his becoming worse had been received by any one in the family, so that my brother's statement to you is corroborated by me.

M. Plaistowe.

L.—2331.—A^{e} P

From Rev. J. Hunter, Cockburnspath, N.B.

December 31st, 1884.

I am the parish minister or clergyman, of Cockburnspath, near Dunbar. Two years ago, my sister-in-law, wife of Dr. Hunter, in whose house I am at present writing, dreamt at about 3 in the morning that my wife was being confined, and that no doctor was at hand, and that the child was dead.

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She lay awake some time reflecting on the matter, and then fell asleep and dreamt the same thing again. At breakfast she said to her husband she hoped there was nothing wrong at Cockburnspath, as she had had these vivid dreams.

It so happened that my wife on that *very morning at the same hour* was prematurely confined, and that the baby lived only a minute or two. That occurred on the 17th December, 1882—a Sunday morning. As I was here, I asked my sister-in-law about it afresh, a few minutes ago, and she has confirmed it in every particular, telling us about the doctor not being at hand, and about the child being dead, which we had not heard before, as she communicated only briefly by letter at the time, mentioning the fact of her dream and the confinement. This can be attested in the strongest form, as my sister-in-law is extremely intelligent, and my brother the principal medical man in this town of Linlithgow.

It may further be mentioned in explanation that when my wife had her *first* child in Edinburgh, a year before that, my sister-in-law, the doctor's wife, stayed with her for about a month, and was present at the birth. Thus she took a warm interest in us.

The following is from Mrs. Hunter :—

St. Catherine's, Linlithgow,
July 23*rd*, 1885.

Dear Sir.—My brother-in-law forwarded your letter and asked me to reply to it.

I am almost afraid to give particulars about the dream I had, as it is now some time ago, and I had not been remembering it much. I wrote to Mr. Hunter at the time, and he has unfortunately not kept my letter, so I must trust to my memory.

The date I do not recollect. The time was 2 o'clock I think. I knew then, as I looked at my watch when I awoke, and Mr. Hunter told me it was just the hour at which the event took place.

I thought I was at the Manse Cockburnspath, where he lives, and I saw Mrs. Hunter evidently ill. She went to her room. I heard the doctor's trap pass the house, and every one was rushing to get him, but he was gone. My sister-in-law kept calling for me, but I could not reach her. By-and-bye a doctor arrived, and the nurse, a stranger to me, came to my room with an infant.

She was putting white satin on the dress, and I remonstrated, saying that was only for dead infants. She replied, "and isn't it right to do it to this one?" and I looked and saw the child was dead, and I knew it was a boy. I awoke, felt anxious, fell asleep, and again dreamt the same, except, I *think*, the first part, that of seeing Mrs. Hunter. I did not dream three times as Mr. Hunter fancied.

When I awoke I just remarked to my husband I hoped nothing had gone wrong, and told him my dream during breakfast.

Not hearing anything for two days I had almost dismissed all thought of it from my mind, but I was a little surprised to find I had been dreaming a fact.

I knew quite well that my sister-in-law expected her confinement, but I had no misgivings, as she had been so strong before.

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I had engaged a nurse for her, and she was not the woman I saw in my dream. I knew the assistant who was with the doctor then, but I did not see him in my dream, only I knew he was not Dr. Black.

I believe I never fall asleep for any time, however short, without dreaming something or other, consequently I seldom let my dreams trouble me.

I *have* dreamt the same thing more than once, but very rarely, and *never* in the same night as I did this one.

The only reliable dream I know is that when I see my brother, who died abroad some years ago, I always hear of the death of a friend.

I was once very unwell suddenly, and wished very much for a friend who just left me a few hours previously. I repeated the name of the person twice aloud. The post, two days later, brought me a letter asking if, at a certain hour I had been ill and had called for them, as my voice had been clearly heard repeating the name three times. The time was correct, but I had only spoken twice. I was awake, but my friend heard during sleep. I never sleep in the daytime, not even after sleepless nights or during illness, and I cannot sleep in light.

I have troubled you with a long explanation. but I am anxious to prevent undue importance being given to my dreams, as I don't think I ever had one of the kind before, and certainly not since.

A. Hunter.

The following is Dr. Hunter's corroboration.

St. Catherine's, Linlithgow,
July 30th, 1885.

Dear Sir,—I have only now, while taking a brief holiday, found time to give you confirmation of the curious dream my wife had on the night of my sister-in-law's illness.

When she awoke in the morning her first remark was "I hope nothing serious has happened to Jessie. I have had such a horrid dream about her, I dreamt she had miscarried, and the child was dead." This she repeated more than once.

George Hunter, M.D.

In later letters Mr. Hunter adds.

The Manse, Cockburnspath, N.B.,
Friday July, 24th, 1885.

You ask if I can recall the fact of receiving a note from my sister-in-law making mention of her dream. We usually hear from her on the Monday evenings, and it is very possible that she might have mentioned it in such a note ; but I am sorry that I cannot definitely recall it, as the letters are almost always addressed to my wife, and not to myself. I find from my diary, however, that I met Mrs. Hunter of Linlithgow on the Tuesday following, in Edinburgh, and went out with her to Linlithgow ; and I am perfectly positive that I heard of it on that Tuesday, if not on the night before. I have always regarded it as a strange occurrence, and have no manner of doubt that her dream corresponded, in a large measure, with the actual event. The event took place about 1 o'clock in the morning. I understand that my sister-in-law dreamt three times over that morning that my wife was ill. It is possible that one of the times would agree with the hour. If not, there could not be a great difference. I have only heard my sister-in-law give the particulars once I think, and I do not know what account she

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may have written to you. But I noticed in that description that she dreamt the doctor was not at hand or not to be had. Well, the doctor was certainly not present, buthe lives quite near us, and was got in a few minutes, and to that extent there was a discrepancy, if the meaning of that part of the dream, is not that the doctor was not in immediate attendance. But that of course is a very slight point, and can, on the above interpretation, be easily reconciled.

July 30th, 1885.

I mentioned in my last, as a sort of discrepancy to one thing I had heard, that the doctor was not far away, Mrs. Hunter tells me that was not her meaning, but that she saw Dr. Black, our medical practitioner, drive past her window, and that he was not at home. True enough, Dr. Black was not at home at the time, but on a short holiday in Fife and elsewhere. He had an assistant in his place and it was the assistant, Dr. Basil, now at Melrose Asylum, who came after the confinement was about over.

I think I mentioned when writing at first that the confinement was premature and not expected for about two months. Mrs. Hunter, of Linlithgow, had arranged with my wife to come here during the confinement, but there was no expectation of it at the time.

L.—2332.—A^{d} P^{s}

The following account of a dream is from the German nurse of Mrs. Balgarnie, of 9, Filey Road, Scarborough. She has been in her service for 22 years.

July 9th, 1885.

In February, 1871, I dreamed one night that I received a letter, on the envelope of which was written in my father's handwriting, "*Oh! Death, where is thy sting?*"

Next morning I went in great trouble to my mistress, saying I felt perfectly sure my father must be dead, and related my dream. This fact was immediately written down, but the paper cannot now be found. Three days after the news came that my father had died that Sunday night, quite suddenly. During the day of the night on which he died he had evidently wished to tell me something, for he twice said, "Tell Marie, tell Marie!" He soon became unconscious, and died in his sleep. I had not seen him for eight years, and though I knew he was not well, I had no idea that death was expected. My father lived and died in Germany, while I was, and am, in England.

(Signed) Marie Lautier.

From Mrs. Balgarnie. *July 28th*, 1885.

In answer to yours, I can only say that the nurse told me her dream on my entering the nursery one morning, adding, "I am sure my father is dead." And so it proved; in three days the letter announced the fact, and that he died with her name on his lips.

I do not think I can give you any more particulars, except that I can't find the memorandum of the incident.

M. Balgarnie.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

Bernheim, Professor, Hôpital Civil, Nancy.

Féré, Dr., Hôpital de la Salpêtrière, Paris.

Liébeault, Dr. A. A., Nancy.

MEMBERS.

Budden, Edward Russell, Eversley Lodge, Ealing Common, W.

Coventon, Charles H., Morwenstow, Enfield, Middlesex.

Elder, Frederick, Campden House, Kensington, London, W.

Elder, Miss M. C., Campden House, Kensington, London, W.

Irving, Dr. Lewis A., Government House, Ganesh Khind, Bombay.

Rogers, George Frederick, Caius College, Cambridge.

ASSOCIATES.

Heartley, Rev. C. T., M.A., Cheveley Rectory, Newmarket.

Lindsay, Miss Beatrice, Greenfield House, Onchan, Isle of Man.

Nixon, Brinsley, Westward Ho, North Devon.

Phear, Rev. Dr., Emmanuel College Lodge, Cambridge.

Phillipps, Alfred March, Hitcham Hall, Ipswich.

Sawyer, R. D., 7, Avenue Gourgand, Paris.

Schindler, Miss Martina, New Street, Breda, Holland.

Smith, Mrs. Richard, 174, Cromwell Road, London, S.W.

Williams, Miss S, 41, Stirling Road, Edgbaston, Birmingham.

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MEETING OF COUNCIL.

At a Meeting of the Council held on the 2nd inst., the following Members were present: Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, F. W. H. Myers, Edward R. Pease, Frank Podmore, and Professor H. Sidgwick, who took the chair.

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

On the proposition of Mr. Gurney, Professor Bernheim, of the Hôpital Civil, Nancy, and on the proposition of Mr. Myers, Dr. Féré, of the Hôpital de la Salpêtrière, Paris, and Dr. Liébeault, of Nancy, were elected Corresponding Members.

Six new Members and nine new Associates were elected, whose names and addresses are given on the preceding page.

Dr. A. C. Page, of Nova Scotia, desired to continue as an Associate instead of as a Member, after the current year, which was agreed to.

The Council received with regret information of the death of three Members of the Society since its last Meeting: Lord Houghton. Mr. Alexander L. Elder, and Mr. Walter Weldon, F.R.S.

Several presents to the Library were on the table, which were directed to be duly acknowledged with thanks.

The usual cash account, for the two months of August and September, was presented, and the needful accounts passed for payment.

It was concluded that a General Meeting should be held on Thursday, the 29th inst., notices and cards for which will be sent round as soon as arrangements are completed.

The next regular Meeting of the Council was fixed for Friday, the 6th prox., but an intermediate one will be held for the election of new Members.

ANNOUNCEMENT OF GENERAL MEETING.

The next General Meeting of the Society will be held on Thursday, October 29th, when Mr. Myers will read a paper on *Human Personality in the light of recent Hypnotic Experiments.*

ON THE ACTION OF DRUGS AT A DISTANCE.

At the last meeting at Grenoble, this autumn, of the French Association for the Advancement of Science, a remarkable paper was presented by MM. Bourru and Burot, two doctors of the School of Naval Medicine at Rochefort, dealing with the action of drugs at a distance. It attracted considerable attention, and M. Burot has very kindly supplied us with some corrections and explanations of the

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reports of it which appeared in *La Semaine Médicale*, of August 19th, and *Le Temps*, of August 22nd. It relates some novel experiences, which may be found to touch several new points in the possibilities of thought-transference and nervous susceptibility; and, as it might not otherwise fall under the notice of our readers, a short *résumé* of the principal points will perhaps not be out of place here.

Careful observations have been made during the last six months in the Hospital at Rochefort on two patients. The first was a man, aged 22, who had led a somewhat anomalous and vagrant life. When he was 14 years old he had attacks that appeared to be hysterical, and were followed by paralysis of both legs that lasted for a year, and disappeared suddenly after a long hysterical crisis. During his paralysis he was in a hospital at Bonneval, and learnt the trade of a tailor, but on his sudden recovery there was some change in his personality; he did not recognise his surroundings, and did not remember his tailor's art. He passed through various hospitals, but finally enlisted in the Marines, and was taken in at the Rochefort Hospital in March, 1885. The other patient was a woman, aged 26, who had been among the hystero-epileptic cases in the Salpêtrière Hospital in Paris, under M. Charcot, when she was 18, for about a year and a-half, and had shown many subsequent hysterical symptons before she came under observation at Rochefort in the spring of 1885. The man had lost sensation on the right side of his body, and in treating this the effects of various metals in contact with the skin were first tried. Zinc, copper, platinum, and iron had some slight effects; gold and mercury acted much more violently; indeed, gold, when it was five or six inches from the skin, produced a feeling of burning through his clothes, even when it was completely shielded, so to speak, by being within the grasp of the hand of the operator; and mercury in the bulb of a thermometer gave rise to the same feeling, and some convulsions and spasms. These unexpected results led to the trial on both patients of the action of various drugs at a distance. The attention of the patient was engaged during the experiment as far as possible by one of the operators on some object which had nothing to do with the experiment, and no attempt to hypnotise the patient was made. Meanwhile the other operator held a solid drug wrapped up in paper, or a liquid in a bottle, a few inches behind the back of the patient's head. After a minute or two, as a rule, the first group of phenomena followed, which were practically the same whatever drug was being used, and which were considered to depend more on the nervous temperament of the patient than on anything else. They were something like their hysterical symptoms when not under experiment; sometimes they became insensible, motionless, and apparently unconscious; sometimes there were slow movements at first, leading to convulsions or excitement. To these

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vague initial symptoms succeeded gradually a second group, due presumably to the specific action of the drugs employed, which it was important but sometimes difficult to separate as accurately as could be wished from what had gone before. In this second stage the narcotics all produced sleep, but each had its characteristic features: opium produced a heavy sleep from which it was difficult to rouse them, and which left some headache and weariness; chloral produced a lighter sleep; morphia a sleep like that of opium, which could be made less deep by the use of atropine; narceine a sleep of a peculiar type, accompanied by salivation, and ending in a sudden waking to a state of anxiety and distress. The sleep of codeia, thebaine, and narcotin was accompanied by more or less convulsive movement. In the same way the effect of each of the emetics was characteristic; apomorphia produced profuse sickness without straining, followed by headache and drowsiness; ipecacuanha led to less sickness but much salivation, and a peculiar taste in the mouth; tartar emetic to nausea and great depression. So, too, with the alcohols: wine was followed by jovial intoxication; amylic alcohol by intoxication with great violence; aldehyde by rapid and complete prostration, as of dead drunkenness; absinth by paralysis of the limbs. Orange flower water and camphor had a quieting action, producing natural sleep. The effects of laurel water were unexpected, and its action in consequence was often tested, but found to be always constant in each patient. In the man it produced convulsive movements of the thorax, spasmodic breathing, salivation and hiccough. In the woman, who was a Jewess, there was first a religious ecstasy in which she acted a drama of adoration, prayer, and repentance, which was followed by spasmodic breathing, as in the man, and ended in sleep. The laurel water contained both prussic acid and some essential oil: a weak solution of prussic acid, if held up behind her head, was followed by the ecstatic phenomena; the essential oil by the spasmodic breathing; this was considered to contribute to a physiological analysis of the effects of laurel water.

Valerian produced some *bizarre* phenomena of excitement as it does in cats; cantharides a feeling of burning in mucous surfaces which was stopped by camphor; veratria the symptoms of a cold in the head, of a congestion of the back of the nose, and disturbances of sight; jaborandi and pilocarpin made the patients sweat, and salivated them. The anæsthetics were followed first by excitement and afterwards by sleep, as in their ordinary surgical use.

It was not easy to separate quite exactly the phenomena of the first stage of excitement from those of the specific action of the drug, but among those which were considered as due to the latter, and not permitting of deceit, the authors reckon the salivation, the sweating, the sickness, the sleep, the disturbances of sight, the

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symptoms of alcoholic intoxication, of cold in the head, and the specific action of valerian and cantharides.

MM. Bourru and Burot were anxious to submit their experiments to the judgment of other medical authorities, and requested Dr. Duplouy, the director of the School of Naval Medical Officers at Rochefort, to give them the benefit of his opinion. Dr. Duplouy was not inclined to accept their startling reports, but consented to investigate the matter under strict conditions. Experiments were made by him in complete silence, and all persons who could be suspected of having influence on the patients were excluded. The professors of the Naval School were present and many naval medical officers. Under the direction of Dr. Duplouy an assistant held some jaborandi in a bottle behind the patient's head; salivation and sweating followed as in the experiments of MM. Bourru and Burot. Another gentleman during Dr. Duplouy's investigation made an experiment which was rendered especially important by a mistake. He had two similar bottles in his pocket, both wrapped in paper; one contained cantharides, the other valerian; he chose the one which he thought contained cantharides and held it up to the patient; to his surprise the results which accompany valerian followed, and then he found that he had made a mistake and was holding the bottle containing valerian. Dr. Duplouy admitted at the time that he was convinced of the accuracy of the observations of MM. Bourru and Burot, and when their paper was before the French Association, he made a speech to testify publicly to this conviction on the evidence of his own experiments, which had been very startling to him; he was unable, he admitted, to explain the facts, but he considered any assumption of fraud as quite inadmissible. The male patient was transferred to the Asylum Lafond at La Rochelle, where the director, Dr. Mabille, repeated the experiments with the same results, which were witnessed to by the Medical and Natural Science Societies of La Rochelle.

After the experiments on their two first and most sensitive subjects MM. Bourru and Burot made trials of many others and found some less distinct results of the same kind in a large proportion of them.

They declined at Grenoble to pledge themselves to any theory in explanation of these observations, but briefly noticed three hypotheses. First, the theory of suggestion. This they were inclined to think insufficient to cover the facts; for sometimes the results corresponding to the drug had been obtained when those making the experiment did not know what drug was being used; sometimes when the drug was known the results had been very different from what was expected, as in the case of laurel water. In the second place, the theory of vibrations which M. Vigouroux had put forward to explain the action of the magnet, did not seem to them to *explain* (strictly speaking) anything, but only, at best, to put it in other language. There remained a third

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theory, of a radiant nervous force, which M. Baréty had advocated at Nice, in 1881. It was an attempt at a conception in analogy with radiant heat, or, more strictly, with the action of a magnet at a distance within its magnetic field. In exceptional cases the nervous system was supposed to be influenced by substances within a limited impressionable nervous field extending to a short distance from the body. In normal conditions there was certainly no evidence of such extension of a nervous field; it could not be directly proved, but might be useful as a provisional hypothesis.

We are glad to learn from subsequent correspondence with M. Burot that these experiments are still being actively carried on, and a detailed account and discussion of them is likely to be soon published. On the possibility of suggestion by the help of an abnormally acute sense of smell, such as belongs sometimes to hysterical patients, M. Burot remarks that when he made the first experiments he could not imagine that the patient could have known what physiological effects attach to some of the drugs, even if they knew what they were by their smell, and, further, that some—*e.g.*, morphia—had no perceptible smell. He is inclining to the conclusion that the drugs have no effect when contained in absolutely sealed tubes, though they act when in bottles with ground-glass stoppers; and that, we should suppose, must tend to the belief that the results depend in some way on the presence and diffusion of the drug, and not entirely on any thought-transference or mental condition of the operator. We have ventured to suggest some further experiments, designed to exclude all the possibilities of suggestion, but have not yet heard of their having been carried out.

A. T. Myers, M.D.

REMARKABLE EXPERIENCE OF MISS VAUGHAN.

[The following case has already been printed among the slips at the Society's rooms as L. No. 43, but as it has probably not been read by many persons outside the Literary Committee, and as it is, as Mr. Wedgwood says, an interesting parallel to a case printed in our last number, we think that our readers will be glad to have an opportunity of reading it here.—Ed.

The remarkable experience of A. Z. related at p. 39 of No. XX. of the *Journal* of the Society for Psychical Research, has the closest resemblance to an incident related to me by my old friend, Miss Vaughan, now many years dead, which I wrote down immediately after hearing it on January 2nd] 1876, and subsequently submitted for her approval.

In the autumn of 1856, an intimate friend of Miss Vaughan's was dying about 20 miles from London, when one Friday she received a letter from one of her daughters, saying that as their mother was rather better they should be glad to come to London for a special occasion on the following Tuesday, if Miss Vaughan could receive them.

Miss Vaughan then proceeds: "On the Saturday night I went to bed

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at my usual hour of 12, but did not go to sleep for some time, when I was suddenly startled by* three sets of three extraordinary loud knocks, like strokes of a hammer on an empty box at my bed head (which stood against the party wall of the house), followed immediately by a long loud cry of a woman's voice, which seemed to die away in the distance. I called my maid instantly and begged her to look out of the window and see if there was any one in the street. She opened the shutters, threw up the sash, and said there was no one ; that I must have been dreaming ; that it was quite late. I said no, it had not yet struck one, and sent her to look at the clock. She returned and said it wanted 10 minutes to one. I said the noise (doubtless the knocks) must have come from the next house. She said it was empty, but this I could not believe, so I sent her early on Sunday morning to see. She came back, saying that the windows were all shut, and she had knocked for some time in vain. On the following morning I sent her to the person who had charge of the house, thinking that somebody must have slept in it on Saturday night. She said this could not be the case, as she had the key, but she went to look and told me that no one could possibly have got in.

"A very few hours afterwards I received a letter to tell me that my friend became suddenly worse on Saturday morning and died in the course of the night. I knew I had been much in her thoughts, and a few days before her death she had said now she was a little better she hoped she might soon be well enough to see me.

"Some time subsequently I had an opportunity of seeing the nurse, and she told me that my friend had died exactly at quarter before one on Sunday morning, *uttering a loud cry at the moment of death*. She had just been giving her a cup of beef tea and had replaced it on the mantel-piece, where there was a clock, on which she observed the hour."

In November, 1876, I read the foregoing narrative to a common friend of mine and Miss Vaughan's. She was staying with a sister at Hastings when she received a letter from Miss Vaughan, telling of her friend's death, and of her having appeared to her. She was greatly interested at this intelligence, and hurried up to London, when she heard from Miss Vaughan the story exactly as I have related it down to the news of the death ; but as Miss Vaughan had not then seen the nurse and was consequently ignorant of the precise agreement in the time of her friend's death, and of the fact of her outcry at the moment of death, she was a little disappointed at the story. Two or three months afterwards when Miss Vaughan told her what she had heard from the nurse, she was much more impressed.

H. Wedgwood.

* Compare the following from Wesley's account of the rappings at Epsworth, quoted in the *Spiritual Magazine*, I. 255. "That night I was awaked a little before one by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of pause at every third stroke."

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CASES RECEIVED BY THE LITERARY COMMITTEE.

(Continued)

L.—816.—Ad Pn

The three documents which compose this case are (1), account of Mrs. de Fréville's death by the Rev. C. T. Forster; (2) deposition made to me and Mr. Hodgson, by Mr. Bard, at Cambridge, July 21st, 1885; (3) deposition made to me by Mrs. Bard, at Hinxton, on July 8th, 1885.

Mr. Forster conducted me over Hinxton churchyard on July 8th, 1885, and I can attest the accuracy of Mr. Bard's description of the relative position of the church, the tomb, and the exits.

F. W. H. M.

DOCUMENT I.

Hinxton Vicarage, Saffron Walden,
August 6th, 1885.

My late parishioner, Mrs. de Fréville, was a somewhat eccentric lady, who was specially morbid on the subject of tombs, &c.

About two days after her death, which took place in London, May 8th, in the afternoon,* I heard that she had been seen that very night by Alfred Bard. I sent for him, and he gave me a very clear and circumstantial account of what he had seen.

He is a man of great observation, being a self-taught naturalist, and I am quite satisfied that he desires to speak the truth without any exaggeration.

I must add that I am absolutely certain that the news of Mrs. de Fréville's death did not reach Hinxton till the next morning, May 9th.

C. T. FORSTER,
Vicar of Hinxton, Cambs.

DOCUMENT II.

I am a gardener in employment at Sawston. I always go through Hinxton churchyard on my return home from work. On Friday, May 8th, 1885, I was walking back as usual. On entering the churchyard I looked rather carefully at the ground, in order to see a cow and donkey which used to lie just inside the gate. In so doing I looked straight at the square stone vault in which the late Mr. de Fréville was at one time buried. I then saw Mrs. de Fréville leaning on the rails, dressed much as I had usually seen her, in a coal-scuttle bonnet, black jacket with deep crape, and black dress. She was looking full at me. Her face was very white, much whiter than usual. I knew her well, having at one time been in her employ. I at once supposed that she had come, as she sometimes did, to the mausoleum in her own park, in order to have it opened and go in. I supposed that Mr. Wiles, the mason from Cambridge, was in the tomb doing something. I walked round the tomb looking carefully at it, in order to see if the gate was open, keeping my eye on her and never more than five or six yards from her. Her face turned and followed me. I passed between the church and the tomb (there are about four yards between the two), and peered forward to see whether the tomb was open, as she hid the part of the tomb which opened. I slightly stumbled on a hassock of grass, and looked at my feet for a moment only. When I looked up she was gone. She could not

* She was found dead at 7.30 p.m. She had been left alone in her room, being poorly, but not considered seriously or dangerously ill.

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possibly have got out of the churchyard, as in order to reach any of the exits she must have passed me. So I took for granted that she had quickly gone into the tomb. I went up to the door, which I expected to find open, but to my surprise it was shut and had not been opened, as there was no key in the lock. I rather hoped to have a look into the tomb myself, so I went back again and shook the gate to make sure, but there was no sign of any one's having been there. I was then much startled and looked at the clock, which marked 9.20. When I got home I half thought it must have been my fancy, but I told my wife that I had seen Mrs. de Fréville.

Next day when my little boy told me that she was dead I gave a start, which my companion noticed, I was so much taken aback.

I have never had any other hallucination whatever.

ALFRED BARD, Sawston.

DOCUMENT III.

When Mr. Bard came home he said "I have seen Mrs. de Fréville to-night leaning with her elbow on the palisade looking at me. I turned again to look at her and she was gone. She had cloak and bonnet on." He got home as usual between 9 and 10 ; it was on the 8th of May, 1885.

SARAH BARD.

L.—817—Ad Pn

Church Farm, Gorleston.

September, 17*th*, 1885.

DEAR SIR,—Seeing your advertisement in the *Times* it occurred to me to send you the particulars of an event which took place 5 years ago.

In the June of 1880, I went to a situation as governess. On the first day of my going there, after retiring for the night I heard a noise which was like the ticking of a watch. I took no particular notice of it, but I noticed that every time I was alone I heard it, more especially at night. I even went so far as to search, thinking there must be a watch concealed somewhere in the room. This continued until I grew quite accustomed to it. It was on the 12th of July that I was coming from the dining-room with a tray of glasses that I saw what appeared to me to be a dark figure standing just outside the door, with outstretched arms. It startled me, and when I turned to look again it was gone.

On the 23rd of September I received news that my brother was drowned on the 12th of July. I heard the ticking up to the time I had the letter, but never once afterwards.

There is nothing very startling in this narrative, but it is very vivid in my memory. Hoping it will be of some use to you.—I am sir, yours faithfully,

F. A. BALE.

Church Farm, Lowestoft Road, Gorleston.

September 22*nd*, 1885

DEAR SIR,—I enclose the leter informing us of my brother's death, also one from the captain of the ship, for your perusal.

I made no entry in my diary of the apparition I saw on the 12th of July,

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but I distinctly remember the time. I sat down a little while to recover my fright, and then I looked at the time; it was 20 minutes past 6. I enclose the address of a friend who I am sure remembers it as well as I do.

You will see by enclosed where my brother was when he met with his death. The apparition did remind me of my brother, as I last saw him in a long dark ulster, and it was about his height, but that was all I could discover, for when I looked the second time it was gone. What made me mention the ticking was the peculiarity of its following me *everywhere*, providing I was *alone*.—Yours faithfully,

FLORENCE BALE.

Extract from the letter written by the Rev. W. A. Purey-Cust on board the ship "Melbourne."

August 16th.

MY DEAR SIR,—I have to write to you to tell you some very painful and distressing news concerning your nephew, William Bale, that on July 12th last, whilst bravely doing his duty as anEnglish seaman,he fell from the fore-top-sail yard arm into the sea, and was never again seen. On the afternoon of that day, the ship was about 150 miles to the south of Tristan d'Acunha, in lat. 28 deg. 40" S.,* and long. 12 deg. 30" W., and in a heavy confused sea, causing her to roll heavily. At 2 p.m. the main royal stay came away, and in consequence at 2.30 p.m. the main top-mast fell. All hands were at once set to work to clear away the wreckage, and this was barely finished at 5.30 p.m., when the wind, which had been rising rapidly, blew a gale. At 6 p.m. the hands were ordered to furl the fore-top sail, and your nephew was one of those who went aloft. He was at the yard arm when the ship gave a tremendous lurch, and the movement of the yard jerked him and a man named "Chilton" off the yard. The cry of "Man overboard" was raised, and everything was done that could posssibly have been done under the circumstances. It seems certain that your nephew never rose again after striking the water.

Extract from the Captain's letter.

Melbourne, *August 25th*, 1880.

DEAR SIR,—It is with great sorrow I have the painful duty of informing you of the death of Mr. W. Bale ; he fell overboard on the night of the 12th July at the commencement of a gale of wind, when it was beyond our power to save him.—Yours truly,

N. HARRISON, Commander of ship "Melbourne."

Baker Street, Gorleston.

September 28th, 1885.

DEAR SIR,—On the night of the 12th of July, 1880, Miss Bale came to my house to supper, and she told me that she was coming from the drawing-room and she saw a dark figure standing just outside the door; she appeared very nervous. She said it reminded her of her brother, and remarked to me then that she knew something must have happened to him. I asked her if she noticed the time she saw it, and she told me that the apparition had startled her very much, and she had sat down a little time to recover the

* The latitude of Tristan d'Acunha is about 37 deg. S.

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fright it gave her, and then she looked at the time; it was 6.20. She had previously told me of a ticking she heard everywhere she went, so long as she was alone, but directly anyone joined her it ceased; and she told me she heard it up to the day she received the news of her brother's death, but not afterwards.—I am, sir, yours sincerely,

(Mrs.) H. Hart.

Church Farm, Lowestoft Road, Gorleston.

September 24th, 1885.

Dear Sir,—There was one incident I did not tell you, thinking it too trivial, as I did not notice the date or hour, but I know it was shortly before I heard the news of my brother's death. I had been in bed a short tine, and I heard a tremendous crash like the smashing of a lot of china. I felt too nervous to go and see what it was, but nothing was broken or disturbed in the morning, and for three nights in succession I heard the same. I am not inclined to think that it was in any way corresponding with my brother's death. I certainly have never heard imaginary voices nor seen imaginary figures except the apparition I saw the day my brother was drowned.—I am, sir, yours sincerely,

Florence C. Bale.

[There seems to be no reason to connect the sound like a watch ticking with Mr. Bale's death, any more than the crash of china; and it seems most likely that it was caused by a merely physical affection, to which the shock of receiving the news put an end. We have, however, thought it right to mention it, since if it was a hallucination it would tend to show that Miss Bale was for some time in a condition favourable to purely subjective hallucinations, and therefore would, to some extent, weaken the force of the coincidence of the visual hallucination with her brother's death. It will be noticed that, allowing for longitude, the death occurred,—according to the statements in the letters,—about half-an-hour after the apparition. But as the difference is so small, it seems to us more probable that it is due to errors in the records of the time than that the apparition was purely accidental.—Ed.]

L.—2333.—A^{d} P^{n}

From Dr. Liébeault, 4, Rue Bellevue, Nancy.

4 *Septembre* 1885.

Je m'empresse de vous écrire au sujet du fait de communication de pensée dont je vous ai parlé lorsque vous m' avez fait l'honneur d'assister à mes séances hypnotiques à Nancy. Ce fait se passa dans une famille française de la Nouvelle-Orléans, et qui était venue habiter quelque temps Nancy, pour y liquider une affaire d'intérêt. J'avais fait connaissance de cette famille parceque son chef, M. G., m'avait amené sa nièce, Mlle. B., pour que je la traitasse par les procedés hypnotiques. Elle était atteinte d'une anémie légère et d'une toux nerveuse contractées à Coblentz, dans une maison d'éducation où elle était professeur. Je parvins facilement à la mettre en somnambulisme, et elle fut guérie en deux séances. La production de cet

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état de sommeil ayant démontré à la famille G. et à Mlle. B. qu'elle pourrait facilement devenir médium (Mme. G. était médium spirite), cette demoiselle s'exerça à evoquer, à l'aide de la plume, les esprits, auxquels elle croyait sincèrement, et au bout de deux mois elle fut un remarquable médium écrivante. C'est elle que j'ai vue de mes yeux tracer rapidement des pages d'écriture qu'elle appelait des messages, et cela en des termes choisis et sans aucune rature, en même temps qu'elle tenait conversations avec les personnes qui l'entouraient. Chose curieuse, elle n'avait nullement conscience de ce qu'elle écrivait ; " aussi," disait-elle, " ce ne peut être qu'un esprit qui dirige ma main, ce n'est pas moi."

Un jour—c'était, je crois, le 7 Février, 1868—vers 8 heures du matin, au moment de se mettre à table pour déjeûner, elle sentit un besoin, un quelque-chose qui la poussait à écrire (c'était ce qu'elle appelait une *trance*)—et elle courut immédiatement vers son grand cahier, où elle traça fébrilement, au crayon, des caractères indéchiffrables. Elle retraça les mêmes caractères sur les pages suivantes, et enfin l'excitation de son esprit se calmant, on put lire qu' une personne nommée Marguérite lui annonçait sa mort. On supposa aussitôt qu'une demoiselle de ce nom qui était son amie, et habitait, comme professeur, le même pensionnat de Coblentz ou elle avait exercé les même fonctions, venait d'y mourir. Toute la famille G., compris Mlle. B., vinrent immédiatement chez moi, et nous decidâmes de vérifier, le jour même, si ce fait de mort avait réellement eu lieu. Mlle. B. écrivit à une demoiselle anglaise de ses amis, qui exerçait aussi les mêmes fonctions d'institutrice dans le pensionnat en question ; elle prétexta un motif, ayant bien soin de ne pas revéler le motif vrai. Poste pour poste, nous reçumes une réponse en anglais, dont on me copia la partie essentielle—réponse que j'ai retrouvée dans une portefeuille il y a à peine quinze jours, et égarée de nouveau. Elle exprimait l'étonnement de cette demoiselle anglaise au sujet de la lettre de Mlle. B., lettre qu' elle n'attendait pas sitôt, vu que le but ne lui en paraissait pas assez motivé. Mais en même temps, l'amie anglaise se hâtait d'annoncer à notre médium que leur amie commune, Marguérite, était morte le 7 Février vers les 8 heures du matin. En outre, un petit carré de papier imprimé était interré dans la lettre ; c'était un billet de mort et de faire part. Inutile de vous dire que je vérifiai l'enveloppe de la lettre, et que la lettre me parut venir réellement de Coblentz.

Seulement j'ai eu depuis des regrets. C'est de n'avoir pas, dans l'intérêt de la science, demandé à la famille G. d' aller avec eux vérifier au bureau télégraphique si, réellement, ils n'auraientpas reçu une dépêche télégraphique dans la matinée du 7 Février. La science ne doit pas avoir de pudeur ; la vérité ne craint pas d'être vue. Je n'ai comme preuve de la véracité du fait qu'une preuve morale : c'est l'honorabilité de la famille G., qui m' a paru toujours audessus de tout soupçon.

A. A. Liébeault.

[Apart from the improbability that the whole family would join in a conspiracy to deceive their friend, the nature of the answer received from Coblentz shows that the writer of it cannot have been aware that any telegraphic announcement had been sent. And it is in itself unlikely that the authorities of the school would have felt it necessary instantly to communiacte the news to Mdlle. B.]

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L.—2334.—A^e P^s

Obtained through the kindness of Mr. J. B. Johnston, M.A., of 17, Pilrig Street, Edinburgh, from Herr Heinrich von Struve (son of the late Russian Minister at Carlsruhe).

25, Pilrig Street, Edinburgh.
July 10th, 1885.

[Translation.]

It was in the night between the 9th and 10th of November, 1835, that I felt a sudden and peculiar yearning, which laid hold of me with great intensity, for my dear mother, who lived in Carlsruhe, in the Grand-Duchy of Baden. I myself was living with my elder brother in the kingdom of Poland, in the neighbourhood of the town of Kolo, in the province of Kalisch, and intended to pass the winter with him. This yearning affected me so strongly that I resolved to move to Carlsruhe without delay, which I explained to my brother at breakfast, after I had informed him of my sudden feeling. It was no small and insignificant journey in those days and at that advanced season of the year. Carlsruhe was over 130 German miles from where I was living. As from childhood I had been specially fond of riding, and was possessed of a very valuable and excellent horse of the best breed, I determined to make the journey on horseback, and mounting my horse at mid-day on the 10th of November, began my adventurous crusade. I passed through the province of Posen, through Silesia, Saxony, and, after crossing the Erz Mountains and Thuringia in deep snow, through Bavaria. At Jena, where an aunt lived who had always been in the most intimate relations with my mother, I intended to rest for a few days. But as she told me that she had received very sad news from Carlsruhe, according to which her dear friend had been attacked by nervous fever and given up by the doctors, I could not rest, and in the greatest consternation and anxiety recommenced my journey, and reached Carlsruhe on the 4th of December. With sinking heart I betook myself first to my brother, who was attached to the Russian Embassy at the Court of Baden, rushed up the steps, where my brother received me in great astonishment, and on my eager inquiry after my mother's health, told me that the danger had passed off (had been turned off), and that she was recovering. Then I hurried swiftly to my mother's house, where my sisters lived with her, and they confirmed the happy news. As I then learnt from my eldest sister, the chief crisis of the illness occurred on the night between the 9th and 10th of November, when my beloved mother, in her delirium, continually spoke with intense love and care for her youngest son, called me and longed for me. No further assurance is needed that a spiritual *rapport* was here shown.

In answer to inquiries, Herr von Struve says :—

"I have never on any other occasion experienced an affection of the same sort, and naturally therefore have never had occasion to take action on one."

L.—2335.—A^d P^n

18, Batoum Gardens, West Kensington Park.

I have not the least objection to giving an account of the apparition I had of my mother which appeared to me at the time of her death, although

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it is a subject I have very rarely mentioned, partly that it is an occurrence I hold very sacred and partly that I do not care to have my story doubted or laughed at.

I went to school in Alsace in October, 1852, when I was 17, leaving my mother in England in delicate health. About Christmas, 1853, 14 months after I left home, I heard that my mother's health was worse, but I had no idea that she was in any danger. It was the last Sunday in February, 1854, between 1 and 2 o'clock, I was seated in a large school-room reading, when suddenly the figure of my mother appeared to me at the far end of the room. She was reclining as if in bed in her nightdress. Her face was turned towards me with a sweet smile and one hand was raised and pointing upwards.

Gently the figure moved across the room, ascending as it went until it disappeared. Both the face and figure were wasted as if by sickness, as I never had seen her in life, and deadly pale.

From the moment I saw the apparition I felt convinced my mother was dead. So impressed was I that I was unable to attend to my studies, and it was positive pain to me to see my younger sister playing and amusing herself with her companions.

Two or three days after, my governess, after prayers, called me to her private room. As soon as we entered I said "You need not tell me. I know my mother is dead!" She asked me how I could possibly know. I gave no explanation, but told her I had known it for three days. I afterwards heard my mother died on that Sunday at the time I had seen her, and that she had passed away in an unconscious state, having been unconscious for some day or two before her death.

I am by no means an imaginative, sensitive woman, and never before or since have I experienced anything similar.

It has always been a comfort to me to feel that my mother did appear to me.

ISABEL ALLOM.

June 28th, 1885.

[Mrs. Allom has never had a hallucination on any any other occasion. She once, however, had a rather marked *illusion*, when a Christmas-tree assumed momentarily, to her eyes, the aspect of her mother's form. She is a practical person, and assures me that she has all her life been free from fancies and superstitions. Her sister was delicate and nervous, and on that account Mrs. Allom did not tell her of the vision above described. Her mother was Mrs. Carrick, wife of the well-known miniature-painter; and at the time of her death she was residing at 10, Montagu Street, Portman Square, W.—E.G.]

L.—2336.—A^{d} P^{n}

From Miss Porter, who says :—

This you perceive is only uneducated testimony (to a certain extent).

Mrs. Ellis is daughter to Mrs. Banister, with whom I lodged at Eversley. The Banisters were formerly well-to-do farmers, but have come down in the world. Mrs. Banister now lets her land and takes lodgers into her

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house. She told me the story of her daughter's experience, which I wrote down and sent to Mrs. Ellis for corroboration. She did not know the date, but remembers that the day after her experience she heard that J. Stephenson died the day before. It seems that the man that died had been executor to Mr. Banister (Mrs. Banister is a widow), and that Mrs. Ellis had always disliked him, considering that he had not done his best with regard to the property. This he knew, and before his death desired to see Mrs. Banister, but when she went to him he was unable to speak, and died almost directly. I believe these good people to be speaking the truth to the best of their powers, but the story, I fancy, has been *frequently* related.

B. P.

Portesbery Road, Camberley,
August 5th.

Dear Miss Porter,—What mother has told you is quite correct. In September, 1878, I, then residing in York Town, Surrey, three times during the day distinctly saw the face of an old friend, Mr. James Stephenson, who I afterwards heard died that day in Eversley, five miles off. I saw it at first about half-past 10 in the morning; the last time it was nearly 6 o'clock. I knew him to be ill.

Mary Ellis.

JAMES STEPHENSON,
of Eversley,
Who Died September 19th, 1878,
In his 59th Year.

Copied from a memorial card.

L.—2337.—(Borderland.)

Mrs. Elizabeth Duthie, residing at Pilrig Manse, Edinburgh, having informed us, by filling up and signing one of the census-forms, that in August, 1883, at 9 p.m., she had had a hallucination representing "an intimate friend, who died exactly at that hour," E. G. wrote for particulars.

The following answer was received :—

Fronfield, Crinan, Argyleshire,
August, 22nd 1885.

Dear Sir,—Our old servant, Mrs. Duthie, asked me some time ago to reply to your letter to her, requesting more information about a vision she saw at the time of the death of a friend, which she inserted in one of your forms. I regret I have been unable to do so until now.

In August, 1883, we had all gone to the country, leaving Mrs. Duthie alone in the house. An intimate friend of hers, a Miss Grant, who lived in Aberdeen, had been for some time seriously ill, and Mrs. Duthie was anxious about her, though she did not know that death was near. On Sunday night, the 23rd August, about 8 o'clock, Mrs. Duthie retired to her room, which is separated from the rest of the house, with a flight of stairs leading up to the door. She got into bed, and was lying, half asleep, with her face to the

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wall, when she felt that some one was bending over her, looking into her face. She opened her eyes, and looked up into the face of her friend, Miss Grant. She started up in bed, and looking round, saw Miss Grant's figure leaving the room. She then got out of bed, and going to the door, looked downstairs, but no one was to be seen. She went down the stairs into the kitchen, but no one was there, nor was there a trace of any one. She looked at the clock, and saw it was a few minutes past 9, and then went back to bed, feeling very uncomfortable and certain that something had happened to her friend.

All next day (Monday), she felt unhappy about it, and waited anxiously to hear of her friend, but, as there was no one else in the house, she did not mention her experience of the previous night to anyone. That night she received information from Aberdeen that her friend had died at 9 o'clock on the previous night,—at the very time Mrs. Duthie had seen her form in Edinburgh.

Such are the facts of the case, as Mrs. Duthie has told me herself, and this, I believe, is her sole experience of any such hallucination.

Believe me, yours very truly,

G. W. Macphail.

L.—2338.—A^{d} P^{n}

From Rev. J. Hotham (Congregational minister), of Port Elliot, South Australia. [He is now dead and his son says that no more information can be obtained.]

1884.

I was spending an evening with a family (friends of mine), consisting of an elderly widow lady and two or three of her daughters. The conversation happened to turn upon the "supernatural," when they gave me the following account. Though Mrs. Leaworthy (for that was her name) was the principal speaker, yet the daughters corroborated her statements. I wrote out the account the same evening, a little more condensed, but in nearly the same language in which it was given.

"We were," said she, "at that time, 1841, living on the coast of Devon and the night was very stormy; it was raining heavily and the wind blowing a perfect gale. Mr. L.'s men (he was in the Preventive service) came to tell him that rockets were seen being sent up out at sea, and signal lights burning. He went out with the men and put off in his boat to render assistance. They succeeded in reaching the vessel, which was drifting helplessly towards that terrible coast. They managed to catch a rope thrown from her, and holding on, sheltered on the lea-side, the whole of the sailors were taken into the boat, not excepting a poor boy who was ill in his berth. But the captain refused to leave the ship. He said he would go down with her. Mr. L. had got on board and saw that she could not float many minutes; so he told the captain that if he would not leave her he would wait no longer, and with that jumped into the sea and made for the

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boat. But the instinctive love of life proved too strong, and the captain leaped from the ship at the same time and also got safely in. They then counted over what they had got, and finding the number complete they pulled for the shore. The vessel went down almost before they left her. She turned out to be a French ship, called *L'Orient*, with French captain and crew. The captain, during his stay in the neighbourhood, was a constant visitor at our house, and became quite a favourite. (Mr. L. could speak French, for he was 10 years a prisoner in France.) The captain, after he had recovered from his cold and wetting, told us that he was sure something serious had happened at home. When asked why he thought so, he said that just before the storm came on he had seen his wife standing close beside him, and that she had said: 'Do not grieve for me.' Well, we all tried to put this melancholy idea out of his head. We told him he was low-spirited at the loss of his ship, and that nothing but imagination had made him fancy this thing.

"Of course the captain wrote directly home, giving an account of the loss of his ship and cargo, and anxiously awaited a reply. He was detained some weeks among us, and during that time we became very intimate. In due time he received a letter informing him that his wife had been confined, and mother and child were both doing well. We then joked him about his fears, and congratulated him upon the good news he had received. During the weeks he further remained with us we set to and made up a box of presents—small things, &c., for the baby. After completing all his arrangements, he bid us good-bye and started for home. A letter from him, however, informed us that the presentiment was too truly fulfilled. His wife died on that night; but when his friends received his letter mournfully detailing the loss of his vessel, they were afraid to send him word about the loss of his wife, and so replied as we have said."

South Australia, Port Elliot.
October 17th, 1884.

Dear Sir,—I acknowledge the desirableness of having all the particulars of the case I sent you, and especially given by one or more of the parties actually concerned in it.

Mrs. Leaworthy, senior, has recently died. Her daughters are still living—one (Mrs. Lindsay) only a short distance from me; and the other, who married Mr. John Hindmarsh, only son of our first Colonial Governor, has removed to New Zealand.

In answer to your questions—(1) The account was given me at the house of Mr. Jno. Hindmarsh, near Port Elliot, South Australia. (2) Yes. By "died on that night" I mean on the night he saw the apparition—the night the storm began.

Jno. Hotham.

P.S.—I do not know whether I told you, but ought to have done if I did not, that my MS. was submitted to Mrs. Leaworthy, and corrected by her before I sent it you.

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L.—2339.—(Collective. Borderland.)

From Mr. John Done, Stockley Cottage, Stretton.

(See M.—317—*Cl.*)

My sister-in-law, Sarah Eustance, of Stretton, was lying sick unto death, and my wife was gone over to there from Lowton Chapel (12 or 13 miles off) to see her and tend her in her last moments. And on the night before her death (some 12 or 14 hours before) I was sleeping at home alone, and awaking heard a voice distinctly call me. Thinking it was my niece, Rosanna, the only other occupant of the house, who might be sick or in trouble, I went to her room and found her awake and nervous. I asked her whether she had called me. She answered "No; but something awoke me, when I heard someone calling!"

On my wife returning home after her sister's death, she told me how anxious her sister had been to see me, "craving for me to be sent for," and saying "Oh, how I want to see Done once more!" and soon after became speechless. But the curious part was that about the same time she was "craving," I and my niece heard the call.

JOHN DONE.

Stockley Cottage, Stretton, Warrington.

August 1st, 1885.

In answer to your queries respecting the voice or call that I heard on the night of July 2nd, 1866, I must explain that there was a strong sympathy and affection between myself and my sister-in-law of pure brotherly and sisterly love; and that she was in the habit of calling me by the title of "Uncle Done," in the manner of a husband calling his wife "mother" when there are children as in this case. Hence the call being "Uncle, uncle, uncle!" leading me to think that it was my niece (the only other occupant of the house that Sunday night) calling to me.

Copy of funeral card: "In remembrance of the late Sarah Eustance, who died July 3rd, 1866, aged 45 years, and was this day interred at Stretton Church, July 6th, 1866."

My wife, who went from Lowton that particular Sunday to see her sister, will testify that as she attended upon her (after the departure of the minister), during the night she was wishing and craving to see me, repeatedly saying, "Oh, I wish I could see Uncle Done and Rosie once more before I go!" and soon after then she became unconscious, or at least ceased speaking, and died the next day, of which fact I was not aware until my wife returned on the evening of the 4th of July.

I hope my niece will answer for me, however I may state that she reminds me that she thought I was calling her and was coming to me, when she met me in the passage or landing, and asked her if she called me.

I do not remember ever hearing a voice or call besides this the above case.

JOHN DONE.

On August 7th, Mr. Done writes:—

My wife being sick and weak of body, dictates the following statement to me:—

I, Elizabeth Done, wife of John Done, and niece [clearly a slip for *aunt*] to Rosanna Done (now Sewill), testify that, on the 2nd of July, 1866, I

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was attending upon my dying sister, Sarah Eustance, at Stretton, 12 miles from my home at Lowton Chapel, Newton le Willows; when during the night previous to her death she craved for me to send for my husband and niece as she wished to see them once more before she departed hence, saying often "Oh, I wish Done and Rosie were here. Oh, I do long to see Uncle Done." Soon after she became speechless and seemingly unconscious, and died some time during the day following.

(Signed) ELIZABETH DONE.

Stockley Cottage, Stretton, Warrington.
August 11*th*, 1885.

In thinking, conversing, and writing about the strange occurrence, several incidents have come to my mind, one of which is that, feeling unsettled in my mind during the day after having heard the voice calling me, and feeling a presentiment that my dear sister-in-law was dead, I, towards evening, set off to meet a train at Newton Bridge, which I believed she would come by returning home, *if her sister was dead as I expected.* N.B. There was an understanding that she was to stay at Stretton to attend upon Mrs. Eustance until her demise or convalescence.

I met my wife some few hundred yards from the station and could see by her countenance that my surmises were correct. She then told me the particulars of her sister's death, how she *longed* to see me and Rosanna. I then told her of our being called by a voice resembling hers *some time* in the night *previous*, when she (my wife) said she (Mrs. Eustance) often repeated our names during the night before becoming unconscious.

JOHN DONE.

11, Smithdown Lane, Paddington, Liverpool.
August 21*st*, 1885.

SIR,—At my uncle's and your request I write to confirm the statement of uncle respecting the voice I heard, as follows: I was awakened suddenly without apparent cause, and heard a voice call me distinctly, thus: *Rosy, Rosy, Rosy!* Thinking it was my uncle calling, I rose and went out of my room and met my uncle coming to see if I was calling him. We were the only occupants of the house that night, aunt being away attending upon her sister. The night I was called was between 2nd and 3rd of July, 1866. I could not say the time I was called, but I know it was the break of day. I never was called before nor since.

ROSANNA SEWILL.

L.—1307.—Ad Pn (Amended Version)

The following is the account at first hand of the incident narrated in slip 1307. It will be seen that the difference is considerable:—

From Mr. W. T. Bray, of Schekoldin's Paper Mill, Vimishma, Government of Viostroma, Russia.

June 14*th*, (O. S.) 1885.

I was employed as assistant engineer on the Moscow ——— Railway, and one day was standing in the erecting shop. There were 14 engines under

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repair, and four tenders, and amidst all the attendant noise of such work of fitters and boilermakers, I heard a voice quite close to me call twice, "Will, Will!" The voice resembled my father's (he was the only person who called me "Will"), and in a tone he used when he wished to particularly draw my attention to anything. (I had parted bad friends with him in Russia through my step-mother.) When I went home I remarked to my wife I was afraid if ever I heard from poor father again or from any one about him, it would be bad news, for I distinctly heard him call me twice. About three weeks afterwards I had a letter from a sister, stating he had died, and when, and his last words were, "Good-bye, Will! good-bye, Will!" Upon comparing the date and time he died about the time I heard the voice.

Mr. Bray, adds in a later letter dated *August* 21*st*, (O.S.), 1885 :—

I am sorry I cannot get a few lines likely to confirm my statement to you the circumstance occurred so long ago. I remember mentioning it to my wife at the time, but she cannot distinctly remember it, and I mentioned it to no one but her, and then only at the time. I remembered the work I was looking after at the time, and upon hearing of my father's death I traced the time by the factory books, and as no one either here or in England ever called me "Will," but he, I always feel quite satisfied in my own mind that I heard his voice, especially as I was told in the letter announcing his death his last words were "Good-bye, Will! good-bye, Will!"

In answer to the question whether he had ever had any other auditory hallucination, Mr. Bray replies :—Such a thing never occurred to me before, neither has anything occurred since.

L.—2340.—A^{e} P^{n}

The writer of the following narrative is Editor of a well-known northern newspaper, and was formerly special foreign correspondent of a London paper. He had a curious impression corresponding with the death of a friend a few weeks earlier. (See L. 86.)

December 11*th*, 1884.

On the 3rd of May in the same spring [1882] in which Barnes left us, my wife, while taking tea with my daughter, was suddenly seized with an epileptic fit, fell heavily to the floor and striking her forehead on the fender; she was never conscious again, but died the next day. This accident happened between 3 and 4 o'clock in the afternoon. For nearly 5 years my wife had intermittently suffered from epilepsy, but for some 3 months before her death seemed to have completely recovered, which apparent fact had caused much joy in our little family circle, as the poor dear had been a great sufferer. I set this down to show that her death or serious illness was not at all expected at the time it happened. On the morning of the 3rd of May I left for the City, and as my wife kissed her hand to me at the window I thought how remarkably well and "like her old self" she appeared. I went to business in "high spirits," and left her in the same; but *somewhere* about the time she fell—neither my daughter nor I have been able to fix the time within an hour—I suddenly fell into such a fit of gloom that I was powerless to go on with my work and could only sit with my face between my hands, scarcely

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able to speak to my colleagues in the same office, who became alarmed as they had never seen me in any but a cheerful mood. I was at the time editing *England*, and as friend after friend dropped into my room, and wanted to know what ailed me, I could only explain my sensation in a phrase (which they and I well remember) which I kept repeating, namely, "I have a horrible sense of some impending calamity." So far as I am aware, my thoughts never once turned to my home. If they had, I think I should not have accepted, as I did, an invitation to dine with a friend at a restaurant in the Strand, pressed on me for the express purpose of "cheering me up." I was telegraphed for to our office in the Strand, but by an accident it was not forwarded to me to Whitefriars Street at my editorial room: so that I never saw my wife until after 12 at night, when my 8 or 9 hours fearful depression of spirits (as it instantly struck me) were accounted for. I may add that I am naturally of a buoyant temperament, in fact I may say far above the average of people in that respect, and I was never to my knowledge ever so suddenly or similarly depressed before. My wife, in this case you will observe, was not dead but simply unconscious when my fit of low spirits set in. There are several witnesses who can testify to these facts, for when it became known at the office that my wife was dead the strange coincidence of my suddenly "turning so queer" was a topic of conversation there. I have nothing to add but that we (my wife and I) had been married for 25 years, and were extremely fond of each other, and we were both, I should say, of a sympathetic temperament, perhaps more than ordinarily so.

September 1*st*, 1885.

I called to-day at Mr. ——'s house. He was out of town, but his son and daughter were at home.

As regards Mr.——'s depression on the day of his wife's fatal attack they both assured me that he spoke of this immediately after his return home on the evening of that day, and has frequently mentioned it since. The son has also heard one of his father's colleagues, Mr. Green, describe the circumstance as something quite remarkable. Mr. Green told him that both himself and others present in the office did all they could to rally Mr.—— but failed.

F.P.

I had a long interview with Mr. —— in February of this year. He gave to me a *vivâ voce* account of the experience here detailed in writing, and I should judge that his testimony is of a high degree of trustworthiness and his power of observation of a high order.

The statement Mr. —— made to me was vivid and circumstantial, and not, in my opinion, coloured by his imagination.

A. G. Leonard.

Netherworton House, Steeple Aston, Oxon.
September 16*th*, 1885.

Dear Sir,—My friend Mr. ——, of *England*, has asked me to corroborate the fact that he suffered from a singular depression all the day of his wife's fatal seizure. I was in his company most of theday, and can fully corroborate his statement.—Yours truly, C. E. Green.

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L.—2341.—A^{e} P^{n}

[The following, from a lady who desires her name not to be published, is perhaps an instance of the same kind as the last, though both the depression and the time-coincidence are less definite. Ten o'clock a.m. here would be about 3.30 p.m. at Colombo.]

August 6th, 1885.

My experience is a very simple one, and can be stated in a few words. A dear brother was in Singapore, and I knew he was anxious about his wife's health, but still, beyond feeling eager for letters, had no great anxiety on his or her account. I must state that he and I in all our relations and eelings have been, all our lives, most singularly in unison and sympathy with one another.

The morning of this strange experience I was in my studio; it was the 25th of October, 1884, and I was at work as usual. About 10 o'clock I felt very uneasy and restless, and found my efforts to work did not send away the unusual feeling of disinclination and unquietness. I did not attribute these feelings to any anxiety about my brother's domestic troubles, but I told my companion in the studio, as I put my work away, that I knew something was happening, and that it was impossible for me to work that day.

I may add that this was a most unusual occurrence, and had never before happened during my life as an artist. I find as a rule that I have only to begin work to wish to continue it.

About half-past two a telegram arrived to me from Colombo, telling us of the death of his wife the previous night, and I have heard since of the terrible mental pain my brother suffered, and I know that in any such pain I should have been the one person he would have appealed to and wished to commune with. He had travelled with his wife to Colombo, bringing her home, and that we did not know of until the telegram arrived. He died within a month after his loss, and during the interval I was the only one he wrote to of his great grief.

L.—2342.—A^{d} P^{s}

Letter to the Rev. J. A. Macdonald, from Mrs. Harrison, of Park View, Queen's Park, Manchester,

September 2nd, 1885.

I had a dear uncle, John Moore, St. John's, Isle of Man. I knew he had failed in health and strength during the winter of 1883 and 1884, but was not aware that he was really ill, or worse, so had not been thinking of him more than usual, nor anticipating a change; on the contrary, I was rather sanguine that, with the return of spring, his strength would revive, knowing that he had only two years before recovered from a severe illness, his constitution being so excellent, though he was 85 years old when he was taken away. But on the night of the 1st of March, or very early on the morning 2nd, 1884 (I did not ascertain the time, but I had retired to rest very late and seemed to have slept two or three hours) I awoke crying, and with the agitating scene of my dream clear before me. It was that I stood in the bedroom of my uncle, that he lay there dying, his remaining family near him, I just a short distance from the bed looking on. When I joined my husband and daughter at the fireside on coming downstairs in the morning I told them

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my dream, and then thought no more about it till two days later, 4th March, when a letter arrived, saying that my uncle had passed away at 2 o'clock on the morning of the 2nd. May our end be as calm and peaceful as was his.

R. J. Harrison.

[Mrs. Harrison can recall no other dream of death.]

September 2nd, 1885.

Mr. Harrison corroborates as follows :—

I distinctly remember my wife telling me the above dream on the Sunday morning, 2nd March, 1884, and it has often been spoken of in the family since. The letter acquainting us of Mr. Moore's death arrived at Manchester, from the Isle of Man, two days after, *viz.*, Tuesday, 4th March, 1884.

J. P. Harrison.

L.—2343.—A^{s} P

16, Edwardes Square, Kensington, W.

March 20th, 1885.

I do not know whether the following experience is of any practical interest, but will relate it as being at least curious.

I cannot be certain of the precise year, but know that it was winter—and I believe that of 1870-71. My sister and I were constant companions, and slept in the same room, but in separate beds. We burnt no light at night. I was then 20 years old, and my sister 18. She was of a very calm, placid temperament, and not in the least given to having exciting dreams. One night I was roused out of my sleep by her calling me by name with a sort of scream, and on immediately starting up in bed I saw the room filled with a bright red light, which extended to the passage outside our door (which we always left half open at night), so that I could distinctly see an arch that was in it, and also a blaze of red in the sky outside the window. The time was 2 a.m. Hearing my sister crying and in great distress, I sprang out of bed to go to her, and in that moment the impression faded, and the room became as dark as usual. My sister then told me that she had had a frightful dream of the devil coming to fetch her in a blaze of red fire—that her only hope had been to call to me to save her, but that as usual in nightmares, she seemed to have been ages calling before she could make me hear.

Must she not in some way, through her intense desire to communicate with me, have succeeded in impressing upon my brain what she saw in her dream, and thus produced the curious impression I received?

If required, I shall be happy to answer any further questions that may be necessary to authenticate this.

Edith N. Wilson.

Mrs. Alleyne, of Ranskeheen, Nenagh, Ireland, writes :—

July 25th.

My sister, Mrs. Wilson, asked me, some little time ago, to send you my account of the dream I had many years ago, in which she also bore a part. I now enclose my recollection of the dream, which I hope may be of use to you.

E. A. K. Alleyne.

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About 16 years ago, the sister next to me in age and myself occupied the same bedroom, but slept in separate beds, about three feet apart. The approach to our room was by a long, narrow passage, and the only window in the room overlooked the high, slated roof of our large schoolroom, which shut out any view of the surrounding country. It was our rule to sleep with the door shut and bolted. One morning, between 1 and 2 a.m., I dreamt that I was lying in my bed wide awake, when, to my great surprise, I perceived that the door was fully open. I was wondering how this could be, when I saw, approaching down the passage, a vivid red light, which gradually (as it came nearer) became redder and redder. In my horror I gave a loud scream, which awakened me, and before I had time to say one word, my sister started up, and called out, "Oh! Emmy, what is that red light on the roof opposite?" A moment afterwards, when fully awake, we saw that the room was in darkness, and on striking a light, that the door was shut and locked, as when we went to bed. This dream made a powerful impression upon us both. Since my birth this sister and myself had been daily companions, and being next in age to me, I had shared almost every thought with her. It must, therefore, I think, have been a case of "unconscious cerebration."

E. A. K. Alleyne.

In reply to inquiries, Mrs. Alleyne says :—

August 10th.

My sister has made a mistake in thinking my dream was mixed up, in any way, with his Satanic Majesty; and she is wrong also about the door; it was always shut and bolted at night. I could not go to sleep with it open. My sister, at that time, was in very poor health, and my memory has at all times been a very clear one. You ask me if I was given to horrifying dreams; I was not, beyond an occasional nightmare now and then, common to all. I was, at the time, about 16½, and my sister just 18 years old.

In another letter, she adds :—

September 21st, 1885.

In reply to your note, I beg to say that my sister and I *never* drew the curtains at night, neither did we draw down the blind; we always slept with it up. The *only* other window at that side of the house was that of my father's dressing-room, and was quite at the *end* of the long passage before referred to. My father was away in Scotland at the time, and his dressing-room was unoccupied.

CORRESPONDENCE.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—As the secretary of the old Physical Phenomena Committee, you will, perhaps, allow me to offer some explanation in defence of the prolonged silence of that Committee, commented on by Mr. Myers in his letter to the August number of the *Journal*.

Mr. Myers was, I believe, aware of the course of our inquiries, and the

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impossibility of attaining anything like unanimity in our estimate of the meagre results we obtained.

Our investigations were at the outset limited by the general principle, which we understood to have been laid down, that the funds of the Society should not be spent in the employment of paid mediums, so that we were compelled to have recourse to the assistance of friends of a member of the Committee, who were supposed to possess mediumistic powers. Results—table-tilting, raps, &c.—were obtained, which, if they could have been obtained under satisfactory tests, would have been conclusive ; but as such tests could not be applied, I myself and other members of the Committee were not convinced that these phenomena were not the result of fraud, conscious or unconscious.

This view could, of course, not be put forward without wounding the feelings of other members of the Committee, and, therefore, I personally deemed it undesirable to present any report on these inquiries.

Those members of the Committee who were not convinced of the genuine character of these phenomena wished to continue the investigations, but this we were unable to do.

As we could not procure the assistance of other private mediums, it was decided that seven members of the Physical Phenomena Committee, together with other members of the Society, should sit—informally—with Mr. Eglinton. A series of six séances was held, but the result was negative, the phenomena obtained not being of such a nature as to eliminate the possibility, or even probability of fraud.

These séances appear to be those referred to by Mr. Haughton, and if so, he has been singularly misinformed. So far from our not giving Mr. Eglinton a fair chance, we requested him to continue our sittings, which he willingly consented to do, and several more séances were held. As, however, Mr. Eglinton declined to accept any fee for this series we did not feel ourselves justified in prolonging it indefinitely, as practically no result was obtained, and Mr. Eglinton himself appeared to have lost heart, and to be anxious to discontinue sitting.

I, as a representative of the Physical Phenomena Committee, assisted Mr. Podmore in his inquiry into the Morell Theobald case, and fully shared the conclusions he arrived at.

Mr. Theobald, at the time of our visit, said that he hoped soon to admit a delegate of the Society to his circle, but, as Mr. Myers states, the conditions necessary have not yet been fulfilled.

I think, in conclusion, I may venture to add that the Physical Phenomena Committee subsequently ceased from its labours, not from want of zeal, but from the impossibility of finding work within its field of inquiry.—I am, sir, &c.,

FRANK S. HUGHES.

There is one sentence in Mr. Hughes' letter which seems to require a few words of explanation from me, as Chairman of the Council during the time when the investigations of the Physical Phenomena Committee were being carried on. Mr. Hughes speaks of the "general principle, that the funds of the Society should not be spent in the employment of

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paid mediums" as having been "laid down." So far as I can remember, no express resolution to this effect was ever passed by the Council: the question was never formally brought before that body. But in the address which I delivered at the first General Meeting of the Society, I had expressed the opinion that our investigation ought to be "as much as possible directed to phenomena where, at any rate, no pecuniary motives to fraud could come in;" that is, to phenomena occurring in "private families or circles of friends." I said, indeed, that "it would be a mistake to lay down a hard and fast rule that we may not avail ourselves of the services of paid performers or paid mediums;" but I implied that I had a strong preference for the other kind of investigation. When the matter was afterwards informally discussed in the Council, I expressed a similar opinion, and I believe that my view was shared by one or two other members present; but—so far as I recollect—no formal resolution was passed.

I have written this, not by way of criticism on Mr. Hughes' statement, which appears to me very fairly to represent the facts of the case, but merely to take upon myself the share of responsibility that properly belongs to me for the course taken by his Committee.

H. Sidgwick.

The following letter from Mr. Morell Theobald also relates to the discussion between Mr. Haughton, and Mr. Myers which appeared in the August number of this journal. It will, perhaps, convince Mr. Haughton, and any other members of the Society who share his dissatisfaction at the slow progress of our inquiries, that nothing further can at present be done in this matter by persons outside the circle of Mr. Theobald's family and intimate friends; since, as Mr. Theobald says, an extraneous "investigation such as would satisfy the Society" as to the extra-human origin of the phenomena reported "is inadmissible under the present conditions." Therefore—to quote Mr. Haughton's words—"if there be fraud or lying in the case" it must be left to Mr. Theobald, or others who have opportunities of closely and continuously observing the phenomena, to "track it home."

H. S.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—In the August number of your *Journal*, Mr. Myers, in replying to Mr. Haughton, and referring to the marvellous phenomena which are constantly occurring in my home circle, says (the italics are mine):—

"I quite agree with Mr. Haughton that some *further* investigation of this case is to be desired. Mr. Theobald kindly offered to allow some delegate of our Society to join his circle 'if the spirits would allow it': but this condition does not yet seem to have been fulfilled. We can, therefore, do *nothing more* in the matter at present."

I am not aware of any former reference to these phenomena by your

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Society, nor am I aware that the Society has done *anything* to which the "nothing more" can be a sequence; but I am glad to take this opportunity, if you will allow me a little space, of stating exactly what is my attitude with reference to the Society for Psychical Research of which, though not now on the Council, I am still a member.

My own position as regards the phenomena has been, so far as the public is concerned, primarily that of a recorder of facts, and I have endeavoured further to afford every facility in my power for their examination and elucidation.

I did not publish such remarkable phenomena until all in our family circle were absolutely certain of their occurrence and of their abnormal quality; nor have I ever refused any investigation by outsiders into them, but at considerable personal inconvenience often accepted and facilitated it.

Mr. Myers says I "kindly offered to allow some delegate of the Society for Psychical Research to join our circle 'if the spirits would allow it'": I do not remember having made any such promise, although it expresses very much what *was* my wish some time ago. Experience has proved to me, however, that such an investigation as would satisfy the Society is inadmissable under present conditions, and no one can regret this more than myself.

Permit me briefly to explain. In "Spiritualism at Home," and in *Light*, I have recorded phenomena which occur in our house daily, not when sitting *en séance*, which is comparatively rare, but at all hours of the day. Can any one tell me how the Society could investigate them without having a representative billeted in the house, which would be utterly distasteful to us, and (I speak from experience) destructive of the phenomena?

Let me refer to a few of the phenomena in illustration of this. The fire-lighting (by agency to anyone invisible but our medium, who is clairvoyante) has now gone on continuously under our own closest observation for over two years, not in the early morning only, but at all hours of the day, in many rooms, and under many conditions. Sceptical at first as to its origin, and exercising, as we did, the closest scrutiny, our spirit friends were often unable, even when they wanted to render us this help, to do so. If we ourselves assume the detective attitude, and try to catch the fire-lighters in the act, our watching spoils the conditions, and we are obliged to become passive before the phenomena can be resumed. Even under conditions of their own suggestion they have failed, while under conditions as absolutely testing, taken at the spur of the moment, they have succeeded: and now we have recorded what we have ourselves *seen*. I am quite aware how a scientific mind, devoid of faith in the origin which we are now *assured* of, can so manipulate these statements of mine as to prove that we are, or may be, or must be, all under a delusion: but if testimony is to be taken, and to gather force by accumulation, we can recount cases which only have to be multiplied by what would be deemed to be a sufficient number for the *facts* to be established. Your space forbids the necessary detail. But how could the Society (as such) test the truth of our assertions? Suppose you sent a delegate: would he see more than I did myself in the initiation of these fire-lightings, when I watched, shivering in an overcoat, night and morning? I can hardly think so; but, though his failure could not prove a negative, it would nourish scepticism and complicate our position. Since I had the

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temerity to publish these facts, I have heard that phenomena of this class are not confined to Granville Park, but many people who know of similar phenomena have not the courage to face the attacks which inevitably follow their publication. Fire-lighting, then, by occult power must, it seems, for the present be accepted on *testimony* or not at all, and it seems to me one of the lessons investigators have to learn is how to revise the laws of scientific evidence so as to meet the subtle and delicate conditions of psychical phenomena when personal scrutiny is impossible. The same holds good—perhaps even in a greater measure—as regards the complete making of tea by occult power, from kettles previously, by the same power, filled and brought to the boiling point, and the frequent transportation of material objects from one place to another, notably of boiling water from one kettle to another at a distance. You must first develop clairvoyance among your delegates before they can *see* in our house either the actors or the phenomena, and then you must settle among yourselves how evidence of this kind is to be dealt with. These things cannot be done at our bidding or I would gladly ask the Society in a body to come and see for themselves; but any delegate set to watch would be as inadmissable as a private detective—and the results would be merely negative. And yet the phenomena occur: they not only exist—they abound; and we have staked our reputation for truth and accuracy on what we have recorded. We have sacrificed a great deal to obtain such a happy facility of exposition in our midst, but we are not prepared for perpetual detective supervision. The theories created under such conditions, even if the phenomena occurred, would only lead to the requirement of further tests, and probably put an end to their recurrence. But there is one class of our phenomena which has been often investigated by men as capable as any your Society could name, and accepted by them as proven. I refer to *direct spirit-writings*, of which we now have many hundreds, some of them done while members of your Society have been present. These writings—notwithstanding some very hasty and foolish criticisms—bear on the surface of them *primâ facie* evidence of abnormal origin, even if the one of which we are convinced cannot be accepted. Some writings were placed, at my request, on the ceilings (I will refer to one presently), and I am convinced that no other than an occult theory can be sustained for one moment after a proper examination of the writings themselves and of the circumstances surrounding them. I regret that ceilings in Granville Park share the fate of others, and are not impervious to smoke and dust, so that most of the original writings have caught the white-washer's "distemper," and vanished. But we have recently had some additions which cannot possibly square with the theories occasionally suggested by those who have not seen the originals. I regret I cannot send you *fac similes*. I have tried but failed as yet to obtain photographs of them. Will you try? But while contending for the spirit origin of these writings, as I who know all about them and my household have a right to do, I do *not* regard them of such scientific value (in fact, they are of very little *scientific* value until human testimony is accepted as evidence of facts which are not capable of being submitted to experiment) as others I could show to any approved delegates from your Society.

Permit me here to record one or two facts which have recently occurred,

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and which I apprehend you will agree with me are not easily reached by scientific tests.

After I, with my wife, had gone to our cottage at Haslemere in July last, and left my daughter, my sons, and Mary* to follow us in a few days, I am told this occurred :—

My daughter and Mary had "packed up" their luggage on the upper floor, and amongst other luggage was a bath which when filled they could not move ; they, therefore, left it on the top floor to be brought down by the cabman, and came down to breakfast. They were then left (Mary and my daughter) alone in the house. On these two going upstairs *together* they met the bath *in transitu !* and so passed it on the stairs. A few minutes after, on coming down, the said bath had reached the landing on the first floor. Here Mary stayed to have a bath (I mention this fact as important) and my daughter went down to the ground floor. As soon as she heard Mary come out of the bath-room she ran up to meet her, and found that during the time Mary had been in the bath-room the heavy package had been taken down-stairs to the front door, and, moreover, all the other luggage had also been taken down from the top of the house and placed on the top of the bath. Here is a case of transportation the evidence for which is entirely supported by the word of my daughter and Mary jointly, but it is a thing that probably would not have happened if a watcher had been there ! I have no reason whatever for disbelieving, but every reason for accepting their assertion.

Again, last Sunday evening at Haslemere, during our family *séance*, I had a long conversation with a spirit speaking through Mary, entranced. The conversation was entirely beyond *her* in her normal state, and went into the question of passing matter through matter : but it is to a promise then made—not only by this voice, but also by *direct spirit-writing* a few minutes later, that I wish now to refer, as it has since been carried out under perfect test conditions. The spirit promised to write somewhere on the ceiling before Mary left (on the following Wednesday). We, of course, told her nothing of it, but remained on the *qui vive* every hour of the day.

On Tuesday morning I carefully examined the ceiling where the writing now is and found that there was nothing written then. My wife was in the room all the morning, and Mary was in the kitchen busy. *Just before mid-day dinner my wife again examined carefully the whole of the ceiling, after the cloth had been laid,* and is positive no writing was there then, and I may add that she has good sight, and that the writing is easily seen from the floor, the ceiling being about nine feet high : and so they all sat down to dinner—six of them ; Mary with them, as is always the case when we are rusticating at Haslemere. During dinner Mary *saw the writing being done*, and afterwards described to me the process. Tom first caught sight of the finished writing, *immediately over the table*, and called out : "Oh ! ma, look !"

On looking, she saw it and said : "That was not there five minutes ago !'

"No," said Mary, "it has been just done."

Two visitors were present, and marvelled !

The two visitors had been out sketching, and were talking about the

* It should perhaps be explained, for the benefit of those readers who have not previously seen accounts of the phenomena that occur in Mr. Theobald's house, that "Mary"—his servant—is the reputed medium.

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lovely morning, and the change of the weather, for the night and early morning had been wet, and this was written *apropos* of the conversation:—

"Many hours wet and dull
Bring a morning beautiful*l*.
"T. T. Lynch."

You will find the lines (slightly altered to suit the circumstances) in "Theophilus Trinal," p. 81, orig. ed. 1850.

Here you have *collective* testimony up to the morning, when I left for town, and my wife's solitary word of assurance since then up to the moment of writing. The writing is in the well-known hand of J. W. E., who spells all such words as the above with the double *l*, and the signature of Mr. Lynch would be recognised by anyone familiar with his handwriting, as we are.

Let me conclude by adding that I am anxious to afford every facility to your Society for investigation through members of your Council of whom we may approve, and whose report you will accept; and if you can suggest any mode by which you can satisfy yourselves of the genuineness of these phenomena, and we can aid you, we are ready to do so. As to joining our *séances* (few as they are), one of your number, Mr. Dawson Rogers, has already done so, and knows full well the delicate conditions necessary to so sensitive a medium as the one we *now* rely upon for results at these times, and also how impossible it would be for some, at least, of your number to see then, or at any other time, such phenomena as I have frequently recorded.

Yours faithfully,
Morell Theobald.

September 12th, 1885.

We have received a letter from Mr. T. P. Barkas relating also to the discussion between Mr. Haughton and Mr. Myers. It arrived too late for insertion in the present number of the *Journal*, but we hope to print it in the next.—Ed.

Mr. Sinnett's Resignation.

Dear Sir,—I do not wish to continue a member of the Society for Psychical Research, and shall be obliged if you will duly record my resignation.

For many reasons I regret to withdraw from a society in the general work of which I am so much interested, but it appears to me that in connection with its recent attempt to investigate certain occurrences in India, the leaders of the Society have hastily formed, on insufficient data, injurious conclusions affecting persons I respect, and have gone out of their way to promulgate these conclusions. I gratefully recognise that in so far as it was thought these conclusions would be painful to myself much courtesy has been shown to me personally during the proceedings that have taken place, but at the same time the course pursued in reference to the persons whose reputation is assailed in the reports recently submitted to the Society, and substantially adopted by its authorities, is open, in my opinion, to un-

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equivocal disapproval. Under these circumstances it would be undesirable for me to remain a member of the Society.

This is not a convenient opportunity for me to go at length into a discussion of the grounds on which I conceive Mr. Hodgson's report to be misleading, and the methods of his inquiry unfair to the persons whose conduct he was investigating, but at the same time, for obvious reasons, I should be glad if you would kindly procure the insertion of this letter in the next number of the Society's *Journal*.

Yours very truly,

A. P. SINNETT.

7, Ladbroke Gardens, W.
September 18th, 1885.

E. T. Bennett, Esq.

We may remind our readers that only comparatively small portions of the Report on Phenomena connected with the Theosophical Society, have already been laid before our Society at the General Meetings. The complete report will be published in the next number of the *Proceedings*. It will contain,—besides Mr. Hodgson's account of his investigations in India, which deals with most of the phenomena mentioned in the First Report of the Committee, as well as with those mentioned in *The Occult World*;—a careful discussion by him on the handwriting of the Koot Hoomi letters, the authorship of which can, he thinks, be placed almost beyond dispute by a consideration of the handwriting alone. In order to complete the subject, notes will be added on phenomena connected with the Theosophical Society that have occurred in Europe.

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

FAHNESTOCK (William Baker, M.D.) Statuvolism; or, Artificial Somnambulism .....*Chicago*, 1871

GLANVIL (Joseph) Saducismus Triumphatus. *Second Edition.* *London*, 1682
(Imperfect) Several other small works bound up in the same Volume.§

BERNHEIM (Professor) De la Suggestion dans l'Etat Hypnotique: réponse à M. Paul Janet .....*Paris*, 1884†

,, Contribution à l'Etude de l'Aphasie: de la Cécité Psychique des Choses .....*Paris*, 1885†

DEMARQUAY et Giraud-Teulon. Recherches sur l'hypnotisme *Paris*, 1860

ESPINAS (Dr. A.) Du Sommeil provoqué chez les Hystériques *Bordeaux*, 1884*

GARCIN (Dr.) Le Magnétisme expliqué par lui-même .....*Paris*, 1855*

JOURNAL DE MAGNÉTISME, sous la direction de M. H. Durville *Paris*, 1885

LIÉBEAULT (Dr. A. A.) Du Sommeil et des états analogues .....*Paris*, 1866†

,, ,, Ebauche de Psychologie .....*Paris*, 1873†

,, ,, Etude sur le Zoomagnétisme .....*Paris*, 1883†

PERRONNET (Claude, M.D.) Le Magnétisme Animal...*Lons-le-Saunier*, 1884†

PHILIPS (Dr. J. P.) Electrodynamisme Vital .....*Paris*, 1855*

,, ,, Cours Théorique et Pratique de Braidisme ou Hypnotisme Nerveux .....*Paris*, 1860*

,, ,, Influence Réciproque de la Pensée, de la Sensation, et des Mouvements Végétatifs.....*Paris*, 1862*

PROCÈS VERBAL fait pour Délivrer une Fille Possédée par le Malin Esprit á Louviers; Publié d'après le MS. original par ARMAND BENET .....*Paris*, 1883

RICHER (PAUL) Etudes cliniques sur la Grande Hystérie .....*Paris*, 1885

REVUE DE PSYCHOLOGIE EXPERIMENTALE, publié par T. PUEL. No. 1-6 .....*Paris*, 1874‡

HARTMANN (EDUARD VON) Der Spiritismus .....*Leipzig and Berlin*, 1885

RIEGER (K.) und TIPPEL. Experimentelle untersuchungen über die Willensthätigkeit .....*Jena*, 1885

† Presented by the Author. * Presented by Mr. F. W. H. Myers.
‡ Presented by M. Puel. § Presented by Mrs. Richard Kay.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

Boutlerow, Professor, The University, St. Petersburg.

MEMBERS.

Elwyn, Rev. Canon, Master's Lodge, Charterhouse, London, E.C.

Haddington, The Countess of, Tyninghame, Prestonkirk, N.B.

Matthews, Frank Herbert, B.A., King's School, Canterbury.

Muirhead, Henry, M.D., M.A., Bushy Hill, Cambuslang, Glasgow, N.B.

ASSOCIATES.

Campbell, Miss E., South Hall, Colintraive, Argyllshire, N.B.

Glyn, The Hon. and Rev. E. Carr, The Vicarage, Kensington, S.W.

Hill, Miss E. D., Somerdon, Sidmouth.

Marshall, William Cecil, M.A., 1, Torrington Street, London, W.C.

Minot, Dr. Charles Sedgwick, 25, Mount Vernon Street, Boston, U.S.A.

Thurtell, William Ellis, M.A., 13, Monmouth Road, Westbourne Grove, London, W.

MEETINGS OF COUNCIL.

At a Council Meeting held on the 9th of October, the following Members were present: Messrs. Alexander Calder, Edward R. Pease, Frank Podmore, and Mr. J. Herbert Stack, who was voted to the chair.

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

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On the proposition of Mr. Edmund Gurney, Professor Boutlerow, of St. Petersburg, was elected a Corresponding Member.

One new Member and three new Associates, whose names appear above, were elected.

In connection with the occurrence of the General Meeting on the 29th of October, a Meeting of the Council, held in accordance with the resolution passed in February last, was summoned for the afternoon of the same day. The Members present were: Professor Barrett, Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, Richard Hodgson, F. W. H. Myers, Frank Podmore, and Hensleigh Wedgwood. The chair was taken by Mr. H. Wedgwood.

After the Minutes of the previous Meeting had been read and signed as correct, three new Members and three new Associates were elected, whose names and addresses are included in the list given above.

The Treasurer reported that Mr. Frederick Elder, who was elected on the 2nd of October, had qualified as a Life Member of the Society. The Council directed the amount thus received, £21, to be invested in Consols.

Some presents to the Library were on the table, which are otherwise acknowledged.

A cash account made up to date was presented, and one account passed for payment.

The very few complete sets of Volume I. of the *Journal* which remain having been bound, it was resolved that four copies be presented to the following Libraries: The British Museum, the Bodleian, the Cambridge University, and the American Academy at Boston, the remaining copies to be retained by the Society.

It was resolved that 25 copies of the first Report issued by the American Society for Psychical Research be ordered. The price at which these can be offered to Members will be announced as soon as they are in hand.

The next Meeting of the Council was fixed for Friday, the 27th of November.

REPORT OF THE GENERAL MEETING.

The first General Meeting of the Society for the season was held on the evening of Thursday, the 29th of October, at the Garden Mansion, Queen Anne's Mansions, S.W.

In the absence of the President, the chair was taken by Professor Barrett.

Mr. Myers began by explaining the general position he was about to take up in the controversy now going on as to the true nature of

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man. The old view, he said, held both by ordinary common-sense and by most metaphysicians, maintains that each of us possesses a distinct and permanent personality—a self which is a unity and not a mere aggregation. This view is usually based on *introspection*. The new physiological view, on the other hand, is to the effect that the only unity in us is the unity of our organism, and that our sense of personality depends merely on the temporary harmony of a sufficient number of the physical elements which compose us. This view is supported by the physiological analysis, which tends to show how our higher physical processes may be mere developments of the lower processes which we share with the brute. Mr. Myers explained that he advocated the *methods* of this newer school, but that he was led by them to something more like the *conclusions* of the older. But he held that the old empirical conception of human personality must be analysed into its constituent elements before the basis of a scientific doctrine of human personality could safely be laid.

In pursuance of this analysis, he proceeded to give an account of various experiments on hypnotised subjects, partly made by the Society for Psychical Research, but mainly made by certain French *savants*, Professors Bernheim, Beaunis, &c. From these it appears that if a favourable subject was hypnotised, and a suggestion made to him in the hypnotic trance, this suggestion will work itself out afterwards in his waking life, and he will do what he has been told to do, yet will all the while suppose that he is acting on his own impulse. It was thus shown that our sense of free-will may often be illusory.

Mr. Myers then touched on the phenomena of *alternating memory*, which hypnotism evokes. The subject acquires, it seems, a second memory, distinct from the first, and including the things said and done in the trance condition, which are entirely forgotten in ordinary waking life. It was thus indicated that we can hardly appeal to the continuity of our memory as a proof of a persistent personality.

After pointing out the dangers involved in hypnotism, and the safeguards against those dangers, Mr. Myers gave some remarkable examples of improvement of character effected by hypnotic suggestion. It appears that habits of over-indulgence in beer, spirits, coffee, and smoking have been effectually checked by throwing the subject into the hypnotic trance, and suggesting to him that on his awaking he would find that he disliked beer, &c. This kind of suggestion needs occasional renewal, and an anecdote was told of an idle boy, to whom it was suggested in the hypnotic trance that he would henceforth be diligent. He became so, and rose to the top of his class, but he did not like his new character, and when the effect of the suggestion wore off he obstinately refused to be hypnotised again. Mr. Myers was of opinion that this power of suggestion might be turned to great practical advantage.

Returning to his opening statement of opinion, he pointed out that this process of analysing human faculties by direct experiment, though in some directions it led to conclusions at which our self-esteem might revolt, yet was beginning to discover in us the germs of faculties transcending any which we were previously aware of possessing. Such a faculty was *telepathy*, or the transmission of thought and sensation from one mind to another, without the agency of the recognised organs of sense. This discovery in itself placed the whole problem of our being in a different light, and afforded reasonable grounds for hope that we might hereafter establish on a valid scientific basis much that had hitherto been the object only of trust and aspiration.

The Chairman expressed his sense of the importance of Mr. Myers' paper. He considered that these facts mark an era in hypnotic research. He invited M. Richet, one of the Corresponding Members of the Society, to address the Meeting.

M. Richet (who spoke in French) expounded the view of "unconscious intelligence," which he has advocated in connection with his experiments in mental suggestion, and expressed his conviction that a large amount of intelligent process goes on below the level of consciousness.

The meeting then assumed a conversational character.

Obituary Notice.

By the death of Lord Houghton our Society has lost a valued Member. Lord Houghton (on whose other attainments and distinctions it is, of course, needless here to touch), had throughout his life paid attention to occult subjects, and possessed a rare and valuable collection of books on mystic lore. He showed, from the first, a strong interest in the researches of our Society.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

Clark (W. W.) A Forecast of the Religion of the Future ...*London*, 1879*
Evans (W. F.) The Primitive Mind-Cure .....*Boston*, 1885
Proceedings of the American Society for Psychical Research. Vol. I., No. 1 .....*Boston*, 1885†
Proceedings of the Philosophical Society of Glasgow. Vols. XV. and XVI. .....*Glasgow*, 1884-5‡

* Presented by the Author. † Presented by the Society.
‡ Presented by the Society.

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PROCEEDINGS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

(Vol. I., No. 1, *Boston, July*, 1885.)

The most important part of the first number of the Proceedings of our sister Society consists in the interesting report of the Committee on Thought-transference. This Committee issued circulars, asking for assistance in experiments designed on lines similar to those suggested by M. Richet. They received in reply records of 5,500 trials in guessing the colour of a playing-card on which the agent concentrated his attention, and of 11,600 trials in guessing which of the 10 digits was thought of. In the card experiments, where the most probable percentage of success was 50, the actual percentage was 50·51. And in the digit experiments, where the most probable percentage of success was 10, the actual percentage was 10·33. The smallness of these excesses over the most probable number leads to the conclusion that no thought-transference took place.

In the digit experiments, the Committee recommended that the 10 digits should be written down by the agent one below the other in any arbitrary order, and that he should then think of these figures successively, passing alternately up and down the column till 100 guesses have been made. This plan seems to give the percipient too much information about the order of the digits, and so to introduce a possible source of serious error. In the first place, he knows that each digit will occur once, and once only, in each decade. If, therefore, he has already guessed a 3, say, in the course of a decade, there is a danger of his overriding an impulse, which may be due to thought-transference, to guess a 3 again. In the second place, he knows that, given the order of the digits in the first decade, that in the other nine decades would follow, so that if he remembers his first ten guesses the impulse produced by this recollection to guess the digits of subsequent decades in the order given by the first may be stronger than any impulse from thought-transference. The consequence would be that if all his first ten guesses were wrong he would make no right guesses at all, though by thought-transference he might have been led to guess right ninety times; while if his first ten guesses happened to be right he would be right all through the hundred, though there might have been no thought-transference whatever in the last ninety. In short, bias from this second cause, if completely operative, would, as Professors Peirce and Pickering point out, reduce a set of a hundred guesses to equivalence with ten. It will be interesting to learn from Dr. Minot's promised analysis of the guesses whether bias from either of these causes has operated, except in the case described as case E.

Experiments were also made in guessing the number on a die thrown.

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The probable percentage of correct guesses was 16·7, and the actual percentage 18·9, but the number of trials—318—is insufficient to base any conclusion upon.

The report of the Committee also contains a short appendix on some experiments with diagrams similar to those which have several times been described in our own *Proceedings*. The success is, perhaps, not very brilliant, but it is decided enough to afford distinct corroboration to our own experiments.

An interesting appendix is added by Professor Pickering on the possibility of error, due to thought-transference, in scientific researches in which an assistant is aware of facts a knowledge of which the observer intentionally avoids. The example he brings forward is the revision of the Northern stars, where, after the observer has independently estimated the brightness of a star, his estimate is compared with that of the Durchmusterung of Argelander. If thought-transference occurs between the recorder who knows the previous estimate, and the observer who does not, Professor Pickering thinks that the result should be a greater number of cases where the new estimate and the old agree than there would otherwise be. He explains how the calculation is to be made, and what corrections need to be applied, and gives a careful analysis of the observations made at the Harvard College Observatory, where he finds no indication of thought-transference.

I am inclined to doubt whether the knowledge of previous estimates always tends to produce argument; with over-scrupulous observers it may, I think, tend the other way. But, however this may be, for any effect at all to be produced, there must surely be some degree of certainty as to what the previous estimate was; and from what even the most successful percipients tell us of their experiments, the impression they believe themselves to derive from thought-transference would seem to be generally faint in comparison to the slightest impression allowed to enter the mind from other sources. For this reason I should be surprised to find thought-transference operative in cases such as that discussed by Professor Pickering.

In conclusion, the Committee say that they have under consideration some forms of experiment founded on the hypothesis that conceptions of geometric form or arrangement may be more easily transferred than conceptions of colour or number, and capable of bringing the question to exact numerical tests. We may, therefore, look forward with interest to the next number of the *Proceedings*.

E. M. S.

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MESMERIC EXPERIMENTS AT LYON.

Le Magnétisme Animal; par le Dr. CLAUDE PERRONNET (de Lyon). Lons-le-Saunier, 1884.

This book consists of papers first printed about 18 months ago, in the *Liberté du Jura*, and afterwards collected and republished in the chief town of the Jura department. Many of the personal observations are very interesting, and as they have not hitherto received much attention, either in France or England, we may be excused, we hope, for giving a brief summary of their principal points.

Interest at Lyon in hypnotic phenomena was excited by Verbeck, the well-known conjurer, who showed in public what could be done with many persons when in the condition of hypnotic catalepsy. M. Perronnet was impressed with the inference that suggestion was very powerful with such persons. In May, 1883, he availed himself of an opportunity for experiment; he was called to a girl of 18, who was a nervous, wayward subject, and whom he found in a state of muscular rigidity. He put his fingers on her eyeballs with a slight tremulous movement; for a time the muscles completely relaxed, but afterwards they grew rigid again; when he touched the left side of her head, she moved the right side of the body and also spoke, as he thought she probably would do, since he imagined that the speech-centre in the left side of the brain would be stimulated; if the right side of the head was touched there was, as a rule, movement of the left side of the body without speech. In one experiment, however, he was meaning to touch the left side and was anticipating speech; the speech came, but he found he was really touching the *right* side, and he inferred that the speech followed his will or anticipation rather than the position of his fingers. He, thereupon, retreated several yards, so that contact was impossible, and gave her mental orders without speaking. He was surprised to find that she obeyed them at once; and still more surprised when he found that if one of the spectators took his hand at a distance and gave similar silent mental orders, she obeyed him also.

Two months later he was treating Mdlle. X., æt. 21, a hysterical and anæmic woman. She was easily hypnotised by gentle pressure on the eyeballs; if the left eye only was touched the right side of the body grew cataleptic, and the left was rigid. She could not play the piano; but he took her up to it, put his left hand on the left side of her head, and played a tune with his right hand, telling her, when he had finished, to repeat it; this she did accurately with her right hand, and even repeated it in another key when she was asked to do so, after the first note only had been struck for her guidance. He retreated to some little distance behind her, and asked her to play another well-known tune, which he named, and to play it with some spirit. She played it

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in a most excited fashion, but he found he could silently stop her by his will when he was standing behind her and looking at her.

One day the idea struck him that he would make a person he had himself mesmerised mesmerise another subject; and he found no difficulty after he had mesmerised X to make X mesmerise Y. But when Y was thus mesmerised he could not wake her, or influence her movements, except by means of inducing X to act upon her. This could be carried a step further, and, by action on X, he could induce X to mesmerise Y so that Y should go on to mesmerise Z. In such a case he found himself powerless over Y and Z, and that they had an inert expressionless look, which he attributed to want of will in the persons who had mesmerised them.

He found it easy to make his mesmerised subjects believe that a glass of water which was in their hands contained any drugs he thought of; and that without a word spoken, and, indeed, often without there being in reality any glass or any water. He turned his thoughts to morphia; the mesmerised person sang Marguerite's song in "Faust" with all the emotions of that scene plainly shown in her face, then imagined that she drank the poison, and fell gradually under the influence of morphia; more water was given, whilst the doctor fixed his thoughts on atropine, and she slowly recovered from the narcotic effects of the imaginary morphia by the antidote of the imaginary atropine. After other delusive suggestions that the mesmerised subjects had taken colocynth, aloes, Glauber's salts, &c., the usual physiological results followed unsparingly. This was a repetition of the experiments which had been suggested by M. Dumontpallier. M. Perronnet found, also, that with patience he could, from a distance, influence the vaso-motor system and the distribution of the blood supply of the subject according to his unspoken intentions, so that, from a distance, he was able thus to make one limb colder than the other, and in one case he thought he diminished the temperature and inflammation in cellulitis of one arm.

When he mesmerised people and others asked them questions without contact, the answers were tinged more or less by the knowledge and wishes of the questioner, and there were four classes of conditions so produced. (i.) The questioner asked a question, of which he knew the answer; this knowledge and the real fact conspired to make the subject give the true answer, which generally happened.

(ii.) The questioner asked a question to which he did not know the answer, but hoped it might be one particular thing. The desired answer was generally given whether it was true or not. If the questioner desired nothing in particular he might get the true answer.

(iii.) If both M. Perronnet and the questioner knew the correct answer it was generally easily obtained.

(iv.) If the questioner did not know the answer but M. Perronnet

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did, the answer given was generally a mixture of what the questioner wanted with what M. Perronnet knew.

M. Perronnet does not hesitate to accept some cases as instances of clairvoyance (*lucidité objective*) in a somnambulic state, but he only gives the details of one story which could be considered as strictly of this kind. He chose A, a girl easily mesmerised, and put her at his house into a state of deep sleep; her limbs became rigid or flaccid according to his wish, and stayed where he chose to place them; her pupils did not react to light, which he took to be the most conclusive disproof of fraud. They went together to visit a sick child, B; A was left in the corner of the room. The doctor went up to B, and taking up her hand asked A what was the rate of the pulse; A told him quite correctly how many beats there were to the minute, and when the doctor felt a beat missed out she exclaimed quickly, "A beat dropped!" So far, what she had done might be interpreted as the result of the doctor's knowledge communicated to her at a distance, or of an abnormal sensibility on the part of the girl, which enabled her to see the beating of the pulse. He went on, however, to a more important point, and put his clinical *maximum* thermometer under the sick child's arm. After a few minutes he took it out, and put it back in its case without looking at it, and asked A what the temperature was. "Thirty-seven and something more," she said. "Are you sure?" the doctor asked. "No, no," she answered; "I see I mistook a 9 for a 7, it is 39° and three cross-lines." He then looked at the thermometer, and found it 39°·3; the tenths of each degree being marked with cross-lines on the stem.

He goes on to give several stories of another kind, viz., thought-transference, for which we have here room for only one. A girl whom he had mesmerised was in the same room with him when he was writing a letter, but at a considerable distance and out of sight. When he had come to an end of the letter, he read it through silently to himself, and when he reached the place where, in writing the word "three-quarters," he had left out the "three" by accident, the girl suddenly called out, "He has left out the 'three'! He has made a mistake!"

To illustrate the usefulness of mesmerism in medical practice he recounts several of his own experiences, in which he found himself able to exercise great control over hysterical women in tonic rigid spasm, in trance, and in violent convulsions, and on one occasion to strengthen the anæsthetic effects of ether when administering it before a surgical operation to a drunkard who took it very badly.

He at first thought that everyone shares about equally in mesmeric power, but after considerable experience has come to believe that it varies with the individual, and depends on some quality of temperament which he cannot determine beforehand.

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Of the method of physical action in these thought-transferences, M. Perronnet attempts to give some explanation. He suggests that all thoughts probably produce some physical movements in the periphery of the body; and that, though these movements may generally be unconscious and always very trifling, yet the undulations started by them may be perceptible by the abnormally acute receptive powers of the hypnotised subject, and may so be able to reproduce the idea from which they originated. "*Mon explication n'est pas parfaite*," concludes M. Perronnet, "*mais cherchons ensemble avec ce seul espoir : fiat lux.*"

A. T. M.

CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

L.—2344.—Ad Pn

From Mr. G. Fournier, of 21, Rue de Berlin, Paris, a friend of M. Ch. Richet's, who guarantees his absolute *bona fides*.

16 *Octobre*, 1885.

Le 21 février, 1879, j'étais invité à dîner chez mes amis, M. et Mme. B——. En arrivant dans le salon, je constate l'absence d'un commensal ordinaire de la maison, M. d'E——, que je rencontrais presque toujours à leur table. J'en fais la remarque, et Mme. B—— me répond que d'E——, employé dans une importante maison de banque, était sans doute fort occupé en ce moment, car on ne l'avait pas vu depuis deux jours. A partir de ce moment, *il ne fut plus question de d'E——*. Le repas s'achève fort gaiement, et sans que Mme. B—— donne la moindre marque visible de préoccupation. Pendant le dîner, nous avions formé le projet d'aller achever notre soirée au théâtre. Au dessert Mme. B—— se lève pour aller s'habiller dans sa chambre, dont la porte, restée entr'ouverte, donne dans la salle-à-manger. B—— et moi étions restés à table, fumant notre cigare, quand, après quelques minutes à peine, nous entendons un cri terrible. Croyant à un accident, nous nous précipitons dans la chambre, et nous trouvons Mme. B—— assise, prête à se trouver mal. Nous nous empressons autour d'elle ; elle se remet peu à peu, et nous fait alors le récit suivant.

"Après vous avoir quittés, je m' habillais pour sortir, et j'étais en train de nouer les brides de mon chapeau devant ma glace, quand tout-à-coup j'ai vu dans cette glace d' E—— entrer par la porte. Il avait son chapeau sur la tête ; il était pâle et triste ; sans me retourner je lui adresse la parole, "Tiens, d'E——, vous voilà ; asseyez-vous donc" ; et comme il ne répondait pas, je me suis alors retourné et je n'ai plus rien vu ; prise alors de peur, j'ai poussé le cri que vous avez entendu."

B——, pour rassurer sa femme, se met à la plaisanter, traitant l'apparition d' hallucination nerveuse, et lui disant que d' E—— serait très flatté d' apprendre à quel point il occupait sa pensée ; puis, comme Mme. B—— restait toute tremblante, pour couper court à son émotion, nous lui proposons de partir tout de suite, alléguant que nous allions manquer le lever du rideau. "Je n'ai pas pensé un seul instant à d' E——," nous dit Mme. B——, "depuis que M. F—— m' a demandé la cause de son absence.

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Je ne suis pas nerveuse, et je n'ai jamais eu d' hallucination ; je vous assure qu'il y a là quelque chose d'extraordinaire, et quant à moi je ne sortirai pas avant d'avoir des nouvelles de d' E——. Je vous supplie d' aller chez lui, c'est le seul moyen de me rassurer." Je conseille à B—— de céder au désir de sa femme, et nous partons tous les deux chez d' E——, qui demeurait à très peu de distance. Tout en marchant nous plaisantions beaucoup sur les frayeurs de Mme. B——.

En arrivant chez d' E——, nous demandons au concierge, "D' E——, est-il chez lui ?" " Oui, messieurs, il n'est pas descendu de la journée." D' E—— habitait un petit appartement de garçon ; il n'avait pas de domestiques. Nous montons chez lui, et nous sonnons à plusieurs reprises sans avoir de reponse. Nous sonnons plus fort, puis nous frappons à tour de bras, sans plus de succès. B——, emotionné malgré lui, me dit, " C'est absurde, le concierge se sera trompé ; il est sorti ; descendons." Mais le concierge nous affirme que d'E—— n'est pas sorti, qu'il en est absolument sûr. Véritablement effrayés, nous remontons avec lui, et nous tentons de nouveau de nous faire ouvrir ; puis n' entendant rien bouger dans l' appartement, nous envoyons chercher un serrurier. On force la porte, et nous trouvons le corps de d'E——, *encore chaud*, couché sur son lit, et troué de deux coups de revolver.

Le médecin, que nous faisons venir aussitôt, constate que d'E—— avait d'abord tenté de se suicider en avalant un flacon de laudanum, et qu' ensuite, trouvant sans doute que le poison n' agissait pas assez vite, il s'était tiré deux coups de revolver à la place du cœur. D'après la constation médicale, la mort remontait à une heure environ. Sans que je puisse préciser l'heure exacte, c'était cependant une coincidence presqu' absolue avec la soi-disant hallucination de Mme. B——. Sur la cheminée il y avait une lettre de d E——, annonçant à M. et Mme. B—— sa resolution, lettre particulièrement affectueuse pour Mme. B——.

GASTON FOURNIER.

L.—2345.—A^{e} P^{n}

From Mrs. S., who is willing that her name should be given to any one genuinely interested in this case. She is known to E.G., and is an extremely sensible and clear-headed witness, as far from sentimentality or superstition as can well be conceived.

October 27th, 1885.

In 1874, I was staying at Düsseldorf with my daughter, who had just been to an eminent doctor in Bonn to have an operation performed on the throat. My mother-in-law was also in Bonn, and, after the operation, had run after the cab containing my daughter and myself, and had given the former (who was a child at the time) a ten-thaler note, as a reward for the brave manner in which she had submitted to the operation. She was in excellent spirits, and laughed and joked with us before parting. A day or two afterwards I awoke, and said to my daughter, who slept in the same room, " O M——, I have had such a dreadful dream. I dreamt your grandmother *was dead*." The terror caused by the dream was so great that I felt compelled to wake my daughter, though I knew that in her condition this was most unwise, as she was still suffering from the effects of the operation. I felt I

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must tell someone. My daughter said it was "only a dream," and told me to go to sleep I asked how her throat was, and she said it was better. I pulled out my watch from under the pillow, and found it was between 3 and 4 a.m. The following morning, at 10 o'clock, I received a telegram, telling me to meet my mother-in-law's sister at Cologne Station. I did so, and they broke to me the news of my mother-in-law's death, which had taken place the previous night. I had been in no sort of anxiety about her, and I was only told afterwards that she had been suffering for many years from some internal complaint, for which she had been operated on on the day following that on which I last saw her. I was totally ignorant that this was going to be done. This was the only occasion on which I remember having had a vivid and distressing dream of death.

M. S.

L.—2346.—A^{d} P^{s}

From the same lady as No. 2345.

October 27th, 1885.

On the Saturday before Easter, 1881, my husband left London for Paris. On the Saturday or Sunday evening he was taken ill, at the hotel, and wandered about the place delirious. Subsequently he was put in a room, and although a man was in attendance, he was, in regard to medical advice, &c., quite neglected. He remained there some days, and by looking in his papers his name was discovered, and his family were communicated with.

On the afternoon of Easter Monday, my sons and my daughter had gone out, leaving me at home. I fell into an altogether extraordinary state of depression and restlessness. I tried in vain to distract myself with work and books. I went upstairs and felt beside myself with distress, for what reason I could not tell; I argued with myself, but the feeling increased. I even had a violent fit of weeping—a thing absolutely alien to my character. I then put on my things, and, in the hope of ridding myself of the uncomfortable feeling, took a hansom cab, and drove about Hyde Park for about three hours—a thing which I should have considered myself stark mad for doing at any other time. I should have been the last person to spend eight shillings on cab fare for nothing. On receiving the news I went over to Paris, where I arrived on the Thursday, and my husband just knew me. The nurse engaged to nurse him told me that she was asked by the waiter if my Christian name was M—— [Mrs. S.'s name, a not very common one], as that was the name that my husband was constantly calling out during his delirium. He died some days afterwards.

M. S.

I learn from both Mrs. S. and her son that she mentioned her remarkable experience to her family on the Monday evening. Her son writes:—

I beg to corroborate my mother's account of the circumstances mentioned. Her distress and the circumstances of the cab-drive are entirely foreign to her character. My father always was in delicate health, although seldom actually ill.

E. S.

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In answer to some questions addressed to Mrs. S., Mr. E. S. replies :—

My mother had no particular anxiety about my father's health. He left on the Saturday for Paris, and was then in his usual health ; and she did not particularly connect her feelings with him."

L.—2347.—A^{d} P^{n}

From Dr. Frank Comer, 79, Queen's Gate, South Kensington, S.W.

October 5th, 1885.

In the year 1820 or 1821, my grandfather, Geo. Miller, M.D., who was a physician practising in Newry, Ireland, emigrated with his family to Canada and settled in the town of Niagara, Upper Canada. On their way to Niagara from Quebec, having reached the town of Prescott, which is above all the rapids of the St. Lawrence River, they then embarked on a sailing vessel commanded by a Captain Patterson. As the voyage from Prescott to Niagara in those days would probably occupy about a week, the passengers would undoubtedly become pretty well acquainted with the captain of the little vessel. About six or eight weeks after the arrival of my grandfather and his family in Niagara, my grandmother (who, by the way, was a lady of more than ordinary sound practical common-sense, and not at all visionary) was walking in an orchard at the back of her house, about 3 o'clock in the afternoon, when Captain Patterson passed close by her and looked straight in her face. At first she was dumbfounded, not having heard his footsteps, but recovering from her surprise she extended her hand to shake hands with him, but he merely smiled and passed out of sight behind a small out-building.

Upon grandfather's return home, my grandmother told him of the occurrence, but he smiled and said she must have been dreaming as Captain Patterson and his vessel were then at the other end of the Lake (Ontario); but she insisted that she was wide awake, that it was a clear bright afternoon, and that she certainly had seen him or his apparition. A few days later the vessel arrived in Niagara, and the mate who was in charge reported that the Captain (Patterson) had been washed overboard during a gale at the lower end of the Lake. Upon inquiry it turned out that it was the same day, and (as nearly as could be judged) the very same hour that grandmother Miller had seen his apparition in the garden. My mother, Mrs. J. F. R. Comer, was a girl of 10 or 11 years at the time, and remembers her mother and others talking about the occurrence at the time and afterwards, and she herself still remembers Captain Patterson. She is now in her 76th year, and is again living in Niagara, Ontario, Canada.

FRANK COMER.

Dr. Comer sent us the following extract from a letter written by his mother :—

In one of my letters I gave Frank an account of the drowning of Captain Patterson, on his second voyage up from Prescott, in a storm, and of my mother seeing him pass near the black cherry-tree. It was written on a separate sheet of paper. Did you not get it? I mean the second voyage after he brought my father's family from Prescott to Niagara.

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L.—2348.—A^{e} P^{n} (Clairvoyance).

From Dr. Frank Comer, 79, Queen's Gate, S.W.

October 5th, 1885.

In November or December, 1865, at Kingston, Ontario, Canada, where my father and family were then living, upon my return from lectures in the Medical Department of Queen's University, a little after 6 one evening, I found my poor father suffering intense agony from a very violent attack of neuralgia in his head. I immediately brought out a case containing a little hypodermic syringe and bottle of solution of morphia, intending to use it upon him at once, but I found there was little or none of the solution in the bottle, so I ran off as fast as possible to the nearest chemist's (about a mile away) to get the bottle refilled. Returning about 15 minutes later, I at once injected the morphia, and in a few minutes he had fallen asleep. Shortly after this (certainly before half-past 7), I received a telegram from my brother Alec, who was a physician living and practising at Tidioute, Pennsylvania, U.S. (some 400 miles distant from Kingston, Ontario), asking me if father was ill and to wire reply at once, which I did, stating that he had had a very severe attack of neuralgia, but was then sleeping quietly from a dose of morphia. In a letter from my brother a few days later, he explained that on the evening on which he wired me he was returning home from the oil wells shortly after six, and when passing the house of a Mrs. ——, a clairvoyante, she was just leaving her door, and said to him: "Good evening, Doctor; your father is very ill," and then went on to describe what was taking place, *my* finding him writhing in pain—taking down the little case and finding the bottle empty—rushing off to have it filled—returning and giving him the hypodermic injection of morphia; and finally telling him, "now he is quiet and asleep." He went at once to the telegraph office, and wired me as I have stated.

Frank Comer.

L.—2349.

From Miss W., who desires that her name may not be published.

—— Rectory.

August, 24*th*, 1885.

Being away from home for a day or two has prevented my replying at once to your letter. The occurrence to which my brother referred happened as long ago as 12 years back, but was so impressed upon my memory that I am not likely to forget it. We were then living in an adjoining parish to this, of which my father was vicar, and at that time there was no one else in the house but my father and myself and two servants. We had all gone to our respective rooms at our usual time, and according to my custom I had locked my door, and gone to sleep. I was suddenly awaked with a distinct impression that there was somebody present in the room standing by the side of my bed, close by. Such an indescribable horror came over me that I remember shutting my eyes and covering up my face lest I might see what I felt was in the room. While I was lying like this in the darkness, too much frightened to light a candle, I heard the clock strike 3. I don't know how long I remained in this state of terror, but I never moved, and at

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last fell asleep. As soon as I went down stairs I immediately told my father what a fright I had had at 3 o'clock. He said, "This is very strange for I have just been hearing the very same story from Mr. K." (the churchwarden living close by)—how he had been alarmed in the same way by thinking some one was standing by his bed, and how he had waked his wife, and told her to look at the clock, for he knew they should hear of something in the morning. He brought the news to my father that Mr. H., the other churchwarden, also a farmer in the parish, had died unexpectedly at 3 a.m.

This is all, and perhaps when you have read it you will think the story hardly worth telling, since there was really nothing *seen*, the presence was only felt.

Miss W.'s brother, Mr. T. E. W., writing from the St. Stephen's Club, on September 24th, 1885, says, "I was told of the occurrence a very short time after the time in question." He, however, imagined that the impressions had both been visual.

Miss W. adds :—

September 30th, 1885.

My brother is mistaken in supposing that I was conscious of the presence of Mr. H., or indeed of any one in particular. I only felt that there was *some one* standing by my bedside, and only connected Mr. H. with my visitor after I had heard of his death. I had told my story to my father some time before I heard the news. My father *might* confirm this, but being old, and rather nervous now, I do not intend to mention the subject to him at all.

Mr. K.'s widow writes :—

October 3rd, 1885.

In answer to Mr. Wedgwood's letter of September 25th Mrs. K. begs to state that she remembers very indistinctly some of the facts related, in regard to Mr. H.'s death, but cannot say positively if it was as Mr. Wedgwood affirms, being so long ago. But a friend says she remembers distinctly Mr. K. saying he saw some one by his bedside on the night in question.

L.—2350.

From Mrs Malcolm, Wribbenhall, Bewdley.

August 5th.

During the commencement of the year 1849 (I being then a young girl) I had a tedious illness. On one occasion, to relieve a congested lung, I had a blister applied, and in consequence was prevented on that night from obtaining sleep. One of my brothers was with the army in the Punjaub at that time, and my thoughts were constantly with him, and doubtless, I followed the events of the war with intense interest. On the night in question, being, as I have said, wide awake, I was astonished by hearing the report of big guns. I raised myself in bed with some difficulty, and then continued to hear the distant firing of cannon sometimes nearer, sometimes remote. At length the guns ceased, but were succeeded by a sharp and rapid discharge of

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musketry. The sounds lasted altogether about four hours. My grea anxiety was that some one should hear these strange sounds of battle as well as myself, but I was forbidden at the time to leave my room, and hearing my father coughing in his bedroom opposite, I pacified myself with the assurance that he must be awake and would hear what I heard. Great was my mortification in the morning to find that neither he nor my mother were aware of anything unusual having occurred in the night past.

Then my old friend the doctor came in, inquiring laughingly whether I was growing fanciful (having been told my story). I also laughed and replied, "You shall know if my battle is mere fancy when the next news comes from the seat of war in India."

Whether this was my first connecting of the sounds I had listened to with an Indian battle, or whether I had done so during the continuance of those sounds, is a point I am not now clear upon. But although the doctor, when out of my hearing, desired that I might not again be left alone at night, it is observable that neither then nor at any later time was I rendered the least nervous by my strange experience, nor did I apprehend evil to the brother engaged in the campaign. In due time tidings of the severe battle at Goojerat reached us, the day on which it was fought, and hours, allowing for difference of time, exactly coinciding with the date of my prophetic battle. My brother was in the thick of the fight, but escaped unhurt.

GEORGINA MALCOLM.

In a later letter Mrs. Malcolm says :—

I send you a written testimony from one of my sisters, as to my having spoken of hearing the battle at the time of the occurrence. The hours during which the sounds continued were from 1 to 5 o'clock a.m. in the morning as far as my recollection serves.

You must remember that at the time of the occurrence I was living in my father's house in a very remote part of Warwickshire. The nearest soldiers' quarters to us would be at Coventry or Birmingham, at a distance of between 30 and 40 miles.

G. MALCOLM.

The following is from a letter written to Mrs. Malcolm by her sister :—

October 9th, 1885.

I remember the incident about the battle of Goojerat. You were ill at the time, and in the morning you told us you felt as if you had been in a battle, as you had heard continual firing and report of cannon for a long time. I cannot say what time of the night it was when you heard it.

I think you made a note of it, and we heard afterwards from Frank that the battle began on the following morning.

LUCY DICKINS.

London Gazette, April 19th, 1849. Commander-in-Chief in India to Governor-General of India. February 21st, 1849 :—". . . . At 7 this morning I moved to the attack, which commenced at half-past 8 o'clock, and by 1 o'clock I was in possession of the whole Sikh position, with all his camp equipage, baggage, magazines, and, I hope, a large proportion of his guns ; the exact number I cannot at present state, from the great extent of

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his position and length of pursuit, as I followed up the enemy from 4 to 5 miles on the Bimber road, and pushed on Sir Joseph Thackwell with the cavalry."

In a letter from the Governor-General of India to the Secret Committee of the East India Company, a communication from the Commander-in-Chief is quoted: "Their ranks broken, their position carried, their guns, ammunition, camp equipage, and baggage captured; their flying masses driven before the victorious pursuers from mid-day to dusk, receiving most severe punishment in their flight."

From these and other documents it appears that the battle lasted from 8.30 until midday, after which the pursuit of the enemy commenced lasting until dusk.

L.—2351. (Casual Thought-Transference.)

From M. Ch. Richet.

Octobre 30, 1885.

Je n'ai obtenu qu'une seule fois dans de nombreuses recherches sur la lucidité des personnes mesmerisées, un résultat satisfaisant. C'est précisément dans une de mes premières expériences, et elle est remarquable, car je ne l'ai jamais pu répéter, même avec une approximation moindre. Une jeune fille, convalescente, fut mise dans le sommeil magnétique, en Novembre, 1872, par moi, à l'Hôtel-Dieu. Un jour vers 4 heure de l'après-midi j'amenai avec moi un jeune étudiant Américain de mes amis, M. Hearn. M. Hearn n'avait jamais vu cette jeune fille. Lorsque elle fut endormie, je dis à mon sujet magnétique: "Connaissez-vous le nom de mon ami?" (J'etais sûr de ne pas avoir prononcé son nom.) Elle se mit à sourire. "Non," me dit-elle. Puis, comme j'insistais, elle ajouta: "Je ne le *vois* pas." J'insiste encore, et elle me dit: "Il y a cinq lettres." "Eh bien!" dis-je alors, "quelle est la première lettre?" Alors elle, à voix très basse, me dit, "H." "Quelle est la seconde lettre?" dis-je. "E." "Et la troisième?" "Je ne la vois pas." Comme elle cherchait inutilement, je dis, "Passons à la quatrième." "R." "Puis la cinquième." "N."

J'ai essayé le lendemain d'autres expériences analogues avec le même sujet, mais sans succès. De même plus tard, sans succès, avec d'autres personnes.

C'est pour cela que je ne l'avais pas publiée; mais maintenant que le fait de cette *thought-transference* semble bien prouvé, je me crois autorisé à le donner; car il rentre dans un ensemble de faits qui paraissent demontrés, et j'en ai été tellement frappé que je me souviens avec une précision absolue de toutes les circonstances qui l'ont accompagné.

L.—2352 (Borderland).—A[d]

From Mrs. Chermside, Regia House, Teignmouth.

August, 1884,

E.B. was engaged to be married to H.D.O. He was a surgeon in the Army. Want of means on both sides delayed the marriage and he suddenly came to her one day to say "good-bye" as he was ordered to take troops to

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Canada. He sailed, and she heard of his safe arrival. He spoke of his return in the following spring. One night, being the 28th December, she saw him enter her room about midnight; a light seemed to shine about him. But he was clothed completely in grave clothes. She sat up in bed and said, "Oh! H., why are you so strangely dressed?" He said "Do not laugh; this is my new uniform." He then departed as he came. She lay trembling all night and weeping sadly. Next morning she refrained from telling her family as they were opposed to her marriage; she, however, unburthened herself to me. I tried to persuade her it was only a silly dream; however, the idea that her lover was dead was most firmly fixed in her mind. A month after, she received the news of his death on that very night, and that the last word he uttered was her name. The whole thing took such possession of her that she slowly faded away and died about two years afterwards.

The following is from notes taken by Professor Sidgwick during two personal interviews with Mrs. Chermside in September, 1884:—

"The occurrence was in the winter of 1845. Mrs. Chermside told me that E.B. told her of the appearance the next morning. She (E.B.) was quite sure that it was not a dream; and had no doubt that her *fiancé* was dead. She heard the details of his death within a month or so—as soon as letters then came from Canada,—from one of his brother officers, and also from his sisters; and then wrote to tell Mrs. Chermside that he had died the night that she saw the apparition."

L.—2353.—A^{d} P^{n}

From Mrs. Clerke, of Clifton Lodge, Farquhar Road, Upper Norwood, S.E.

October 30th, 1885.

In the month of August, 1864, about 3 or 4 o'clock in the afternoon, I was sitting reading in the verandah of our house, in Barbadoes. My black nurse was driving my little girl, about 18 months or so old, in her perambulator in the garden. I got up after some time to go into the house, not having noticed anything at all—when this black woman said to me, "Missis, who was that gentleman that was talking to you just now?" "There was no one talking to me," I said. "Oh yes, dere was, Missis—a very pale gentleman, very tall, and he talked to you, and you was very rude, for you never answered him." I repeated there was no one, and got rather cross with the woman, and she begged me to write down the day, for she knew she had seen someone. I did, and in a few days I heard of the death of my brother in Tobago. Now, the curious part is this, that *I* did not see him, but she—a stranger to him—did; and she said that he seemed very anxious for me to notice him.

MAY CLERKE.

In answer to inquiries, Mrs. Clerke says:—

(1) The day of death was the same, for I wrote it down. I think it was the 3rd August, but I know it was the same.

(2) The description "very tall and pale" was accurate.

(3) I had no idea that he was ill. He was only a few days ill.

(4) The woman had never seen him. She had been with me for about 18 months, and I considered her truthful. She had *no object* in telling me.

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L.—2354.—A^{d} P^{n}

The following narrative was obtained through the kindness of Miss C. D. Garnett, of Furze Hill Lodge, Brighton, from a cousin, Mrs. D., who prefers that her own name should not be printed. Miss Garnett says :—

I may safely say she never before or since had such a vision. She is thoroughly practical and unimaginative, not in the least excitable, and I remember well how puzzled she was for a long time after. When she came to me some time after, she was full of it, and described it to me most graphically. She is almost like a sister to us, and I think discussed this affair more with us than with her own people. Her sister thought she was dreaming, but her father was rather astonished when she told him of the vision the next morning.

September 15th, 1885.

Some few years ago the occurrence took place which I am about to relate. I was lying awake one night, my thoughts fixed on no particular subject, when before me there seemed to rise the vision of the interior of a cathedral; the details which marked it from an ordinary church being clearly defined. In the open space before the chancel lay a coffin enveloped in its heavy black pall. After a few moments (as it seemed to be) it faded gradually away. I sat up and roused myself, as the whole scene was so real and strange, and I was convinced I had not been asleep. I had not lain down long before the same scene again repeated itself upon my brain, in every detail exactly as I had seen it before. The repetition of the vision (for such I firmly believe it was) filled me with presentiments of trouble, and rousing my sister, who was sleeping in the same room, I told her what I had seen; but as was natural, she concluded I had been dreaming. Next morning at breakfast I related what had occurred, and it was remarked that we knew no one in England whose funeral service would be likely to take place in a cathedral. Shortly after, we received news by telegram of the sudden death of my brother in the West Indies, and the day coincided with that on which I had seen the vision as related. When the letters containing all details arrived we learnt that he was buried the same day that he died in the evening, the funeral service taking place in the Colonial Cathedral. Allowing for the difference in time, it appears to have been as near as possible the same time that I in England saw the whole scene represented, the remembrance of which has remained indelibly printed on my memory.

J. D.

In answer to inquiries, Mrs. D. says :—

The date of my brother's death was February 21st, and as far I can remember I had the dream that evening, but it is so long since that as regards dates I do not like to be too certain. As regards the length of time between the death and funeral, it was, I believe, only a few hours, certainly less than 12. The news of his death reached us by telegram on February 28th, about a week later. I have never had anything in the way of a vision either before or since. I enclose the few lines from my sister on the subject, after having told her that I had written you an account.

The sister's words are :—

I corroborate the statement of my sister's dream of February, 1879, which she narrated to me the morning after it occurred.

S. G.

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L.—817

Since this story was printed in the October number of the *Journal*, we have learnt further particulars about the accident from the Rev. W. A. Purey-Cust. He says: "It is possible that the position of the ship may not be *quite* accurate that day as I find [by reference to his diary] that it was worked by dead reckoning on that day, the sun not being visible. The course of the ship during those days, July 10th-12th, was very erratic, as we had to run before the gale." . . . . "I find that July 12th, the day of Bale's death, was apparently the *only day* during the voyage in which the position of the ship had to be found by dead reckoning."

The error in time arising in this way could not, however, have amounted to more than a minute or two, and Mr. Purey-Cust gives particulars which make it almost impossible that he can be mistaken in stating that the accident occurred at 6 p.m. by the ship's clock. If, therefore, the accident and the apparition coincided, the error must be due to Miss Bale's observation or memory, or to the clock from which she took her time.

RED LIGHT.

Miss Bramston, who is an Associate of the Society, sends us an account of an experience of a friend of hers, Miss G. Horner, which is interesting in connection with the story No. 2343, printed in the October *Journal*.

Miss Bramston says: "In your last *Journal* there is an account of a sympathetic dream about a red blaze in the room. It does not say where it happened, but the story I enclose makes me think there might be another explanation, and that it might not have been a dream after all. I have heard of these mine fires in Cornwall."

The story is as follows:—

October 21st [1885].

It was about five years ago, and I think in January, that I saw the light which you call a "mine fire." I was sitting by the window, in one of the lower rooms, when I saw a light suddenly pass, about the same height from the ground as one would generally carry a lantern. Hearing afterwards that no one had passed by, I considered it very remarkable. It was about a week later when I saw it again, at least, not the light but its reflection.

I was in bed, and about one o'clock at night the room became suddenly lighted with a bright red light, which was, to say the least of it, rather startling. It seemed to be in the same place, but higher up and much brighter and redder than on the previous occasion. It must have been very near the window (which was about 10 feet from the ground), for the marks and flaws on the glass were quite plainly reflected on the wall. I was very much frightened when I saw it, thinking that some burglar was about to enter my room through the window. But the light seemed to pass away as suddenly as it came, leaving the room in total darkness as before.

The only explanation I ever heard was given me by a servant, whose father was a miner in Zennor. She said that it was a kind of will-o'-the-wisp, which appeared over ground in which tin or copper were to be found. This seemed to be a natural explanation, as Zennor was full of old mines which had been worked many years ago, and stopped probably on account of insufficient capital to carry them on. GERTRUDE HORNER.

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CORRESPONDENCE.

MR. SINNETT'S CIRCULAR.

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

DEAR SIR,—My attention has been drawn to a leaflet entitled "The Society for Psychical Research and Madame Blavatsky," which appears to have been sent to many Members and Associates of our Society. It consists of a "letter addressed by Mr. A. P. Sinnett to *Light*," and "reprinted under the authority of the Council of the London Lodge of the Theosophical Society."

Mr. Sinnett complains in this letter of the great delay in the publication of my Report concerning the alleged marvellous phenomena in connection with the Theosophical Society. No one is chargeable for this delay but myself, and I do not blame Mr. Sinnett for having considered it a just cause of grievance. The Report might have been ready in August had it not been that many documents in connection with the subject were forwarded to me by Mr. Hume, and these documents required a careful examination. The delay is chiefly due to my examination of these documents, and especially of a large mass of K. H. MSS., which they included. But while I regret this delay, which I could not foresee at the end of June, as the documents in question had not then reached me, I am unable to see that the general charges brought against Madame Blavatsky were not adequately supported by the statements made at our meetings. It is true that it was impossible for me then to go into detail concerning every single phenomenon which I investigated in India; and if Mr. Sinnett had merely complained that I had expressed my opinion concerning the phenomena in their entirety, whereas I had shown only that the most important of them were fraudulently produced, I should have had nothing more to say beyond the expression of my regret for the delay in the production of the full Report, and the explanation of it which I have given.

But Mr. Sinnett seems to forget that the main burden of the indictment against Madame Blavatsky was laid and supported at our first meeting, at which Mr. Sinnett himself was not present. One of the principal charges against Madame Blavatsky had been brought against her by the authorities of the *Madras Christian College Magazine*, who published in September, 1884, portions of a series of letters which, if genuine, distinctly proved that Madame Blavatsky had engaged in a conspiracy, which had extended over several years, for the production of spurious marvels. The editor of the *Christian College Magazine*, before publishing these letters, had obtained the best evidence procurable at Madras as to the genuineness of their handwriting, and the various gentlemen to whom the letters were submitted were unanimously of opinion that Madame Blavatsky had written them. Mr. J. D. B. Gribble, of Madras, wrote a pamphlet on the subject, giving his reasons for coming to the same conclusion. Mr. F. G. Netherclift, the chief caligraphic expert in England, had examined a large number of these letters, and had expressed his unqualified conclusion that they were unquestionably written by Madame Blavatsky. Mr. Sims, of the British Museum, expressed the same conclusion. The members of our Committee, including myself,

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were also of the same opinion concerning them. At our meetings I gave accounts of various phenomena as described to me by the witnesses, and showed that there was clear evidence that these phenomena were fraudulently produced, and that abundant circumstantial evidence had been supplied by Theosophists themselves which corroborated the opinion of experts as to the authorship of the Blavatsky-Coulomb letters. Especially I went into considerable detail concerning the Shrine, and showed that it was manifest from the statements of Theosophists that the Shrine was fixed at the very spot on the wall most convenient for fraudulent purposes, that it had a sliding panel at the back, and that there had been a hole in the wall behind the panel, which communicated with Madame Blavatsky's bedroom. Yet Mr. Sinnett writes :—

"A series of charges imputing misconduct of the blackest dye to Madame Blavatsky have been made public on the assumption that they would ultimately be supported by certain testimony. But after more than three months this testimony still remains unpublished."

Mr. Sinnett regards the evidence which I collected in India, "as far as this was foreshadowed" by my speech, as "worthless"; with this I in a certain sense agree, and it will be remembered that I gave instances at our meetings of the absolute unreliability of some of the native witnesses whose evidence I quoted. But if Mr. Sinnett thinks that the cumulative testimony which shows that the Blavatsky-Coulomb letters are genuine, and that the Shrine was, to use Mr. Sinnett's words, a "conjurer's box," is to be regarded as "worthless," it is difficult to see what sort of testimony he would regard as having any value. Mr. Sinnett himself has, in more than one instance, relied on evidence supplied by apparent identity of handwriting. The whole point of the "Jhelum telegram" incident recorded by him in "The Occult World," turned upon the opinion—of Mr. Sinnett?—that the writing of a certain telegram was in the K. H. hand; and he has laid stress upon the fact that he has received almost immediate K. H. communications in supposed reply to his letters when Madame Blavatsky was at the other side of India,—where again the whole force of the incident must rest upon the fact that Mr. Sinnett recognised the writing as being in the K. H. hand.

I may take this opportunity of removing one or two misapprehensions which Mr. Sinnett has shown in his letter. He appears to think that I ought to have allowed Madame Blavatsky to see "the original letters alleged to be hers," and he says that he cannot reconcile my neglect in this matter with my assurance that I conducted my inquiry "with an open mind." Now in the first place I had no authority to show these letters to Madame Blavatsky, and Madame Blavatsky well knew that I had none. She frequently asked me whether I had seen the letters myself, and she knew that a considerable time had elapsed before I had an opportunity of doing so, in consequence of the absence from Madras of the Editor of the *Christian College Magazine*; and when I was first enabled to inspect them, I spoke to her of certain restrictions which were placed—I think quite rightly—upon my use of them. Several of them I had in my own possession for a day or two only, for my own examination. The remaining ones I examined in the house of a gentleman in whose custody they were at the time, and two groups of them were

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eventually entrusted to me for the specific purpose of being sent to England for the judgment of the best caligraphic experts obtainable here (a fact of which I did not think it necessary to inform Madame Blavatsky), under the particular condition that they should be returned as soon as possible; and they were actually sent back to India before my arrival in England. Those which I had in my own possession for a short time I was requested not to take on my own responsibility to the headquarters of the Theosophical Society, the Editor of the *Christian College Magazine* being naturally apprehensive that Madame Blavatsky might seize an opportunity of tampering with them.* In the second place, Madame Blavatsky had explicitly pronounced certain portions of them to be forgeries, when they were first published, and I should be surprised to learn that she had ever expressed any wish to see the originals while I was at Madras. Had she done so, I have no doubt that some arrangement would have been made according to which she would have had the liberty of inspecting them in the presence of witnesses. That I do not say this unadvisedly is sufficiently shown by the fact that some of the disputed letters *were* taken to the headquarters of the Society and shown to Theosophists, in September, 1884, in consequence of a request by Major-General Morgan to see the letter in which he was concerned. The editor of the *Christian College Magazine* writes in the number for April, 1885 :—

"We took with us to headquarters four of the disputed letters, and freely allowed all present to examine them. In return we asked to be permitted to see some of Madame Blavatsky's recent letters to Dr. Hartmann, Damodar, or any one at headquarters. This request was complied with only to the extent of showing us *a portion* of a letter written from Paris. No THEOSOPHIST HAS EVER ASKED TO SEE ANY OTHER LETTER, or his request would have been, under proper precautions, at once complied with."

Further, Mr. Sinnett speaks of my inquiries concerning the letters as "carried on behind Madame Blavatsky's back." This I am quite at a loss to understand. It was perfectly well known at the headquarters of the Society that I was taking the evidence of witnesses, that I had interviews with the authorities of the *Christian College Magazine*, and also with the Coulombs; that I was investigating all the circumstances in connection with every phenomenon so far as it was possible for me to do so. Mr. Sinnett must have been strangely misinformed about the facts of the case, and his misapprehension has already been once pointed out. In a letter to the *Journal* for July, he spoke of my evidence as "collected in secret" (p. 462), and Professor Sidgwick directed his attention to the fact "that we took care to make it known to all concerned that Mr. Hodgson had gone to India to collect this evidence on behalf of our Society, and that his unfavourable view of the evidence was communicated to the leading Theosophists at Madras before his departure from India" (p. 464). Yet, notwithstanding this explicit statement made by Professor Sidgwick, Mr. Sinnett apparently repeats the charge. If he will turn to p. 16 of the Official Report of the Theosophical Society for 1885, he will find that Colonel Olcott made the following state-

* I was allowed only a similar degree of liberty with certain documents which I obtained from Theosophists.

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ment before the Convention, shortly after my arrival. Speaking of the officers of our Society, he said :—

"As an evidence of their sincere wish to learn the exact value of our Theosophical pretensions, they have sent a Special Commissioner to India to take evidence upon the spot."

Another statement in Mr. Sinnett's letter seems deserving of notice here, as he made an allusion of a somewhat similar character at our meeting in June. He speaks of my "unfamiliarity with India and Indian ways" as having led me "into many serious mistakes." Of course I do not claim the familiarity with India which Mr. Sinnett possesses, but I do not see how this fact can affect my investigation in the way Mr. Sinnett seems to suppose. He *may*, indeed, mean that I ought not to have been surprised to find that certain *chelas* told me deliberate falsehoods, and that had I been more familiar with Indian ways I should have known that such falsehoods were the natural outcome of "Occultism." This I am not concerned to dispute ; but if he means that my unfamiliarity with India and Indian ways rendered me incapable of taking down evidence correctly, of comparing documents and drawing reasonable inferences, of examining envelopes which had been surreptitiously opened, of carefully exploring the interstices of ceilings and other localities where marvellous phenomena were alleged to have occurred, I must simply join issue with him. It was, at any rate, not unfamiliarity with Indian ways that led the Parsee gentleman, Mr. K. M. Seervai, formerly Vice-President of the Theosophical Society at Bombay, to give up all connection with the Society, or that led Mr. S. K. Chatterjee, formerly President of the Lahore Branch, to declare that the Society was "a huge imposture," or that led Mr. A. O. Hume, long before the exposures of the Coulombs, to the opinion that some of the *chelas* were morally untrustworthy—that the Shrine was a "conjurer's box"—and that many other of Madame Blavatsky's phenomena were fraudulently produced, or that led Pundit Dayanund Saraswati, the President of the Arya Somaj of India, to inform the public, in 1882, that "neither Colonel Olcott nor Madame Blavatsky knows anything of Yog Vidya (occult science) as practised by the Yogis of old," and that "for them to say that they perform their phenomena without apparatus, without any secret pre-arrangement, and solely through the forces existing in nature (electricity), and by what they call their 'will-power,' is to tell a lie."

It is to be hoped that Mr. Sinnett's eagerness in the cause he represents will not prevent his taking due steps to ascertain the actual facts of any other case to which he may refer ; as I have no doubt that Mr. Sinnett would hardly have impugned the impartiality of my investigation on the ground that I did not show Madame Blavatsky the "original letters alleged to be hers," if he had been aware that it was not in my power to do so, and that Madame Blavatsky might have seen them had she requested permission from the persons whom she knew to be the custodians. There has in truth been "blundering all along the line," as Mr. Sinnett says, and I for one have been sorry enough to think that the blundering is so greatly chargeable to the enthusiastic carelessness of Mr. Sinnett, and his confidence in Madame Blavatsky.—Yours sincerely,

RICHARD HODGSON.

October 31st, 1885.

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

DEAR SIR,—Some time ago I received, through the post, a small book entitled "Some Account of my Intercourse with Madame Blavatsky from 1872 to 1884," by Madame Coulomb. The book appears to have a truthful "ring" about it, and no reasonable man could question the evidence it contains. Several of the tricks by which this lady imposed upon her devotees were already familiar to me (especially that of the duplicate articles). In fact, I have performed some of them myself at evening parties for amusement. Many of the phenomena which will not come under the heading of "tricks," may be explained by mental impressions induced by the will of the operator, several cases of which I observed reported in your *Proceedings*, where persons have been forced to believe that they saw things which had no real existence. I would not have referred to Madame Blavatsky now, only that I received per last post a pamphlet or letter "addressed by Mr. A. P. Sinnett to *Light*, and reprinted under the authority of the Council of the London Lodge of the Theosophical Society," which letter, after rejecting the evidence of Mr. Hodgson, proceeds thus: "Having during the past few weeks spent a good deal of time with Madame Blavatsky, and having minutely discussed with her all circumstances of darkest suspicion concerning her, I have returned from these interviews *entirely assured* in my own mind of her innocence of the offences imputed to her by Mr. Hodgson." Now, sir, if this be the same Mr. A. P. Sinnett, ex-editor of the *Pioneer*, mentioned on p. 33 of Madame Coulomb's revelations, it only brings Madame Blavatsky's remarkable words the more vividly before our minds: "*To force them to turn their back upon me will take more than the exhibition of a puppet. I have a thousand strings to my bow, and God Himself could not open the eyes of those who believe in me.*" ("Some Account of my Intercourse," p. 47.) I also give the extract on p. 33 alluded to: "In order that you may easily understand how the letter slipped through, I shall have to tell you that the opening of the trap was performed by the pulling of a string, which after running from the trap, where it was fastened, all along the garret above Mr. Sinnett's room to that part of the garret above Madame Blavatsky's bedroom, passed through a hole and hung down behind the door and the curtain of her room, which was adjoining to that of Mr. Sinnett."

It is painfully evident that Mr. Sinnett's eyes, at all events, have not been "opened," but that he still clings to "his illustrious friend, Koot Hoomi." Before I close I wish to observe that the letter of Mr. M. Theobald printed in this month's *Journal* is to my mind most unsatisfactory. What does he mean by saying "you must first develop clairvoyance among your delegates before they can see in our house either the actors *or the phenomena*"? If no one can see the alleged "phenomena" even (leaving the actors out of question) except a person in an abnormal condition, then the whole matter is at once placed beyond investigation; but surely the spiritual tea could be tasted, the celestial water examined, and the marvellous kettle put under scientific tests before we are asked to swallow such statements.—Yours truly,

JOSEPH W. HAYES.

1 and 2, George's Street, Enniscarthy, Co. Wexford.
19th October, 1885.

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OLD PHYSICAL PHENOMENA COMMITTEE.

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

SIR,—I have seen with much regret the letter of Mr. Frank S. Hughes, published in your last issue, in regard to the old Physical Phenomena Committee of the Society for Psychical Research. I hold it as a general principle, which it is mostly right and wise to observe, that the work of a committee should not be publicly discussed except on its report to the Council ; but as Mr. Hughes has given his version of this Committee's proceedings, and as his statements are in my estimation seriously misleading, I must ask you to be kind enough to allow me to offer some remarks on the subject.

I was one of the members of the old Physical Phenomena Committee, and entered upon my duties in connection with it with considerable interest. Mr. Hughes was the secretary—not appointed by the Committee, who were left no choice in the matter, but by the Council. Like Mr. Hughes, I was under the impression that the Committee was not permitted to spend the funds of the Society in the employment of paid mediums. Professor Sidgwick says that no express resolution to that effect was ever passed by the Council. That is so no doubt—but the views of a body of gentlemen can often be readily gauged without an express resolution, and there can be no question, I think, that Mr. Hughes' understanding of the views of the Council was in strict accordance with fact. "The consequence was," Mr. Hughes says,

> "that we were compelled to have recourse to the assistance of friends of a member of the Committee who were supposed to possess mediumistic powers. Results—table tilting, raps, &c.—were obtained, which, if they could have been obtained under satisfactory tests, would have been conclusive ; but as such tests could not be applied, I myself and other members of the Committee were not convinced that these phenomena were not the result of fraud, conscious or unconscious."

I cannot for a moment believe that Mr. Hughes would intentionally misrepresent ; but the statements I have quoted are at variance with the facts nevertheless—a circumstance which appears to me to be explicable only on the supposition that the writer was incapable of correct observation, or that he was the subject of a strong reluctance to be convinced by any evidence whatsoever.

At the first meetings of the Committee we had no mediums present, and there were no results. In consequence of appeals that were made to me, I took some members of my family to subsequent meetings, but as they are not mediums for anything more than slight table-movements, the results were again valueless.

Having had so little success hitherto, I was pressed to try to induce my friends, Mr. and Mrs. E., to attend at the next meeting, and they very kindly agreed to do so. Mrs. E. is a lady of whose excellent mediumistic powers I have had abundant evidence, on hundreds of occasions, during a course of several years. Without fee or reward of any kind whatever, and often at great personal inconvenience, she has always been ready to assist candid inquirers, in private séance, and it has never even been hinted, until Mr. Hughes did so, that she could be guilty of fraud "conscious or unconscious."

Of the phenomena which occurred at the Society's rooms in the presence

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of Mrs. E., I speak only of those which occurred in good gas light. The table used was of peculiar construction. It was a circular table made for the purpose—with the top and bottom exactly alike ; the large, flat surface on the ground making it impossible for any of the sitters to tilt it by pressure without the exercise of so much force as to be plainly observable, it being also impossible to insert the toe of a boot beneath the bottom edge. After sitting a few minutes frequent raps were distinctly heard on the table and on the floor, the vibrations on the table being plainly felt by the hands of the sitters. On the occurrence of these raps Mr. Hughes expressed himself both surprised and gratified.

Again, we had clear and undoubted tiltings of the table while the hands of all the sitters were in full view. Mr. Hughes says that satisfactory tests could not be applied ! But they *were* applied—though not at *his* suggestion, but at the suggestion of Mr. E. After we had had several tiltings of the table it rose quite off the floor, and Mr. E. suggested, in order that there might be no room for doubt as to the genuineness of the phenomena, that the members of the circle should all stand up and place the tips only of their fingers lightly upon the upper surface of the table. This was done, and the table was not only lifted off the floor, and gently put down again, but was moved in jerks along the floor a distance of from 15 to 18 inches.

Mr. E. proposed another experiment. He said that in his own house, if the leaves of the table were drawn a little apart, what appeared to be fingers, and felt like fingers, were often pushed up from beneath, under the cloth ; and he suggested that if a hole were cut in the table we were using, that experiment might be tried at the next meeting of the Committee. It *was* tried and succeeded ; and various members of the circle, if not all of them, not only saw the movements, but felt the fingers or what they declared to feel like fingers. Was this the result of fraud, as Mr. Hughes seems to hint, either "conscious or unconscious"? All the hands of the circle were visible. Did one of the members, without the use of his or her hands, take off a boot, and thrust up his or her toes from beneath to the level of the table top, while we all sat in full light and close together—and that without being detected by Mr. Hughes or any body else ?

Mr. Hughes says that satisfactory tests could not be applied, and therefore he himself "and other members of the Committee were not convinced that these phenomena were not the result of fraud, conscious or unconscious."

But I have said enough to show that there was the fullest disposition to submit to every possible test ; and certainly Mr. Hughes never expressed during any of these sittings the slightest doubt about the genuineness of the phenomena, and never so much as hinted that the conditions observed were in any degree unsatisfactory.—Yours faithfully,

E. Dawson Rogers.

I agree with Mr. Rogers in regretting that the phrase "fraud conscious or unconscious" was used in Mr. Hughes' letter. If I had noticed it when the Journal was passing through the press, I should certainly have asked the writer to alter it : and I am glad to be able to state, after conversation with Mr. Hughes, that he had no intention of implying anything more than that the evidence for the agency of extra-human intelligences was, in his opinion, and in the opinion of other members of the Committee, inconclusive. I may take this opportunity of making a similar explanation with

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regard to a phrase of the same kind used by Mr. Hughes in reference to the séances held with Mr. Eglinton. In neither case had he any intention of suggesting that there was any *positive* evidence justifying a charge of fraud.

H. Sidgwick.

MR. BARKAS' MEDIUM.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—In your *Journal* for August, 1885, I observe two communications, one from Mr. G. D. Haughton, to which is a reply by Mr Myers ; in the former is a paragraph referring to experiments conducted by myself, and in the latter are remarks on Mr. Haughton's suggestions. As the remarks in each case are brief I quote them, and ask your permission to reply to the observations of Mr. Myers.

Mr. G. D. Haughton says (p 28) : "There is, however, quite enough to interest and engage them at home, if their hearts are in the cause. Why do they not investigate the case of Mr. Barkas, of Newcastle? He is a credible witness—the people of Newcastle know him well, his antecedents would satisfy even Mr. Davies. Now I want to know why the Barkas case, and the source of the replies made by an indifferently educated person to the abstruse questions propounded, as recorded in the columns of *Light*, are not thoroughly and exhaustively examined? I suspect that a similar motive rules here as in the Eglinton case. Is it not at all events apparent that the Society is evading difficulties, not meeting them?"

To which Mr. Myers replied (p. 31):—

"The automatic writing of an indifferently educated person (otherwise known as Mrs. Esperance), said to be inspired by Humnur Stafford, and recorded by Mr. Barkas. I have known Mr. Barkas since January, 1875, and, through his introduction, sat with this medium on October 16th, 17th, and 18th, 1875. I have also studied all her printed answers. I consider the case curious and interesting, and I am not surprised at Mr. Barkas' view of it, but unfortunately the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain, seem to me to preclude us from regarding them as affording evidence of the guidance of a scientific spirit.

"The fact, moreover, that the same medium, under the name of Mrs. Esperance, was afterwards detected in personating a materialised spirit, tended to discourage me from seeking further evidence through that channel."

I desire very briefly to reply to the unintentionally unfair and illogical criticisms of Mr. Myers.

The first has reference to the alleged "palpable blunders" in the written communications, and the second to the alleged detection of the medium "in personating a materialised spirit."

I simply wish to say in reference to the last charge that intelligent and experienced investigators, who were at the séance when the supposed detection took place, deny the assertion utterly, and I personally affirm that if the alleged personation really occurred it is not beyond experience that it took place automatically and unconsciously so far as regards the medium. I was not present at the séance, and cannot speak from personal observation,

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but if outsiders are to put the worst construction upon all the reported occurrences in this world, few will pass unscathed.

Passing from this very doubtful alleged exposure, I now proceed to consider Mr. Myers' criticisms of séances at which I was present, and verbatim records of which I have preserved.

Mr. Myers says: "Unfortunately the gross want of comprehension of the subjects inquired about, and the palpable blunders which the replies contain, seem to me to preclude us from regarding the case as affording evidence of the guidance of a scientific spirit."

There are two methods of testing the accuracy of the inferences deduced by Mr. Myers from his, as yet, limited knowledge of the facts.

He asserts that the answers indicate a want of comprehension of the subjects, and that the erroneousness of some of the replies precludes us from regarding them as being dictated by a scientific spirit.

All comprehension is relative. No human being, either in or out of the flesh, fully comprehends any subject, and imperfection therefore may be looked for in the opinions of all.

Mr. Myers will find, on referring to *Light* of February 21st, 1885, that his recognition of erroneous replies is not original; I there point out the fact of the occurrence of errors, and had Mr. Myers been more familiar with the investigation he might have known that I devoted an evening to the correction of the supposed errors, with and by Humner Stafford himself.

I would remind Mr. Myers that books carefully written, revised and printed by eminent scientific men, on their own specialities, are not free from error. If he doubts this I shall have pleasure, when next he visits Newcastle, in showing him a book written by one of the most eminent scientific men now in the world, in which there are records of many alleged original discoveries, and many alleged new genera named and figured, not one of which is new, and not one of which is correct. Did this learned scientist not write the book? Mr. Myers, to carry out his theory as applied to the unpremeditated replies of Humnur Stafford, should answer, "No," and he would be as likely to be right in the one case as in the other.

I shall be glad to submit the questions I asked through the uneducated lady medium to any learned member of the Society for Psychical Research, or to any man or woman whom they may nominate, and I venture to affirm that he or she will not be able to answer them so quickly and correctly as they were answered by the hand of a very partially educated woman. Of course I expect the answerer to cover the entire field, and not confine himself or herself to a portion of the questions only.

I am, yours truly,

T. P. Barkas.

Newcastle-on-Tyne,
October 3rd, 1885.

Sir,—As the report which follows this letter may seem to dispose of the "indifferently-educated" lady and Mr. "Humnur Stafford" in somewhat trenchant fashion, I should just like to say that I do not think that there is any reason to be astonished at the fact that some intelligent persons have been disposed to attach value to these sadly erroneous responses. The

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phenomena of automatic writing are so multiform and perplexing that we need hardly call Mr. Barkas' view wholly unwarrantable.

It is, of course, possible that a veritable Humnur Stafford may have so far abused his medium's imperfect education as to inspire her with answers bearing this perilous similarity to misquotations from a superseded text-book. And it is *possible*, also, that when the same medium was caught (as some at least of the Spiritualists present admitted) in the act of personating a materialised spirit, it may still have been Humnur Stafford, or some similarly injudicious "control," who placed her, without her knowledge, in this equivocal position. But I fear that neither of these hypotheses is sufficiently strong in itself to be used to support the other.

It would be difficult to find out (as Mr. Barkas suggests) to what extent an ordinary well-educated person could answer the questions here proposed. One characteristic of an educated person is to decline to talk about what he does not understand, and I am afraid that where "Humnur" has rushed in most of my unscientific acquaintances would fear to tread. As to myself, I do not claim to be a "musical oracle"; but my friend Mr. Mathews, a Senior Wrangler and Professor of Mathematics, has kindly supplied some criticisms on "Humnur," which may, I think, form a fitting conclusion to the controversy.—I am, sir, &c.,

FREDERIC W. H. MYERS.

REPORT ON "IMPROMPTU REPLIES THROUGH A LADY PSYCHIC OF VERY LIMITED EDUCATION."

I have been asked to express my opinion of the answers given by Mr. Barkas' medium to a series of questions on scientific subjects, principally acoustics and the theory of music. My opinion is that they exhibit just that amount of knowledge, or rather of complicated ignorance, which would probably be acquired by a person of limited education, but fairly good verbal memory, after reading an old-fashioned treatise on acoustics, and supplementing the perusal by a hasty glance or two at some more modern popular text-book.

A good many sentences in the answers appear to be more or less unsuccessful attempts to reproduce passages out of the text-books read, the quotation, in each case, being generally irrelevant to the question, and probably suggested by some catchword occurring in the latter. Having but few books on the theory of sound, and those not of a popular kind, I have not been able to refer these passages to any particular treatise; but the internal evidence is fairly convincing, as I think the following examples will show: In séance No. 5 (*Light*, March 14th, 1885), a question was asked about the small hole made in the "boot" of certain reed organ pipes in order to bring them into tune. The explanation is: "Because in organ pipes the sound is made to, I mean the air is made to vibrate by issuing from a small slit and striking on a sharp cutting edge." The "small hole" referred to in the question is mistaken for the aperture through which air is forced into the pipe by the bellows, and we have a quotation, nearly a ludicrous misquotation, of a description of the action of the mouthpiece of an organ pipe. This is quite irrelevant to the question, and it is followed

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by the imbecile comment of the scientific intelligence himself: "This should be done in every case: I don't know why in reed organs alone, since it would be an advantage in every case." Again, in the same séance, the question, "What, in your opinion, is the origin of harmony?" is declared to be vague, and "reverted" into "What is the difference between harmony and noise?" The term "harmony" is then taken to be equivalent to "music" or "musical sound," and we are treated to an explanation of this entirely different question, the passage which follows being, in my opinion, an obvious quotation, which is more accurate than usual.

It would be tedious, as well as superfluous, to examine all the answers in detail; they abound in wrong ideas, erroneous statements, and gross misuse of scientific terms; some of them are, to me, absolutely unintelligible jargon. Any one acquainted with the subjects discussed has only to read the answers for himself in order to be convinced of the truth of the assertion; but for the sake of readers unacquainted with acoustics, I will examine a few of these communications, and point out, as plainly as I can, some of their inaccuracies.

1. *Question.* What are harmonics? (4th séance: *Light*, February 21st, 1885.)

Answer. By harmonics are meant those sounds caused by the nodes or ventral segments of stringed instruments which occur in succession.

Comment. The term "harmonics" is not understood, and the answer is absolutely worthless; moreover, since a node of a string for any particular form of vibration is a point of the string which does not share in that vibration, we are in effect told that sounds are caused by parts of stringed instruments which are vibrating, *or* by those which are not vibrating. Finally, harmonics are not confined to *stringed* instruments. What is meant by the concluding relative clause, and to which of the preceding substantives it refers, I am unable to say.

2. *Question.* If in a stopped pipe a hole be made at half-length, would it affect the pitch, and to what extent? (5th séance.)

Answer. The pitch would not be affected, but the length of the wave would be shortened by half.

Comment. This amounts to saying that the pitch would not be altered, but the note sounded would be an octave higher than before.

The remaining examples will be taken from the séance of August 30th. (*Light*, April 18th, 1885.)

3. The first question recorded asks for an account of the method by which the ratio of the specific heats of air for constant volume and constant pressure respectively may be found from the observed velocity of sound, and the velocity calculated by Newton's formula.

Mr. Barkas and the guiding spirit both mistook "heats" for "beats," in spite of the context, which ought to have set them right: the result is the following answer:—

"The ratio can only be calculated in this manner. Suppose two chords to be struck, or two forks tuned at the same time: if the intensity of the sound be the same, or nearly the same, the beats will occur in this manner: Suppose one pulsation beats at the rate of 228 per second, and the other at 220, the beats will reach the ear at the rate of 228—220=8 per second; this

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will give you eight beats per second, and is the utmost that can be carried to the ear."

Evidently the word "beats," supposed to belong to the question, has been the only one to suggest any familiar passage of the text-books; so we have an attempt to reproduce an explanation of the beats of jarring chords, that is, the intervals of comparative silence produced by the interference of the vibrations of two bodies nearly in unison. This, of course, has nothing to do with the question; and, taking the answer on its own merits, there is a blunder in every sentence. For "chords" I suppose we must read "strings" or "notes," and for "tuned" substitute "set in vibration"; to say that "one pulsation beats" at such and such a rate is mere nonsense; and the crowning absurdity is achieved in the last sentence, where "beats" have been confounded with "vibrations," and the eight beats per second have imperfectly recalled the lowest rate of vibration necessary to produce the impression of a musical sound.

4. *Question.* When a musical note is vibrating at 300 per second, and another at 200 per second, they produce a fifth. If the note which was sounded at 200 be raised to 201, at what number will the beat occur for the first time?

Answer. At exactly the same number as in the first case, but a beat over the original number will be sounded, but that beat would be one octave lower than the first ones.

Comment. Utter nonsense from beginning to end. In the last clause, pitch, which depends on the time occupied by each of a set of isochronous vibrations, is here actually attributed to an interval of silence, or if "beat" be taken to mean "vibration," to a *single* vibration.

Then come some questions on musical intervals, and here, as might be expected, Mr. —— Humnur Stafford —— completely breaks down. The only fragments of correct information I have been able to discover are "From C to D is a major tone," and "I do not understand the terms you use." To illustrate the truth of the latter statement, take the explanation of a comma (the difference between a major and a minor tone): "That cessation of all sound caused by the coincidence and interference of sound-waves." What suggested this extraordinary answer I cannot say, unless the ordinary meaning of the word, as a mark of punctuation, suggested that it ought, in music, to denote a pause of some kind.

So much for the amount of knowledge of sound and music possessed by this disembodied intelligence. It is only fair to add that he is conscious of its imperfection, and desirous of improving it. Thus we read: "I am not so well acquainted with optics as you imagine, and *will have to study a little more, or rather to rake my memory over*, to be able to answer your question," &c.; and again: "I best understand the organ, piano, and harmonium; the conversation can be on these or optics. *I have been getting up that*, so if you have any questions, I shall be glad to answer them."

Mr. Barkas seems to be afraid that clever unbelievers, such as Messrs. Proctor and Lankester, will try to make out "that the medium is clever, and well acquainted with the topics introduced." I do not think he need be in any fear on this point. He also asserts that most educated people would miserably fail, in comparison with the controlled hand of the medium, in answering these questions impromptu. They might do so, I grant, in picturesqueness and piquancy, scarcely in accuracy, especially if they enjoyed the privilege, accorded to Mr.—— Humnur Stafford——, of receiving due notice beforehand, so as to be able to get up the subject.

Finally, I cannot refrain from asking why the opinion of the eminent professor of music, who proposed the questions, has not been recorded.

G. B. Mathews.

University College, Bangor.
October 20th, 1885.

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No. XXIII.—Vol. II. December, 1885.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBER.

PARKER, EDWARD W., Little Rock, Arkansas, U.S.A.

ASSOCIATES.

BEVAN, MRS., 56, Hans Place, London, S.W.

CHRISTOPHER, H. CARMICHAEL, 50, Romola Road, Herne Hill, London, S.E.

CLISSOLD, EDWARD MORTIMER, M.A., United University Club, Suffolk Street, London, S.W.

FAGAN, MRS., 26, Manchester Square, London, W.

HARRIS, J. CHANTREY, *New Zealand Times* Office, Wellington, New Zealand.

HARRISON, MISS J. E. 45 (D), Colville Gardens, London, W.

JOYCE, T. HEATH, 21, Camden Square, London, N.W.

LA TOUR, MISS JULIET, Broadlands, Romsey, Hants.

MARTEN, MISS A. R., 30, Woodland Villas, Blackheath, S.E.

RICHARDSON, MISS G., Moyallen House, Gilford, Co. Down.

ROSS, JOSEPH CARNE, M.D., Shian, Penzance.

STEPNEY, HON. LADY, 3, Chesham Street, London, S.W.

WHITLEY, EDWARD FORBES, Penarth House, Truro.

YOUNG, MRS., Les Combournaises, Dinan, Côtes du Nord, France.

MEETING OF COUNCIL.

At a Council Meeting held on the 27th November, the following Members were present:—Messrs. Alexander Calder, Edmund Gurney, Richard Hodgson, C. C. Massey, F. W. H. Myers, Frank Podmore, J. Herbert Stack, and Hensleigh Wedgwood. Mr. Wedgwood, as Vice-President, took the chair.

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

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One new Member and fourteen new Associates were duly elected; their names and addresses are given on the previous page.

The death of Professor John Smith, of Sydney University, Australia, a Corresponding Member of the Society, was recorded with regret.

Some presents to the Library were on the table, which are acknowledged in the Supplementary Catalogue.

The usual statements of account, made up to date, were presented and passed.

A grant of £10 was authorised to the Library Committee, for the purchase of books.

In response to an application from the "London Library" for a set of the Society's *Proceedings*, which stated that "not infrequent application is made" for them, it was agreed that two complete copies be presented.

It was resolved that the next General Meeting of the Society be held on Saturday, the 2nd of January, 1886, the chair to be taken at 8.30 p.m.

The following dates for future General Meetings were also agreed upon, viz.:—Saturday, the 6th of March; Monday, the 3rd of May; and Monday, the 5th of July.

The Annual Business Meeting of the Members of the Society was fixed to be held at the Society's Rooms, 14, Dean's Yard, S.W., on Friday, the 29th of January, at 4 p.m.

The next Meeting of the Council was fixed for Saturday, the 2nd of January.

ANNOUNCEMENT OF GENERAL MEETING.

The Next General Meeting of the Society will be held at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall, S.W., on Saturday, the 2nd of January. The chair will be taken at 8.30 p.m.

FURTHER NOTES ON THE UNCONSCIOUS SELF.

It may be within the recollection of readers of this *Journal* that on January 30th, 1885, I submitted to the Society a paper on "Automatic Writing," in which I endeavoured to explain certain phenomena—too often ignored (as I thought) by one school, too hastily referred to extra-human agencies by another—by the hypothesis of a second centre of mentation potentially existing within our own brains, and called into action by some underlying energy of our own.

I did not assert, and I do not suppose, that this hypothesis would explain all the reported cases of automatic writing. On the contrary, I am still endeavouring to collect instances which clearly go *beyond* my hypothesis, for discussion in another paper. My appeal for such cases—especially for anything which may tend to establish the identity of a

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communicating intelligence—has received a very scanty response. I can only repeat it, with a renewed assurance of the profound interest which these more advanced cases, if really provable, must possess.

But in the meantime the hypothesis of an unconscious self has shown itself, at any rate, so far appropriate to the present state of our knowledge, that it has been independently urged by several German writers of high repute, and has received illustration and corroboration from a great number of French experiments undertaken with other objects in view. In England, too, such criticisms as have appeared from non-Spiritualistic quarters have been for the most part favourable, a feeling having apparently gained ground that the abnormal phenomena of which I have treated do really exist, and that the hypothesis suggested is worth discussion. The Spiritualistic organs, on the other hand, have been dissatisfied with a view which at any rate much narrows the field in which the operation of disembodied intelligences can plausibly be invoked.

Such dissatisfaction is perhaps natural; yet I cannot help hoping that reflection may convince Spiritualists that, if their theory be in the main true, it cannot but gain by such discussion as I have attempted. For no theory so important and novel has ever acquired a hold on the educated world without full and frank debate, without the strenuous attention of minds numerous and different enough to view the facts in dispute in every possible light. If Spiritualism be regarded merely as an additional dogma designed to win emotional credence from chosen souls, then a disturbance of that, as of other religious dogmas, will be met with resentment and alarm. But if it be regarded—as surely its esteemed leaders do regard it—as a system of facts possessing not only a high emotional but a high scientific value,—then the desire must be to see it built up as other sciences have been built and are now building, by the shock of many theories, and as the outcome of many divergent lines of experimentation. For my part, the thing that seems to me surest is, that however the strange mass of supernormal phenomena may be ultimately explained, any theory which the wisest of us could suggest at this incipient stage of the long inquiry will be seen to have been but a rude and shallow approximation to the truth.

Some earnestly-written papers by the Hon. Roden Noel, in *Light* for October 24th and succeeding numbers, give expression to the feeling of dissatisfaction above mentioned; and my respect for Mr. Noel naturally suggests the selection of these papers, from amongst others by critics of less note, as a first text for my reply.

I find myself, however, much embarrassed by a want which is daily becoming more conspicuous; the absence, namely, of any recognised English text-book embracing all abnormal conditions of mind, to which reference may be made in such discussions as this.

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The valuable works of Drs. Carpenter and Maudsley are somewhat smaller in scope, and hardly abreast of recent investigation; the light-bringing tractates of Dr. Hughlings Jackson are scattered and not popularly known; and M. Ribot's admirable monographs on the maladies of the memory, the will, the personality, cover only a portion of the wide field. Yet some knowledge of these and similar works must necessarily be presupposed if our discussion is to be more than a merely verbal controversy. In this branch of psychology, at any rate, we cannot afford to ignore physiological data. If we attempt to take a "high priori road," we shall be in danger of finding ourselves not above, but below, the current physiological conceptions of the day,—of reverting to the cruder explanations of a pre-scientific age.

When Mr. Noel, for instance, suggests that madness may be "due to converse with genii or dæmons" (*Light*, p. 530), or that ordinary hallucinations and dreams involve "spiritual action from without upon the individual" (p. 530), or that "the dream-personages who converse with the sleepers are verily spirits"* (p. 530), one begins to see the dangers of a too resolute avoidance of any contaminating knowledge of the labours of the materialistic school. "*Non ragionam di lor*," exclaims Mr. Noel (p. 516), "*ma guarda e passa!*" but the single glance of disdain with which the mediæval poet contented himself will scarcely equip the modern disputant for a triumphant course of polemic.

Thus, again, I note that Mr. Noel, though it appears (p. 587) that he is cognisant of the class of actions commonly known as "secondarily automatic," has hardly realised of what such actions consist. For, whereas it is a well-known fact that (for instance) a girl playing on the piano can often remember the tune better with her fingers than with her head, Mr. Noel considers it a grotesque notion (p. 515) that "I inform myself through the muscles of my hand of what I did not know—and yet I did know—only without consciousness." Somewhat similarly, but with a more complicated confusion, he supposes (p. 516) that experiences which "enter the current of normal consciousness through our brain," are necessarily first apprehended as central and not as peripheral sensations. Again, he asks the question, "At what limit of feet or inches does one identity stop and another begin?" as though it were a *reductio ad absurdum* of views which could make the question

* In one respect Mr. Noel certainly concedes more to the unconscious self than I should be disposed to claim for it. For he holds (p. 556) that "if I dream of a person in a position in which he is not, so far as his normal consciousness is concerned," "it is difficult to account for the appearance," without some such hypothesis as that of an actual secondary self of that person's, which *is* where I dream of him. Thus, if I dream that Mr. Bradlaugh is seated on the woolsack, and he is not there corporeally, his spiritual self is there nevertheless. At this rate I can only hope that my friends will not dream that I am in—well, say in Texas.

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possible; not knowing, apparently, that, whether absurd or not, this is a recognised form of medico-legal inquiry in cases of monstrous birth. Still more surprisingly, Mr. Noel supposes (p. 556)—or, rather, states that he has "shown elsewhere"—that "the very fact of one's remembering a person at all proves his transcendent reality—the transcendent reality of his past, out of which he influences us to remember him": so that, by analogy, my recollection of a squib which I let off as a boy shows that the transcendent reality of that squib is still influencing me to remember it.

I might greatly extend this list of what my readers will, perhaps, consider as misapprehensions of a somewhat rudimentary kind. But I am by no means anxious to do this; for I do not do Mr. Noel the injustice of accusing him of pretending to a knowledge which he does not possess. My argument is rather that *without* some endeavour to bring our theories into harmony with established physiological facts our discourse on these perplexing topics will be equally facile and barren. Nothing is easier or more attractive than to wander over the psychical field, supporting our favourite theories, whenever we desire it, by an appeal to the convenient authority of "intuition." "Such an inspiration as that referred to," says Mr. Noel, speaking of the somnambulist's "guides" (p. 543), "is more probably what intuition discerns, the inflowing of the Holy Spirit, which, while we are still earth-bound, is rather primarily the influence of more elevated or advanced souls or angels, than that of our own holier consciousness, though assuredly this also may be aroused into momentary glow and fervour by their exalted ministration." "Assuredly," to use Mr. Noel's word, it will be very agreeable if this is the case; but one would like to feel rather more certain as to his special source of information.

"Surely, surely," exclaims Mr. Noel again (p. 588), remonstrating against the too physiological aspect of our *Proceedings;* "surely, surely we are on the wrong tack! Physiology is a blind alley, an unreliable ally. Must we, indeed, throw this sop to the Zeitgeist Cerberus, or won't he let us pass?"

Now, in reply to this earnest utterance I would venture to say that physiology (whether Mr. Noel decides to call it an alley or an ally) is, at any rate, an indispensable factor in every one of the problems which we are here discussing. I do not mean that we Psychical Researchers ought all of us to be able to pass a stiff examination in physiology, though I think that a special training like Mr. Gurney's is a very great advantage; but I mean that, ὀψιμαθεῖς and half-instructed though we may be, we are bound to use our very best endeavours to master the physiological side of each phenomenon before we attempt to assign its psychical value. Most fortunately for us, physiological conceptions are not, for the most part, expressed in algebraical formulæ, and a layman of

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ordinary education and care can at least avoid gross error, and follow the best thought of his time.

Nor does this reverence for actual physical fact imply any defection from an idealistic standpoint. Speculatively—if my speculative opinions are to be alluded to—I am as pure an idealist as Mr. Noel himself. I, too, suppose—if we are to indulge in supposition—that this visible universe itself only exists in the minds which perceive it, and that some intelligence wrought otherwise than ours might swoop from end to end of our thronged galaxy, unhindered and unknowing, and heedlessly as a sea-mew winging above the bones of sunken men.

"There the sunlit ocean tosses,
O'er them mouldering,
And the lonely seabird crosses
With one waft of the wing."

But neither Mr. Noel nor I are likely to *prove* this interesting thesis, and in the meantime we are surely bound to remember (whatI fear that Mr. Noel sometimes forgets) that although the physical laws which regulate phenomena are as *unreal* as anything else, yet they are also as *real* as anything else, and we cannot get any nearer to the truth by only looking at the phenomena and shutting our eyes to the laws. "Some men have said," remarked the cautious divine, "that things in general are dangerous. But on the other hand, my brethren, we must remember that there is no safety in anything in particular."

Thus much it seems needful to say, in general answer to Mr. Noel's method of argument. But in the present state of the inquiry, in which we are all groping somewhat blindly among theories whose complete purport we can scarcely seize, it would be undesirable to spend much space on smaller points of controversy. To some of Mr. Noel's difficulties he must already have seen my reply—if I am right in interpreting his words "see *Nineteenth Century*," (p. 575) to mean that he has read a paper of mine which appeared in the *Contemporary Review*. For some other points I would have referred him to an article on "Human Personality," in the *Fortnightly* for November, 1885, but that I observe that he cites it (p. 556) in defence of a "transcendental self which is in Providential, intuitive harmony with that of the mesmeriser," from which I gather that he interprets that essay in some occult manner, to which I can as yet find no clue. This slight *malentendu*, however, is more than compensated by the admirable candour with which Mr. Noel states (p. 587) that "circumstances had prevented [his] reading till now" the paper of mine in *Proceedings VIII.*, whose conclusions his own five previous articles have been engaged in refuting. It is a solid satisfaction in controversy to feel assured that one's critic, after actual perusal of one's work, sees no reason to alter the judgment on it which he has already expressed.

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Considering, then, how unfamiliar is this whole tract of thought, how slight are the clues which any of us possess to guide us through its mazes, I think that what I ought first to attempt is to give some sort of precision to the terms which we have constantly to use, and which it is evident that we interpret in many different ways.

The process may, perhaps, be a tedious one, but I must say once for all that if one inch of assured ground is gained in these matters—at whatever cost of tedious elaboration or minute analysis—there will be no need of any apology. What *does* need apology is just the opposite defect—namely, the inevitable slightness and sketchiness of the work which any of us can do at present in an inquiry whose data are as yet so scanty and obscure.

And first, as to the words "conscious" and "consciousness," which are among the most difficult and important of all.

"The terms consciousness and automatism," justly remarks Dr. Ireland,* "are terms which in medical treatises are used with various meanings, sometimes by the same authors on different pages. Though I cannot define consciousness, I can surely make the reader understand what I mean by being conscious. I feel, I touch, I smell, I hear, I see, I desire, I love, I suffer, I fear, I hope, I think, I imagine, I will; all this means that I am conscious."

Before attempting to give something more of definiteness to our notion of what consciousness is, I may just indicate the way in which Mr. Noel employs this difficult term.

"An unconscious self," says Mr. Noel (p. 515), "could not possibly be thus identified with a conscious." "It must always remain alien, and outside consciousness," he continues, "and therefore it cannot belong to the same self at all. . . . The unconscious cannot identify itself with the conscious, nor *vice versâ*."

This last sentence seems to me a typical illustration of the danger of using words as metaphysical counters, not as definite representations of observed facts. I do not mean merely that it is a *highly abstract* sentence; highly abstract sentences are, of course, necessary in their place; but they should fulfil this test:—they should be capable of being translated or expanded into concrete terms. But this sentence, I think, can only seem true so long as "the conscious" and "the unconscious" are kept as mere symbols—like the "A and not-A" of the abstract logician. As soon as we endeavour to attach a concrete definite meaning to the two terms here used, we find that the whole difficulty lies in knowing what really is A and what is not A, and what kind of relations the two do in fact bear to one another.

Let us, then, look at the problem a little more closely. Agreeing with Dr. Ireland that a satisfactory definition of consciousness is almost

* "The Blot upon the Brain," p. 235.

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impossible, let us try to get, at least, to sufficiently close quarters with the idea to avoid such constantly recurring misapprehensions as disguise substantial agreement, and impede systematic advance.

It is commonly said that *consciousness* is a notion so simple and ultimate that no description thereof can be offered, which is not obscurer than the word itself. This may be so; but nevertheless there must be some expression which is nearly equivalent; there must be some test which we apply when we are asked whether any cerebral action, of our own or other people's, is accompanied by consciousness or not.

A little consideration shows that we do in fact apply two tests. We ask whether the cerebral action is *complex*, and we ask whether it is capable of being *remembered*.

For instance: the question has been discussed whether the acts which a hypnotised subject performs under suggestion, and which he has completely forgotten when he wakes, are to be considered as accompanied with consciousness. It is then argued that the acts are *complex*—that they resemble acts which in our waking selves are always accompanied by consciousness, and that therefore they must be classed as conscious. And this argument is strengthened by the remark that in a second hypnotic trance the subject remembers the acts done in the first.

Again, the same question is mooted as regards *post-epileptic* states. After an attack of epilepsy, a man may remain for some minutes, hours, or even days,* in a state in which ordinary consciousness is completely interrupted, while, nevertheless, he is able to perform complex acts, as speaking, eating, climbing, &c. Now there is not as yet (so far as I know), any case where a series of post-epileptic acts have been provably remembered in a succeeding post-epileptic period. We feel, therefore, that the argument for *consciousness* as accompanying these acts is at present incomplete. Yet the analogy of the remembrance of *hypnotic* memories—and, in one often cited case, of *drunken* memories—as well as the observed identity of recurrent epileptic *hallucinations* in the same subject, may lead us to anticipate that these post-epileptic states may have a thread of inter-connection, and may be all of them conceivably rememberable after each fresh fit.

I cite this instance here, however, only to show the kind of considerations to which we have to resort if we are called on to describe any cerebral operations as accompanied by consciousness or the reverse. It seems that the *complexity* of an act alone does not suffice to convince us that the act has been conscious. We keep recurring to the question whether

*The most marked case of this kind with which I am acquainted, is cited by Dr. Ireland ("Blot upon the Brain," p. 347) from the *American Journal of Insanity*, July, 1873. In this case the patient, though a landsman, shipped as a sailor in the post-epileptic state, and was several days before returning to normal consciousness.

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the act is ever *remembered*. And, indeed, is not this the best description of our own conscious acts and sensations? They are acts which we *remember*. Even to realise them at all in consciousness requires, as psycho-physiologists have shown us, a certain measurable period. When my hand is pinched, and I feel it, a longer neural process takes place than if my hand were pinched while I was under chloroform. And if I become what is called *fully conscious* that someone is pinching my hand—that is, if I not only feel the sensation, but *attend* to it, a still longer time is necessary. And one result or concomitant of this expenditure of time is that I can recollect the sensation afterwards. My consciousness has itself been a sort of remembrance, and it has then transformed itself into another sort of remembrance.

Let us give some common name to all acts or sensations which have reached a pitch of intensity such as to enable them at some future time to reappear in memory. We will not call them *rememberable;* for that word has acquired a narrower, but useful, meaning. By rememberable we usually mean *recollect-able;* capable of being voluntarily brought back into memory. Let us take *memorable* for our wider word; for the special connotation of "memorable,"—*i.e.*, *deserving* of being remembered,—is not germane to these discussions, nor likely to confuse us. And let us, by way of an experiment in definition, say that *conscious* means *memorable*, and describe those operations as conscious which have reached a sufficient pitch of intensity to be capable of reappearing in the field of memory if a favourable occasion recurs. We will return to this definition when we have glanced at some of the facts which may test its usefulness. Meantime, and taking this as a provisional definition of consciousness, my contention is, *not*, as some of my critics seem to suppose, that a man (say Socrates) has within him a conscious and an unconscious self, which lie side by side, but apart, and find expression alternately, but rather that Socrates' mind is capable of concentrating itself round more than one focus, either simultaneously or successively. I do not limit the number of the *foci* to *two*, and I do not suppose that the division of the brain into two hemispheres is the *only* neural fact corresponding to the psychical fact alleged. I do not venture to localise my hypothetical *foci* to any extent beyond the limits which the localisations of cerebral faculty (as of speech and writing), otherwise established, may be held to justify.

The position which I have ultimately to defend is this: That one focus of potential (not necessarily of actual) consciousness in Socrates may acquire knowledge or perform operations not acquired or performed by another focus, and may communicate such knowledge or the result of such operations thereto in ways to which we can at present assign no definite limit; and with varying degrees of subjective fusion between the more or less separated centres of mentation.

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This thesis is unavoidably cumbrous; I will support it by illustrations, as brief and easy as I can make them, from familiar cerebral phenomena.

Let us take, in the first place, what are called the *inspirations of genius.* I conceive that these inspirations may be best understood as hidden transferences, from the unconscious to the conscious mind, of ideas which have already attained an unusual degree of force or elaboration. When the words "*Martemque accendere cantu*" (the unique and long-sought completion of a majestic but truncated hexameter) flashed into Virgil's mind (as tradition tells us) at a stroke, I conceive that it was a phenomenon of the same kind as the Calculating Boy's sudden perception of the cube root of some high number. In each case the unconscious brain was able to pour, if I may so say, a stream more than usually nutritious into the conscious channel, to supply results of completed excellence without any perceptible effort of discovery or choice. Genius thus in a certain sense illustrates the rule that all nervous action tends to become reflex—is, at any rate, more exactly efficient as it approaches the reflex type. Just as the spinal centres of a great skater are better organised than mine, and enable him to balance himself without conscious effort in attitudes where my whole attention would not suffice to keep me erect, even so Virgil's brain, or Mr. Bidder's, accomplished automatically and without attention what, perhaps, no other human being could have rivalled by any amount of conscious strain. The man of genius is *inspired*, no doubt, but he is inspired by his own unconscious self.

And here, perhaps, lies the real alliance between "great wits and madness." The madman, like the man of genius, feels the inrush of ideas which have acquired a high degree of concentration and energy before they enter the conscious stream of existence. They burst upon him as though they were the promptings of an angel or a devil, while they are really the product of a morbid excitement in part of his own brain. Or, similarly, he walks rapidly and without fatigue because the centres which govern this movement do not report themselves properly to any one presiding authority,—have *pro tanto* dissociated themselves from his conscious self. Thus the ordinary man is like the master of a small business, who governs his subordinates thoroughly, but has all the trouble of thinking out what each of them is to do. The madman has not this trouble; but his subordinates rush wildly about and his business goes to ruin. The man of genius again is spared this trouble; for his subordinates are highly trained persons who go about their work of their own motion, and bring him elaborate reports which make his decisions easy. The hypnotised subject again occupies a kind of intermediate position. He is a master who concerns himself less than anyone with the doings of his servants, but his difficulty is in

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getting more than one servant to attend to him at a time. Still he affords us our best chance of doing what we must plainly desire; that is of placing the threshold of consciousness just where we want it to be, so that we may be unconscious not only of our aches and pains, but of our first blundering misapprehensions and distressing efforts at thought, while we retain the conscious control and disposition of all the material which these back-shops of our brain have worked up.

I do not wish, however, in the present paper, to go beyond the discussion of normal waking life. And I contend that the normal waking life of imaginative minds—the poet, the inventor, the orator, the gifted mathematician—already illustrates, although, of course, in an obscurer manner, that concurrence of conscious and unconscious streams of thought which becomes more conspicuous in various supernormal, abnormal, and morbid states. In the man of genius the two factors are concordant and collaborative; they fuse into the highest service of the one identity. But then—since the ascription to me of unproved hypotheses which are *not* mine compels me to mention the unproved hypothesis which *is*—I conceive that precisely the same concordance and collaboration underlies all the supernormal partitions of a primary and a secondary self. I conceive that one transcendental self in each of us, behind the phenomenal, works with manifold hindrance and imperfection through the nerve-centres which are as the looms which express and specialise its informing power, and weaves our being's varying tapestry with the unity of a single impulse, and of a design from long ago.

FREDERIC W. H. MYERS.

(*To be continued.*)

CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

In discussing cases of so-called haunted houses in the paper on "Phantasms of the Dead," which appeared in the *Proceedings*, Part VIII., I mentioned that besides the narratives I had selected, there were in the collection made by the Society perhaps half-a-dozen other well-attested narratives of similar apparitions, in the same house to different persons, who cannot easily be supposed to have been in a state of excited expectation, but that, for various reasons, they did not seem to me quite on a par, from an evidential point of view, with those which I gave; though they certainly ought not to be left out of account in estimating the whole evidence. As many of the Members and Associates of the Society do not live in London and have not, therefore, easy access to the collection of narratives printed on slips, it seems worth while to reprint in the *Journal* most of the stories which I should be disposed to place in the second class; especially as my selection represents only the judgment of a single individual, and it is quite possible that others might estimate the evidential value of the different stories

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differently. The names of places and witnesses are in all cases known to the Committee.

ELEANOR MILDRED SIDGWICK.

G. H.—16.

R—— NUNNERY.

Related by Madame —— to us, 12th July, 1882. She is clear and exact in her statements, and seems a credible witness.—F. P., E. R. P.

In June, 1880, Mrs. B., widow of General B., now living at The ——, ——, took the lease of R—— Nunnery, near H——, from the Hon. Mrs. R., who herself held it on lease from the owner——. The house, which is an old one, having actually been a convent, had, as I knew, the reputation of being haunted.

In July or August of that year I went down to stay in the house. I occupied the brown room. On the evening of my arrival, it being then bright twilight, I left my room to fetch some hot water. I went along the passage and down the three steps leading to the new part of the house. The door at the end of the passage leading into Mrs. Ormerod's room stood open, and there is also a skylight in the new part of the house, so that both the passage and the steps were fairly light. On the steps I passed a figure, which I took to be the housemaid, tall, slender, dressed in black, and white hair, and, I think, a cap on her head. As the steps were very narrow, I thought it rather rude of the housemaid to pass me, and not rather to stand aside and make way for me. I made a remark to this effect to Mrs. Fletcher, the housekeeper. The next morning, however, I saw the housemaid—a short, dumpy person—and felt convinced that hers was not the figure I had met.

On thinking the matter over afterwards, it struck me as odd that I could not recollect that the figure had touched me as it passed me. Afterwards I heard from Mrs. B. particulars of the figure seen by Mrs. Ormerod in the autumn of the same year, and I came to the conclusion that I had seen the same figure. In confirmation of this Mrs. B. told me that the figure was reported to have been seen more than once on those same stairs.

In the autumn of 1881 Mrs. Ormerod, an old lady of between 60 and 70, the widow of a Welsh clergyman, who was stopping in the house, was sitting in her bedroom one afternoon, in broad daylight, when she heard the door opened, and turning round, saw a tall, slender figure, dressed all in black, with snowy hair, and, apparently, a cap on the head. The figure disappeared, and Mrs. Ormerod went in to Mrs. B. to ask her why she had come in in that odd way and frightened her. Mrs. B. had not been in the room.

This same figure is said to have been seen also by some of the servants. All this I heard from Mrs. B., in the autumn of 1881.

One very hot Sunday in July (or perhaps, August) of 1881, I was again stopping at R—— Nunnery. I was lying on my bed in the afternoon, some time between three and five p.m., and I had just closed my book, feeling my eyes rather tired. The door was open, and looking up, I saw a figure going up the three steps outside the door, and proceeding in the direction of one of the spare bedrooms. The figure was that of a short lady of a springy figure, in an old-fashioned dress, high-waisted, with bib, and short puff sleeves, and long mittens on the arms. The dress was of a dark, old-fashioned

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sage green figured cotton, the pattern such as we see in the old-fashioned bed-hangings. I saw the figure in profile. I followed it at once into the room, into which it must have gone, and from which there was no other outlet, and searched the room thoroughly, but could find no trace of anyone.

I have not heard of this figure having been seen by anyone else: but I have heard from Mrs. B. that several figures have been seen at different times by the servants.

In September or October, 1881, I was sitting in my room—the brown room—at about six p.m. one afternoon, with my head resting on my hand, as I felt very tired. It was still broad daylight. I turned round, and saw standing about two yards from me, a tall, slender figure, dressed entirely in black, with snow white hair, and a cap on the head. But the face was what struck me particularly. It was pale, with an expression which I can hardly describe—and which I do not now like to recall—an expression of extreme grief or despair. The figure vanished immediately. From the dress and general appearance I recognised the figure as the same I had seen on the stairs about a year before.

Most extraordinary noises were heard at various times both by myself and others in the house.

Mrs. B. left the house in March, 1882. It is now sublet to a Mr. L., who intends to vacate it in October of this year.

JANE ——.

The corrections in the above were made by me at Madame ——'s dictation: the whole (as above written and corrected), was carefully read over by me to her, and after a promise that it should not be made public, was signed by her in my presence, this fourth day of August, 1882.—W. DONE BUSHELL, Assistant Master Harrow School.

Madame ——'s objection to publicity is founded on the difficulty Mrs. B. might experience in letting the house. She thinks that Mrs. B. would be angry with her did she know that she talked about the hauntings, and requests that if any application be made to view the house, her name be in no way mentioned. Madame —— describes the first figure as stately in appearance, the second as "springy"—springing up two steps at a time—short and slight. She details at length the careful way in which, on the occasion referred to in July, 1881, she thoroughly searched the room.—W. DONE BUSHELL, *August 4th*, 1882.

Madame ——'s position is that of a confidential upper servant. She attends to the *hair*, having considerable influence by her manipulations in curing and preventing headaches. She has been known for many years to many of the residents here, also to the Dean of Llandaff, who employs her, and many others.—W. D. B.

G. II.—24.

The following narrative sent to us by Mrs. B——, relates to a house in Wales.

F—— Hall, 15*th December*, 1882.

GENTLEMEN.—Observing your letter in yesterday's paper, I send some facts which have mystified me and my husband. We took this house last September, 1881, situated on a hill, quarter of a mile from the village of

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G——. The first night I was kept awake by the spars of an iron bedstead, which were loose in the passage, being taken up, and then dropped, ending in a great rustling of papers and some one moving. Having a large dog in the bedroom, I thought he was lying on paper, but the next morning I found him lying on a piece of carpet, no paper near him. We laid the disturbance to the elderly couple in charge of the place, not liking the house to be let. One morning, last spring, Mr. B—— told me a woman was by the bedside last night.—"I did not tell you then, because I knew you were uneasy about a sick sister."

I inquired of the woman who had lived there 15 years, and she said her husband—a God-fearing man—had seen the apparition of a woman four times. I spoke to a servant we had brought with us, and he said "Quite true, twice I have been awoke by a hand on my head and face." Then two months ago my husband again saw the same figure. Had we heard the reports of the neighbourhood, imagination might have misled us both in hearing and seeing. The second time my husband saw her she was standing further from the bed, and a bright light danced over the wall in which she seemed to figure twice. He has been awoke by some hand on his head as if playing with his hair, and, the room being dark, we heard as if some one was walking with creaking shoes.

We are singularly free from ghostly fear. We have no one sleeping in the house, but the cook, her husband, and the groom. No effort of imagination could wake our stout old cook. The apparition as what my husband saw and what the gardener described, was a slight delicate figure; both say they would know her anywhere. I will answer any questions. * * *

Our parlour-maid sleeps at home; she would not sleep in this house if it was given to her.

F—— Hall, 2*nd March*, 1883.

Dear Sir,—Many causes have prevented my answering your letter earlier; we have had much sickness. You wish to know—

1st. If we have seen or heard anything since the date of my letter.

Two keepers and a policeman looking for poachers, passed through our garden about half-past 8 one evening, the latter end of January, and they told our cook that some one in a light dress moved before them, and was lost at the bottom of some steps. I asked them if it was a woman; they said it was too dark to distinguish anything but a moving figure in a light coat or dress. The men thought it was some one setting snares; but no one in this neighbourhood would venture into our garden after dark.

2nd. My husband signs this letter.

3rd. The gardener cannot speak any English. He is well-known as a religious man, and would not tell a falsehood.

Charles Jones saw a woman in a light dress walking before him in our garden; he lost sight of her at the bottom of some steps. He told his wife to see if any of the ladies were out, and she immediately went to the drawing-room and inquired. All were in; none had been out. He was looking for some tools one evening, and saw the same figure standing by him. One night, by himself in the kitchen, he again saw her, and another night in his bedroom. Hough, now living with a gentleman at Brixton, and who lived three-and-a-half years with me, a most respectable man, told me twice

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he was awoke by the same figure. Mr. B—— was talking to me, and turning round he saw a figure by the bed. He has good sight, is 32 years of age, and was *quite ignorant* of any story respecting this apparition. I cannot hear of any legend. The old people cannot speak English, or they may throw some light on the subject which has been talked of for years. The owner * * * would be most indignant were we to injure her house by mentioning such a thing. After her days it would make no difference.—Faithfully yours, Anna and Charles E. B——.

F—— Hall.

On Thursday, January 10th, 1884, I went by appointment to see Edwin Hough, now residing at 330, Brixton Road, S.W. He is an intelligent man, writes a good letter, and told his story clearly.

He informed me that he should regard Mrs. B—— as a good witness. He had lived with Mr. and Mrs. B——previously, and went with them to F—— Hall, arriving there in September, 1881, a fortnight later than they did. In October, 1882, he left their service.

E. R. Pease.

I had been coachman for some years to Mrs. B——, and in September, 1881, I went with the family to this place, where I remained till October, 1882.

On two occasions I was awakened by feeling the pressure of a cold hand, first on my shoulder, and then on my head. Looking up, on each occasion I saw the figure of a woman standing looking at me. She was of medium height, dressed in light garments, perhaps cream coloured, not a "print," made like a dressing-gown, with a girdle or waist-band. She seemed to be about 30 years old; she had a pleasant rather thin face, and a "wild" expression. I tried to speak to her, but failed to do so, and she moved away and vanished. I was not frightened, but agitated, and lay awake the rest of the night. On each occasion the moon was full, and this is the usual time for the appearances. She made no noise, nor was any light apparent. Having heard of the ghost, I at once knew what it was. The two appearances were not in the same room, and one was more distinct than the other, but in other respects they were similar.

I have heard noises of a person walking, and loud bangs as of a hammer.

I know Charles Jones, who has often seen the ghost, and have heard him and others speak of it.

This is to certify that the above statement made by me is true in every respect.

Edwin Hough,
Late Coachman at F—— Hall.

From Mrs. B——.

January 10th, 1884.

Since writing to you Mr. B—— saw the apparition sitting beside him in bed. He had closed his book and was turning round to sleep—a bright fire burning—whan he saw this figure by his side. He looked steadily at her, noticing her peculiar head-gear; after putting his head under the bed-clothes for some minutes he found she was gone.

I can tell many very curious and interesting things on this subject, but cannot do so in writing.

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G. H.—163. B——Fields.

I. Account written by Mrs. H., *née* C.

In the year 1877, my mother, the widow of Admiral R. C., with her two daughters, went to live at a place called "B——fields" * * * in the lease. * * * It was an old house, 1611 cut somewhere in the roof. The rent seemed extraordinarily small—£80 a year with taxes—especially as there were about seven acres of fine grass fields. * * *

After they were settled and a little building done and a great deal of money spent—the lease was for 7, 14, 21 years—I heard a whisper that the house was haunted.

I knew a young lawyer, Mr. S., who had managed all the business of B——fields, and I asked him to dinner to question him. He said a black figure haunted the house, that he had seen it, and that it appeared only in the months of November and January. I was very angry at his telling my sister, *who had to live there*, this, and I tried to persuade myself and her it was all a giddy young man's invention.

The following Christmas, 1877, I went to stay at B——fields ; the house had been painted and papered with the most cheerful tints, the weather sunny, sparkling with hoar frost ; we were a merry party. It didn't seem the least like a haunted place, and ghosts seemed quite impossible.

When the month of January came I remembered the story, and I confess I peeped about in a great fright, expecting some awful shape in every fold of drapery, every corner, every shadow ; but 10 days passed, the whole month passed, and I made up my mind it was all nonsense, and I had *completely forgotten it*. One night, the last of January, I was coming out of my room to wish my mother good-night in her room, near. It was nearly 11, the landing on which my door opened was lit with two large spirit lamps, flooded with light. Opposite to me, *against the brightly lit up wall*, stood a huge black figure. It is difficult to describe, it was *larger than life*, almost touched the ceiling, an *awfully stiff* thing, covered with black mantle over head and all ; I could see no face. I felt as if it warned me away : don't come near, don't touch me ! ! I did not feel *the least* fear, only a sort of breathless surprise, an intense anxiety to look at it before it was gone. While I looked one might have counted 20 ; it disappeared from the feet upwards, and was gone into the air. I could see again the light wall, and the pictures that had *been hidden* by the huge, solid black figure.

I did not feel the least afraid. I passed the place where it had stood, went to my mother's room, talked to her a little. I only felt I must tell no one ; but when I got to my room a terror fell upon me. The maid slept in the room, but I did not tell her anything. I thought they *have to live here*, and if they know they will all run out of the house.

The next day I went on a visit to Mrs. S., W—— Hall , Shrewsbury. She can testify to my telling her all this directly—of the nervous state I was in, could not be left alone, and for months I could not wear my black velvet dress

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(my favourite dress, too) because it reminded me of the awful blackness of the figure.

I have been to B——fields many times since, and often passed the place and wondered *could I have imagined it.* There was an angle in the wall near that made a sort of high-shouldered shadow, but no—what I saw was quite in a different place ; it hid the picture *of the girl holding her hat on in the wind ;* it was much bigger, black, quite different, *and vanished.* I mention this only because I am so very anxious to be *quite sincere* and *accurate* in this extraordinary story.

The following November, 1878, I went again to B——fields. I had till then kept my resolution not to tell my family. I found the house much excited—such an extraordinary thing had happened in my sister Anna's room. When the maid came in the morning the *large* looking-glass was thrown on the floor, her necklace, three rows of *large* jet beads, was on the floor, broken to pieces, and a scent bottle ; the chair on which her clothes were hung neatly over the back, had been knocked back into the grate, and her clothes were half-way up the chimney ! You will say my sister might have done all this in her sleep, but she had the peculiarity of being tucked very tightly in bed, so that she could not move without disarranging the bed-clothes. All was smooth and tight—she appeared not to have stirred. A chair close to the bed, with glass of water and very high candlestick, was not moved. She could not have got out of bed without pushing it away. She is a remarkably light sleeper, but *had heard no sound.* My mother had been awake all night till 6 o'clock, *and had heard no sound.* The fall of the very large glass and breaking the necklace must have awakened all—anyone would think so.

Knockings were heard about the house and a peculiar shriek. The young maids, who slept in a room inside the cook's room, saw a wonderfully bright light through the door ; they screamed to the cook, who did not answer. The next morning she told them she had been held down in bed and could not move or speak.

These servants went away one after the other, giving no reason.

The next January, Hannah Lilley, ladysmaid, who had been with my mother seven years, and was much trusted by her, was coming through a lumber room about a dozen yards long, leading from the back staircase to the front staircase landing (the one above where I had seen the figure) ; it was the same hour, just when all had gone to their rooms, 11 o'clock, and the lamps were still lit and all quite light.

She saw a tall black figure leaning over the bannisters, looking down upon the staircase and other landings ; it had a long train trailing on the ground. She thought, " It is only those girls (maids), playing me a trick !" She came nearer and nearer, seeing the figure all the time ; when she was quite close, it *crouched* along the bannisters, away from her, and hid behind a curtain drawn over the door of my sister's room. She followed, drew aside the curtain, and *there was nothing!* She opened the door into the room and *there was nothing,* only my little sister sitting by the fire reading her book of devotions, undisturbed and peaceful. She said to Lilley, " Why do you

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shake so ? are you cold ? " Lilley could not tell her ; like me, she thought, " If I tell, everyone will run out of the house !"

The next morning, also the last day of January, the young housemaid (Ada), going to light the fire in my mother's room very early, saw a tall, black figure standing by my sister Anna's door. When she came near it slid along to the next room (my mother's), and, as she thought, went in, but the door was locked as usual. At breakfast Ada said to Lilley, who was a very tall woman, " How early you were up this morning ; it must have been you I saw at the door of Mrs. C.'s room, and I thought you went in, but when I got there the door was locked." This made Lilley feel she had seen it, too.

My eldest sister is an associate sister of All Saints' Home. She told her confessor, one of the Cowley Fathers (I think Father B.), about this " appearance." He said that perhaps it was some poor suffering creature, and said, " If *you* see it try not to be afraid, but ask it if you can *help it*."

One evening, after dinner, Henrietta was sitting in the drawing-room where she could see through the door into the hall. My mother was sitting in another part where she could not see through the door, playing bezique with my brother. She saw Henrietta *staring* with a fixed and terrified look through the door, and called out, " What is the matter ? what do you see ?" My sister did not answer, and went out of the room. The next morning she said, " Mother, last night I saw that mysterious thing ; it passed the door with a long train. I thought of what Father B. said, and followed it, and when it got to the piano it vanished."

My mother spoke to Mr. E., of St. Mary's, connected with * * * about it in my presence, soon after, being very uneasy, and told him of H.'s fixed look and what she said the next morning.

Mary F.'s Story.

Christmas, 1880, I took Mary F. with me to B——fields. She slept in my room. I should describe her as a person very straightforward, rather too fond of the plain and unpleasant truth !! (if that is possible). She had lived 19 years with * * * On Christmas morning we all got up to the early celebration. I noticed Mrs. F. was pale and put out. A few days afterwards she told me she had been so frightened ! She did not go to sleep directly, but was wide awake (I was asleep), when she was startled by a brilliant light in the room, she saw like a chandelier or candlestick, with drops of crystal light, so bright, *like the light of* 40 *candles*. It passed through the room, though she saw no one carrying it. Then out of a great cupboard in the wall came a black figure with a sort of hood and long black pleated train hanging from the very high shoulders. (It is curious that in the village the story is it has *no head ;* we none of us can say, only all speak of the hunched-up shoulders.) It ran eagerly almost into the light, then both passed through the locked door and were gone.

This room was certainly peculiar. One evening I was standing by the fire, and something fell from the ceiling, and went *crash* into the fender. Mrs. F. and I, both much startled, ooked everywhere, but *could find nothing.*

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Another time I wanted to be quiet, and locked my door. Something came and rattled at the lock, and shook the door *so violently* that when I opened it my mother had come out of her room, and said, "What on earth is that shaking your door?" The servants were all downstairs at their tea. A blow on the ceiling as if it *must crash through*. It was under the roof, and it could not be accounted for. My sister Henrietta, whose room it was, says what she suffered there from terror no words can tell. Something used to *stamp* at the foot of her bed *violently*, and a dreadful voice screech her name in her ear. She was so good. She bore it all rather than the mother should be distressed.

The night we were at the S—— (hunt) ball, Lilley saw a *huge man's* hand come from behind the screen. She looked behind. There was nothing. Some six or seven of the servants were round the fire together. *They all heard* a voice call Lilley three times. They searched—nothing to be found. As soon as they went back they heard the voice again.

The story is nearly over now. In 1882, November, we lost our sweet mother. All was broken up, and the family scattered. I went to London with my brother after all the sorrow and agitation; and my sisters were to follow with the companion, Miss J., as soon as possible. Henrietta was coming to dinner a few days after, and passing Anna's room she saw the dreadful figure standing by her bed. Tall, black, taller than life, nearly touching the ceiling. She could not go in, and she *fairly fled*. Something made her look back. *She made quite sure to herself that she saw it.* Yes, and she saw it reflected in the glass—the great tall black figure.

* * * *

Last summer, at Malvern, I met Miss H. She belongs to that part of * * * She told me the house, B——fields, was always known to be haunted, and that the people who lived there before us had constantly seen it. She told me this before she knew I had been there. I said I am very glad, for some of my family say that I *invented* the ghost, and that if I hadn't seen it and put it into everybody's head, it would never have appeared at all.

E. M. T. H.

February, 1884.

II. From Mrs. H.

March 27th.

I have not been able before to send you the three enclosed statements, they seem a little *bald* by the side of the story they each told me *at the time*, and which I related, I believe, quite accurately. Hannah Lilley and Mrs. F—— would find *writing a statement* an effort, and not noting down little details, which in speaking they would be *profuse* with. But you will see that the facts are substantially the same.

(Signed) E. M. T. H.

P.S.—I ought to explain that Hannah Lilley is now Mrs. Mills, having married a friend's butler, also that my second sister has been out of health, but is now quite restored.

III. From Miss H. R. C., * * *

March 27th.

In the year 1880, I was living at B——fields with my mother, and one evening the maid Lilley told me she saw a black figure, which was supposed

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to haunt the house, standing outside *my* bedroom door. It was much on my mind, so I spoke to Father B—— about it. He told me "If I saw it, to speak to it, as it was an unhappy spirit," he supposed, "that wanted to be spoken to." One evening, about the middle of January, I was sitting in the drawing-room opposite the door opening into the hall, when I saw a long black train slowly pass along as if the figure had just passed and was dragging the train after it. I remembered what Father B—— said, and got up and looked out into the hall, but it was gone. My mother called out to me: "What are you looking at?" I did not tell her then for fear of frightening my brother, but the next morning I told her what I had seen.

In December, 1882, *after* my dear mother's death, I was running downstairs about 7.30, being late for dinner; and passing my sister's room I saw through the open door a *tall black* figure by the bed, very tall, very straight, all black. I did not dare go into the room, but turning the corner, looking back, I saw it reflected in the glass. I *frequently* heard *three heavy* stamps, like a heavy boot, *outside* my bedroom door; and it used to wake me up out of my sleep at all hours in the night, stamping in my room by the window. A large cupboard I frequently locked *over* night used to be found *burst* open in the morning. Also I heard a fierce screech in my ear one night, which called me by my name *three* times, a *very dreadful unearthly* voice.

HENRIETTA R. C.

IV. From Mrs. F.

March 23rd.

Mary F. presents her duty to Mrs. H., and I beg to say that I was with Mrs. H. in Mrs. C.'s house at B——fields. I was sleeping in the same bedroom as Mrs. H., and one night after Mrs. H. had gone to bed, I saw a lady dressed in black, and a bright light, like 40 candles, come from the wall and walk across the room, and vanished under the door. Before I could recover my fright the lady in black and the bright lights had vanished under the door, and the room was in darkness. One evening I was in the kitchen with four of the servants, and we all heard a voice calling Lilley several times, on the back stairs. Knowing that the family had all gone out, me and Mary went and searched the house, but we found all the windows and doors fast, and only us five servants in the house at the time. I do remember something falling from the ceiling into the fender, one evening in your bedroom, but you nor me could find anything in the fender. I often heard footsteps on the top landing, when I have been there alone. I believe the house was haunted.

MARY F——.

V. From Mrs. Hannah Mills (*née* Lilley).

March 26th, 1884.

MADAM,—In answer to your letter, I have written all out as well as I can remember. I do not remember the date. If you have dear Mrs. C.'s old diary—when we told her anything, she used to put it down. It was all very strange at B——fields; we used to hear such noises. I remember once I was sleeping in dear Mrs. C.'s room. She suddenly called me and asked me if I had not been standing by her bedside. I had never been up. I sometimes thought it was the figure. You will remember Mary, that was parlour-

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maid at B——fields, three years. She used to sleep in your room, the spare room. She has been staying with me. She and I was talking about it. She told me there was such noises in the room,and one night you could not sleep, and got up, looked all round the room. After you was in bed, she could not sleep. Something came and pulled all the clothes off her (I think she told me she was afraid to tell you). Mary and Ada was sleeping in their own room; they both was awoke by the noise; they *both* saw a light under the door and expected to see someone go in. No one went or knew anything about it. The looking-glass, too, being put under Miss Anna's dressing-table, too; that was odd. I can't believe Miss Anna did it.

It was about 10 o'clock at night, in the month of November, 1880, I was going through a long passage-room facing Miss C.'s room door. Standing by the door I saw a long black figure with a plain long skirt on. I never saw the head; it seemed to me to be looking over the stairs or bannisters; it suddenly disappeared.

On another evening I was going into Miss Anna's room, the fire was burning brightly; I had no light in my hand; the door was open; the bed was behind the door, at the side a screen. When I got to the door I saw a hand come round the screen, only the hand, the fingers long and white. The same evening, the ladies were all out, we was all at supper when we heard some one call Lilley, quite loud. Two of us got up to see. I quite expected to see the front door open. It was all fast, and no one came home for an hour after. I have often heard my name called when no one has been there, and heard the rustle of some one coming—no footsteps.

H. Mills,
Maid to the late Mrs. R. C.

G. H.—328.

From Mr. R. Gibson.

Limerick, *9th February*, 1884.

Before I do as you request, let me say I am a Free-mason since 1866, and one who got a good deal of credit at his initiation for perfect coolness, and was made master of his lodge in 1869, and very few Masons can say that they were master of a lodge three years after being initiated. Next I am a man who rides *straight* to hounds, and have done so for past 26 years, and am well known here and in Cork as a man who can ride and drive any sort of horse that was ever foaled. This not as a boast at all, but simply to show you that God, in His goodness, has endowed me with pretty strong nerves. I could give you a score of other proofs from my life that election crowds, strikes of workmen who swore to kill me, Land League threats, &c., &c., never could turn me a hair's breadth from what I considered I had a right to do; my answer always being, "You may kill me, that is easy enough, but you can't frighten me for I have no fear of death."

In spite of all this, I am going to tell you a story that would be fitter for a fanciful girl to tell than for a teetotaller of many years' standing to pen.

I am a bad hand at trying to draw, but I have done my best to give you the ground plan of the cottage. The * marks where the doors were. There was no upstairs, except over the kitchen.

Before I was married in 1866, my servant man and I lived alone in the cottage.

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One night, when I was out at a Masonic dinner, the man was standing at the small gate, waiting for my return. He was quietly smoking; the time was about 1 a.m.; he declares he looked up and down the road and no one was in sight; the next moment a man walked in through the gateway, passing right through my servant man, who immediately dropped down fainting.

Very shortly after I was married, a single sharp rap used to come on the parlour door at some time during the evening, it might be 8 p.m. one night, and 11 p.m. next; no regularity of time at all; and sometimes it would come every night in succession for a week, or more, and then it might be a week, or only a couple of nights before it came again. At first I used to jump up, open the door, find nothing; search the whole cottage for a cause, always fail to find any clue whatever; then I stopped bothering about it, and used to just call out "Come in," and take no further notice. The rap *never* came more than once during the night.

We slept in the bedroom next the parlour. I have marked where the bedstead stood, and marked the foot of the bedstead. On that bedroom floor was a very thick old carpet, which made the door very difficult to open, in fact, it never used to be open more than an angle of 45 degrees; you could not push it open to a right angle at all. One night I had been very sound asleep; suddenly without any cause, I awoke, as broad awake as ever I was in my whole life; the thought just had time to flash through my mind, "This is very queer, what has awakened me like this?" when the handle of the door was turned, and the door flew open *to its full extent;* quick as it happened, I was out of bed, and out through that doorway almost before the door had ceased to turn on its hinges. There was nothing to be seen; I darted down the hall into the kitchen; the servant was snoring in her room; my brother-in-law was so fast asleep in the bedroom next mine that my going in did not disturb him. I tried the three doors, they were fast locked, so was the drawing-room door, and there was no one in the parlour, w.c., or greenhouse. I gave up the riddle, and went back to my room and had a regular hard job to shut the door. When I got into bed my wife asked, "What caused the door to open?" I replied, "I can't tell; but when did you wake?" "The moment before the door opened, and I think I should have died with fright, only you were so quick out of bed," was the reply.

I had a habit of smoking before going to bed; I used to stand at the corner of the greenhouse, where I have put a mark,* and I used to stand my book against a flower-pot on one shelf of the flower-stand, and my candle on the shelf above, and so read and smoke. One fine lightsome night, I saw a man coolly walk past, as if going for the coach-house door. I darted for the door at the end of the greenhouse; it was locked, and took a couple of seconds to open. When I got out there was no one there; I ran into the kitchen and scullery; no one visible but the servant; I took down the keys of the coach-house, and of the old mill, took my candle and carefully examined both places; could find no one.

I was disgusted; I went in fairly furious; told my wife, and vowed if I caught whoever was up to those pranks, I would give him six months' in hospital. I watched night after night in the same place, taking good care

* A plan accompanied this communication.—E. G.

always to have the door on the latch, and I can't tell you how often I saw that man walk in there, coolly as you please, and yet when I got out there was no one.

One day, in the middle of the day, my wife and the servant were standing near my brother-in-law's bedroom door, settling something about clothes for the wash, I think, and my brother-in-law stepped to his room door with something in his hand ; as he did, the servant's eyes dilated in horror, she turned white as a sheet, and gasped out, "Oh Master Lill, he is after walking in through you." Her terror was so evident that she quite frightened the others for a couple of moments ; then my wife demanded what she meant ? and the girl gasped out, " A man, ma'am ; a man walked right into Master Lill's room ; right through Master Lill as he stood in the doorway."

As we could make neither head nor tail of it, we left the place shortly after, as it was not nice to have people going about your place that you could not collar and turn out. Besides, the whole thing seemed so very absurd and without any show of reason about it.

The place passed then to —— and I never heard of his seeing any spirits . . .

Then another man got the place by purchase, pulled down the old mill, and has built a very nice modern house there, and I have not heard his ever being troubled either, so, of course, 99 people out of every 100 would dub me as either a fanciful fool or an outlawed liar.

The only answer I can give is, why don't I fancy such things anywhere else ? and why can't I invent lies about other places if I could about that ?

They are neither fancies nor lies, and they were going on for about *two years and a-half ;* so I had a fair chance of finding out who ever was trying it on if it was a trick. If it was a trick, I fail to see what it was done for.

R. Gibson.

In answer to inquiries, Mr. Gibson says :—

The servant girl is dead long ago, and my poor wife has also passed away, and I have entirely lost sight of the servant man ; he left me years ago. These things happened in 1866 and 1867. Since I left the Windmill Cottage I have never heard or seen anything that could not be accounted for ; but once, before I came to Limerick, I met, or fancied I met, a person whom I knew to be long dead. But there was some reason for that—there was none about the cottage business.

G. H.—358.

From Miss Rosa Frizelle, 2, The Terrace, Farquhar Road, Upper Norwood.

May 12th, 1884.

My grandmother, in the winter of 1879, took apartments in a house in London. She had the drawing-room floor, consisting of two large rooms and a small dressing-room, in which I slept when I joined the family later. This room opened on to the flat roof of the basement offices. On Monday, 21st December, I went out shopping, returning home about 4 o'clock, while still quite daylight. Going towards my room, I noticed on the stairs the figure of an old and feeble woman, dressed in black, with grey shawl and poke bonnet. I saw her come downstairs. At the foot our clothes brushed, there was so little space. She went along a passage which overlooks the

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tiled hall, and down another stairway. Up this a maid was coming with a tray; they passed, and suddenly the old woman vanished. Much astonished, I questioned the maid, who totally denied having seen anyone. By this time I was in the hall. The hall-door had positively not opened. The maid, fearing burglars, had instituted a grand search, with no result. Although in constant fear of doing so, I did not see the old woman again. In April we left. Then I learned that I was not the only one who had seen "her," for previous to my joining the family the nurse had two or three times been terrified by the appearance of something identical in the nursery; also, that my aunt and grandmother, who slept in the room adjoining mine, had frequently been disturbed by the sound of footsteps crossing and recrossing the room, a window being then opened, more footsteps and a door hastily closed in a part of the room where the door had been blocked up (a fact not then known). A medical man, and *very* sceptical, who once witnessed this, said he never "before had felt inclined to admit the supernatural." At an afternoon tea, several months later, a gentleman volunteered some curious information to me, respecting friends of his who had taken apartments in the very same street as we had. They left because of an old woman who appeared on the stairs. I never heard as a positive fact that the house was the same, but it was at the same end of the street. Unfortunately, I have never succeeded in identifying this gentleman, though most anxious to do so.

Whatever occurred in this house evidently took place on the flat roof I have alluded to, and possibly in the month of December.

The nurse was Minna Horlock; she has left us. Miss N.'s servant we only knew as Gertrude; she intended leaving to be married.

ROSA FRIZELLE.

[The address of the house and the names of the ladies who keep it have been given to me.—E. G.]

In answer to inquiries, Miss Frizelle says:—

2, The Terrace, Farquhar Road, Upper Norwood.

June 5th.

SIR,—The statement already sent you was a first-hand statement, inasmuch as only the handwriting was mine, the words being the actual words used by my aunt. However, the enclosed has been taken down by me from the aunt who had the greatest experience of the noises, and signed by her; if needful her mother could give the same testimony.

Unfortunately the "friend" is quite unknown to any of us, even his name is doubtful, but probably was "Cox." Our conversation was the briefest possible; the acquaintance who introduced me has left Upper Norwood some time, therefore, it is *impossible* to even identify him. So far as I can remember the house was described to me as being on the left-hand side, between —— Road and the church, one of the large houses. The gentleman was not aware of my experiences, and as I had been forbidden to mention *the* subject and fearing ridicule, I let the matter rest until it is now too late for evidence from that quarter. It was only a few hours previously to my statement being written that I became aware of our nurse having previously seen what I saw. I can most solemnly declare I did see what I have described, and that no idea of anything "uncanny," in connection with

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that house, had crossed my brain. I was in the best health and spirits, and singing an air from "Pinafore," when it occurred. R. FRIZELLE.

The medical gentleman's testimony is unobtainable, as he died 15 months ago. He would have been a most valuable witness, as far as the noises were concerned; for I believe he heard them frequently, and was much puzzled by them. R. FRIZELLE.

During our residence in —— Street, I heard frequently, from 11 o'clock to 12 o'clock, footsteps, as if of an agitated person, accompanied by heavy sighs, a window being opened and then shut; slowly and gently the footsteps always died away in one corner of the room, where it afterwards transpired there *had* been a door. The noise of a woman's garments rustling was also heard, and apparently there were two persons, one following the other. I had no previous suspicion of such a thing.

(Signed) ROSIE DARRACOTT,
ELIZA DARRACOTT.

The above are the signatures of my grandmother and her daughter. The most "noisy" night was the 14th December, 1879. I have written this from dictation. R. FRIZELLE.

G. H.—388.

From Mrs. Preston, Grammar School, Chester.

September 13*th*, 1883.

Early in the year 1872 my husband and myself, with our only child, a boy of two years old, were residing in a town of N. Wales. A part of the house we occupied was very old, and the rooms we chiefly used were in that part. I must premise by saying that, when we went to the house, nothing had been told us of any noises heard in it, nor did there seem to be any story or tradition attached to the place. About March, in 1872, our nurse grew very nervous; repeatedly she asserted that her sleep was disturbed by the appearances of sometimes a woman and child, sometimes two women. She slept with the boy in a large room (near to our bedroom), which was divided by a wooden partition into a day and night nursery. One spring evening, my husband and I came home about 6.30 p.m., and found the servants considerably excited. The nurse had gone to the kitchen tea about 5 p.m., leaving our boy with a little under-nurse of 16. She stated that, coming with her charge out of the night nursery, she had seen sitting on the rug in front of the fire a woman in white, with long black hair, moaning and sobbing; the girl caught up the child and rushed down in terror to the kitchen. It was broad daylight. This ended the troubles of that first year, but the head-nurse fell into such bad health that her mind became affected, and she had to go away for some months. After this last affair we made another nursery. All this time we sincerely believed that some of the Welsh servants who had been dismissed had been playing tricks on the English girls, and that one or two Welsh women, still in the house, were in collusion with them. Strange to say, we were never troubled with either sights or noises from the beginning of June to the end of the year.

The next distinct incident that I call to mind occurred in the year 1873, about May. I was away from home, and having to engage a sewing maid, I found one to suit me in Shrewsbury, and sent her home a few days.

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before I returned myself. I received a few days after a letter from my husband, saying that the new maid had arrived. He was awakened by a shriek between 11 and 12 p.m., and on getting up found the poor girl in a state of terror, declaring that she had seen, standing between her bed and the window, the figures of a man and woman. She was sleeping in the room that had been the old night-nursery. She had fastened the only door in the room, which was a very small one and without a fireplace. The door opened into the day-nursery, and being next to our bedroom was convenient. She solemnly assured me that she had heard nothing about the former occurrences in the room.

Again the interval of peace came, and we almost forgot the matter, when 1874 began. Up to this time I had been exempt from these troubles, and thought but lightly of the subject. One day in March I had been suffering from a bad attack of neuralgia. I went to bed soon after 10 p.m., but could not sleep from the pain. I sat up in bed waiting as patiently as I could for the pain to abate. Soon after the church clock tolled the quarter after midnight, I felt a strange shudder come over me, and though all my faculties were alert I could not move. I heard a knocking at the door of the old nursery, repeated three times, and a voice calling aloud for help. The call was repeated several times, yet I could not stretch out a finger to wake my husband, or find any voice to speak to him, I seemed to be in a trance; then another shudder came over me and I was free, and roused my husband, who got up and searched the house. I ought to say that I had taken no opiate, or, in fact, anything to eat or drink since our dinner that evening. I believe that I had rubbed a few drops of "Bunter's Nervine" on my teeth, but that was all.

The May succeeding I was again alarmed, but in a different manner. One of the last Sundays after Easter, I think it was,—at any rate, about the third in May—I had been to evening church in company with my husband and a friend of his, and returned home to supper about 8 p.m.; it was broad daylight, the windows of our dining-room open, tea on the table. I was standing with my back to one window, facing the open door, just taking off my bonnet, our friend was standing by the fireplace, when I was conscious of a woman's figure standing in the doorway. I just heard my friend say, "What's the matter, Mrs. ——, you look as if you saw a ghost?" and he came to my side, and the figure vanished away. When I could speak, I left the room, and called my husband, and described the appearance of the figure to him. The woman was very short, and thick set, not stout, dark hair, and a very flat head; the hair grew in a peak on the forehead: the dress was of a greyish green, the style reminded me of the way my old nurse wore her dresses, long-waisted, gathered in a peak, and a short full skirt. This was the last experience I underwent, and shortly after we left the neighbourhood. There were many minor alarms among servants and boys during these years, but the one I have related I can vouch for the truth of.

G. Preston.

This account is both substantially, and, so far as my own memory of particulars goes, exactly correct.

George Preston, M.A.,
Clerk in Holy Orders.

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G. H.—427.

From Mrs. Mackenzie, Lamington House, Tain, Ross-shire.

June 18th, 1884.

Among my papers I have found a paper which I wrote some 18 years ago, when I lived in the old Castle. Since that time I have twice seen the "old grey man." I left the house seven years ago, and the people who succeeded us there have been frightened away by the footsteps.—Yours truly,

J. W. Mackenzie.

August, 1866.

In the North of Scotland is a house built on the site of a Bishop's Palace, and forming part of the house is an old tower, quite entire, and the ancient vaults form the basement story of the more modern mansion. The tower and vaults are supposed to have been built in the 13th century. The house has always had the reputation of being haunted, and many, myself amongst the number, can tell of a footstep which is often heard, like the footstep of an old man promenading along a passage at the top of the house.

The peasants in the neighbourhood, when asked to relate the story of the haunted house, seem to shirk the question, and their reply invariably is, "Oh, it is an old grey man." Many families have resided in the house, and in almost all of them could be found some one who has either seen or heard something. The footstep I have heard and shuddered at, but the visible presence of the "grey man" I did not credit, when the following facts came to my knowledge, the truth of which I can vouch for.

The gentleman referred to in the following narrative was one who had never heard that the house in which he was at that time a visitor had the reputation of being haunted; moreover, he was a decided sceptic as regarded anything supernatural; he was a Doctor of Divinity, and a man of high classical attainments.

This gentleman, as I have before remarked, was a visitor in the haunted house, and was assigned the bedroom which report said was the favourite resort of "the grey man." Before retiring to rest not a word of warning, either in joke or otherwise, was said about the possibility of anything supernatural being seen by our friend. This fact I wish to be understood clearly, to show that the Reverend Doctor's imagination was in no way acted upon.

After falling asleep he awoke with the feeling that some one was in his bedroom, and feeling a heavy weight on one side of his bed. My friend sat up quite awake; of this he is sure, as he heard the clock of the neighbouring Cathedral strike the hour, and he also remarked that the wind was high. Seated on the side of his bed was an old man, who he first imagined must be an old servant, and he examined the figure closely; it was the figure of an old man, dressed in a thread-bare grey coat, with long white beard and hair, the latter placed behind the ear, in a style one sometimes sees in an old picture. Motionless it sat for some minutes, when it rose, walked round by the bottom of the bed, until reaching the wall beside the fire it turned and gazed intently on my friend. Then, and not till then, did he imagine that what he beheld was anything supernatural. The fiendish face seemed to express the worst passions that could reach a tormented soul, rendered still more hideous as the dying firelight cast fitful shadows on it. The chest and

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arms seemed much out of proportion with the rest of the body, in fact the upper portion seemed to denote the frame of a giant, which was belied by the small shrunken limbs. Spreading its huge hands on the wall, and still looking at the bed, it vanished, having been in the room for half-an-hour. This my friend ascertained by consulting his watch.

It has been alleged that persons who have seen a ghost are most chary of speaking on the subject ; this was the case of the Reverend Doctor, who not till months afterwards related the story I have given above, and he added that no wealth would have tempted him to have slept another night in the same room. Many tried to make the worthy divine confess that he *might* have been mistaken, but his answer invariably was, "I never believed in ghosts, but I could place my hand on my Bible and swear that I saw what I have told you, and that I was as conscious and as awake as I am at present."

Since hearing of the above I made many inquiries, and succeeded in hearing of some who had also seen a grey man, but who was he? And what did he want? I must confess I built many *châteaux en Espagne*, and felt sure that in some turret or wall would be found a chest of gold, plate, dazzling jewels, and—a skeleton.

In a magazine published many years ago I have become acquainted with the history of the "Grey Man," the substance of which is as follows:—

In the 16th century, when the palace was in its glory and a Bishop held almost regal sway within its walls, a Highland chieftain caused much disturbance in the country, coming with his lawless band from his fortress in the hills and carrying off cattle, provender, in fact anything he could lay his hands on.

The peasantry complained to the Bishop, and he, arming his retainers, sent them in pursuit of the free-booter, who was caught in some Highland glen and brought in chains to the Bishop's palace. No fate was thought too cruel for one who had shown himself so merciless to others, and he was condemned to be confined in one of the vaults of the palace, chained by the neck to the wall.

In this state he was kept for three years, when death put an end to his sufferings, and his bones were allowed to whiten in his prison house, bound by the chains which had defied the mighty chieftain's streng th.

No wonder then that after his death many alleged that they had seen the robber chieftain's spirit haunting the scene of his degradation and misery, stealing along with its fiendish face and revengeful eyes.

Years passed on, and large parts of the palace falling to decay, a new house was built on the old vaults, and attached to one of the towers of the Bishop's residence, and even in the new house does the "Grey Man" appear.

J. W. Mackenzie.

In answer to inquiries, Mrs. Mackenzie writes:—

June 23rd, 1884.

My Dear Sir,—The gentleman was my own uncle, the Rev. Dr. Gibson, of Avoch, and a man beyond doubt, a most truthful witness. He did not tell us what he had seen, but left our house very hurriedly next day. Several months after, he had a large gathering of people in his house, many of them clergymen, and some talk there was about Spiritualism, when one gentleman said, "Doctor, I wonder you are not finding fault with this

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talk, as you will not tolerate such things." The Doctor answered, "I have quite altered my opinions," and related what I have written to you in the MS. His daughter came to visit me soon after, but alas! her father had died, but so impressed was she with what she had heard that she repeated word for word what her father had told her, and this I have done. The castle is —— Castle, ——, and I lived there almost 19 years. After we left it seven years ago, it was uninhabited until the Duke of —— laid out a good deal of money on it, and it ranks now as a shooting lodge. It was taken by General Warrond, of the Bright Inverness, and Mrs. Warrond told us that she had been frightened with the feeling of some one in the room with her, so much that they gave up the place in disgust. The Duke told me that the Warronds had been terrified by what he called *my ghost*. I can only say what my uncle said, "I can lay my hand on my Bible and swear by the living God that it is true." Of course it would be better not to publish names, especially as his Grace lets the castle; as he has always been courteous to us I should not like to injure his interests in any way. I was told that last year a young man, a visitor, had begged his bedroom to be changed, and he seemed quite ill with fright, but I did not know him, so this *is* hearsay. When the footstep was coming I heard it first, or felt it, and would bid others listen; it gave me a most uncomfortable feeling, and when it passed me I felt as if I was enveloped in a cold, damp mist. We had at least two other visitors, who said they saw the old grey man, but they were much disinclined to speak on the subject. An old lady, Mrs. Houstoun, told me that when she was a girl, which must have been fully 80 years ago, she was visiting in the castle and that many a time she lay shivering with terror at hearing the footstep. My husband* who is a sheriff of the county, does not believe in ghosts, but he has heard the footstep and followed it over the house, thinking some trick was being played. I have noticed that a Scotch terrier pricked up its ears and followed the steps, and I did so also. They seemed to lead us into a large room, and the dog sniffed about, looked up in my face, and gave a howl. I was once very ill, in fact, at the point of death; a Highland nurse, who was a long time with me, told me that the figure came into the nursery and bent over her. She was so impressed that for years after, while in my service, she slept with her Bible under her pillow!—Believe me, very truly yours,

J. W. Mackenzie.

The first time I saw the "old grey man" was on a fine Sunday in July, about 6 o'clock in the evening. I was passing along a long lobby past the library, which had a window exactly opposite the door, thus forming a cross-light and making any figure in the room doubly visible. I stopped to speak, thinking it was my husband, when the most dreadful feeling came over me as if my heart had turned to ice. I stood powerless to move for some minutes, staring at the figure, which was seated at a table in the middle of the room with its arms crossed on a desk. I saw the grey coat, brass buttons, long

* Mr. Mackenzie confirms this, though sceptical as to any "ghostly" cause. When pressed, however, he cannot give any explanation which will hold water. He talks of loose slates; but admits that the noise made by them could not have seemed to move about, and also that it is impossible that loose slates should have remained for years unnoticed and unattended to.—E.G.

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grey hair stuck behind the ears, grey worsted stockings; the shoes I did not notice *then* as having buckles, but the legs were spread at length under the table and the shoes were very coarse highlow. A broad blue Scotch bonnet was on the head. When I recovered enough to stagger downstairs I told what I had seen. A search was made, but no one was found upstairs, and if anyone had played a trick they had no way of getting out of the house but by coming downstairs. At the time I had no thought of the "grey man," nor had we been talking of it in any way. The second time I saw it was in early spring, February, I think. There was a concert in D——, an amateur affair, and I sent all the servants to it, seeing doors locked and the house cleared myself. My husband brought his papers to the dining-room, which was on the same flat or storey as the nursery where I intended sitting. I was coming out of the dining-room door when I saw something grey go up the staircase towards the drawing-room and library storey. I imagined at first, "How did anyone get back?" thinking it was one of the maids, when the same feeling came over me as if my heart had become ice, and I was deathly cold. The staircase was well lighted and I distinctly saw the same grey figure and the same dress as my uncle had described, and I noticed the light shining on the brass buttons and the metal shoe-buckles. I even saw the rough worsted stockings and noticed the very broad ribbing in them. When the figure got to the top of two storeys every door and window banged and seemed to be shut with violence. I had not called out to my husband, as I wished to see if I could make out where the figure went to and induce him to go after it. He heard the noises I did, and remarked that the servants must have left windows open, and that the wind must have risen. I suggested he should go and close them, and he went upstairs but soon returned, saying that every door and window was shut, and the night was clear and calm. I then told him what I had seen. The footstep is like that of an old man with rather a shuffling gait, as if one foot was a little lame. I would not have occupied *alone* any room in the castle if I had got the whole county of Sutherland as a reward. Often I have heard the footstep come along the passage into my room, and I had always the same feeling, even in warm weather, of being enveloped in a cold damp mist, and I felt ill after it, so much so that I used to say I felt I should die if I ever met the grey man again. I have no more superstition than any average Highlander. I have never seen any Spiritualism experiments, or any séance, in fact, I should describe myself as being "a plain practical Scotch woman," who is rather given to believe in some dreams, and who has had some remarkable ones, and who is very keenly alive to sight and sound.

J. W. Mackenzie.

Mrs. Mackenzie thinks the first appearance to her occurred about 1870, and the second about 1872.

Mrs. Mackenzie is known to me; a good witness. The first account was written before she herself *saw* the figure.—E. Gurney.

Lamington House, Tain, *8th July*, 1884.

I have never had, before or since, an hallucination of any kind, or seen anything that could be called a ghost.—(Signed) J. W. Mackenzie.

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CORRESPONDENCE.

SLATE-WRITING.

I have had some eight séances with Mr. Eglinton, the medium, and obtained tolerably satisfactory results at four out of the series. The last two were negative. On all these occasions I took with me my folding-slate, secured by a brass padlock. On one occasion I obtained writing in this slate. At the last sitting I prepared the following question, which was thus written on the left-hand flap of the slate: "Does every man, after death, live again in the spirit world with intelligence?" As before said, nothing was obtained, either on this slate or on those of the medium. This was about the second week in August of this year. Since that date it has been my practice to hold private sittings with the slate, quite alone, placing both hands on the slate after the manner of psychographists. These trials took place three or four times weekly, and lasted about half-an-hour each time. On the last Sunday of last month I took up the slate, and feeling somewhat annoyed at my failures, I sat for a few minutes only, being too impatient to sit any longer, and placed it in its hiding-place *without opening it*, feeling sceptical as to there being anything within. On the following Thursday I unlocked it, feeling some impulse so to do, and was startled to find the word "No" written in flowing, somewhat bold, characters on the right-hand flap of the slate, opposite to my question. As there was certainly no writing on this side of the slate when last unlocked, I felt sure that it must have been produced on the occasion when I felt impatient and placed it back without opening.

As to the answer, I expected, or rather my pre-conceived notions were, that it should be *Yes* rather than *No*, but I now see that the word "every" of course qualifies the answer, there being fools in the Spirit world as well as in the Material world. There are four methods by which this writing might have been obtained.

1st. By means of some person tampering with the slate. This is, to my knowledge, impossible, the key being in my possession, and the slate concealed in a room which is locked up from ten in the morning till nine at night, the key being in the custody of a servant. The latter, I may add, has never seen this slate.

2nd. That it was done at the last séance with Mr. Eglinton. This is out of the question as the slate has been opened fifty times since that event.

3rd. That I wrote it myself automatically. I must say as to this that the slate is always kept locked, and is not easy to open, the key being in one part of the room at night and the slate in the other. I am not a somnambulist. I cannot reconcile myself to the theory that I mechanically wrote an answer to a question of a nature contrary to what I expected to get. Further, all writing on the right-hand side of the slate is carefully abstained from, this being the side on which psychography is obtained, and, of course, is kept carefully clean. Further, I do not believe in the planchette, having frequently tried it, nor do I believe in the intrinsic value of so-called automatic writing. This latter I have never attempted, and am not likely to practise the same on my scrupulously clean slate.

4th. That the writing was produced mediumistically. I may describe my

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state of mind on the evening when I believe the writing occurred as one of scepticism. I had experienced several failures with Mr. Eglinton, one following after another, concluding the series. As I said before, I was evidently too sceptical to think it worth while to go through the form of unlocking the slate to see if there was any writing. I feel therefore compelled to adopt this fourth theory as the true explanation of the phenomenon. I heard no sound of writing, as is often heard when psychography is active, but this is by no means necessary, as on a former occasion when Mr. Eglinton obtained writing in my slate, we heard nothing. The writing might have taken place as I was carrying it back to its concealment. Doubtless the facts I have now recorded will be received with scepticism in some quarters, even as I have been varyingly sceptical as to the slate-writing I have experienced. I have received encouragement to persevere in the endeavour to obtain further results, and hope to be able to offer some more substantial evidence at some future period, when the power will become stronger. As to the physical or psychical agency producing these phenomena, I can only say that the energies at work must be intelligent and external to ourselves, the replies being frequently contrary to those which we hoped for and confidently believed to be the correct ones.

GEORGE RAYLEIGH VICARS,
Member of Society for Psychical Research.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

BLUNDELL (Walter) Painless Tooth-extraction without Chloroform ..... *London*, 1854
HARTMANN (Eduard von) Spiritism. From the German ..... *London*, 1885*
HERON-ALLEN (Ed.) A Manual of Cheirography ..... *London*, 1885†
KERNER (Justinus) The Seeress of Prevorst. Translated from the German by Mrs. Crowe... ..... *London*, 1845
MESMERIC HOSPITAL (Record of Cases treated in the) ..... *Calcutta*, 1847
NEWNHAM (W.) Human Magnetism ..... *London*, 1845
THEOBALD (F. J.) Spirit Messages relating to the Nature of Christ's Person ..... *London*, 1884‡
THEOBALD (F. J.) Homes and Work in the Future Life ..... *London*, 1885‡
DOPPELLEBEN, Das Geistige ..... *Leipzig*, 1856
VON ERK (Dr. Vincenz) Ueber den unterschied von Traum und Wachen ..... *Prag*, 1874
GÖRWITZ (Dr. Hermann) Idiosomnambulismus ..... *Leipzig*, 1851
HEMMINGS, Von den Ahnungen und Visionen ..... *Leipzig*, 1777
KRITISCHE ANALYSE der anti-spiritistischen Erklärungsweise sogenannter spiritistische Phänomene von einem Nicht-Spiritisten *Leipzig*, 1884§
WIRTH (Worith) Die Mediumistische Frage, ihre Lage und Lösung *Leipzig*, 1885§

* Presented by the Translator. † Presented by the Author.
‡ Presented by a Member of the S.P.R. § Presented by Herr Max Dessoir.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBER.

KANE, MAHADEVA VISHNU, B.A., Government High School, Dharwar, Bombay.

MEMBER.

EVETTS, BASIL T. A., 130, Gower Street, London, W.C.

ASSOCIATES.

ELLIS, JOHN EDWARD, M.P., Nottingham.

HARRISON, MRS. W., Clovelly Rectory, Bideford.

HOPPS, REV. J. PAGE, Lea Hurst, Leicester.

LEWIS, C. W. MANSEL, Stradey Castle, Llanelly, Carmarthenshire.

PRIBYTKOFF, V. I., 27, Troitzky péréoulok, St. Petersburg.

RIGG, THOMAS S. G., B.A. (Syd. Univ.), General Post Office, Sydney.

SIBLY, F. A., B.A., St. John's College, Cambridge.

TURNBULL, MRS. PEVERIL A., Sandybrook Hall, Ashbourne, Derbyshire.

WALTER, REV. HENRY M., M.A., 2, Mandeville Place, Manchester Square, London, W.

WOODWARD, LIONEL M., Tintern House, Great Malvern.

MEETING OF COUNCIL.

A Council Meeting was held on the 2nd inst., the President in the chair, when Professor H. Sidgwick and Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, Richard Hodgson, F. W. H. Myers, Frank Podmore, Henry A. Smith, and J. Herbert Stack were present.

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

On the proposition of the President, Mahádeva Vishnu Káné, B.A., Head Master of the Government High School, Dharwar, Bombay, was elected a Corresponding Member of the Society.

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One new Member and ten new Associates, whose names and addresses appear on the preceding page, were also elected.

Several resignations of Members and Associates who from various reasons desired at the close of the year to withdraw from the Society, were accepted.

It was announced that Mr. Edward R. Pease desired to resign his position as a Member of the Council at the close of the year.

The usual cash account for the past month was presented, and the necessary accounts passed for payment.

A donation of £1 from Miss Curtis, an Honorary Associate, was reported, and directed to be acknowledged with thanks.

A Statement of the Receipts and Expenditure for the year ending the 31st of December was also presented to the Council, which showed that while there had been again a large increase in the income of the Society from subscriptions and the sale of publications, it had still been inadequate to meet the needful expenditure. The receipts from these sources had been supplemented by some small donations, but mainly by the continued liberality of the late President, Professor H. Sidgwick. The whole question of the finances, with special reference to certain items, was referred to the Finance Committee, with the request that it would draw up a scheme of expenditure for the coming year, and submit it to the Council.

The Annual Business Meeting of the Members of the Society, at which the usual audited Financial Statement will be presented, will be held, as arranged, at the Society's Rooms, 14, Dean's Yard, S.W., on Friday, the 29th inst., at 4 p.m. The Council will meet previously on the same afternoon.

GENERAL MEETING.

A General Meeting of the Society was held at the rooms of the Society of British Artists, Suffolk Street, Pall Mall, S.W., on the evening of the 2nd inst. The President occupied the chair.

Mr. Edmund Gurney read a paper on "Collective Hallucinations." He pointed out that, though these phenomena had not been recognised by psychologists, there was a large amount of evidence for their occurrence; and they might be explained as instances of thought-transference. It was conceivable that even a purely subjective hallucination might spread in this way by infection; though no doubt most of the cases where this explanation had been put forward were cases merely of collective *illusion*, where a real object had been misinterpreted in the same sense by several spectators, generally owing to some verbal suggestion. In most, however, of the examples which the Literary Committee had collected, the original hallucination seemed

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to be probably *telepathic*, and due to the contemporaneous crisis of some absent person; and in such cases it was sometimes conceivable that the absent person had influenced two (or more) percipient *directly*; while sometimes it seemed more natural to suppose that the impression had been propagated from one of these percipients to another. According to this theory if the reality of impressions from *deceased* persons were ever solidly established, sensory hallucinations so caused might be communicable from one person to another in just the same way.

The President said that he had listened with pleasure to the able and interesting paper by Mr. Gurney. Before going further he should like to refer for a few moments to the progress that had been made by the Society during the year that had just closed. He had been gratified at finding that it now numbered 643 members, being an increase of over 120 since this time last year. He thought that the success of the Society had been in great measure due to the fact that, in his opinion, the relation between Science and Philosophy had in its researches been just as it should be. It was his conviction that their continued prosperity depended on the legitimate claims of both being duly recognised, and he thought this was being done by Mr. Myers and Mr. Gurney in the special work in which they were engaged. The fact of Telepathy having been established beyond doubt, it was being investigated in many different directions. Mr. Gurney's analysis of a number of cases of collective hallucination might play an important part in this investigation.

Some persons, the President continued, would like to go on a little faster than the Society seemed to be moving. His own wonder was that so much had been done. Ordinary science did not make rapid progress. The work of the chemist, for instance, was exceedingly slow. Men of science have, however, been too ready to build dead walls. It has been suggested that this Society had been doing something of the same kind itself. But he felt quite certain that no such stigma would attach to it. The Society had been loyal to the truth in its youth, and he believed it would remain so as it grew older. He did not believe in any such thing as a dead wall in science. The intellectual landscape was in that respect as boundless as the physical. But the work must be carried on laboriously. There is no royal road to any kind of knowledge. The links of connection must be maintained in every step taken. It will be found to have been a great advantage that telepathy should be worked up in every possible way, ever bearing in mind that there is no such thing as a dead wall. In concluding his remarks, the President said that he considered that the Society had made as great progress as could possibly have been expected. He now invited remarks from anyone in the meeting.

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Mr. F. W. H. Myers said that although he usually found himself in accordance with Mr. Gurney on points of this kind, he saw great difficulties in the theory which had just been broached,—explaining collective hallucinations, of telepathic origin, by a communication of the telepathic impact to some one primary percipient, and then the infection of other persons in his neighbourhood with the hallucination which that primary percipient's mind had developed. We had thus to assume not only that the death of one man could generate a hallucinatory percept in another,—which the evidence sufficiently proved,—but also that this hallucinatory percept itself possessed a power of infecting other minds without verbal suggestion. This infectiousness seemed to need corroboration from non-telepathic cases, before we could assume it as operative in telepathic cases. But there was no evidence that the hallucinations of the insane were ever communicated either amongst themselves or to sane persons by infection without verbal suggestion, although insane delusions were often communicated to others by verbal suggestion. Mr. Gurney's cases of the supposed spreading of a hallucinatory image—*not* of telepathic origin—from one sane person to another seemed of a very dubious character. Most of them were cases of what was taken at the time to be the voice of a dead person. But he (the speaker) considered that the possibility or otherwise of communications with the so-called dead was an entirely open question, and that until the evidence had been thoroughly sifted we were bound to preserve a *bonâ fide* neutrality, and not to treat such narratives as though the interpretation which the narrators placed upon them were out of the question. He felt strongly the danger of which the President had spoken,—the danger that those who believed themselves to have attained to some truth new to science—such as telepathy—should build a wall round this new extension of territory, and refuse to look beyond it, in the same way as other men often refused to look beyond the limit to which the accredited sciences had already attained. For his own part, he preferred to seek the explanation of these collective veridical hallucinations in the direction of *clairvoyance.* In the simplest telepathic experiment—the transference of a word or number from one mind to another—the *percipient's* mind was probably in reality more active than the so-called *agent's*, for it was, of course, easy to think of the word, but to most people impossible to divine it. And throughout the series of spontaneous telepathic cases we might trace instances of this *activity of percipience*—as when a man, either in dream or waking life, seemed to himself to be transported into a distant scene and witnessing it from a particular standpoint. Now we certainly need not suppose that he was in this distant scene in any material fashion, that there was anything transported thither which could reflect light or

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act on the ponderable world. But it was conceivable that a centre of psychical energy might be thus translated, and might form a *phantasmogenetic radiant-point*—a point in apparent space, that is to say, from whence hallucinations might be generated, which should thus directly reach all or some of the persons present. Support seemed to be given to this view by *reciprocal* cases; cases, that is to say, where something was perceived at each end of the telepathic line, where A felt himself to be in B's home, and saw what B was doing, while B on his side perceived A's phantom in the very place where A felt himself to be. Apologising for the obscurity of this theory and for the trivial character of an illustrative example given, Mr. Myers concluded by saying that so long as we were content to think vaguely of the great primary conceptions with which these discussions were bringing us into somewhat closer contact, they appeared simple and sublime; while rudimentary attempts to give precision and actuality to our thought were likely to seem grotesque, trivial, and obscure. Yet, in other regions of inquiry men had found that, after passing through a period of similarly tentative groping among "beggarly elements," they had been able to reconstitute great conceptions in a simplicity and sublimity founded more firmly than before on observation and fact.

Mr. R. Pearsall Smith (of Philadelphia), a Member of the Council of the American Society for Psychical Research, congratulated the Association on its marked success in gathering together so many men of high scientific reputation; on the careful and yet courageous investigations, and on the marked talent shown in its papers. He specially spoke of the number of intellectual young men who had been recently saved by its thorough investigations and masterly Report from the influence of a fascinating imposture, a work which could not have been accomplished save by an organised society. The affiliated Association in America is composed of the best representative men of science, whose work will in due time tell upon parallel lines in the development of psychic research. He believed that the Society was building "better than it knew," and that the influence of its work was spreading throughout the whole Anglo-Saxon world and beyond, opening up, in its final results, great "truths deep seated in our mystic frame," which bear vitally on human welfare and happiness. He could not see how any delusive phenomena could long survive the calcium light of such accurate, systematic, continuous observation and record, or how what truths were behind real phenomena could escape being brought out into the light.

Mr. Douglas B. W. Sladen asked permission to mention an occurrence which had happened to himself. Some years ago, when in Australia, he dreamed one night that his father's house in England was on fire. The dream woke him up. He observed the time, about 1.30 a.m., roused his wife and told her of his dream, and also, there and then,

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made an entry in his diary. Six weeks afterwards he learned by letter from England that a fire had occurred exactly as he had dreamed. But there was this curious circumstance. After allowing for difference of longitude, about 9½ hours, it still seemed as if his dream was several hours subsequent to the time of the actual occurrence. It had struck him whether the time of his dream corresponded with the hour at which his father might have been writing to him the next day, when his father's thoughts were centred both on the fire and on himself. But this he had not ascertained. However, the fact remained that the circumstances of the fire were transmitted to him visibly at a distance of 11,000 miles.*

The meeting then assumed a conversational character.

ANNOUNCEMENT OF MEETINGS.

The Annual Business Meeting of the Members of the Society will be held at the Society's Rooms, 14, Dean's Yard, S.W., on Friday, the 29th of January, at 4 p.m. The next General Meeting of the Society will be held on Saturday, the 6th of March.

HALLUCINATION, MEMORY, AND THE UNCONSCIOUS SELF.

By Hon. Roden Noel.

As my strictures on Messrs. Von Hartmann, Gurney, and Myers were published in *Light*, and as it must be a little difficult for our readers to judge of them from the extracts which my friend Mr. Myers has made in the course of his reply (*Journal*, December), it seems well, by permission of the editor, to say a few words here. I hardly think Mr. Myers has attempted to meet my objections; he would rather seem to have made, as it were, casual darts at my papers here and there, and fished out extracts almost at random from them, somewhat as a boy makes darts at a dish of snapdragon. I fear, however, he has not approved of my plums, and I hope he has not burnt his fingers! But this method is perhaps a little bit hard on one's objections,—though I am glad he gives me credit for "earnestness," if for no other good quality. And while I am not disposed to begrudge him his claim to greater knowledge of physiology than I can pretend to, I am sure he will pardon me for

* On further inquiry we learn from Mr. Sladen that there was a discrepancy of a few days between the time of the fire and his dream experience. He writes that "the day on which his father wrote to him was the 22nd of December, 1881, and the date of entry in the diary was 1 a.m. of December 23rd, though entered not unnaturally at the foot of December 22nd, after all the events of that day." And "as 1 a.m. in Victoria on December 23rd corresponds with 3.30 p.m. on December 22nd in England, and as the Australian mail closes in branch offices at 5 p.m., nothing is more likely than that his father should have been writing to him just an hour or so before the mail closed."

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retorting that I in my turn could wish my esteemed opponent just a trifle more fully equipped in metaphysics and psychology for his arduous undertaking.

Because I myself believe that philosophy (in this sense) can alone furnish the clue we need to guide us through this labyrinth of occult and unfamiliar facts, which the admirably patient and difficult investigations of Mr. Myers himself and his working colleagues of our Society (in collaboration with French and other "researchers") are gradually revealing, or, at any rate, reviving. And yet I own that I deem it a somewhat serious charge which he has brought against me—this of ignorance of the most elementary laws of physiology—and that partly because no man can afford to be ignorant of the results of the best thought of his time, even with respect to matters only remotely related to the topic under discussion—partly also because I have in *Light* actually entered, though only a little way, upon that physiological line of argument, on which the peculiar theories of the writers under consideration necessarily invited me to enter. And though I cannot, and do not, as Mr. Myers rightly surmises, pretend to be a physiological expert of the same calibre as my friends the English authors of these very ingenious and intricate psycho-physiological hypotheses, which are, from their (somewhat startling) originality, even compelling their authors to favour us with quite a new language of their own, yet I do claim a little of that *elementary* knowledge which nearly every educated man now possesses; indeed, I have formerly been much interested in this particular science of physiology, and have read several standard treatises upon it. Moreover, though I have, as I say, partly through inability, and partly through failure to understand that physiology has more than a remote connection with the topics under discussion, entered only a little way into this question, yet I fail to see that Mr. Myers in his answer (if, indeed, he intended his remarks for answer) has convicted me of such entire ignorance of the rudiments of the science as he apparently imputes to me in the course of his remarks.

As instances of "misapprehensions of a somewhat rudimentary kind" (misapprehensions, as it appears from the context, of *physiological* discoveries), I am surprised to find that Mr. Myers cites my suggestion that in madness the patient may be really conversing with some alien intelligences out of the flesh, as he supposes himself to be doing, and that in dreams we may sometimes be really conversing with those persons we imagine ourselves to meet. But if Mr. Myers had done me the honour to read me attentively he would have seen that I acknowledge the difficulty of supposing that we do so when they are, so far as they can remember, not thinking or dreaming of us, or do not conceive themselves to be in the situations belonging to our dream (thus Mr. Myers'

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fun about Bradlaugh and the woolsack does not touch me)! But as Mr. Myers is himself, unless I err, partly responsible for the statement, founded on testimony received by our own Society, that a dreamer is peculiarly open to "telepathic" impressions from other spirits far away from him in the flesh, I scarcely see the force of his caveat that my suggestion about dreams and madmen shows the danger of not knowing more about physiology, and is a reversion to the "crude explanations of a pre-scientific age." For if many dreams are admitted by Mr. Myers and his friends to be due to the telepathic influence of spirits (I thank our researchers for that valuable discovery of the fact "telepathy," and for the convenient word), and if their great knowledge of physiology has nothing to say against that admission, I fail to see why it should have so much more to say against a suggestion that *all* dreams may possibly be due to a similar cause. The fundamental mystery, which is yet a fact, is the transmission of impressions, or ideas, from mind to mind. The study of occasions or attendant circumstances, though interesting, helps us not at all to explain the fact, nor perception. My argument as regards dreams and hallucinations (more fully given in *Light*) is briefly, that they are for the most part as vivid and apparently sensible as our normal waking perceptions, that they are felt and believed by us at the time to be as objective and external to ourselves as the bodies and objects we perceive when wide awake; the only difference being that our perception in the former case is unshared by persons in the normal waking condition. Upon that I remark that if they were in *our* condition, or sphere, we should probably perceive the same, or similar, objects, but as we are not in their sphere or condition, we also fail to perceive and confirm the reality of *their* objects. Does Mr. Myers think, then, that his, or any one's knowledge of physiology *explains* normal perception? I can only say that Professor Huxley, for one, does not agree with him, and that perhaps no physiologist, who is also a metaphysician, agrees with him. Mr. Gurney, I think, does not. But if physiology cannot explain normal perception, I do not understand why it should be more successful with hallucinations or dreams. Here you have a wave of a certain length in a supposed ether (the whole being confessed to be only a good working hypothesis), impinging on certain nerves, whose vibrations, or changes of some sort, nobody knows exactly what, are communicated to certain nervous centres—does Mr. Myers think that throws any real light on the very simplest sensation of green or blue, let alone the perception of an ordered landscape? If he does, I do not know of any *philosophical* physiologist who agrees with him. Nor again does the other fact (which I am as far from denying as I am of denying that this correlation in normal perception is a fact) that when I see a landscape or person in my sleep, and talk with that person—these being experiences

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fully as vivid, and seemingly real, as the former, or when a madman is hallucinated with the same vivid impression of reality, there is probably a nervous change passing downward from the ideational centres to special sense-centres—nor again, I say, does this other probable fact throw any more light upon the dream, or hallucination-experience than the former correlated physiological fact threw upon normal sensation or perception. And let Mr. Myers be able to pass ever so stiff an examination in physiology, biology, anatomy, entomology, botany, or astronomy (all sciences of extreme interest to myself, as well as to him), I do not think he will ever find that either of them throw any real light upon psychology and metaphysics—[except, indeed, *indirectly*, for all is in correlation, nothing isolated.]. But what makes us admit the existence of a world external to ourselves? Why, only common-sense, instinct, that very "intuition" about which Mr. Myers expresses himself so contemptuously. Now I argue that the same common-sense, intuition, or instinct, assures the dreamer, or the madman, that he also is in presence of a world external to himself. And I do not quite see how a rudimentary, or even a perfected, acquaintance with Mr. Myers' pet science is going to dispose of his intuition, unless it is also going to dispose of the waking man's perception—especially since, as I have argued in *Light*, the sense-centres are admitted by physiologists to be affected in these other cases also, though it be from the cortical centres outward. If it is replied that others do not share the same experience, and so confirm it, my rejoinder is that the dreamer does not share *our* (waking) experience any more than we share *his*. Each is surrounded by his own external world according to his condition, and others in the same condition are likely to share the same, or at least a similar experience. I know enough to know that physiologists do not profess to be able always to discover a chemical, or other peculiarity of brain-structure in cases of madness; but if they were able, I should still maintain that, since their science cannot explain *normal* perception, neither can it any better explain *abnormal*. But I am, to use Mr. Myers' expression, "in earnest" with my idealism; and I am not at all sure that Mr. Myers, though he explains that he also is an idealist, is as much in earnest with that as he is with his physiology. For he says that "neither Mr. Noel nor I am likely to prove this interesting thesis." But I do not hold my idealism on these easy terms. I consider it quite as certain and "provable" as physiology.

Even an elementary course of physiology should have shown Mr. Myers that our sensations are subjective, that colour is not in a dead material object, because it is a feeling; and then a little elementary philosophy will show him that when felt as a colour—as blue or green—it needs to be discriminated, identified, distinguished, compared by our implicitly self-identifying Ego. And that is still more true of a

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perception. In order to form part of a system, or order of experience, it needs comparison with other percepts present, or remembered, and united in one self-identified succession, or system of experience, only constituted such according to certain permanent moulds or forms of sense, and thought, space and time, and other categories. This is no speculative theory—(Mr. Myers, curiously enough, seems to object to speculative theories, though his own are so ingenious)—but it is the most rudimentary mental philosophy. Surely, since Berkeley, Hume, and Kant, it is impossible to ignore, or affect to treat it as doubtful, if one has at all understood the problem, and the solution offered by philosophy? Now, as I believe that we, by our mental constitution, give "laws" to nature, and can only comprehend her according to the laws of our own knowing faculty, why Mr. Myers attributes to me the odd notion that "phenomena" are "real," but not "laws," I cannot even remotely guess! "Phenomena" are only possible and conceivable *by and through* "laws," or uniformity of operation. But what I maintain is that the ideal *is* the real, and the real *is* the ideal. From what I have said it must be obvious that there can be no real out of the ideal; out of minds, therefore, for only in and by minds can the ideal process of experience, which alone makes phenomena possible, take place at all. Percepts, or objects can only be in and through some consciously arranged, and implicitly self-identified order, or system of experience, which involves *one* Ego at least. If common-sense, or intuition insists that it is also *outside* this Ego, say myself, then assuredly I have here shown that it must be in another, or many other similar conscious Egos. How "physiology" is going to affect this conclusion I cannot at all imagine.

Then again as to memory. Mr. Myers also classes my theory of memory as another "misapprehension of a somewhat rudimentary kind," and the context shows he means a *physiological* misapprehension! From this I suppose Mr. Myers really thinks that what physiological psychology tells us about nervous changes, or motions in the ready-made channels of least resistance explains memory. I am quite aware of what this school has said, but it never struck me as explaining memory at all, whether my own theory be right or wrong. That seems to me to explain it, not of course fully, but a little better than other theories. Does not Mr. Myers see that you might have the same, or similar neural changes for ever, and even if you got their psychical correlates (but Mr. Myers does not know *how* you get these, or why there should be such a correlation, for, as I said in *Light*, the dance of molecules in the nervous systems of Goethe and Homer does not explain the "Iliad" or "Faust," any more than Mr. Myers' own algebraical formula for revelations—$XX'+HH'$—explains the Bible), even, I say, if you got their psychical correlates, you would not be a bit nearer

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to memory? For memory does not consist in *the identity* of nervous changes, or even of their corresponding concepts, but *in our recognition of them* as the same. These nervous changes themselves, or even their psychical correlates, being isolated and successive, *cannot identify themselves, compare themselves with their own past.* That needs a one and self-identical Mr. Myers, an Ego, a person. Each nervous change itself, as we conceive it, and each psychical correlate, absolutely needs and implies that. Memory, though so commonplace and constant a phenomenon, is about the most mystical and difficult of all phenomena to understand. You try and remember what is not in consciousness, and yet directly that flashes into it you recognise it for what you were seeking, and for the same image or notion as has been in your mind before. That involves a self-identifying Ego, the same through all changes of experience, and implicitly knowing itself to be the same, comparing the present with the past experience, and pronouncing it either identical or different. But if you want to know what memory is, you must carefully examine and reflect on your conscious experience; you may, of course, also dissect, or vivisect somebody's brain if you like; only the brain seems to be one thing, and my remembrance of a past fact quite another. Now, I argue that if there was an external object, person, or thing affecting your first perception, and if your memory assures you that you are now conscious of the same thing or person, that thing or person must be now again affecting you. But you are also aware that it is the *past* of that person or thing which you now remember; the past is restored, therefore, and become present, but this (which seems to me like a miracle) is only possible, I suppose, if the past has not perished; yet in time it has perished; hence it must be out of its *transcendent* being, above and beyond time, that it now affects you. That argument may be unsound, but I do not see how it argues insufficient knowledge of *physiology* to maintain it, nor do I think the instance of the squib a *reductio ad absurdum* of it, since I regard all phenomena as in their essential being transcendent, squibs included! But then I am "in earnest."

With regard to the "more complicated confusion" attributed to me on p. 124, I am at a loss to conceive on what kind of misunderstanding the charge may be founded. On p. 516 of *Light* what I am referring to is not sensations, but thoughts, and these are usually located, even by advanced physiologists, I have understood, in the cortical centres, and not in the muscles. But really Mr. Myers must have a portentous idea of my ignorance if he supposes me unaware of the fact he mentions of the girl remembering a tune, so to speak, with her fingers!

But this leads me to remark that Mr. Myers has apparently darted at the side issues raised in my papers, and, seemingly, has wished rather in his turn to pillory my theories than to answer my objections.

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What I expressly urged against him in *Light* (though Mr. Myers is curiously wrong in his allegation that the greater part of my essay was directed against him! whereas it was chiefly a reply to Von Hartmann, and in part to Mr. Gurney) was that the instances of this habit-organised, or secondary reflex action, and those of our behaviour when absent-minded, or attending to something else, which he brings to support his theory of an unconscious secondary self, as explaining a great proportion of the phenomena of Spiritism, attributed by Spiritists to intelligences out of the body, other than those of the medium and circle, or the psychographic writer, are really not to the point.

Because (1) here there is nothing organised for reflex action by inheritance, or by habit and long practice; (2) in psychography, or in watching slate writing through Eglinton, or at a Spiritist séance, the persons concerned are not commonly attending strenuously to something else, or absolutely given over to a day dream. They are, on the contrary, either watching keenly (perhaps suspiciously) the present proceedings, or at all events in a frame of more or less blank, and expectant attention to the matter in hand.

And yet under these circumstances occur the extraordinary phenomena of slate writing, or those other extraordinary phenomena happening at Spiritist séances—(I mean, of course, granting them genuine). The special instance I brought forward as inconsistent with Mr. Myers' hypothesis was that of Mr. and Mrs. Newnham, detailed in our "Proceedings," and commented on as a proof of his theory by Mr. Myers (I also brought forward the Clelia anagrams); and I may observe here that Mr. Myers is mistaken in supposing that my comments upon the very interesting experiments in mesmerism detailed by him in the *Fortnightly* were intended for an interpretation of his opinions (I know how totally our opinions differ); they were my own interpretation of his facts. But though Mr. Myers tells us he believes in a transcendent self, I do not quite know what use he makes of it, if not to afford a refuge, so to speak, for the incubating ideas which are to enter, but have not yet entered the conscious current of a particular personal experience: that is one great use of it for me, though I assert that these cannot enter in two full, parallel, uncommunicating, simultaneous conscious currents. The transcendent Ego has itself blocked the way for one by providing another at a given moment. If we ever attend strenuously to more than one thing at a time, we are aware of it then, and remember it afterwards. I criticised particularly the "sub-conscious" department of this perhaps somewhat many-chambered, and elastic theory, in reference to the Newnham case. For the writers seem now to maintain absolute, and now only relative unconsciousness in their secondary self, as if they didn't quite know on which leg to stand. I rather wish they would finally decide on one alternative or

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the other. Thus too Hartmann seems to oscillate between absolute unconsciousness, and *an even fuller* "masked somnambulic," or clairvoyant consciousness in this secondary self (in the latter sense Mr. Massey interprets him, at least). But I shall here confine myself chiefly to Mr. Myers and Mr. Gurney (in this last December paper Mr. Myers appears to prefer Mr. Gurney's "sub-conscious" view). Now that, I think, is quite inapplicable to this case. Because, as I have said, it is impossible that Mrs. Newnham herself can have been only sub-conscious of the written questions of her husband, and of the relevant answers that were written to them through planchette, while yet her mind was not strenuously occupied with *some other subject*, or abandoned to aimless reverie, but, so far as appears from the printed account, was blankly and expectantly attentive. If such a process had taken place in her mind at all, reading and comprehending questions put by another, and intelligently replying to them, though in a peculiar fashion quite uncharacteristic of herself (her attention not being occupied otherwise), she could not have been sub-conscious, only semi-conscious of it; the work would not have been done, moreover, unless she was fully conscious; and if she *was fully* conscious of it, and yet *not* conscious of it *at the same time*, that is the self-contradictory hypothesis which I am sure no knowledge of "physiology," however advanced, could ever make me, for one, content to swallow.

I tried to show, moreover, that *absolutely* unconscious intelligence is an absurd and self-contradictory idea—also that a *transcendent* consciousness did not seem applicable to such a case—but now I will confine myself to a little further brief comment on this sub-conscious self theory, which, I gather from his present paper, Mr. Myers now wishes to put forward as his own finally authorised version of his hypothesis of an unconscious secondary self. But unless we are going to use the words, "conscious" and "unconscious" self, in some peculiar sense of our own, I really do not think there is much need to define them, since they connote ideas so fundamental, universal, and primary. I complained in *Light*, however, that the writers criticised did not seem to have realised clearly what a self (as universally and by common-sense understood) actually does imply, for else they could hardly have invented these hypotheses. *Definitions* of the most primary and universally understood fact of experience *consciousness* are perhaps a little dangerous, as they may possibly tend to *limit* the meaning too much. *Unconscious*, of course, unless specially defined, is just the negation, excluding opposite of conscious. But Mr. Myers says, "by an experiment in definition" *he* will mean by "conscious" "memorable," that may be remembered. Yet, though sensation is certainly conscious, it is not always rememberable—at least at once—though, ultimately, I believe it is. The faintest sensation, if a "sensation," or feeling at all,

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must be, as I have said, *implicitly discriminated*, and therefore implies a one implicitly self-identifying Ego behind it. However, if Mr. Myers means by "unconscious" faint, and practically unrememberable sensations, then I say that these would clearly be incompetent to perform the work attributed to the intelligence who wrote automatically through Mrs. Newnham; for that comprehended and appraised the questions of her husband, carefully and deliberately adapting answers to them through the muscles of Mrs. Newnham. That was the work of a complex, *remembering*, matured self-conscious thought, not of vague, unrememberable sensations.

Yet Mrs. Newnham had her train of thought and observation too, going on *at the same time*, and she assures us that of this other train of thought she knew nothing, till she saw it written down. That, Mr. Myers thinks, belonged, however, as he now says, to a "second focus of consciousness in the one mind" of Mrs. Newnham. And he adds that his position is this: "One such focus of potential (not necessarily of actual) consciousness may acquire knowledge, or perform operations not acquired or performed by another focus, and communicate such knowledge, &c., to the other in various ways." Now, I must repeat that this is distinctly a description of two selves, not of one. You may call two selves two foci, and say they belong to one mind, but that does not make the *fact* otherwise. Mr. Myers says that I use words as "metaphysical counters." On the contrary, I claim that in my use of the words "self" and "conscious" I simply follow the meaning assigned to them by universal consent, and common usage. That is true when I say the conscious can never identify itself with the unconscious; they being states absolutely exclusive of one another—by that I mean, in their commonly understood sense. But when you come to give a peculiar meaning of your own to the term "unconscious," and make it mean "faintly conscious," then I would no longer assert this—*far from it*—though Mr. Myers indeed asserts it when he says that the very faintly conscious cannot be remembered. That I shall totally deny, if he means never. I contend that feeling, if it be feeling at all, must have some character (however vaguely) attributed to it at the moment, and that this implies *some* attention—when the neural process has been long enough to accompany (not, observe, to cause) *any* rise above the threshold of consciousness, expressing myself in the terms of that particular psychological school; and if there has been any attention, the feeling may always be remembered on the fit occasion. But Mr. Myers must be talking of vague percepts, or notions; else his remarks would be totally irrelevant to the discussion. Now these imply indisputably some attention, or they could never have been formed and distinguished at all, and so they certainly are "memorable." However, my present point is that these faint experiences gather round *no* "focus of

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mentation" whatsoever, unless it be the one focus of the implicitly self identifying Ego, or self. I know that they do so, whether "memorable" at a given moment or not—for else they could never have been conscious at all, never have risen above the threshold of consciousness, that is, of ours. What other "second focus of mentation" does Mr. Myers think they gather around? If we must put—and we must in these discussions—the intuition of common-sense into philosophical language, then certainly what everybody who has not a theory to defend means by a "self" is a given order of experience that is capable of subjective or inward identification as belonging to *one and the same* focus of consciousness, however various the successive details of which it is composed. That one focus is you, or I. But if there are *simultaneous* details of experience *not so identifiable at the time by me, or you, as yours or mine*, then common-sense, as I believe, refuses to call these mine or yours. True, if they are very faintly realised, they may be only implicitly, not self-consciously, so identified, and they may hardly be "memorable," in Mr. Myers' sense, *at any given moment*, therefore are apparently lost for a time, out of the same identical consciousness of you or me. Yet the very class of recent experiments with which Mr. Myers is familiar, in hypnotic and other cognate conditions, should have made him particularly shy of deciding that, because a detail does not recur to memory now, therefore it was never in a given conscious experience at all—for he knows repeated instances in which it does recur upon special conditions being fulfilled. There may be alternating personalities gathered up into a fuller and more transcendent Ego. And the very differentia of these apparently *unattached* details is that they gather round no focus at all, except in so far as they gather round the one ordinary focus (or lapse into the transcendent). But round what other simultaneous focus are they held to gather? If they do gather round such a second focus, then I contend that they never could have been mine, or yours, at all; they did, in fact, gather round mine or yours, and, therefore, did not round any other. If I had no experience of them, then they were never mine, but belonged from the very first to someone else. They were, in fact, so vaguely and faintly and implicitly gathered round the one focus, which is the one self of you, or me, that Mr. Myers can fancy they were gathered round a *second* focus of experience—only, he adds, belonging to the *same* self, you or me. Not, I reply, if it was conscious and simultaneous, because a second focus of conscious experience *means* (according to common-sense and common parlance) a different self or person, and not the same.

But, further, such unmemorable, and isolated vague experiences could never have done the work actually performed by the Newnham intelligence, a work of mature thought, reacting upon other mature thoughts presented to it. Yet directly these faint, isolated, what Mr.

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Myers calls "unconscious" feelings rose sufficiently above the threshold of consciousness in Mrs. Newnham's mind *as to be capable of doing what was done*, they could no longer, even according to Mr. Myers' own showing, have gathered round the second focus, around which he thinks faint, unmemorable, in his sense unconscious, feelings do gather (though, in fact, in so far as such vague, isolated, because unorganised, unsystematised feelings do not gather round *one* focus of experience they clearly do not gather about any), but they would then of necessity gather around the first, *i.e.*, Mrs. Newnham's ordinary, fully matured self-conscious focus of experience—which is precisely what she assures us they did not. And, therefore, I conclude that this intelligence was not then, never was before, and never will be afterwards, *her* intelligence, but was, is, and always will be someone else's, *i.e.*, that of some third intelligence, using her brain and body to communicate with her and her husband—which is the conclusion of Spiritism. Mr. Myers will have to prove not only that faint unmemorable feelings may gather round a second focus of mentation, and yet belong to the same person, though he knows nothing of it, but also that a full-blown, mature, self-identifying, self-remembering system of consciousness may do so; and yet that is precisely what he now disclaims being supposed to mean! He talks, indeed, of "a second potentially (not necessarily actually) conscious focus of mentation." What does he mean? A "potentially" conscious intelligence could certainly not have done the work attributed to it. He must mean either *semi*-conscious, or unconscious. Both alternatives are inadmissible, as I have shown. He talks also of "ideas which have already attained an unusual degree of force and elaboration," being "transferred from the unconscious to the conscious mind." What are unconscious ideas, and whose? Only Von Hartmann, and Mr. Myers know! If he means *semi*-conscious, then these cannot have obtained much "force or elaboration," else they would have become *fully* conscious before, that being just what is meant by fully conscious. And then they were either in Mrs. Newnham, or in someone else—not in her, out of her, and in her at the same moment. This is what I mean by "both confounding the persons, and dividing the substance." For this intelligence must have had all our categories, or fixed formal modes of thought behind it, by help of its own past remembered experience, understanding, remembering, putting together, Mr. Newnham's questions, besides seeing them written, and then, by help of the same remembered and compared experience, putting relevant answers together, and writing them down. Whose was it? Now, really, physiological knowledge, however advanced, cannot help us to prove that two and two do *not* make four, that two straight lines *can* enclose a space, that every effect need not have an adequate cause to produce it, or that it is extremely possible for the same thing to be and not to be at the

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same moment. These I have always supposed hitherto, and others like unto them, are not physiological, but mathematical, and metaphysical questions—however unfashionable the philosophy of first principles or metaphysics, and psychology, properly so-called, the philosophy of our subjective experience, may have become since a dark and "pre-scientific age."

Again, to assert this developed and capable intelligence *absolutely* unconscious is, to my mind, equally absurd and self-contradictory, and you would then have positively no evidence whatsoever for any other consciousness than your own. Mr. Myers then might be an unconscious cerebrator only *for me*, and I the same for him. There remains Mr. Massey's hypothesis, which seems to me the only philosophical one, other than that of Spiritism; yet even this, I think, though so largely agreeing with him in many respects, will not hold water in the present instance. That is, briefly, the hypothesis of a *transcendent Ego*, including the normal and contemporary experience of Mrs. Newnham, but this latter not including it. Now I hold to this transcendent eternal Ego myself as necessary to account for, and give a basis to, our changing and transitory experience. But in proportion as it is eternal and transcendent we can, *ex hypothesi*, only know it *as it manifests itself to us from moment to moment, successively in time.* And so, various as it may be, and infinitely different at different periods, we still know it to be *ours*—for this it is transcendentally, *in our real essential being.* But once let a mature experience, temporary, phenomenal, come into consciousness *simultaneously* with another, and yet fail to be identified by us as ours, I hold that common-sense must declare it to belong to *another* person, or system of experience, that is, *to another transcendent* self, and not to ours. Here, however, the radical difference between us is that Mr. Massey admits of no absolute or transcendent individualities at all—he is a Vedantist *pur sang.*

But if you go in for literally unconscious cerebration, then, being "in earnest" with my idealism, I must own that *I* can only regard brain and organism as conceptions in a mind, or in many; when, and so far as not in ours, then in and through the minds of other personal intelligences. The momentous fact of the correlation of nervous with psychical process, and the nourishment of the former by the great world without, can to my idealism only mean the correlation of our psychical life with, and its nourishment by, the world of intelligences external to our own. Depend upon it spirit-consciousness is the reality, and the brain only phenomenon, solid-seeming though it be. If "the unconscious brain" is able, in the inspirations of genius, "to pour," as Mr. Myers thinks, "a stream more than usually nutritious into the conscious channel," to me that can only mean a conscious

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stream of this character from surrounding intelligences, and from the transcendent Ego, which is one with the Divine, creative, universal ideas. An "unconscious brain" can pour nothing into a conscious mind! And to speak of a "morbid excitement in part of a madman's brain" making him fancy he sees and hears devils, is to pay oneself with words. The "morbid excitement," like alcoholic blood-poisoning, may *enable* him to see and hear them—that is all it can do.

As to what Mr. Myers says of cruder conceptions belonging to a pre-scientific age, I confess I have always felt it extremely improbable that men everywhere, and from the beginning of time, should have been all wrong, and that only a few years ago they should first have begun to be all right. Worse than foolish, indeed, must he be who would depreciate the results of scientific discovery, deeply interesting and momentous as they are. I only object when Science affects either to deny, or to explain away things out of her own province, or distasteful to her own prophets, because disturbing crude inductions made upon insufficient data. I hold that a way ought to be found of conciliating the new facts with the old theories, modified. It was right the age should direct so much attention to physical phenomena. But let us not lose our spiritual organs, as the Proteus of Adelsberg lost his organs of vision in the Cimmerian darkness of his subterranean lake. And moreover, let us remember that our psychical researchers have already committed ourselves to conclusions, as inferences from experiment, which are almost, if not quite, as heretical and ridiculous in the opinion of some scientific men as that old ghost-theory, upon the margin of which my cautious friends stand so timorously shivering. Why, we are all head over ears in scientific heresies already! Take the leap, friends, and fear not! There are good swimming masters in there, and their names are Wallace, Zöllner, Crookes, Barrett, Varley, Butleroff, Fechner, and a host beside! The other men of science do not, I fancy, even now see much difference between

You and me,
Tweedledum, and Tweedledee.

So in all good humour I conclude. If certain theories commend themselves to certain minds, well and good; let me seek no longer to deprive them of congenial food. For in theories, as in graver matters, "the readiness is all."

P.S.—The writers admit that in what they term "veridical hallucinations" a real external object is presented in a visionary manner to the mind, presumably through the higher centres; though perhaps it may be through that inner psychical body, which Occultists, and our President alike believe in. Certainly the object is not presented through the ordinary channels of sense-perception. I only suggest an extension of this admission to cases of so-called hallucination, when the object is not

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to us perceptible ; and I would rather call such vivid abnormal perceptions *vision* than *hallucination*. It is, at any rate, no disproof of their objective character that Mr. Myers can show us local nervous centres, which may possibly be instrumental in their production, and that is why I can see but small use in his algebraic "formula for revelations." I ventured to call it a "belittling of the sublime," and to quote Hinton's similar, but satirical formula for a quartet of Beethoven, viz., "a scraping of horsetails on the intestines of cats."

Similarly, I only propose an extension of the principle, confirmed by our Society in hypnotic cases—(that a dominant suggestion, which the entranced person when awake cannot resist, though unaware of the source whence it emanated, viz., the will of the mesmeriser)—to cases of "uncontrollable" impulse in madness, the hidden will and suggestion then being from some unseen order of intelligence. I am, however, quite aware that all such hypotheses are only tentative—if you like, *speculative*. But the probability of the spirit theory has to be balanced against that of a rather self-contradictory theory, such as "unconscious secondary selves" (indeed, Mr. Myers threatens us in his last paper with more than two, with an indefinite number, all unaware of each other!). It is possibly wiser to say, with Newton, "*hypotheses non fingo.*" Yet the advance of knowledge has always been assisted by happy guesses of the imagination. And I rather think that, while Physiology can give no explanation at all of our psychical phenomena, new or old, we may be in some danger of mental indigestion from a plethora of mere crude, not understood phenomena. But I must say that an accusation of *too much* theory does not come with good grace from the Spiritist camp, and where the Spiritist hypothesis has been, so to speak, *bolted*, and that of vulgar fraud far too confidingly ruled out of court.

CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

G.—120

From Rev. Wm. S. Grignon, The Grove, Pluckley, Kent.

September 6th, 1884.

I do not know where my former pupil, the seer of the apparition, now is, so that I cannot now ask him the question suggested, but being fully aware of the importance in such cases of ascertaining the percipient's mental and moral antecedents, I did at the time ask him if he had ever before had any perception of the kind, and I can say positively that he did not remember, on any previous occasion, either seeing, hearing, or feeling anything abnormal. He had, however (as I wrote before), on two occasions dreamed

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of scenes which corresponded with real events unknown to him at the time of the dream. I endeavoured to get the narrative of these dreams from him, under his own signature, in order to send to you, but either from unwillingness or neglect he has failed to supply them as he promised. Evidently he was of a sensitive "mediumistic" temperament, but you may take it as certain that he never before had had any abnormal perception in his waking moments.

(Signed) Wm. S. Grignon.

The apparition was, apparently, connected with a promise made at a séance.

On the 21st December, 1882, about 5.30 p.m., I was on my way back from the town of X—— to the village of H——. My way from the nearest railway station was by a footpath which crosses a park, shortly before quitting which it enters a belt of trees, continues through them for about 100 yards, and quits them and the park together at a lodge-gate for a public road. This road at once crosses a river of no great size by a stone bridge, and then mounts a hill among some scattered houses. Just as I was entering the belt of trees above mentioned I saw in the dim light a village lad, as I thought, coming towards me along the path, and, as he came close, I said "Good night" to him. As he passed he turned his face towards me, and I then noticed that his dress was that of a gentleman, that he wore a college cap such as are in use at P—— College, and that the features were unmistakably those of a former school-fellow who had died at the age, I think, of 13 or 14, while I was at P—— College. Almost instantly after the figure passed me, before any one could have gone more than 4 or 5 yards, I looked round. There was no one to be seen. It was just possible that the person might have suddenly darted under cover of the trees, but there was no apparent reason for his doing so. I did not feel startled at that time, and as I passed on through the belt of trees, it occurred to me that I must have fancied the likeness. But when I was crossing the bridge, there, seated on the parapet, was the very same figure I had seen before, in the same dress, and with the face turned full towards me. The features were beyond all doubt those of my deceased school-fellow, but with something fixed and waxy in the look of them. The only path to the bridge from the spot at which the figure first appeared was the one I had followed. I am quite certain that no person passed me from behind between the times of the first and second appearances. This time I did feel a certain amount of disturbance of mind, and seemed hardly able to mount the hill, the foot of which I had reached. I saw nothing further; but while crossing, some minutes later, a field belonging to the house in H—— where I was then staying, I heard what seemed the sound of footsteps on the road close behind me, but when I looked round saw no one.

It may be as well to add that my acquaintance with the deceased had been very slight. He was not in the same house or the same form with me at P—— College, and, so far as I can recollect, I had never spoken to him, or had, at most, exchanged a few words with him once or twice.

It ought further to be stated that at a table-turning séance a day or two before a spirit professing to be that of the boy in question had promised that on the 21st he would show "something visible" to one or perhaps two of the persons then present. I was not, however, at the time of the

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apparition thinking at all about this announcement. On the contrary, while I was crossing the park and up to the moment of the apparition my mind was turned to matters totally different. M. C.

The Grove, Pluckley, Kent.

July 12th, 1883.

My Dear Sir,—I have endeavoured in vain to induce M. C., the author of the annexed narrative, to allow his name and those of the places mentioned to appear in full. I can testify that the statement now initialled by him coincides exactly with what he related to me and to others in my house within an hour after the occurrence. From a very intimate knowledge of M. C., and of all the circumstances of the case, I am convinced that he reported only what he believed he saw, and that he is not by any means a person of predominant and constructive imagination. Twice, I think, within three days after the 21st he passed at nightfall over the scene of the apparition, and then with an impression and almost hope that his vision would be renewed; but nothing occurred.

The Grove, Pluckley, Kent.

July 19th, 1883.

The school at which M. C. and the boy had met was not *Clifton*, but *Cheltenham* College, and I have no reason whatever for supposing that the boy had any connection with the locality of the apparition. The extreme slightness of the previous acquaintance is a curious fact in the case. M. C. probably knew 200 or 300 boys at least at Cheltenham as well or better than he knew the deceased. When at a "séance" the name was given, he merely remembered the fact that a boy of that surname had died—the Christian name he had never known—and that his death had taken place at home—where he did not know—from illness begun at school. A death at school sometimes makes a strong impression on boys' minds, and might serve as a spiritual connecting link, but a death at home is much less impressive, and would have made very little impression on M. C., to judge from my pretty intimate knowledge of him. I feel sure that I have now given correctly the effect of his statement made at the time. He certainly said nothing then about any vanishing of the apparition from under his eyes. The impression left on my mind was that he looked away from the figure, and hurried on without again turning his eyes towards it. Three of the pupils now with me were then at Hanbrook, and heard the whole story from M. C. just after I did, and their impression agrees with mine exactly. So does that of my daughter, who heard the story with me from M. C. as he told it for the first time, immediately after the occurrence. I think this combination of evidence more satisfactory than any statement of the boy's own could be after an interval of six months and more. I believe you will be safe in taking it that the apparition did not vanish under his eyes.

Wm. S. Grignon.

G.—472.

From Mrs. Codd, Belmont Lodge, Eltham, Kent.

(The name of the house was given.)

September, 1884.

In 1872, my father hired a house on Hampstead Heath for six weeks. Our party consisted of my father, mother, three brothers, and myself. We took

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two of our own servants, but there was a third, who was the cook of the gentleman who let us the house. His name was F. He wished one of his own servants to be in the house during his absence, and so for the time she became ours. From the first day of our going there I felt most uncomfortable, by reason of an indescribable sensation of fear, hitherto unknown to me. I could not bear to be alone for a moment, feeling that another presence was in the room. I was also troubled by many unaccountable noises, one of which exactly resembled the rustling of a stiff silk gown. Sometimes it appeared to be quite near me, as though it might be touching me; sometimes I heard it passing up or down stairs. I often heard a sigh, but I never saw even the faintest vapour of an appearance. I was more or less disturbed in all parts of the house, but the room where all these sensations were strongest, and where I felt most awe-stricken, was the dining-room. Neither my father nor mother were conscious of anything, and were vexed with what they considered my foolishness. On two occasions I heard my two youngest brothers, children of five and six years, having an altercation with their nurse because they declared she came into their bedroom and made such a rustling that she awoke them. She assured them she had not been in their room after they were in bed. They said they even saw her, or some woman who must have been she. But, of course, it was almost totally dark.

One Friday, after we had been a month in the house, my aunt, Miss Walton, come to stay with us until the following Monday. On the Sunday afternoon, my father, brothers and I went for a walk. Our own two servants were out, and my mother, who was not strong, was lying down in her bedroom upstairs. My aunt, Dorothy Walton, and Mr. F.'s cook, and my mother were the only occupants of the house.

I became tired after I had been out some time, and returned home by myself, leaving my father and brothers to continue their walk. I found my aunt reading the Collect and Psalms for the day, and sitting in a tiny sort of balcony, which was at the top of the first flight of stairs, her back to the front door. I walked upstairs, when she turned round to me, and said, "I have seen a spirit while you have been out." I asked her some questions, the answers to which amounted to as follows:—

She felt impelled to turn round and looked towards the front door, when she saw a pretty-looking woman, of about 30 years of age, come in at the front door (which was always open during the day, there being a garden), and turn into the dining-room. For a moment she thought it must be some neighbour. But the dress was old-fashioned, being made in the style of 100 years ago. It was a silk gown of a kind known now as chêne, and drab in colour. The lady's hair was thick and black, and plain-braided. My aunt felt rooted to the spot. She could not move for some time, but even then she did not descend into the dining-room, but just turned round to continue her reading, when I came in.

I had not mentioned to her what my feelings in the house had been, and I only said, "Come downstairs into the kitchen with me to Ann." Ann was the aforementioned cook, to whom I had several times spoken about the noises and sensations which worried me. She had always repudiated any idea of the house being haunted, and used to say that her master would be extremely vexed if I spread such a report.

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My aunt and I went below, where we found Ann, to whom I said, "Now, Ann, I have discovered that this house is haunted, and if you do not answer some questions I will put to you, I shall make inquiries in Hampstead on the matter." She turned very pale. I said, "Who haunts this house?" She: "A lady."

I: "What is she like?" She: "Youngish, good-looking, with black hair and fresh complexion."

I: "How dressed?" She: "In a thick light-coloured silk dress."

Then, having broken the ice, she went on to say that this appearance haunted the whole house, but chiefly the dining-room and the bedroom where my two youngest brothers slept; that she (Ann) had seen her countless times, and had heard the rustling of her dress still oftener; that her late mistress, Mrs. F., had been much disturbed by the ghost during her last illness; that she (Ann) was too nervous ever to stay in the house by herself, in consequence of what she saw, and when Mr. F. went away and did not let the house, she always had a friend to stay with her. She frequently saw the figure seated in the dining-room, when she went to open the shutters in the morning.

Soon after this we returned to town.

My aunt went some time after, I forget how long, to the house, to see Ann, and to inquire more of her. But she had left the service of Mr. F.

L.—2355. (Thought-transference.)

From Mr. Russell, of Aden, Mintlaw, Aberdeenshire.

November 4th, 1885.

In the autumn of 1874, when at Berlin, I was most anxious to know what was happening in a remote part of the North of Scotland. Events of the greatest possible consequence to myself were occurring, and I could obtain but little information, and that very unreliable, about them. Accidentally I heard of a middle-aged woman, Frau Meyer, the wife of a bookbinder, living in an obscure part of that capital, in very modest circumstances, who had a marvellous talent for acquainting one with what was going on at a distance, as also, to a certain extent, of foretelling the future. I called upon her, and such was her position, she being uneducated and quite of an inferior class of life, that at that time (my knowledge of the language being sufficiently fluent for it to have been almost impossible for her to have even recognised me as a foreigner, much less to identify my actual nationality) she could not possibly have guessed who I was.

The process she employed was to pour the white of a raw egg into a tumbler of cold water, and then to describe the meaning of the fantastic forms assumed by the egg.

I may mention that during repeated visits to her, she tried to explain her theories to me, which, however, I never could understand.

In the first instance she actually described to me the age and personal appearance of the individual in whom I was interested; his surroundings, and the house he lived in, as having three doors, and a room with a dome but no windows; the country also I fully recognised from her description.

After explaining, as was proved later on to be most correct, his *then*

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temperament and feelings, she told me she saw him start on a long journey to a large capital (London).

At a visit I paid her immediately afterwards she clearly described to me a room she saw him in at a hotel, and a stormy interview he had with another man, refusing at first to see certain papers, but eventually consenting ; also his sudden return to the North. I subsequently ascertained the absolute accuracy of all that she had told me, both as to date, interviews, &c. When describing the interview, she asserted it had taken place the previous evening, which proved to be literally true.

For several months I was able distinctly to follow the course of events in the remote part of Europe previously referred to, although far distant from it. The temper, state of health, and influences by which the person in question was surrounded, as also the personal appearance and character of those who surrounded him, was elaborately laid before me during each of the many visits I made to Frau Meyer. Eventually she told me one day with great vehemence, that a woman whom she had previously often referred to, had succeeded in extracting from the man in whom I was so much interested a signed document of great importance.

She told me its existence was unknown to any but the two said parties, and strongly urged me at once to acquaint my friends with this transaction, assuring me that the fact of the existence of the document having been known to outsiders being represented to the giver of it, would cause it at once to be cancelled. I immediately reported the fact, but without giving my authority for fear of ridicule, to the proper quarter, but was not believed, and there the matter rested.

For two months and more I had frequent and most interesting interviews with Frau Meyer, she, almost day by day, narrating to me the course of events about which I had been unable to obtain detailed information from others, until at last she told me she saw a grave and a hearse in the egg and water tumbler, and that I should have a speedy summons to take a long journey. This I had to do immediately after that interview, and after my departure she told a friend of mine, who interviewed her, that she saw I was in much trouble, and that I was instantly to be charged from her to take a very firm and high tone in matters.

Some weeks later my lawyer acquainted me, as a great secret, with the fact of the woman previously referred to possessing the document I had been warned about, a secret he believed to be unknown to any one but himself and the party interested, as its whole value consisted in its secrecy until the time came for its being utilised. The person to whom I had written about it months before, who was present on this occasion, then turned to the lawyer and said, " What a fool I am ! he" (pointing to myself) "told me all about this months ago, and I would not believe him."

I have little more to add to this narrative than a few details about Frau Meyer ; during our many interviews she invariably explained to me what she saw, and how she saw it, but I never could follow her. Her position being so humble and obscure, her fees were most trifling ; from people in her own class of life she never asked more than the equivalent to a shilling, and from people like myself was most grateful for even the double of that sum. I have since ascertained that royalty and the highest personages in the land

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used to consult her, either in disguise or by deputy, particularly before a war. That she could have traced anybody out, so as to ascertain about their position, was a material impossibility ; she lived without a servant, tended by a young niece, to whom she had in vain tried to teach her art.

She told me she had learnt the said art as a child from a dwarf, to whom her family had shown kindness, and who, out of gratitude, taught it to her in order that she might always possess a means of livelihood.

J. G. F. Russell.

[Though there are elements in this case which suggest independent clairvoyance, it is not impossible that the whole may be accounted for by thought-transference, as the incidents may have corresponded with Mr. Russell's anticipations or suspicions. Some of the elements, at any rate, suggest nothing but thought-transference : *e.g.*, it is hard to imagine how a person's starting "on a long journey" to a particular place, or his "sudden return to the North" could be viewed by any momentary extension of the diviner's sense-perceptions.]

L.—2356. (Thought-transference.)

From Miss Curtis, of 15, Parade Villas, Herne Bay, Kent.

November 12th, 1885.

About the year 1847 or 1848, the Dr. Lee who wrote a book on the German Baths, consulted with two friends interested on the subject of clairvoyance, and made an arrangement with Alexis Didier, a clairvoyant at Paris, and M. Marcillet, his mesmeriser, to come to Brighton. There was to be no public exhibition, but only séances at private houses, and about 12 persons to be present, and each to have an opportunity of trying Alexis in the manner he or she wished ; and Dr. Lee was to be at each séance and make notes. I was at Brighton at the time, and before going to see Alexis, wrote his name on a piece of paper, and doubled it three or four times, and then put it in a box that had held steel pens, and tied it up. When my turn came, I gave the box to Alexis, and he began reading the letters on the outside. I told him there was a paper inside I wanted him to read, and Dr. Lee asked me to give my hand to Alexis, and think of the words. Alexis then said, "The first letter is A, the second, L." I answered "Yes"; and he turned the box, and wrote Alexis Didier on the back. Before I saw him the second time I took a small smelling bottle out of its leather case, put two seals inside—one seal was in the form of a basket. I gave the case to Alexis, and asked him how many things were inside, and he said two, and they were seals ; he took a pencil and paper and drew them ; they were then taken out, and the drawings exactly resembled them. Some one asked if Alexis could read what was on one of the seals ; he said he could not, because it was written backwards. Dr. Lee asked me to give my hand ; I thought of the word, and Alexis directly said, "Croyez," which was correct. [This, however, is no test ; as we find, on inquiry, that Alexis had taken the seals into his hand, and had had an opportunity of reading the word.] I then asked him two or three questions about the persons who had given me the seals, and he made a mistake, and said the lady who

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had given me one was in England, whereas she was in Africa. Alexis was unequal, some days telling almost everything, and other days failing in several things. The notes Dr. Lee made were printed, and I had a copy, but gave it away.

SELINA CURTIS.

L.—2357. (Collective Hallucination.)

From a lady who desires that names may not be printed.

October 28th, 1885.

In the month of November, 1843, myself, my eldest sister, and the man-servant were driving home from a small town to our parsonage in the country. The time might be about half-past 4 or 5 p.m. As we came slowly up the hill by the churchyard wall, we saw a gentleman in walking costume, going into the vestry door. We both exclaimed, "That's papa," and the man George said at the same moment, "Why there's the master." My father was then ill, and away from home many miles away. He died the following January 23rd, 1844. He wore a particular long cloak which I should have recognised anywhere, and which he had many years, and wore as a loose wrap. [What is meant clearly is that the cloak in which the figure appeared to be dressed exactly resembled that of the narrator's father.] He looked exactly like himself, and was going in by the small vestry door he used to enter the church by when going to take duty. I do not think he looked at us, but seemed intent on entering the church, and disappeared inside. We were all much frightened, and searched round the house and church but could see no one, and no one had been seen about.

I recollect the occurrence as if it had been yesterday, and, as I write, see all distinctly in my mind's eye.

The man-servant is dead; my sister begs to corroborate my account.

S.R.

My sister has always, when I have talked of the vision, said she saw it so likewise, and she reiterated that only last summer, but she is not equal to write about it. I quite see the weak point if the church was not searched inside. I can't say it *was*, nor can I say it was *not*. Old George, the man, was most fond of his master, and may have gone into the church, but I can't say. I only know we were all so terribly frightened. The vision was sudden, so true to life, and even to the particular long cloak, all gathered in to a collar clasped at the throat. I ought to have said that the figure *seemed* in the act of going in by the vestry door; we did *not* see him enter, as we drove on in great fright to the house. My father was then under medical treatment at Northampton.

Mrs. R. adds details, showing the absolute impossibility that her father could really have come to the spot where he was seen, unknown to all his friends; and adds: You will see the utter impossibility of his having left Northampton, being a *dying* man, so to speak, when admitted. Then, again, the church was always kept locked, the keys at the parsonage, supposing for a moment that we saw a living figure. I recollect that inquiry was made of the villagers as to any strange gentleman having been seen about, and the answer was "No."

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L.—2358.—As Ps

From Mrs. Fielding, Yarlington Rectory, near Bath.

November, 1885.

The other night my husband and I dreamt at the *same hour*, the same dream—a subject on which neither of us had been thinking for months. It was a dream of wandering about our first home, and in it looking at the same spot.

In answer to inquiries, Mrs. Fielding adds :—

I do not remember anything more about the dream I spoke of. It was 17 years since we left Linacre Court, near Dover, the place my husband and I dreamt of at the *same* hour, as we had been awake about 3 o'clock a.m., and we both dreamt of walking about the old place—and the old woodman —*just before* we awoke, and we had not been either of us thinking of it in the least.

My husband laughs at all such things as having any import, but to please me wrote the enclosed :—

I remember awaking one morning about three weeks ago, and my wife telling me she had had a long dream about our first married home. I said : "How strange, as I have been dreaming the same just before I awoke."

J. M. Fielding.

L.—2359. (Collective Auditory Experience.)

Miss Ellen Twynam, of 8, Waterloo Place, Southampton, early in 1884, filled up a form with the information that 14 or 15 years before, when in good health, she had several times, by day and night, had an auditory hallucination. She added :—

The voice was not that of any one I knew, but sounded like a clear, refined woman's voice.

The voice called my name, "Ellen," distinctly many times, and over a period of some months. It was heard not only by myself but by others, and on one special occasion by everybody in the house at the same moment. I was also in the habit of hearing the sound, as of a person walking about my room, and the sweeping of a dress over the floor was very plain, though I never saw any presence.

Ellen B. Twynam.

In answer to inquiries Miss Twynam says :—

November 12th, 1885.

I had myself repeatedly heard the voice calling me at various intervals, extending over some months, and had mentioned the fact to the different members of the family, but never to my knowledge in the presence of the servants. I have always been laughed at, and told it was only my fancy, and no one then had heard it but myself. On the occasion referred to, I and my sister were in the drawing-room, and my mother and aunt, who were both invalids, were in their respective bedrooms upstairs, on opposite sides of the house ; while my brother was in another sitting-room downstairs, on the other side of the hall ; and the servants were both in the kitchen,

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which was an underground one. I and my sister heard the voice distinctly call "Ellen, Ellen!"—a clear, high, refined woman's voice, but with something strange and unusual about it. My sister at once noticed it, turning to me and saying, "There, I have heard it myself this time." I still, however, thought it might really be some one, so went to my mother, asking whether she had called. She said "No," but she had heard someone calling me, and thought it was my aunt. I went to *her*, and she said exactly the same, only thought it was my mother. I then went to my brother. He said "No;" but had heard someone call quite plainly. I then went down to the servants, and asked whether they had heard anyone calling. They said "Yes;" they thought it was mistress. But there was nothing about them to lead me to think they were playing any trick, and they had never any idea that I had heard this voice before. The voice sounded to me as though it were above me, and yet very close to me, and it gave me a strange uncomfortable feeling. I do not think it was the servants, as they answered so naturally, as a matter of course, that it was their mistress who had called. Our house stood in a garden near the village, but I am sure it was no one from outside, as the voice was so decidedly *in* the house, and apparently close to us. My brother is away at present, but when I have the opportunity I will ask him whether he remembers the circumstances, and if he does I will let you know. Of the rest of those who heard the "call" some are dead, and others so much dispersed that I do not know where to find them. It struck us all at the time as being very strange, but, as nothing seemed to come of it, it gradually passed away, and we thought no more of the circumstances. I hope the above account is such as you desire. There is nothing very striking about it, but I believe it is exactly what happened at the time.

Miss Twynam's sister says:—

I perfectly remember the occurrence alluded to by my sister. I distinctly heard the voice calling her name, and noticed at the time that it was very clear, and resembled a woman's voice, but with a strangely unnatural sound which attracted my attention. I remember turning to her and saying, "I have heard it for myself this time," as she had mentioned the fact of repeatedly hearing her name called, but I had never heard it, though other people had done so before; but on this occasion everybody in the house heard it at the same time. I have no doubt whatever that the voice came from no one in the house.

MARIA TWYNAM.

L.—2360.—Ad. Pn

A lady, Miss H., whose name and address may be given to private inquirers, and who would gladly have allowed their publication had friends not been unwilling, filled up a printed form with the information that on Thursday, November 16th, 1854, about 10 o'clock at night, she had had a vision of an intimate friend, who died that evening at 7. On E. G.'s writing for particulars, she replied:—

"I had had 16 hours' travelling in the interior of a diligence, crossing

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the Apennines from Bologna to Florence. I was perfectly well, but unusually tired. I was in the Hotel Europa, in Florence, and was quite wide awake, not having had the necessary moments in which to compose myself to sleep. My sister had just fallen asleep. My friend stood at the side of the bed nearest me, near the foot, and looked at me fixedly. She was in white and looked exactly as she did in life. She was an old lady, and had been almost bed-ridden for long. She had taken very keen interest in our Italian tour. I lost my presence of mind, and woke my sister. I also called out to my father, who was in an adjoining room, not yet asleep, but too tired to do more than answer, though he remembered the circumstance of my calling to him the next morning. Directly this alarm was shown the vision disappeared. It was both vivid, and produced a *supernatural* sensation which I never before or since experienced to anything like the same extent.

"E. H. H."

We find from the *Times* obituary that the death took place on Thursday, November 16th, 1854. Inquiries have been made at the hotel in Florence, in order to obtain confirmation of the date of Miss H.'s stay there; but the hotel changed hands a few years later, and the information cannot be got.

Miss H. has experienced only one other hallucination, and that was "in the height of a severe illness," when she fancied that her maid was at the bedside.

In answer to inquiries, Miss H. writes that the sister who was with her cannot recall the occurrence.

"The fact is she only awoke for an instant, and as she is 9 years younger than myself, and I saw she *believed* I had only been dreaming this, I spared her. I had not fallen asleep. I did not argue the point with her, or refer to it again for some long time after. It was the same with my father. I called out Mrs. W.'s name, and he referred to it as a dream in the morning. But I *confided* in a sister, then recently married to a Norfolk clergyman, who was very near my own age. I was the more led to do this as the lady who stood near me was her husband's mother." The account goes on to say how exceptionally interested the lady had been in the route and experiences of the travellers; and concludes thus: "In those days such things were subjects of ridicule and unbelief more than they now are, and I am surprised how lightly I took what yet I felt positive was no dream."

The following is a letter to Miss H., from the sister to whom she mentioned her experiences:—

December 4th, 1885.

My Dear Elise,—I fully remember your naming the vision of Mrs. W., which you had on the very evening on which she died. We compared notes faithfully at the time; and it was most remarkable, because she had not been visibly worse, and died at the last suddenly. She had thought a great deal about you being in a Roman Catholic country at the time of some great council, and had named in two or three letters that she should be glad when you got home; so you were on her mind. I believe you named it in a letter, but I can't find it. But I am as *sure* of the *fact* of your *telling* me (on your return home, and coming here on the way) *all particulars* as if it was yesterday—the rooms *en suite*, and our father hearing you call out to Memie, who had fallen asleep before you; and you naming "Mrs. W."

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to father, and he, supposing it was a dream, trying to soothe you. And you, though feeling *sure* you were awake, yet tried *to think* it was a sort of dream "as when one awaketh." The first news you received from England was the account of the peaceful and rather sudden death of one who was renowned for energy of spirit all her life, and who was full of imagination and great love for you. This is my statement. The dates were *carefully* compared, that I am sure of. My husband is as certain as I am of all I say.—Your affectionate sister,

M. A. W.

L.—2361.—Ae Pn

From Mrs. Clerke, Clifton Lodge, Farquhar-road, Upper Norwood, S.E.

November 18*th*, 1885.

My two boys returned to school on the 18th September. They intended to try the route *via* Swindon and Andover, on account of the trains being more convenient, instead of going by Paddington.

They left home about 3 o'clock, and I heard no more about them until the Monday following, but I was very uneasy all the evening, and about 9.30 I remarked to my daughter, "I am perfectly convinced that those boys have never got to Marlborough ; I am quite sure they are *walking about the roads* this minute." She said, "What nonsense ! of course they are all right. Gus" (the youngest) "is so sensible, he never would make a mistake." I said, "I don't know, but I feel quite sure they have missed one train after another, and have never got there." On the Monday following I heard from them. They *had* missed the train at Waterloo, had then gone to Paddington, missed the special there, and had gone by a later, which, by a curious combination of circumstances, had landed them at *Woodborough*. They got out, mistaking it in the dark for Marlborough, and only found out their mistake too late, and had walked 11 miles on a road unknown to them, and got to their school at 1 o'clock in the morning. They managed to scale the walls, and found a class-room open, where they got what sleep they could—very little.

M. Clerke.

Miss Clerke corroborates as follows :—

November 30*th*, 1885.

I remember distinctly, when my brothers returned to school, that my mother remarked several times to me that she felt quite sure that they were walking about the roads somewhere. We found out afterwards that it was just as my mother said, and, at the time she spoke, they actually were walking to Marlborough.

H. F. B. Clerke.

[In describing the incident, Mrs. Clerke especially dwelt on her impression that her sons were *wandering on roads*. This particular idea seems a far less likely one to have been purely subjectively caused, through maternal apprehension, than that of some calamity, such as a railway accident. It was also a very unlikely thing to occur in reality. Mrs. Clerke is the very reverse of a nervous or fanciful person.]

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CORRESPONDENCE.

Experiments in Thought-transference made November 28th, 1885.

We have received the following account of experiments in Thought-transference from Mr. Octavius Beatty, of Exeter College, Oxford, who contributed a paper on the subject to the *Journal* for last September. The experiments cannot, unfortunately, be continued as the ladies who carried them out find that they produce sleeplessness and headache.

The agent and percipient are sisters, and Mr. Beatty informs us that there is a remarkably strong sympathy between them, and that they occasionally dream the same dreams, &c. They do not wish their names to be published, though they are willing to give them to persons genuinely interested in the experiments, but Mr. Beatty has known them for many years, and has every confidence in them. Moreover, the experiments were carried out in his presence and under his superintendence.

We give the method of experimenting, and the results, as well as Mr. Beatty's comments on them, in his own words :—

"The percipient was blindfolded while the card was written down. No pack was used; the agent merely thought of a card,* and then wrote it down in a book. The percipient sat near the middle of a small, round drawing-table, the agent near, but looking in a different direction. The percipient took her hand, and after about a minute *told* the card chosen. I then compared her answer with what was written in the book.

Percipient, M. L. Agent, A. L.

Card chosen.	Card guessed.
1. Ace of Hearts.	Ace of Hearts.
2. Five of Spades.	Three of Spades.
3. Four of Hearts.	Eight of Hearts.
4. Ace of Spades.	Ace of Clubs.
5. Six of Hearts.	Six of Hearts.
6. Ace of Clubs.	Three of Clubs.
7. Six of Clubs.	Six of Clubs.
8. Four of Spades.	Nine of Spades.
9. Four of Clubs.	Five of Clubs.
10. Eight of Hearts.	Eight of Hearts.

Remarks.—Four complete successes. It is noteworthy that only once was the percipient wrong in the suit and always right in the colour.

In experiment No. 10 the percipient said first, "Three of Hearts." I asked whether that was right. Before the agent had replied she said, "It's either the three or the eight." "Which is it?" I asked. "I think the eight."

* We think this is to be regretted, since the agent might have a tendency to choose the card within certain limits or in certain successions, which might be unconsciously perceived by the percipient, and this would to some extent affect the chances of her guessing right. If the card were chosen at random from a shuffled pack the chances each time of the percipient's guess being right would be 1 to 52.—Ed.

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In no case was there a second guess.

PERCIPIENT, A. L. AGENT, M. L.

CARD CHOSEN.	CARD GUESSED.
1. Three of Hearts.	Ace of Spades.
2. Two of Clubs.	Two of Clubs.
3. Six of Diamonds.	Six of Hearts.
4. Four of Spades.	Four of Spades.
5. Five of Hearts.	Nine of Spades.
6. Three of Diamonds.	Eight of Hearts.
7. Eight of Spades.	Eight of Spades.
8. Six of Clubs.	Nine of Clubs.
9. Two of Clubs.	Two of Clubs.
10. Ace of Spades.	Wrong. (I omitted to note card guessed unaccountably.)

REMARKS.—The percipient was not so successful as to colour, still she was generally right in this respect."

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

CROUIGNEAU (Dr. Georges) Etude clinique et expérimentale sur la vision mentale..... *Paris*, 1884

DESCOURTIS (Gabriel) Du fractionnement des opérations cérébrales *Paris*, 1882

DUMONTPALLIER. De l'action vaso-motrice de la suggestion chez les hystériques hypnotisables (*Gazette des Hôpitaux*, 1885, p. 619) *Paris*, 1885

HÉRICOURT (J.) Le Magnétisme Animal en dehors de l'hystérie (*Revue Scientifique*, 1884, i., 812) .....*Paris*, 1884

MAGNIN (Paul) De quelques effets des excitations périphériques chez les hystéro-épileptiques à l'état de veille et d'hypnotisme *Paris*, 1884

OCHOROWICZ (Julien) Essai sur le sens de toucher et le sens du magnétisme (*Revue Scientifique*, 1884, i., 553).....*Paris*, 1884

DE ROCHAS (A.) La lévitation, ou l'enlèvement des corps (*Revue Scientifique*, 1885, ii., 336) .....*Paris*, 1885

BRENDEL (Franz) Kritik der Commissarischen Berichte und Protokolle über die Somnambüle C. Höhne .....*Freiberg*, 1840

HÖHNIN (J. C.) Berichte und Protokolle über die Sogenannte Somnambüle .....*Dresden*, 1840

LAMBL. Geschichte einer Hellseherin als Beitrage zur Lehre der Porencephalie. (*Archiv für Psych. XV.*) .....*Berlin*, 1884

PICK (Arnold) Von Bewusstsein in Zustänäden sogennanter Bewusstlosigkeit. (*Archiv für Psych. XV.*) .....*Berlin*, 1882

RÖMER (C.) Ausführliche historische Darstellung einer höchst merkwürdigen Somnambüle .....*Stuttgart*, 1821

SERGI (Prof. G.) L'origine dei Fenomeni Psichici .....*Milano*, 1885

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

DOBROSLAVIN, PROFESSOR, M.D., Imperial Medical Academy, St. Petersburg.

KOVALEVSKY, PROFESSOR, The University, Kharkof, Russia.

WAGNER, PROFESSOR N., Imperial University, St. Petersburg.

MEMBER.

FORSTER, ANTHONY, Clovelly, Silverhill Park, St. Leonards-on-Sea.

ASSOCIATES.

BOWNESS, WILLIAM WILSON, 20, Campden Grove, Kensington, London, W.

HARRIS, MISS ISABEL, 9, Chelsea Embankment, London, S.W.

HOPKINSON, MISS, 37, Woburn Place, London, W.C.

KIMBALL, BENJAMIN, 8, Congress Street, Boston, U.S.A.

MARSHALL, GEORGE W., LL.D., F.S.A., 60, Onslow Gardens, London, S.W.

SLADEN, DOUGLAS B. W., 20, Campden Grove, Kensington, London, W.

SNAPE, MRS., Chorley New Road, Bolton.

STURGE, MISS EMILY, Tyndall's Park, Clifton, Bristol.

VENN, J., D.Sc., F.R.S., Petersfield House, Cambridge.

WARDROP, MRS., 10, Lower Belgrave Street, Eaton Square, London, S.W.

MEETINGS OF COUNCIL.

A Council Meeting was held on the 29th ult., when the following Members were present :—Messrs. Alexander Calder, Edmund Gurney, C. C. Massey, F. W. H. Myers and Frank Podmore. Mr. Calder was voted to the chair.

The minutes of the previous Meeting were read and signed.

On the proposition of Mr. F. W. H. Myers, three Corresponding Members were elected, namely, Professors Dobroslavin and Wagner, of St. Petersburg, and Professor Kovalevsky, of Kharkof.

One new Member and six new Associates, whose names and addresses appear above, were also elected.

The resignations of several Members and Associates were accepted.

The following donations were reported, and were directed to be

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acknowledged with thanks: From Mr. R. Pearsall Smith, £20; from Mr. Hensleigh Wedgwood, £10 towards the cost of the *Journal*; and from Mrs. Russell Gurney, who, in sending her annual subscription, included it in a cheque for £5.

Some presents to the Library were on the table, for which the thanks of the Council were directed to be conveyed to the donors.

An Audited Balance Sheet for the year 1885 was presented, together with a letter from Mr. Morell Theobald as Auditor, expressing his satisfaction with the way in which the Books were kept; also a statement of the Assets and Liabilities of the Society at the end of 1885. These were directed to be laid before the Annual Business Meeting.

The usual Cash Account, made up to date, was presented, and the necessary accounts passed for payment.

The Finance Committee presented a Report as directed at the last Council Meeting. After some discussion, it was resolved to defer the full consideration of it until the next Meeting of the Council.

The Council met on the 5th inst., at the close of the Annual Business Meeting, Professor H. Sidgwick in the chair, the other Members present being Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, C. C. Massey, and Frank Podmore.

The Minutes of last Meeting having been read and signed, report was made that at the Annual Business Meeting, no additional names having been sent in, the following were declared duly elected Members of Council: Professor J. C. Adams, F.R.S., Professor W. F. Barrett, Professor Oliver J. Lodge, D. Sc., Chas. C. Massey, Esq., F.W. H. Myers, Esq., Lord Rayleigh, F.R.S., and Hensleigh Wedgwood, Esq.

The Council then proceeded to the election of the Officers of the Society for the ensuing year, and the following were unanimously elected: President, Professor Balfour Stewart, F.R.S.; Honorary Treasurer, Alexander Calder, Esq.; Honorary Secretary, Edmund Gurney, Esq.

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

Committee of Reference.—Professor Balfour Stewart, *ex-officio* as President, Professor Adams, Professor Barrett, Mr. Edmund Gurney, Professor O. J. Lodge, Lord Rayleigh, Dr. C. Lockhart Robertson, Professor Sidgwick, and Professor J. J. Thomson.

Literary Committee.—Messrs. Edmund Gurney, Richard Hodgson, Chas. C. Massey, F. W. H. Myers, Frank Podmore, Professor H. Sidgwick, and Mrs. H. Sidgwick.

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

House and Finance Committee.—Messrs. Alexander Calder, Richard Hodgson, Edward R. Pease, and Josiah S. Stapelton.

On the proposition of Mr. E. Gurney, Mr. Walter H. Coffin was

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elected a Member of the Council, in accordance with Rule 17; and on the proposition of Mr. Myers, Professor Macalister, M.D., F.R.S., and Professor J. J. Thomson were elected Members of Council, under the same Rule.

Four new Associates were elected, whose names and addresses are included in the list on a previous page.

The Council heard with regret of the death, some months since, of the Rev. Thomas A. Cock, an Associate of the Society.

The list of the Corresponding Members of the Society having been read over, it was resolved that they all be re-elected for the coming year.

The consideration of the List of Honorary Associates was deferred until the next Meeting of Council.

The Report of the Finance Committee, including the scheme of expenditure for the current year, was again under consideration, and was adopted after a slight modification had been made.

It was agreed that the next General Meeting, on Saturday, the 6th of March, be held at the Suffolk Street Rooms.

The next Meeting of the Council will be held on that day at 4.30 p.m.

ANNUAL BUSINESS MEETING.

Owing to the absence of a quorum on the 29th ult., the Fourth Annual Business Meeting of the Members of the Society stood adjourned, in accordance with Rule 15, to Friday, the 5th of February.

The chair was taken by Professor H. Sidgwick, at 4.30 p.m. He placed before the Meeting the Audited Balance Sheet of the Receipts and Expenditure of the Society during the year 1885, which appears on the next page. He also read a statement of the Assets and Liabilities of the Society at the end of last year. From this it appeared that these almost exactly balanced, independent of the Library belonging to the Society, and of the stock of *Proceedings*. An estimate had been made of the value of these two items. It was obvious, indeed, that property of that character might be estimated very differently according to the point of view from which its value was regarded. But as the Society was solvent independently, it might be considered in a sound and satisfactory position.

No additional nominations for Members of Council having been sent in, those whose names were included in the notices convening the Meeting were declared duly elected.

ANNOUNCEMENT OF GENERAL MEETING.

The next General Meeting of the Society will be held at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall, S.W., on Saturday, March 6th, at 8.30 p.m., when a paper will be read by Professor Barrett, on Physical Phenomena connected with Spiritualism.

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SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER 1885.

Dr.

1885.		£	s.	d.	£	s.	d.
Jan. 1.	—To Balance in hands of Treasurer ...	75	3	2			
	Do. Secretary ...	10	0	0			
					85	3	2
Dec. 31.	—,, Subscriptions:—						
	Members	415	14	0			
	Associates	276	3	6			
					691	17	6
	,, Life Subscriptions				42	0	0
	,, Donations				27	7	0
	,, Sale of Publications:—						
	Per Trübner & Co. (July 1884 to June 1885)	84	10	2			
	,, Secretary	71	5	5			
					155	15	7
	,, Rent—(Two upper floors at 14, Dean's Yard, 12 months to Michaelmas 1885)				55	0	0
	Sundry Receipts				3	4	5
					£1,060	7	8

Audited and found correct—
MORELL THEOBALD,
Fellow of the Chartered Accountants.

h January, 1886.

Cr.

1885.		£	s.	d.	£	s.	d.
Dec. 31.	—By Research:—						
	Literary Committee	33	2	1			
	Mesmeric Committee	10	0	0			
					43	2	1
	,, Library				32	16	7
	,, Printing:—						
	Proceedings, Part III. Ed. 2 ...	22	0	0			
	,, ,, VI. (Alteration)	3	13	6			
	,, ,, VII.	66	10	6			
	,, ,, VIII. (on account of) ...	50	0	0			
	Index and Title Page to Vol. II.	6	1	0			
	Journal, Nos. 8—12	48	15	0			
	General	51	14	6			
					248	14	6
	,, Covers and Binding				6	2	11
	,, General Meetings				78	2	3
	,, Advertising				35	4	0
	,, Translation (from the German) ...				13	2	0
	,, Travelling Expenses (Members of Council)				33	7	6
	,, Salary to Secretary (Sep. 1884 to Sep. 1885)				120	0	0
	,, Rent and Service (12 months to Michaelmas 1885)				150	0	0
	,, Reading Room and Stationery ...				8	16	3
	,, Philosophical Instruments ...				1	12	0
	,, Postage (Secretary's)				72	16	4
	,, Postage and sending out of Part IX.				12	7	1
	,, Gas (18 months)				7	11	9
	,, General Expenses				35	18	2
	,, Balance Invested in Consols ...	42	0	0			
	,, ,, in hands of Treasurer ...	108	14	3			
	,, ,, ,, Secretary ...	10	0	0			
					160	14	3
					£1,060	7	8

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PLANCHETTE WRITING.

In a paper of Mr. Myers' (*Proceedings* of the Society for Psychical Research, Vol. II., p. 217) on "A Telepathic Explanation of some so-called Spiritualistic Phenomena," he adverts to the familiar experiment of planchette writing, and considers what theories are logically possible as to the source of the writing obtained. The words, he says, may conceivably be :—

1. Consciously written in the ordinary way with the deliberate intention of expressing certain thoughts.

2. Or they may be written automatically, that is, as I understan the term, by the muscular action of the writer, but without previous conception of the thoughts which his hand is about to signify on paper, or even in total ignorance of the purport of what he is writing.

Mr. Myers then enumerates four sources from whence the influence directing the automatic action of the hand in a significant track, may conceivably be derived, viz.—

1. Unconscious cerebration, that is, I suppose, spontaneous agita tions of the brain of which the writer has no direct cognisance.

2. Some higher unconscious intelligence or faculty of the mind, as in clairvoyance.

3. Telepathic impact from other minds, that is, sympathy through other channels than the ordinary organs of sense with the thoughts or affections of other persons.

4. Other spirits or extra human intelligences.

It is not my purpose to inquire into the value of these theories in explaining the fact of automatic writing, or to consider how far the various principles, suggested as the source of the writing impulse, are entitled to claim the character of a *vera causa*. My object will be to point out what seems to me a vital error in the way in which Mr. Myers supposes planchette writing to be produced. Whatever the source from which the writing impulse is supposed to proceed, it is clearly understood by Mr. Myers to take effect through the muscular action of the planchette writer, who blindly moves the board in such a manner as to trace out significant lines,in the same way that the bird builds its nest, without previous conception of the structure it is rearing, or of the purpose which it is destined to serve. So in planchette writing the movement of the board is supposed to be truly the act of the apparent writers, although without intelligence of the sense their writing will be found to express. But this is directly opposed to my own experience. I always sit with a partner at planchette, with both our hands upon the board, and have never seen writing obtained with a single sitter. Now I *know* that it is not *I* that am moving the board. I am conscious of

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being entirely passive in the guidance of the pencil. To me it feels exactly as if the movement came from my partner.

My endeavour is to allow my hand passively to follow the movement of the board, and all that I do in the way of muscular action is to give so much play to my hand, as may be needed in order to avoid interfering with the feeble force by which the pencil is guided in the formation of letters. Whether that force proceeds from my partner or from some invisible power I have of course no direct knowledge. But my partners give exactly the same account of their experience with that of which I am sensible in my own case. They assert that they take no active part in the guidance of the pencil. I have chiefly sat with a lady in whose accurate observation as well as perfect good faith I have entire confidence. She writes me: "I will try to describe about the planchette writing, which in its best form is totally different from automatic writing. I can speak positively as to this, as both are done through my mediumship. With the planchette there is no electric sensation in the arms and hands. They feel quite in their usual condition. The fingers are placed on the board with sufficient firmness to exert a downward pressure on the pencil point, and after a little interval the board appears to become a living thing under one's hands, moving often with great energy, and all that one has to do is to follow it, taking care that no involuntary movement on one's own part interferes with its proceedings, and that the hands remain in position upon it. The removal of a hand by either of the sitters breaks the link, and the movement ceases instantly. This is equally the case with the subordinate as with the chief medium. The writing is upside down to the chief medium and faces the subordinate. With C. I am subordinate medium, with you, my father, husband, and aunt I am usually chief. I think it is a proof that the movement is not caused automatically [*i.e.*, by the muscular act of the sitter] that the board has the power of lifting itself up under our hands, the pressure of which is downward. The sense of separateness [*i.e.*, independence of the sitter] in this writing is very great. I need not allude to the matter of what is written, for it would be too long a story to tell the numberless instances in which information has been given which could not have been derived from the minds of the sitters, and views expressed which were at variance with our own."

To the same effect, in a case cited by Mr. Myers (p. 236) where the writer was operating without a partner, and had, therefore, the whole circumstances of the case within her immediate knowledge, she says: "When I write in this way the ideas do not come (*consciously* at least) from my mind, *and my hand seems to be gently moved by some external influence.*"

I have entire confidence in the assertion of my correspondent above

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quoted that she is completely passive in the guidance of the pencil, and I have every corroboration of her word of which the case admits. I see that her fingers are quite without rigidity, and the writing goes on unchecked while she looks away or converses with those around her.

The last time I had an opportunity of sitting with her (in August, 1885) I said aloud on sitting down to the table that perhaps the real operators would give us some proof of the intervention of a third intelligence besides our two selves. I had not in my own mind formed any precise idea of the proof I required, but I vaguely thought that perhaps they might refer to something unknown to either of us in a way that might subsequently be verified. The pencil began to move shortly after we sat down, but on looking at the writing we could neither of us guess what it was meant for. We replaced our hands on the board, requesting the operators to write clearer. The writing immediately recommenced, and now there was no difficulty in reading the sentence, "*Vera sunt illa*," which was obviously the same with what had been aimed at in the first imperfect attempt at writing. I understood it to mean that my supposition of the presence of a third intelligence who was the real mover of the pencil, was correct; and this understanding was at once confirmed by planchette.

Now I knew that the sentence was not written by me, nor had any such thought passed through my mind. My partner, therefore, could not have been influenced to write by telepathic impact from my mind, and as she knew no Latin she could not have written it consciously herself. To me, therefore, it was as complete a proof as could possibly be given of the operation of an intelligent agent distinct from either of us.

If anyone thinks that an escape from my conclusion might be found in the supposition that my unconscious self, approving, in Latin, my own actual belief, telepathically influenced my partner to write the words, I would reply, in the first place, that such a supposition would be in direct conflict with my partner's positive assertion as to a matter lying within her immediate cognisance, viz., the question whether the board was guided by her active exertion or not. But independent of this fundamental objection, I would call on the objector to establish, as a *vera causa*, the power of my unconscious self telepathically to influence the action of another person. The instance adduced by Mr. Myers of a son brought home in the middle of a concert by the anxious longings of his mother, is not to the purpose, as in that case the affections telepathically effective lay fully within the consciousness of the telepathic agent. It is incredible that phases of that mysterious being, the unconscious self, which fail to inspire our own thoughts or actions, should yet have power to influence the bodily action of another person.

The exertion of mechanical force as if by an unseen agent has

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frequently been witnessed under various forms in other cases. The movement of bodies in darkness or in light, apart from any human agency, has been matter of daily experience at physical séances for the last forty years. And, in much closer analogy to the case of planchette-writing, a cloud of unexceptionable witnesses have given their testimony to the fact of what is known as psychography or slate-writing; where writing is produced under conditions carefully devised in order to exclude the possibility of its being done by human hands. Writing, often in languages unknown to anyone present, has been produced in nailed-up boxes, in the hollow between pairs of slates locked together or hermetically closed with gummed paper, or even between the pages of a closed book. Over and over again the word to be written has been arbitrarily fixed by the sitters by naming the page and line of a book taken down at random from the shelves at the moment, and only opened after the word has been written. Most of these I have repeatedly witnessed in full light, under conditions that made the possibility of juggling inconceivable to me.

In the case of planchette-writing, the evidence of an external agency must, of course, depend upon the credit given to the assertion of the sitters that their hands are passive in the operation. Now, in my own case, I know that I can speak with perfect assurance to the question whether it is I who am guiding the pencil or not, and I naturally attribute the same power to my partner. But if our assertion that the writing is not done by either of our hands is believed, all possible opening for a telepathic explanation of the phenomenon is cut away. It will be necessary, then, in order to clear the ground for such a theory, to maintain that it is impossible for the sitter to say whether the board is moved by his own act or by an external force.

HENSLEIGH WEDGWOOD.

Mr. Wedgwood's very interesting paper raises two important points, first, as to the source of the *motion* of planchette, and secondly, as to the source of the *communications* given.

As to the first point, I must at once admit that I do not think that in the present state of our knowledge Mr. Wedgwood's argument can be completely answered. He argues that the motion of planchette cannot be always due to unconscious muscular action, because that motion is sometimes considerable in amount, and proceeds while the writer is carefully noting his own muscular sensations and the look of his hands, and feels convinced that his muscles are *not* acting.

Now, it is very hard to say to what extent one's muscles can act unknown to us under these conditions. The "willing-game" shows us that they can thus act to a small extent; that one may give a small push or jerk, even when one's whole attention is devoted to *not* jerking. But it

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is quite possible that in these cases the jerk is the actual *translation into motion* of the will *not* to jerk,—an apparent paradox which will be better understood if we look upon all or most thoughts as involving rudimentary tendencies towards some motion. In that case, if I resolve not to move my hand, the very direction of attention to the hand-moving centres may in effect move my hand *slightly*,—though at the same time it will *prevent* my hand from moving *much*.

It is therefore possible that we may very quickly reach the superior limit above which unconscious motion (during definite attention) cannot go on. It is possible that Mr. Wedgwood's and his friend's conviction that they were not moving the planchette was justified by fact. On the other hand, we must remember that not only mesmerised subjects, but some persons even in a waking state, when specially susceptible to *suggestion*, can be made to believe that they are struggling—say—to remove their hands from a table, while in reality the muscles which would move their hands are at rest, and the muscles which keep their hands in position are tense,—in direct opposition to their own belief. Those who have performed such experiments as these, (as I have myself done,) with a waking and perfectly conscious person,—deluded on this point alone,—will hesitate before ascribing to external agency any effect which a man's own muscles are actually capable of producing.

On the whole, it seems that in order to decide the matter either way, we need mechanical tests. Mr. Wedgwood's contention that the planchette partly rose while the hands were pressing downwards is not, I think, cogent without such tests; for slight changes of pressure between the two hands may make the implement rise in almost any direction.

I would suggest to inquirers with a mechanical turn that they should (1) repeat Faraday's experiment as to the rotatory motion given unconsciously to tables, and this both *before* and *after* warning the sitters to be careful not to push; and (2) try and get a planchette to write in a box or case, so contrived that the writers can apply pressure only in one direction.

I ought to add that Mr. and Mrs. Newnham, the *chevaux de bataille* of my theory—which is Mr. Newnham's theory, too—go even further than Mr. Wedgwood, and state that the movement of planchette was often such as Mrs. Newnham could not by conscious effort imitate afterwards under the like conditions.

It seems to me that this question (on which I took care not to dogmatise in the paper to which Mr. Wedgwood refers) must remain open until in the first place accurate mechanical tests have been applied, and in the second place some sort of agreement has been reached as to the occurrence or non-occurrence of other movements of

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objects by supernormal means, of which "psychography," if it exists, is an example. I note with respect Mr. Wedgwood's conviction that psychography is a fact, for I know that he has not been sparing of time or trouble in satisfying himself on this point. But qualified opinions on the matter are certainly not so accordant as to justify us in assuming psychography as a foundation on which to base further argument.

And so far as regards the source of the communications, it is not clear that even were planchette to move without being touched at all, the words written need proceed from any mind except the minds of the sitters. Many of those who believe in "physical movements" explain them by an "extra-neural force" exerted by certain persons in near proximity to their own bodies, though not by ordinary muscular action.

The sentence, "*Vera sunt illa*," which Mr. Wedgwood cites as a reply which could not have proceeded from the unconscious mind of a lady ignorant of Latin, is an unlucky one for this purpose. For it is plainly a fragment of the often-cited speech of the dead Ficinus, "O Michael, Michael, vera sunt illa," as given by Baronius in a story which (though demonstrably inaccurate) has been repeated in a great many collections. This is just the kind of phrase which would lodge in the mind even of a non-Latinist reader. I trust, however, that Mr. Wedgwood's correspondent may be able to furnish some stronger cases of answers containing facts provably unknown to the persons present.

I am disappointed at the scantiness of the evidence sent to me for these higher branches of automatic writing. I observe that the editor of *Light* has made a like appeal with equal ill-success, so that I am obliged to conclude that such phenomena are probably not now often occurring, that there are not many presentable cases of information given or identity proved. In reply to one of my papers on this subject, *Light* printed an article from an anonymous correspondent, who urged—as his sole instance to confute me—that a friend of his had a friend whose children wrote messages in languages which they did not know. I at once asked for further particulars, but the anonymous writer made no attempt to substantiate his statement. Now does any educated Spiritualist think me unfair because I am not impressed by letters of that kind? Does he not agree with me in making small account of anonymous dogmatism and third-hand gossip, whatever be the cause which they are meant to support? And, on the other hand, may I not call even upon my anti-Spiritualistic readers to receive with respect a letter like Mr. Wedgwood's? clear statement as it is of personally-observed facts, which, whether we agree with his interpretation of them or not, form, at any rate, one more brick in that fabric of psychical research which we and our successors shall yet be many a year in building.

FREDERIC W. H. MYERS.

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NOTE ON MY ARTICLE IN THE JANUARY NUMBER OF THE "JOURNAL."

By Hon. Roden Noel.

May I be allowed, while correcting three misprints in my paper in the January number of the *Journal*, to make a very brief addition to it? On p. 170, for "committed ourselves" read "committed themselves," and on p. 171, for "that a dominant suggestion" read "that of a dominant suggestion," and for "and where the Spiritist hypothesis" read "where the Spiritist hypothesis."

The amplification I wish to make is this. I did not sufficiently signify in that paper my agreement with Messrs. Myers and Gurney when they speak of the dramatising faculty of the individual imagination. The "materials of sense" are always subjected to the "categorising," moulding, or robing faculty of the intelligence which receives them. But philosophy has, in my view, not enough recognised that, while thought is universal, it is also individual, and hence receives a subjective tinge special to every individual mind. So that a thought, or sensation from outside (*i.e.*, according to my idealism, from other minds) would receive a more or less peculiar investiture from the individual into whom it enters. If all thought is universal, and yet also individual, my contention concerning visions or abnormal percepts is surely justified *a fortiori*; for there is always something in the sense-element which irresistibly suggests an external source. But to put the whole content of such perception (normal or abnormal) into other minds is to put the origin of it back indefinitely, *i.e.*, to give no origin at all. Hence this must be supplemented by the additional admission of an investing, or dramatising power in the individual imagination. But what I maintain is that, in dreams and visions, something is transferred; there is an element from outside, something corresponding to what is usually meant by *objective*.

If I dream of persons being in a situation in which they do not seem to themselves, or their friends to be, what corresponds externally to this may be only a "dominant suggestion"—a vivid imagination by another intelligence impressing itself on ours, and worked up by ours. But it *may* also correspond to a passing thought of the person himself or to a forgotten dream of his. In any case, the sensuous imagination is the true creator of what we term objective reality—or the sensuous fantasy, working co-operatively—though there is a Diviner and more substantial kernel, or Basis of Intuition within, or behind this appearance. So at least it seems. I would not be dogmatic!

The gist of my argument is that, if normal perception implies an object external to the individual perceiving mind, so does abnormal perception likewise.

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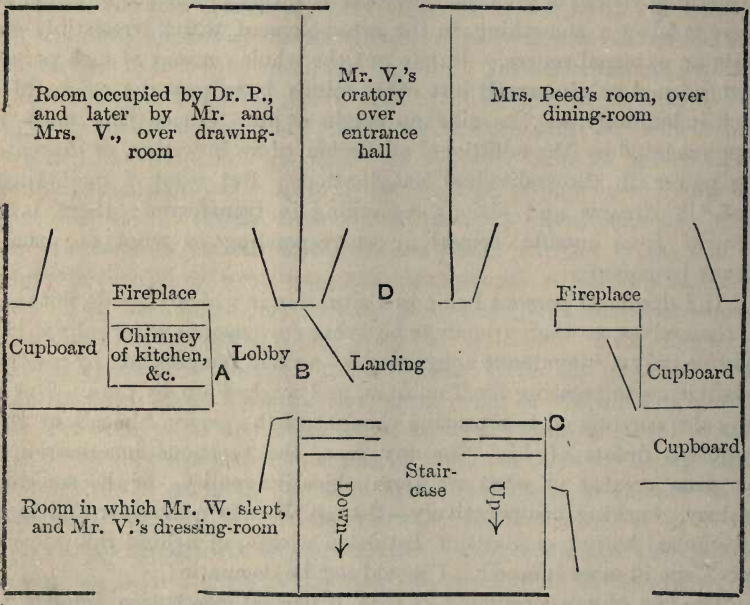
AN ACCOUNT OF SOME ABNORMAL PHENOMENA ALLEGED TO HAVE OCCURRED AT B—— LODGE, W———.

In the autumn of 1884 the Society received accounts of some abnormal phenomena which were said to have occurred at a house in W——, a small village about 40 miles from London. The house—a modern one, having been built, I believe, within the last half century—stands flush with the high road, having a garden on one side and at the back, and a barn, which separates it from a row of cottages, on the other. On the ground floor, to the right and left of the entry respectively, are a drawing-room and dining-room; behind each of these is a kitchen: the kitchen behind the dining-room communicates with a small scullery, which leads into the barn above referred to. The barn, which has no window, possesses another door, opening to the high road. Beneath the house are dry and spacious cellars.

The first floor contains four rooms; situated as shown in the plan subjoined. On the second floor there are three bedrooms, corresponding to the front rooms on the floor below; the rest of this floor is occupied by two windowless garrets, one of which contains the cistern.

ROUGH PLAN OF FIRST FLOOR OF B—— LODGE, W——



A Place where Dr. P.'s dog slept.
B Baize door.
C Place where Mrs. H. (then Mrs. Peed) states she saw the figure.

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From 1870 to 1876 the house was occupied by a Mr. and Mrs. Peed. Mr. Peed died in 1876, and Mrs. Peed—who subsequently became Mrs. H.—left the house in 1877. During her occupancy she received as lodgers, successively, the Rev. H. A. S., and the Rev. E. G. P., who acted as curates to the rector of the parish.

The following letters from the Rev. H. A. S. were written in answer to our inquiry whether he had had any unusual experience in the house during his stay there :—

July 28th, 1885.

I regret that I am unable to offer much information in reply to your inquiries concerning B—— House, W——.

I do, however, distinctly remember hearing on many occasions sounds of footsteps upon the stairs, and especially upon the little landing, at various hours during the night. The inhabitants of the house then were Mr. and Mrs. Peed (the former paralysed and unable to leave his room without assistance), myself and a maid named Emma Matthews. At first I thought the maid must have been secretly entering or leaving the house for objects best known to herself, but as she was always thoroughly respectable and discreet, and 25 years of age, I could not easily understand these proceedings. Moreover, I could never discern the object of the footsteps themselves. If they descended, I waited vainly for sounds of ascending ; if ascending, I might vainly listen for any sounds of descent. For obvious reasons I was unwilling to emerge upon the stairs *en deshabille*.

Finally, I asked my landlady, Mrs. Peed, if Emma walked in her sleep ; but no satisfactory solution of the matter appeared, and I ceased to notice the ordinary sounds.

On one occasion I remarked to my landlady that I heard people "scuffling in the garden at the back door, and could hear their feet on the gravel." She went to the door and perceived nothing. She became a widow shortly after I left W—— ; then married a farmer, who has also died, and she is now living at W——. From her some further information might perhaps be derived.

Of course I had often heard rumours about the house—a more *modern* and practical house could not exist—but know nothing further of my own knowledge.

H. A. S.

P.S.—I ought to mention that the footsteps on the stairs nearly always proceeded to or emerged from the *top* story of the house, where no one lived but the maid. I *never* heard either back or front door opened at night, though I often waited for that object.

July 31st, 1885.

I began to reside in B—— House, W——, (probably) about July, 1871, and left the house finally on August 27th, 1872.

H. A. S.

The next account is from the Rev. E. G. P., D.D., who appears to have succeeded Mr. H. A. S. in the curacy. This account was written by Mr. C. Downing from notes taken at a personal interview, and has been corrected by Dr. P. himself.

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I began residence as curate of W—— at B—— Lodge, December 29th, 1872, and left May 10th, 1875. I was then fresh from Oxford, and a boating man. The house was of moderate size, built plainly of red brick, and had nothing in any way suggestive of "ghosts" in its appearance. It was neither lonely nor gloomy looking.

I was not aware, upon taking possession of my apartments there, that any history attached to the house; but have since learnt that an old gentleman of no great reputation once lived there, who was supposed to have had an illegitimate child, and to have made away with it. There were some peculiar stains on the floor of an upper room in the house, and on the occasion of the kitchen chimney catching fire, what looked much like charred fragments of a child's bones came down. It is also said that the house is built upon the site of an old inn (17th and 18th century) which was frequented by the outlaws of the Chiltern Hills, and in which several murders were committed.

A Mrs. Peed (now Mrs. H.) was the landlady. Her husband was paralytic, incapable of moving by himself. He died July 20th, 1876. *The phenomena have continued since his death.*

The only other person in the house was Emma Matthews, the servant, a taciturn and trustworthy woman, of Puritan family and religious disposition. *One night, when she was away in the village*, at the sick bed of her mother, the usual occurrences took place, in a more pronounced way, if anything.

There was a second floor. My sitting-room on the ground floor was beneath my bedroom, and Mr. and Mrs. Peed had a dining-room beneath theirs.

On retiring to rest, I always bolted the lobby door, leaving my bedroom door open. I was thus shut off from the rest of the house. My dog—a Yorkshire fox-terrier, pedigree breed—slept in a basket in the lobby.

Almost immediately after I began to live there I noticed strange noises at night, both in my own rooms and all over the house, especially in the room at the top of the house, where the stains were. These noises, however, were not very easy to localise. They were at first slight, but afterwards increased in intensity. They were essentially unearthly, and it is very difficult to describe them. There were loud explosions, sounds like the falling of trays, stampings, rustlings, sounds of heavy furniture being moved. When I sat in the room below, it seemed as if there were a lot of schoolboys "larking" in the bedroom above. There were also sighs and groans; but no knockings. Nor did I ever attempt to communicate with what I considered to be an evil power. Strange to say, and this was noticed by previous and subsequent occupants of the house, the noises seemed to be greatest towards the full of the moon; and there were considerable intervals in which they were not heard at all. The dog apparently heard nothing.

On the night of May 14th, 1874, I had retired to rest, quite ignorant that a dear friend of mine was dying. I was awakened by a noise in the corner of the room, like the clashing of cymbals, followed by other strange sounds. I had become used to my visitants by this time, was in no way frightened, turned away and went to sleep again.

On the night of May 31st, 1874 (the moon then being at the full), an old

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gentleman, Mr. W., my friend and adopted father, as I was wont to call him, was staying with me. He slept in the dressing-room, and burnt a light. Both our doors were open, but I am as certain as I can be that the lobby door was fastened as usual. Mr. W. knew nothing of these noises. In the middle of the night I was aroused by the most extraordinary clamour in the lobby; sprang out of bed and entered the dressing-room. As I did so I saw the dog was gone, and the lobby door wide open. Mr. W. was much agitated; said that he had been greatly alarmed, but should be better presently. It was not till shortly before his death (December 28th, 1875) that he told me that he had awoke just before I entered and seen the figure of a tall man, in a grey woollen dressing-gown, standing at the foot of his bed. This appearance, I believe, coincides with what has been seen by others. My only feeling at the moment was that of great anger at being thus continually disturbed, and upon this night especially, in a manner which was worse than all that had gone before. Taking the light, I went out on the landing, where the noise still continued, followed it closely *wherever it seemed to go;* drove it, so to say, down stairs, seeming to hear the stamp of feet upon each stair, together with an indescribable sound in the air, just where the head of an invisible being, the height of a man, might have been. From the stairs it proceeded, still stamping, into the dining-room, which I also entered, with nerves braced for the worst that could befall, and thoroughly determined to cope with this now insupportable annoyance. In the middle of the room it ceased, and I adjured it in the Name of God. There was no answer, and in a moment or two, with more terror than I had ever felt before, I returned upstairs. The dog was at D. (on the plan), crouched in a condition of the utmost fear, foaming and bristling, every hackle on end.

After this night the noises *kept at a 'distance and were never in the same room with me.*

Mrs. Peed and Emma Matthews heard noises, though I cannot say whether they were heard at the same time by everybody. Mrs. Peed has seen the apparition twice, I understand; also that an old lady who came down from London afterwards and took the apartments, having previously inquired whether any one else lived in the house, and been answered in the negative, complained on the morning after the first night passed there, that the landlady had deceived her in this particular, for in the middle of the night she was awakened by a tall man, in a grey woollen dressing-gown, who was moving the ottoman in her bedroom. Near this ottoman I used very often to hear noises.

I may mention that before Mr. V. took the house he had heard from me, at St. Augustine, what experiences I had there. He was rather inclined to laugh at me, and for some five months after he began to live in it this intimation seemed justified. But no longer than five months, as you will doubtless hear from him. I never *saw* anything there myself though I have constantly had the feeling of someone being in the room with me, behind my shoulder while I was writing, &c. Neither before nor since have I had any hallucination. If any trickery were practised it was far too clever for me to discover. If rats could do this they could do anything; at least, they would never have alarmed my dog. I never listened for or fearfully expected to hear noises.

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[Dr. P. was asked whether his friend, Mr. W., heard the noises, and replied in the affirmative.]

Mrs. H. declined to write out any account of her own experiences in the house, but she had no objection to relating them *vivâ voce*, and the following account was written by Mrs. H. Sidgwick immediately after an interview with her :—

B—— Lodge, W——.

September 28th, 1885.

I have just come back from a long interview with Mrs. H. She entirely declines to write out an account of what she saw, or to sign any account written by me, so we must be satisfied with a second-hand account.

She lived in this house from 1870 to 1877, with her first husband, Mr. Peed, who was an invalid—paralysed, I think—and who died in 1876. Very soon after she came to the house she used to hear noises of various kinds and especially noises like a person creeping or shuffling about the house. Mr. S., the curate before Dr. P., who lodged with her, said he was sure someone came shuffling into his room at night, and thought her servant walked in her sleep. But she did not think much of the noises till Dr. P. seemed much impressed by them. She saw the ghost only once, in July, 1875, after she had been five years in the house, and about a year or 18 months after Mr. W. (Dr. P.'s adopted father) saw it. It was about 8 o'clock in the evening. She had been giving her husband his supper in the room over the dining-room, the servant had gone out to fetch her some stout for her own supper—when going out of the room she saw a tall figure standing against the door opposite. It was a tall figure dressed in white—like a surplice. She did not see the hands. It was an old gentleman with a bald head, fine forehead and beautiful blue eyes. They looked straight into each other's faces—she caught its eye. She said to herself, "So it's you that goes about the house," looked down to the ground a moment, and when she looked up again it had vanished, or she would have spoken to it. She would know it again anywhere, but never saw the face before. She told no one at the time. Her servant remarked on her paleness when she came in, but she did not explain. A little later—a few weeks, I think—she heard a great rustling, as of silk dresses, just as she was starting downstairs. It seemed as if something was "coming on her back," but she saw nothing. This frightened her a good deal more than the other, I think. It was at the same hour in the evening. After this she prayed to be delivered from it, and was never troubled again. She continued to hear sounds, but did not mind them.

The servant, Emma Matthews, once heard a silk dress brush past her, and go upstairs and shut a door while Mrs. Peed and Dr. P. were at evening church, and Mr. Peed and his daughter were in the dining-room. It was darkish. She thought it was Miss Peed—so much so that she went into the dining-room immediately after *without knocking*, to take in candles or something. Miss Peed was there, and said she had not been up, but that Mrs. Peed had come in and gone upstairs—she had heard her silk dress, &c.

Mrs. Peed once saw an old woman with a cap and hooked nose, who held her down in bed. She had not been in bed long. She thought it was a nightmare, but after it had happened three times in rapid succession on the same night she got up to see whether anything was there and found nothing.

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This was also at B—— Lodge. She never saw anything, nor had any psychical experiences anywhere else, and disbelieved in ghosts before she went there.

She half thinks that the ghost was concerned in throwing her downstairs on one and perhaps two occasions, but on one of them it is believed by others to have been Mr. S.'s cat.

One sound that she describes as occurring in the house consisted in three heavy sighs in perfectly still weather ; and once at night, in the dark, a voice whispered at the foot of her bed, "Three more stages and then death," hissing at the last word. This frightened her, and she has not liked to sleep in the dark since. I think it was before she saw the ghost.

Others have heard the sighs who had never been told about them, she believes, viz., a visitor of hers now dead, who thought it said "Ann, Ann," and a third word which I have forgotten. The servant, too—another one, not Emma—was found by Mrs. Peed, when she came in, looking out at the back door, to see if a thrashing machine was preparing for work, but it was not. She had heard three sighs quite loud, and apparently close to her, and had tried to account for them as caused by the thrashing machine. These sighs were not heard during Mr. V.'s tenancy.

ELEANOR MILDRED SIDGWICK.

The next account comes from the Rev. J. F. V., who has also kindly related it *vivâ voce* to some of us on the spot. The distressing nature of Mr. and Mrs. V.'s experience is proved by the fact that they moved at some personal inconvenience into a much smaller house rather than complete the term of their tenancy of B—— Lodge.

We took up our abode in B—— Lodge in September, 1882. The house fronts the London Road. Two steps lead up to the front door, a garden runs along behind and to the right of the house ending in the stables, divided by a high brick wall from the road on one side, and by a stiff hedge from an orchard on the other. The house has had the reputation of being haunted for at least 10 or more years past. When we entered the house we were aware of its ill name, but did not treat the matter very seriously. We resided there till Michaelmas, 1884. During this period various phenomena took place which may be divided into two kinds :—

I. Visible apparitions.

II. Unacccuntable and mysterious sounds and noises.

I. 1. The first time an apparition took place was about December, 1883. Mrs. V. was awake in the night after getting out of bed to give the baby his food. She was thoroughly awake and had been so for some time, when she felt a cold blast like an icy wind pass over her hands, which were outside. She felt an impulse to turn and face the door. The door was seen to be about a foot open, and a man's hand grasping it, and his head and his body down to his waist, in a white dress, as if a night-dress, looking in. He looked full at her. She was terrified and tried ineffectually several times to call her husband by name ; when she succeeded, the door shut noiselessly. Mr. V., when awakened, saw that the door was shut, as his wife's first words were to ask him if it was open, and after assuring her that it was all fancy, without more ado fell asleep again.

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2. Sarah S., on going upstairs to light our bedroom fire at 9 p.m. saw a man in white coming out of the dressing-room door. She stood by to let him pass, thinking it was her master in his surplice (which he sometimes wore in the oratory, and which hung in the dressing-room). His clothes seemed to brush her; the figure disappeared into the cupboard at the end of the landing. (Mr. V. was out at the time, or, at any rate, nowhere near.) Sarah S. told this experience to Mrs. V. She has repeated her account to Mrs. V. since she left (about one year after the event), and is unshaken in her conviction. [She is believed to be thoroughly trustworthy.]

3. Sarah S. was carrying water across the hall about 9.30 one morning when, on hearing a noise, she turned towards the front door, which was a few yards off. She saw come out of the dining-room door, and pass into the drawing room, shutting the door behind it, the figure of a tall woman in black wearing a dress made like a "sacque," with her hair twisted upon the top of her head, her face turned towards the door, and wearing shoes on her feet. Sarah S. was much astonished, and went into the kitchen and reported what she had seen to Lizzie P., the cook. Mr. V., who was upstairs, heard her recounting some tale or other, and the cook laughing incredulously, but he did not know what about. He then went out, and the servants came and reported the matter to Mrs. V. They all three went then into the drawing-room and found the door, which had been left open, shut, but nothing else peculiar. Mr. V. soon after came in and examined both rooms without making any discoveries. If anybody came in, the entry must have been (1) Noiseless; (2) through the dining-room window; (3) in broad daylight; and the exit must have been out of the drawing-room window. Mr. V. felt quite satisfied that it was morally impossible for anyone to have got in and out under these conditions.

4. Lizzie P. disbelieved, or affected to disbelieve, Sarah S.'s story. Sarah soon after left, and Annie C. took her place. On the night of April 9th, 1884, about 9 p.m., Lizzie was in the first or upper back kitchen—there being a light in the room—on her way to the lower back kitchen to fetch a dish from the rack, when suddenly a figure rose up in the doorway before her. The figure was of a woman in a long black dress, a face very white, eyes shining red, like a ferret's. It seemed to stand and look at her and she at it. She was too terrified to move, but at last managed to cry out "Oh! Clara!" to the girl ironing in the kitchen. At her cry the object vanished with a sort of rushing sound, but no steps. Mrs. V. heard the cry in the drawing-room, the door being shut, and found Lizzie in a state of great agitation and unable for some minutes to speak. After some little time she burst out crying, and her first words were that she could not stay in the house. She then described what she had seen. Just after Annie C. came down stairs ignorant of what had happened, and passed through the back kitchen, *unbolting* the last door and the door into the barn into which she went to get some coal. She returned without having noticed anything. Lizzie was so terrified by what she saw that she seemed in danger of a fit. The four women were so panic-stricken that they spent the night in the same room. Mr. V. happened to have gone away the same day, and heard nothing of the event till his return on the following Saturday. The only exit from the back kitchen, excepting the one leading into the hall, visible from the kitchen, was by the bolted outer door.

5. Clara M. was ironing in the kitchen by herself about 4 in the afternoon. She heard someone coming down stairs, apparently wearing high-heeled shoes and a silk dress which rustled. She saw through the open kitchen door a shadow of a person on the cupboard door, which faced the bottom of the stairs. She went on with her ironing and listened, thinking Mrs. V. was coming down. She then saw the door into the back kitchen open and close again. She could only see the hinge portion of the door. Hearing the footsteps stop she went out to see who it was, but no one was visible. She then called out, but no one answered. She then went into the back kitchen and looked, finding nothing. She then went upstairs and asked who had been down. Finding that no one had she was much astonished and reported to Mrs. V. what she had heard and seen. This took place May 3rd, 1884.

6. Mrs. V. was in the kitchen one morning ordering dinner; there came a noise like the crashing of tin trays from the back kitchen. She said "What is that, Lizzie?" thinking a dog had come in to help himself to the pig-bucket. "Oh, we often hear that!" she said. The noise was repeated; the third time both went out to see, and on going out through the kitchen door saw in the back kitchen something black, as if the end of a dress, in the air, vanish away towards the door. They went to the doors, found nothing moved, the doors fast.

7. About August, 1884, Annie C. and Lizzie P. were in the spare room on the top floor, above Mr. and Mrs. V.'s bedroom, about 9.30 p.m. Annie had just been into the cupboard to take out the bath. On going to the bed to turn it down she faced this cupboard and saw a man in white standing against the black clothes which were hanging there, facing her and "looking very cross." Lizzie P. saw her face turning white and her terror-struck appearance, but nothing else. After a few seconds Annie called out "Oh, Lizzie, there's a man in the cupboard." While she spoke he vanished away.

II. *Noises* strange and manifold have taken place at all times of the day and night, and at all parts of the house. Some have been incidentally mentioned. Noises have been heard, *e.g.*, as of the dashing of fire-irons close by when they were seen to be quite still, as of a person walking about, as of one packing up over head, as of coals falling into the grate, as of some one thumping under the floor while the family were at prayers, as of a box being put down in the room with a crash, as of boards falling down on one another, as of a person groaning or wailing in agony. A few cases may be singled out for special remark.

a. One night Mr. and Mrs. V. were either awake or awakened by a loud crash in the centre of their bedroom, apparently, as if some one had dropped some large coals on the floor. Mr. V., surprised, got out of bed and went to the grate thinking some coals had dropped out of the fire-place. Nothing of the sort had occurred, there was nothing in the grate but small ashes, nor was there any discoverable ground for the noise.

b. Mr. and Mrs. V. have heard noises as of a person packing a box in the bedroom above, where a sister slept at the time—having, as she alleged, been perfectly still all night; of a person moving up and down quietly under the same circumstances.

c. A moan was heard as if on the stairs by Mrs. V. and Lizzie P., half moan, half scream of horror, April 9th aforesaid about 11 p.m. They were

on the first floor. Mrs. V. thought it was Annie, called her, and found she had made "no noise."

d. Mr. V. heard a similar agonised, indescribable, horror-stricken moan one evening when he was going down stairs. The noise was impossible to localise and unearthly in its peculiar tone and character.

e. Sunday morning, September 14th, 1884, Mrs. V. was at home sitting in the dining-room alone in the house. Mrs. P., who had succeeded Lizzie P., *pro tem.*, was in the garden with the baby. Mrs. V. heard a noise as if someone were scrubbing the floor or grinding a coffee mill on the top floor. Mrs. V. listened for some time; the noise grew louder and louder without being continuous. Mrs. V. called in Mrs. P. to listen, and she heard the same, and even the baby heard it, and made his little remarks. No investigation was made as they felt too much alarmed to go up. The door of the spare room opened and shut and banged of its own accord, although all the windows were shut. Mrs. V. watched the door and it stopped moving. She stood nearly a quarter of an hour watching. As soon as she left off it opened again, and banged loudly, shaking the whole house. Doors on the top floor have at various times done the same thing for no apparent reason. Mr. V. has watched them also, but never caught them *in flagrante delicto.*

f. In September, 1884, Mr. V. awoke one night. He was fully awake, and became vividly conscious of some evil presence close to him, apparently striking with a sharp instrument against the bedstead close to his head, making a ringing noise. He silently commanded the being three several times in the name of God to desist, and the noises ceased. Mr. V. said nothing to Mrs. V. about it, but he became aware that she was in a state of great agitation, and asked her what was the matter. He found that she had been awake, and declared that some being had passed round the bed, and touched her foot on the way. She lay still and without speaking, and felt some one holding his hands close to her face. Mrs. V. also heard, she afterwards said, this sharp knocking against the bed. Mr. V. lighted a candle, but, as they expected, nothing was visible. But the strange sensation did not pass away for some little time. Mrs. V. was so disquieted that Mr. V. promised there and then to leave the house. Next day he gave notice; his wife's health and nerves had begun to be seriously affected by what she had seen and heard, and before the month was over they had left the house never to return.

Remarks.—The above is a bare and uncoloured narrative of the phenomena which took place in the house during its occupation by Mr. and Mrs. V. Mr. V., the writer of the account, wishes to record his strong personal conviction that the phenomena admit of no natural explanation. Mr. V. is of opinion that the house is either under a curse or in some way under the influence of diabolical agency, or of departed spirits who have not found rest. Neither Mr. nor Mrs. V. nor any of their fellow sufferers, as far as they know, have enjoyed any experiences of the kind at any other time.

Upon this evidence it was decided in the spring of 1885 to take the house for six months. A member of the Society undertook to defray the necessary expenditure. The Society's time commenced on Lady Day, and the house was occupied continually from the 30th March till the 4th May by Major H. M. Hughes and three or four

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friends. From the 7th to the 18th May it was occupied by the Misses Porter, and from that date until the end of September, 1885, when the six months' tenure expired, it was occupied at intervals by various members of the Society, and others, for periods varying from one to five days. The sum of these shorter periods was about 25 days, and about 50 persons in all appear to have slept in the house during the six months. Only two occurrences during that period appear to me to call for any remark. In the middle of September a party of four ladies and two gentlemen were staying in the house, and after they had retired to their rooms hurried steps were heard to descend the stairs. On the gentlemen proceeding to investigate the matter it was discovered that the door leading into the garden—which had been closed and bolted a short time before—was standing open. They inferred that some one from the village had concealed himself in the house with the object of playing the ghost.

The other incident referred to consisted in the occurrence of violent manifestations during dark séances held in the house by a party of gentlemen accompanied by the well-known medium, Mr. Eglinton, but the details of these appear to belong rather to the question of Mr. Eglinton's mediumship than to that of the haunting of B—— Lodge.

The following letters from Mrs. Sidgwick and Professor Macalister may be held to suggest a possible means of accounting for the noises heard by Dr. P. and other witnesses; but the apparitions seen by Mr. W., Mrs. V. and others, if they were not simply hallucinations generated by expectancy or anxiety, seem to require some less obvious explanation, and should, I think, be referred to the class of phenomena treated of by Mrs. H. Sidgwick in her paper on the "Evidence for Phantasms of the Dead." (*Proceedings*, Part VIII.)

Hill Side, Chesterton Road, Cambridge.

July 27th, 1885.

Our visit to W——— was quite uneventful. We encouraged the ghost as much as we could by sitting in the dark, &c., but to no purpose.

The house seems to me one well adapted for strange sounds, on account of its extreme nearness to the road. I think some one made this remark before, but I was certainly surprised to find how extremely audible outside sounds were, and the idea that outside sounds have been mistaken for inside ones is rather supported by Dr. P.'s statement that the manifestations occurred more about full moon, because then people are out at night so much more.

ELEANOR MILDRED SIDGWICK.

[It was bright moonlight when Mrs. Sidgwick was there.]

Anatomical Schools, Cambridge.

October 27th, 1885.

My notes of the house are rather in the form of a criticism of the evidence submitted to me than of positive results of investigation.

During the period that we stayed there (five days from June 26th) we neither saw nor heard anything noteworthy.

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Since that time I had the opportunity of reading Dr. P.'s narrative, which, however, contained nothing but what was known in the neighbourhood, and the substance of which I had learned from Mrs. H. and Mr. V.

The value of the narrative is much lessened by the small amount of personal observation in it, and Mrs. H. stated to me that Dr. P. was not at home when the kitchen chimney took fire nor for some days afterwards. "Had he been at home I should not have let him sleep in his own room, as the smell there was so bad." (I noted her words.) She also said that some dirt came down the *kitchen* chimney, but no bones that she could see. She could not specify the year, but thought it was about 1875.

The stain on the boards in the top room I cut a small bit of, and brought it home; it is paint. Probably some paint pot had been standing on the board and stained it.

Two men in the neighbourhood (Mortimer and the landlord of the Red Lion) told me that the old inn was not on that site but a little further down.

The local traditions of "some murders" resolve themselves into a story of one pedlar who was seen to enter the inn and was not seen to leave it. There was a later homicide in a house south of the King and Queen Inn, but that was the result of a quarrel, and the house is at some little distance.

Mrs. H. stated to me that she had only *seen* the apparition once. Her account of the old lady's vision differed from Dr. P.'s as to the character of the apparition.

We made a number of experiments on noises in the house, which creaks like a basket on very slight shaking. Mr. Hill, of Downing College, who stayed there with us the last night we were there, said that after we had gone upstairs, walking rather heavily on purpose, the stairs creaked at intervals with a series of "recoil creaks" for a while. We also noticed this ourselves.

When I stamped or jumped in one of the top rooms I set the whole house quivering, and the sounds as heard below were quite disproportionately loud; specially was this the case at midnight.

One of the nights was windy, and when one of the top windows was left open we had noises, with window flapping, creaking, and doors slamming, quite enough to frighten a nervous man. When the door of the dark room at the top was left partly open and the window open, it produced a most eerie noise when the wind blew.

It was altogether one of the noisiest houses I ever slept in, but every sound we heard had an evident physical cause.

I do not know whether Mrs. H.'s evidence has been taken down; it should be, for the story of the lady visitor, as well as that of the first servant, rest on her evidence alone, also the story of the kitchen chimney.

Her narratives were graphically told, especially the incident that standing by the foot of her husband's bed one evening she heard the words, "Three stages more and then death," the last word prolonged and hissed as through the speaker's teeth. Mrs. H. came up and showed me the places where these incidents took place. Her account of the appearance was a tall bald-headed man with side locks of long grey hair, clothed in a long, grey dressing gown, and with bright blue eyes. He was solid, although there was a window behind him, and it was yet light (eight o'clock p.m. in July), yet she could not see through him.

ALEX. MACALISTER.

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Our readers may be interested in comparing with the foregoing accounts the following specimen of second-hand evidence, which is taken from a local newspaper :—

LETTER FROM THE REV. J. Y.

Previous to the year 1874 rumours of appearances were common, always at one particular house (which your neighbour and my friend, Mr. ——, has, with me, examined), and nowhere else in this town. In the year 1874 Mr. and Mrs. H. went to live in the house. Mr. H. ("a tall, thin gentleman") was ill a long time, and died in the house. After his death, Mrs. H., the widow, saw, as she says, "the ghost," and her description of it is nearly enough a true description of her own departed husband. She says the ghost breathed faintly her name. Mrs. H. soon after left the house, and is living now at W., five minutes' walk from my house. Whatever construction may be put on Mrs. H.'s story, there can be no doubt whatever that Mrs. H. is a clear-headed, well-informed Christian lady, in whose veracity perfect reliance may be placed. The house was next occupied by a curate, who frequently heard something but saw nothing. The house was then tenanted by a Mr. T. and family for about 18 months, I believe, and they neither saw nor heard anything. Next a Mrs. G. occupied it. She "frequently heard something but saw no appearance." Then the present curate, the Rev. Mr. V., and family occupied it. Mrs. V. saw the ghost (as an old gentleman in long white robes) so many times that she durst not stop in the house any longer. She was able one night to wake up Mr. V. (who had not up to this time seen the "ghost") before its disappearance, and he saw it. They got out of the house as quickly as possible after this unpleasant experience in 1884. For several months last summer the house was occupied by deputations from the Psychological Society in London successively, each company numbering from four to five persons. It is believed they neither saw nor heard anything particular ; but I am not quite sure that they have made public all their experiences. . . . The house is a substantially-built brick building, and looks like a comparatively modern structure, very remote from what we would expect as being a haunted house. There is a large, lofty wooden structure adjoining the house on one side, which has not been made much use of for years, and is in a somewhat dilapidated state. . . . This old wooden building, in such close contiguity to the house, is, to my mind, quite sufficient to account for anything that may have been heard.

Then, as to what Mrs. H. saw (or fancied she saw) after the long, weary watching at the sick—ultimately death—bed of her husband, after his decease, was it wonderful that she (in her weakness, sorrow, and loneliness) should in the dark and silent hours of the night meditate on the trial and scenes through which she had so recently passed, and so vividly realise the very presence and form of her departed husband ? I have no belief whatever in ghost stories of this sort.

In conclusion I may add that we have been unable to ascertain that there is the slightest ground for attacking the reputation of the old gentleman who "once lived" in the house before the Peeds, and think it not improbable that the stories against him have their foundation in the supposed blood-stain, ascertained by Dr. Macalister to be paint.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

L.—2362.—Ad Pn

The next case is from the Rev. E. D. Banister, of Whitechapel Vicarage, Preston.

November 12*th*, 1885.

My father on the day of his death had gone out of the house about 2.30 p.m. to have his usual afternoon stroll in the garden and fields. He had not been absent more than 7 or 8 minutes when, as I was talking to my wife and sister, I was seized with a very urgent desire to go to him. (The conversation related to a visit which we proposed to pay that afternoon to a neighbour, and no allusion was made to my father.) The feeling that I ought to go and see him came upon me with irresistible force. I insisted upon all in the house going out to find my father. I was remonstrated with —my very great anxiety seeming so unreasonable. My father's afternoon stroll was a regular habit of life in fine weather, and I had no reason to give why on that particular occasion I must insist on his being found. Search was made, and it was my sad lot to find him dead in the field, in a place which, according to the route he ordinarily adopted, he would have reached about 7 or 8 minutes after leaving the house.

My idea is that when he felt the stroke of death coming upon him he earnestly desired to see me, and that by the operation of certain psychical laws that desire was communicated to me.

E. D. B.

November 20*th*, 1885.

In reply to your letter I have to state :—

1. That vivid impressions of the kind I have related are utterly unknown to me ; the one related is unique in my experience.

2. There was not the least cause for anxiety owing to the absence of my father. It only seemed a short time since he had gone out of the room, and on this account my urgency was deemed unreasonable.

3. I enclose a corroboration of my statement by my wife and my sister.

4. The date was January 9th, 1883. [We have confirmed this date by the obituary in the *Preston Chronicle.*]

Mr. Banister's wife and sister supply the following corroboration :—

We have seen the statement which Mr. Banister has forwarded to the Psychical Research Society relating to the strong impression by which he was irresistibly urged in search of his father on the afternoon of January 9th, 1883, and we are able to confirm all details given in that statement.

Mary Banister.
Agnes Banister.

L.—2363.

From a gentleman who does not wish his name and address to be published, though he has no objection to their being communicated privately.

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May 28th, 1885.

In 1862 I sailed to Bombay in one of Dunbar's old frigate-built ships. I was depressed the whole voyage with an undefined presentiment of "bad news from home."

At Bombay I used to get my messmates to go ashore for letters (a great privilege), even when it was my turn to do so; my nervousness was so great.

However, we sailed for home, and reached and left St. Helena, and no *black letter* was delivered to me. Two days after leaving St. Helena I was up aloft doing some trifling sailor's work with the fourth officer, on the mizen topsail or top gallant yard, when I heard a bell begin to toll.

I said to him, "Do you hear that bell tolling?" "No," he said, "I hear nothing." However, my agitation was so great that I went down and examined both our bells; and placed my ear near them, to see if they were vibrating or if any chance rope was swinging loose and striking them. However, while doing this, I still heard the boom of the tolling bell, and it seemed *far away*.

I then, when I had satisfied myself that the sound was not attributable to either of our ships' bells, went up aloft and scanned the horizon in search of a sail, but saw none.

I then said to my messmates, "That's my 'black letter.' I knew I should have bad news this voyage."

At Falmouth we called for orders, and there I found that a lady who filled the place of elder sister to me (my aunt by marriage), and to whose younger sister I am married now, had been suddenly carried off by illness—at that time as near as we could calculate, allowing for the different longitude. She was young (29), lovely, and most winning in her manners. I, boy-like, adored her, and she used to say I was her young sailor lover; as my uncle, a captain in the Navy, was her old sailor lover.

I am 40 years old now, and have been through dangers of all sorts, in imminent danger of death many times, but I have never had a presentiment since.

After nearly 25 years I can still remember the boom boom of that old bell in the Manx churchyard, which I heard in latitude 14 S., or thereabouts.

[Our informant then goes on to give an outline of his career, which seems to have been an unusually active and adventurous one, and continues:—]

I only write this short sketch of my life to show you that I have not been a dreamer, fool, or a mystic, but a hard-working, clear-headed man of business. I tell you all this, not in a boasting spirit, but simply to prove, so far as possible, that I am not a likely subject for "illusions" or "hallucinations."

[Asked whether he has ever experienced any other hallucinations, our informant says:—]

No. I have never suffered from any hallucinations. I have led an active life, including much loneliness, being for weeks together in the jungles shooting and surveying alone, save for native servants, and far from white men, and during all that time my brain never played me any tricks.

You must remember that this occurred when I was a careless youngster of 17, on my first voyage to sea. I could not account for it then; nor can I now. The impression is as vivid as ever.

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Asked whether any bells would have been ringing at the time of the lady's death, he says :—

Yes. Malen Church bell would have been tolling in Castletown at that time, for the *passing bell* or for the funeral. I never asked whether the *passing bell* was rung, but it is a common habit in the Isle of Man to toll the church bell immediately after the decease of any one of some social importance. I feel sure it was done in this case ; we were so well known there. I mean it is done for the gentry and such of the farmers and shop-keeping class who care to pay for it.

I may add that the lady who died was inexpressibly dear to me, being more like a sister than an aunt, and I am married to her sister now.

Our informant has given us the name of the lady in confidence, and the date of her death, and we have verified this information by reference to an Isle of Man newspaper.

L.—2365.—Ad Pn

From the Rev. H. A. H., The Vicarage——

December 19th, 1885.

The following occurrences took place 3 years ago, and had reference to parishioners here who were much on my mind, and whom I was visiting in their last illnesses.

One was a farmer's wife who was much afraid of giving me trouble. I had given her the Holy Communion during the afternoon, and when I left promised to come again next day. She said she should be very glad to see me, but did not like to be such a trouble, as it was some distance and I was going every day. I said it was no trouble, but the reason why I was here, and I should be sure to come.

That evening I had a mission service, 2 miles away, in quite another direction. Mrs. H. was with me. We were walking home together, and had joked about not meeting anyone on the road. I said, "You see if you had been alone you would actually have met no one to alarm you." It was rather dark, but you could see a form 15 or 20 yards away. We walked on, talking about various things, and then I saw someone coming. I said, "Here we meet someone at last." She said, "I don't see anyone." "*There*," I said ; "look, *there* comes an old woman, and she is twisting her shawl round her neck." My wife, however, could see nothing, but I thought to myself she will see her plainly enough directly. However, it melted away. There was no one. I said, "It is very odd ; I certainly *did* see an old woman. Let us go into C.'s house (the village carpenter's) and see if there is anyone dead." We went in, and he said, "I have just got orders to make a coffin." I looked at Mrs. H. and said, "Indeed, who is it for?" He said, "For Mrs. B.," naming the farmer's wife I had seen that very afternoon. I said "There must be some mistake. I only left her at 4 o'clock, and there were no signs of immediate death." "No," he said, "it is so." I went next day, and found she had died from a sudden stoppage of the heart, about half-past 8, and that almost her last words were, "I am sorry to give Mr. H. the trouble of coming again to-morrow."

The other occasion was about two or three months afterwards. A very respectable young farmer broke a bloodvessel on the brain, and I visited m some three or four times. The last time he was quite unconscious, and

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evidently could not live long. He was very anxious to see me as much as possible before becoming unconscious, often saying, "Send for the vicar." On the morning that he died I was awoke by what I thought was Mrs. H. in her white dressing-gown. We were sleeping, for some reason, in separate rooms that night. I was very sleepy when awoke, and said, "Is it time to get up? I must have another 10 minutes," and fell asleep again. I did not look at the face of the form, being very sleepy and feeling *sure* it was Mrs. H. However, by-and-bye Mrs. H. *did* come in, and said, "Young R. is dead; the girl who brings the milk brought word." I said, "Is it very long since you *first* woke me?" Then she assured me it was the first time she had been in the room. He had died about 5 that very morning, just as I fancied I had been called by Mrs. H. My regret is, I did not look at the face, but being tired and sleepy I only saw the figure up to the waist, and went off to sleep with it standing there, never imagining it was not my wife. That is my last hallucination. I have visited scores of death-beds since, but have had no further visions.

I may add I am in no way nervous, but a strong, middle-aged man, in excellent health, and very temperate in eating as well as drinking. I don't quite know how to account for these things, except that both those people were much in my mind, and both of them people for whom I had much respect and sympathy. H. A. H.

Mr. H. adds in subsequent letters :—

I may add, as regards the first of the two curious visions, that I was very constantly walking that road at that hour, as I had a weekly service ; but that was the only occasion my eyes misled me. When I first saw the figure, it appeared to be crossing the road, but in our direction, like a person changing from the footpath to the middle of the road. It was of course somewhat shadowy, as a person is in the dusk. Still, it had the look of an old woman ; I could distinguish the sex. The road is a country one, but on nearing the village there are some lamp-posts ; but we were some distance from them. It was a cloudy and rather windy night, and there were, of course, shadows from clouds and trees cast about ; it was not *deep* dark, but more than dusk. I am so accustomed to these walks that it would be difficult for any natural object to have caused such an illusion. I was quite sure that an old woman was there, in the middle of the road—*so* sure that I did not keep my eye upon her, and as we came up she was gone. Mrs. H. has ordinary eye-sight, much like my own, neither remarkable for great acuteness of vision nor the reverse.

I may add too, regarding the second case, that I was fully awake, though heavy with sleep, and did not *dream* Mrs. H. awoke me. I am personally convinced of this, for I wondered, as I went off to sleep again, that Mrs. H. *did not go*, and thought she would tell me in another minute or two that I really *must* get up. I fell asleep with the sensation of her presence after my eyes were closed again.

Mrs. H. writes :—

December 23rd, 1885.

As you wish to have some corroboration of two curious statements of facts made to you by my husband, I write a few lines to tell you my remem-

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brance of the occasions. We were walking home from a week-night service, from a hamlet some distance from here, when I remarked I would not walk here alone for anything. Mr. H. said, "It is curious we have never met anyone." Not long afterwards, as we were nearing the village, he said, "Well, here comes some one at last; who is it?" I said, "I don't see anyone." He said, "Oh you must, by the lamp-post; she is putting a shawl over her head, and coming to meet us. Do you know her?" I said, "Certainly not, for there isn't anyone." He said, "Anyhow she is coming quickly towards us; then you must see." In another minute we were both sure it must have been some appearance, and went into the carpenter's close by, to see if we could hear anything; and his first words were, "Well, sir, I have orders for a coffin for Mrs. B." We both said, "Impossible! she seemed nicely this afternoon." I know she was anxious to spare my husband any trouble, as it was a long walk, and we naturally connected it with this.

As regards the young farmer, he had been much on our minds, as it was a distressing case in many ways. Word was brought early in the morning that he was dead; but owing to one of the children not being well, and having to be in my room, Mr. H. was in an adjoining one, and I would not disturb him until later. When I went in I said, "Well, poor J. R. is gone." He said, "I knew he would be; but why didn't you tell me when you came in before?" I said, "I have not been in before." He said, "Yes, when you came in to wake me, and I begged for at all events 10 minutes more." He then told me what he had said to me—as he thought, and he was surprised I did not answer. It must be 3 or 4 years ago, but I remember these facts distinctly.

E. H.

[Neither of these cases would, perhaps, be very striking alone; but they are of interest as occurring to the same percipient.]

L.—2368.

From Mr. J. G.F. Russell (the narrator in Case 2355).

32, Upper Brook Street, Grosvenor Square, W.

December 18th, 1885.

On Wednesday, December 2nd, 1885, I was woke up at night, between 12 p.m. and 2 a.m. (as far as I can recollect), by hearing myself distinctly called from a small passage outside my bedroom door; the voice seemed to come from just outside the door itself. I got up, fearing Mrs. Waller, in the adjoining room, was ill, but, as the calling of my name was no longer repeated, I did not then disturb her. (There is no door of communication between the rooms, the wall is solid, and a gigantic wardrobe is against it.) Next morning I asked her if she had called me during the night; but she declared she had slept "like a top," and had never thought of me or anyone else. I did *not* mention the incident to her sister (who had just left us after a long visit), but she (Mrs. Waller) did, on returning to the country; and I enclose the result.

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I enclose what Miss Young [a near relative who had been staying for a long time with Mr. Russell and his wife] wrote to me, solely from her sister mentioning to her my having questioned her. The dates correspond exactly; it was the first night of Mrs. Waller's visit.

J. G. F. Russell.

The following is the extract from Miss Young's letter to Mr. Russell:—

I will tell you something that has struck me rather. The two nights my sister was with you in London were very disturbed nights to me; you were continually in my dreams, and one of those nights I found myself sitting up in bed, having woke myself up by calling you loudly by name. When she came back she told me you had asked her one morning whether she had called you in the night, as you had distinctly heard your name. I wish I could remember which night it was. I have an impression it was the first.

Blanche Young.

Mr. Russell, who gave me the account *viva voce* on December 16th, has explained that the wall between his room and the next is so thick that even a very loud cry in one would be almost inaudible in the other; nor did the sound seem to come from the direction of that other room, but from outside the door. He has never had such a hallucination on any other occasion.

CORRESPONDENCE.

WHY I BELIEVE IN APPARITIONS.

Mrs. Sidgwick's further instances of haunted houses, published in the *Journal* for the current month, seem to me to be very well authenticated, and to bear upon them the stamp of truth. How this clever lady can herself doubt the truth of many of the cases she reports, is, I confess, a marvel to my mind. Take the first case on p. 132, headed "R——Nunnery." Three of the witnesses, or rather two of them, saw *the same figure*. Supposing no collusion between them, and there seems to have been none, and presuming their brains healthy, is it not *far more likely* that there *was* an objective reality corresponding to their description of it, than that they should have *each* experienced the same optical delusion? Even had the appearance been purely subjective, arising from diseased or overheated brains, the odds are *a thousand to one* against each brain conjuring up the *same* image! The writer of the narrative appears to have seen *another* figure, and the *detailed description* she gives of it precludes, to my mind, any explanation as to its being an optical delusion, or an image born in the brain. Then, in the case of "B——Fields," though in this case there was a whisper that the house was haunted, and the nature of the apparition was also described, yet it seems to me *absurd* to suppose that a number of young people, presumably sound as to eyes and brain, should be *perpetually* seeing the same tall, black figure *(which hid pictures from sight* —very strong proof here!) in various parts of the house!* Even supposing the possibility of the *same* optical delusion occurring to all the witnesses,

* Of course, I am excluding the hypothesis of *trickery* and *falsehood*.

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what caused the bright light? *who* shrieked in the maid's ear? and tramped about the room? who knocked the bedroom furniture into confusion? Surely, all this could not have been *imagination* on the part of those concerned, or they would be all fit candidates for Bedlam! *One* sense might possibly have been deceived, but hardly those of *seeing*, *hearing*, and *feeling* as regards the same apparition. What the intense *blackness* of the figure denoted is, of course, a deep mystery, but we may well believe the darkness symbolical of evil, and so feel satisfied this was an unhallowed spirit of some kind.

But perhaps Mr. Gibson's story is the most strange of all, having regard to his iron nerves, his scepticism, his temperate habits, and his *complete unpreparedness* for anything uncanny. Mr. Gibson seems to have seen the phantom *repeatedly without alarm*, and the opening of the obstinate door is, to my mind, very strong evidence indeed of *superhuman* agency. I use the word "superhuman" advisedly, as I think the word "supernatural" should be erased from our dictionaries. How do *we* know, *we* with our brief glimpses into the domain of Nature and her laws, what may be strictly termed *supernatural* or the reverse? Probably *no phenomenon whatsoever* which has actually occurred on earth is *supernatural*, however strange and startling it may have been, but being in *unison with certain natural laws* of which *mortals are ignorant*, we use that convenient word to *cover* that same ignorance! What seems supernatural to beings whose souls are cramped in a *molecular* casket, may seem *perfectly natural* to *spirit sense* (when disembodied), for the whole economy of Nature and her laws may then be before us, as an open book! *Superhuman*, on the contrary, is a *legitimate* and accurate term to apply to these phenomena, which are certainly *beyond* the pale of *ordinary human experience*, a *very different thing* to being beyond *the province* or scope *of natural laws*, which we so imperfectly understand. The reader will, I hope, pardon this digression; this word *supernatural* always makes me show my bristles somehow! I will now pass on to the immediate subject in hand suggested by the heading of this paper.

It seems to me that there is a *primâ facie probability* of the frequent genuineness of apparitions.

Passing by the Scriptural warrant for their occurrence, as in the case of Samuel's appearance to Saul, the Transfiguration, and the apparitions of the saints after the Crucifixion, which at least show that they *have appeared to man in his molecular state*, let us consider what the Soul—the Ego, really is. We *know* we are *Souls* vestured with *bodies*. The Soul must be made of *something;* infinitely rarified though its substance be, far more so than any gas known, the fact remains that the soul must *be made of something*, or there is no such thing as a Soul! Matter is molecular, as we all know—the Soul is non-molecular, *immaterial* to our *present* senses, probably *material* to *Spirit-sense*, and composed of some other combination of atoms than that which forms molecules. Hence the Soul is *indivisible*, *ultimate*, and precisely as spirit in a tumbler permeates the *grosser* molecules of water, so could the infinitely finer particles composing the Soul *easily pass through* walls, doors, &c. Since Soul must occupy the *whole* body, and not be confined to *one part* of it, the irresistible inference is that the *Soul* must be shaped *like* the body. Here, then, we have arrived at the *real apparition*, which is simply the *disembodied Soul*, the *real* Being, the *Ego*. We have seen *why*

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material substances form no bar to its progress when entering a room. And we have the warrant of Scripture for the fact of the disembodied soul being visible to men in the flesh, under certain conditions.

Here then, it seems to me, we have the whole rationale of *well-authenticated* ghost stories. The reason silly people pooh-pooh them so is, as is well-known, simply through fear of being ridiculed. The belief in apparitions is world-wide, and has existed for ages; of course there are numberless impositions on record, and equally obviously an excited or diseased brain can project images out of itself, which, though really purely subjective, seem *objective* to the normal vision. But after making this large deduction from the huge *mass* of ghost stories on record there still remain an immense number which *cannot* be explained away. The *possibility* of ghosts appearing, once being admitted, the whole matter is merely a question of *evidence*, and to be dealt with accordingly.

A very thin barrier may divide the seen and unseen worlds. Why should it not often be crossed by spirits, *especially* in the case of those who are *drawn to earth* as *suicides and murderers?*

F. B. Doveton.

Eastbourne.

P.S.—The question of the *apparel* of apparitions is, I confess, a *vexata quæstio* indeed. Mrs. Crowe attempts some explanation of it, but I can't lay my hand on the passage. Your readers may be able to suggest a way out of the difficulty.

I am glad to take this opportunity of explaining why the narratives of haunted houses spoken of by Mr. Doveton appear to me somewhat less important than most of those which I quoted in my paper on Phantasms of the Dead, published in Part VIII. of the *Proceedings*. R—— Nunnery, No. 16, is a case about which I hope we may in time obtain more information, but at present I do not put it in the first-class because the evidence for the independent appearance of the figure to a second person is at third hand only, and cannot therefore be regarded as being strong. In Mr. Gibson's narrative, G. 328, we have also the testimony of one person only. It is, I think, a remarkable story on account of the number of opportunities Mr. Gibson had of observing the figure, and, as he says, "If it was a trick, I fail to see what it was done for." Still I cannot convince myself that it was absolutely impossible that it should have been a real man. The opening of the obstinate door was a very curious incident, but there is nothing to connect it with the figure.

I do not rank No. 163, B——Fields, among quite the best stories of haunted houses, because it had been suggested to the percipients that it was haunted by a black figure. There is some reason to suppose that suggestion and expectation may determine both the occurrence and the form of a hallucination, and if this be so we should be very cautious about regarding any other cause for an appearance as proved, when these are present. The light in the cook's bedroom may possibly, I think, have been due to a candle. Mary F.'s experience resembles a dream, and the disturbance of Miss A. C.'s bedroom furniture, like the opening of Mr.

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Gibson's door, is not very satisfactorily explained by the ghost, and is unlike its other proceedings. The narrative seems to me, however, to be an interesting and important one. And if I regard those given in the December and January *Journals* as less important than those on which I laid stress evidentially in my paper, it is merely a question of degree. As I said in that paper, I do not think that they should be left out of account in estimating the whole evidence.

ELEANOR MILDRED SIDGWICK.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

FAHNESTOCK (Wm. Baker, M.D.) Statuyolence. Third Edition..... *Philadelphia*, N.D.*

FARMER (John S.) 'Twixt Two Worlds: A Narrative of the Life and Work of William Eglinton.....*London*, 1886

HOPPS (John Page) The Future Life ..... *London*, N.D.*

——Spirit Life in God the Spirit. A New Edition.....*London*, N.D.*

——A Scientific Basis of Belief in a Future Life .....*London*, N.D.*

MYERS (A. T., M.D.) The Life History of a Case of Double or Multiple Personality. (Reprinted from the Journal of Mental Science, January, 1886).....*London*, 1886*

PEIRCE (C. J., and J. Jastrow) On Small Differences of Sensation. Read before the National Academy of Sciences, U.S.A. 1884*

SINNETT (A. P.) The "Occult World" Phenomena, and the Society for Psychical Research, with a Protest by H. P. Blavatsky..... *London*, 1886

BAISSAC (Jules) La Vie après la Mort. Eternité et Immortalité...*Paris*, 1886

BEAUNIS (H.) Recherches Expérimentales sur les Conditions de l'activité cérèbrale..... *Paris*, 1886*

BRUCKSTUCKE aus dem Leben eines süddeutschen Theologen (2 vols.) *Leipzig*, 1872 & 1875

HANAK (Dr. Michael) Geschichte eines natürlichen Somnambulismus *Leipzig*, 1833

HENSEL (Louis) Neueste Offenbarungen über das Fortleben und das Jenseits ..... *Steglitz*, 1885*

——Anhang zur Philosophie des Geistes.....*Steglitz*, 1885*

HUFELAND (Dr. Wiedrich) Ueber Sympathie.....*Weimar*, 1822

MARCARD (Dr. and Baron von Strombeck) Geschichte eines animalischen Magnetismus ..... *Braunschweig*, 1815

PREL (Dr. Carl du) Ein Problem für Taschenspieler..... *

SPHINX, No. 1 (Edited by Dr. Hübbe-Schleiden) ..... *Munich*, 1886†

* Presented by the respective Authors. † Presented by the Editor.

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SOCIETY FOR PSYCHICAL RESEARCH.

Rule IV. provides that Members and Associates are entitled to the free receipt of the ordinary published *Proceedings* of the Society, and of the monthly *Journal*. They may also admit friends to the Society's meetings, of which five or six are held during the year. Ladies are eligible either as Members or Associates. The annual subscription of Members is two guineas; that of Associates is one guinea.

Since the foundation of the Society in 1882, nine parts of *Proceedings* have been issued, which may now be obtained either separately or in the form of three volumes. Members and Associates are entitled to purchase any of these at half their published price.

The *Journal*, issued monthly, under the editorship of Professor Sidgwick, was established in February, 1884, for private circulation among Members and Associates. It reports the business transacted at Meetings of the Council, and the proceedings at General Meetings; and contains a considerable amount of evidence relating to the various branches of inquiry, which is thus rendered available for consideration and discussion, before selections from it and conclusions based on it are put forward in a more public manner. The *Journal* is also open to Correspondence; and Members and Associates are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained.

Hitherto the records printed in the *Journal* have been largely confined to evidence for (1) Telepathy—especially cases of Phantasms of the Living; but the Editor will be glad to publish strong and well-authenticated testimony on any of the following subjects:—

(2) Phantasms of the Dead.
(3) Hypnotism, Mesmerism, and Clairvoyance.
(4) Monition and Premonition.
(5) Miscellaneous Phenomena of the kind sometimes described as "Spiritualistic."

Personal experiences of *sensory hallucinations* of any sort will also be welcome.

The Literary Committee, to whom the task of sifting and weighing the evidence mainly falls, gratefully recognises the assistance received from present Members of the Society; but much more assistance is needed. If Members and Associates would strive to arouse the interest and procure the adherence of their friends, and would also form local committees, to act as centres for experimental investigation, and for the collection and examination of cases, the material available for study might be greatly increased. As the channels of information widen, and the spirit of strict and sober criticism gains ground, the *Journal*, it is hoped, may be gradually enlarged; while its usefulness will at the same time grow with the growing number of those to whom it is distributed. Members and Associates may purchase copies of the *Journal* for distribution at 1s. each.

Communications for the use of the Literary Committee should be addressed to Edmund Gurney, Esq., 26, Montpelier Square; or to Frederic W. H. Myers, Esq., Leckhampton House, Cambridge.

Further information can be obtained from the Assistant-Secretary, Mr. E. T. Bennett, 14, Dean's Yard, Westminster, S.W.

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No. XXVI.—Vol. II. March, 1886.

JOURNAL

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Laurie, R. Northall, Palace Chambers, Westminster, S.W.

Robinson, Arthur, Jesus College, Cambridge.

Stanhope, The Rt. Hon. E., M.P., 23, Eccleston Square, London, S.W.

ASSOCIATES.

Barnett, Mrs. S. A., St. Jude's Vicarage, Whitechapel, London, E.

Coit, Stainton, Ph.D., Columbus, Ohio, U.S.A.

Farmer, John S., 16, Craven Street, London, W.C.

Hascall, Mrs. Myra P. F., Switzerland.

Partridge, Mrs. 118, Queen's Road, Bayswater, London, W.

Richardson, P., King's College, Cambridge.

Robinson, Mrs. Lionel, 19, Kensington Square, London, W.

Tattersall, Wm., 90, High Street, Oxford.

Ward, The Hon. Miss, Castle Ward, Downpatrick.

MEETING OF COUNCIL.

A Council meeting was held on the 6th inst., Professor H. Sidgwick in the chair, when the following members were also present :—Professor W. F. Barrett, Messrs. A. Calder, W. H. Coffin, Edmund Gurney, Richard Hodgson, C. C. Massey, F. W. H. Myers, and Frank Podmore.

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

Three new Members and nine new Associates, whose names and addresses are given above, were elected.

Miss Marten, an Associate, applied to become a Member, in order that she may borrow books from the library. It was agreed to accede to her request.

The following donations were reported, and were directed to be acknowledged with thanks :—From Mrs. Chas. Holland, £5 ; from Mr. W. G. Arkwright, who, in sending his annual subscription as an Associate, inclosed it in a cheque for £5 ; and from Mr. E. T. Nisbet, an Honorary Associate, £1 1s.

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Mr. Myers informed the Council that Mrs. Chas. Kingsley had presented the Society with some valuable books which had belonged to the Rev. Chas. Kingsley. Resolved that the thanks of the Council be conveyed to her for her gift.

The usual Cash Account, made up to the 28th ult., was presented, and one account passed for payment.

A desire having been felt for greater facilities for the judicious private circulation of the *Journal*, it was resolved that Members and Associates have the right of purchasing additional copies at 1s. each. New Members and Associates, on joining the Society, can still purchase back numbers of the *Journal* at 6d. each.

It was resolved that the following Honorary Associates be re-elected for the coming year :—Mr. Sidney H. Beard, Mr. James Birchall, Mrs. Brietzcke, Rev. A. M. Creery, Miss M. Curtis, Rev. A. T. Fryer, Mr. Edward Grubb, Miss Hancock, Captain James, Mr. E. Vaughan Jenkins, Mr. J. G. Keulemans, Rev. J. A. Macdonald, Hon. Mrs. Montgomery Moore, Mr. E. T. Nisbet, Mrs. Saxby, Mrs. Scudamore, Rev. E. H. Sugden, Major Woodhull.

The next Meeting of the Council will be held on Friday, the 2nd of April, at 4.30 p.m.

REPORT OF THE GENERAL MEETING.

A General Meeting of the Society was held on the evening of Saturday, March 6th, at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall.

In the absence of the President, the chair was taken by Professor H. Sidgwick.

The Chairman, before calling on Professor Barrett to read his paper, "On some Physical Phenomena commonly called 'Spiritualistic' witnessed by the author," thought it desirable to state that the paper was intended to initiate a discussion which might be continued at future meetings; and in which it was hoped that the evidence already accumulated on this branch of the Society's inquiry, might receive full consideration.

As the commencement of this discussion was to a certain extent a new departure, he might perhaps offer a few words of explanation to show why this new departure was taken now, and also why it was not taken before. It would be remembered that the Society was originally formed by a combination of two elements occupying distinct positions on this subject,—those whom he might call broadly believers in the phenomena of "Spiritualism," and those who merely thought that the evidence for these phenomena was, in quantity and quality, such as to deserve serious and systematic investigation. These two portions of the Society, disagreeing as they did as to the exact weight of the evidence

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already collected, were thoroughly agreed on what then seemed the most important point, viz., the desirability of further experiment.

At the outset of the Society's work it seemed in the interests of harmony desirable to prosecute the new investigation in which both parties were prepared to co-operate, rather than to raise discussion—which, from the delicate nature of the arguments that must inevitably be introduced, was liable to become acrimonious—on the question on which the two parties were disagreed. Accordingly, a Committee was formed for experimental investigation of the physical phenomena of Spiritualism. Experiments were made both by the Committee and by private individuals belonging to the more sceptical element of the Society outside the Committee. Unfortunately, these experiments have so far led to no positive result. The Committee expired without seeing their way to present a report, and—speaking as one member of the sceptical party—he was obliged to say that he had not advanced beyond the position he occupied when the Society was founded, viz., that of holding that there was a *prima facie* case for serious investigation.

In the meantime he thought that, in the period that had elapsed since the Society's foundation, it had acquired a tolerably established position, and that, consequently, the dangers involved in a public discussion between its two somewhat heterogeneous elements were by no means so great now as they would have been four years ago. It appeared also that a prolonged exclusion of this subject from the published records of the Society's work would be liable to be misunderstood, and would probably be attributed to a disinclination to face unpalatable facts, or to a desire to avoid the expression of unpopular opinion. He therefore had much pleasure in calling on Professor Barrett to read his paper.

Professor Barrett began by pointing out that whether Spiritualism were regarded as worthy or unworthy of serious inquiry depended chiefly upon the place where each person drew the boundary line that, in his own mind, divided the possible from the impossible. It would be folly to waste time upon such things as circle-squaring, or a search for perpetual motion. These are placed beyond the pale of investigation, from already existing knowledge. But there are other things which involve no *contradiction* of what is already well established, but only an enlargement of our knowledge in certain directions; *e.g.*, the sea-serpent, thought-transference, clairvoyance, the phenomena of Spiritualism, and only a few years ago we should have said the telephone and the phonograph. There were some who regarded "Spiritualism" as so intrinsically impossible that its investigation should not have formed one of the objects of the Society, while others thought it should have been in the forefront of the Society's programme.

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Professor Barrett regretted that no report had been published by the Committee originally organised to investigate the subject, although this omission no doubt arose from their being unable to obtain any conclusive evidence. A record of the conditions and results of experiments was desirable. The instruments necessary for the inquiry into Spiritualism were living beings, and comparatively few in number, and if, after an adequate examination, no phenomena new to science should be exhibited, we should publish the negative evidence, and pass on to more profitable fields of inquiry. But such an adequate examination had not yet been made. The real difficulty was in arriving at *conclusive* evidence pointing one way or the other. Non-professional mediums were difficult of access, and professional mediums were open to the charge of being conjurers. Nevertheless, he thought that tests might be employed which would exclude the hypothesis of conjuring, and that the difficulty of arriving at conclusive evidence had been exaggerated. In this connection he referred to the evidence of the late Professor de Morgan, and Professor Zöllner, and also that of Mr. Crookes, and stated his own conviction that at any rate some of the simpler phenomena of Spiritualism were inexplicable by any causes at present recognised by science. He then proceeded to refer to phenomena witnessed by himself. Most of these were of no evidential value in favour of Spiritualism. But four or five cases stood out as exceptions; they occurred in the years 1875 and 1876, and full notes of each were taken at the time.

In the first two cases the sittings were with private mediums; in the last case the sitting was with a professional medium.

In the first case he would describe he had every opportunity of close and frequent investigation, and he had the records of numerous sittings extending through the months of August and September, 1875. At one sitting there were present besides himself, Mr. and Mrs. C. and their young daughter F.—the medium—a bright, frank, and intelligent child, then about ten years old. Time, 10 a.m. They sat at a large dining-room table facing the French windows, which let in a flood of sunlight, so that the sitters' feet as well as hands could be perfectly seen. Shortly, a sort of scraping sound was heard on the surface of the table; the sound moved about, but was loudest when near the medium, F. Raps were also heard sometimes on the table, sometimes on the back of the chairs on which they sat. F.'s hands and feet were closely watched; they were absolutely motionless when the sounds were heard. After a few sittings the sounds grew in loudness, often being as loud as, and very much resembling, the hammering of nails into a floor. They came more readily and more loudly when music was played, or a merry song struck up, and invariably they kept time with the music. Sometimes a loud rhythmic scraping, as of a violoncello bow on a piece of wood, would accompany the music. Again and again he placed his

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ear on the very spot on the table whence this rough fiddling appeared to proceed, and felt distinctly the rhythmic vibration of the table, but no tangible cause was visible either above or below the table. Experiments were made on the possibility of localising sounds such as were heard; and so far as his experiments went he found that he could tell, within six inches, the position on a large table, when a knock was made by a friend beneath the table, and out of sight. The ability to localise a sound depended very much on the nature of the sound; the sounds made by a siren or by a singing flame were extremely difficult to localise. But he felt pretty confident that the knocks and scraping sounds proceeded from a source certainly within a foot of the position assigned; and he noticed particularly that the sounds, though feebler than when near, were sometimes heard ten or twelve feet away from the medium. On one occasion, when no one else was in the room, and it was broad daylight as usual, he asked the medium to put her hands against the wall and see how far she could stretch her feet back from the wall without tumbling down. This she did, and whilst she was in this constrained position, he asked for the knocks to come. Immediately a brisk pattering of raps followed, the child remaining quite motionless the whole time. Professor Barrett gave further details concerning the sounds occurring in connection with F., mentioning that on one occasion a word was misspelt by raps exactly as the child misspelt that word, as he afterwards ascertained; but that a long and careful examination convinced him that trickery on the part of the child was a more improbable hypothesis than that the sounds proceeded from an unknown agency. After some three months, the sounds disappeared as unexpectedly as they had arisen. In reviewing the evidence, Professor Barrett said that we must take into account the hypothesis that some children exhibit an amazing passion for deceiving their elders, and some possess an extraordinary love of notoriety, but he confessed that in this case he could come to no other conclusion than that we had there a class of phenomena wholly new to science.

He then gave some of the details of phenomena occurring in connection with a middle-aged lady in private life, who had found this abnormal "mediumistic" power gradually develop in her presence, and he said that in this case also he could not avoid the conclusion that the phenomena described were inexplicable by any known hypothesis. He considered this case, however, to be of less evidential value than the previous one, where his opportunities were greater for testing the phenomena under varying conditions.

The third case described by Professor Barrett was, he said, exactly of the sort he would wish to have a conjurer's opinion upon before affirming that it could not be produced by trickery. The sitting he would describe was with the professional medium, Mr. Eglinton.

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On January 5th, 1878, Mr. Hensleigh Wedgwood arranged for a sitting at his own house at Queen Anne-street. The observers present, besides Professor Barrett, were Mr. Wedgwood, his sister, Mr. A. R. Wallace, and Mr. F. W. H. Myers. The séance was held in Mr. Wedgwood's library at 4 p.m. When the medium arrived, Professor Barrett was permitted to take whatever precautions he thought necessary to prevent fraud on his part. Professor Barrett then described the fastenings to which he submitted the medium, so that, although the medium (who was placed sitting on a chair in the corner of the room, with his hands together behind him) could, if he chose, move his legs freely and also turn or nod his head, he could not move the trunk of his body nor his hands nor arms without breaking the fastenings. A couple of small curtains, running on a rail over the medium's head, were then drawn nearly together in front of the medium, leaving a space of from four to six inches exactly opposite the central line of his body. Through this space his face and front of his body could be seen. The curtains hung down on each side of the chair on which the medium sat, so that his legs, from the waist downward were entirely in front of the curtain. A gas jet, which was the principal light in the room (the window curtains having been drawn), was then lowered, but there was plenty of light to allow of the observers' seeing one another. They seated themselves close to the medium, Professor Barrett being so close that not a foot intervened between himself and the medium. Professor Barrett could see that the medium's head presently drooped, and that he went into a sort of trance, whether real or assumed Professor Barrett could not say. Knockings were then heard, and upon repeating the alphabet slowly a message was spelt out. Professor Barrett asked, "Can you move anything in the room?" It said by knocks it would try, but nothing was moved. Either one of the observers or else the knocks suggested putting some objects near the medium. Professor Barrett got up and took out three or four books at random, and placed them in a pile on the lap of the medium, and catching sight of a small handbell, added this on the top of all. Upon seating himself by the medium's side, he noticed there was enough light in the room to read the time by his watch true to a second. In a few minutes after this, whilst closely watching the motionless figure of the medium, he distinctly saw the upper half of the pile of books move, the cover of the middle book opening, and allowing the ones above it and the bell to incline to an angle of at least 45°, which he subsequently found was considerably beyond the angle of repose for the bell on a cloth-bound book. The bell did not fall off, did not stir, in fact, in the least relatively to the cover of the book; the leaves of the book were then dropped after one another, and then opened up again. Then the lower

book opened, and its leaves were deliberately let fall. The whole proceeding was exactly such as would occur if two hands were placed on each side of the volumes, and their leaves slowly run over by first lifting up the body of the book, and then allowing the leaves to drop past, the fingers rubbing against them as they fell. During this process a third hand would seem to be required to keep the bell in its place. He brought his eyes to within 12 inches of the books whilst they were moving, and certainly no human hands were there. Professor Barrett gave other details, and stated that at the end of the sitting the medium was found fast asleep, and the fastenings intact. He then discussed the hypotheses of hallucination and fraud, and said that if the medium was the operator he could not conjecture how the performance was accomplished. The most plausible explanation, he thought, was misdescription on his part, a clever bit of juggling in moving books being mistaken for a larger movement, and ultimately exaggerated into the effect described. But he had quoted from his notes taken at the time, and was not conscious of any exaggeration. Nor did he think it legitimate to apply this exaggeration hypothesis to each case as it arose, and so dispose of an army of observers in detail. When the first observers of a slowly-moving electric fireball recounted what they had seen, they were naturally suspected of exaggeration, or as the victims of some illusion. But as concordant testimony from other independent observers came in, disbelief had been given up, and electric fireballs were now accepted as an enigmatic freak of that inexplicable agency electricity. Similarly, physical phenomena, such as he had described, might be regarded as unaccountable freaks of that mysterious agency we called mind.

He thought there was enough evidence from trustworthy independent observers, to outweigh the antecedent improbability of the alleged facts, and even to establish a strong presumption in their favour, and was of opinion that the most hopeful advance on the subject would be made by daring hypotheses based upon the study of existing evidence. We must clear the ground first by the theories of imposture, unconscious muscular action, hallucination, exaggeration, and telepathic action, but these hypotheses did not, in his opinion, exhaust all the evidence that exists. Nothing that he had seen or read had given him any adequate proof of extra-human intelligence, but he had been led to conjecture that under conditions which are so restricted that we are not put to intellectual confusion by frequent interruptions of the ordinary course of material laws, *mind could act upon matter directly.* Upon the organised matter of the brain, mind could and did act, *i.e.*, if we admitted mind apart from matter. He then referred to conditions of success in experimenters, and urged that sympathy, or at any rate the absence of mental antagonism, might possibly be one

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of these conditions, and just as necessary in the psychological world as certain material conditions in the physical world. This sympathy was quite compatible with calm judgment and a clear and accurate observation. Illustrating these remarks by an analogy, he then said that it was because all theories on this subject were so unrelated to our existing knowledge of the physical world that the psychological problems before us received such scant recognition at the hands of scientific men; but he had good hope that "Spiritualistic phenomena" would eventually be accepted as an integral part of the dual world of matter and mind in which we live, and that a reverent, hopeful, and withal more humble attitude would prevail towards the infinite possibilities that are in each of us.

As no one offered any remarks upon Professor Barrett's paper, the Chairman called upon Mr. F. W. H. Myers, who desired to make a communication upon a cognate subject.

Mr. F. W. H. Myers made some remarks, of which the following is a modified abstract:—I have been asked to reply to a question which has been sent to the editor of the *Journal*, namely, whether we have as yet obtained satisfactory evidence of the communication through planchette of facts unknown to any of the sitters. Since the publication of a paper in *Proceedings* VIII. (May, 1885), I have received about a dozen cases more or less valuable, and the editor of *Light* has published some cases, and informs me that he has received some others yet unpublished. I have also several other cases still in view. I have not as yet got enough evidence to justify a positive assertion that unknown facts are given through planchette, except, perhaps, as regards one special kind of information, namely, the details of objects present in the room, but unseen by the sitters. Professor Barrett's paper has contained some similar cases, where raps formed the medium of information instead of writing. But if we accept the phenomenon, we ought surely first to consider whether the narrowly-defined knowledge thus communicated may not be gained by unconscious clairvoyance on the part of the sitters.

Again, I have good evidence of the production of handwriting resembling that of deceased persons—a better imitation than the writer can normally produce. It is, however, quite in accordance with analogy to suppose that our unconscious selves may be more skilful in mimicry than our conscious selves. This is the case with the subjects of hypnotic suggestion of various kinds; and M. Richet has lately made some interesting experiments (which I have repeated on a subject of my own) on the handwriting of a hypnotised person when told that he is Napoleon, or a young child, &c. The results present a pretty close parallel to my planchette cases; and I think that we must not take the reproduction of known handwritings as a proof of anything beyond some supernormality in the writer's state.

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I earnestly wish that the example of diligence and care set by Mr. and Mrs. Newnham in the persistent continuance and immediate record of these planchette experiments might induce other persons to do the like. Here is a form of experiment which lies within the power of many people, and which may in anyone's hands lead to most valuable results It has been practised, more or less, for thirty years or so ; yet what published records have we of any prolonged trials except "M.A. (Oxon)'s" and Mr. Newnham's? We have some good accounts of single sittings, but of course one desires that anyone obtaining success in one sitting should keep a record extending over weeks or months, so as to repeat that success, if possible, and to exclude the possibility of chance. I would venture to ask those who are convinced that these writings do come from extraneous intelligences to make a far more persistent and careful effort to prove this than anyone except "M.A. (Oxon)" has yet given to the world.

The most remarkable fact, perhaps, bearing on automatic writing, which has come to light since I last reported to you on the subject, consists of certain details in the later life-history of Louis V——, the man of many personalities, of whom I have repeatedly spoken. An account of his present state, by Dr. Myers, will be found in the *Journal of Mental Science* for January, and no doubt our Society will concern itself further with some of the phenomena involved. For the present I will take one point alone. Louis V—— is now in the asylum at La Rochelle, and has six personalities. I speak here only of the transition from State I. to State II. In what is now classed as State I. (though it was not the patient's earliest condition), he is paralysed and insensible on the right side. He is talkative, violent, and arrogant. His language is coarse, and he addresses everyone with gross and impudent familiarity, giving nicknames, and making bad jokes. He is a Radical in politics, and an atheist in religion. He is extremely fond of holding forth on these topics, but his speech is indistinct and defective. Of his past life he remembers only certain portions, more or less akin to his present state. Among the six states this is the only one in which there is right hemiplegia ; and it is also the only one in which the character is violent and bad. Whenever the left brain dominates, Louis V——'s disposition is good, though there are many variations in his intelligence and his memory, linked with variations in his motor and sensory systems.

Now let a bar of steel be placed on his right arm. His respiration becomes quick, his expression anxious ; in about a minute the paralysis and the anæsthesia are transferred from the right side to the left. At the same time the difficulty of speech disappears, and the patient's pronunciation becomes easy and clear. Thus far, though the case is remarkable, it is not quite unique. But now comes the unique point.

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Together with the sensory and motor changes there is a change in memory and a change in character. He is now gentle, well-mannered, and modest. He speaks respectfully to the physicians whom a couple of minutes before he has been calling by abusive nicknames. Asked his opinion on politics or religion, he prefers to leave those matters to wiser heads than his own. He is obedient to discipline, and his expression of countenance is gentle and sympathetic. His memory embraces part of his stay at Sainte Anne, and at Bicêtre, at which latter asylum he imagines himself still to be.

And now for the connection of this case with our present subject. It will be remembered that Mr. Newnham, puzzled to account for the freakish and non-moral character of some of the replies written by Mrs. Newnham's hand, suggested, as a possible hypothesis,* that "if the untrained side of the brain be suddenly stimulated to action, its behaviour is apt to resemble that of a child whose education has not been properly attended to." In commenting on this and other cases, I endeavoured to show that there was reason to suppose that the *right*, or less-used, hemisphere was concerned in supernormal mentation; and I traced especially analogies between aphasia and cerebral automatism; the inference being that in each case work was thrown on dextro-cerebral centres which was habitually performed by sinistro-cerebral. I summed up (p. 60) by saying that "although I hold that the right hemisphere had much to do with Mrs. Newnham's replies, . . . I cannot find any well-recognised doctrine of cerebral localisation which authorises us to draw any conclusion as to the way in which a temporary predominance of dextro-cerebral centres might affect the manifestation of moral character; . . and I should of course be unwilling in such a matter to go a step beyond the consensus of the best scientific opinion. So far as the questions at issue are purely physiological, I can aim at nothing more than attentive study of the labours of others." I do not regret the caution of the tone here used. For I hold it eminently important that we who are thus speculating in a novel realm should not improvise a fancy physiology to suit our own ideas—that we should cite chapter and verse for any physiological fact or theory on which we base further deductions. But now I find that the suggestion which I hesitated to accept in full, although all my own arguments pointed directly that way, simply for lack of a recorded case where right hemiplegia had involved a moral tone different from that involved in left hemiplegia in the same subject,—I find, I say, this very suggestion of the moral difference of the two hemispheres put forth and endorsed by physicians of eminence, *àpropos* of a

* *Proceedings*, Vol. III., p. 22.

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case* on which no theory of the kind had been founded at the time when my paper was written. Corroborative instances, of course, are still needed, for the coarse organic injuries of the brain which are most commonly met with do not show themselves in *nuances* of character.

But it is to be observed that the most crucial test which could have been devised for the theory in question would have been one where (as in Louis V——'s case) the functions of the two hemispheres were subject to so profound a disassociation that there was actually a co-exclusive alternation of memories according as one or the other hemisphere assumed the predominance. Suppose that in an ordinary case of hysterical hemiplegia the hemiplegia is transferred by metallic contact, suggestion, or otherwise, from the right side to the left. Suppose, further, that the patient exhibits more irritability, &c., when paralysed on the right than on the left side. Such a case would hardly afford a presumption that the highest ideational and emotional centres were *directly* affected by the transfer of the paralysis; the change in temper might merely depend on the greater or less *malaise* caused by some change in the affection of lower centres; for, of course, we cannot assume that a hysterical hemiplegia, whose external signs may be symmetrical whether it affects the right or left side, is in reality symmetrical in its internal or subjective manifestation.

But in Louis V——'s case the character, as it were, *starts fresh* with the transfer of the hemiplegia; it can exhibit itself untrammelled by any continuity of memory with the previous state; we can judge it *de novo*, and, so to say, from top to bottom. And we find that the predominance of the right hemisphere comports a marked reversion to savage characteristics, a marked emotional explosiveness and ideational crudity.

Let us see how this view coheres with what we already know of the difference between the two hemispheres. We start, of course, from the notorious fact that our right hands are more "dexterous" than our left; that is, that the sinistro-cerebral hand-governing centres are superior in development to the dextro-cerebral hand-governing centres. There has been some controversy as to how far this is the result of education in the individual, or how far it depends on some asymmetry of the circulatory system. I cannot, of course, give any opinion as to the original anatomical reason for the selection of the right as the dominant hand, but I can hardly doubt that the superiority in the sinistro-cerebral centres concerned is now a hereditary thing,—does not depend merely on the education of the individual child.

* M. Jules Voisin writes in the *Archives de Neurologie*, September, 1885. The opinion of MM. Bourru and Burot is given (with complete adhesion) by Dr. Berjon in his tractate "La Grande Hystérie chez l'Homme" (Paris: Baillière, 1886), page 53. I need hardly say that the transfer of activity between the two hemispheres is almost certainly not the *only* alteration of cerebral action which occurs in these changes of state. See *Proceedings* III., p. 43.

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Going one step higher, it is now pretty generally admitted that the sinistro-cerebral speech-centres are more evolved than the dextro-cerebral. And here we come very near to an actual difference in the power of summoning up ideas or emotions. For *signs* are so closely connected with thinking that it would surprise us to see an aphasic patient retaining for long the same mental clearness as before his affliction. And our emotions themselves are greatly modified by the expression which we give to them. An aphasic (for instance) who can express disagreement only by an oath is likely to lose his sense of controversial deference and courtesy. Well, what is now contended is, that just as there may be a right hemiplegia which does not involve aphasia, and, again, a right hemiplegia so far involving the higher centres that aphasia accompanies it, so also, in this case of a dissociation almost unique in its profundity between the activities of the two hemispheres, there was made manifest a difference in stage of evolution between the *highest* sinistro-cerebral and dextro-cerebral centres—those which preside over emotion and ideation. And I go farther, and conjecture that this difference may exist in all of us, and that just as certain of our visceral arrangements retain the traces of our pre-human ancestry, and just as our dextro-cerebral speech-centres are often stammering, childish, or wholly inefficient, so also our dextro-cerebral "character-forming" centres—the centres which on that side of the brain sum up or represent our highest activities—may retain, in their inferior evolution, traces of that savage ancestry which forms the sombre background of the refinements and felicities of civilised man.

And, furthermore, I suggest that while we habitually use our sinistro-cerebral character-centres with the same unconscious choice as leads us, for instance, to catch at a rope flung at us with our right hand and not with our left, there are nevertheless certain states—supernormal as well as abnormal—in which our Ego (whatever that may be) expresses itself more readily through the dextro-cerebral centres, and assumes, therefore, a comparatively savage character.

If this be so, much light will be thrown on almost all that class of Spiritualistic manifestations which have been ascribed to *diabolic* agency. Anti-Spiritualists and Spiritualists have combined, I think, to exaggerate the alarming character of these occasional displays of waywardness and anger. Anti-Spiritualists have, so to say, tied two incompatible sticks together to beat the dog with, and have exclaimed, "It is all your own imagination, and the devil is at the bottom of it!" And certain Spiritualists who decorate their strings of sermonising platitudes with the imagined authorship of Abraham, or Abraham Lincoln, or Isaac, or Isaac Newton, or Isaac Comnenus, or Jacob, or Jacob Böhme, according to fancy—as readily as the street-seller labels his penny ices "pineapple" or "vanilla"—are strongly inclined, on

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the other hand, to think that if planchette says, "I like to be bad, and I wish I was worse," the very Prince of Darkness must needs have dictated the appalling sentiment.

Perhaps beneath these radiant or sombre trappings there may lurk nothing worse nor better than our own small selves; and these oscillations may have no greater amplitude than between one and another centre of our own irregularly-developed brains. And if we are not ashamed of possessing a digestive system which includes the rudimentary "vermiform appendix,"—a motor system which includes the comparatively defective motor innervation of our left hands,—then surely we need not be ashamed of possessing an emotional and ideational system which includes dextro-cerebral elements some twenty generations or so in arrear of the epoch to which our brain, taken as a whole, entitles us to belong. For those who believe that our evolution has no assignable limit, there may even be something pleasing in such a token as this of the rapidity with which we are mounting on the endless way.

This theory of the moral duality of the brain is, of course, still on its trial. And even if it should be found to be a true theory, and to cover some part of the facts of automatic writing, that would not prove that it covered them all. It is for those who deem it insufficient to test and, if they can, to support their own opinion by carefully-made and candidly-recorded experiments.

The Meeting then assumed a conversational character.

PROFESSOR BARRETT ON SPIRITUALISM.

Professor Barrett has requested us to reprint the following extracts from letters written by him to *Light*, in reply to an inquiry made by Mr. Dawson Rogers :—

"I do not know that my own attitude of mind towards Spiritualistic phenomena is of much interest to any one, but as Mr. Rogers refers to it I may say it has not changed ; on the contrary, wider experience has only added to the conviction of the mingled causes which are at work in producing the phenomena, and the mingled feelings with which I regard the whole subject. Unquestionably of value in certain states of mental doubt and darkness, it must not be forgotten that Spiritualism belongs not to the spiritual but to the phenomenal order of things, and as such comes within the scope of scientific inquiry. Doubtless, its general acceptance, as part of our recognised knowledge, will profoundly enlarge and modify our present limited scientific conceptions, though the explanation of its phenomena may then be very different from that usually entertained by Spiritualists.

But whilst I regard scientific inquiry into these phenomena as wholly right and necessary, I am bound to say that in my opinion a casual inquiry, or indiscriminate circles, or even the habit of regular family séances, are not

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only likely to be misleading but are open to grave intellectual and moral risk. The intellectual danger is the natural tendency of the human mind to give undue importance to occult phenomena, which are apt to assume a magnitude in our minds proportional to the neglect or ridicule of the matter by the world at large. And the moral risk I venture to think comes in when, as is almost inevitably the case, we exalt the value of information coming to us from unknown agencies, or make it affect the conduct of life, whereas such information may be derived from the automatic action of one's own mind or, at furthest, from beings whom we cannot control, and whose power and character we do not know."

"I have no right to speak for the Society for Psychical Research, but I have not the least objection to state that, so far as I am concerned, and so far as I know the opinion of my friends on the Council of that Society, it is not true to suppose there exists amongst us an attitude of hostility towards Spiritualism, or 'the habit of speaking of it in terms of depreciation and disparagement.' On the contrary, some of us consider, and I am one of that number, that the time has come when we may wisely advance beyond our present position, and put on record in our *Proceedings* some of the evidence on behalf of the physical phenomena of Spiritualism that has come under the personal observation of credible and careful witnesses.

As for myself, I feel, what I hope in time all lovers of truth will feel, both respect and gratitude to those who amidst much obloquy, ridicule, and petty persecution, have dared to avow and to maintain their belief in the phenomena of Mesmerism and Spiritualism. They have, no doubt, sometimes been deceived, and their methods of research were in general far from what science demands; they have, perhaps, been ignorant of well-known scientific truths, and their conclusions have often been hasty and erroneous; but in spite of all this they have, in my opimon, got hold of certain remarkable and valuable facts wholly new to science, and instead of being treated by men of science with arrogance and disdain they should have been welcomed as fellow-workers in the great laboratory of nature. Then patiently and perseveringly 'the dry and clear light of science' should have been brought to bear on every asserted fact, and the false winnowed out from the true. That, in fine, is the aim and object of the Society for Psychical Research. But if that Society has endeavoured, and I think to a great extent successfully, to bring scientific opinion round to examine these phenomena, it is incumbent on those who are believers in Mesmerism and Spiritualism to exert themselves in order to present to scientific scrutiny the best evidence they can collect. It is incorrect to say the Society for Psychica Research will not examine this or that phenomenon when it is doing all it can to get hold of the evidence, and when those who can furnish the evidence make no effort to bring it before the Society. Let me therefore entreat any reader of this letter who has any facts to communicate, or any suggestions to offer, to write to the hon. sec. of the Society, 14, Dean's-yard, S.W., or to myself, and I can promise him the most patient attention.

It is needful, perhaps, to say a word or two to those of our friends who are complaining of the slow progress of the Society for Psychical Research; I think Mr. Rogers' letter reflects that feeling. Such friends are, perhaps, hardly aware of the extremely slow rate of progress involved in every secure

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advance in natural knowledge; exact scientific inquiry demands the most laborious processes, it must make firm every step it takes in proceeding from the known to the unknown. And when facts such as those under consideration, unrelated to existing knowledge, have to be examined, the progress must be expected to be slower still. I shall feel satisfied if in my lifetime I see so much as a general acceptance of the phenomena of thought-transference. But I am glad to know the opinion Mr. Rogers quotes is not shared by so distinguished and advanced a thinker as Mr. A. R. Wallace, who writing to me recently remarks: '*I* am not at all dissatisfied with the progress of the Society's work. The energy of Messrs. Myers and Gurney is admirable, and I feel convinced that if they go on much faster they will be classed with "deluded Spiritualists," and will get no more attention from the literary public than the Spiritualists themselves.'"

"SPHINX."

The first two numbers, for January and February, 1886, of this handsome monthly publication, the object of which is the furtherance of psychical research, have reached us. They may be obtained, we may add, at Redway's, 15, York-street, Covent Garden. The magazine is published at Leipzig, and the editor is Dr. Hübbe-Schleiden, well-known in Germany as a publicist, and author of "Ethiopien" and other works which have had an important influence on German colonisation. A leading contributor is Baron du Prel, whose interesting work "Die Philosophie der Mystik" will, we hope, soon appear in an English translation of Mr. Massey's. A larger part of the contents of these two numbers consists of literary than of experimental matter; but the editor is doubtless the best judge as to the means of attracting and increasing the German public interested in these discussions. There are various articles on which we should have been glad to dwell, but lack of space compels us to select one only, containing an account of experiments which, if confirmed and repeated, promise to be of high importance.

This is a letter from Herr W. Zenker, of Schöningen (a town between Magdeburg and Brunswick), detailing certain experiments with a tilting table, which, if correctly reported, show *at least* thought-transference from persons not touching the table, *probably* the attainment through the tilts of facts not known to anyone present, and *possibly* something like identification of the communicating intelligence. Reduced to their briefest expression the experiments were as follows:—

I. Frau Markworth is said to be communicating. Herr Markworth takes six photographs from his deceased wife's album and holds them at

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random, not knowing which he holds, nor touching the table, under the table. Two are rightly told, and the experiment is stopped. Why not prolong it?

II. Herr Markworth, without touching the table, holds a photograph, which he knows, underneath the table, and asks for the name, "mit ihrem Vaternamen also Zunamen." He expected the name "Graffau," which was his wife's maiden name, for the picture was of Frau Markworth; but "Markworth" was tilted out and defended by the "spirit" as correct.

III. Frau B. and two children sit at the table. Herr Fr. and Herr Zenker look on. Table tilts out "Zimmermann" as communicating spirit. This is the name of a telegraphist, known to Herr Fr. alone. They ask him to answer by Morse alphabet. No response. They explain that a long tilt is to stand for a dash, a short one for a dot. The table then answers by Morse alphabet questions of which the answers are known to Herr Fr. only. None of the persons at the table know the Morse code. Of this Herr Zenker is quite certain.

Various details show that the answers are not reflections of thoughts *consciously* in the minds of persons present. This, however, is not (in the present writer's view, at least,) conclusive as to the presence of an intelligence separate from theirs; since it is possible that such manifestations may reflect an *unconscious* part of our minds in preference to the conscious stream of thought. The experiment with the unknown photographs (itself possibly suggesting clairvoyance rather than an extraneous mind) should be varied and repeated as often as possible. And we should be glad to know more about Herr W. Zenker and his group. Herr Zenker writes clearly and with moderation, but cannot Dr. Hübbe-Schleiden, or Baron du Prel, or Professor Sellin gain personal admittance to the circle, and report his experience? Herr Zenker says that this is the only occasion on which he has got phenomena which exclude thought-transference. He implies that he has often got phenomena which must be referred to thought-transference. We beg to assure him that if he has well-attested facts of this kind to report which exceed the space which *Sphinx* can give them, they will be very gratefully received by our Secretary in Dean's-yard. But when a report is given of a phenomenon occurring in the presence of several witnesses, it is desirable to have the signatures of all the witnesses, appended to a record made at the time. If our ποικιλῳδος Σφὶγξ will pose her problems with minute and patient care she may end—we hope she will—by becoming her own Œdipus.

F. W. H. M.

Erratum.—In the *Journal* for February, p. 204, line 23, for "ringing" read "pinging."

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

HONORARY ASSOCIATE.

Beilby, J. Wood, Beechworth, Victoria, Australia.

MEMBER.

Carpenter, William Lant, B.A., B.Sc., 36, Craven Park, Harlesden, London, N.W.

ASSOCIATES.

Browne, Mrs. Walter P., Bidston, Alleyn Road, East Dulwich, London, S.E.

Bullock, Mrs., Cedars Lodge, Mitcham, Surrey.

Evans, Kirkham, Adelaide, South Australia.

Fraser, Lt.-Col. Alexander Thomas, R.E., Department of Public Works, Madras Presidency.

Grant, Arthur J., B.A., Carentan House, Underhill Road, Forest Hill, London, S.E.

Holt, Mrs., The Cottage, East Sheen, Mortlake, Surrey.

Stuart, Morton G., East Harptree, near Bristol.

Symons, Miss Jessie H., 11, Doughty Street, London, W.C.

Tylden, Mrs. Osborne, Cumberland House, Chilham, near Canterbury.

MEETING OF COUNCIL.

A meeting of the Council was held on the 2nd inst., Professor H. Sidgwick being in the chair. The following members were also present: Messrs. A. Calder, Edmund Gurney Richard Hodgson, C. C. Massey, F. W. H. Myers, and F. Podmore.

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

Mr. J. Wood Beilby, of Beechworth, Australia, was elected an Honorary Associate.

One new Member and nine new Associates, whose names and addresses are given above, were also elected. Two of the latter, Lieutenant-Colonel Fraser and Miss Jessie H. Symons, joined as Life Associates.

The Council recorded with regret the death of Mrs. Lawson Ford, a Member of the Society, and also of Miss M. Walker, an Associate.

The usual cash account for the preceding month was presented, and the needful accounts passed for payment.

The Council will meet in the afternoon of May the 3rd at 4.30.

ANNOUNCEMENT OF GENERAL MEETING.

The next General Meeting of the Society will be held at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, S.W., on Monday, the 3rd of May, when Mrs. Sidgwick will read a paper on "Results of a personal investigation into the physical phenomena of Spiritualism, with some critical remarks on the evidence for the genuineness of such phenomena." The chair will be taken at 8.30 p.m.

FURTHER NOTES ON THE UNCONSCIOUS SELF.

II.

Before attempting to develop further the speculations with which these papers are concerned, I must naturally make some allusion to Mr. Noel's criticism in the *Journal* for January. I am grateful for that criticism, and I should be very glad to receive any others which readers of the *Journal* may be good enough to send me. Criticism is a necessity to nascent theories, if they are to struggle into any kind of valid life; and when complex speculations have been set forth in a brief and tentative manner, it is specially important to note the ways in which they are likely to be misunderstood, and the trains of thought through which the reader's mind is likely to pass in approaching the new problems. Mr. Noel's paper is helpful in this way; and since many of the difficulties which he suggests were already in my mind as needing fuller discussion, I think that I shall best subserve our common object,—the puzzling out of the truth on a very obscure topic,—by continuing my own course of exposition,—if exposition that can be called which is little more than a collocation of *ἀπορίαι* so arranged as to point to possibilities of ultimate solution. In thus proceeding I shall of course bear

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carefully in mind Mr. Noel's remarks,—even where, to avoid an air of continued controversy, I do not explicitly reply to them.*

But first I must briefly notice one or two passages which seem to me to suggest comments of wider application than to the present controversy alone. Mr. Noel compares the sentences which I have already extracted from him to plums snatched by a child from amid lambent fire. In extracting a few more of these semi-solid morsels from their vaporous environment, I will try and select those only which have a kernel which we may crack with mutual profit.

I. Perhaps the most important of these points is the use which Mr. Noel has made of the word "intuition,"—which seems to me to illustrate with singular aptness the danger of which I spoke in my former paper "of using words as mere metaphysical counters, not as definite representations of observed facts." Mr. Noel (*Light*, p. 543) had spoken of "the influence of angels" as "what intuition discerns," and I had remonstrated against what I thought a somewhat too facile mode of proving a phenomenon which has eluded ordinary tests. And now Mr. Noel, after impressively asking me whether I believe that physiology *explains* perception,—he might have asked me at the same time whether I believe that the moon is made of green cheese,—goes on to inquire, "But what makes us admit the existence of a world external to ourselves? Why, only common-sense, instinct, that very intuition, about which Mr. Myers expresses himself so contemptuously." (p. 161.) This is a bold, a heroic argument. Because I hinted that Mr. Noel's individual "intuition" that angels were influencing him was not so good a security as Science might desire, I am accused of scoffing at the "intuition" which leads all human beings to admit the existence of an external world! A metaphysician whose personal intuitions are equivalent in certainty to the *judicium orbis terrarum*,—to the immemorial agreement of the whole human race,—is indeed an invulnerable antagonist. I should hardly venture to assail him further, were it not that he proceeds to throw the same ægis of infallibility over a class of persons with whom I may match myself with less presumption. "Now I argue," continues Mr. Noel, "that the same common-sense, intuition, or instinct, assures the dreamer, or the madman, that he also is in presence of a world external to himself." I have often envied the

* In another long letter in *Light* for February 27th, from Mr. Noel's fertile pen, he says: "I do wish I could make my argument" (about the Newnham case) "more intelligible than, alas! it appears to be!" I would assure him that I find his train of thought quite intelligible, and that the only reason why I do not deal with it at once is that, instead of meeting his bare assertion that a particular form of coincident consciousness is *not* possible with a bare assertion that it *is*, I prefer to endeavour to lead him and other readers to perceive its possibility by dwelling first on certain analogous facts, some of which have not as yet, I think, been sufficiently considered. In the meantime I may refer the reader to Mr. Massey's able and luminous letter in *Light* for March 5th, where he supports, on metaphysical grounds, much the same conclusions as those to which I have been led by the mere study of recorded cases.

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practised metaphysician his power of wielding the two terms, "intuition" and "common-sense." There is a sort of lofty claim about "intuition,"—as it were, "Heads I win!"—and then, if there is a doubt whether heads are going to turn up after all, plain straightforward "common-sense" clinches the matter with "Tails you lose!" Yet I have never seen these potent words employed with such Napoleonic directness as here. I have never yet been peremptorily checked by an appeal to the dreamer's intuition and the madman's common-sense. And Mr. Noel does not flinch from the consequences. "To speak," he says (p. 170), "of a morbid excitement in part of a madman's brain making him fancy he sees and hears devils, is to pay oneself with words. The 'morbid excitement,' like alcoholic blood-poisoning, may *enable* him to see and hear them—that is all it can do."

These words are enough to make the stoutest tremble. What with the common-sense of madmen "holding a fretful realm in awe"; what with the "blue devils" actually swarming around us,—unseen only till we have "enabled" ourselves to discern them by sufficient potations of brandy,—the "high priori road" seems to have led us into a fearsome world. The "transcendent squib" which, according to Mr. Noel, is still influencing me, was nothing to this. And I cannot even feel sure that madmen will exercise their "common-sense" only in summoning up devils whom I am not "enabled" to see. I have met a madman whose "common-sense" informed him that *he* was—say the Archangel Michael—and that *I* was a devil myself. But I must not "pay myself with words," or try to get out of this by any talk of "morbid excitement" in that maniac's brain. I must face the truth, and admit that there *was* a devil,—who had got unpleasantly mixed up in some way with myself. Or may I, in this desperate strait, return to my original thesis, and hope that we have got into all this trouble by using the word "intuition" as a kind of counter? by ignoring the fact that it means a *practical reality* when it is the intuition of all mankind, and a *private opinion* when it is the intuition of a single philosopher, and a *frenzied hallucination* when it is the intuition of the maniac howling in his yard?* I do not want to introduce more novel words than need be,—and I admit that I am driven to do so oftener than I could wish; but sooner than call all these three things by the same name, I would invent a new word for each,—were it as long as the title of

> "That gigantic dish beginning γαλεο-
> λεπαδο-τεμαχο—and the Lord knows what,
> You'll find it all in Liddell and in Scott."

* To avoid misapprehension I ought to add that I do not mean to ascribe the confusion to Mr. Noel's use of *terms alone*; rather (as it seems to me), the confusion of terms springs from a deeply-lying confusion in the way in which Mr. Noel's idealism is conceived. This, however, is a pure matter of speculative opinion, on which it would be unfitting to enter here. The question of the distinct and accurate use of *terms* is the only one germane to the present discussion.

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II. The next point is one on which it might seem punctilious to dwell, had it not indirectly a more than personal application. Mr. Noel says that he "cannot pretend to be a physiological expert of the same calibre as [his] friends, the English authors of these psycho-physiological hypotheses."

Now here Mr. Noel is courteously according to me, amongst others, a distinction to which I, at any rate, have no right. I take it that an "expert" is a man who has given such proof of his mastery of a given subject that his bare opinion, without argument given thereon, carries appreciable weight. Now I certainly cannot claim this position with regard either to physiology or to any other science; and I think it important that we who are engaged in puzzling over these new problems should not speak as if our researches gave us any rank among the masters of the accredited sciences. Our shares, if I may so say, are not yet quoted on the Stock Exchange, though they are beginning to be dealt in by regular brokers. I have sometimes seen in print the words "an expert in Spiritual Science,"—and I have hoped that the eyes of a Philistine reviewer would not encounter that particular page. Nay, have we not a Theosophical witness, who, matching his acumen with Madame Blavatsky's—*impar congressus Achilli*—described himself as an expert in conjuring chiefly because he had once seen Pepper's Ghost?

III. Mr. Noel has justly pointed out an apparent unfairness in my allusion to his theory of memory, viz., that our memory of any thing or person is maintained by the permanent influence which the transcendent reality of that thing or person continues to exercise upon us. This view should not be represented as dependent on a *physiological* misunderstanding alone. I regret the phrase, which was the result of an excessive compression of my argument. I must not, I fear, stop to enter here on any discussion of the theory either from a metaphysical or from a physiological point of view. But to justify my implied remonstrance at Mr. Noel's statement that he had "elsewhere shown" that this theory was true, I ought just to ask whether any metaphysician of eminence has accepted, or even seriously considered it? and whether it is usual to speak in so decided a tone about a speculation of one's own which has not carried cogency to other minds?

Passing over other points—which might have called for further insistance in a formal controversy, but may readily be dropped in a "friendly suit,"—I think that I may now continue my discussion as to the nature of consciousness. Thus, as I have already implied, shall I have the best chance of gradually removing the natural misconceptions to which my brief essays have given rise, and of evolving a somewhat clearer notion of the relation of the totality of our being to the parts of it of which we are cognisant at any given time.

In my former paper I began an inquiry into the meaning of the

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words "conscious" and "consciousness" by a brief review of some cases where a conscious and an unconscious stream of mentation seem obviously to co-operate in the service of the same identity. What is called *genius* seemed to illustrate on a striking scale a sensation common to all of us—the inrush into consciousness of an idea which has already acquired a degree of force or elaboration such as usually results only from a perceptible effort of thought.* We compared this with the sudden invasion of a fixed idea in cases of incipient monomania; the difference being that in the case of the man of genius the group of cells which contributes to the orator the brilliant metaphor, to the mathematician the flash of insight into the inter-relation of formulæ, is working *under the orders* of the conscious centre, while in the insane case the group of cells which suggests to the nursery-maid "kill the baby!" is working *independently* of the conscious centre—is hypertrophied into a self-assertion which ill befits its essential incompleteness and irrationality. In each case we have a servant who first acts independently and then reports himself to his master; but in the first case the servant has done his duty with unusual skill, in the second case he has (so to say) got drunk and then thrust himself unbidden into his master's presence. In each case there is unconscious cerebration, but in neither case is it carried to the point of duplication of consciousness.

Let us now consider the case which comes next in complexity, the ordinary phenomena of sleep and dream. I shall discuss these, of course, very briefly, and only with the object of further analysing our notion of consciousness. For here it is that duplication of consciousness begins, and these experiences of every night present to us suggestive analogies to the possible action of our spirits in a totality of consciousness to which this waking life may bear somewhat the same relation as is borne by night's fleeting visions to the comparatively permanent perceptions of the day.

But here again I am met in *limine* by a theory to which Mr. Noel obviously attaches much weight.

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* I surely need hardly answer at length Mr. Noel's objection that there cannot be a "transference of ideas from the unconscious to the conscious mind" because there can be no unconscious ideas, and because when "the unconscious brain pours, if I may so say, a stream more than usually nutritious into the conscious channel," to Mr. Noel "that can only mean a conscious stream of this character from surrounding intelligences," &c. Now I will keep clear of any illustration drawn from *genius*, for fear of getting entangled with the "influence of angels," "the Divine creative universal ideas," and similar disturbing forces; and I will merely take the case of a schoolboy doing a paper in algebra. He puzzles over an equation for some time in vain. He leaves it and answers other questions; then he returns to it, and suddenly the true way of solving it "flashes into his head." What I mean here is surely obvious, and the fact of its occurrence undeniable; whether we speak of "ideas" or "mental processes" as having been thus unconsciously matured is not important. The word "idea" is a coin which has been rubbed in so many pockets since Plato's day that I should not have thought that it retained enough sharpness of outline to exempt it from the service to which I have put it here.

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In my former paper I had spoken somewhat summarily of Mr. Noel's theory that in ordinary dreams "the dream-personages who converse with the sleepers are verily spirits;" thinking, in fact, that he might perhaps prefer to drop this particular thesis. But in his new article he returns to the charge and says, "I scarcely see the force of his [my] caveat that my suggestion about dreams and madmen . . . is a reversion to the crude explanations of a pre-scientific age. For if many dreams are admitted by Mr. Myers and his friends to be due to the telepathic influence of spirits"—influence of other *minds* is what we *do* say, but let this pass—"I fail to see why it [my knowledge] should have so much more to say against a suggestion that all dreams may possibly be due to a similar cause." That is to say, because in a few cases, baffling to the ordinary theories of dream, we have adduced strong evidence for the admission of an unrecognised cause, we might as well extend the action of this cause to cases where there is *no* evidence for it, and where the ordinary theories will plainly suffice! If I say "*some* A is B," "I am to assert further that "*all* A is B;" if I prove that some men are killed by lightning I may as well admit that all men are killed by lightning. I speak with diffidence, but my impression is that the severe logician would treat this as a fallacy.

Nevertheless it is quite true, as Mr. Noel afterwards re-asserts, (p. 170), that this is not a mere isolated opinion of his own—that his opinion as to the nature of dreams can count numerous and convinced partisans. I can no longer escape from argument by saying that I am dealing only with the isolated opinion of a single philosopher. And difficult as, for various reasons, it may be to reach some of the remoter branches of Mr. Noel's school of thought, the attempt, so far as it lies in me, must be made. The Dyaks, for instance, on the authority of Rajah Brooke, are said to believe "that those things which have been brought vividly before their mind in dreams have actually taken place." Well! if Borneo enters the Postal Union, the Dyaks shall have an opportunity of reconsidering this tenet. The Iroquois and Chippewa tribes share the same view; but if this paper is translated into the Iroquois or Chippewa tongues these thinkers must at least admit that their theory is not admitted everywhere without something of protest. Canon Callaway has collected many Zulu dogmas to a similar effect. I shall not be sorry that the Zulus should see that some of us are not content with passively accepting their destructive criticism on the Pentateuch; that we can carry the war of opinion into the very sanctuary of their own ancient creed.

For, indeed, among the "crude inductions made upon insufficient data" with which science is disturbing the "old theories" to which Mr. Noel frankly clings, I must venture still to maintain the induction that some dreams—most dreams—are but the kaleidoscopic rearrange-

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ment of fragments of past thought and sensation, revived either by a partial continuance of activity in the brain itself, or by some organic or external stimulus; the accompaniment of such cerebral activity by *sensation* remaining, of course, a problem as inexplicable as in waking life.*

The personages who appear in our ordinary dreams are, in this view, mere products of our own dramatic faculty; puppets whom we animate without being aware that it is ourselves who pull their strings. Baron du Prel in his "Philosophie der Mystik"—soon, I trust, to appear in an English translation of Mr. Massey's—has described the achievements of "Dream the Dramatist" with admirable ingenuity and care. We can, indeed, all of us trace for ourselves the gradual creation of our dream-personages, sometimes by actual observation, sometimes by obvious inference. First, as to actual observation.

No moment of our day, perhaps, is more instructive than the moment when drowsiness is merging into sleep. Nor am I speaking only of specially favoured individuals, such as M. Maury, who can count on definite *illusions hypnagogiques* as the prelude to every casual nap, but of ordinary persons, who will watch with a fair amount of attention the commmon hypnagogic phenomena. Let us suppose that we are composing ourselves to sleep; having either engaged a friend (as M. Maury does) to wake us at intervals of two or three minutes, or having selected some suitable locality (as the Underground Railway), where the frequent arrest and renewal of motion will answer the same end. A habit, which can be easily formed, of counting the respirations during advancing somnolence, will supply us with a useful measure of time. We will note the stages as they succeed each other in our brain.

I. First, before we close our eyes, is the period of *fatigued attention.* We can still "concentrate our minds" on the newspaper, but there is a concomitant feeling of exhaustion; a lack of resilience, so to say, in the strata of thought immediately subjacent, which warns us that the brain needs repose.

II. On closing our eyes our situation is not at once improved. We have, indeed, checked the focussing effort,—or directed it into a purely introspective channel. But we thus become aware of an importunate crowd of fragmentary thoughts and images which dart to and fro through the head. This is the stage of *conscious incoherence.* A little attention

* I welcome a "Note" of Mr. Noel's in the February *Journal* as indicating a considerable approximation of view. He still holds, however, that some influence from another intelligence is needed to originate or to determine all our dreams. But if I dream of a person in a situation in which he does not seem to himself to be, this "*may* correspond," Mr. Noel thinks, merely "to a passing thought of the person himself or to a forgotten dream of his." Well! if I dream that a Chinese philosopher calls on me and tells me that he is the wisest of men, this "*may* correspond," no doubt, to the forgotten dream of a philosopher in China. One could wish that this question as to the contents and efficacy of the forgotten dreams of unknown persons had been put to the prophet Daniel, in the heyday of his special powers.

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shows us that the vividness and persistence of these incoherent thoughts is proportioned, not to the brain's *freshness*, but to its *exhaustion*. After a day's mountain-walking, for instance, these subsidiary ideas will probably be faint and transient; but after a day of exciting and anxious business they will be distressingly intrusive. In such a case we may sometimes note an involuntary re-concentration of the mind. Disjointed scraps of the day's business are whirling about in our field of consciousness, when suddenly one explosive thought, such as "How foolish of me to make that promise!" detonates with such vehemence that it opens our eyes, and perhaps jerks us back into sudden erectness;—it "rouses us with a start." Somewhat similarly, after a mountain-walk which has been beyond our strength, sleep will be delayed by aches, tinglings, &c., consequent on muscular or cutaneous overwork, and sometimes the sudden cramp of a large muscle will "rouse us with a start" into a re-concentration of attention upon that specially exhausted limb. And we may note also, — as illustrating the pregnant truth that "the pathological is merely an exaggeration of the physiological,"—that this hypnagogic stage of conscious incoherence marks the parting from sane life of the road where madness lies.

> "Hic locus est partis ubi se via findit in ambas : . . .
> Hac iter Elysium nobis ; at læva malorum
> Exercet pœnas, et ad inpia Tartara mittit."

The stage which we are traversing on our way to the Elysium of sleep is one which, indefinitely prolonged, is madness itself. For this incoherence is not *restful;* the ideas, though they are no longer voluntarily summoned or actually controlled, are still sustaining themselves (so to say) at the expense of the conscious self—still belong to the same plane of consciousness as waking life. If this state be prolonged —if sleep be kept off by noise or inward discomfort—these tumultuary ideas become not less but more urgent. We keep retracing, vividly though brokenly, some disturbing incident, until at length we perhaps reach a state of nervous irritability in which it is almost impossible to remain still; we are prompted to mutter words, to make gestures, &c. Now this is as close a likeness of *madness* as ordinary persons will have the chance of experiencing. Let us make the most of it; let us realise the incipient *dissolution of personality;* the anarchy of competing groups in the absence of a ruler. Let us note the point of nervous degradation at which it seems difficult to go either back or forwards,—impossible to merge the confusion into sleep, but hard, too, to regather the scattering runlets into a single channel of thought. The intensification of this state would become, I repeat, a form of insanity; the madman, too, feels this incoherent invasion of ideas, which he cannot guide or master, and the momentary toss or muttering to which we give way is the analogue of his noisy shouts, his homicidal explosions.

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This state of prolonged and painful wakefulness,—the state of being too much exhausted to sleep,—deserves more attention than it seems yet to have received. I should anticipate that a man thus situated might often believe himself to be two persons, through some lack of concordant action of the two hemispheres. But the only case just of this kind which I have come across is an account of Sir Charles Dilke's in *Greater Britain* (quoted by Dr. Hughlings Jackson).

"This evening, after five sleepless nights, I felt most terribly the peculiar form of fatigue that we had experienced after six days and nights upon the plains. Again the brain seemed divided into two parts, thinking independently, and one side putting questions while the other answered them; but this time there was also a sort of half insanity, a not altogether disagreeable wandering of the brain, a replacement of an actual by an imagined ideal scene."

III. Let us pass on, however, to consider the stage which normally follows when this conscious incoherence has lasted, say, from two to ten minutes. There is a sort of momentary *blur*; a kind of motion of translation seems to pass across the conscious field; the clashing ideas are not at once wholly stilled, but their relation to the self appears to change; they become *unfatiguing*, and as it were unable to reach one's tranquillity. Similarly a boy who is bathing and engaged in a splashing-match, may be deafened and blinded by the flying spray, but if he ducks his head under water and continues splashing with his hands, the sound which still reaches him seems something aloof and undisturbing. Usually we note nothing after the first blur; like negligent observers of an eclipse we suffer the period of occultation to commence without photographing the phenomena of entry. But I am supposing that a friend's kind offices arouse us just as our doze deepens; or we may train our own attention to start into activity at the critical moment, as decorous church-goers learn resolutely to wake themselves during the sermon. If this is done, then in favourable cases we observe a very remarkable thing. We feel that much the same kind of fragmentary remarks are passing through our mind (though fewer of them), but that they now seem to be centripetal instead of centrifugal,—they seem to be borne in upon us from without instead of being generated from within.

Some of these remarks will be merely grotesque—developing themselves from a confusion of thought which has just begun in the stage of conscious incoherence. I have been playing chess, we will say, and in the exhaustion of wakefulness, my mind has begun to represent my trifling plans or projects as though on the *cadre* of a chess-board,—with an irritating sense that I am only a pawn, and can move but one square at a time. After the kindly *blur* of drowsiness I hear as it were an inward voice saying quietly, "One more move, and you will be a queen." Now here there can hardly be said to be *personification* of an interlocutor, though there is a nascent separation between myself and some

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informing voice. But at another time the case will be different. I have (let us say) been vaguely imagining myself as asking a friend to dinner and *fancying*, though hardly *dramatising*, his reply, "Not on Saturday. I have a standing engagement." Then comes the blur, and *then* I hear his characteristic voice in his well-known manner saying in continuance: "Sunday will do, for I can eat three dinners on Sundays."

A long argument could scarcely lead up to an incident more apparently paltry than this. Yet I believe that we have here the first, the pregnant indication of a *self-severance* which we shall hereafter trace far down into "the abysmal deeps of personality." Here, for the first time, we have a fragment of our own mentation presenting itself to us as a message from *without*; we have the rudiment of what seems a second individuality entering into communication with our own. And note that there is usually a two-fold change in the dream-voice as compared to the merely *imagined* replies which we put into our friend's mouth in waking reverie. The dream-voice seems more dramatically real,—a better simulation of the friend's tone and manner; but the substance of the message is usually no longer rational. Our unconscious dramatising faculty has a thousand unconscious impressions of our friend's voice and manner to draw on; but it has not the power of shaping a reasonable remark to fit the immediate occasion. And herein also we shall find that this rudimentary message, this germ of externalisation, is a significant precursor of deeper secrets in the fissiparous multiplication of the self.

F. W. H. Myers.

(*To be continued.*)

MESMERIC RAPPORT.

The following accounts refer to some experiments in mesmerism made by Mr. C. Kegan Paul, who states that he has known the phenomenon of "community of taste in the mesmeric sleep" to have occurred several times in the case of Mr. S.

Account by Mr. C. Kegan Paul.

May 27th, 1884.

I lived at Great Tew, in Oxfordshire, from March, 1851, to May, 1852. When there the following circumstance occurred, but I am not able to fix the month, further than to say that I think it was in the late summer of 1851. [No. I am now convinced that it was in April, 1852.]

I had been in the habit of mesmerising frequently Mr. Walter Francis Short, then an undergraduate scholar of New College, who was, without any single exception, the most "sensitive" person of

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either sex I have ever known. He usually became what is called clairvoyant, but this always tired him, and I seldom made protracted experiments in this direction. On several occasions I found that a community of taste was established between us, but only once made any experiment with more than one substance, such as a biscuit, or glass of water.

At Great Tew, with his consent, my two sisters alone being present besides ourselves, I carried the matter further. We had dined in my only sitting-room, *and the dessert was still on the table.* [I think I am right, though my sister F. doubts.] I put Short to sleep in an arm-chair, which I turned with its back to the table, and Short's face to the wall. There was no mirror in the room. I asked Short, taking his hand, if he thought he could taste what I took in my mouth, and he said he thought that he could. I, still holding his hand, shut my own eyes, and my sisters put into my mouth various things which were on the table. I remember only raisins, but there were four or five various substances tested. These were all quite correctly described, except that I think there was an uncertainty about the kind of wine. Short, however, had of course been aware of what was on the table, but he could not know, nor did I know the order in which I was to be fed with these things.

To carry the experiment further, one of my sisters left the room, bringing back various things wholly unknown to me, which she administered to me having my eyes shut. I remember spices, black pepper, salt, raw rice, and finally soap, all of which Short recognised, and the last of which he rejected with a splutter of great disgust. The experiment only ended when we could think of nothing more to taste.

I had at that time already left Oxford; Short did so soon after, and our various occupations seldom allowed our meeting. I rather think this of which I have spoken was the last time I ever mesmerised him. [No.] His conviction of my power over him was such that he begged that I would never attempt to place him under mesmeric influence when I was at a distance from him, on the ground that as he was rowing in the Oxford boat I might do so when he was on the river. I had once affected him at a distance, under rather singular circumstances, and of course willingly gave the promise.

C. Kegan Paul.

[My sister F. is right in remarking that our four selves were the only persons in the house. My only servant was a woman in the village, who lived close by, and came and went at fixed hours, like an Oxford scout.]

Letter to Miss Paul.

. . . In talking with my friend Henry Sidgwick over my

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experiments in mesmerism many years ago, I mentioned one with Short at Tew, when you and M. were present. He has asked me to write it down, and get if possible your recollections on it.

The particular experiment was one in which Short, being in the mesmeric sleep, was able to taste what was put into my mouth.

If you recollect the circumstance at all, I want you before reading what I have said, enclosed in another envelope, to write down a statement of what you remember as much in detail as possible—time, place, persons present, things tasted, &c.

Then to read my narrative and to write *also* how far your recollection, thus refreshed, tallies with mine, and preserve both accounts, even if you find them contradictory.

Then to send my account and your account and remarks enclosed to M., together with this note, asking her to follow exactly the same plan, and return my statement, yours, and her own to me *together with this note.*

* * * *

C. Kegan Paul.

I should like you also to say that you have observed my order of proceeding as indicated above.

Account by Miss Paul.

On Thursday, April 29th, 1852, my sister and I went to stay with my brother at Great Tew, in Oxfordshire, and Mr. Short joined us at Oxford, and went with us to Tew.

As he returned to Oxford on Saturday, May 1st, the mesmeric experiments, which I well remember, must have been on Friday, April 30th, and they were after dinner in the evening.

My brother mesmerised Mr. Short, and when he was quite asleep he tried some experiments.

My brother drank some wine (I think it was port) and we saw Mr. Short's lips and throat moving as if he was swallowing it, and on my brother asking him what he was drinking he at once said what it was.

The wine had been taken from a cupboard and poured out where, even had he been awake, Mr. Short could not have seen what it was before tasting it.

[I think my own account is the more correct.—C. K. P.]

My sister then got some black pepper from the kitchen and put it in my brother's hand, and on his putting some in his own mouth Mr. Short at once tasted it, and on my brother asking him what he had in his mouth, he said it was very hot and unpleasant, but was not quite sure what it was.

My brother held Mr. Short's hand all the time.

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The only other thing I remember is that on my brother's removing his hand after, and substituting my sister's, Mr. Short looked as if in pain, and said the change was unpleasant.

No one else was in the little cottage at the time.

F. K. Paul.

May 27th.

Since writing my account I have read my brother's, and think it very accurate, as now I am reminded of the soap, &c. I can faintly recollect it, but not clearly, as I do the things I have written down.

Also I think the dessert had been put away, and the wine taken out again on purpose.

I remember the date, as I have always written down very shortly the events of each day.

My brother went from Tew to Oxford on May 4th, for two days, and I remember he told us on his return that he had while there mesmerised Mr. Short, and I think that was the last time he did so.

Frances Kegan Paul.

Account by Mrs. P.

In the year 1852 or 1853, I believe at Bloxham [Certainly Tew.—C.K.P.] I remember my brother trying experiments on a friend, Mr. Short, whom he was in the habit of mesmerising. One evening I saw him mesmerise Mr. Short, and while he was in that state my brother asked for a glass of water or wine, and drank it. Mr. Short appeared as if he was drinking, and swallowed, and made a reply when asked what it was, but the experiment I remember best was, after my getting some pepper, and giving it to my brother, he put some into his mouth, and Mr. Short looked as if in pain, and said "hot." Then I took his hand, and his face changed, and I think he said "nasty." I know he seemed to dislike the change from my brother's touch, but although I know there were other experiments, it is so long ago that I cannot quite recall them.

M. E. P.

May 29th, 1884.

P.S.—Since writing the above I have read my brother's narrative, which is, I think, substantially correct.

(Letter from Mrs. P. to her brother, Mr. Kegan Paul.)

May 29th, 1884.

. . . . I received the enclosed to-day, and I have written what I remembered at Bloxham. I may be wrong, but I don't remember seeing Mr. Short at Great Tew, but remember your mesmerising him at *Bloxham*. Also from there you went to Oxford, and on your return you told me Mr. Short in a state of clairvoyance had seen me on the ladder

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or steps you had for your bookcase, and I remember feeling angry about it, thinking it unpleasant. It was in the *dining* room at *Bloxham* you mesmerised him. . . . .

P.S.—Fanny's *date* would make it too late for Tew, but she *says* Tew. I think I did not go to Tew until I drove there with Uncle W. and Auntie, but I cannot quite remember it all.

[Mrs. P. is certainly wrong about *place*, not that it matters much. The visit of which she speaks with my uncle was in the summer of 1851, *before* the circumstances described. My sister, Miss Paul's, diary, which she has always kept with great care, is conclusive on this point.]—*Note by Mr. Kegan Paul.*

Account by Mr. W. F. Short in a letter to Mr. Podmore.

The Rectory, Donhead St. Mary, Salisbury.

June 12th, 1884.

Dear Sir,—Stock tells me you would like my account of some mesmeric experiences of mine at Great Tew in the year '52. You are very welcome, but 32 years may have impaired my memory for the details, and I should like Kegan Paul to see the account before any use is made of it.

I had come up to New College by accident a week before the time, and finding college empty accepted an invitation to pay Paul, then curate of Great Tew, a visit. One night, I think the Thursday following, he mesmerised me, and made, I believe, some successful experiments in the "transference of taste"; but of these, as I was in a deep sleep, I can say nothing. When I was in due time awakened, he said, "We tried to get you to visit New College, but you said it was all a guess, and would tell us nothing." I answered, "I seem to have dreamt of New College Junior Common-room, and to have seen B. and G. sitting at a small round table drawn near the fire, with the lamp on the large table near them, playing at cards." It was agreed that I should test the truth of this on my return to Oxford on Friday (one day before men in general came up). On entering college I met B. and said: "You up? Are there any other men come?" "Oh, yes; half-a-dozen. G. and so-and-so," &c. "Were you in Common-room last night at 10 (?)?" "Yes." "Who else was there?" "Oh, the whole lot of us. No, by 10 everyone was gone but I and G." "Where were you sitting?" "At a small table close to the fire, it was so cold." "With the lamp on the big table near you?" "Yes, drawn close to us." "Then I tell you what you were doing. You were playing cards." "How odd! We weren't playing cards, but G. was showing me tricks on the cards."

I have always thought this a thoroughly good case, too exact to be a mere coincidence, and I think tolerably accurate even in the words

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used, but those who do not like myself believe in clairvoyance will probably set it down to a happy guess.

I have not for many years had any experience of mesmerism, but after this, for some years, I saw a great deal of it, and have no more doubt of its reality, even in its higher phases of inducing clairvoyance, &c., than I have of my own existence.

I doubt whether B. would remember this (I don't think G. ever heard of it), but I would write to him if you like it, only I am rather overworked just now.—Believe me, yours very truly,

W. F. Short.

P.S.—Did not we use to meet at "the Lodge," at Oxford, when I was tutor of New?

P.P.S.—I should say that in old days Scholars as well as Fellows at New could come up at any time during vacation, but could not go down without leave.

Additional Statement by Mr. C. Kegan Paul.

June 16*th*, 1884.

I am sorry to say I do not remember much about the clairvoyance part of the experiment with Walter Short, though I remember the community of taste vividly, and have described it to Mr. Sidgwick.

Short became clairvoyant on several occasions under my mesmerism, but I do not recall the details with certainty.

On the evening in question I only remember that on trying some experiments Short said he was tired, and wished to be wakened. I do not remember his mentioning his "dream" or that I heard afterwards how nearly correct it had been.

It is probable that he did mention the dream, but that I paid little attention to it, being full of the first experiment, and that as I only saw him occasionally, and we did not exchange letters, I never heard the verification.

C. Kegan Paul.

Additional Statement by Mr. W. F. Short.

February 18*th*, 1886.

My friend B. remembered nothing of the circumstances (naturally enough) though I feel pretty sure it took place.

I am afraid I cannot remember the other occasion which Mrs. P. mentions.

I was, I fancy, many times clairvoyant, but of course my memory is almost, if not quite, entirely of things others told me I had seen in trance, and these, after more than 30 years, are not very clear or well fixed in my mind. . . . .

W. F. Short.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

[*The Literary Committee will be glad to receive well authenticated evidence of phenomena belonging to any of the following classes, specimens of which are from time to time recorded in this Journal:*

L. *Phantasms of the Living.*

G. *Phantasms of the Dead.*

M. *Hypnotism, Mesmerism, and Clairvoyance.*

P. *Monition and Premonition.*

S. *Miscellaneous phenomena of the kind sometimes described as "Spiritualistic."*

Personal experiences of "sensory hallucinations" of any sort will also be welcome.

Communications intended for the Literary Committee should be addressed to Edmund Gurney, Esq., 26, Montpelier-square, London, S.W.; or, to Frederic W. H. Myers, Esq., Leckhampton House, Cambridge.]

G.—181.

The following case of haunting in an old Elizabethan manor house, is one of which an abstract was given in Mrs. Sidgwick's paper on "Phantasms of the Dead," in Part VIII. of the *Proceedings*, at pp. 117-119. Though there is still probably much to learn about the history of the house, and the experiences of its inhabitants, we have already obtained information from a larger number of occupiers than we have in most cases been able to do, and one remarkable fact is noticeable, namely, that the character of the phenomena has changed from time to time, varying apparently with the tenants. The legend supposed to account for the haunting has also varied.

It is now apparently eighteen years since any abnormal sights or sounds have been observed there. Whether the alterations which the house underwent in 1875 have contributed to this cessation of the phenomena we cannot of course be sure.

We give the accounts of different witnesses in the chronological order of the events to which they refer. The first is from Mr. C. C. Massey, whose father and mother at one time occupied the house.

[*May 27th*, 1885.]

I met last week an old lady (75), a cousin of mine, who was staying with my father and mother at J. House in the year 1834 or 1835. My father had to go away for a day or two on business, and my cousin slept with my mother on account of the apprehensions both were under from the reports of disturbances.

They left the door open. While awake they both heard a sound

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as of the clashing of chains, followed by a rustling, as of a silk dress, passing along the corridor.

My cousin had heard, and believed, that the house was used by a gang of coiners, and an underground passage was supposed to exist. She attributed the noises to the attempts of these people to frighten the inmates.

Some time after, she received a newspaper report of a trial of coiners, in which J. House was mentioned. But she does not recollect particulars. Mentioning these circumstances lately to Colonel L., whose family once owned the house, he denied the coiner story, and maintained that many facts known to him were inconsistent with this explanation, in which, however, the old lady still believes.

C. C. Massey.

In another letter, dated 19th February, 1885, Mr. Massey states that his father "never considered that his occupation had been disturbed by anything at all inexplicable, and discredited the reports. But I can say positively that I heard, long before 1860, of J. House as reputed to be haunted."

Account of J. House by the Rev. Darrell Horlock, formerly resident therein, and now S.P.G. missionary at the town of Kamloops, British Columbia.

[This account was written, at our request, in the spring of 1884, by Mr. Horlock, and has lately been revised by him in the proof sheets.]

In the summer of 1861 this old Elizabethan manor house was rented for a term of three years as a hunting box by Mr. Darrell Horlock (son of the Rev. Dr. Horlock, then Vicar of ——, a village situate about three miles therefrom, and of the old Gloucestershire family of hunting notoriety), from the then owners of the estate, the family of L.

Mr. D. Horlock was then a young man of 25. He had been married about two years. Mr. Horlock was a man utterly free from all superstitious tendencies, and of great physical courage. His life was entirely devoted to field sports and athletics, and he was well known as a fine rider to hounds, a good shot, &c.

Before he rented J. House he had heard many reports that it was haunted. These were of a general character, there being no description of any appearance. It was simply a well known legend of the neighbourhood, and was utterly disbelieved and despised by Mr. Horlock. Indeed, it was absolutely forgotten when he arrived at the house to take possession and to prepare for his wife, whom he had left in Surrey, one summer evening in July or August.

Mr. Horlock brought with him servants, horses, carriages, dogs, &c., and it was his intention, after seeing these comfortably established, to walk over and spend the night at his father's house.

Shortly after the arrival an old woman from a neighbouring cottage came in to see the servants about securing the washing of the family. Mr. Horlock going into the kitchen found all the women in tears. They protested that they had been informed that the "house was not fit to live in," and refused to stay the night there unless Mr. Horlock remained.

Mr. Horlock, after trying argument and persuasion in vain, gave them the option of leaving altogether or remaining the night, whereon at that they

consented to remain, and on the following morning on his returning to the house he found they had not been alarmed or disturbed in any way. He now took up his residence there, and the following night an attempt was made by some of the workmen or neighbours, it never transpired which, to play the ghost on him. The judicious use of a pistol put an end for ever to all such tricks. Mrs. Horlock shortly arrived, and for some days the house was entirely undisturbed.

Then extraordinary noises began to be heard at night, and the servants complained that not only were they very much terrified by rumblings, opening and shutting of doors, whistlings, clankings, &c., but that their clothes and the furniture of their rooms were found in the morning in very different positions from those in which they were placed at night. Mr. and Mrs. Horlock, although they heard the noises constantly, simply attributed them to natural causes and laughed the servants' fears to scorn, forbidding them also to mention them outside.

The noises seemed to grow and increase, and at last Mr. Horlock made a thorough examination of certain unused attics and broke open several walled-up rooms, ascertaining that no natural cause could possibly exist which could account for them.

He became now perfectly accustomed to those noises, and ceased now to notice them. Mrs. Horlock, on the contrary, began to become nervous in a curious way—not afraid, and not believing the least in their being caused by anything supernatural, but a certain indescribable something weighed upon her which caused her to shiver and shrink and feel involuntary dread at something she knew not what. In the meanwhile Mrs. Horlock's sister, Miss S., a lady of great nerve and sterling common-sense, came to stay at J. and Mr. Horlock asked her privately to endeavour to combine with him in reasoning her sister out of these "absurd fancies." Miss S. slept in what was called the haunted room. She heard some noises but was not disturbed or in any way frightened by them.

During her stay, one night in the spring or summer of 1862, Mr. Horlock had retired to rest at his usual hour and had fallen asleep, his wife also being fast asleep by his side, when suddenly he awoke with an icy cold shiver from head to foot. (The room contained four windows, each opposite each, and two doors.)

It was a fine moonlight night, and every object in the room was distinctly visible. At the corner of the foot of the bed, standing in the cross-light of two windows, and in front of a large wardrobe, stood the figure of an old lady. She was attired in a black poke bonnet, which extended far over the face, and in a dark gown and a grey shawl. Her eyes were hollow and shrunken, and her face was wrinkled, but otherwise there was nothing hideous or the least alarming in the sight. At first Mr. Horlock thought he was dreaming; the cold shiver passed and he did not feel the least fear. Only such a sensation of awe as everyone more or less experiences at the sight of a dead body. He sat up in bed very quietly for fear of awaking his wife, and calmly studied the figure.

"Can this be the ghost they talk of?" he said to himself. "Well, if it is, it beats me how anyone can be afraid of one."

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As he gazed he noticed one very extraordinary circumstance. The figure draped in dark appeared to be opaque, and yet *through* it he could distinctly see the knobs of the drawers of the wardrobe. He was almost uncontrollably anxious to address the lady, but feared to do so lest he should awake his wife, feeling sure that in her peculiarly nervous state the sight would probably kill her.

The figure stood still for two or three minutes gazing steadfastly at him and then suddenly disappeared. Mr. Horlock immediately rose from his bed and made investigation of doors, windows, and every object in the room, first of all without, and then with a candle. All the doors and windows were securely fastened, and there was no possible combination of light or shade which could have produced this or any other phantom. Mr. Horlock was more particular to thoroughly satisfy himself on this point on account of a circumstance which had happened to him some year or so before in his former house in Surrey :—

Mrs. Horlock was away from home. He awoke in the night, a brilliant moonlight shining through the window, and there, by the door of the room, stood Mrs. Horlock, attired in hat, cloak, and all her usual attire.

His first feeling was a terrible fear lest some fatal accident might have befallen his wife, and her spirit have been allowed to appear to him as a warning thereof. He immediately, crushing down the fear, got out of bed and walked to the figure, when he found that Mrs. Horlock's complete walking attire was hanging to the door, and on returning to his bed marked with interest the peculiar manner in which the rays of the moon threw it out into bold relief, giving it, even after he knew what it was, the exact appearance of a living figure.

But to resume :—

Some days after the appearance of the ghost, Mr. Horlock, under the pledge of absolute secresy, confided the account to Miss S., causing her to give a solemn promise that she would never even divulge a hint of the story until she received his permission to do so, and this promise it is well known was most religiously observed.

Mr. Horlock after this never saw any other visible appearance. The effect on his mind was inconsiderable. He believed now what he did not before, that the spirits of the dead were allowed sometimes to appear to the living. He believed that the house he occupied was allowed to be the scene of such appearances ; and he believed that this fact might account for noises and sensations which to him before had always been unaccountable. But not the least sensation of fear was produced by this knowledge— on the contrary, a feeling of confidence that the sight of a spirit did not terrify and could not harm. His chief wish was to behold the same being again when alone and to question it, and for this purpose he slept alone at various times in different rooms in the house, but never saw anything. He began now, too, to suspect and to investigate two circumstances which had occurred before, which at the time excited no question in his mind.

One was with regard to his father, the Rev. Dr. Horlock, who had

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slept one night in the house, but could never be prevailed to sleep another.

The other with regard to his old nurse, who had been at one time his housekeeper, but had left him long before he came to J. to undertake the same duties for his father. The old woman had been in the habit of constantly visiting him at J., staying a night or two at a time. At last there had come a day when no persuasion would induce her to spend a night under his roof. She always had a good excuse, so good that he had never suspected anything—she would often come to spend the day but always left before nightfall.

Without divulging anything he had seen he himself set to work to cross-examine both these persons, but was entirely unsuccessful in gaining the least clue from either for several months, when at last, under great pressure, Dr. Horlock admitted that during the night he had spent at J. he had been kept awake the whole night by the sound of some one being strangled and gasping for breath in his room. That he could discover nothing, but that he had been so terribly unnerved that no earthly power would induce him ever to spend another night in the house.

Dr. Horlock had always been a firm unbeliever in ghosts.

The old woman, Mrs. P., was as yet utterly impervious to all entreaties. She persistently refused to say a single word or even express an opinion as to ghosts or anything of the sort. I may add here that Miss S. had left J. very shortly after she had been told the story, and had not seen Mrs. P. before she left, and never did see her again till two years after, under circumstances which will presently be related.

The effect of J. on animals was a marked one.

Every cat died in a few months of a mysterious wasting sickness. Mr. Horlock had a particularly sharp, savage Scotch terrier, a noted killer of vermin. This dog occupied a box at night in a back passage. After nightfall the animal always retired to its box and curled itself up in a heap with its head hidden by its paws. No coming of strangers, no noise, no entreaties would ever prevail on it to take any notice. On one occasion when Mr. Horlock turned a live rat loose on its body it allowed the animal to escape without even raising its head. Remove this dog to any other house and it was a different creature. At the slightest noise it would be on the alert. At the coming of a stranger it would tear a door down to get at him, and any sort of vermin it would tear to pieces in a second.

Mr. Horlock describes his sensations in walking about the house after nightfall. Not fear, but a sensation of some one always walking behind you; a sort of expectation that any moment a hand would be placed on your shoulder. On one occasion when he was standing in the dining-room with a candle in his hand, comparing the clock with his watch about midnight, all doors and windows closed and a perfectly still night, he felt a distinct breath on his neck behind, and the next moment the candle was violently blown out, and the room left in utter darkness.

Shortly after the ghost's appearance to Mr. Horlock, one evening the footman brought lights into the smoking-room, which was on the first floor of

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the house, and started violently back on seeing both Mrs. Horlock and Miss S. sitting there. "What's the row?" said Mr. Horlock. "Why, sir," he said, "I just met Miss S. going into the drawing-room, and I told her I would bring her a light in a moment. I was just going to do it."

"Who could it have been? You had better go and see," said Mr. Horlock, "and not bring a lot of silly tales up here."

On another occasion it was a beautifully bright summer moonlit night, not a breath of air stirring. Mr. Horlock was lying awake in bed, the back windows of the room being open. There were five or six dogs each tied to a separate kennel all round the house; while at one angle, about 100 yards from it, was a large kennel containing eight or ten more.

Everything was still as death, not a stir or a sound, when suddenly there came sobbing on his ear a low, clear and sweet musical sigh, like the sound of a far away breeze. It commenced at the south angle of the house, and went slowly and distinctly completely round. As it seemed to pass each kennel, each dog gave one long drawn howl and was silent. As it reached the large kennel every dog howled once in concert, and then, taken up in turn by the solitary ones beyond, it ended where it began. This had a strangely weird effect.

In the spring of 1863, the Horlocks left England for a Continental tour and let J. House to a Mr. D. for the rest of their term. On their return Mr. Horlock took a hunting and shooting box in Oxfordshire, and Miss S. came to visit them. A few days after her arrival, the old woman before mentioned, Mrs. P., came also for a few days' visit. On the evening of her arrival, Mrs. Horlock and Miss S. were sitting with Mr. Horlock in his smoking-room, and the conversation turned on J. and its peculiarities; and then for the first time Mr. Horlock told his wife of the appearance, giving a minute description as above, and before this neither Mr. Horlock nor Miss S. had ever mentioned the subject to any living soul, except to each other.

At last Mr. Horlock said, "Let us have the old lady up and see if we can get anything out of her as to the reason she would never sleep at J." On this question being asked she refused, as before, to explain the matter at all, but on being pressed as to whether she had ever seen anything in the house, and it being represented to her that it could not make any difference now, as the Horlocks had left the house for ever, she said, "Well, I did see something once, and that is the reason I never could sleep in the house again," and she thereon gave a description of the appearance, exactly tallying with Mr. Horlock's in even the most minute detail, before the two witnesses, one of whom had just heard it for the first and the other for the second time, from his lips.

J. House was occupied about two years by Mr. Horlock's tenant, after which, I believe, it remained vacant for some time. It was then purchased by a neighbouring squire and turned into a parsonage house for a new district which was then formed.

There are many ghost stories told of it during the occupation of Mr. Horlock's tenant and others.

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Of the actors in the above story, both Mrs. Horlock and Mrs. P. have long since entered into their rest. Dr. Horlock and Miss S. are still alive and in England. I do not know where the footman is. Mr. Horlock took Holy Orders in 1877, and is now a missionary in British Columbia. He has never seen any spiritual appearance since the event related above. He is still thoroughly convinced of its truth, and he can see at this moment every feature and every detail of the ghost of J. House as clearly as on that night in 1862.

In reply to our inquiries, Mr. Horlock explains, in a further letter, that his tenants, the D.'s, are now dead.

He adds that he believes the blinds were drawn up on the occasion of his seeing the apparition in his bedroom. He has had no other hallucination.

After his account had been written, the account previously written by Mrs. Horlock to Miss Corbet (Associate S.P.R.), of which we append a copy, was sent to him. Mrs. Horlock describes the footman as going into the drawing-room and discovering his mistake *before* he came to the smoking-room to tell his master what he had seen. Mr. Horlock states that his version of the incident is correct.

October 8th, 1873.

Dear Miss Corbet, . . . I am most happy to write and tell you anything I can about J ——. When I first went there I was an entire unbeliever in ghosts, but after being there a very short time, though I fought against it, and tried to account for the curious sounds and feelings I heard and felt there, I was convinced that the house was different from others. I never saw anything myself, but could not go about the house at night without feeling there was something near me, and I have frequently been awakened at night with the feeling of some one standing by my bed, and could almost hear them breathe. My fancy is that some people cannot *see* ghosts. The very first night we were in the house we heard the noises. At times they were horrible. Moans and cries of distress, then as if people were moving quickly about. In the top story of the house there were several attics very much out of repair, and we thought there might be rats there, so we put down traps and laid wheat there, but we never caught a rat, nor was the wheat eaten. I believe after we left there were a few caught, but I think we brought them. One day I was poking about in the attics trying to find something to account for the noises, when I knocked a wall, which sounded hollow. My husband and I immediately set to work and pulled down a partition which covered a door. On breaking this open we discovered a passage and two rooms ; these rooms were in good repair. Until I left the house I did not know *positively* that anything had been seen, as my husband was afraid of telling me. Our footman saw "the Blue Lady" one evening after dinner, when my husband and myself were sitting in the smoking-room, which was upstairs. He said he distinctly saw a lady come down the front stairs, and go into the drawing-room. She had a silk dress on, and he heard it rustle. It was getting dusk, and there were no lights in the room. Thinking it was me, he ran for a light, and took it into the room; there was no one there, and much frightened he ran upstairs, and asked if I

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had left the room. I had not, and we told him he must have been mistaken. This was the only time I heard of it being seen while I remained at J. but some months after we left my husband told me the story of his seeing it. Our bedroom had four windows in it, two on each side of the room. It was on a bright night in March (not moonlight) he was awakened with the feeling of some one being in the room. He sat up in bed, and saw an old lady in a large poke bonnet and black dress standing between him and the window. She was not at all terrible to look at, and stood and gazed on him some seconds, and disappeared. He said he did not feel in the least frightened, or nervous (he is the last man you could imagine being so). He knows he was awake, and perfectly sensible, and if he had been alone would have spoken to her. Some time after I was talking to our old housekeeper (she had been my husband's nurse, and was more a friend than a servant) about J., and I said, "Now we have left I do not mind telling you that I believe J. was haunted." (We always told the servants it was all nonsense.) Her reply was, "I know it was for I saw the ghost," and she described word for word the same figure that my husband saw. She had not the least idea of his having seen it. She said she felt very restless one night, and got out of bed, and there standing close to her, was the old woman. She was much frightened, and would never sleep in the house alone again. You may rely on the truth of this, and both my husband and Mrs. Phillips seeing and describing, unknown to each other, the same thing, is a most curious coincidence. I will tell you one incident more, but I fear I shall be trying your patience to read so much. I had a little rough terrier who used to sleep in the passage at night, and if we went out to a ball, &c., and were likely to be late, we used to send the servants to bed, and ring them up. The dog was a fiery little thing, and at the slightest noise at night would bark furiously, but a short time after we had been at J. we came home late and rang the bell, and had some difficulty in making the servants hear. I remarked to my husband what an extraordinary thing it was Tiny did not bark, and that she must have been taken upstairs, but on going into the passage I found her in her basket, and no inducement of mine could make her raise her head. I watched her closely afterwards, and I found she would go to her basket directly it was dark, and nothing could make her move, though I did everything to make her. When we went into another house she was as noisy as ever. There are lots of other stories about the house, many very silly and quite untrue, for instance, the story of the table cloth. Dr. Horlock slept one night at the house and heard the noises, and nothing could make him sleep there again. We heard them so frequently that, though always disagreeable, we in a way got used to them. I hope, however, I may never have to live in such a house again. I believe the L.'s could throw a light on this subject if they liked . . . .

Yours very sincerely,

ALICE HORLOCK.

We append three letters from Miss Saward, who was staying with Mrs. Horlock at the time when the apparition was seen.

Westleigh, Ealing.

June 17th, 1885.

DEAR SIR,—I am afraid that my testimony respecting the manifestations

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at J., reported to you by the Rev. D. Horlock, will not be of much value, as, although in the house at the time, I did not see any of the appearances.

Mr. Horlock, the morning after he saw the apparition, told me of the occurrence, and we wrote down the date, &c., and sealed up the paper. The appearance was never mentioned by me until we left J., but the housekeeper (Mr. Horlock's old nurse) told us that she had seen the same figure one night, but had said nothing about it for fear of frightening the servants. Her account of the figure was similar to Mr. Horlock's.

I was also at J. when the footman, in the dusk of the evening, saw a lady walk down the stairs and go into the drawing-room. He thought it was me, and he spoke, and followed with a candle, thinking I should require a light. Finding no one in the room he came into the smoking-room, where we all were, and asked if I had been into the drawing-room. The man was not frightened, but kept steadily to the fact that he had seen a figure.

I helped Mr. Horlock to take down the boards fastening up the room where the murder was committed, to see if there was any trace of the room being used by people not belonging to the house, and anxious to get rid of us, but there was nothing, and no entrance that could have been used from outside, and the window closely barred. The house was old and wainscoated, and full of noises, which might have been, and probably were, made by rats (though we never found any, and had several terriers loose); the only connected noise I used to hear was that of a ladder placed against the window and people ascending. I have constantly risen to see if I could surprise anyone, but never found anyone about. After I left I connected the noise with the idea that the relations who starved the old woman would be able to watch her in the night by looking through the window at her without being seen themselves. . . . .

B. C. Saward.

June 22nd, 1885.

Dear Sir,—I did not enlarge upon the apparition seen by Mr. Horlock and the nurse, as my knowledge of the circumstance was from others, and did not come from my own observation.

Mr. Horlock told me, the morning afterwards; of that I am certain as he called me away from breakfast into the garden to do so. He was so anxious to speak of it, to someone who was not nervous, my sister being nervous and not strong. His account was that he woke in the night and saw an old woman standing at the foot of the bed (on his side), and looking fixedly at him. He could see her well as a wardrobe was behind, or rather at the side, and threw out the figure, and a window facing her and behind. The room had windows on both sides of it facing each other.

Mr. Horlock sat up in bed and looked at the figure; he was not frightened, but did not speak for fear of disturbing my sister, who was asleep, and easily wakened. The old woman was short, dressed in a black poke bonnet, plain dress and shawl. She gradually faded away while Mr. Horlock looked at her.

The nurse was in a different part of the house when she saw the figure. She woke in the night, got out of bed, and then saw an old woman standing

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by the side of the bed, and close to her. She was so frightened that she got back into bed and covered her face up. She described the dress and height as Mr. Horlock did, although she was not aware that he had seen anything. . . . .

B. C. SAWARD.

P.S.—There was a cross light in the nurse's room, and the figure was seen between the two windows, as in Mr. Horlock's case.

June 24th, 1885.

DEAR SIR,—I am sorry to say I cannot give you any date fixing the nurse's tale, or when I heard it.

Mr. and Mrs. Horlock went to Brittany from J ——, and were there for nearly two years, and the nurse did not go with them, but lived again with them when they returned. I either heard the account from Mr. Horlock when I went to see them at Morlaix, or from the nurse after the lapse of two years. . . . .

B. C. SAWARD.

We have written repeatedly to Dr. Horlock, the father of Mr. Darrell Horlock, asking for an account of his experiences when staying at J. House, but we have failed to receive any reply to our letters.

Mr. Horlock left the house in the spring of 1863, and it was occupied by his tenants, the D.'s, until some time in 1864, apparently. The house then appears to have remained empty until 1867, when Mr. B. and his family entered on their tenancy.

The following account is taken from a copy made by Mr. H. Wedgwood of some letters and notes sent to him in January, 1882, by Mr. B. The account has been revised by Mr. B. in the proof sheets.

Among the oldest inhabitants of this neighbourhood there is an impression that J. House was haunted. A lady upwards of 70 who had known it all her life, and whose testimony was unimpeachable, averred that she had always heard that supernatural appearances had been seen in it. The present occupier had heard rumours to the same effect but he attached no importance to them. He had not been many hours in the house, however, before his preconceived ideas met with a rude shock. While engaged about 3 o'clock in the afternoon with a servant unpacking a box of books, he was startled by hearing a rustling sound. The room where he was at the time adjoined a passage that led to the upper landing of the old staircase ; a door from this room stood open towards the landing for the sake of admitting additional light from the staircase window. The rustling sounded like a lady's dress and train sweeping along the passage to the landing. Knowing that the only lady in the house was then resting in the library after a long drive, he looked up in wonder and amazement to find out what strange lady could be wandering about the house. Most distinctly he saw emerge from the above-named passage what appeared to him a lady in a kind of blue gauze dress, with long hair hanging down her back. She walked across the landing of the staircase, and as her figure disappeared behind the wall of the staircase the train followed slowly after her till all was out of sight.

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Memorandum, June 18th (1868 apparently), 20 minutes to 9 p.m., the first year T. came to live with us.

Mary Ann was in the bedroom (now our sitting-room) shutting up the windows, and suddenly felt a strong wind which made it hard to shut the window, and hearing a rustling noise turned round and saw a figure at the open door, with a hand on the handle. She was looking round at Mary Ann with a sad expression, large earnest eyes, thin long face, sunken cheeks. She had a dark dress with short sleeves ; hands and arms exceedingly white. She gazed earnestly at Mary Ann, and went up the five steps from the door of the bedroom ; Mary Ann saw her go to the door of the little room (where we dine at present) and then she vanished out of sight. MaryAnn did not feel at all alarmed on this occasion, but shortly afterwards coming down the stairs herself from the attics, she beheld the figure going down the five steps again towards the same door where she had first seen her, and her train floated down the stairs after her. On this occasion Mary Ann did not see her face, but such an intense terror and even horror took possession of her, on seeing this appearance for the second time, that she never again could walk about the house alone after dark, and left her situation not long afterwards.

12th July, 1868, to the Governess.

17th November, 1868, Captain H., a relative of the family, saw a lady in a blue dress; the hair dressed as in Hogarth's time ; she wore a sack and stomacher, and long train. Very thin, with sharp features and sunken cheeks. Her face appeared extremely sad. As he was going up stairs she was on the staircase before him, and turned round, looking earnestly at him. He walked past her, and thought no more of it at the instant. The same figure in the same dress appeared to him at dusk as he was going up the same staircase. He came up the stairs and went past her, and said "Oh! is that you again, my g——," and she turned her head a little round and gave the same long wistful glance as before, and faded out of his sight.

Dream of Maid.—Autumn, 1873.

S.H., one of the maid servants, had a dream in which she saw a very tall woman with a cap on, and something white over her shoulders over a dark dress—very white hands, the arms covered. She came to the side of the bed and asked S. in rather a loud voice, to follow her down the stairs and passage to the front stairs. She walked rather fast, and her dress dragged as she went along. She went into the library, and walked between the billiard table and after stamping loudly 3 times at the corner of the books, then vanished. She remembers no more but that she woke very much frightened.

Second Dream.—October 15th, 1873.

The appearance came to her bedside exactly as before, dress and appearance just the same. It had a very thin white face, and seemed as if it was full of trouble. It seemed to take hold of her and drag her, but she did not get out of bed. The figure asked S.H. if she had been where she told her to go before, and she said "If you don't go very soon, this shall be a curse to

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you." She then appeared to go out of the room, and S.H. woke up, finding that in her terror she had caught hold of Eliza the housemaid, who slept in the same bed.

Copy of letter from Governess written to wife of occupier.

One Sunday, about 6 o'clock, just as it was beginning to get dusk, I was sitting in the library alone reading, and thinking that it was time to dress for dinner, went up the front staircase to put the book back in the sitting-room, when I turned to go up the three steps, I saw the blue lady approaching from the curtains of your bedroom. In appearance it was a tall, long, thin face, looked as if it had seen a great deal of sorrow ; long black hair hanging round her, and she was robed in a blue gauzy kind of stuff. She glided along, her eyes fixed on Mr. B.'s dressing-room. I saw her naked feet distinctly as she walked down the three steps into the dressing-room, and disappeared. I then ran up to shut the door, thinking to entrap the blue lady, and as I attempted to fasten the door of the dressing-room by a latch I think there is, I saw the reflection of the blue lady in a mirror on the wall. I went to the servants' hall, and Johnson came up with me and undid the door of the dressing-room, but it was gone.

We have succeeded in tracing the governess referred to, then Miss P., now Mrs. Oliver. She writes to us in January, 1884, from 11, Clarence Terrace, Toronto.

On the first Sunday in July, 1868, at the residence of Mr. B., J—— House, near G——, about 4 o'clock in the afternoon, I was going upstairs from the library, and had reached the bend of the staircase on which Mr. B.'s dressing-room was situated (any one who knows J—— House will understand *exactly* the locality). On looking up, I saw a lady, dressed in blue, who appeared to be coming from Mrs. B.'s bedroom (which had heavy red curtains outside the door), along the upper hall, down the three stairs, and into Mr. B.'s dressing-room. At that moment I could have touched her if I had had courage, she was so near me, yet apparently wholly unconscious of my presence, her face the whole time turned towards the dressing-room, where she entered and disappeared entirely. So human did she look that I closed Mr. B.'s door. In the act of doing so I distinctly saw her image reflected in a mirror which hung opposite the door. I called for someone to come, and until the moment I heard the servant say "Miss P. has seen the ghost," never for one moment imagined I had seen a spirit, and I was so certain that it was a human form that search was made, walls examined, &c., but to no purpose.

I remained with the B.'s some days after this remarkable occurrence, but never saw the blue lady again. Her countenance wore a troubled expression, but very life-like. It struck me at the time that her dress was of *silk* from the rustling it made touching the stairs ; and certainly her feet, which were uncovered, seemed to be of *flesh*. I am certain it must have been *two minutes* from the time I first saw her till her disappearance, so that

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I could *take in* details, and my feelings were those of surprise rather than terror.

This is a true account of what I saw at J—— House.

ALICE G. OLIVER.

[We wrote again to Mrs. Oliver, at Toronto, asking some questions on points of detail; but our letter was returned, Mrs. Oliver having left her former address.]

It appears that Mr. B. left J. in 1875, and that considerable alterations were made in the house before the arrival, in 1876, of the present occupant, who apparently has not been disturbed in any way.

Through the kindness of Mr. G. M. Hutton, of University College, Oxford, we have obtained the following copy of a letter written to him in December, 1883, by the daughter of Mr. B.'s successor.

We should add that we have obtained no verification of the tradition of highwaymen and murders referred to in this letter, and the communication from America, which was sent a few years ago from Canada to the then owner of the house, and a copy of which we have seen, can most easily be explained either as a hoax or as an attempt to obtain money on false pretences.

" . . . I never heard of any one's having seen the Blue Lady except Mr. B. and his governess. A long time ago, perhaps 20 years, some gentleman who came to lodge here for a little while, saw the Blue Lady's mother, an old woman in a poke bonnet, called by the village people Old Betty, standing at the foot of his bed. I believe she was frequently seen at that time. These two well-authenticated ghosts are the more strange because I believe it is a fact that at the time highwaymen lived in the house, they once stopped a coach on the Bath-road and brought back a mother and daughter and their treasure. Being pursued, they are supposed to have murdered their prisoners and escaped to America, leaving the treasure hidden in the house. A man wrote from America a year or two ago (or perhaps more) offering to send [to Mr. ——] the clue to the hiding-place for a certain sum of money. He said that he had helped a very old woman in some way, and that in return she had told him that she was the wife of one of the robbers, and had given him the clue to the treasure. . . . . The initials over the drawing-room fireplace are J. K. and R. K., followed by the date 1657. They are supposed to stand for two of the Kingdons, who built this part of the house, and are not connected with the highwaymen, who are not known to have lived here till about the beginning of this century. . . . . "

In reply to our further inquiries, Mr. Hutton writes :—

December 26th, 1883.

. . . I am sorry I omitted to tell you that my correspondent is now living in J—— House. Her father, Mr. B.'s successor, has been in possession of the house for, I should think, six years now. He has a large family of seven children of all ages, and the Blue Lady seems to object to children,

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for not one of them, as far as I can gather, has seen or heard anything extraordinary during the whole time of their residence there. . . . .

GERARD M. HUTTON.

It may be interesting to add part of an account from one of our correspondents, who repeats "the tale as told" to her, after it had passed through several hands :—

This blue lady is constantly appearing to the inhabitants of the house and as long as they do not see her face it is bearable, but anyone seeing it goes into hysterics or fits, and positively refuses to sleep another night in the house—neither will they describe the face. One clergyman after another left the house in consequence of servants, governesses, &c., being frightened nearly to death.

CORRESPONDENCE.

TO THE EDITOR OF THE "JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH."

DEAR SIR,—The question is often asked in what way the effect of *sight* can be produced on the mind by non-substantial apparitions. Perhaps the following dream-experiences may point to the answer.

I was travelling in the train one night about a year ago, and went to sleep. I dreamed I took out my watch and looked at it ; the time was 6 p.m., much the time that I imagined it to be. I had not looked before going to sleep, because my wraps came in the way of the watch-pocket. I then awoke, without opening my eyes, enough to realise that my watch was out of reach by my bodily hands, but still saw the disc of the watch clearly before my eyes. I knew it was a dream impression, and as I looked it turned blue, flickered, and went out. It was larger than the real disc, as I recognised while looking at it.

Another day I was lying on my bed, in the daylight, and in the course of a short nap dreamed of a friend's face. I awoke, but the impression of her face remained visibly before my eyes with the red background of my eyelids perceptible. I looked for some time (I suppose a moment or two), when something like the head of a white mahl-stick, or a knobbed potato, came between me and the nose and mouth I was looking at : and the whole face faded out.

Is there any improbability in supposing that the effect of a sufficiently strong mental impression of an absent person on the visual nerve would be the same as that of a dream, only longer-continued and not broken by the act of waking, which would naturally usually destroy a dream-image ? Of course this accounts in no way for the impression, but it might explain why some such telepathic phenomena are visual and others purely mental, by differentiating the power of visualising possessed by the observers.—Yours faithfully.

M. BRAMSTON.

41, Dingwall-road, Croydon.

February, 1886.

[The interesting and important point raised by Miss Bramston will be discussed at some length by Mr. Gurney in the forthcoming work on "Phantasms of the Living."—ED.]

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since February.

[R] indicates that the book is for reference only.

[R] Berrow (Rev. Capel, A.M.) A Lapse of Human Souls in a State of Pre-existence, the only original Sin .....*London*, 1766*

Braid (James, M.R.C.S., &c.) Neurypnology; or, the Rationale of Nervous Sleep. *(A third copy)*.....*London*, 1843*

Cahagnet (L. A.) The Sanctuary of Spiritualism. From the French, by M. Flinders Pearson. *(A second copy)* .....*London*, N.D.*

Darling (H. G., A.M., M.D.) Electrical Psychology. From the Works of the Rev. J. B. Dods and Professor J. S. Grimes. *London*, 1851*

Davis (Andrew Jackson) The Philosophy of Spiritual Intercourse *New York*, 1851*

Glanvil (Joseph) Saducismus Triumphatus 4*th edit.* (*A second copy.*) *London*, 1726*

Haddock (Joseph W.) Somnolism and Psycheism .....*London*, 1849*

Hall (Spencer T.) Mesmeric Experiences .....*London*, 1845*

Maudsley (Henry, M.D.) Natural Causes and Supernatural Seemings, *London*, 1886

[R] Medicina Diastatica (or Sympatheticall Mumie) From the works of Dr. Theophr. Paracelsus by Andrea Tentzelius. From the Latin, by Ferdinand Parkhurst .....*London*, 1653*

Mind in Nature (Vol. I.) .....*Chicago*, 1885-6†

Moor (Major Edward, F.R.S.) Bealings Bells. *(A second copy)* *Woodbridge*, 1841

[R] Pamphlets, Vol. VIII.*—

Animal Magnetism: A Short Sketch of. By a Physician .....*London*, 1838

——————: A Plain and Rational Account of .....*London*, 1790

Badeley (John, M.D.) Narrative of Cure by Prince Hohenlohe, *London*, 1823

Baumann (Madame) Curative Results of Medical Somnambulism, *London*, 1849

Bennett (John Hughes, M.D.) The Mesmeric Mania of 1851. *Edinburgh*, 1851

Boerhaave (Dr. Herman) Essay on The Virtue and Efficient Cause of Magnetical Cures.....*London*, 1743

Davis (Andrew Jackson) The Philosophy of Special Providences. A Vision. 4*th edit*.....*Boston, U.S.A.*, 1850

Elliotson (Dr.) Mesmerism in India. *Reprinted from the "Zoist"* *London*, 1850

Evans (John) The Universal Medicine; or, the Virtues of the Magneticall or Antimoniall Cup.....*London*, 1642

James (King of England, &c.) Dæmonologie, in forme of a dialogue *London*, 1603

Maitland (Rev. S. R., D.D., F.R.S.) Illustrations and Enquiries relating to Mesmerism. Part I.....*London*, 1849

Mesmerism (The *Edinburgh Review*, Mr. Cornewall Lewis and the Rev. Dr. Maitland on) .....*London*, 1851

Stubbe (Henry, Physician) Account of Cures Performed by Valentine Greatarick .....*Oxford*, 1666

Wood (Alexander, M.D.), What is Mesmerism?.....*Edinburgh*, 1851

[R] Pamphlets, Vol. IX.*—

Animal Magnetism: The Art, Practice, and Progress of that Useful Science.....*London*, 1791

Beckett (William, Surgeon and F.R.S.) Inquiry into Touching for the Cure of the King's Evil.....*London*, 1722

Birt (William Radcliff) Table-moving Popularly Explained .....*London*, 1853

Dods (Rev. John Bovee) Lectures on the Philosophy of Mesmerism *New York, N.D.*

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PAMPHLETS, *(Continued)*—

GILLARD (D.) The Grand Primum Mobile of Nature .....*Hammersmith*, 1804
GODFREY (Rev. N. S.) Table-moving tested and proved to be the result of Satanic agency. *4th edit.*.....*London*, 1853
MARTIN (John) Animal Magnetism Examined .....*London*, 1790
PRATER (Horatio) Lectures on True and False Hypnotism *London*, 1851*
PTOLEMY'S Tetrabiblos. From the Greek paraphrase of Proclus. By J. M. Ashmand..... .....*London*, 1822*
REICHENBACH (Baron Charles von) Researches on Magnetism, Electricity, &c., in their relations to Vital Force. From the German, with Preface and Notes, by John Ashburner, M.D. (*A third copy.*) ..... *London*, 1850*
THEOBALD (F. J.) Homes and Work in the Future Life. Part II. *London*, 1886‡
WINTER (George, M.D.) Animal Magnetism, Dissertations on [various diseases] with cases.....*London*, 1801*

CULLERRE (A.) Magnétisme et Hypnotisme.....*Paris*, 1886
DE PUYSÉGUR (A. M. J. Chastenet) Du Magnétisme Animal ...*Paris*, 1807*
———— Recherches Physiologiques sur l'Homme dans l'Etat de Somnambulisme .....*Paris*, 1811*
———— Mémoires pour servir à l'Histoire et à l'Etablissement du Magnétisme Animal, *3rd edit.* (*A second copy*) .....*Paris*, 1820*
D'OLIVET (Fabre) Notions sur le Sens de l'Ouïe, et en particulier sur la Guérison de Rodolphe Guvel, sourd-muet de naissance, *Paris*, 1811*
MESMER (M.) Précis Historique des Faits rélatifs au Magnétisme Animal jusques en Avril, 1781. Traduit de l'Allemand...*London*, 1781*

GEISTESLEBEN, Das Unbewusste .....*Leipzig*, 1859
GORWITZ (Dr. Hermann) Idiosomnambulismus .....*Leipzig*, 1851
HENNINGS, Von den Ahnungen und Visionen .....*Leipzig*, 1777
SCHINDLER (Dr. F. B.) Das Magische Geistesleben.....*Breslau*, 1857
WOLFART (Dr. Karl C.) Mesmerismus .....*Berlin*, 1814
———Erlaüterungen zum Mesmerismus .....*Berlin*, 1815

[R] BIOLYCHNIUM seu Lucerna, &c. &c. Auctioria et emendatiora omnia curis secundis Joan. Ernesti Burggravi Neost. Palatini *Franekeræ*, 1611*
[R] GOCLENIUS (Rod, M.D,) Tractatus Novus de Magnetica vulnerum curatione, &c., &c. .....*Frankfort*, 1613*
[R] KABBALA DENUDATA .....*Frankfort*, 1677*
[R] THEATRUM SYMPATHETICUM } .....*Amsterdam*, 1661*
Exercitationes de Tabaco } .....*Amsterdam*, 1658*
———— de Manna } .....*Amsterdam*, 1658*

* Presented by Mrs. Charles Kingsley. † Presented by the Editor.
‡ Presented by a member of the Society for Psychical Research.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

Hartmann, Dr. Eduard von, Gross-Lichterfelde, Germany.

Janet, Professor Pierre, Havre, France.

MEMBERS.

Ross, A. Galt, 7, Edinburgh Terrace, Victoria Road, London, W.

Stogdon, John Cole, M.A., 18, Clement's Inn, London, W.C.

ASSOCIATE.

Witherby, Arthur George, B.A., 117A, Earl's Court Road, S.W.

MEETING OF COUNCIL.

At a meeting of the Council, held on the 3rd inst., the following Members were present:—Messrs. Edmund Gurney, Richard Hodgson, C. C. Massey, J. H. Stack, and F. Podmore. Mr. J. H. Stack was voted to the chair.

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

Dr. Eduard von Hartmann, of Gross-Lichterfelde, Germany, and Professor Pierre Janet, of Havre, were elected Corresponding Members.

Two new Members and one new Associate, whose names and addresses are given above, were also elected.

The Council recorded with regret the death of the Hon. Mrs. Alfred Lyttelton, an Associate of the Society.

In accordance with his request, it was agreed that the name of Mr. A. W. Dobbie, of Australia, should be transferred from the list of Members to that of Associates.

Presents to the Library were announced from Drs. Berjon and

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Burot, of Rochefort, and from Dr. Puel, of Paris, particulars of which appear in the Supplementary Library Catalogue. The Council desired to convey its thanks to the donors.

A vote of thanks was also passed to Miss Bertha Porter for a donation of £5, in aid of the work of the Literary Committee.

The cash account for the preceding month was presented in the usual form, and one account passed for payment.

The Council being informed that Professor Sidgwick desired to be relieved of the Editorship of the *Journal*, Mr. Edmund Gurney was elected to take his place.

The next meeting of the Council will be held on Friday, the 4th of June, at 4.30 p.m.

REPORT OF THE GENERAL MEETING.

A General Meeting of the Society was held on the evening of Monday, May 3rd, at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall.

In the absence of the President, the chair was taken by Mr. F. W. H. Myers, who invited Mrs. Sidgwick to read her paper, "Results of a Personal Investigation into the Physical Phenomena of Spiritualism, with some Critical Remarks on the Evidence for the Genuineness of such Phenomena."

Mrs. Sidgwick explained that by the physical phenomena of Spiritualism she meant those which, if correctly described and not due to conscious or unconscious trickery, nor to hallucination on the part of the observers, exhibit a hitherto unknown force acting in the physical world, otherwise than through the brain or muscles of the medium. They are thus distinguished from the automatic phenomena, of which writing by the medium's hand, trance speaking, and table turning with contact are examples. The list of physical phenomena includes raps, movements of tables without contact, materialisations, psychography, &c.

She stated that her own experience in Spiritualism had begun in 1874, but had been entirely inconclusive except in cases where it was proved that the phenomena were due to the action of the medium. She narrated some of her experiences, including series of séances with Mrs. Jencken, Mrs. Fay, Miss Wood and Miss Fairlamb, Mr. Bullock, Mr. Williams, and Dr. Slade, and showed how she had obtained strong circumstantial evidence of deception in the case of Miss Wood, direct proof of it in that of Mr. Bullock, evidence pointing strongly to it in the case of Mrs. Fay and Mr. Williams, and good reasons for attributing Dr. Slade's performances to conjuring. She concluded the first part of her paper with an account of some séances with Mr. Haxby, at which

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he was seen himself acting the part of a spirit which professed to materialise and dematerialise outside the cabinet.

In the second part of her paper Mrs. Sidgwick went on to discuss various causes of error. She did not believe that hallucination—*i.e.*, perception without objective counterpart, which is an explanation of what is seen at séances suggested by v. Hartmann and others—had ever occurred at séances within her experience ; but she thought the erroneous interpretation of what is perceived—a mistaking of what is inferred for what is actually seen, was very common. She said that from what she heard and read, she believed this often occurred in the recognition of friends and relations in the "materialised" forms. She adduced a few examples, and gave arguments from the history of spirit-photography pointing to the same conclusion, and also stated that it was often too hastily assumed from appearances that the form could not be the medium disguised.

Proceeding to conjuring of a less special kind, she said that from many accounts of Spiritualistic séances it was obvious that sufficient precautions had not been taken to exclude it, and that in others the absence of any mention of such precautions suggested that they had not been taken. But even cases which as described seemed inexplicable, could not prove anything unless a very wide margin for conjuring were allowed, since conjuring tricks, as described, were also often inexplicable. She thought the fact that leading Spiritualists had avowed a belief that certain conjurers were mediums, proved that they underrated the possibilities of conjuring. A wide margin not only for conjuring, but for mistakes and mal-observation arising from other causes, was required all the more because the evidence was so seldom experimental—that is, the observer so seldom knew beforehand what would be the precise phenomena and conditions. She thought the arguments used to prove that with mediums phenomena were obtained under conditions more unfavourable to trickery than with conjurers, were fallacious, and that on the contrary conjurers could only compete on equal terms with mediums if they too were allowed to fail whenever they pleased, and if they too were observed by witnesses doubtful as to the nature of the performance. She described some experiences in slate-writing which she and friends of hers had had with an amateur conjurer, under the same conditions as Dr. Slade, and which had seemed at the time inexplicable. These had been very valuable to her, not only in confirming her view about the wide margin required for conjuring, but also in showing her how very limited were her own powers of continuous observation—a lesson she had already partially learnt with Dr. Slade.

Mrs. Sidgwick said that two arguments against the reality of the

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physical phenomena of Spiritualism gained in force every year. These were (1) the absence of phenomena about which there could be no question of conjuring, and (2) the fact that almost every medium who had been prominently before the public had been detected in fraud.

Nevertheless, Mrs. Sidgwick said that she thought there was some evidence which could not be neglected, and which formed a *primâ facie* case sufficient to make it our duty to seek for more, but she thought it waste of time to seek it with established or professional mediums, under the conditions at present imposed.

In conclusion, she urged those who might find in themselves or their friends the beginnings of "mediumship," to approach the subject with as little prejudice with regard to the conditions under which phenomena will occur as possible. It is certain that there has been a great deal of very hasty assumption about these conditions, and as preconceived ideas in this matter have, on psychological grounds, a tendency to work themselves out, it is important to keep as free as possible from any not absolutely true. It is probable that many of the conditions supposed to be necessary, and which complicate and increase the difficulty of the investigation, have been invented merely to facilitate trickery.

At the close of the paper some questions were asked with the view of eliciting further details concerning Mrs. Sidgwick's experiences with the conjurer, and Mr. F. W. H. Myers then gave a brief account of some experiments in mesmerism at a distance which he and his brother, Dr. Myers, had recently witnessed in France.

Mr. E. M. Clissold described an experience of his own in mesmerising at a distance; and then, referring to Mrs. Sidgwick's paper, said that whilst recognising her evident sincerity and honesty of purpose, he could not but be struck with the meagre results obtained, after so many patient and laborious investigations. He accounted for this by supposing that in this branch of inquiry something more is required of the investigator than candour and ability. He asserted that in consequence of some want of natural mental or spiritual power, a person otherwise adequately endowed might be unable to verify a single spiritual phenomenon. He reminded the audience that no amount of negative evidence could weaken one fact honestly and fairly obtained; and he claimed that there was abundant and ever-accumulating evidence in favour of the genuineness of many of the alleged facts.

Mr. Bidder objected to the results obtained by Mrs. Sidgwick being described as of a negative character. In his opinion they were very positive indeed—as to imposture.

The meeting then assumed a conversational character.

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RIVAL THEORIES AGAIN.

By the Hon. Roden Noel.

As the Editor permits me a few more words on the subject of my controversy with Mr. Myers, I should like to say first that Mr. Myers, though lively and amusing, perhaps permits himself a little too freely to make mere banter do duty for serious criticism. This method has led to some grave misrepresentation (of course due to misunderstanding) of my own position. Mr. Myers objects strongly to my use of the word "intuition." I have used, it seems, the same term for the ordinary perception of an external world, and for the inward vision of seers. Well, I think it is a very good word for immediate unreasoned knowledge, or belief; and my reading of philosophy has taught me that it is so understood by students of philosophy in general. I spoke of the visions of seers, such as St. Theresa, St. Catherine, St. John and St. Paul, of their conviction of the objective reality of those who had appeared and communicated revelations to them, urging that Mr. Myers' physiological diagrams, mapping out the brain, with algebraical formulæ appended, did not seem to explain away such a conviction, which I called an "intuition" on the part of such great revealers; to whom, after all, we do owe a few trifling benefits, such as Bibles, religions, and social reformations. For I argued that if physiology does not explain ordinary perceptions, no better can it explain abnormal perceptions. And now Mr. Myers assures me that when I ask him if he thinks physiology does explain perception, I might as well ask him whether he thinks the moon is made of green cheese. Well, I am extremely glad to have elicited this confession from him, but then I await also with some interest the supplementary information which seems needed, as to why he makes the diagrams, and invents the formulæ. Of course I have no objection. Indeed, it pleasantly reminds me of the School Board, and elementary text-books.

But I admit that, perhaps, Mr. Myers makes "a hit, a palpable hit," when he chaffs me about the "common-sense of madmen." I own that does sound startling! and I am not so sure of my right application of this term to their case. It appeared to me, however, that it was applicable to any unreasoned and immediate conviction of the objectivity and externality of any sensible percept. I argue that dreams (at the time of dreaming) and abnormal visions have all the psychological characteristics of a normal percept, and probably the physiological also—save, indeed, one, the agreement of waking and normal perceivers. But on that exception I remarked (a remark of which Mr. Myers takes no notice) that these abnormal seers being admittedly in a different mental condition or sphere, the agreement of normal and waking persons in their perceptions can hardly be expected; you might as well wait for the general consent of blind men to the seeing of colour, or of dreaming persons before allowing the objective validity of normal waking percepts. Now, I intend these remarks seriously; they are not mere assertions; though I can assure Mr. Myers I do not wish to be dogmatic; but they are positions which I have used argument (bad or good) to maintain, and therefore I do not recognise mere jokes, however lively, as a valid answer. And really the joke about the madman who believes himself the Archangel Michael is no answer at all, even as a *reductio ad*

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absurdum, because it altogether ignores my point: I did not say that the convictions of madmen, or *anybody else*, were necessarily true (otherwise I should have to admit that the secondary-self theory of Mr. Myers is so, which I do not!). But I suggested that when a madman, or a delirious person, has what we (from our point of view, and quite conveniently) call and may call "hallucinations of sense," and when a dreamer has distinct perception in dreams, it is difficult to prove that whereas our percepts have objective validity, and *are external to our individual selves*, his are no such thing. And for this proposition I gave reasons (valid or invalid).

We do not depend on the agreement of others for our conviction of an object's externality, seeing that, in order to consult them, we must first *assume their* externality to ourselves; though we may modify our impression of *what* an object is by their verdict concerning it, as also by tests, which our own judgment may devise.

But I have several strings to my bow! Mr. Myers only one to his! The strange *idées fixes* of madmen I have suggested (by analogy of the facts recently brought to light in connection with mesmerism) may with high probability be assigned to the domination of ideas impressed on them by unseen intelligent agents, perhaps not more necessarily evil and malicious than the French mesmerist, who impressed on the clairvoyante that she must shoot her own mother.

The disturbance, or abnormal condition of the brain cells, or of the blood, may very well *accompany* any such psychical agency; but I hope we are now agreed that it *accounts* for no more than does their normal condition? Mr. Myers says he does not admit that spirits influence even *some* dreams, only that minds of other persons do.* But by a "spirit" I meant a person, or individual possessed of a mind; I called him a "spirit," because I suppose his body of flesh and blood is not concerned in such dream-influence. Nor did I argue that because some dreams are thus produced, all must be. I only said that the influence of a virtually disembodied spirit on dream was now proved to be a *vera causa*, and that (without prejudice to brain centres and nerves, &c., which are no sufficient cause of dream) hence it became an entertainable hypothesis, in the absence of a better, that all dreams *might* be thus originated; though no doubt the dramatising faculty of the sleeper must also be taken into account. After all, recollect that even where we only fancy, invent, remember, this prior sense-perception is implied as material for reconstruction by the mind. Surely the object is still there, *present in some sense*, if it ever was at all; even though Mr. Myers should not accept exactly my representation of what is involved in memory. By the way, I have found out that Fechner has a very similar conception to mine in his "Life after Death"; so he is one "eminent philosopher" to the good, I suppose! There is still an influence from other minds, seeing that "objects" can only be concepts in some mind; so idealism teaches. Individuals co-operate in all thought; for all

* All that I understand Mr. Myers to regard as yet proved, is that telepathy occurs between persons in the body. We should not be justified in assuming from this, without further evidence, that the "body of flesh and blood is not concerned," for if it were true that the impression is transmitted by "brain waves," brains would be required in the process.—ED.

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thought is universal, as well as particular ; but it is particularly obvious and certain in the case of *sense-perception*, where externality to the individual is the primal postulate and distinctive feature. I think that here we get some clue, however, to the puzzling fact that there are *degrees* of distinct perception, that fancies may gradually pass *into* perceptions, as some of the instances of so-called hallucination, collected by our Society, tend to show : they do so in the case of somnambules, and biologised persons under dominant suggestion from without. The degree of subjectivity, and objectivity, may, no doubt, however, vary in a perception ; that is, the investing, inventing, dramatising faculty of the individual may contribute more or less to the result in any given case ; a percept may be transferred from another mind, ready made, or the raw materials of it, to be worked up in you, or me. But what I suspect is that when it is vividly real and objective, it must be almost equally the same in another mind, and *shared*. At any rate, I think there is no such self-sundering in dream as Mr. Myers alleges. For his secondary self is assumed to have a *subjective experience of its own, not shared by the primary. But in a dream that is not so:** the dream persons we fancy (if they are not real persons, as I suggest) have likewise no subjectivities of their own ; they are exhausted, I mean, by the pictures we frame of them, by the replies they make to us, or the questions they ask : what is behind that is *only our own comprehension, and hearing of that* ; our ordinary one subjectivity is enough for them, and they have no other ; this is true also of the *dramatis personæ* of a poet. But Mrs. Newnham's second self is supposed to hear and digest questions put, and think out the answers before she answers, while Mrs. Newnham's primary self writes and reads them. Hamlet is not thinking about the murder of his father unknown to Shakespeare, though Shakespeare may imagine such thought in the character of Hamlet which he has conceived ; and the dreamer only hears questions put, or remarks made, or questions answered by some person he imagines ; that person is not thinking these out in a subjectivity of his own (that is, if Mr. Myers' theory of his being only an invention of the sleeper be correct); hence he gets no help for the secondary self he wants in the Newnham case from this source, even though my suggestion be incorrect, that the personages of a dream-drama may be distinct individuals. In a dream we retain our own individuality, seeing and hearing ourselves, and conversing with other persons, as in every-day waking hours.

The instance of the schoolboy cited in a note by Mr. Myers is, of course, familiar to everybody. Truly the answer to a problem flashing on him in the midst of another train of thought, like inspirations of genius, *seems* to be from the "unconscious." But the only question is, *what is its real explanation* ? My objection was not to the second term in Mr. Myers' phrase, " unconscious ideas," but to the first, my position being that there is and can be *no* "unconscious" ; and that the unconscious can no more pour " matured ideas " into the conscious mind than we can pass over

* Our dream personages often reply to us in a way that we do not expect, and utter ideas that are novel and surprising to us. I take Mr. Myers' view to be that in most cases such ideas have worked themselves out in our own minds unconsciously to ourselves.—Ed.

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Westminster Bridge to Christmas Day, for it cannot have ideas, and if it could, could not transfer them to consciousness. What *is* a matured unconscious idea?

I suggest the transcendent self, which is fully conscious, or some other mind, as the more probable origin.

But is the dream-world so much less real than this?

"Where nothing is but all things seem,
And we the shadows of the dream."

Nay, "we are such stuff as dreams are made on," and in that sleep, with which "our little lives are rounded," as even now, not seldom, in the nightly sleep, may we not find ourselves in a world more real even than the apparent world of every day, a world of stars, which we cannot see for sunlight?

CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

[*The Literary Committee will be glad to receive well authenticated evidence of phenomena belonging to any of the following classes, specimens of which are from time to time recorded in this Journal:*

L. *Phantasms of the Living.*

G. *Phantasms of the Dead.*

M. *Hypnotism, Mesmerism, and Clairvoyance.*

P. *Monition and Premonition.*

S. *Miscellaneous phenomena of the kind sometimes described as "Spiritualistic."*

Personal experiences of "sensory hallucinations" of any sort will also be welcome.

Communications intended for the Literary Committee should be addressed to Edmund Gurney, Esq., 26, Montpelier-square, London, S.W.; or, to Frederic W. H. Myers, Esq., Leckhampton House, Cambridge.]

G.—642

The following narrative was sent by Mr. C. FitzGerald, 89, Tachbrook-street, S.W., who says:—

March 7th, 1885.

I send you my own ghost story, rather hurriedly written, but I think full in its details.

My friend B. is, I understand, in England, but I cannot find out his address yet.

I refrain from giving names in full, as many of the young girl's relatives are alive and here in England.

In 1861 I was stationed with my regiment at N., one of the B. Islands. One Saturday evening, in company with one of my brother officers, I had been spending the evening at the house of one of our friends, and we returned to our quarters about 11 o'clock, together.

The building in which our quarters were, stood alone in rather extensive

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grounds, and at night the only access to the building was by a door at the east side of the house, at which a sentry was always posted. There was a short flight of steps from the ground to this door. About midway down the passage was a flight of stairs leading to the upper floor, where our quarters

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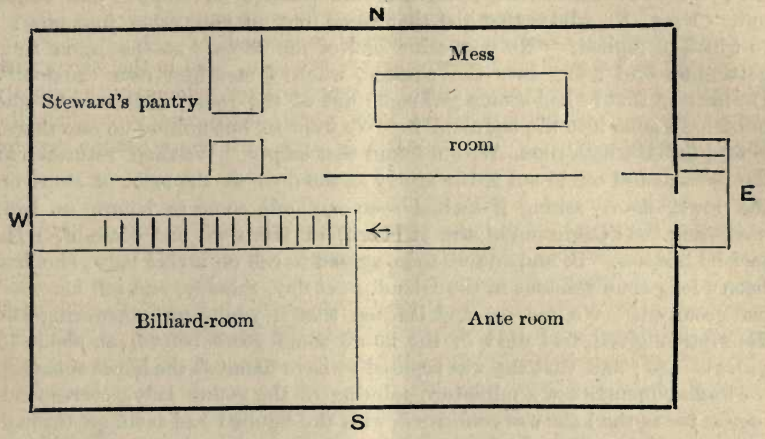

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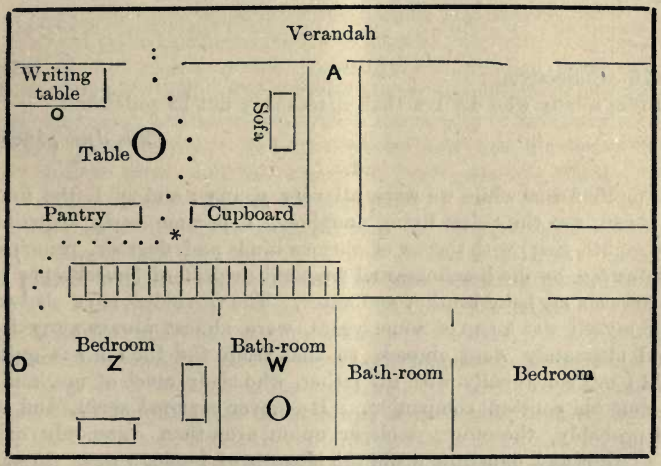

A Door always closed.

were. On reaching the top my companion and myself parted for the night, I to write some letters for the next day's post in the front room on the west side, he to his bedroom on the east side at the back of the house.

I had only been a short time writing when the figure, almost transparent, of a young girl with her face turned from me, entered the room from the verandah, and passed through in the way indicated by the dotted line. She

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had long very light flowing ringlets, carried a broad brimmed straw hat suspended by the ribbons, on her right arm, and a bouquet of flowers in her left hand. I watched the figure with curiosity, wondering what it meant. At the moment it went out of the door*, my friend, whom I will call B., came out of his bedroom into his sitting-room. He remained only a few instants. On coming out of his sitting-room into the passage he stopped and called out, "I say, F., who is that girl that came out of your room just now?" to which I replied, "No one came out of my room," at the same time getting up and going into the passage, where I met him near the door*. He insisted that he had seen a girl come out of the room, and thought she must have gone into the bedroom Z. We went in, but finding no one there, looked into the bath-room W, but found that empty. We then returned to the passage and called out to the sentry at the door at the head of steps on the lower floor, asking if he had seen any one come in before we had, answering the description of the girl seen, or since we had come in. He said he had not. B. and myself then agreed to call on an old lady who had been a long time resident in the Island, next day, Sunday, and tell her what had occurred. We did so, and learned that a young girl answering the description given, had died in the house some years before, at about 18 years of age; and that she was reputed to have haunted the house since.

I subsequently saw a miniature painting of the young lady, corresponding, as far as the hair was concerned, with the figure I had seen go through my room.

I may say that both myself and my friend B. were very abstemious.

G.—476—Collective.

From a lady who desires that names may not be published.

9th June, 1885.

I.

'Our mother died while we were all very young; and as I, the fourth child of seven, was the eldest living daughter, I became early acquainted (from my eighth year) with sorrow of various kinds and degrees, principally caused, however, by the harshness and frequent neglect of housekeeper and servants towards my baby brother and sister. The two eldest boys—between whom and myself was a gap of some years, were almost always away from home, and ultimately went abroad, so that from the time I was quite a little child I was continually with my father, who made much of me, and at last I became his constant companion. He never married again, and our love was probably, therefore, a closer union even than commonly exists between a father and daughter while the latter is of tender years. It was a great pain to me ever to be away from him, especially after my 14th year, at which time he began to make me his confidante as well as companion; and we had frequent earnest talks and discussions on many subjects. At length, when I was about 18 years old, a terrible grief befell us, viz., the death of my two elder brothers within a few weeks of each other, while they were still abroad.

My father's sorrow was great; and at the same time he became seriously

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troubled with many doubts regarding various points of Christian faith, and so gradually lost nearly all his buoyancy of spirit, and became sadly depressed and worn-looking, though only 48 years old. For a year he thus suffered, when it was arranged that, so soon as he could plan to leave home, he should go to some sea-side place, and try what new scenes would effect. He also persuaded—nay, insisted—that I should go away for awhile, without waiting for him, and accompany some friends to South Devonshire.

This I did that same summer, 1863. All his letters to me after I left him were bright and loving—saying but little of his health—as he and all of us regarded his ailment to be more mental than physical.

One morning, September 25th, after waking early from a very singular and troubled dream, I found, some hours later, on my breakfast plate, among other letters, one in a strange hand, which I saw on opening to have been written by an uncle, related to me by marriage, but not known to me personally. He said that my father had set out on his long-talked-of tour, and had gone to Dorking for the sake of visiting him and other old friends there, before proceeding to the coast; but he was far from well, seemed much depressed, and was continually talking of me. My uncle advised that I should join him at Dorking as soon as possible, and then persuade him to go to Scarborough, as the most bracing place he (my uncle) could think of.

In half an hour I was in the coach, travelling to Honiton, the nearest railway station, and reached Dorking late in the evening.

My father was dead! He had suddenly fainted in the morning while talking to my aunt; had only roused sufficiently to call me by name several times, and then died, apparently unconscious that anyone was with him.

It would make this narrative too tedious to you were I to relate how a presentiment of such a terrible possibility had weighed upon me all day, and prevented my yielding to a strong girlish temptation to purchase, during my journey, many delicacies displayed in the railway refreshment-rooms, which I thought he might like. Nevertheless the blow was too heavy for me to find relief in tears, and the agony of heart was so intense that even now I recall it with a sense of physical pain.

I went early to bed, to escape the presence and sympathetic ministrations of the many in that kind household who gathered around me; and by my own choice I shared the room of a motherly-looking personage, whom I supposed to be my cousins' nurse. She occupied the larger bed in the room, and I a smaller one placed at some distance from hers. She was soon asleep and breathing heavily; but I was lying in deepest anguish, beset not only with the grief at the sudden loss sustained, but with the wretched fear that my beloved father had died too suddenly to find peace with God, regarding those miserable doubts that had so troubled him. As the night wore on, the pain of heart and thought grew worse and worse, and at length I knelt in prayer, earnestly pleading that my distressful thoughts might be taken away, and an assurance of my father's peace be given me by God's most Holy Spirit. No immediate relief came, however, and it was early dawn when I rose from my knees, and felt that I must be patient and wait for the answer to my prayer.

Now a longing suddenly seized me to creep into that kind-faced woman's bed, and to feel perhaps less lonely there. Her bed was opposite a

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window, over which a white blind was drawn, and as I softly lifted the bed-clothes and sat for a moment after drawing my feet up into the bed, I noticed the pale dawn feebly lighting up the window, and the movement of a little bird on the sill outside ; but the room itself was as yet almost dark.

I was just about to slip quietly down into the bed, when on the opposite side of it (that on which the nurse was sleeping) the room became suddenly full of beautiful light, in the midst of which stood my father, absolutely transfigured, clothed with brightness. He slowly moved towards the bed, raising his hands, as I thought, to clasp me in his arms; and I ejaculated: "Father!" He replied, "Blessed for ever, my child ! For ever blessed !" I moved to climb over nurse and kiss him, reaching out my arms to him ; but with a look of mingled sadness and love he appeared to float back with the light towards the wall and was gone ! The vision occupied so short a time that, glancing involuntarily at the window again, I saw the morning dawn and the little bird just as they had looked a few minutes before. I felt sure that God had vouchsafed to me a wonderful vision, and was not in the least afraid, but, on the contrary, full of a joy that brought floods of grateful tears, and completely removed all anguish except that of having lost my father from earth. I offer no explanation, and can only say most simply and truthfully that it all happened just as I have related.

You may find a solution to the occurrence in the sympathy which had existed between my dear father and myself; or, as friends have often insisted, in the condition of excitement and exhaustion which I was suffering at the time ; but after all these years of life and experience, the memory of that wonderful morning is ever vividly fresh, and *real*, and *true*.'

The writer's husband adds:—

'The narrative, as related above, is substantially the same given to me by Mrs. P. as early as 1865, and at subsequent periods.

W. B. P.

June 17*th*, 1885.'

And Dr. and Mrs. C., referred to above, write :—

'16*th* *June*, 1885.

The preceding narrative was related to us by Mrs. P., substantially as here recorded, some four or five years ago.

James C.
Ellen H. C.'

II.

'In the year 1867 I was married, and my husband took a house at S———, quite a new one, just built, in what was, and still is probably, called "Cliff Town," as being at a greater elevation than the older part of the town. Our life was exceedingly bright and happy there until towards the end of 1869, when my husband's health appeared to be failing, and he grew dejected and moody. Trying in vain to ascertain the cause for this, and being repeatedly assured by him that I was "too fanciful," and that there was "nothing the matter with him," I ceased to vex him with questions, and the time passed quietly away till Christmas Eve of that year (1869).

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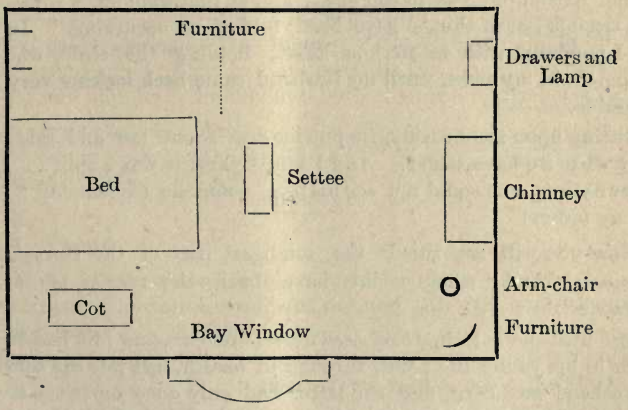
An uncle and aunt lived in the neighbourhood, and they invited us to spend Christmas Day with them—to go quite early in the morning to breakfast, accompanied by the whole of our small household.

We arranged therefore to go to bed at an early hour on the night of the 24th, so as to be up betimes for our morning walk. Consequently, at 9 o'clock we went upstairs, having as usual carefully attended to bars and bolts of doors, and at about 9.30 were ready to extinguished the lamp; but our little girl—a baby of 15 months—generally woke up at that time, and after drinking some warm milk would sleep again for the rest of the night ; and, as she had not yet awakened, I begged my husband to leave the lamp burning and get into bed, while I, wrapped in a dressing gown, lay on the outside of the bed with the cot on my right hand. The bedstead faced the fireplace, and nothing stood between, but a settee at the foot of the bed. On either side of the chimney was a large recess—the one to the left (as we faced in that direction) having a chest of drawers, on which the lamp was standing. The entrance door was on the same side of the room as the head of the bed and *to the left of it*—facing therefore the recess of which I speak. The door was locked ; and on that same side (to my left) my husband was lying, with the curtain drawn, towards which his face was turned.

Roughly, the position was thus—



As the bed had curtains only at the head, all before us was open and dimly-lighted, the lamp being turned down.

This takes some time to describe, but it was still just about 9.30, Gertrude not yet awake, and I just pulling myself into a half-sitting posture against the pillows, thinking of nothing but the arrangements for the following day, when to my great astonishment I saw a gentleman standing at the foot of the bed, dressed as a naval officer, and with a cap on his head having a projecting peak. The light being in the position which I have indicated, the face was in shadow *to me*, and the more so that the visitor was leaning upon his arms which rested on the foot-rail of the bedstead. I was too astonished to be afraid, but simply wondered who it could be ; and, instantly touching my husband's shoulder (whose face was turned from me) I said, " Willie,

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who is this ?" My husband turned, and for a second or two lay looking in intense astonishment at the intruder ; then lifting himself a little, he shouted " What on earth are you doing here, sir ?" Meanwhile the form, slowly drawing himself into an upright position, now said in a commanding, yet reproachful voice, " Willie ! Willie !"

I looked at my husband and saw that his face was white and agitated. As I turned towards him he sprang out of bed as though to attack the man, but stood by the bedside as if afraid, or in great perplexity, while the figure calmly and slowly moved *towards the wall* at right angles with the lamp in the direction of the dotted line. As it passed the lamp, a deep shadow fell upon the room as of a material person shutting out the light from us by his intervening body, and he disappeared, as it were, into the wall. My husband now, in a very agitated manner, caught up the lamp, and turning to me said, " I mean to look all over the house, and see where he is gone."

I was by this time exceedingly agitated too, but remembering that the door was locked, and that the mysterious visitor had not gone towards it at all—remarked " He has not gone out by the door !" But without pausing, my husband *unlocked the door*, hastened out of the room, and was soon searching the whole house. Sitting there in the dark, I thought to myself, " we have surely seen an apparition ! Whatever can it indicate—perhaps my brother Arthur (he was in the navy, and at that time on a voyage to India) is in trouble : such things have been told of as occurring." In some such way I pondered with an anxious heart, holding the child, who just then awakened, in my arms, until my husband came back looking very white and miserable.

Sitting upon the bedside, he put his arm about me and said, " Do you know what we have seen ?" And I said " Yes, it was a spirit. I am afraid it was Arthur, but could not see his face"—and he exclaimed, " Oh ! no, it was my father!"

Now you will say this is the strangest part of the story, and unprecedented. And what could have been the reason of such an appearance ?

My husband's father *had been dead fourteen years* : he had been a naval officer in his young life ; but, through ill health, had left the service before my husband was born, and the latter had only once or twice seen him in uniform. *I* had never seen him at all. My husband and I related the occurrence to my uncle and aunt, and we all noticed that my husband's agitation and anxiety were very great : whereas his usual manner was calm and reserved in the extreme, and he was a thorough and avowed sceptic in all—so-called—supernatural events.

As the weeks passed on my husband became very ill, and then gradually disclosed to me that he had been in great financial difficulties ; and that, at the time his father was thus sent to us, he was inclining to take the advice of a man who would certainly—had my husband yielded to him (as he had intended before hearing the warning voice)—have led him to ruin, perhaps worse. It is this fact which makes us most reticent in speaking of the event ; in addition to which, my husband had already been led to speculate upon certain chances which resulted in failure, and infinite sorrow to us both as

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well as to others, and was indeed the cause of our coming to ———, after a year of much trouble, in the January of 1871.

In the earlier part of this long letter I have given you the address of my uncle,* to whom we gave a full description of the facts the morning after their occurrence; but he was—and is—a great sceptic in all such matters, and, probably, through not being in my husband's confidence regarding his circumstances, and therefore seeing no feasible reason for such a manifestation of God's power and love, he was the more incredulous.

Up to that date my husband, too, was quite as sceptical as Uncle —— ; and, indeed, none of us were particularly ready to believe in such evidences, notwithstanding my experience at my father's death, because we had regarded that as a special answer to prayer; so that no condition of "overwrought nerves," or "superstitious fears," could have been the cause of the manifestation, but only, so far as we have been able to judge by subsequent events, a direct warning to my husband in the voice and appearance of the one that he had most reverenced in all his life, and was the most likely to obey.'

Dr. and Mrs. C., friends of Mrs. and Mr. P., add the following note:—

'16*th June*, 1885.

This narrative was told us by Mrs. P., as here recorded, some years ago.

J. C.

Ellen H. C.'

Mr. P. confirms as follows:—

'———,

17*th June*, 1885.

Without wishing to add more to the incidents recorded herein by my wife, I would simply note that the details of No. 2 are quite correct, and that the occurrence took place as stated. * * * W. B. P.'

G.—641.—Transitional.

The following narrative was kindly procured for us by Miss Brownlow, of 4, Carlyle-terrace, Chesterton-road, Cambridge, who is a near relation of Mrs. A. B.; Mr. A. B. died in South Africa, the lady who dreamt being in England.

Letter from Miss A. L. B. to Mrs. A. B., widow of the "Uncle A." spoken of :—

March 4th, 1885.

I got your letter asking about the dream this morning. It was this :—

Mamma dreamt one night that she was sitting at table at a supper party. There was, she thinks, a good large party, but the ones she remembers being present were her own father and mother, who sat at the top and bottom of the table, your father and mother, my father and Uncle A., and yourself. Only the people who were alive spoke, the others were quite silent. Lady B. spoke a good deal. Uncle A. was sitting next mamma, and you were on the other side of him. He never spoke, but you conversed quite naturally. She

* We were requested not to refer to the "uncle" for corroboration "unless absolutely necessary."

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said to you, "I did not know you had come home." You answered, "Oh yes, we have, and don't you see I'm dressed like you now," and you took hold of your dress on both sides and held it out. You were not dressed in widow's weeds, which would have told at once what had happened, but wore some sort of light muslin. Mamma was very much surprised, and wondered if she could really have a dress like that when she wakened. Uncle A. was dead by that time, but we had not heard of it. Mamma says she wondered afterwards she was not more alarmed at the time as she knew that it was only the living people who were speaking, and he never spoke. Mamma of course was wearing a widow's dress at that time. When the letter came mamma called out "That's my dream, and that's why A. didn't speak, and we are dressed alike now." The dream is not the least exaggerated; on reading it over mamma thinks it scarcely gives a vivid enough impression. * * Mamma wishes me to say she told us the dream at the time. * * *

Further inquiries were made as to the details of the case. Our questions and the answers received are as follow.

The answers, with the exception of the first,—obtained from Mrs. A. B.,— were given by Miss A. L. B., with her mother, Mrs. B.'s assent.

1. What was the year, day, and, if possible, hour, of Mr. A. B.'s death?
1871: 18th November, after midnight of the 17th, about 2 a.m.

2. What was the year and day, as nearly as can be remembered, of the dream?—This cannot be remembered, but it was *after* the death, and *before* the news reached home.

3. Did Mrs. B. see the meaning of the dream before the news came?—Not clearly till the letter came; but she had spoken of the dream as if puzzled by it.

4. Was Mr. A. B. the only person in the dream who was believed by Mrs. B. to be alive and who did not speak?—Yes.

5. Was the dream told to anyone, with or without its meaning, before the news of the death came?—Yes, simply as being very curious.

6. If so, to whom?—Several members of her family.

7. Can that person confirm?—Her daughters can confirm.

8. Has Mrs. B. had other vivid dreams which have appeared worth relating at the time, and which have *(a)* come true *(b)* not come true?—No.

9. Has she had waking impressions or presentiments, or seen apparitions?—No.

"PHANTASMS OF THE LIVING."

It is hoped that this book, which has been so long announced as in preparation, will be published in the course of next month. The terms on which it will be obtainable by Members and Associates will be stated in the June *Journal*.

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No. XXIX.—Vol. II. June, 1886.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Hewitt, Frederic W., M.B., 23, Somerset Street, Portman Square, London, W.

Moulton, Mrs. F. A. (of New York), 11, Ashley Place, London, S.W.

Sisley, Richard, M.B., Park Row, Knightsbridge, London, W.

ASSOCIATES.

Capper, Miss, Francis Grove, Wimbledon, S.W.

Grosvenor, George Fox, M.D., 121, Ladbroke Grove, Notting Hill, London, W.

Marjoribanks, Lady, Tillmouth Park, Cornhill-on-Tweed, Northumberland.

MEETING OF COUNCIL.

At a meeting of the Council, held on the 4th inst., Mr. Hensleigh Wedgwood in the chair, the following other Members were present:—Messrs. Walter H. Coffin, Edmund Gurney, Richard Hodgson, and Frank Podmore.

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

Three new Members and three new Associates, whose names and addresses are given above, were elected.

Two volumes were on the table as presents to the Library from Mr. J. Herbert Stack. A present was also reported from Mr. J. W.

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Hayes. The titles of these are given in the Supplementary Library Catalogue.

The cash account for the preceding month was presented in the usual form.

The next meeting of the Council will be at 5 o'clock in the afternoon of the day of the General Meeting, and will be one of the four special ones in accordance with a resolution of the Council.

ANNOUNCEMENT OF GENERAL MEETING.

The next General Meeting of the Society will be held at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall, S.W., on Monday, the 5th of July, when Mr. C. C. Massey will read a paper on "The Possibilities of Mal-observation in relation to the Evidence for the Phenomena of Spiritualism." The chair will be taken at 8.30 p.m.

MR. EGLINTON.

Before laying before the readers of the *Journal* a collection of evidence received from members of the Society about slate-writing experiences with Mr. Eglinton, it seems desirable to recall two incidents in his career which show that we must not assume any disinclination on his part to pass off conjuring performances as occult phenomena.

The following are extracts from a letter by Archdeacon Colley, headed *Sauce for the Gander*, which appeared in *The Medium and Daybreak* of November 1, 1878, p. 698, signed, "Member of Council, B.N.A.S." He wrote disapproving of the publicity given by *The Spiritualist* to the Williams-Rita exposure in Amsterdam, silence having been maintained as to one where Mr. Eglinton was concerned :—

. . . . When, over two years ago, it fell to my unhappy lot to take from the portmanteau of a certain medium . . . . drapery and false beard, that I had reason then to suspect were worn, and afterwards had *proof* that they were worn by the medium, conscious or unconscious, in "form manifestation" . . . . we kept our counsel, as I think, wisely, and *I* quietly, but with increased vigilance, pushed on my humble investigations, and have had the largest reward, larger than any other Spiritualist has had, from staying hasty judgment, and endeavouring with no slackness of observation, through much experience, to think charitably of what in the past looked dubious pertaining to matters which neither I nor any other mortal *can* comprehend. Moreover, had not my counsels prevailed with friends at the time, and on the unhappy occasion referred to, the Movement would have suffered disgrace in the imprisonment of the medium in question, whose services have been in such large demand by members of the B. N. A. S.

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In a subsequent letter in *The Medium and Daybreak*, November 15, 1878, p. 730, he says :—

. . . . Having no purpose to serve in cloaking my individuality, you are at liberty to print the name COLLEY, one not altogether unknown, and which never yet has been disallowed as a guarantee for the truth of statements made and published.

. . . . My argument was that if Eglinton were innocent, I could not see how . . . . could so easily judge Williams and Rita guilty. For though, at the instance of the gentleman in whose house Eglinton was a guest, and to prevent their seizure by the police, I, in view of the family assembled, had taken the muslin and false beard from that medium's portmanteau, I yet held condemnation in suspense, not knowing how they came there. . . .

. . . . I have only affirmed well-known facts, and regret that others made any public notice of them, in the interest of justice and impartiality, imperative—facts which I cannot yet understand or form an opinion upon. For, suspicious as they appeared at the time of their occurrence, and do (from falsehoods since told by the medium regarding them) even still more appear, I cannot satisfactorily account for them, and would rather give Eglinton the benefit of the doubt than do as others have done in the Amsterdam matter, and pronounce him guilty.

. . . . Let me, though I would rather have withheld it, say that before it so unfortunately fell to me to take muslin and false beard from Eglinton's portmanteau, and take him also straightway into kindly custody from a friend's house to my own, there keeping him a close prisoner from the police till night drew on and he could quietly get off by train,—some few days before this, I had on two several occasions cut pieces from the drapery worn by, and clipped hair from the beard of the figure representing "Abdullah." I have the pieces so cut of beard and muslin still. But note that when I took these things into my possession I and a medical gentleman (five-and-twenty years a Spiritualist, and well-known to the older members of the Movement) found the pieces of muslin cut exactly fit into certain corresponding portions of the drapery thus taken. Moreover, under a Stanhope lens, we found the hair clipped most closely to match with that of the false beard. . . . .

Mr. Colley's letters also contained an attack on some members of the British National Association of Spiritualists, in consequence of which the matter was taken up by the Council of the B.N.A.S., at the instance of Mr. Desmond FitzGerald. Their meetings were reported by *The Spiritualist*, and the following are the passages in those reports bearing on the present question :—

[At a meeting of the Council of the B. N. A. S., on February 11th, 1879, Mr. FitzGerald said] that there seemed to be extraordinary discrepancies between Mr. Colley's published description of a bygone event, and the description of it given by the gentleman in whose house it took place. Mr. Colley had published in *The Medium* :—"I, in view of the family assembled, had taken the muslin and beard from that medium's portman-

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teau," but Mr. Owen Harries, of 15, Russell Street, Landport, who was, he believed, a respectable man, had written to him (Mr. FitzGerald), under date of Jan. 19, 1879, that at his house the medium "had a small portmanteau with him; the following morning I felt justified in opening the portmanteau, and the first thing that rolled out was a piece of muslin (about four yards) and a beard. . . . I sent to the Rev. T. Colley, and told him about it; he advised me to say nothing about it at present." There seemed to be a discrepancy in these statements.—*The Spiritualist*, February 14th, 1879, p. 83.

[At a meeting of the Council of the B. N. A. S., on March 11th, 1879,] Mr. Colley read a passage from *The Spiritualist*, in which it was stated that Mr. FitzGerald had said there were certain discrepancies between his account of an occurrence and another account which had been given of it. In justification of his own account, he read a letter which he had received from Mr. Owen Harries. Mr. FitzGerald might have understood that he (Mr. Colley) was the first person to find the articles in the bag, but he (Mr. Colley) had certainly not stated so. What he had said was that in the presence of the assembled family he opened the portmanteau and took out the articles, being quite willing to take upon himself the responsibility of removing them without implicating Mr. Owen Harries, who was the host of the medium at that time. Mr. Harries had admitted to him that he (Mr. Colley) was correct in his statement as to the opening of the portmanteau, and he had made a note of the transaction in his diary.—*The Spiritualist*, March 21st, 1879, p. 135.

The next incident which I shall mention is the alleged occult conveyance of a letter from Mr. Eglinton on board the *Vega* to Mrs. Gordon at Howrah—an incident which appears to me to involve Mr. Eglinton inextricably in the manufacture of spurious Theosophical phenomena. Details will be found in *Hints on Esoteric Theosophy*, No. 1, second edition, pp. 108-125, and in *Proceedings of the Society for Psychical Research*, Vol. III., pp. 254-256. One additional piece of evidence furnished to me by Mr. Hodgson I give below. As I have no space to give the full details of the case here, I shall confine myself to a brief statement of what appear to me the important points.

Mr. Eglinton, who had been staying with Colonel and Mrs. Gordon, at Howrah, went on board the *Vega* in the Hooghly on his way to England, on March 14th, 1882. The next morning a telegram came for him (from Madame Blavatsky, I presume from the context), which Mrs. Gordon opened, saying that one of the Mahatmas wished him, while Colonel Olcott was at Howrah, to send letters in his handwriting from on board ship, and that he would be helped. Mrs. Gordon advised him,—should he consent, to get some fellow-passenger to endorse the letter before sending it off to her. He wrote from Fisherman's Point on the 15th, saying, "Personally I am very doubtful whether these letters can be managed, but I will do what I can in the matter." The *Vega* left Ceylon on the 22nd, and on the 23rd a telegram from Madame Blavatsky asked the party at Howrah to fix a time for a

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sitting. They named 9 p.m., Madras time, on the 24th, and at that hour Colonel and Mrs. Gordon and Colonel Olcott sat in Mr. Eglinton's late bedroom. After a few minutes a packet fell among them, consisting of a letter in Mr. Eglinton's handwriting, dated March 24th, a message from Madame Blavatsky, dated at Bombay, the 24th, and written on the backs of three of her visiting cards; also a large card such as Mr. Eglinton had a packet of and used at his séances. The writing on this latter card purported to be by two of the Mahatmas. All these cards and the letter were threaded together with a piece of blue sewing silk. The flap of the envelope* was marked with three Latin crosses in pencil. The letter expressed Mr. Eglinton's conversion to a "complete belief" in the "Brothers," an opinion which would henceforth be "firm and unalterable." He also said that he should read the letter "to Mrs. B. and ask her to mark the envelope," and made other remarks; but there seems to have been nothing in the letter which could not perfectly well have been written before he left India. In return for Mr. Eglinton's expressions of confidence in him "Koot Hoomi" wrote on the card about Mr. Eglinton's wonderful mediumship and general excellence of character.

In the meanwhile, at Bombay, about 8 p.m. (Bombay time), a party of Theosophists were sitting with Madame Blavatsky, when a letter was seen to fall. It contained a closed envelope addressed to Mrs. Gordon, on the reverse side of which were three crosses in pencil. This letter Madame Blavatsky strung with three of her visiting cards on a thread of blue silk, and placed it on a certain bookcase, no other member of the party having marked it in any way. The whole party then left the room, and when they returned some minutes later the packet had disappeared—"evaporated," as they expressed it. But as the bookcase stood immediately in front of a venetianed door communicating with the room of Madame Blavatsky's servant, Babula, who was accustomed to help her in the production of marvels, and as the venetian spaces of this door are wide enough to allow a hand and part of the arm to pass through, it seems more probable that Babula removed the packet than that it disappeared in any more mysterious manner.

On the *Vega* a letter was duly shown to Mrs. B., who was asked to mark it, but there was a little difficulty about the mark. The letter which appeared at Calcutta was marked by three crosses in a horizontal line. Mr. Eglinton marked the one which he showed to Mrs. B. with one cross; she crossed that cross obliquely, twice, making an asterisk of it. But—to quote Mrs. Gordon's words:—

With the singular incapacity to understand the important element of test conditions which distinguishes nearly all mediums and persons long

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familiarised with occult phenomena, Mr. Eglinton unfortunately opened the envelope which had been first marked, he having enclosed another letter and made it too heavy. He then used a new envelope, and being unable to find at the moment the lady who marked the former envelope, he, in the presence of three witnesses, made the crosses, differing, as you say, from those made before. But tiresome as this mistake on his part is, it leaves the substantial elements of the wonderful feat accomplished altogether untouched. The letter was read, before being sent, to several of the passengers on board the *Vega*, and that would alone establish its identity except on the hypothesis of fraudulent collusion between Mr. Eglinton and the founders of the Theosophical Society in India.

We see, therefore, that there is absolutely nothing to identify the letters seen on the *Vega*, at Bombay, and at Calcutta, and that both the change of mark on the *Vega* and the occurrences at Bombay are exceedingly suggestive of pre-arrangement and fictitious miracles.

But this is not all. A Mr. J. E. O'Conor, a Theosophist, on board the *Vega*, hearing of Mr. Eglinton's intention of sending by occult means a letter to Madame Blavatsky, asked to have one of his own sent too. Mr. Eglinton agreed to put this letter with his, and let it take its chance, and afterwards told Mr. O'Conor that it had gone. Nothing was heard of this letter in India at the time of the fall of Mr. Eglinton's. Neither did Mr. O'Conor hear anything of it. Later, however, Madame Blavatsky stated that it had arrived soon after the other, and it was said that she had made no public mention of it because it was a private letter. I have seen the letter, and cannot but regard this excuse for not mentioning it as frivolous, since the letter, though doubtless technically a private one (as Mr. Eglinton's was), contains nothing that might not be published anywhere, and was pretty obviously written with the sole object of obtaining a test phenomenon. The following is Mr. Hodgson's account of the result of his inquiries into the matter:—

So far as I have been able to ascertain, the fact that Mr. O'Conor had written under the circumstances described was first made known publicly in India by Mr. O'Conor himself. Mr. A. O. Hume, in the letter quoted on p. 125 of *Hints on Esoteric Theosophy No.* 1 *(Second Edition)* writes : "Mrs. Gordon was apparently not aware, as I am, that Mr. ——'s letter duly reached Madame Blavatsky on the same day as Mr. Eglinton's letter." And in a footnote Mr. Hume adds that the letter in question was in his possession, "together with a letter of Madame Blavatsky's of the 28th of March, enclosing it and explaining why she wished the matter kept secret." Now, if Mr. Hume had received Mr. O'Conor's letter in the ordinary course of the post leaving Bombay on the 28th or 29th of March, it would, I conceive, be difficult to dispute that some "occult" power had been displayed. But I find on inquiry from Mr. Hume, that he saw neither Mr. O'Conor's letter nor Madame Blavatsky's till *June 6th*. It seems that after the appearance of the article in the *Englishman* on May 27th (vide *Hints*, &c., p. 118) and the letter by Mrs. Gordon in the *Englishman* on June 5th (vide *Hints*,

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&c., p. 122), Colonel Olcott wrote to Mr. Hume, enclosing (*a*) a letter purporting to have been written by Madame Blavatsky to him on March 28th or 29th (the second figure of the date being doubtful), (*b*) an envelope addressed to Colonel Olcott, post-marked Bombay, March 29th, registered, and (*c*) Mr. O'Conor's letter, torn into three pieces, contained in an envelope docketed thus : "Letter from O'Conor, of Simla, to H. P. B., received by her by Astral post, March 24th, 1882, and enclosed to me in her letter of 29th March, 1882.—H. S. O." In the letter accompanying these documents Colonel Olcott requested Mr. Hume to write to the *Englishman* and explain the matter ; and hence Mr. Hume's letter of June 7th, which appeared in the *Englishman* of June 13th. The postmarked envelope described above seems to be the sole piece of evidence worth calling such that Madame Blavatsky sent a letter to Colonel Olcott on March 29th, while the evidence that this envelope contained either Mr. O'Conor's letter or Madame Blavatsky's letter in which she referred to the receipt of Mr. O'Conor's, rests solely on Colonel Olcott's memory, in which, as we have already seen, but little trust can be placed. Madame Blavatsky says in her letter, writing of Mr. O'Conor : "He is on board, it seems, and wrote by the 'same opportunity,' he says. I know where it would lead to were I to take any notice of *his* letter. New *tests*, new scandals, and new botherations. I tore it up, but upon second thought had Babula find the pieces, and after reading them to Damodar, who was alone with me when it came, I now send them to you." It may be worth mentioning that the phrase, "same opportunity," does not occur in Mr. O'Conor's letter, though he says in the middle of his letter, "I am taking advantage of the opportunity to write myself."

I now proceed to give accounts of slate-writing séances. The first is a report received from Mr. R. Hodgson and Mr. R. W. Hogg, of St. John's College, Cambridge. [1]

Our sittings with Mr. Eglinton took place at 12 noon on *Friday, June 27th*, and *Saturday, June 28th*, 1884, and lasted nearly an hour each time.

Friday's Sitting.

Mr. Eglinton uncovered a deal table with two flaps, and placed three apparently new dusty slates (rather more than $7\frac{3}{4}$ by $11\frac{3}{4}$ inches), and various small fragments of pencil upon the table. He then brought a wet sponge, with which we washed the slates. One of these slates was then marked on the frame by both of us.

Mr. Eglinton told us where to sit, and himself sat with his back to the window, facing one of the table-flaps. Hodgson sat opposite Mr. Eglinton, and Hogg in the middle, on Mr. Eglinton's right hand.

Mr. Eglinton placed a thin piece of pencil about $\frac{1}{3}$ inch long upon the marked slate. He then took the slate in one hand and placed it under the table, pressing it against the under surface of the table, a corner of the

[1] I have learnt from Mr. Hodgson and Mr. Hogg, since their account was in proof, that they discussed their sittings in detail on Saturday, June 28th, 1884, and on June 29th wrote the rough draft of their report, which was copied substantially as it stood and sent to Mr. Gurney in the course of the next few days.—E.M.S.

Both sittings were in Mr. Eglinton's room in Old Quebec Street.—R.H., June, 1886.

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slate being visible, as was also Mr. Eglinton's thumb resting on the top of table. Mr. Eglinton's other hand was held by Hogg's left hand, Hogg's right hand being held by Hodgson's two hands.

Mr. Eglinton asked us whether we had ever been to a séance before. Hodgson stated that he had, but not to a slate-writing séance. Hogg stated he had not been to any. Mr. Eglinton suggested that conversation was a good thing, too great concentration not being desirable.

After about five minutes, Mr. Eglinton requested us to change places. We did so, and then at Mr. Eglinton's further request endeavoured to "stimulate them" by asking if (dead) friends of ours were present. There being no result, Mr. Eglinton requested us to ask that some words or some quotation might be written on the slate. Hodgson thereupon requested that the following passage might be written :—

"I cannot speak
So well, nothing so well, no, nor mean better."

After another short interval of conversation Mr. Eglinton requested us to "stimulate them" by repeating the quotation, which Hodgson accordingly did.

Shortly afterwards, a sound was heard as of writing on the slate. Whilst the sound was audible, the corner of the slate was visible, Mr. Eglinton's thumb also visible above the table, both slate and thumb being motionless, and the slate apparently in close contact with the under surface of the table. The sound having ceased, Mr. Eglinton withdrew the slate horizontally, and the following words were found to be written on the upper surface of slate :— "I cannot speak so well," and the fragment of pencil was lying at the termination of the word *well*.

The words were on the side of the slate remote from Mr. Eglinton, between $7\frac{1}{2}$ and 9 inches from the edge of the slate nearest to him, and upside down from Mr. Eglinton's point of view.

Another trial was made with the other side of the same slate, and under similar circumstances the word "Ernest" was found written.

In another trial, with two slates placed one upon the other, the words, "Good-bye we can write no more," were under somewhat similar circumstances found written (also with ordinary pencil) on the upper surface of the under slate. In this last case, while the sound as of writing was audible, Mr. Eglinton was holding the slates at one end, Hodgson was holding the slates firmly together at the other end, and could see the greater part of the framework of two sides of the upper slate, and the edge of the framework of nearly the whole of one side of the under slate, which appeared to be in close contact with the slate above.

Before giving them consideration, these phenomena struck us with a slight sense of wonderment ; but presently we perceived that the possibility of their being the effect of ordinary human agency was not precluded.

In the first place, although our attention was necessarily distracted by the conversation in which we engaged, so that not all Mr. Eglinton's movements after he had taken the slate in his hand could be satisfactorily observed,—we did observe that the slate and Mr. Eglinton's hand were at times quite out

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of sight below the table. We consider this to be an important point, both of us having taken special notice of it at the time.

In the second place, Mr. Eglinton's left leg was almost entirely out of sight, so that Mr. Eglinton might at any time have placed the slate upon his left knee without our becoming aware of the fact.

In the third place, Mr. Eglinton's occasional convulsive movements, together with the change of hands which he sometimes found necessary in consequence of the fatigue produced by the holding of the slate against the table, afforded opportunities for altering the position of the slate.

We are of opinion that under such circumstances as the above, it would be easy for a skilled operator by ordinary methods to produce writing on the slate, the noise of conversation serving to obscure any slight sound made in the act of writing.

If the writing at our sitting was thus produced, what caused the sound so distinctly audible just before the slate was exposed to our view?

Having made experiments, we are of opinion that with care the sound as of a pencil writing on a slate can be imitated sufficiently well by a finger-nail on the under surface of the slate, without any visible motion of either the slate or that portion of the hand in sight.

No statement was made as to the nature of the three taps which were heard at the conclusion of the sound as of writing. We may remark, however, that they resembled the tapping of a finger-nail rather than the tapping of a pencil.

With reference to the third case, that of the two slates placed one above the other, there are some additional points which we must mention.

We first endeavoured to obtain writing between these slates while they were on the top of the table, two pieces of pencil, one red, and the other ordinary, having been placed on the lower slate. We asked that a question might be written with red, and answered with ordinary pencil.

Mr. Eglinton put his left arm on these slates, his right hand holding Hodgson's left hand.

After some time, Mr. Eglinton took up the third slate with his right hand and held it under the table, hand and slate being quite out of sight. His left elbow was then resting on the two slates on the table, his left hand holding Hodgson's left hand.

A short interval elapsed, when this third slate held under the table fell upon the floor. Mr. Eglinton immediately picked it up and placed it upon the table close to the other slates.

Before the pair of slates were taken below the table, Mr. Eglinton on more than one occasion lifted the upper slate, and as yet no writing was visible, nor had any sound of writing been heard.

Now the piece of red pencil was not between the slates at the conclusion of the experiment.

Whether on one of the occasions above mentioned Mr. Eglinton removed the red pencil, we do not remember; but if he did so, an opportunity would have been afforded him, as he thus laid aside the top slate, of substituting the third slate for the top slate of the pair.

Of course, the taking of the slates below the table and the subsequent

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change of hands would, as we have already pointed out, have enabled Mr. Eglinton to alter the positions of the slates.

It was not till after these occurrences that Hodgson was requested by Mr. Eglinton to help him in holding the slates.

We should add that Hodgson had taken a double folding slate, which he had previously sealed, after placing a fragment of pencil between the slates. Mr. Eglinton expressed his belief that as the slate-cover was wooden, we would not be so likely to obtain any writing in this slate as in a pair of ordinary slates, and in fact our trials with this were unsuccessful.

Our conclusion is this :—

We certainly think that during the time the sound as of writing was audible, Mr. Eglinton was not writing the words that appeared on the slate ; but we think it was quite possible for him to have written them previously in each of the three cases.

From the above account it would appear that in one or two points we were somewhat inobservant. This we acknowledge. But it must be remembered that it was impossible for us to engage in conversation and at the same time to be sure that none of Mr. Eglinton's movements escaped our notice.

SATURDAY'S SITTING.

We had taken away the two slates upon which writing had appeared on the Friday, and having enclosed a fragment of pencil between them and sealed them together, endeavoured to obtain writing between them, but failed.

We failed also again with Hodgson's sealed folding slate, and failed also with another single slate of Mr. Eglinton's.

RICHARD HODGSON.
ROBERT WALLACE HOGG.

Professor O. J. Lodge and Mr. Gurney furnish the next two accounts.

[Messrs. Lodge and Gurney wish to state that they do not regard their experiences as conclusive, or even as affording any important support to the theory that the writing is not produced by ordinary human agency. The only success which was really difficult to explain occurred at their first visit. On subsequent occasions Professor Lodge always brought his own slate, which was tied to his finger continuously throughout the sitting. Professor Lodge desires further to express his feeling that on his first visit he was not a completely competent observer, if only because the phenomenon expected was then new to him ; and he agrees with Mr. Gurney in considering that conditions which do not exclude the necessity for continuous close observation can never be completely satisfactory.—June 21, 1886.]

June 30th, 1884. Twelve o'clock in the morning, 12, Old Quebec Street, Mr. Eglinton's room. Present: Professor O. J. Lodge and Mr. E. Gurney ; Mr. Eglinton. [The record was made within an hour of the conclusion of the sitting.—E. G., June 21, 1886.]

The table was first examined.

A slate of Mr. Eglinton's was then examined ;[1] and it was ascertained that the frame of the slate was of such thickness, and extended so far above

[1] It should have been stated that the slate was thoroughly cleaned.—O. J. L. and E. G., June 21, 1886.

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the writing-surface, that when a piece of slate pencil was lying on this surface, no rubbing about of the slate against another flat surface would produce any marks ; that is to say, no other flat surface could touch the pencil.

Professor Lodge marked one surface of the slate with a penknife, both on the writing-surface and on the wooden rim ; the latter was marked with a tolerably deeply-cut L. The sitting then began, Professor Lodge being in the middle position. The slate was held under the table by Mr. Eglinton, who held it with his right hand by one corner—his thumb being in view throughout. His left hand was held by Professor Lodge.

The test mark was on the upper surface of the rim, next the table; was for most of the time visible, but was occasionally covered by Mr. Eglinton's thumb. We are absolutely convinced that that surface remained uppermost throughout the experiment. A request was made by Professor Lodge that the word "Bob" should be written. (After some minutes the slate was withdrawn and looked at ; there was no writing.) After about a quarter-of-an-hour of waiting, Mr. Eglinton asked Professor Lodge to assist him in bearing the weight of the slate ; and Professor Lodge crooked his little finger (of the left hand which was holding Mr. Eglinton's hand) round the rim of the table and of the slate, in such a way as to press the slate upwards against the table. After a few more minutes the usual scratching sound was heard ; it stopped, and Mr. Eglinton said "Have you finished?" which was answered by three faint taps. The slate was immediately withdrawn by Professor Lodge. The word "Bob" was found very legibly written, at the end of the slate furthest from Mr. Eglinton, and upside down in relation to Mr. Eglinton ; and the piece of pencil was lying with one end in contiguity to the last stroke of the last letter.

Before the experiment began the pencil had been chosen and cut quite square, with sharp corners at each end, by Professor Lodge. One of these corners was found to be ground down into a small triangular facet ; and the writing was found to begin with finer, sharper lines, and to end with broader ones.

We then tried with two slates placed face to face on the table ; but nothing happened.

OLIVER J. LODGE.
EDMUND GURNEY.[1]

[On July 1, 1884, the same persons had a sitting without obtaining any result whatever. On this occasion the slate employed was one which Professor Lodge had brought with him.—E. G., June 21, 1886.]

July 3rd., 1884. 12, Old Quebec Street, 11. a.m. Present : Professor B. Stewart, Professor Lodge, and Mr. E. Gurney ; Mr. Eglinton. [The record was made within an hour of the conclusion of the sitting.—E. G., June 21, 1886.]

[1] My experiments with Messrs. J. J. Thomson and H. J. Hood on June 20th, 1884, at the same place and with the same "medium," were precisely similar to the above, except that the *thickness of the frame* was not noticed (Mr. Eglinton assures me that the slate was of just the same pattern as the one used on June 30th), and the concluding detail as to the *thickness of the strokes* was not noticed. Two words were then produced—"Manchester" (in reply to the question what county is Manchester in), and "No," in reply to inquiry whether more phenomena were coming.—E. GURNEY, June 30, 1884.

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Professor B. Stewart sat a little apart, in a position where he could watch the slate and hands. The slate was the same as Professor Lodge had used before ;[1] it had never been out of his care. The slate was attached by string to Professor Lodge's middle finger throughout. The marks were as before on the upper side. Professor Lodge sat between Mr. Eglinton and Mr. Gurney.

A piece of *red* pencil was broken in half by Professor Lodge, and put on the slate, which was held under the table as before by Mr. Eglinton's right hand. During the latter part of the time, which included the time when the sound as of writing was heard, Professor Lodge was pressing the slate up against the table with his knee.

The word *Pearl* was asked for. The result was a well and sharply formed P with an attempt, apparently, at an e. The writing was at the end of the slate nearest Mr. Eglinton and was turned towards him. One end of the piece of pencil was found in contiguity to the second letter ; and a small freshly formed facet was found at one of the corners of the end which had been broken (whether this end was the one in contiguity to the letter we cannot say).

Professor Lodge examined the slate and pencil, and is certain that there was a small clear space between the table and the top of the pencil as it lay.

By laying the pencil on its narrowest face, in some positions of the slate, it could be jammed against the top of the table, and by rubbing about it could be rolled over and made to make broad smudges. But nothing at all like the fine line of the P could be thus made, nor could loops be made at all.

It seems very clear that the P was written with the corner where the facet appeared, and it is very hard to conceive how the pencil could have stood so much on end while writing in the small space allowed it.

Professor Lodge by writing a similar letter with a similar piece of pencil produced an exactly similar facet.

BALFOUR STEWART.
OLIVER J. LODGE.
EDMUND GURNEY.

Professor Lodge is perfectly certain that Mr. Eglinton could not have at any time supported the slate on his knee ; and that his knee was a foot, or nearly a foot, from the slate throughout. He is also certain that the writing of P was not made by rubbing the slate against the table.

His own knee was always near the slate and usually in contact with it, and holding it still against the table.

O. J. L.

[On July 11, 1884, Professor Lodge and Mr. Gurney had two sittings, without obtaining any result. Since that date they have had a sixth sitting, together, and Professor Lodge has had another with another companion (the medium in both cases being Mr. Eglinton). On neither occasion was any result obtained.—E.G., June 21, 1886.]

[1] *I.c.*, at the sitting of July 1.—E. G., June 21, 1886.

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I will next give some reports of séances by Mrs. Brietzcke, of 72, Sterndale Road, West Kensington Park, London, W.

On Friday, 13th June, I went with a friend, by appointment, to a séance with Mr. Eglinton, taking *my own folding slate*, which I have had for years in use. We "sat" at an ordinary flap-table in the following way: Mr. Eglinton held one end of the slate, and held my friend's left hand; I held with both my hands my friend's right hand. The slates having been cleaned and a chip of pencil put *between* two, they were held as described just under the flap of the table, quite in sight, but still *under* the table. Mr. Eglinton said "Is there anyone here?" *Instantly* we heard writing, then three little "ticks." The slates were exposed to view, and there was "Yes" writ *large*. Mr. Eglinton said, "Will you write on Mrs. Brietzcke's slate by-and-bye?" Again the writing and ticks, and again "Yes" in the same hand. Mr. Eglinton asked, "Is Mrs. Brietzcke a medium?" "Yes," was the reply. Mr. Eglinton asked me to write a question to some departed friend. This I did, placing the slate, writing downwards, on the table beside me. I asked my father, D. S., if he knew that A. and J. were in Jamaica? "Yes;" then a whole side of another slate *was filled* with a message, in a neat close hand, dictated by my father, who was unable to write himself as the conditions prevented; the message was a sort of general treatise on Spiritualism. I now changed places with my friend, and *on my own closed* slate was written a message from someone who knew me in New York, and signed with a name I cannot read. On the *other* side was afterwards written a message saying my father would try to write himself later on. The writing was quite different from the previous. N.B.—*I have never been in New York!* I now wrote on another slate, taking care to hide the writing, and placing the slate, with the writing *downwards*, at my side, "Have J. D. L." (names in full) "and H. B." (names in full) "met?" The reply was, "J. D. L. and H. B. have met: they are very happy." I had another message, and then one from my father in his handwriting, with his signature. The last writing said "Good-bye, the power is exhausted." This ended the séance, and gave me plenty to think about. After my change of position took place *all* the messages written took place in mid-air with the slates held between Mr. Eglinton and myself.

On Tuesday, 15th July, I went with Professor Barrett, *and had no writing at all!*

July 19th, 1884.

According to appointment with Mr. Eglinton, Miss L. and I went to-day at 3 p.m. We were late as I went to Hammond's in the Edgware Road and bought *three new slates*. We found Mr. Eglinton waiting for us, and we immediately "sat" (the slates having been cleaned) in the following positions: Mr. Eglinton held one end of a slate, *my own*, under the table; I held the other end of the slate with my left hand; Miss L. held my right hand in *both* of hers. I asked "if there was anyone?" We had no reply for some minutes. I repeated the question, and we heard writing. After the three little "ticks" had been given the slate was exposed, and there was the word "Yes" writ large. The pencil was just on the end of

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the *s* in "Yes." . . . I then said "Will you write the word 'Cat' for me *between the slates?*" No reply. Mr. Eglinton said "Come, write 'Cat'; there is evidently plenty power." Still no reply. Miss L. then asked, and we heard writing. After the ticks the slate was uncovered, and there was the word "cat." I said "Please write the figure 4," and the same slate was placed as before. In a moment we heard writing, and on lifting the covering slate there was a *bold* "4." I said "Write 'Man.'" Miss L. added "So that it can be seen." Instantly we heard writing, and when the slate was exposed "Man" was found in *very* large letters. Mr. Eglinton said, "*I* shall ask for a word; Please write 'Woman.'" Instantly we heard and saw as before. I said "Why did you not write for Professor Barrett the other day?" The written reply, obtained in a few seconds, was: "Because he dictates his own conditions." I wrote the figure 2 without anyone seeing it, and asked for what I had written to be repeated on the other side. It was. Miss. L. put H.K.B. privately and asked *that* to be reproduced on the other side. It was done. I said: "What kind of medium am I?" The reply was: "You are a writing and trance medium." "How am I to develop the power?" "As Mr. Eglinton has told you." I, hiding a slate, told Mr. Eglinton I had put a figure on it. Miss L. did the same on another slate and kept it. Mr. Eglinton now put a bit of slate *and* a bit of red pencil on the slate, and said: "Multiply Mrs. Brietzcke's and Miss L.'s figures by 4." We heard writing, and on uncovering saw "6 8" in slate, and "272" in red; 6 and 8 were Miss L.'s and my own figures respectively. I now asked Mr. Eglinton to try his *locked* slate, and I wrote a private question on another slate, letting no one see it, and turning it question down on the table at my side. On the locked slate we soon heard writing. My question was "Can you advise for the family of X. Y. Z?" (names in full). On opening the locked slate *myself* I saw written: "We cannot advise for the family of X. Y. Z." (names given in full). I thanked Mr. Eglinton and said "we would not trespass on his time." He said, "Oh, we will go on till they stop," and took another slate. It was hardly held under the table before writing began, and when disclosed the word "Good-bye" was on it. This ended the séance. I think we had these 13 writings in less than an hour, for when I arrived at the Marble Arch it was 4.15, and we were not at Mr. Eglinton's before 3.20, I think. It was 10 past 3 when we passed the clock at Marble Arch *before* I had bought the slates at Hammond's. Mr. Eglinton, before we left, held a sheet of note-paper in his fingers; this he did lightly between his forefinger and thumb. I asked for six taps *on the paper*, and they were instantly given.

H. K. Brietzcke.

This I certify to be an exact account of what took place with Mr. Eglinton, Mrs. B. and myself. J. D. L.

September 22nd, 1884.—Went to Mr. Eglinton's and met Mr. Gurney, Mr. Gurney taking a sealed slate of Professor Lodge's on which we asked for writing. We had no result. We sat with the sealed slate on the table with Mr. Eglinton's hands and my left one on the top of the slate. Mr. Gurney held my right. We got no result at all. Mr. Gurney, Mr. Eglin-

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ton and I all asked that either a word or Professor Lodge's name should be put on the slate—still no result. Mr. Gurney then went into the other room, and Mr. Eglinton and I tried alone with the sealed slate, but with no result. Mr. Eglinton then took another slate, an ordinary slate—clean, put a bit of pencil *on* the table and placed this slate *over* the pencil chip. My hands were on the slate, Mr. Eglinton's touching mine on the back. I felt and heard the pencil moving under the slate. After about 10 minutes' waiting Mr. Eglinton said "Will you write on the sealed slate?" I heard writing, and in a short time the three little ticks ; on lifting the slate was found written the word "No," the o being circular and not oval—nO. Mr. Eglinton called Mr. Gurney, and showed him the writing, and we again tried with the slate, Mr. Gurney saying "Please write 'It is' or 'It is not'" the meaning of this being whether it would be any use to take the sealed slate again on Friday. We waited, but to no effect, and after about 10 minutes more we gave up.

H. K. Brietzcke.

We were with Mr. Eglinton in all an hour.

July 11th, 1885.

Dear Mr. Gurney,—I was at an exceedingly interesting séance on Thursday, the 9th, at Mr. Eglinton's. I went with Mr. Heaton, and after a few messages where we sought identity we were told in writing to "ask other questions." We consulted and decided that we would have a *test* given. Mr. Heaton was to choose with his eyes shut a book at random out of the bookcase, the page wanted I was to decide by taking a chance number of the pencil chips on the table. The line down on the page was to be decided by Mr. Heaton's chance number of chips. Accordingly the book was chosen by Mr. Heaton with shut eyes, and all we wanted written on a slate, viz., "Page 29, line 11, we want first three words on that line." The book was placed *on* the slate and held by me (it was a heavy one), as well as Mr. Eglinton, in position under the table. Mr. Eglinton was much disturbed, and in a little time we heard writing, and on the slate being withdrawn, our words were found quoted, *c'est-à-dire*, "Line, page so and so," &c. Then below,

"Verses
Lay a gaunt."

We opened the book at page and counted the line down where there *were* verses, and the words we had asked *were*

"Lay a gaunt."

We repeated the experiments, with this alteration, that we wanted the fifth word in the page and line chosen by the number of pencil-chips we drew from the pile on the table. We had in due course "one-horse" given, and on looking found it quite correct. The first book was one on "Dogs"; the second, "Guide to Central Italy." I *think* Mr. Heaton made notes as we went on, so if you wish the *actual* pages and lines in both cases I can send them to you.

This, to my mind, quite does away with the idea of thought-transference. Supposing Eglinton *had* read the books he could not know which line and word we chose, as the chips drawn decided that, and I can most truly say

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he *certainly* never *opened* the book. I saw his right thumb all the time acting as a clamp to hold the slate; his left hand was on my left, which helped to hold the slate in position, and the book was at my end of the slate; the writing came on the surface of the slate on which the book lay, and therefore the surface near the table. H. K. Brietzcke.

The following account of a séance at 11, Langham-street, January 31st, 1885, at 4 p.m., is by Mr. Harold Murray, of 8, Downshire Hill, Hampstead, N.W., and of the Dental Hospital.

Sitters: Mrs. Murray (widow), Harold Murray (son of above).

Mr. Eglinton sat with his back to the windows, at one side, and near corner of small square four-legged table. Mrs. M. sat at side of table nearest fire-place. I sat facing Mr. Eglinton. Mr. Eglinton held the slate with his right hand and with his left across corner of table he held Mrs. M.'s left. I held Mrs. M.'s right hand with both of mine. Small square pieces of composite slate-pencil were used, about this size [about $\frac{3}{8} \times \frac{1}{16}$ inch] or very slightly shorter.

During the first four experiments I marked the pieces of pencil used, and carefully noticed the ends, before and after each experiment. Before, they were rough and unworn; after, they were found with one end lying at the extremity of the finishing stroke of the writing, and that end had a smooth worn facet which corresponded in size with the thickness of the thicker strokes of the writing produced.

Except in answer to question 4, all writing took place in a position upside down to Mr. Eglinton; and when the writing was short, at the end of the slate furthest away from him. All writing except answer 8 was in one style, *i.e.*, the same hand. No. 8 was different.

I took with me two slates which I had screwed together (after inclosing a small piece of pencil), and then tied, sealing the cord to the wooden frame so as to conceal the screws. I asked Mr. Eglinton, at the beginning of the séance, to use these if possible. He said he would try to do so, but he did not.

All questions not verbal were written in such positions as to be visible to the writer only, and not to the other two present. The slate was then turned over and handed to Mr. Eglinton with the question on the under surface, so that though he could not see it, the question would be fully exposed from below when the slate was placed in position under the ledge or wing of the table.

All slates used were cleaned to our satisfaction, before us, with a damp sponge and a dry cloth. The answers were pertinent, though we took every precaution against the chance of Mr. Eglinton seeing the written messages.

Q. 1. Mrs. M. Verbal. "Is anyone here who can communicate with us?"—A. in three to five minutes, "Yes."

Q. 2. Verbal, by myself. "Is there any truth in the rumours that a dynamite explosion is to take place at the General Post Office this afternoon?"—A., in two to three minutes, "No."

Q. 3. Written, by myself. "Can my father communicate with us?"—

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A., one and a-half minutes, "Your father is present, and will try to communicate with you both."

Q. 4. Written, by Mrs. M. "Are O.'s present plans likely to lead to his future welfare, and will they bring him happiness?"—We had to wait some time for an answer to this question. Mr. Eglinton asked aloud, after 2 to 3 minutes, "Will you kindly give us an answer to this question?" Directly afterwards he dropped the slate on to the floor; he picked it up and replaced it under flap of table. I watched him narrowly but could not see him look at the message. However, after complaining of the weight of the slate, he repeated his request for an answer, but modified his words. "Will you kindly give us an answer to *these questions?*"—A., after waiting five to six minutes, "As far as I can see. Yes. They certainly should."

Q. 5. Written by Mrs. M. inside Mr. Eglinton's lock frame book-slate. "What do you think of Aggie's state of health, and where had she better live?" Mrs. M. closed the slate and passed to me to lock. No answer during six to eight minutes. It was then placed on surface of table in front of us, while we proceeded with other experiments, as Mr. Eglinton said he could hold it no longer, on account of its weight.

Q. 6. Written by myself. "Do you, my father, approve of my course of action during the past few years?"—A., in three to four minutes, "He says emphatically, yes. But you are thinking too hard."

Experiment 7. Q. 5. Locked slate, still unopened, I having retained key all the time, was held on upper surface of table.—A., in two to three minutes, "He says you must take great care of her health. Your husband cannot say to you what place to choose for her."

Experiment 8. Two slates held on upper surface of table. Mr. Eglinton asked for some communication of interest. The slate was filled with writing in less than one and a-half minutes. The slate is in my possession.

Experiment 9. Two slates held away from the table but below its level, by Mr. Eglinton and Mrs. M. Verbal question by myself. "Can my father himself give us some message?"—A., almost at once, "Good-bye. He can write no more. He sends you both his dear love."

The next two accounts are by Mr. G. A. Smith and Mr. J. Murray Templeton, Associate of the Society. An account by Mr. Smith of an earlier séance was printed in the *Journal* for May, 1885.

May 22nd, 1885.

Since sending you my last report of a séance with Mr. Eglinton for slate-writing I have been to him again (May 23rd, 1885), accompanied by Mr. Templeton, an Associate of the Society for Psychical Research. On this latter occasion the results were not so strikingly profuse—indeed from one point of view the séance was a failure, but to Mr. Templeton and me the meagre results obtained possess great interest from the fact that we feel so well able to testify to the perfection of the conditions. Mr. Eglinton stated beforehand that the day was an exceptionally unfavourable one; he considered the atmospheric conditions too disturbed to promise good phenomena.

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As a matter of fact the day was dull and oppressive, with thunder and rain.

I took with me my own slates—ordinary school slates and two book slates, and these were used throughout at Mr. Eglinton's own request. Mr. Eglinton and Mr. Templeton sat facing each other, on opposite sides of the table, whilst I sat at the third side holding the left hand of each, Mr. Eglinton's right being occupied with holding the slate beneath the table-flap. In this way we sat for three-quarters of an hour, Mr. Eglinton occasionally changing one slate for another, and sometimes placing a slate *upon* the table with a crumb of pencil or crayon beneath it. But no writing came, and we were on the point of giving up the trial. It was suggested, however, that as a last resource it might be advisable to alter our positions, and Mr. Templeton and I changed places accordingly. Mr. Eglinton then took one of my book-slates (a pair of ordinary slates fastened together with cord up one side so that they could be opened and shut but not separated entirely) and placed it firmly just beneath the table, holding it there with the fingers and thumb of his right hand. Whilst doing so he complained of his hand being fatigued in consequence of the time he had been holding slates in that position (this may be held to account for a slate being dropped on to the floor once during the séance); so Mr. Templeton slightly raised one of his knees and held it firmly against the lower slate, thus pressing the two close against the table, and keeping them unmistakably together. With this position Mr. Eglinton appeared pleased, and said it was a great relief to his tired hand. But nothing came, and Mr. Templeton got tired of it, so he removed his knee, and held the slates with his left hand instead. In this position I was well able to see that the slates were *close together* and jammed against the table, and Mr. Templeton was also able to feel and see the exact state of affairs.

In a few seconds Mr. Eglinton became disturbed: he breathed heavily and seemed oppressed: and then we all heard the sound of writing. The sounds seemed to come from between the two slates, which Mr. Templeton and Mr. Eglinton were still holding together, and which I could see were not separated in the least. The writing seemed produced with difficulty; it had the sound of being done slowly and laboriously, and the scratching came decidedly from the slates, as well as one is able to speak of a sound the cause of which is unseen; but Mr. Templeton should have more exact impressions on this point, his hand being in contact with the slates. At any rate when the three taps came indicating conclusion, and Mr. Eglinton carefully withdrew the slates, without a muscle of his hand having apparently moved the whole time, I opened them and we found the words, "The power is against us," written at the extreme edge farthest from him, on the lower one of the two slates, and upside down to him—that is, the writing faced me. The crumb of pencil was resting near the last word, and was worn down as if it had been used to write with. It is noticeable that the sentence written on the slate corresponded with an observation that Mr. Eglinton had previously made, to the effect that he felt the presence of plenty of "power," but that for some reason, probably atmospheric, it was not able to be utilised.

Another slate was then put in position, but as no more writing came Mr. Templeton suggested that it might be easier, perhaps, to *rap* out a message

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by taps with a pencil. We listened for a few moments, and then heard some curious throbbing on the floor beneath our feet. Addressing Mr. Eglinton I asked if that was rapping, and he replied that he believed it was; but, as we spoke, the raps became distinct, and three somewhat loud thumps were given. It seemed impossible to localise the exact position of these sounds with certainty; but they seemed to be just beneath our feet, and rather *in* the floor than *upon* it. All our feet were in full view at this time, and the room is a well lighted one—so I cannot suggest any means by which Mr. Eglinton could have produced them himself; for I did not perceive, and I do not think Mr. Templeton noticed, that he made the slightest move whilst they were occurring. In reply to questions addressed to them by Mr. Templeton the thumps indicated, by three for *Yes* and one for *No*, that the lack of better phenomena was due to the weather, and not to any inharmonious element existing in the sitters. They then ceased altogether; and the séance concluded after we had made some unsuccessful attempts all round to imitate with the heels of our boots the sounds we had just heard.

G. A. Smith.

May 27th, 1885.

Dear Mr. Gurney,—Mr. Smith's statement seems to require little more than corroboration, which I now give. While comparatively a failure, the words obtained at the end of the sitting were given under what appear to me quite special test conditions—unless, after three-quarters of an hour's waiting, both Mr. Smith's and my own attention failed us. . . . The folded (and bound) slates were Mr. Smith's, and from the time Mr. Eglinton lifted them from the table till the writing came they were also either held by my knee firmly against the under side of the table-flap or by my hand. I cannot say that I distinctly felt vibration within the slates at the moment I could certainly *hear* the sound as if within.

Concerning the raps, I could not at all localize them, and they were too easily obtained by ordinary means to be, as they came under my notice, of service.

Mr. Smith asks me if I noticed Mr. Eglinton's exhaustion. This I did, and have always done, and conceive it to be too real in his appearance to be acting—and this the more from observation of a friend of mine, a non-Spiritualist, who is quite similarly affected and exhausted.[1]

I shall be glad to give any further information on any special point if desired, and remain,—Sincerely yours,

J. Murray Templeton.

June 12th, 1885.

On Thursday evening, June 11th, at 9 o'clock, Mr. Templeton and I had another séance with Mr. Eglinton for experiments and observations in slate-writing. Mr. Eglinton had remarked at a previous séance that as a general rule the success of the manifestations depended in a great measure upon the sitters, and had observed that persons sensitive to the action of mesmerism were decided acquisitions to the circle. We accordingly agreed that it would be

[1] In the presence of Mr. Eglinton.—G. A. S.

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as well to avail ourselves of the advantages supposed to be attached to the presence of a sensitive, and I invited a young lady in whom I had occasionally induced light hypnotic trances, and whom I also knew to be an intelligent and careful observer, to make one of the party.

We sat at Mr. Eglinton's table, in the best light a three-jet chandelier could afford; Miss P—— at his suggestion occupied the side on the right of the medium, Mr. Templeton sat on his left, and I seated myself facing him. I had provided myself with four school-slates, two book-slates, and one small transparent drawing-slate—all bearing my signature. One of the school-slates was then held beneath the table by Mr. Eglinton in the usual way; that is, closely pressed against the under surface, and barely out of sight—in fact, the edge being held is more often than not in full view; and of course the whole of the hand with the exception of the first two joints of the fingers, which support the slate in position, is exposed to everyone's observation. The writing material was a small crumb of slate-pencil or coloured crayon, as we chose to determine.

The first question asked, with a view of ascertaining whether a good séance might be expected, was, "Are the conditions good?" In a few minutes we heard a grating sound, as of writing being executed, and on the slate being slowly and carefully withdrawn, the word "Yes" was found on the extreme end of it farthest from the medium; the crumb of pencil resting on the final curl of the s, and with one of its edges worn down. It should be said that all the writing which subsequently appeared was always found at the extreme end of the slate; was *always* upside down to Eglinton, and it was always undoubtedly produced on the side of the slate which faced the table.

Mr. Templeton and I then discussed two or three test experiments which we considered it would be well to try; and as Mr. Eglinton expressed his willingness to embark in any of them, I suggested that the safest plan would be to ask the "intelligences" which of the proposed experiments would best fall within the scope of their ability. The reply, written in the usual way, was "Leave us to do what we can." Mr. Eglinton then told us of an interesting manifestation which he sometimes obtained with coloured crayons; and we all agreed that we should like to try it forthwith. Three small pieces of crayon—green, yellow, and red—were placed upon a slate together; Miss P—— asked that the figure 9 might be written in green, Mr. Templeton proposed that 99 should be produced in yellow, and I voted for the figures 12 in red. The slate was then placed beneath the table-flap, and writing was soon to be heard; on it being withdrawn, there was written 12999—the first two figures in *red*, the second two in *yellow*, and the last one in *green*. It was, moreover, noticeable that the pieces of coloured crayon which had presumably been used in the writing were found lying in a line just beneath the figures, each beneath their corresponding colours.

I then produced my transparent slate, and proposed that we should endeavour to get one of the pictures traced. Mr. Eglinton embraced the idea with pleasure, and asked which of the four pictures on it (two heads, a leg, and an arm) we should request to be traced. We decided on the leg—and brown crayon, as being the most difficult to see against the background to be traced; the slate was then placed in position, with two pencils upon it to

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separate its surface from the table, so as to leave the necessary space for the crayon to move in. Soon we heard a soft scraping sound, as of lines being drawn, and on Mr. Eglinton removing the slate we found that a portion of the leg had been roughly but correctly traced—viz., on the underneath side, from the bend of the knee to the ankle, the heel, and the sole of the foot.

We now expressed our desire to get something written which could be regarded as outside the knowledge of any of us—such as a certain word on a given line of a chosen page of a book ; and we proposed that the "controls" should be asked if such an experiment would be likely to succeed. The reply, obtained in the usual way, was, "If you like to try it we will be happy to do our best for you, for you know we see you do not dictate your own conditions." The last word of this sentence appeared to have been very hastily and carelessly written, and we were uncertain what it was intended for ; so the slate was held beneath the table again, with the request that this word should be re-written more legibly. *Immediately* we heard writing, and the word "conditions" was found occupying nearly the whole width of the slate.

I then went to the bookshelf, took a book at haphazard, without of course looking at the title, returned to my seat, placed the book upon the chair, and sat upon it whilst we were arranging the page, line, and word to be asked for. This point Mr. Templeton and I decided by each taking a few crayons and pencils from the table by chance, and counting them ; Mr. Templeton had possessed himself of 18 pieces of crayon, and I had seized 9 pieces of pencil, we found on counting them ; we therefore decided that the "controls" should be asked to write the *last word* of *line* 18 on *page* 9 of the book. This article I now produced, and laid it upon one of my slates, and Mr. Eglinton held the two close beneath the underneath of the table—the book of course being held firmly closed between the table and the slate. We then commenced conversing ; in the midst of Mr. Eglinton's own remarks the writing was heard to commence. For about 25 seconds he was talking and the writing was going on simultaneously ; he then ceased, and the writing continued a few more seconds before the three taps came indicating its conclusion. The message we found was as follows :—"This is a Hungarian book of poems. The last word of page 18 (page 9, line 18) is bunhoseded."

After we had observed that a mistake in the figures had been corrected in parenthesis, I opened the book at page 9, and we found that the last word on line 18 of that page was "bunhodesed." Remarking upon the fact that the last two syllables of the word had been transposed, we asked the "controls" if it was a mistake, and how it had arisen ; we received the written reply : "Yes. We have not power to properly read the last word."

As a test experiment I think this may be regarded as a very successful and crucial one ; for it is difficult to believe that Mr. Eglinton can have committed to memory the exact position of every word in every book on his bookshelves—containing some 200 books, or more. And it is easy for us to say with confidence that all his movements were so carefully watched that the slightest attempt on his part to open the book, or even to touch it, would have been detected almost before the attempt was made ; and it is a fact that the book was never once touched by him, and could not possibly have had one of its leaves exposed to his view for an instant, let alone page 9 long

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enough to enable him to count down to the 18th line. Of course the test would have greater value as such had we been able to use a book which we could be certain he had never read; but if this point tells against the result, the fact that by a happy chance my selection caused a Hungarian book of poems to be used should surely counterbalance this evidential flaw to a great extent, and reduce the chances of his having memorised the position of every word in it to a minimum. That I was not *forced* to take this special book from its being in a particularly handy and prominent position, and that page 9 and line 18 were not "led up to" by Mr. Eglinton is obvious—from the fact that I made my selection without looking at the books; and that the page and line were determined by chance, then and there, as I have described.

Presumably with the object of taking advantage of the "power" apparently present, this successful experiment was quickly followed by another. Eglinton took one of my book-slates, dropped a crumb of pencil between the leaves, and closing it, placed it in the usual position. It was then partly in sight, whilst we were chatting (and watching) and waiting for something to come. In the midst of the talking I thought I heard writing being done, and said so; but the others thought I was mistaken, and we continued to wait. Presently Mr. Eglinton dropped the slate upon the floor, and on his picking it up we found "Good-night" written at the foot of one of the leaves.

In conclusion I must add that Miss P——, who sat next to Mr. Eglinton and held his left hand, assures me that she did not observe anything in his behaviour to indicate that he took any active part in the production of the writing; and a young lady with doubts and a large hat can constitute a very critical observer. Though I did not sit next to Mr. Eglinton I had in every case a good view of the hand which held the slate, and in most cases sufficient view of the slate itself to know that from the time it was placed in position, to the time of its withdrawal with the writing on its upper surface, it was firmly pressed against the lower surface of the table.

G. A. Smith.

(Mr. Templeton and I have each written independent accounts of this séance; his report is attached, and I think corresponds with mine in the important points.)

June 14th, 1885.

As Mr. Smith will probably provide a detailed account of this our last sitting with Mr. Eglinton, I shall do no more than record what I consider to be the main factors in the conditions and succeeding results. A friend of Mr. Smith's, Miss P——, who from a former experience was supposed to give "power," was also present, and sat next to Mr. Eglinton.

First a few questions as to position, what tests could be obtained, &c., were put, and all answered satisfactorily on a slate held against the under side of the table. Then three differently coloured morsels of crayon having been placed on the slate, and the slate pressed against the table, Mr. Eglinton asked Miss P——, which crayon she would choose to have used in the writing of any number she might name. She fixed on the number 9 to be

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written in green, I desired 99 in yellow, and Mr. Smith 12 in red. The numbers and colours were arranged while Mr. Eglinton held the slate against the table ; and no change in the position of the slate or his hand took place till the writing was heard, and we found the numbers in their respective colours correctly written out.

Mr. Smith now brought out a child's outline drawing slate for copying on glass the underlying figures drawn on white paper, and desired some part of the drawing to be reproduced. The wooden edge of the slate only allowing a space of some one-tenth part of an inch between the glass surface and the underside of the table-flap, two crayon pencils were placed parallel to one another against the wooden slate edges—thus giving, when pressed against the table, a space of about one-quarter of an inch in which a broken pencil point could move. We waited some time, probably 10 minutes, and then heard the soft scratching of the pencil. Part of a leg had been accurately copied, we found.

Next the final and most crucial test was proposed by Mr. Eglinton. It had been suggested to his own mind by a former test of my own, in which I had wished to preclude all possibility of any explanation such as thought transference (this former test is subjoined). We arranged that Mr. Smith should turn to the bookshelves behind him, choose a book at random, in which we could fix upon a certain word in a certain line of a given page—which word was to be written for us. On taking a book Mr. Smith asked Mr. Eglinton if he knew what it was. Mr. Eglinton answered "Yes," and that as it was a rather trashy novel it might be better to choose another. Mr. Smith then took a small red-covered book from the opposite shelf, and this Mr. Eglinton said he did not recognise. As the theory of the medium's mesmeric influence over the sitters had been more than once put before me as a not impossible explanation I suggested we should fix the line by the number of crayons in a box before us, which gave us the 18th line ; and in a similar way, from a separate heap of slate pencils, we obtained the number 9 for page. The last word in the line was chosen. We all remained in ignorance of the book's name or contents ; nor at any time could it have been possible for Mr. Eglinton to open it without exposing himself to immediate observation. It was now placed on the slate, and pressed by Mr. Eglinton firmly against the table. After some slight waiting came the sound of writing, and having brought the slate and book on the table we found a short message saying that the book was Hungarian, naming in some confusion the order of our question, and finally finished by the word "bunhoseded." Hardly realising this at first to be Hungarian we puzzled over it, and pronounced it as best we could ; then turning to the line and page found the word as we had spelt it on the slate previously with but the reversion, the *s* and *d*. It should have been "bunhodesed."

* * * * * * * *

To a former sitting with Mr. Eglinton, I took six questions in an envelope. They were simple, such as a child could answer, but required the most direct of replies—were somewhat as this : "Name the first three months of the year," &c., and were each on the one side of six identical slips of paper. Mr. Eglinton was quite unaware of my proposed test, and I suddenly took the envelope from my pocket, chose a slip at random, and

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placed it question downwards on a slate in the middle of the table. I withdrew my fingers as another slate closed it (the slip) down. The three present then rested their hands on the two slates, and presently came the sound of writing, on this occasion more like drawing than the usual quick short letter-formation. Mr. Eglinton knew I could draw, and very naturally asked me if I had asked "them" to draw something. I said "No," but wondered inwardly, forgetting that one only of my questions could be answered by figures. Uncovering the lower slate I found my slip as I had left it, and the question: "How many days and months has the year?" answered in numbers thus: 365

12 large size

377

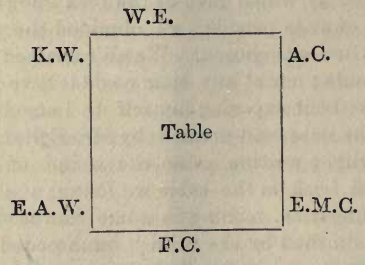
I cannot believe my powers of observation failed me, and that the question became known to Mr. Eglinton. Since, I have been told that "Telepathy" or "Thought-transference" might cover this case, inasmuch as the whole six questions were lying in my brain; but the late book-test, just recorded, proves this explanation to me to be quite insufficient.

(Signed),

J. M. Templeton.

The following account has been received from Mr. E. M. C., an Associate of the Society.

Séance with Mr. Eglinton at his house, 6, Nottingham Place, November 12th, 1885, 3 p.m. to 4.30; daylight, and also two gas burners. Present: E.M.C., F.C., A.C., E.A.W., K.W.



E.M.C. had not brought a slate with him. Mr. Eglinton produced four, and the locked slate; three of these slates were laid aside on the table at the back; one was thoroughly wetted with a piece of sponge, and dried with a duster by Mr. Eglinton, and given to E.M.C., who then wrote his initials on the frame. (I would remark that in every case, when an answer had been given, Mr. Eglinton wiped it out, and cleaned the slate in the same manner.) I also answer for it that the slate was not changed, as I watched it all the time, having been requested to do so. E.M.C. wrote a question on the initialed slate, and did not show it to any of us. Mr. Eglinton took the slate, held it under the table with his right hand, and after

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some time the question was answered lucidly. Other verbal questions were put and answered by yes or no, the slate being cleaned each time as before stated. Mr. Eglinton then asked E.M.C. if he had a bank note or cheque with him ; he had not, but he said he had in his purse a paper which had been there some time, and that he had entirely forgotten what it was. F.C. and A.C. did not know what it was either. The paper, folded in four as it was taken out of his purse, was placed by E.M.C. unopened in the folding slate, and locked by him ; the key he put in his pocket. Mr. Eglinton for stronger proof tore a piece of the edge paper off some postage stamps, and without removing the slate from the table he stuck it on not far from the lock, and some way round on either side of the slate. That slate Mr. Eglinton then placed on his left hand side, and his elbow touched it. Then Mr. Eglinton took the initialed slate, cleaned it, and placed on it three pieces of chalk, white, green, and pink. (E.M.C. had, previously to the chalks being put on, written a question.) Mr. Eglinton asked E.M.C. to choose what colour he would have his answer written in ; E. M. C. chose white, and received an answer to his question consisting of some 10 or 12 words in white chalk ; the locked slate remained during this on the table where it was placed after having been locked, &c. Mr. Eglinton now took the locked slate and held it under the table with his right hand ; nothing came ; he held it several times on the table and under the table ; nothing came. He then held the initialed slate under the table with his right hand, placed the locked slate immediately above it on the table, and on that slate he placed K. W.'s hand and his own. Writing was heard, but it was on the slate under the table—a few words. Mr. Eglinton then placed both his hands over K. W.'s hand on the locked slate ; he was strongly controlled ; writing was *heard*, the slate was given to E. M. C., who partially unlocked it (taking the key from his pocket), but the lock did not open very easily, and Mr. Eglinton turned the key, having first cut the paper that held the slate together. (While Mr. Eglinton did this the slate remained on the table before E. M. C.) The paper was in the slate, folded as when put in, and an answer was written to the effect that it was a receipt of the Grosvenor Gallery Library No. 21380, in large figures, which was perfectly correct. Mr. Eglinton then said he would try another experiment. He took the initialed slate, cleaned it, took from the table at the back one of the other slates (which had all the time been lying there), *he also cleaned that* ; he put the initialed slate over the other, and placed them before him on the table. He held K. W.'s hand on the slates ; both his hands were on. He said he felt another influence. From the commencement of the sitting to this time, A. C. had her hands together joining E. M. C.'s, all the other members of the circle touching each other, and either Mr. Eglinton's right or left hand holding K. W., according to the slate being in his right hand under the table, or his left hand when it was on the table. Mr. Eglinton now changed places with K. W. K. W. took A. C.'s right hand with her left, Mr. Eglinton took E. A. W.'s left hand with his right, and K. W.'s right hand with his left. (I should mention that after he moved he lifted the top slate from the bottom, and nothing was written ; and that E. A. W. can vouch for it, as well as the others, that the slates were left *on the table while* Mr. Eglinton moved from one chair to the other.) The circle of hands

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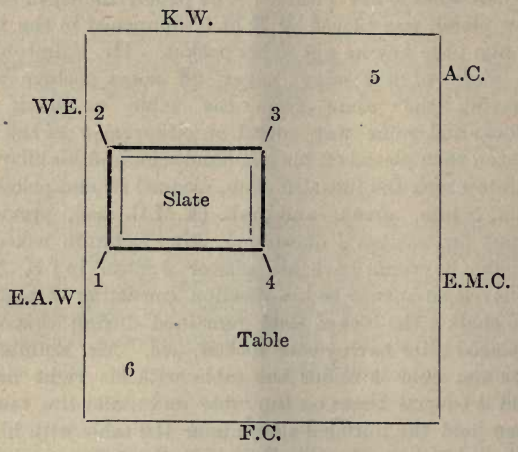
was now unbroken ; the slates were *on* the table ; K. W.'s hand (right) was in E. A. W.'s ; Mr. Eglinton's hands holding the two together on the slates ; nothing came. Mr. Eglinton said, "We must hold the slates." The slates were held (part of the hand being between the slates and the table) as marked on the diagram. E. A. W. held the slates with her left hand at



No. 1 ; Mr. Eglinton held the slates with his right hand at 2 ; K. W. held the slates with her left hand at 3 ; and Mr. Eglinton placed his left hand partly on K. W.'s hand at 3 and partly holding the slates towards 4. At 5, K. W.'s left hand was in A. C.'s right, and at 6, F. C.'s left hand was in E. A. W.'s right. Mr. Eglinton was most strongly controlled, and we all heard writing, and I distinctly felt the vibration in the slates, our hands being between the slates and the table ; Mr. Eglinton remarked that if the circle were broken the writing would cease ; and to prove this he lifted his left hand from contact with the slates three times, and each time we heard the writing cease, and commence when he put his hand again on K. W.'s and the slates. It is difficult to measure time accurately, and I forgot to look at the clock, but in about (I should think) three minutes, the writing ceased, and Mr. Eglinton took off his hands and sat back quite exhausted. We took off our hands. I took the top slate from the other slate, and we found that other *covered* with close writing ; 32 lines, 195 words. The message is from Ernest and is not like Mr. Eglinton's handwriting. Mr. Eglinton then went back to his original place, and K. W. to hers. The slate with the message on was left on the table ; Mr. Eglinton rubbed his finger twice down it, to show it was written with slate pencil. (I have the slate, this can be seen.) Mr. Eglinton then took the initialed slate, which had been on the top and held it under the table—on it was quickly written that someone was there—that someone being mentioned by his Christian name ; he had died some 15 years ago, was E. M. C.'s son, and his Christian name could not possibly have been known to Mr. Eglinton. The slate was cleaned as before, two more questions were put and answered. A farewell message was given saying that the power was exhausted. I think

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there is nothing to add, except that in *all cases* where the slate was held under the table, it was done by Mr. Eglinton's right hand, the thumb being visible above the table, and enough of the hand being visible to K. W., (who sat close) to see that it did not move. Mr. Eglinton's left hand was, during these times, always holding K. W.'s left (reaching across). A. C. had both her hands near E. M. C.'s; Mr. Eglinton never left his chair during the sitting except to change with K. W. twice; and during that change the slates were on the table.

(Signed,) E. M. C.
F. C.
A. C.
E. A. W.
(K.). W.

The reports of the next six séances were drawn up by Miss J. H. Symons, Associate of the Society.

September 22nd, 1885.

On Monday, September 21st, at 2.30, Mrs. L. and I had a sitting with Mr. Eglinton at his rooms in 6, Nottingham Place. On our way to him, we bought two ordinary slates, and a box of slate-pencils. These slates were washed and dried by Mr. Eglinton before the séance began. He first broke off a small bit from one of our pencils, and placed it on the slate under the table. The pencil however being round rolled about at the slightest movement of the medium, he therefore asked me to mark one of his own bits of pencil—which were flat—so that I could recognise it again, and this was placed on the slate. Eglinton sat on one side of the table, Mrs. L. next him, and I opposite. We joined hands, and first asked aloud, "Will you write for us to-day?" but as after a few minutes' interval no reply had been given, Mr. Eglinton handed me the slate, and asked me to write some question. I did so, carefully shading what I wrote with my left hand, so that I am sure no one, not even Mrs. L. who was sitting next me, could have seen what I was writing. I then showed my question to Mrs. L., and passed the slate to Mr. Eglinton with the clean side upwards, who without glancing at it placed the slate under the table. About half an hour after the commencement of the séance we first heard the sound of writing, followed by three raps, the signal that the question had been answered. Mr. Eglinton withdrew the slate very slowly from under the table, so that by no possible means could the message have been written whilst the slate was being withdrawn, for we saw the upper half of the letters before the whole became visible. In answer to my question "Could I ever develop as a medium?" was written on the other side of the slate, "Yes, for you are a medium." I then asked aloud if the "intelligence" would allow us to try some test, and "Yes" was immediately written. I said I should like proof of some intelligence exterior to either of the three persons present in the room, and asked if I might take a book from the bookcase behind me, and request the "intelligence" to write a certain word of a certain page. Mr. Eglinton consented, only asking that the book might be a small one to prevent the slate being unnecessarily heavy. I chose one without looking at it, put it on one of our slates, and handed it to Mr. Eglinton, who at once

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placed it under the table without looking at it. At Mr. Eglinton's own request to make the test more conclusive, Mrs. L. took up a handful of pencils, the number of which was to determine the page, and I a handful which should determine the line. By this means we got page 17, line 6 (from the top) and we further chose word three from the beginning of the line. These numbers Mr. Eglinton jotted down on another slate, that we might afterwards compare them with what should be written. After about a quarter of an hour, during which time Mr. Eglinton appeared to be somewhat convulsed, he asked Mrs. L. to support the slate with him, as he found it rather heavy. At the moment that Mrs. L. touched it, we heard writing, and at the same time she felt a vibration coming apparently from the very spot where we afterwards saw the writing to be. The three taps were given, Mr. Eglinton handed us the slate, on which was written the word "fruit," and which—on referring to the book, "Songs of Passion and Pain," by Ernest Willing—we found to be correct. Mr. Eglinton appeared exhausted after this, but offered to continue the séance. To our question "Who is the intelligence who has just communicated with us? we received a quick reply, "I am a guide of the medium." We next asked, "What is your name?" and "Joey" was immediately written. (Mr. Eglinton had previously told us that he had a guide called "Joey.") Mr. Eglinton again put the slate under the table, asking what test we would like to try now; before we had time to answer writing was again heard, and on withdrawing the slate the message proved to be "Good-bye," with which the séance concluded.

Jessie H. Symons.
A—— M. L——.

I should add that the pencil used appeared to be the same as the one I had marked. Mr. Eglinton returned it to me on the slate; and I noticed that the facets on one side were slightly rubbed down.

J. H. S.

September 25th, 1885.

On Thursday, September 24th, 1885, Mrs. L. and I had a second sitting with Mr. W. Eglinton for slate-writing. We again took our own slates, and the conditions throughout were identical with those of our previous sitting, except that in one instance writing was obtained on a locked slate, resting on, not under the table.

After taking our places, Mrs L. next Mr. Eglinton, and I opposite him, I wrote on one of the slates we had brought with us, unseen by Mr. Eglinton, *Sabe v. contestarme en Espanol?* ("Can you answer me in Spanish?") In about a quarter of an hour I received the following rather amusing reply: "There is no French scholar present. Joey."

Mrs. L. then asked on a locked slate of Mr. Eglinton's, and always unseen by him, "Can you communicate a message from my mother?" We locked this slate ourselves, it was never removed from the table, or out of our sight for one single instant. Mr. Eglinton merely rested one hand upon it. Very shortly after, we heard writing, the three taps were given, Mr. Eglinton handed us the slate, which we ourselves unlocked and on the opposite side

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to that on which Mrs. L. had written the question, was the reply, "We are not in communication with your mother." An answer which, though not so satisfactory as we could have wished, was at least to the point.

Mr. Eglinton then held one of our slates under the table, and I asked verbally: "Since you say I am a medium will you tell me how I can best develop?" "By sitting frequently at your own house," was the prompt reply. Whilst we were looking at the writing and the pencil, with which apparently it had been written, Mr. Eglinton again held a slate under the table, and before we had time to put a question, writing was heard. On Mr. Eglinton's withdrawing the slate we read in the same handwriting: "I do like you." We asked, verbally again: "Which of us do you like?" "Both," in large letters, and three times underlined, was the immediate reply. "Why do you like us both?" we asked. "Because you are so kind and sympathetic." We thanked "Joey" for the compliment he paid us, and asked whether, as a further mark of favour, he would be good enough to write for us on a slate that should have no contact with the medium. To this "Joey" replied, "I will do so some time, but not to-day. Good-bye."

Whether "Joey" will be true to his word we have yet to prove. Mr. Eglinton tells us that he seldom fails to fulfil any promise once given.

JESSIE H. SYMONS.
A—— M. L——.

October 20th, 1885.

On Thursday, October 15th, 1885, Mrs. L. and I again sat with Mr. Eglinton for slate-writing. We first requested that the coins might if possible be removed from my sealed box, but as after more than half an hour this request had not been complied with, we thought it advisable to propose another test. For this purpose Mrs. L. took a visiting card out of her card-case, which she marked, unseen by Mr. Eglinton. This we placed between the pages of a book, taken from the bookcase behind us, adding a small bit of chalk, which we had brought with us, and which was likewise marked. Mr. Eglinton held the book under the table, and I asked that the word "watch" might be written on the card. I wrote this request on a slate which I showed to Mrs. L., but not to Mr. Eglinton; this slate remained at first on the table, but was afterwards held by Mr. Eglinton under the table with the book. After about a quarter of an hour, during which time the medium appeared to be in great pain, he lifted the book, and we proposed inspecting it; on doing so we found that one stroke had been made nearly halfway across the card,—a broad steady stroke, not in the least as though the chalk had rolled—and there was an indistinct scribble in one corner, which on close inspection looks something like a man seated on a mound! The nib of chalk was however gone. It is possible that it dropped out of the book during Mr. Eglinton's writhings; it certainly did not do so when the book was carefully opened on the table, neither were we able to find it anywhere on the floor. During this time Mr. Eglinton's thumb, and the corner of the book had been always visible. We cut off and marked another small bit of chalk, which with the card was again placed by us between the leaves of the book, and the book was held again by Mr. Eglinton under the table After another quarter of an hour Mr. Eglinton again gave us the

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book; he said he could bear the strain no longer, that the power that morning had been very strong, but that for some reason unknown to him, he feared our test had not succeeded, as the usual three raps had not been given. We opened the book, and found besides several scribbles the letter "w," and a little apart from it, what looked like a badly formed "w." A little further on was apparently a second attempt at a "w." The chalk was crushed to atoms; this was probably caused by Mr. Eglinton himself, who during his writhings had supported the book with his whole hand, his wrist only being visible, and who had appeared to press the book very violently against the table.

JESSIE H. SYMONS.
A—— M. L——.

From notes taken immediately after the sitting.

October 9th, 1885.

On Thursday, October 8th, 1885, Mr. Hensleigh Wedgwood and I sat with Mr. Eglinton at his rooms for slate-writing. Mr. Wedgwood had taken with him 20 playing cards, selected out of an ordinary pack, from the ace up to the five of the four suits. Out of this pack Mr. Wedgwood selected three at random, and without looking at them, or showing them either to Mr. Eglinton or to me, placed them face downwards on Mr. Eglinton's locked slate, asking that both suit and number of the cards chosen might be written, a black card to be written with blue chalk, and a red one with yellow. Mr. Eglinton then placed in the slate two coloured nibs of chalk, snapped it to, and left it on the table, whilst, holding another smaller slate under the table, he commenced the séance by asking whether our wishes with respect to the cards could be complied with. For some 10 minutes or a quarter of an hour there was no reply whatever, and the day being a dull, murky one, Mr. Eglinton told us he feared that we should probably get no result at all. However, it was not long after this that we heard the sound of writing, and on the slate being slowly withdrawn from under the table, we read the message "we will try" written as usual in reverse to Mr. Eglinton, and on the end of the slate furthest from him. This being so far satisfactory, Mr. Eglinton next held the locked slate under the table, but being, I suppose, heavy, he let it drop from his hand to the floor. On picking it up he opened it, but no writing had come. He then held one of the smaller slates again under the table, and asked whether there was any chance of the test succeeding. "Patience" was the almost immediate reply. At this point Mr. Eglinton again opened the locked slate, and I satisfied myself by slightly moving the cards (though, I need hardly say, without turning them up) that there was then no writing on either side of the slate. From this time up to the moment when we next heard writing, the slate was never out of our sight for an instant, nor was it once removed from the table; in fact, Mr. Eglinton's hand and mine rested on it throughout. We had sat thus perhaps 10 minutes, when we heard the sound of writing, succeeded by the usual three raps. Mr. Eglinton pushed the slate slightly towards me, he turned the key, and I opened the slate myself; the writing was found *under* the cards, which were still lying with their backs towards us. The numbers and suits written

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were in all three cases correct, and our wishes as to blue chalk for a black card, and yellow for a red, had been equally complied with. I then asked whether another test I wished to try, namely of removing some coins from a sealed box without opening it, would be likely to succeed. I do not remember the exact words of the reply, but I know that it was expressive of goodwill for the test at some future séance. With this, our sitting for that day ended.

JESSIE H. SYMONS.
H. WEDGWOOD.

31, Queen Ann Street.
October 8th, 1885.

DEAR MRS. SIDGWICK,—I am this moment returned from Mr. Eglinton's, and though one piece of evidence is pretty nearly as good as another yet in this case there were a pair of very sharp eyes in addition to mine. I had taken the 20 lowest cards with me, and after shuffling them with their backs to me, dealt out three which were of course absolutely unknown to Mr. Eglinton, Miss Symons or me. These were put into the locked slates with their face down, together with a piece of light red or yellow and of blue chalk, requesting that the names of the cards might be written in appropriate colours, taking blue for black. After a good while, Mr. Eglinton put down an open slate asking if it was any use going on. The answer came up, "Patience," so we went on and presently heard the sound of writing. Mr. Eglinton then put the slates before Miss Symons, who sat next him, and putting in the key, which had been all the time on the table before me, he unlocked the box, not opening it at all. Miss Symons opened the slates, when we saw written, "Ace of Hearts" in yellow chalk, and "Ace of Spades" and "Two of Spades" in blue chalk, which were the cards really there. There was no possible room for sleight of hand, as the frame was locked all the while that it was in Mr. Eglinton's hands; nor could it have been got from our unconscious selves (if there is any sense in such an expression), because we never knew what the cards were until the frame was opened at the conclusion. It seems to me a conclusive test of the presence of an extraneous intelligence with the power of writing in a closed receptacle.—Yours very truly,

H. WEDGWOOD.

P.S.—I should have mentioned that twice in the course of waiting for the writing, Mr. Eglinton brought up the frame and opened it before us, looking for writing; but in neither case was any of the cards turned face upwards, and the key in each case laid on the table before us.

31, Queen Ann Street.
October 15th.

DEAR MRS. SIDGWICK,—In my account of the experiment with cards which I sent to you, I said that Mr. Eglinton opened the frame twice in the course of the sitting to see whether anything was written, but on seeing Miss Symons' account and talking the matter over with Mr. Eglinton, I am satisfied that it was only once, and also that the slates were lying before us on the table when we heard the writing done.—Yours very truly,

H. WEDGWOOD.

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October 28th, 1885.

This sitting was again with Mr. Wedgwood and myself. The object of our visit was a desire on Mr. Wedgwood's part to obtain writing on the inner side of two of his own slates, which he had most securely fastened together with adhesive paper and sealing-wax; or, failing this test, a request that a sixpenny-piece or a visiting card might be passed between the slates without any visible removal of paper or sealing-wax.

Mr. Wedgwood began the séance by writing a question on an ordinary slate, to which he very speedily received a satisfactory reply. I did not know the question asked; neither, to the best of my belief, could it have been seen by Mr. Eglinton, who at once put the slate under the table, where it remained until the answer was received.

After this we turned our attention to the test for which we had really come. The double slate was placed on the table, with the coin and card underneath. Mr. Eglinton's hand and mine rested on the slate. We waited quite three-quarters-of-an-hour, hoping this wonderful feat might be performed! but no sound of writing was heard, and no coin dropped through the slate. As time was rapidly passing, Mr. Eglinton took up one of his own slates—an ordinary single one—from the table, held it underneath, and asked whether there was any possibility of the test being complied with. Again we waited, and still there was no sound of writing; upon which I remarked that I feared my influence to-day was not a good one, or that "Joey" no longer liked me. This remark was made *whilst* Mr. Eglinton was holding the slate under the table, and it had not once been removed from this position when the first sound of writing was heard. I was sitting next Mr. Eglinton; I had the whole time been able to see the two corners of the slate, one on each side of the table. I noticed, too, that he supported the slate with his fingers only; I could see his wrist, thumb, and the palm of his hand *throughout*. The message was in reply to my previous remark, "I DO like you, Joey." The writing was indistinct, and there was some discussion as to whether the second word was "do" or "did." Mr. Eglinton said it could be easily settled by asking to have the message re-written. Almost as soon as the slate was put under the table came the answer, "Of course I like you; why should you think that I do not?" Mr. Wedgwood said he had another question to ask. Mr. Eglinton again placed the slate under the table, and Mr. Wedgwood asked whether the power would ever be strong enough to write on his closed slates. In reply he was told "Yes, but not to-day." We asked "Why not to-day?" to which we received only the laconic reply, "I cannot," and then a little lower down on the slate, "Good-bye, dear Miss S."

JESSIE H. SYMONS.
H. WEDGWOOD.

Mr. Wedgwood adds:—

I am quite certain that Mr. Eglinton did not see the question which I wrote on the slate at the commencement, and never turned up the side on which it was written. The pertinent answer came on the upper side.

H. W.

November 15th, 1885.

On Saturday, November 14th, 1885, Mr. Wedgwood and I again sat with Mr. Eglinton for slate-writing.

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Mr. Wedgwood commenced the sitting by asking whether the "controls" would be able to-day to give us some striking proof of their presence, and of their power. The question was written on a slate of Mr. Eglinton's—we had not brought any; it was not seen until after the answer had been received, by either Mr. Eglinton or by me. It was handed to the former with the clean side uppermost, was at once held under the table, and was removed once, before the answer came, for a few seconds only, and placed *on* the table with the clean side towards us, when Mr. Eglinton complained of his hand having become very cramped. I am certain that by no possible means could he have obtained so much as a glance at the written question. It was rather more than 20 minutes before we heard the sound of writing; the answer was to the following effect, "Ask what you will, and we will do our best." Mr. Wedgwood had brought with him his sealed slates, and he next asked whether they would be able to write on, or transmit an object through these same slates. Although the answer was sufficiently satisfactory, "We will try," Mr. Wedgwood was unwilling to risk another séance on a test which has so often failed; he therefore chose instead to take off his watch, the number of which he asked to have written on a piece of paper, which Mr. Eglinton gummed to a slate, and on which the watch was also lying. At this time, and until the writing came, Mr. Eglinton's thumb, a part of the palm of his hand, and his wrist were visible to us both; he kept very still, being anxious, he said, not to jerk the watch. Under these conditions writing was produced on the paper. We looked at it, hoping to see the figures we had asked for, but found instead, "We cannot do it," written with a nib of blue chalk which we had placed on the paper.

Mr. Eglinton then produced a box from a cupboard, made of dark red glass, which he told us had been brought him by some one who had hoped by this means to *see* the writing come. The bottom of this box is a slate; there are four wooden supports at the four corners, into which the glass sides slip; there is a glass top, and a wooden frame which keeps the whole securely together, and which must be removed, together with the glass lid, before it would be possible, apparently, to write on the inner surface of the slate. The box is, I should say, about 8 or 9 inches long, and half-a-foot deep. Into this we dropped a bit of pencil, then putting the box together, we left it on the table, whilst we turned to the locked slate; into this I placed a sixpenny piece, a visiting card—both marked—and a bit of pencil. I pressed the slate to, Mr. Wedgwood took the key, and Mr. Eglinton got us a bit of adhesive paper, which I initialed, and he fastened across the opening of the double slate. Mr. Wedgwood and I examined it closely, and we satisfied ourselves that it was entirely secure, even supposing that Mr. Eglinton had a second key, and was able to use it without detection. This slate was left on the table, Mr. Eglinton's and my hand resting on it, whilst Mr. Eglinton held the glass box under the table, and we asked that the coin or card might be transmitted from the slate to the box; or, failing this, that we might simply have writing on either. Slate and box remained in this position for some time; we heard no sound of writing, nor any movement of objects. It was proposed, however, by one of us, that we should just see whether anything had occurred; the box was opened, and we found nothing had taken place, beyond the nib of pencil having slipped, probably,

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from the slate to the framework round the bottom. I put in my hand, and replaced it on the centre of the slate. I merely mention this to show how sure I am that there was nothing else in the box at that moment. I *could* not have looked in, attended to, and moved the pencil, without seeing a sixpenny piece, or a visiting card had either been there. We had been with Mr. Eglinton a full hour; it was then 3.20 and he told us he had to catch a train at Waterlco at 4.30; he therefore appeared naturally anxious that we should go; however, at Mr. Wedgwood's request he said he would give us 10 minutes longer, should we be told that there was any use in continuing the séance. To ascertain this he took up an ordinary single slate from the table, and asked if they could do anything more to-day. "*Yes,*" was written at once. Mr. Eglinton looked at the clock, threw the slate down on the table, and looked more than ever anxious to get rid of us. However, he put the glass box again under the table, and asked me to help him hold it. I did so, pressing it firmly against the table, so that I am absolutely certain the top could not have been removed. The closed slate had not been touched at all; Mr. Eglinton's arm was resting on it merely. A few minutes after I had been holding the box, I heard some faint taps, to which I called Mr. Eglinton's attention; he fancied he heard them too, and asked if there was anything to communicate. Three raps in reply. "Have you transferred the coin from the slate to the box?" One rap in reply. "Have you written on either slate or box?" A single rap again in answer. "Have you done *anything?*" Three decisive raps. So we placed the box on the table—about the centre of the table—within *reach* of Mr. Eglinton, certainly, but so that he must have stretched out his hand to touch it. We first opened the locked slates; the initialed paper remained, of course, intact, for the slates had not once been moved. We cut through the adhesive paper, Mr. Eglinton turned the key, and I opened the slate, exposing to view the sixpenny piece, and the bit of pencil; but the card had altogether disappeared! Next we opened the glass box; there was the pencil—*and*—the marked card; I could only gaze in speechless wonder! I had heard not a sound. I had, but a couple of minutes before, seen the glass box empty, save for the crumb of pencil; had seen card, coin and pencil placed in the locked slate; had fastened it myself, *whilst Mr. Eglinton was away from us*—having turned to the writing table to look for adhesive paper.

Whilst I sat wondering, Mr. Eglinton said, "We will just ask if they have anything more to say before you go," and held a slate under the table. The sound of writing was very quickly heard, and continued for some seconds. I was prepared for a longer message than usual, but totally unprepared for seeing the slate entirely *covered* with writing. The message was in "Earnest's" handwriting, commencing: "My dear Madam," and was to the effect that having witnessed such a "striking manifestation" of their power, one could not doubt but that Spiritualism must before very long be universally received as true, &c. I wish to say that I did not, in this case, take the slate in my hand, and absolutely convince myself that there was no writing on either side of it before it was held under the table, but I certainly *saw* none as Mr. Eglinton took it up. It was, I must say also, to the best of my belief, one of the two slates which we had used throughout the séance, on which questions had several times been asked, and which I had *previously* assured

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myself were clean, though I did not *especially* observe at this particular moment. I am sorry, too, that I did not note in how many seconds the message of 83 words was written; I can only say that it took place in a much shorter space than could possibly have been done by any ordinary means. I should think in from half to three-quarters of a minute at the outside.

Another slate was now held under the table—the same on which we had previously put the watch, and which I am absolutely certain was clean on both sides—in case there should be anything further to communicate. In this case, as before, the writing came almost immediately, "Good-bye, dear Miss Symonds, I will try your box some day." This was no doubt in reference to a previous remark of mine, that after having witnessed their power to transmit a card from a slate into a closed box, I did not despair of their being ultimately able to remove one, or all, of my coins from the sealed box in which I have placed them.

JESSIE H. SYMONS.
H. WEDGWOOD.

Descriptions by Mr. Wedgwood of the following séances have already appeared in print, but on account of the importance he attaches to the evidence contained in them we reprint them.

31, Queen Ann Street.
September 27th, 1885.

DEAR MR. GURNEY,—As mention has been made in our papers of sittings held by several members of the Society for Psychical Research with Mr. Eglinton, I think it may not be out of place to make known to the Society, as concisely as possible, a few instances in which I have had the most signal success with him, while in other cases I have failed four or five times in succession to obtain a repetition of the phenomena under precisely the same conditions. Mr. Eglinton offers as good a subject for psychical experiment as it is possible to conceive. He operates in full light, sitting at the same table with you, while you hold one of his hands, and never entirely lose sight of the other. If you distrust your own acuteness you may bring any witness you please to sit by and watch the game. Under these circumstances things are done apparently beyond the limits of physical possibility, and inexplicable by anything short of a temporary hallucination of the spectators.

The first case I will mention was when Mr. Eglinton was staying with Dr. Nichols in Road. I had tied two new slates firmly together, sealing them on the six points where the string crossed the edges of the slates. I then took them to Mr. Eglinton's and failed to get any writing upon them. Some months afterwards I took the slates as they were and fastened gummed paper round the edges, so as to close the inside hermetically. Mr. Eglinton and I sat alone under the gaslight with a low flame, holding our four hands on the slates lying flat on the table before us. I observed to the Medium the strange amount of effort the experiment seemed to cost him, testified by groans and convulsive movements of the arms. After a while I began to hear the unmistakable sound of slate-writing, proceeding without

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doubt from the slates beneath our hands, as was easy to perceive on bending down the ear to them and removing it again. The writing continued for a long time, and when the slates were opened it was found that they were covered with writing in three or four different hands, one of the messages seeming to answer my observation on the painful exertion of the Medium. "We have managed to do what you wished," the passage ran, "but with great stress on the Medium."

I next sat with Mr. Eglinton, when first he came to Quebec Street, with a party of seven or eight. We had a good light from a single burner overhead. I sat next the Medium, holding his left hand. He gave me a blank card, from which I tore off a corner, and put it in my pocket. The card, together with a fragment of black lead, was then put inside a book, which was placed under the hand of Mr. Eglinton's next neighbour on the right, but as no signs of action were given after a while he took the book away and gave it to me. I laid it on the table and he and I held our hands upon it. By-and-by the little single taps were heard, and on opening the book I found a letter addressed to me in a hand well known to me, written upon the very card which I had placed blank in the book a few minutes before. There could be no deception about the card, as it exactly fitted the torn-off corner I had kept in my pocket, as can be seen by the original still in my possession. The only possible escape is to suppose that Eglinton could surreptitiously have taken the card out of the book under eight pair of eyes and written upon it a letter of two or three lines in a very marked hand as different from his own as possible, and have replaced it in the book under my hand, without being noticed by any of us. In the next experiment there was no room for the supposition even of such an incredible piece of sleight of hand as the above. The experiment was made with the aid of Mr. Eglinton's celebrated pair of locked slates, which were made under the care of an anxious investigator for the purpose of eliminating all possibility of fraud, and presented by him to Mr. Eglinton. As soon as we had sat down Mr. Eglinton handed me a blank card on which I put my initials and a small mark, when it was at once placed between the slates, which close with a spring Bramah lock. The slates were snapped together with the card inside, and the key given to me and put in my pocket. We then placed our hands upon the frame lying flat on the table, and as soon as we had the usual notice that the action was complete I unlocked the frame myself, and took out the card without Eglinton seeing it, and on the same face on which I had put my initials I found a drawing of a well-proportioned female figure in a floating attitude, shaded so as to show the fore-shortened limbs.

I shall only mention one more operation which took place last Thursday, September 24th. I had been having a sitting for materialisation with Mr. Eglinton on the Tuesday evening, when the figure of an Arab came out, and one of the ladies asking him for a bit of his drapery, I lent him an open penknife to cut it off. He retreated with this into the cabinet, from whence there came a voice familiar to me, blaming me for giving the Arab a dangerous implement, and saying that they had dematerialised the knife, which should however be restored to me on some future occasion. On Thursday morning I went to Mr. Eglinton for slate-writing, and when we sat down I explained that I wished for something interesting, and I sug-

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gested either writing on a pair of closed slates which I brought with me, or a drawing such as I had had before, or the restoration of my knife. We got no answer at all for a long time, perhaps for half-an-hour or more, during which Mr. Eglinton was subjected to much exertion. At last someone knocked at the door of the room, and Mr. Eglinton said he should be at liberty in a few minutes, having evidently lost all hope of getting anything at that sitting.

He then put his slate under the table, asking them to say whether they could do anything or not. I fully expected a negative answer, but the slate was immediately returned with a decisive "Yes." Upon this, Mr. Eglinton gave me half a sheet of note paper on which I wrote my name. It was then locked up in the closed frame and held under the table, sometimes by Eglinton alone, sometimes with my assistance, I always having hold of his left hand. When we had notice of the action being finished Mr. Eglinton gave me the slates to unlock, and the lock being too stiff for me, he stretched his hand over and turned the key, but without opening the slates, which he left for me to do. On opening the slates I found my lost knife in the cavity, while the sheet of paper had disappeared. Mr. Eglinton then asked what had become of the lost paper, and was answered on the slate, "Under the other slate," and accordingly we found it under a slate which had been lying on the table at Mr. Eglinton's back without being touched during the whole of the sitting.

H. Wedgwood.

31, Queen Ann Street,
March 22nd, 1886.

Dear Mr. Myers,—Your call for the communication of instances where information of a fact unknown to any of the sitters has been given by automatic writing may perhaps best be met by examples of the experiment, so often accomplished in the presence of Eglinton, where a book is taken at pleasure from the shelves by the investigating party, and the writing intelligence is requested to write upon the slate the word to be found in the book at a place defined by page, line, and order in the line—as for instance the word to be found at p. 51, line 17, fifth place in the line.

However familiar the Medium may be with the book selected, it is impossible to suppose that he can carry in his head the knowledge of the precise word occupying every definite position in the volume. And he cannot have made any preparations beforehand, because he does not know which of his books will be selected, or whether the investigator may not bring a book of his own for the purpose of the experiment. Thus it will always be easy for the investigator to make it morally certain that the word asked for is unknown to any of the sitters, and if it is correctly given on the slate, time after time, it would seem to afford as clear a proof as can be given of the intervention of an intelligence with faculties of apprehension reaching further than those of any one in bodily presence at the experiment.

Now this feat I have seen accomplished at three successive sittings with Mr. Eglinton in the course of the last week.

On Tuesday, March 16th, Captain James and I had our first sitting.

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He took with him a folding pair of slates, having on one side a raised ledge all round the rim, locking into a slot in the opposite rim when the slates were closed, making the introduction of any tool between the slates, in that condition, impossible. We arranged the numbers of page, line, and word to be asked for by taking at a hazard three pinches of the pencil nibs that lay on the table, and counting these the numbers came out page 43, line 8, fourth word in the line. For the book Captain James went to the shelves and took down "Alice in Wonderland." Eglinton then put nibs of three different colours between Captain James' slates, requesting that the word occupying the above-mentioned position in the book might be written on the slates in red. We sat in the usual way at the corner of the table, Eglinton on one side holding the slates with the book on them under the flap of the table with his right hand, and with his left grasping the left hand of the sitter next him, across the corner of the table, while the latter held both the hands of his fellow-sitter with his right hand. At first I sat next to Eglinton, but as a considerable time elapsed without any signs of writing, Eglinton suggested that James and I should change places, and the table seemed to show its approval of the change by much violent jumping about. Soon afterwards Eglinton, finding his hand cramped by holding the slates so long under the table, asked James to join with him in holding them; and before putting them beneath again he opened them to see whether anything was written, when I saw that there was not. After this the slates were held by Eglinton and James under the flap, and were not brought up again until the writing was accomplished, so that it must have been done while James had hold of the slates, and he avers that he held the closed slates the whole time up against the flap in such a way as to make it impossible to write on them from without in any way. After a while the sound of writing was heard, and the signal of accomplishment being given the slates were opened, when we saw the word "ready," conspicuously written in red chalk, and found on examining the book that this was really the word occupying the position indicated by our figures.

When I came to think over this experiment I was afraid it might be said that the Unconscious Self keeps undefaced among its stores pictures of every scene which has passed before the eyes of the percipient in actual life, and might refer to these as to an index to make out the word occupying any definite position in the book, and prompt it to the writer.

So I endeavoured at our next sitting, on March 18th, to cut off any possible access to such an index by making use of a volume the contents of which should be quite unknown to any of us until after the writing was accomplished. With my eyes shut I took down a volume from my shelves and put it in my pocket, and only after it was opened to verify the word written on the slate was it found to be a little book on "Magic and Witchcraft," 1852. I had doubtless looked at it when first bought, but had quite forgotten it, and neither of the other two had ever heard of it. At the sitting we proceeded exactly as before[1] except that Eglinton held one of

[1] From a letter of Mr. Wedgwood, dated March 18th, 1886, it appears that this statement includes the placing of the book on the slate as in the first experiment.—E.M.S.

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his own slates for the writing under the flap, instead of Captain James'. After a while we heard writing and found the word "such" written on the slate, which on examination proved to be the word occupying the place in the book indicated by our numbers.

I still thought I might improve the evidence a little, and at our next sitting on the 21st (the last day of Eglinton's stay in England), I chose a book that I was pretty sure (as proved to be the case) none of the party had read, viz., "Peter Plymley's Letters." I also took a large pair of folding slates of my own, eleven inches by seven and a-half, to receive the writing. Eglinton put nibs of three colours within the slates, and having requested the writing intelligence to write in yellow chalk the word to be found at page 24, line 8, word 5, I tied the slates firmly together with a double turn of strong twine. Eglinton then held the slates with the book on them under the flap, all parties holding hands as before. We were a long time without any signs of success. At last James asked if it would help matters if he were to take hold of the slates. The table assented with three loud bangs on the floor, and after a little while my aid was accepted in the same way. Shortly after we all three had hold of the slates we heard writing going on, and the signal of completion being given the slates were brought up tightly bound together with my twine, and on opening them we saw the word "wife" written in yellow in a large bold hand. This proved to be the word at page 24, line 8, and fifth place in the line.

Immediately afterwards I made a note of the sitting substantially the same as the above, which was signed by Mr. Eglinton and Captain James.

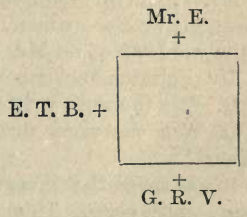
H. Wedgwood.

The accounts of the next two séances have been sent to us by Mr. E. T. Bennett, Member and Assistant Secretary of the Society.

Mr. George Rayleigh Vicars, and Mr. Edward T. Bennett at Mr. Eglinton's, November 21st, 1885. 3 p.m. Good daylight all through.

Sat at the ordinary table thus :—

E. T. B.'s right hand holding both Mr. V.'s
E. T. B.'s left hand holding Mr. Eglinton's left
} above the table.



Mr. V. had brought his double locked slate, on one side of which the word "No" had been written.

Mr. Eglinton held this slate with his right hand under the flap of the table at the corner between himself and E.T.B. No result, after a few minutes' trial.

Mr. B. had brought two envelopes gummed and sealed. One given him by Dr. Myers, inscribed thus : "Two pieces of paper are here enclosed, on one of them are words which I do not know, on the other are words that I do know.—A. T. Myers, November 13th, 1885."

The other envelope, prepared, gummed, and sealed by E. T. B.

Mr. Eglinton examined the outsides of these envelopes.

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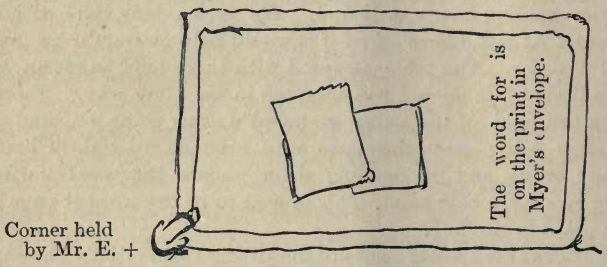
E. T. B. cleaned two of Mr. Eglinton's slates with a damp sponge, and chose a fragment of pencil, which he marked, the edges being unworn.

The two envelopes and the bit of pencil were placed on one of these two slates, which Mr. Eglinton took and held underneath the corner of the table. The request was made that something that was inside the envelopes might be written on the slate.

In a few minutes a sound as of writing was heard. During this, hands were being held as above, and the thumb of Mr. Eglinton's right hand, which was holding the slate, was visible above the table. On the writing ceasing, and Mr. Eglinton withdrawing the slate, the result was seen thus: *i.e.*, the writing was at the *further* end of the slate.



The bit of pencil was on the slate. It was the same bit of pencil, and one end was worn smooth as if with writing a few words.

[The envelope was not examined, being kept to be returned to Dr. Myers unopened.]

Mr. V. and Mr. B. now changed places at the table; hands being held in a precisely similar manner, It was agreed to ask a few questions relative to the word "No" on Mr. V.'s slate.

Mr. Eglinton held one of the two slates under the table as before.

Q. Was the word written at Mr. Eglinton's?—"No."

Q. Was the word written by means of Mr. V.'s own mediumship?—"Yes."

It was asked that these answers might be written inside a circle just then drawn on the slate. This was done.

The two slates, being seen to be quite clean, were then placed together, with a bit of pencil between them; and the question asked whether Mr. V. would get any more writing himself. No result following immediately, Mr. Eglinton drew the slates from under the table and held them at arm's length just at the back of Mr. V.'s neck. No result following immediately, and the position being rather tiring, Mr. V. said, "You can rest them on my head if you like." Almost immediately the sound of writing was heard between the slates. It is inconceivable to both Mr. V. and Mr. B. that there could be any doubt as to the place from which the sound of the writing came. On its ceasing and the slates being examined, at the end of the lower one farthest from Mr. Eglinton, were the words: "You will have other writing. Patience."

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A single slate was then held underneath the table; on the slate was placed a bit of slate-pencil, a bit of blue chalk and bit of red chalk.

Q. Will you write in blue the name of Mr. V.'s spirit guide?

Almost immediately was written in blue :—

"W. A. Forbes"

The second initial was not *very* legible.

Mr. V. had previously said that he did not know who his "spirit guide" was, and no name, "Forbes" or any other, was in his mind.

Upon this sentence being written, Mr. V. remarked: "W. A. Forbes was the name of a student with whom I was intimate at St. John's, and who has since lost his life on the Congo."

Q. (By Mr. V.) Did I know him?—"Yes,"

Q. ,, ,, Was he at St. John's, Cambridge?—"We don't know."

Q. ,, ,, Where did he die?—"Don't know."

Q. ,, ,, Is he now doing this writing?—"No."

Q. ,, ,, Do you know anything about my late father? "We do not. Good bye. Continue to sit."

Q. (By Mr. Eglinton.) Shall Mr. V. continue to sit at home, and will this sitting help in his development?—"Yes."

The sitting then terminated.

While the writing was going on, part of Mr. Eglinton's thumb holding the slate was always visible, and generally the end of it was on the top of the table. This was specially noticed.

The above is written from notes made during the séance.

EDWARD T. BENNETT.

November 22nd, 1885.

To the best of my recollection, the above details are correct.

GEORGE R. VICARS.

9, Lower Berkeley Street, Portman Square, W.

June 2nd, 1886.

At Mr. Bennett's request I furnished him on November 13th, 1885, with a sealed envelope, in which were two small pieces of paper with printed words on them. They were wrapped in a sheet of blank writing paper. One, which was about an inch square, I had torn with shut eyes out of a second-hand book-catalogue and folded up and put into the cover without seeing it, and I knew none of the words printed on it. The other, which was much smaller and had printed on it two words and three figures, I cut out of another pamphlet. I took note of the words and figures, but took precaution, with Mr. Bennett's concurrence, that they should not come under his observation, and burnt the rest of the pamphlet. I learn from Mr. Bennett that when this sealed envelope was brought forward at a séance of Mr. Eglinton's, on November 22nd, with the inquiry what words were printed on the pieces of paper, a sentence was written as it appeared "psychographically," viz.: "The word 'for' is on the print in Myers' envelope." The sealed envelope was returned to me unopened, and I found its contents apparently unchanged; but the word "for" was neither on the piece of paper I had looked at previously, nor among the words (about 50 in number), on the piece of paper I had not seen.

A. T. MYERS.

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At Mr. Eglinton's, *December 12th*, 1885.

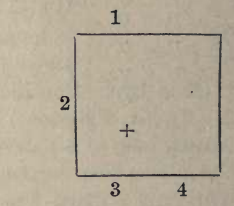
Mr. George Rayleigh Vicars, Mr. T., Mr. Edward T. Bennett. Four slates on the table :—Mr. Vicars' own double slate, with padlock ; Mr. Eglinton's double locked slate ; two ordinary single slates, belonging to Mr. Eglinton,—and which latter were privately marked.

A sealed envelope containing writing, brought by Mr. B., (the same one that he brought to the séance on the 21st of November), was placed on a slate and held under the table by Mr. Eglinton, and the request made to get its contents written on the slate. After waiting for 35 minutes, and changing the position of the sitters, no result being obtained, the attempt was abandoned.

Question asked : "Is there any power to-day ?" After a short interval the word "Yes" was written on the slate.

The party were now sitting thus :—

1. Mr. Eglinton.
2. Mr. Vicars.
3. Mr. T.
4. Mr. Bennett.



Mr. T. was asked to choose a bit of coloured crayon to place on the slate. He selected a blue bit. He was asked to select a number to be written. He chose "47." Very shortly the sound of writing was heard on the slate held by Mr. Eglinton under the table, and on its ceasing and the slate being withdrawn, the figures "47" were seen to be written at the further end of the slate as held by Mr. Eglinton. Mr. Vicars was also holding a slate at the same time. It was requested that "forty-seven" (in words) be written on this.—No response. It was then suggested that a watch be placed on the slate, and that a request be made for its *number* to be written. There being some hesitation in trusting a watch, for fear of its being dropped or broken in the convulsive movements which frequently accompany the writing, Mr. Bennett proposed that the return half of his railway ticket should be experimented with. He took the ticket out of his pocket without looking at its number, and being entirely ignorant of it, and Mr. Vicars carefully placed it number downwards, inside Mr. Eglinton's double slate, care being taken that no one saw the number, and that the slate was clean ; a bit of yellow crayon being placed in the slate, it was closed and locked. All this was done by the *sitters*, at the part of the table marked +. Everyone present was absolutely ignorant of the number of the ticket. The slate being then held in the usual way by Mr. Eglinton, it was requested that the number of the ticket might be written. In a very short time the sound of writing was heard. On its ceasing, the slate was handed to Mr. Turnbull for him to open. On his doing so, close by the ticket the number "1,921" was found written with the yellow crayon in a good, bold, strong hand. The ticket was then taken up, and its number, on the under side, was seen to be 1,921.

Mr. Vicars and Mr. T. then changed places. Mr. Vicars' double

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slate was placed on the table, Mr. Eglinton also holding a slate underneath.

Q. Will you give us some writing on Mr. Vicars' slates?

A. "If we can," written on the slate held by Mr. Eglinton.

Q. Did Mr. Vicars write the word "No" on his own slate?

A. "NO," in large bold letters at the extreme end of the slate held by Mr. Eglinton.

Some further time was spent in waiting for writing on Mr. Vicars' slate, but without result; and the sitting terminated.

The slates on which the writing appeared were identified by the private marks as the same as those which were on the table at the commencement.

MEM.—It will be noticed that the "47" experiment eliminates any theory of the writing being the result of chemical preparation on the slate.

It will also be observed that the ticket experiment eliminates thought-reading or telepathy, it being absolutely certain that the number was unknown to all present [as far as I know.—R. T.].

Mr. Bennett adds on June 14th, 1886, that the above was written from notes made during the séance.

EDWARD T. BENNETT.
R. T.
GEORGE RAYLEIGH VICARS.

We are indebted to Mr. F. W. Bentall, Member of the Society, for the next report.

PSYCHOGRAPHIC EXPERIENCES WITH MR. EGLINTON.

Having determined early in 1885 to investigate psychography in company with a friend, Mr. F. W. Frost (whom I shall hereafter call F.), I arranged for a series of six sittings with Mr. Eglinton(whom I shall hereafter call E.). As very imperfect notes were taken of these first experiments I am unable to say the date of their occurrence. At the appointed hours we went to E.'s address in Langham Place, taking with us two closed slates of peculiar construction in which we wished to obtain writing. Our sittings with E. have been in full daylight with two exceptions, when gas was used. On these occasions however no manifestations took place. We took our seats at a small unvarnished Pembroke table which we examined closely, but without noticing any unusual feature about it. F. sat next E. at his right hand, at right angles to him, and I next F. Four sittings with our closed slates being unsuccessful, we determined on the fifth occasion to abandon this experiment for a time and try for results in the ordinary way. Accordingly I marked one of E.'s clean slates on one side, and E., after placing a small piece of slate pencil on it, held it with the marked side uppermost under the flap of the table with his right hand, his thumb appearing above the table. He then placed his left hand on F.'s left hand, F.'s right hand being held in both mine. This is the ordinary mode of obtaining phenomena and will hereafter be referred to as "the usual way." In this particular instance F.'s left hand assisted to hold the slate up to the table. This however is not customary. When the slate was in position I requested that the word "Heybridge" should be written on the marked side of the slate. E. soon after became somewhat convulsed and breathed heavily. We then heard a scratching sound apparently on the slate.

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This was succeeded by three taps, the usual signal to signify that the writing is accomplished, and on E. and F. withdrawing the slate from under the table the word "Haybridge" appeared written upon the marked surface, the pencil resting on the last stroke of the finale. The writing was upside down in relation to E.'s position at the table, and at the end of the slate farthest from him. It is worthy of note that this word, the correct spelling of which was well known to both F. and myself, was rendered phonetically on the slate. The next sitting, we obtained written in the usual way, in answer to a question as to the probability of getting writing in our closed slates, the following communication. "We much fear you do not sufficiently appreciate the difficulties under which we are labouring to produce the results wished by you. We have to practically conform to the conditions laid down by yourselves, instead of your allowing the phenomena to develop in the manner to which we are accustomed. Painful as our efforts to vanquish difficulties may be to our medium, we intend to persevere, and you will be pleased to know, are confident of success. But this method of approaching this great subject is all wrong; however much you may think you are right." "Ernest." "We think you had best not sit any longer to-day."

After sitting at various intervals with but little success, we made arrangements for a series of sittings which were held at 6, Nottingham Place, with the following results, which are recounted from notes made after each sitting.

Friday, May 8th, 1885. We took with us a slate securely covered with a sheet of glass, and containing between the two surfaces a small piece of chalk. Our object was to get writing on the slate which could be read through the glass. Besides this slate we also brought two ordinary slates. We invariably took away our slates at the close of each sitting, and we furthermore used our own chalks and pencils. After sitting some time with this closed slate with no result, we suggested that we might perhaps get writing between our other two slates. These I took out of their case and placed on the table. Between them I put a small square piece of slate-pencil newly fractured at each end, and then handed them to E., who took them by one corner in his right hand, F. holding the opposite corner in his left hand. E. then placed his left hand on F.'s left, and F.'s hand I held in both mine. I then asked why our closed slates could not be written in. A scratching, apparently between the slates, was soon heard, followed by three taps. E. at once removed his hands, and F. laid the slates on the table. On removing the top slate we found the words "There is no power" written on the upper surface of the bottom slate under where F.'s thumb had been. The slates were held above the table in full view all the time, and the pencil was abraded at one corner as if with writing.

Saturday, May 9th.—No results.

Monday, May 11th.—No results. After leaving the sitting we unfortunately lost the case containing all our slates.

Tuesday, May 12th.—Our slates being lost we determined to experiment with E.'s. We proposed to try the experiment of getting writing under a tumbler placed on a slate. E. accordingly procured a plain glass tumbler which we inverted over a piece of pencil on a clean slate. E. then held the slate under the table with his right hand, and we took up our usual posi-

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tions, E.'s left hand being on F.'s. I then asked that a triangle might be drawn underneath the tumbler. We soon heard scratching, and both suddenly looked under the table thinking we might see the pencil in motion. F. saw it fall directly he looked at it, I saw nothing on account of the light shining on the surface of the glass. On raising our heads the scratching recommenced and finished with three taps. E. then lifted the slate on to the table, and underneath the tumbler we saw the figure of a triangle. In the centre of one side was a break in the line as if the stroke had been interrupted. The pencil, which was freshly broken at each end when the experiment commenced, was found abraded at one of the angles as if with writing. We then asked a question as to the reason of the difficulty in writing in our closed slate. To get an answer I put a piece of slate pencil and a piece of red chalk on a clean slate, and requested that the answer might be written in lines of alternate colour. The usual positions were then taken, and the following answer was obtained: "We find that" (in red) "the primary difficulty" (in slate pencil) "is the want of magnetism inside the closed space" (in red). On asking whether we should have our slate magnetised the answer was given in the usual way, "It will certainly lessen the difficulty." E. then suggested the following experiment: F. went to the bookcase and took out a book at random. This he placed without looking at it, together with a piece of slate pencil on a clean slate held by E. underneath the table. I then made a verbal request, at the same time writing it on a slate. "Please write the last word of the third line on the fifty-first page of the book under the table," and at E.'s suggestion also asked that the name of the book might be also written. The word, line, and page, I put down as I happened to think of them at the time, after the book was under the table. This second slate was placed above the book and we then took up our usual positions, F. holding the slates as well as E. as in our first experiment. We soon heard the scratching and the taps. E. and F. then lifted the slates and book on to the table, and round the book was written on the three sides of the lower slate farthest from E., "Queenies Whim, line 51, page 3 lip—we mean p. 51, line 3, last word lip." I took the book and verified the quotation.

Wednesday, May 13th. We brought with us a sealed envelope containing a paper on which certain words had been written by a third person, we not knowing what they were. This we put with a piece of pencil between two of E.'s clean slates on the table, and I then took E.'s Bramah locked book slate and wrote in it the following question, taking care that E. should not see what was written: "Will you kindly copy the figure below" (I had drawn a cross on the slate under the question) "between the slates held by Mr. Eglinton" (those containing the envelope), "or better still write the words on the paper inside the envelope on one of these slates?" I then locked the slate and kept the key in my hand. We sat in our usual order, E. sometimes holding the locked slate above or below the table, sometimes the other two slates. His left hand was always in F.'s custody. Finally he put all the slates in a pile on the table, the locked slate being uppermost. We then asked in the usual way with another slate whether we should get what we were trying for. An answer came but in telegraphic cipher. We asked for a plainer reply, and got on the same slate the word "Wait." E. then placed

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his right hand on the pile of slates and became strongly convulsed. The scratching sound and the taps were soon heard, apparently proceeding from the slates on the table. I then took up the book slate and waited before unlocking it to see if anything were written between the other two. On lifting the uppermost of these two slates, we saw that the envelope had disappeared, and that the cross was copied on the bottom slate. I then unlocked the book slate and found therein the envelope which had been put between the other two slates. We then inquired what might be the meaning of the telegraphic cipher and received an answer in the usual way: "It is of no consequence, you have now had the passage of matter through matter. Good-bye." We took away the slate with the cipher on it at the end of the sitting, and were afterwards informed by a telegraph clerk that it was written in the Morse cipher, and that though a sentence or two could be made out, much was indistinct.

Thursday, May 14th. No results. This day we had a new glass-covered slate which had been made to replace the one we lost. We had it magnetised by a professional mesmerist before this, and every subsequent sitting.

Friday, May 15th. In answer to a question anent the probability of getting writing in our closed slate there was written in the usual way: "We can not to-day."

Saturday, May 16th. In answer to an inquiry as to the effect of the magnetising, we received the following communication in the usual way: "Our position is now much improved. Good-bye."

Tuesday, May 19th. Query as to whether matters had improved was answered in the usual way, "Yes."

Wednesday, May 20th. No results.

Thursday, May 21st. We inquired whether we could assist the power in any way, and were answered in the usual manner: "You can only go on sitting, we do the best we can."

Friday, May 22nd. No results.

Saturday, May 23rd. No results.

Wednesday, May 27th. No results.

Thursday, May 28th. In answer to a query as to whether another sitter would be beneficial, a reply was given in the usual way: "She will do." And in reply to a request for information on the subject of our test, we got the following message, also in the usual manner:—

"We must beg you not to believe that it is not from want of inclination or desire to help accomplish the writing in your novel slate that we have hitherto failed. You do not understand, still less comprehend, the difficulties under which we labour in this respect, for assuredly you must believe that all our energy is concentrated upon the wished for result. It is a trifling matter to write in this manner compared to the task you have set us, for whereas we have no difficulty in directing the power to write upon this slate, it is not so with your own, for the reason that the vital fluid, call it what you may, cannot be retained sufficiently long in the enclosed space to enable us to move the pencil with force enough to make an intelligent mark. We are not desparing that sooner or later we shall produce the result, the help given us by the magnetising of the slate having at one or two sittings almost been the means of making the writing a fait accompli. Our anxiety

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to succeed is perhaps even keener than your own, as we have previously convinced you of our power and identity.—Your friend ERNEST."

Friday, May 29th. Although we had another sitter no results were obtained.

Saturday, May 30th. The same sitters were present, and various questions were asked and answered in the usual way.

Monday, June 1st. The same sitters being present, on asking whether we should get our test at this sitting we were answered "No" in the usual way. In answer to a further inquiry if some other test could be suggested that would be as convincing to us, and more easily accomplished, we were answered in the usual manner, "We will help you all we can, but will leave it to you."

We have had a few sittings since with a slate covered with wire gauze instead of glass, but have been unsuccessful.

The sittings lasted from an hour to an hour and a-half, and we have noticed that after a sitting at which phenomena have been obtained, Eglinton appeared to suffer from exhaustion in proportion generally to the results, although unsuccessful efforts sometimes produced a similar effect. Wet weather appeared to exert a decidedly unfavourable effect upon the phenomena.

F. W. BENTALL,
Member of the Society for Psychical Research.

I testify that the foregoing account is substantially correct.

F. W. FROST.

3, Union Court, Old Broad Street, London, E.C.

Besides the above records we have received information from various people of perfectly blank séances with Mr. Eglinton. My own experience, in the three séances I have had with him, and that of several of my friends, is entirely of this kind.

The last report I shall give is that of a gentleman well known as an amateur conjurer under the name of Professor Hoffmann. At the request of one or two members of the Society who were interested in having the investigation conducted in what appeared to them a scientific manner, he kindly consented to hold with Mr. Eglinton a series of séances and to report on the result. The report would doubtless have been more instructive had Professor Hoffmann's positive experiences extended beyond a single inconclusive phenomenon in a bad light, but at the same time we think it is deserving of consideration by any one desiring to form an impartial judgment on the whole case.

Report of 10 sittings held with Mr. W. Eglinton at 6, Nottingham Place, by Angelo J. Lewis ("Professor Hoffmann").

Ireton Lodge, Cromwell Avenue, Highgate, N.
November 23*rd*, 1885.

In each of the following cases (save at the two last sittings) Eglinton's own slates were used, and the spirits (?) were merely invited to write a single

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word, suggested by myself, on the spur of the moment, this being, I was informed, the customary form of first manifestation. The slate was held under the table by Eglinton in his right hand, in what he stated to be his usual manner, the thumb being sometimes above and sometimes below the table; but the thumb and corner of the slate were always visible, at any rate to the person sitting next to Mr. Eglinton. No special test or condition was suggested (until the last two sittings), my primary object being to get *some* positive result which should serve as a starting point for more minute investigation. I may further say that I commenced the investigation with a perfectly open mind, equally prepared to do my best to detect imposture, or to certify to the genuineness of any phenomena, if the circumstances warranted my doing so. It cannot therefore be fairly asserted that any hostile or prejudiced attitude of mind on my own part was the cause of our repeated failures to obtain any result. The evening sittings were in full gaslight.

June 1st, 1885. Sat from 2.30 to 3.40 p.m., in conjunction with Mr. C. C. Massey. Spirits invited to write the word "indescribable." No result.

June 13th, 1885. Sat from 10.0 to 11.10 a.m., with Mr. G. A. Smith. Spirits invited to write name "Lewis" or "Smith." No result.

June 20th, 1885. Sat from 11.30 a.m. to 12.45 p.m. with Mr. Smith. No result.

June 26th, 1885. Sat from 9.15 to 10.30 p.m. with Mr. G. A. Smith and Miss P—— (who, being a mesmeric sensitive, was considered likely by Eglinton to increase the power). No result.

June 29th, 1885. Sat from 9.10 to 10.15 with Mr. G. A. Smith and Miss P——. On arrival found that they had already been sitting for about five minutes. Was shown a slate (Eglinton's), on which had just been written, in answer to a question asking the cause of our repeated failures, "It is owing to Mr. Hoffmann's influence," and a second slate (double, belonging to Mr. Smith), on which had been written, in answer to the question, "Will the adverse influence be overcome to-night?" "We think so." On my appearance however all manifestations ceased. We tried various positions at the table, and finally I sat apart, but without result.

July 24th, 1885. Sat with Mr. Smith from 9.40 to 10.40 a.m. without result.

October 8th, 1885. Sat from 11.10 a.m. to 12.20 p.m., in company with my brother, Mr. Marcus H. Lewis, Solicitor, who some years ago took an active interest in Spiritualistic matters, and obtained some rather remarkable results. Eglinton expressed a conviction that my brother had considerable mediumistic power, and that, judging by his own sensations, we were nearer to success than we had yet been. There was however no result.

October 15th, 1885. Sat with Mr. Marcus H. Lewis, from 4.30 to nearly 6 p.m. I asked for the word "unpalatable" to be written, and after sitting for about 40 minutes, as it began to grow dusk, Eglinton was seized with the customary "shivering," a sound of writing was heard, and on the slate being drawn from under the table, and the gas lighted, the required word was found written upon it, in a faint scrawly handwriting, and one angle of the little piece of pencil which had been put upon the slate was found to be abraded. The position of the word (very close to the frame at the opposite

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end of the slate, and with the tops of the letters to the medium) was precisely that which it would most probably have taken if the slate had been secretly turned round in its own plane, and the word written by the medium himself, but there was no evidence in support of such a supposition. My brother, who was seated next to Eglinton, and was able to command a view of the corner of the slate, did not observe any suspicious movement. On my remarking to Eglinton the possible inference from such a position of the writing, he said that this was the most frequent position, but that it would also appear in any other position, as might be called for. We sat for half-an-hour longer, but without result.

N.B.—My reason for selecting the word "unpalatable" was that the same word had appeared, but with a redundant *e* (unpalateable), in a long message procured at a sitting a few days before by Messrs. Herschell and Sachs. I was curious to see whether the misspelling was repeated, and found that *it was so*, in the word as written for us.

October 27th, 1885. Sat with Mr. Marcus H. Lewis from 4.30 to 5.30 p.m. Asked for the figures 1885, but got no result.

N.B.—This and the following sitting were under *test* conditions, viz., I used my own slate, firmly screwed, by means of a couple of iron clamps, against the under-surface of the table.

November 17th, 1885. Sat with Mr. Marcus H. Lewis from 4 p.m. to nearly 6. Word asked "Parliaments." No result.

ANGELO J. LEWIS.

The next account has just arrived from our Corresponding Members in St. Petersburg.

SEANCE FOR AUTOGRAPHIC[1] WRITING WITH MR. EGLINTON.

The séance took place on the 14th-26th May, 1886, at the residence of Professor Boutlerof. The room was brilliantly illuminated by the full light of an Argand gas-burner. The party, numbering four in all, seated themselves round an ordinary card-table, upon which lay, prepared by Professor Boutlerof, one double folding slate sealed, and one common slate covered with a pasteboard, also sealed; in the first were placed two pieces of slate-pencil, and in the other pieces of slate and lead pencil. Three common school-slates and two *papier-maché* slates without frames and a little box containing small pieces of square slate-pencil, were also provided. It should be noted that the table, slates, and pencils were not seen by Mr. Eglinton until he entered the room immediately before the commencement of the séance. On one side of the table sat Mr. Eglinton, to his right Professor Boutlerof, on whose right sat Professors Wagner and Dobroslavin. Each of the sitters (excepting Mr. Eglinton) marked all the slates in a manner to identify them. The hands formed a chain: Professor Boutlerof took in his left hand the left hand of Mr. Eglinton, and in his right the left hand of Professor Wagner, who took with his other the left hand of Professor Dobroslavin, upon which the latter also placed his right hand. Then Mr. Eglinton took with his right hand

[1] This term, meaning self-writing, proposed by Mr. Aksakof, is preferred to the usual, but incorrect, one of "psychography."

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one of the common slates, and placed upon it a small piece of marked pencil, the facets of which were not worn, and pressed it closely against the under surface of the table, his thumb resting on the top of the table in sight. Professor Boutlerof put a question in English: "Can we obtain manifestation, to-night?" The sitters waited some time for an answer, and, none coming, another was proposed: "Shall we change our places?" Soon the sound as of writing was heard upon the slate, which was followed by three slight taps, signifying that the message was finished, and Mr. Eglinton slowly and quite horizontally withdrew the slate from under the table. On the upper surface of the slate, and along its extreme end (the slate being held by one of the narrow sides, which had previously been marked) were written four lines, the writing being upside down in relation to the position of the medium: "No. We do not think we shall be able to write upon the sealed slates to-day, but we will try." The "No" probably being an answer as to the change of places, and the latter portion of the communication having reference to a previous question. The piece of pencil lying on the slate was identified, and found to be worn at one of the ends. The right hand of the medium, or, to be more exact, his thumb, remained all the time stationary until he withdrew the slate, when the chain was broken. Mr. Eglinton then asked Professor Boutlerof for a small book in any language. Professor Dobroslavin remarked that he had brought with him a sealed envelope in which a word unknown to him had been written by another person, and he produced the same from a little English book which he had until then kept in his inner coat pocket. This book was "Chemistry" by Bernays, a small volume of 130 pages in a linen binding. Mr. Eglinton, on seeing the book, but without touching it, proposed to try an experiment which he had made elsewhere. Handing a slate to Professor Boutlerof, he requested him to write the number of a suppositious page, Professor Wagner the number of line, and Professor Dobroslavin the number of a word. This was done, and the slate was laid upon the table upside down without Mr. Eglinton having seen the figures. He next took another clean slate, and putting it under the table, asked if it were likely the proposed experiment would be successful. After some minutes, writing and the three raps were heard, and on the slate was found the word "Yes." The medium then laid upon this slate the English book and the sealed envelope, and placed it under the table as before, his right thumb remaining above the table. His left hand was clasped in that of Professor Boutlerof, as in the previous experiment. After a rather long interval of, say, five minutes, no writing was obtained. Mr. Eglinton withdrew the slate twice, but nothing was found upon it. He then put it upon the table with the book and the envelope, both resting in the same position, and took the *papier-maché* slates provided by Professor Boutlerof, placing between them a fresh piece of slate-pencil; at the diagonal corners he tightly screwed the slates with small brass thumb-screws, and held them with his right hand, fastened in the manner described, upon the left shoulder of Professor Boutlerof. With his left hand he took the slate upon which were the envelope and book, which was never once opened by him, and placed it in position under the table, and continued to hold it tightly pressed against it with the addition, on this occasion, of the help of Professor Boutlerof, who also held the opposite end with his left hand.

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The other hands were again joined. After waiting for rather a long period, Professor Wagner proposed that Professor Dobroslavin should put his hand upon Mr. Eglinton's left shoulder, which he accordingly did, continuing however to hold his left hand in the right of Professor Wagner. Immediately a loud sound as of writing was heard between the screwed slates held on the shoulder of Professor Boutlerof, and it finished with the usual three raps. When the slates were unscrewed by this gentleman, on the upper surface of the lower slate was found written in a firm and legible writing: "The word is compound chimney-glass." On referring to the slate which had rested, as has been said, writing-downwards upon the table, the book was opened at page 46, and on line 12 the fifth word was found to be "glass," but as this was joined by a hyphen to the word "chimney," and could therefore be counted as the fourth in the line, it elicited the explanation: "The word is compound." The crumb of pencil on examination was found to be worn at one corner, and the lower surface of the upper slate, pressed as it was upon the pencil, was without a mark of any description. Not one of the four persons knew that the given word was in the chosen place. After this, in answer to the question as to whether writing could subsequently be produced between the sealed slates, the reply was "Yes," autographically written upon a common slate in the ordinary way; and instead of an answer being obtained to another question, the words "Good-bye" were written upon the slate in bold characters.

The séance commenced at 9.20 and terminated at 10.

After witnessing the experiments above described we have come to the conclusion: (1) That the mediumistic autographic-writing is genuine, and cannot be referred to the domain of prestidigitation, or explained by the only help of generally-recognised mechanical, physical, or chemical laws. (2) That it can manifest an intelligence of its own not depending to a certain degree upon that of those who assist at the séances; and (3) This phenomenon, by its objectivity, especially affords facility for observation, and deserves full attention and investigation from competent persons and institutions.

Nicolas Wagner, Professor of Zoology, and Honorary Member of the University of St. Petersburg, Corresponding Member of the Society for Psychical Research.

A. Boutlerof, Fellow of the Imperial Academy of Sciences, Professor of Chemistry to the University of St. Petersburg, Corresponding Member of the Society for Psychical Research.

A. Dobroslavin, Professor of Hygiene to the Imperial Medical Academy of St. Petersburg, Corresponding Member of the London Society for Psychical Research.

The above collection of records is, I think, a very fair sample of the kind of evidence which induces many to believe that Mr. Eglinton's slate-writing is not done by the agency of his own muscles, and our readers must judge for themselves whether it is sufficient. Certainly

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some of the phenomena *as described* seem to be inexplicable by the known laws of nature; but this proves nothing by itself, since the question still remains, Are they correctly described? The juggler's art consists largely in making things appear as they are not. Can we suppose that it has caused facts which did not occur to be imagined, and facts which did occur to be overlooked, to the extent required to make the cases before us explicable by ordinary human agency?

For myself I have now no hesitation in attributing the performances to clever conjuring. Personal experience has led me to form a very high estimate of the advantage which a conjurer, especially when acting as a medium, has over the observers, and a very low estimate of the power of exercising continuous observation possessed by myself and others. By continuous observation I mean observation which during a particular interval of time has been not only accurate, but absolutely uninterrupted. The length of the time during which the continuity of observation must be maintained varies, of course, with the circumstances. Sometimes it extends from the moment the observer enters the house till the writing is seen. At other times it may be comparatively short, but manifestly in no case can it be determined merely by reference to the time at which the writing *seems* to be done. Moreover, not only observation, but memory often fails;—we are liable not only to allow our attention to be distracted, but to forget immediately that it has been distracted, or that the event which distracted it ever occurred, the very intensity of our interest in the evidence we are seeking helping in this. It must further be remembered that a "medium," if a conjurer, is a conjurer who is not bound by the conditions of his profession to succeed in any particular case; he can therefore baffle any one whose observation he happens to dread, by simply doing nothing until an exceptionally favourable opportunity occurs. Mr. Eglinton, I may say, has exercised this privilege of failure very freely in the cases that have come within my private knowledge.

Now it will be remarked that the validity of all the evidence here presented (with one doubtful exception which I will discuss presently), depends on continuous observation; and the same is true, so far as I have been able to learn, of all the evidence published elsewhere.[1] And this is not because investigators have not realised the superior value of evidence of a different kind, such as we should have if writing were obtained on slates carefully sealed together so that the interior should be inaccessible and slates and seals without doubt identified, or still better in a hermetically-sealed glass tube of known form and weight. In these cases the evidence would depend not on continuous

[1] Mr. Tommy's locked box forms no exception, for, as I understand the account of the séance in *'Twixt Two Worlds*, the slate was placed in the box, the box locked and afterwards opened, during the séance.

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observation, but on accuracy of observation before and after the séance. Attempts to obtain evidence of this kind have been constantly made. To take only the cases before us—Messrs. Hodgson and Hogg tried sealed slates; so did Mr. Gurney and Mrs. Brietzcke; Mr. Murray tried to get writing in slates screwed and sealed; Miss Symons tried to get coins taken out of a sealed box; Mr. Bennett tried to get the contents of sealed envelopes read; Mr. Bentall tried to obtain writing on a slate covered with glass, and on one covered with wire gauze, and also tried a sealed envelope; the St. Petersburg professors tried to get writing in slates sealed together, and on one covered with pasteboard, and to get the contents of a sealed envelope read; and finally Mr. Wedgwood has tried repeatedly to get writing in a sealed slate. All these attempts have failed, with the single apparent exception of one of Mr. Wedgwood's, and in this case there seems to me to be a serious flaw in the evidence. Mr. Eglinton saw the slates at the first séance, when nothing occurred; and even if it could be proved that they had not been tampered with in the interval between the two séances, I cannot perceive that we have any means of knowing that a pair was not prepared in imitation and substituted at the second séance. It is surely significant that there should be but a single instance of writing in securely closed slates, and that a dubious one.

There are two or three points which one can experiment on for oneself, to which I should like to draw attention. They relate to the hearing and feeling of the process of writing. It is worth noticing that writing may be done inaudibly, and that if audible, the sound is not easy to localise with great precision, especially when there is anything to suggest that it comes from a spot which is not the true one. Without some skill on the part of the operators, however, it is not quite easy to devise experiments in which a wrong locality shall be intentionally suggested. One of the worst positions for localising the sound is with the ear on the slate and the slate resting on the table. A sound made elsewhere in connection with the table is then very apt to sound as if it were on the slate, until it is realised how loud the sound of writing on the slate itself appears when the ear rests on it. It is not easy to distinguish with certainty between the sounds of writing on a slate, that of rubbing two slate-pencils together, and even that of scratching on the frame of the slate or on the table, unless these sounds are made immediately after one another. I do not think that writing on a slate produces any vibration perceptible to the touch of ordinary people. The only way of trying this that has occurred to me is to rest a slate partly on each of two tables of equal height, to place the hand on it, and get someone to write on the under side between the two tables. I have not succeeded

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in feeling any vibration under these circumstances, nor have others who have tried with me. I think, therefore, that if any vibration seeming to follow the writing has really been felt, it must have been produced by something other than the writing.

In conclusion I will only say that, taking into consideration the difficulties of observation, the circumstances calculated to add to that difficulty under which Mr. Eglinton's writing is produced—such as the table conveniently acting as a screen, and the talking and other distractions—I can hardly imagine being myself convinced that it was genuine except by evidence of a different sort, to wit, the testimony of thoroughly competent and trustworthy witnesses that in several cases it had been produced under circumstances which dispensed with the necessity of continuous observation.

ELEANOR MILDRED SIDGWICK.

"PHANTASMS OF THE LIVING."

The price at which this book (2 vols. octavo) will be issued is one guinea. One copy will be supplied to every present Member of the Society who has paid his subscription for the current year, for 5s. 3d. and the cost of carriage or postage; and to every present Associate who has paid his subscription for the current year, for 10s. 6d. and the cost of carriage or postage. Members and Associates who desire copies of the work are requested to send their names to the Assistant-Secretary, at 14, Dean's Yard, S.W.

CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

L.—2369.

Blyville P.O., Knox County, Nebraska, U.S.A.

December 5th, 1885.

DEAR MR. GURNEY,—I have just, or rather a month ago, had a very unpleasant accident which has fortunately turned out all right and has given me the pleasure of forwarding to you a very complete and unmistakable case of "second-sight." I think it better to enclose the two letters you will find herein, as I received them to-day. They are in answer to two of mine dated about the 2nd or 3rd, about a week after the accident. . . . The accident occurred at 7 o'clock in the morning of the 26th of October. I fainted from loss of blood, and was lying for a few moments on the ground. I was walking towards a pair of French windows, with my hands in my pockets, when I stumbled over a chair and fell right through the lowest pane of glass face foremost, cutting my nose off on one side, and nearly taking an eye out. So you will see my sister's dream was pretty accurate. I also

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enclose a statement made by two residents here of this end of the case, which will, I hope, make it complete. I am glad to be able to send you a personal experience, which can be readily verified. I may say our time is six and a-half hours ahead of England.—Yours very truly,

JOHN T. M. PIERCE.

Mr. Pierce enclosed the following statement :—

On Monday, October 26th, about 7 o'clock a.m., Mr. J. T. M. Pierce fell through a French window, cutting his face badly, and lay on the floor insensible for several minutes.

J. WATSON.
C. J. HUNT.

Mr. Pierce enclosed a letter which he had received from his sister, dated November 16th, 1885. After condolences about his accident she writes :—

Do you know it is the oddest thing, but on the 26th of October I dreamt that I saw you lying on the ground quite unconscious. your face bleeding and looking so dreadful. I woke up calling to you. I told Kate directly I came down, and we both marked the date. I told mother, too, I had had a bad dream about you, but I did not describe it for fear of frightening her. Was it not strange? It was such a vivid dream, it struck me very much, but I did not mention it in my last letter to you, I thought you would laugh about it. But it *is* strange—on the very day too.

Mr. Pierce also enclosed a letter from his mother, Mrs. Pierce, of Frettons, Danbury, Chelmsford, dated November 17th, 1885, in which the following sentence occurs :—

Was not Mary's dream singular? She came down that morning you were hurt, and told Kate every particular of it, agreeing with the time you were hurt.

[The coincidence was not so precise as Mrs. Pierce imagines, as the dream was on the night *following* the accident. The time of the accident, at Chelmsford, would be about 1 p.m.]

In compliance with our request for an account of the dream, Miss Pierce sends the following :—

Frettons, Danbury, Chelmsford.
December 31*st*, 1885.

On the night of the 26th of October (*i.e.*, 26-27), I dreamt I saw my brother lying on the ground, his face bleeding and dark; he was quite unconscious. I called to him, but he did not answer, and was stooping towards him, calling him by name, when I awoke. It was so vivid a dream that it produced a great impression upon me, and I felt as though some accident had befallen him. I cannot tell at all what time in the night it was. In the morning I told my sister and put down the date, also mentioning it to one or two others; but to my sister I *described* it in the same words that I have now used. I am not at all accustomed to having bad dreams about friends, indeed, I never remember having had one before.

M. PIERCE.

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made during the last two months.

[R] indicates that the book is for reference only.

GREGORY (Wm., M.D., F.R.S.E.) Animal Magnetism ; or, Mesmerism and its Phenomena. 3rd Edit. .....*London*, 1884§

HELLENBACH (Baron) Birth and Death as a Change of Form of Perception ; or, The Dual Nature of Man. From the German, by " V." .....*London*, 1886§

PILKINGTON (George) The Unknown Tongues .....*London*, 1837‡

BARTH (Henri) Du Sommeil non Naturel, ses diverses formes *Paris*, 1886

BERJON (Dr. A.) La Grande Hystérie chez l'Homme.....*Paris*, 1886*

BIBLIOGRAPHIE des Ouvrages rélatifs aux Pélerinages, aux Miracles, au Spiritisme, et à la Prestidigitation .....*Turin*, 1876

BINET (Alfred) La Psychologie du Raisonnement .....*Paris*, 1886

BOURRU ET BUROT : Action à distance des substances toxiques et médicamenteuses ; suivie d'une communication par M. Charles Richet .....*Paris*, 1886*

CHAMBARD (Dr. Ernest) Du Somnambulisme en général ..... *Paris*, 1881

MAGNIN (Dr. Paul) Etude clinique et expérimentale sur l' hypnotisme *Paris*, 1884

RAPPORT de l'un des Commissaires (M. de Jussieu) chargé par le Roi de l'examen du Magnétisme Animal..... *Paris*, 1784†

[R] ECKHARTSHAUSEN (Hofrath von) Verschiedenes zum Unterricht und zur Unterhaltung für Liebhaber des Magnetismus, &c... *Munich*, 1791

EHRMANN (Dr.) Onirus, als Schutzpatron der Traümer beheilkundet, *Frankfort*, 1805

[R] GESCHICHTE eines Geistersehers: Aus den Papieren des Mannes m. d. eisernen Larve. 2 *vol.* (title wanting).....*Leipzig*, 1797

[R] GMELIN (Eberhard) Ueber thierischen Magnetismus..... *Tübingen*, 1787

REICHENBACH (Dr. Freiherr von) Aphorismen über Sensitivität und Od.....*Vienna*, 1866

ROHLING (Professor Dr. August) Louise Lateau, Die Stigmatisirte von Bois d'Haine .....*Paderborn*, 1874

SCHWARZSCHILD (Heinrich, M.D.) Magnetismus, Somnambulismus, Clairvoyance (2*nd vol.*) ..... *Cassel*, 1854

[R] STOCKHAUSEN (J. F., Rev.) Mira Præsagia Mortis ; das ist : Wunderliche Todes Vorboten .....*Frankfort*, 1698

WILLMANN (Carl) Moderne Wunder .....*Leipzig*, 1886

[R] ZEITUNG (Neue), Gründlicher und eigentlicher Bericht, einer warhafftigen wunderbaren Historien von einem Jungling der gestorben und wieder lebendig worden, und was er gesehen und geredt hat *Dresden*, 1567

[R] SONNTAG (Joh. Mich) De Spectris et ominibus morientium *Altdorf*, 1716

* Presented by the authors. † Presented by Dr. Puel.
‡ Presented by Mr. J. W. Hayes. § Presented by Mr. J. Herbert Stack.

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NEW ASSOCIATES.

Elliot, The Hon. Mrs., The Deanery, Clifton, Bristol.

Harland, Henry, Authors' Club, 19, West 24th Street, New York, U.S.A.

Hill, W. Scott, 47, Manor Place, Edinburgh.

McChesney, Mrs. Joseph Henry, Brooklyn, New York, U.S.A.

MEETING OF COUNCIL.

At a meeting of the Council, held on the 5th inst., the President in the chair, the following members were also present:—Professor Barrett, Messrs. Edmund Gurney, Richard Hodgson, C. C. Massey, F. W. H. Myers, Frank Podmore, H. Arthur Smith, and Hensleigh Wedgwood.

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

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

In accordance with his request, it was agreed that the name of Dr. Wyld should be transferred from the list of Members to that of Associates.

One present to the Library was on the table, which is acknowledged in the Supplementary Catalogue. A vote of thanks was passed to the donor.

A vote of thanks was also passed to the anonymous donor of £10 towards the cost of the *Journal*.

The cash account for the preceding month was presented in the usual form.

The next meeting of the Council will be held on Friday, the 30th of July, at 4.30 p.m.

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REPORT OF THE GENERAL MEETING.

A General Meeting of the Society was held on the evening of Monday, July 5th, at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall.

The President of the Society, Professor Balfour Stewart, F.R.S., occupied the chair. He invited Mr. C. C. Massey to read a Paper on "The Possibilities of Mal-Observation in Relation to Evidence for the Phenomena of Spiritualism." The paper will appear at length in the forthcoming Part of the *Proceedings*, and only an abstract of the argument is here given.

Adverting to the reference of the phenomena in question to conjuring, Mr. Massey considered that there were certain broad and essential distinctions between the two cases as regards the faculty of observation. The causes of mal-observation when a design to induce it may be assumed were mainly three—(1) Uncertainty as to the precise thing to be observed; (2) Defective physical conditions of observation; (3) Occasions of distraction of attention. Apart from confederates and artificial appliances, every conjurer was dependent upon one or more of these for his opportunity. At mediumistic sittings they all could be, and frequently were, excluded. With this view the investigator could take all the arrangements into his own hands, reducing the medium to the *minimum* of the activity upon which a conjurer must depend to mask his proceedings, thus reversing one essential relation of such a performer to his spectator. Illustrative cases—described as only samples from a bulk—were cited at length from several published reports, including the reader's own experience. Reference was made to the position adopted by Mrs. Sidgwick in the June number of the *Journal*, that evidence for these phenomena was vitiated by the necessity for continuous observation. In this view, not only were important facts lost for observation, but evidence might contain statements of non-existent facts, it being part of the juggler's art to induce a false appearance of them. But (Mr. Massey contended) this positive error could only belong to honest statements when the latter were of a general character, omitting to discriminate the true perceptive elements of a composite observation, and giving only a mental result in place of testimony of the senses. Except under conditions which could have no general application to these phenomena, if the conditions of observation were physically easy, individual acts of perception were not fallible, and the question whether they had in fact been performed could be settled by the testimony of a veracious witness, which would always betray its own defects by absence of particularity. On the other hand, the suggestion of positive mal-observation was excluded by particularity of statement. As to mere failure of observation of important facts, it

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was always necessary to consider in the particular case what were the nature and dimensions of any fact that could affect the result, in order to judge of the possibility of its eluding the senses and mind of the witness. This was not a question to be disposed of by reference to the general instability of attention in prolonged observations; the degree of mental pre-occupation to be induced by the conjurer in the witness was measurable by the physical acts the conjurer must perform in the circumstances of the case. In conditions well arranged by the observers, as in many of the recorded experiments, these acts would be extremely obtrusive, and often very complicated—whereas the preparations were expressly designed to limit observation to their exclusion, and one only need be excluded. In other cases the physical character of the phenomenon described was such as to make the suggestion of a conjurer's agency inappropriate upon even the largest admissible suppositions of imperfect observation—as when a little table disappeared bodily and afterwards descended in full view from the ceiling in a private room, as Zöllner and the medium were sitting side by side, or as when Mr. Massey himself had a fallen chair, of which he had a clear view, picked up and deposited at his side by invisible agency at his request, when the medium was sitting five feet off from it.

But Mr. Massey did not admit that exceptional manifestations or conditions were essential to guarantee observation, and he adduced an experience of his own and Mr. Roden Noel's in Eglinton's slate-writing, to illustrate the extent of the claim he made for average powers of observation.

He then criticised an account given by Mrs. Sidgwick, at a recent meeting of the Society, of a slate-writing performance of an amateur conjurer, in which her own and a friend's observation was effectually baffled. He referred to it in order to show that the supposed observations were not stated with the particularity necessary to constitute even apparently good evidence, and could therefore raise no presumption against other evidence which on the face of it was free from defect.

He proceeded to answer Mrs. Sidgwick's view that the medium had an advantage over the avowed conjurer in his "privilege of failure," and also urged that the medium had a far severer ordeal of investigation to pass through than any conjurer. He then dealt with some general objections to the evidence, such as detected trickery, the absence of tests which would dispense with any continuous observation in the presence of the medium, and the failure of some investigators to obtain any satisfactory evidence at all. He pointed out that such failures had been presupposed by the Society at the outset, as the phenomena had not the scientific character of being reproducible for any and every one. The conjuring theory was totally inadequate to the

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magnitude and duration of the experience now accumulated. Conjurers themselves who had sat with mediums had come away without discovering trickery, and the letter recently published in *Light*, from the amateur conjurer, Dr. Herschell to Mr. Eglinton, was a striking testimony to the genuine character of "autography."

The Society and its investigators should approach the subject with some regard to the psychical conditions which the hypothesis of mediumship involved, and not with the dominating idea of conjuring, though every investigator ought to be adequately impressed with the necessity of strict and close observation and exact statements. It should be considered that telepathy might imply much more than consciousness would reveal, and that the psychical influence of mental dispositions might be a real condition in the production of the phenomena. Mr. Massey concluded by recommending the appointment of a committee to examine and report upon the existing evidence for "autography," but urged that such a committee should not be composed of those who would make an indiscriminate application of Mrs. Sidgwick's extreme presumption against observation, as in that case only a foregone negative conclusion was to be expected.

In inviting discussion, the President said that Professor Sidgwick's remarks, which Mr. Massey had quoted, had done good if they had called forth such a paper as that which had just been heard.

The Rev. W. Stainton Moses said that he thought we must all feel deeply indebted to Mr. Massey for the able, temperate, and closely-reasoned paper which he had read to us. Referring to the June number of the Society's *Journal*, he remarked that some had thought that sufficient notice had not been taken of Mr. Eglinton; but that reproach could now no longer be made. At the same time, he wished to enter his protest against what he considered the unfair tone and style of the article in the *Journal*, and generally of the manner in which the evidence had been treated. It was not of hopeful augury for the usefulness of the Committee proposed by Mr. Massey. He had even been led to ask himself whether Spiritualists could be of any further use—if indeed they had been of any—within the Society if that article was to be taken as an expression of the Society's opinion. He hoped it would be disowned as the action of the Society; and he had been glad to hear, since he came into the room, that they were to look on it only as an expression of individual opinion, and that it did not commit those who, like himself, differed from it, to its lines. He hoped to hear this view confirmed from the chair, for, until disavowed,*

* As the Society has no collective voice in such matters, it is not necessary, or even possible, that any view expressed by an individual member of it should be "disavowed." It will be remembered that even in the case of papers published in the *Proceedings*, "the responsibility for both facts and reasonings rests entirely with their authors."—Ed.

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the paper in question will be held by many to embody the views held by the leaders of the Society for Psychical Research, and therefore of the Society itself.

To show that these things did not rest on Mr. Eglinton's shoulders alone, he (Mr. Stainton Moses) would like to call attention to an example in his own experience, where writing was done on a slate in a locked cupboard of his own, under circumstances which absolutely convinced him of the reality of the phenomenon. This occurred at an important crisis in his life, in harmonious connection with a variety of other phenomena which forced him, as a logical necessity, to accept the Spiritualist hypothesis, from which he had never since wavered.

Dr. Wyld felt with Mr. Stainton Moses, that Mrs. Sidgwick, in the remarks that had been referred to, had not dealt with the subject of slate-writing in a satisfactory manner. The cases which she had reviewed were recorded by ladies and gentlemen of undoubted veracity, and of fully average intelligence, and some of them were worthy of the closest attention; yet Mrs. Sidgwick dismissed the whole evidence in these words, "I have now no hesitation in attributing the performances to clever conjuring." Mrs. Sidgwick had no pretensions to being a conjurer; and she was perfectly well aware that conjurers had given a verdict the reverse of her own, because their written and signed testimony had during these eight or ten years appeared almost continuously in print, in the pages of the Spiritualistic journals; and Dr. Wyld therefore thought that he did not speak discourteously in characterising Mrs. Sidgwick's view of the whole case as an evidence of excessive credulity on her part, in relation to her powers of judgment in occult matters.

Dr. Wyld then described two experiments observed by himself, one with Mr. Eglinton and the other with Dr. Slade, which he regarded as affording absolutely incontrovertible evidence as to occult slate-writing.

The experiment with Eglinton was as follows: it occurred early in the year 1884. A bit of slate pencil being placed between two slates which were previously examined, he and Eglinton then placed their hands on the top of the upper slate as it lay on the table. Immediately the sounds of writing were heard, and these having ceased, Dr. Wyld and Eglinton examined the slates and found one of them covered with fine clear writing from the top to the bottom of the slate the writing being in reply to a question they had put regarding a disputed matter. Finding that the last sentence was unfinished, Eglinton took another slate which Dr. Wyld examined, and pressing this against the under side of the flap of the table, Eglinton asked Dr. Wyld also to press it close to the table, which he did, whereupon the sounds of writing

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were again distinctly audible; and on examining the slate it was found also covered with fine writing from top to bottom, and the last sentence carried round the four sides of the frame of the slate. The reply to the question put was clear and sensible, and quite to the point.

The writing on the two slates seemed to occupy about two minutes, but on copying this writing afterwards, Dr. Wyld found that the operation occupied twenty minutes of quick writing.

These two slates were, before the experiment, examined by Dr. Wyld, and he never lost sight of them during the experiment for one second, and he maintains that this experiment was entirely outside the range of conjuring, and that it demonstrated occult slate-writing.

The second experiment was with Slade. Dr. Wyld had many experiments with Slade, but the experiment now to be described was a crucial one.

He sat with Slade in daylight, no visitor being in the room except himself. He having taken up a slate from a pile of slates on a table said, "I wish this experiment to be perfect and therefore you must not touch this slate from beginning to end of the experiment, not even with the tip of your finger, because if you did so, some ignorant person might say that you produced the writing by sleight of hand."

Slade sat about four feet from Dr. Wyld at the opposite side of a table, but some distance from the table, and Dr. Wyld having first examined both sides of the slate, and found it a new dusty slate, placed a crumb of pencil on the table; he then covered the pencil with the slate and pressed the slate to the table with his elbow, while he seized Slade's two feet with his two feet, and his two hands with his two hands, and then said "Now write."

Immediately the sound of writing occurred, and this having ceased, Dr. Wyld pushed Slade's hands away, and lifting the slate from the table, found a message written in dusty slate pencil writing, containing five Christian family names and a message concerning a family matter of importance. This experiment was entirely beyond the range of conjuring; and of occult slate-writing Dr. Wyld has no more doubt than he has of his own existence.

Mr. F. Podmore then said that he would give an account of a recent slate-writing experiment which he had witnessed. Mr. Z., a conjurer, recently gave a slate-writing séance to Mr. A. Podmore, at which Mr. F. Podmore was permitted to be present. Mr. Z. began by giving Mr. A. Podmore a double-slate with Bramah lock, to examine. Mr. A. Podmore satisfied himself that there was no trickery connected with the slate. He then, at Mr. Z.'s request, put some small pieces of coloured chalk into the slate and locked it, putting the key in his pocket. Mr. A. Podmore clearly understood that he had to watch this

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locked slate (which lay on the table in front of him) very closely; and he is even now of opinion that he did actually keep his eyes fixed upon it continuously. When, however, after the lapse of about a quarter-of-an-hour the slate was opened, it was found to contain a long message written on both the inner sides. Mr. A. Podmore was astounded, and expressed himself confident that he had not let the slate go out of his sight. Yet Mr. F. Podmore had noticed that there was an interval of something like three minutes, during which his brother had removed his eyes from the slate and kept them fixed on Mr. Z.' face. In that interval the conjurer's trick was performed, and Mr. F. Podmore had been allowed to witness the performance.

Mrs. Brietzcke said that she should like to add her testimony to the reality of the phenomena obtained with Mr. Eglinton. On several occasions when she was present writing had been done on the slates while they were held in mid-air; and a great number of times pertinent answers had been given to questions the nature of which the medium had no means of knowing.

Mr. F. W. H. Myers then made a few remarks, of which the following is the substance.

When the question is raised as to whether an article signed by a private Member of our Society is to be taken as authoritatively representing the views of the Society, it is well to remember that the Society has only one way of expressing its views as a whole, namely, by the election of Members of Council, and by the papers or circulars put forth in the name of the Council. No doubt if articles advocating a particular set of views were persistently excluded from the Society's publications, the holders of those views might feel that they had cause to complain. But Messrs. Massey and Moses (who have been on the Society's Committee since its foundation) do *not* thus complain, and I think I may add that I happen to know that they have often been themselves asked to write more frequently. In particular, there is, I believe, a strong desire on the part of many members of the Society to hear more about those very phenomena to which Mr. Moses has just now alluded. The contemporary notes of those phenomena—with such omissions as the private character of part of them might render necessary—would form a document of the utmost value to inquirers. Even the brief account of those phenomena which we already possess forms the backbone of the evidence for Spiritualism. It is earnestly to be hoped that the notes which Mr. Moses tells us were so carefully kept, may be given to the world with the completeness and detail which their importance imperatively demands. And as regards Mr. Eglinton, Mrs. Sidgwick, who, with Professor Sidgwick, is unable to be present to-night, has asked me to say that she is personally anxious that her expression of

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views should not be the only one, but that those who disagree with her arguments should in their turn write to the *Journal*, the next number of which, it is hoped, will contain Mr. Herschell's letter in favour of the genuineness of the impugned phenomena. The degree of power possessed by conjurers to produce illusion is surely a necessary subject of discussion, and one on which it is impossible to attain a clear knowledge without personal trial and reference to experts. If Mr. Eglinton's phenomena are genuine, the discussion of the conditions under which they are obtained may be expected to lead to an improvement in those conditions, from an evidential point of view.

Mr. Massey has quoted Mrs. Sidgwick's modest estimate of her own powers of continuous observation, and has argued that Mr. Eglinton need not have exercised his 'privilege of failure" in her presence. But remembering that Socrates was pronounced by the oracle the wisest of men because he was the most conscious of his own ignorance, we must not argue that Mrs. Sidgwick is a worse observer than other people because she is more fully aware of her own deficiencies.

And meanwhile there is another branch of evidence which, if made of satisfactory strength, would support the distinctly Spiritualistic hypothesis far more directly than any physical phenomena can do, and which private persons can work at without the need of a professional medium. I mean the attainment through automatic writing of facts unknown to any of the persons present. It is alleged by Spiritualists that this frequently occurs, and all Spiritualists, as far as I have heard, admit that this is a class of evidence of capital importance to their theory. I have again and again publicly asked for such evidence, but have reaped as yet a very scanty harvest. Nor is this apparently due to reluctance on the part of Spiritualists to send cases to me, for the very few good cases which have reached me have come mainly from Spiritualists, and, on the other hand, the Editor of *Light*, who has made a similar appeal, has not (judging by the few cases as yet reported in his paper) been more successful than myself. May it not fairly be said that if Spiritualists took more pains to make careful and patient experiments, and to report them at the time with accuracy and detail, they would be taking the best means to further the acceptance of their distinctive theories?

Mr. W. Lant Carpenter would like to ask whether the physiological principle of "persistence of vision" had been taken into account in reference to some of these experiments. It was known that an act which took place in less than one seventh of a second could not be perceived by human sight. A lighted stick rapidly whirled round, appeared to be in all parts of the circle at once, causing the appearance of a

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circle of fire. Mr. Carpenter described a feat performed by the conjurer Bosco, in which two sovereigns were made to appear in and disappear from the palms of his hands, the conjurer himself being absolutely naked to the waist, and the only perceptible movement was a slight apparent trembling of both hands. The success of the trick was due to the extreme rapidity with which the hands were withdrawn and again extended, the sovereigns being temporarily concealed under the armpits.

Mr. R. Pearsall Smith (of Philadelphia) called attention to the caution required in judging of uncomprehended phenomena in slate-writing, produced by those upon whom fraud had been proved. He called attention to a Mr. Yeo, who held for sale, at prices varying with their difficulty, seven ways of producing phenomena in slate-writing, with the standing offer of a forfeit of £20 on his failure to reproduce any Spiritualistic phenomena after having seen them twice. He also read a letter from Professor Fullerton giving unfavourable results of his inquiries at Leipzig as to the competency in accurate observation of those who had been associated with Professor Zöllner in his investigations, stating that Professor Zöllner was diseased in mind, that one of his coadjutors suffered from cataract, and the other was over 80 years old. He said that the special virtue of true scientific investigation was in the sincere welcome given to authenticated facts for or against the theories under consideration.

The President, while endorsing the observation made that Mrs. Sidgwick's paper was merely the expression of her private opinion, and before calling upon Mr. Massey for reply, said he would like to make a remark or two. In regard to many classes of phenomena, planchette-writing for instance, several theories might be brought forward by way of explanation. But with slate-writing, it must be either deception, or we were in the presence of novel and very extraordinary phenomena. There was no middle course. If you did not incline towards accepting the reality of the phenomena, you necessarily inclined to the conclusion that you were being wilfully deceived. A slate-writing medium must therefore take his chance, and cannot complain, if by the phenomena being disbelieved there is an implied reflection cast upon his character.

In the next place he had formed the opinion that in investigating these things you could not easily dispense with the services of professional mediums. If you did dispense with them you would obtain very few phenomena to investigate. At the same time he thought there was one point in which justice had scarcely been done to Mrs. Sidgwick. He agreed with her that it was extremely desirable that experiments should be so arranged as to avoid the necessity for continuous obser-

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vation. If a medium can obtain certain extraordinary results under certain conditions, and yet, if he fails to obtain any results when the conditions are slightly varied, so as to avoid the necessity for continuous observation, it is, to say the least, very unfortunate.

He agreed with those who thought the idea an unfounded one, that men of science, or of good observation, were not a match for conjurers. It was a point in favour of the mediums that slate-writing had been so long before the public, and that the means by which it was done had not been indisputably discovered. He had been present at two or three séances with Mr. Eglinton, when the conditions had been extremely simple. This simplicity was also a point in the medium's favour, and which would be further strengthened if conjurers should prove unable to explain how the results were obtained.

He called on Mr. Massey for any reply that he might wish to make to the remarks that had been made.

Several questions having been put, Mr. Massey stated, in reply to one by Mr. Podmore, referring to one of Zöllner's experiments which had been cited, that there was nothing to suggest that the particular experiment with the leather bands had been previously tried, though the analogous one of "knots in an endless cord" had already succeeded. It was not said when the bands were prepared for the experiment, but no doubt it would have been prior to the sitting. The experiment was not designed to correct defects in former conditions, but to clear up a doubt as between two theories of occult agency. The insinuation that Zöllner was insane before his death was absolutely unfounded; there was not the faintest ground for it. One of his coadjutors, the celebrated Wilhelm Weber, was old, but Zöllner himself was in middle life, and in the possession of all his mental powers. No value was to be placed on second or third-hand reports. No one has ever offered even a plausible explanation of the phenomena he recorded, and a celebrated German conjurer gave it as his opinion that they were not within the kingdom of prestidigitation.

"PHANTASMS OF THE LIVING."

The price at which this book (2 vols. octavo) will be issued is one guinea. One copy will be supplied to every present Member of the Society who has paid his subscription for the current year, for 5s. 3d. and the cost of carriage or postage; and to every present Associate who has paid his subscription for the current year, for 10s. 6d. and the cost of carriage or postage. Members and Associates who desire copies of the work are requested to send their names to the Assistant-Secretary, at 14, Dean's Yard, S.W.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

[*The Literary Committee will be glad to receive well authenticated evidence of phenomena belonging to any of the following classes, specimens of which are from time to time recorded in this Journal:*

L. *Phantasms of the Living.*

G. *Phantasms of the Dead.*

M. *Hypnotism, Mesmerism, and Clairvoyance.*

P. *Monition and Premonition.*

S. *Miscellaneous phenomena of the kind sometimes described as "Spiritualistic."*

Personal experiences of "sensory hallucinations" of any sort will also be welcome.

The Committee print such cases as primâ facie seem to them likely to throw light on the subjects investigated by the Society, or to serve as material for profitable criticism and discussion.

Communications intended for the Literary Committee should be addressed to Edmund Gurney, Esq., 26, Montpelier Square, London, S.W.; or, to Frederic W. H. Myers, Esq., Leckhampton House, Cambridge.]

The following incidents were described to Mr. Gurney *vivâ voce* by three of the four ladies who have since supplied written testimony. This testimony was in the form of letters to Mrs. Brietzcke, an Honorary Associate of the Society, to whom in the first instance we owe the case.

G.—477.

From Miss P. M.

1885.

My Dear Mrs. Brietzcke,—As I have promised, I must write you an account of the things we saw in our old house in Edinburgh; but remember, I put them down to indigestion or else neuralgia. The house was very damp, and had been unlet for a long time before we took it, which was in 1871.

I believe I was the first who saw anything unusual, and it must have been in one autumn afternoon, about 4 p.m. I was passing through the hall from the dining-room to the schoolroom, where two doors faced each other, and I saw the figure of a woman, above the medium size, standing on about the fourth step from the bottom; she had her arms folded, and was draped all over (head included) in white; she seemed to be watching me, and the thrill that ran through me made me fly into the schoolroom; but almost immediately after I ran out again to see if it was only fancy; and found it had disappeared. I never mentioned this to the others, or the servants, as I was so ashamed of myself, but told my mother only; but as it proved eventually, it appeared to nearly all in the house. I can only recollect seeing it about six or seven times altogether, I think, and it was nearly always in daylight. One evening when the upper hall was dark I saw it, and had the courage to follow it, and ran straight against a shut door, which shock brought me to myself, and it disappeared. Another afternoon

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I saw it in the drawing-room, and it was crouching over the fire; but I am sorry to say I was too great a coward to go up to it, as I could understand things appearing at night, but when they came in daylight I could not make head or tail of it.

Another peculiar incident took place. Our store-room was upstairs, as the basement was so damp, and my sister had gone upstairs to get some wine. We heard a tremendous fall, and running out, found my sister lying at the bottom of the staircase surrounded with broken bottles and *débris*. The first thing that attracted my attention was this same figure standing just at the bend of the staircase, and, naturally enough, thought she had seen it there too, and in her fright had fallen; but when she came to, she said that somebody had pushed her at the bend and she had fallen headlong. I did not mention what I had seen then, as some visitors were with us, but afterwards told her; and she said she had not seen anything, but had had a blow in her back, and had fallen so marvellously that she had not hurt herself. Some time before this happened she had felt a hand laid upon her head in the schoolroom, and turned sick, and had seen a white figure going out of the door. Each one of us saw this figure without telling the other, and each new servant also. Our names were often called, and the voice nearly always came from the dining-room. Often and often we had answered and gone into the room to find it empty, servants likewise. On going up and down stairs, with our hands on the banisters, we sometimes imagined a cold soft hand was laid on them, so that I avoided touching the banisters at all. We had our heads often touched, and in my case I used to feel all five fingers distinctly.

One afternoon, while studying at the school-room table, I had stopped up my ears with my fingers; I felt my head seized very roughly, and noticing my sister had gone to the cupboard behind me, thought it was her who had touched me, so I moved my head about to escape her, and said "Don't," and was recalled to myself by the governess, who touched me, and asked what on earth was the matter with me; and I found out that my sister had been back to her place for some time; that was the most distinct time that I felt it. I saw many other things, but they had no sequence, and so will not be interesting. Our cat was sometimes in a great fright, her hair all standing on end, and grovelling; but at those times we saw nothing, but of course felt "skeery."

The bath-room first attracted my attention. We had all a great repugnance to enter it, and I was so certain that there was something uncanny about it, that I asked mamma if there was a story attached to it. She said "No." Not content with that, I investigated the room, and found out the door had been forced; and it proved that the lady who had had the house before us had drowned herself in the bath. Now this is a thing I cannot account for. One night, mamma as usual went at the usual hour to have her bath; and finding to her surprise the door locked, rattled it, and said, "Come, Emmie, I want to come in." Emily replied from the next bedroom that she was not there. She tried the door, and then went to see where my other sister and I were. We all came out and had a try at it. I must say I could have sworn the door was locked; it might have got stuck in some peculiar way, but anyhow, after we had all left it

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alone it half opened itself. My mother certainly was puzzled at that, and she was a very practical woman. She never would acknowledge that she saw anything, but heard all the noises that we heard, and said she would move out of the house earlier than she intended, because the servants declared the house was haunted, and said they would not stay; and she was afraid of its having a bad effect upon us.

Nothing would induce the servants to stir out of the kitchen or their bedroom after 10.30 at night; they barricaded up their door. One night the cook, a new servant there, was taking up some hot-water bottles to our rooms, and on drawing herself up when she came to the top landing, found herself in front of this white figure; she turned tail and flew for her life to the kitchen. Hearing the noise, I ran down to see what was the matter, and we found her white and scared in the kitchen. We had not told her anything about the house; it is possible the other servant may have done so, although she declared she had not. We heard the rustling of leaves, or of a silk train on the staircase at nights, and that was the only noise that was heard in the lower regions. The dining-room flat was the noisiest; we heard doors opening and shutting, or at least what sounded like it, for I used to go down sometimes to try and discover what it was. The noises were too substantial to be cats or rats, it was more like the big heavy table in the dining-room, and the chairs being bumped about. At about six in the morning a heavy bump sounded, which shook the whole house; in the different rooms it sounded in different directions; and we never could find out what occasioned it, although we tried to investigate it over and over again. The shock may have taken place in some other house, and our foundations being very old, and I daresay shaky, it travelled along, and so we heard it; it was like a miniature explosion. We had a great aversion to the drawing-room, too, and never would sit there alone; for we had a peculiar feeling that somebody was in the room with us; I often thought I was touched, and felt somebody moving about the room. It was in that room that I saw a tall blue shape with what looked like eyes; but I kept looking at it, and it slowly disappeared; this was in daylight also. Those sort of ghostly things did not terrify me much, and especially at the last, for I was so certain that some trick was being played upon us; and tried to find out how they appeared. But one evening I was terrified by something out of the ordinary.

I was all alone in the dining-room one night, as the others were all out at a concert, and the little one had gone to bed. It must have been about 9.30 or 10. I was working, and was opposite the press, or cupboard, the door of which was open. Gradually the feeling came over me that I was not alone in the room, and that I was being watched, so that I could not help raising my head, and exactly opposite me, just appearing round the press-door, was the face of a man—the most wicked and evil-looking face I have ever seen, more like a demon's face than anything else. The skin was of a yellowy colour, and it had black hair, moustache and beard. The eyes were fixed upon me, and even as I looked, this awful head projected more round the door, and I saw the neck. There we gazed at each other. I was perfectly frozen with horror, and could not move or speak. As soon as my senses began to collect themselves, I thought, that can't be a ghost, for it

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isn't transparent like the others ; it seemed a solid head, for it hid the part of the door it was in front of ; so I thought the best thing was to appear not frightened, as I had read in story books ; so after gazing at me for what appeared a quarter-of-an-hour in my great horror, the head suddenly drew back. I still sat petrified, expecting it to come out again ; and there I sat until the others came home, and only then went up to the door, and was not a bit surprised to find nothing behind, because the press was filled with shelves, and it was an impossibility for anybody to get into it ; so it must have been a bit of my brain in an excitable condition. That was a substantial ghost, as I call it.

I saw one other, but it was a most natural one. Passing through the hall, I saw an old woman standing by the hall door ; and going to mamma I asked her who she was, and what she had come for. Mamma said she did not know anybody had come ; so going out into the hall I saw her (the woman) still there, and went down to tell the servants that somebody had come, and to go and see what she wanted. When I came back, the woman had disappeared. I immediately went to the hall-door, found it locked, and opening it went into the garden, looking for the woman ; but she was not to be seen. The servants, too, did not know anything about her. I had not any fear or surprise at seeing her, because I did not guess for a moment that she was not real. Now I have told you all as well as I can remember it ; but we put a great deal of it down to a damp house and neuralgia, and indigestion. I was constantly suffering from neuralgia there, and that, I daresay, was the cause of all my apparitions. I hope, though, that these ridiculous notes may be of some use to you.

P. M.

From Miss E. M.

1885.

I have been a long time in writing out my account. I hope now it *is* done it will prove to be something "not too utterly ridiculous." It seems so foolish for a sensible creature like myself to commit to paper things so perfectly puerile. My contempt for ghosts passes description, and I am very angry that I did see that mournful white thing by the dressing-table, as I have to put it down ; but I attribute it, like Mr. Scrooge, to "a piece of undigested beef, or speck of mustard," from which delicacies Old Marley was supposed to have been compounded.

In accordance with Mrs. Brietzcke's request, I send an account of my experiences at our old house in Edinburgh.

I was quite a child when we first went there, and was told nothing as to the rumours afloat about the house, or the earlier experiences of my sisters.

I "felt" long before I "saw," but thought it was merely the natural childish fear of dark rooms, and solitude, but as I grew older and stronger, I lost the fear, but not the "feeling," which was distinctly attached to certain portions of the house ; namely, the drawing-room, the dining-room, and the staircase.

In the drawing-room the sensation was of someone pacing the room hurriedly up and down, pausing now and again, then continuing. On one occasion my eldest sister left the piano at which she was practising, from the distinct impression of someone passing continually behind her chair.

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In the dining-room I have frequently experienced the sensation of someone bending over my shoulder, a distinct feeling of the air being disturbed. The cat has often risen from the rug, on which it was sleeping ; with hair and tail erect, in evident horror at something ; and we had several cats in rotation, and each in turn exhibited symptoms of fear occasionally.

The staircase seemed to be the happy hunting ground of the ghosts, and here repeated phenomena took place.

Descending one evening, a small cold hand was laid upon mine, which was resting on the banisters. Each finger I felt exactly, soft and cold, and could hardly believe that nothing was visible. Others in the house frequently saw the white figure on the staircase, but I never did, and refused to believe in it at all, till one afternoon I was sent into my mother's room to report if the fire were burning satisfactorily. Being disturbed in the middle of my singing, I went to execute the errand in a frame of mind, not exactly calculated to "see ghosts."

It was dusk as I entered the room, and everything was more or less in shadow, which perhaps served to throw out in bold relief the tall white form of a woman, leaning against the window curtain by the dressing-table. It was supernaturally tall, and stood with arms folded, looking straight at me, with a most heart-broken expression in the eyes. Even at the first glance it did not look real, as the dark blue curtain was visible all through it, but less so at the face and shoulders. The face was so sad and sweet I did not feel very frightened, but walked straight up to the curtain, and grasped it in my hands, shook it, and looked behind it, but there was nothing there. I was frightened then, and ran out of the room. I never saw it before, and never saw it after that.

My room was at the end of a passage which led from the staircase landing, and passed the bath-room door; it was only separated therefore from the bath-room by the wall, and although I knew later on what tragedy had occurred in that room, its close proximity did not disturb me in the slightest. My room was distinctly one of the clear spots in the house. I was always glad to get into it and close the door, as it always felt "safe."

This feeling did not prevent me from hearing what occurred in the rest of the house. One night I started up in bed from a sound sleep. I do not know what woke me, but I heard a soft rustling sound descending the stairs. I could not account for it, and could only compare it to dead leaves being swept down the steps. Soon after, the hall clock struck 1 o'clock. The next morning, the cook and housemaid told me (of their own accord) that as the clock struck 1, they heard "a soft rustly kind of sound come down the kitchen stairs, sweep into the laundry, run round three times, then there was a great bang!" The cook described the sound as "a lot of dead leaves like!" This is very remarkable, as my room was two storeys above the kitchen, and the time and description of sound tally exactly.

I was present when the door of the bath-room refused to open, and was about to try to open it myself for the third time, when it opened gently and resistlessly without any effort on my part. I was the only one in the house however who never heard the "morning bang" as we called it, though the German governess and various visitors all heard it. We left the house earlier than we intended, as the servants refused at last to remain, and

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became very troublesome, never venturing about the house except in couples, and no power upon earth could have induced them to quit their room after half past 10, which from their account was in a sort of besieged garrison condition, the door being securely barricaded from within, so any disturbance which occurred during the night could not possibly be placed, as some have supposed, to their account. I do not think I have anything more to say. We were all glad to leave the house, and a month or two after, we went over it one day with some friends, and the feeling of gloom and oppression was appalling, and were glad to get back into the sunshine, and all unhesitatingly pronounced it "haunted."

It must have been fearfully damp; a bonbon left on the shelf of the cupboard in my sisters' room would be completely melted in two days, and boots and shoes, unless constantly worn, were apt to get all mouldy and damp.

I cannot account for anything which happened, and can safely affirm that anything which I saw or felt was certainly not due to fear or nervousness, as I unhesitatingly would go to any portion of the house all alone, in the dark.

My "double" or "wraith" was twice seen upon the bend of the staircase, once by my sister, and once by a friend, at different times, but upon always the same place.

The cook who was with us at the time of which I speak is dead, and we have lost sight of the housemaid. As I have nothing more to say I will end. E. M.

From Miss K. M.

December 4th, 1885.

My Dear Mrs. Brietzcke,—In compliance with your wishes, I send a few lines to add my testimony to that of my sisters' about our "haunted house" (?) in B—— Place. The only time I saw any sign of an apparition was in the year 1872. I was in the school-room preparing my lessons (about 5 o'clock) for the next day when I suddenly became unconscious, and on recovering I saw the figure of a tall woman draped in white going out at the door. I could not see the face, but the figure was tall and elegant, and from what my sister P—— describes, must be the same figure she saw sometimes. That was the only time I ever saw her; but one day, years after (about 1878), I was coming downstairs when I suddenly became unconscious, and fell the whole length of the stairs. My sister P—— rushed out from the dining-room and found me lying at the foot of the stairs; saw the figure of this woman at the top, and imagined I had seen her, and fallen in terror; but I did not see anything, and never can to this day account for the peculiar way I fell, just as if I had been pushed with great violence. Our servants declared they saw ghosts and heard peculiar sounds, and all this acted on our nervous systems, and no doubt made us sensitive and alarmed at the least sound, and a ray of moonlight was no doubt transformed into the figure of a ghost (?)! One other remarkable incident was in connection with the bath-room (where Mrs. S. had committed suicide a few months before we took possession of the house); our mother tried to open the door one evening as she wished to take her bath, and tried in vain to get in, so concluded some other member of the family was in there, but on inquiry

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we found that no one had entered the room, and my sister made a sign of the cross on the door and it was immediately opened! This sounds like an impossibility, but we were all there, and mother, who had not an atom of fear, and no belief in spirits, was somewhat puzzled, and we can never account for it.

This is my valuable (?) testimony. It looks uncommonly as if I were weak in the head, and given to tumbling down whenever the spirits were gracious enough to come and visit me. But since we left B—— Place I have given up coming down stairs head foremost, and *now* if I found a door refuse to open I should send for a picklock.

K. M.

From Miss Z. M.

1885.

I was 10 years old at the time I saw this figure, and my mind was far from ghosts, as my mother had never allowed anyone to speak to me of such things. One day I was let out of the school-room for half-an-hour's play at 12 o'clock. My playroom was upstairs, and as children often do, I ran upstairs on all fours, that is on my hands as well as my feet. As I reached the middle of the stairs a peculiar feeling made me look up to the top landing, and standing close to the first step of the stair was a tall white figure of a woman, and it seemed to be above the usual height. I could see the form distinctly, but at the same time I saw through her. It looked at me for a few seconds, then turned and walked into the passage leading to the bath-room. Not knowing what it was, I had not the slightest fear, and I followed it there. Of course, when I got there, the room was empty. It was then for the first time that I felt, as the Scotch say, "uncanny." I told my mother what I had seen, but she laughed at me, and soon I forgot all about it. This is the only time I saw the figure, but I often heard myself called from a sunk press in the dining-room, but that may have been an echo. Very frequently in the morning, about 6, my mother and I heard a loud thud against the inner wall of the house (it was a house standing in its own grounds); it shook the whole house, and for a long time my mother took no notice of it; she thought it was the servant cleaning the school-room below, and after pulling out the grand piano to clean behind, had rolled it back with too great a force, and knocked the wall. My sisters heard it, too, but in different parts of the house. One morning my sister went down to find out if it was the servant; but she found her at the grate cleaning the irons. She said she had been there fully 10 minutes, and had never heard the sound herself. A great many of our servants left us because of these sounds and sights. One cook we had was taking the hot water bottles up to the beds one night and she saw this figure on the middle of the stairs, and she was so frightened that she did not know she had let one of the bottles fall on her bare arm till she got downstairs again and found her arm most frightfully burnt. Except for hearing strange sounds, which I was told to put down to rats, and having a peculiar depressed feeling come over me when I entered the house, nothing else happened to me that I can remember.

Zoi.

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MR. EGLINTON.

Mrs. Sidgwick desires to say that all the accounts received by her of sittings with Mr. Eglinton were printed in the last number of the *Journal*, with the exception of two, the writers of which desired that they should not be printed.

In the course of last winter, Mr. G. T. Sachs, an expert in conjuring, was requested by a few members of the Society for Psychical Research (who at the time were unaware of the statements made in 1878 by Archdeacon Colley—see *Journal* for June) to hold some sittings with Mr. Eglinton at their expense, and to report the results. He consented, and said that he would get Dr. G. Herschell, also an expert in conjuring, to accompany him. Mr. Sachs has not yet sent in his report. The following letter has been received from Dr. Herschell:—

37, Moorgate Street, *July 3rd*, 1886.

Dear Mr. Gurney,—I have hitherto delayed sending in my report as to the conclusions that I have arrived at by my sitting with Eglinton, as on account of illness I have been prevented from finishing the series of experiments I was making as to the possibility of imitating psychography. I must confess that I am unable to discover any method for producing writing on slates without instant detection by the spectators if they are conjurers, and even then only under an absence of the conditions under which Eglinton works.

I find that I can only produce, even after some months of practice, one or two words upon the slate held simply under the table, but any observer of ordinary acumen could not fail to detect the necessary movements. I am unable to do anything at all with the locked slate, and I find that there is no invisible ink in existence which can imitate slate-pencil writing.

So that taking into consideration the rapidity with which the writing came at my first sitting (reported in *Light*), and the fact that Sachs and I were watching him closely, and did not detect any of the movements I find it now necessary to make, I am driven to the conclusion that the writing is produced by some other method than "by the agency of Eglinton's muscles." This is the conclusion to which I have come after an exhaustive series of experiments that have left me no loophole of escape. Hoping that you will excuse the length of time I have taken, but I wished to give a fair trial to my methods before I confessed myself beaten,—Believe me, yours truly,

George Herschell.

In a second communication Dr. Herschell adds:—

I assure you that I have not arrived at the conclusion that I have without a hard struggle, as I was biassed the other way, as you know very well.

The following letter from Dr. Herschell had previously appeared in *Light*, for June 26th, 1886, p. 290:—

37, Moorgate Street, E.C., *June 18th*, 1886.

Dear Eglinton,—In answer to your note just received, I may say that if Mrs. Sidgwick has ever seen me do any slate-writing, it has been part of

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an ordinary entertainment of sleight-of-hand, and produced under conditions quite different from those under which your psychography takes place. When I have given such exhibitions it has been for the sake of showing how *little* prestidigitation could do towards imitating slate-writing, and never with the pretence of showing how *you* produced it.

For some time after my first sitting with you, I candidly confess that I worked very hard, both by myself and in consultation with well-known public performers, to find out a method of imitating psychography, and I do not think that there is a way that I have not tried practically. I have come to the conclusion that it is possible to produce a few words on a slate if the minds of the audience can be diverted at the proper time (a thing perfectly impossible under the eyes of conjurers, who know every possible way of producing the result by trickery, without instant detection). Beyond this, conjuring cannot imitate psychography. It can do nothing with locked slates, and slates fastened together. It cannot write answers to questions which have not been seen by the performer, as you are constantly doing. At the best it only produces a mild parody of the very simplest phenomena under *an entire absence of all the conditions under which these habitually occur at your séances.*

Allow me also to take the present opportunity of thanking you most sincerely for the opportunities you have given me of satisfying myself of the genuineness of psychography by discussing openly with me, as you have done, the various possible ways of imitating the phenomena, and of letting me convince myself, in detail, that you did not avail yourself of them.

I hope that you have had a successful visit to Russia, and that your health is now quite re-established.—With kind regards, yours sincerely,

GEORGE HERSCHELL, M.D.

W. Eglinton, Esq.

DETERMINATION OF THE TIME OF SLATE-WRITING.

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

SIR,—In the June number of the *Journal*, Mrs. Sidgwick, referring to the various length of time during which observation has to be kept up, remarks :—"At other times it may be comparatively short, but manifestly in no case can it be determined merely by reference to the time at which the writing *seems* to be done" (p. 332). *In no case.* This was so much at variance with my general recollection of experiences of my own with Slade and Eglinton, that I had the curiosity to go through the evidence printed in the same number of the *Journal* (which elicited Mrs. Sidgwick's remarks), with special reference to this point, though with little expectation of finding that a critic usually so careful had made so positive a statement in direct contradiction to evidence under her eyes at the time. It is so, however, as the following references will show. For there is one way in which the time of the actual writing can be determined by reference to that of the sound as of writing, which is when a question is put by the sitter and answered on the moment on the slate. At p. 301 Mr. G. A. Smith gives the following sentence as obtained on the slate :—"If you like to try it we will

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be happy to do our best for you, for you know you do not dictate your own conditions." "The last word," says Mr. Smith, "appeared to have been very hastily and carelessly written, and we were uncertain what it was intended for; so the slate was held beneath the table again, with the request that the word should be re-written more legibly. *Immediately*" (italics are Mr. Smith's) "we heard writing, and the word 'conditions' was found occupying the whole width of the slate." It may be presumed that the slate was withdrawn for examination as soon as the sound ceased; and unless it is suggested that the word was written on the reverse side to that of the sentence, and had been previously prepared (the question being led up to by an intentional illegibility of the last word of the sentence), we have here a case in which the time of the actual writing is exactly determined by the sound. The little possible doubt in this case does not exist in the next—Mrs. Brietzcke's—at p. 294:—"I said, 'Please write the figure 4.' *In a moment* we heard writing, and on lifting the covering slate there was a bold 4."

Again: "I said 'Write Man.' Miss L. added, 'So that it can be seen.' *Instantly* we heard writing, and when the slate was exposed 'Man' was found written in *very* large letters."

Again: "I said, 'Why did you not write for Professor Barrett the other day?' The written reply, *obtained in a few seconds*, was 'Because he dictates his own conditions.'"

In Mr. Harold Murray's evidence, at p. 296, four questions are mentioned, to which answers came in (1) "three to five minutes," (2) "two to three minutes," (3) "one and a half minutes" (answer of 12 words), (4) "almost at once" (14 words). There seem to be other instances in the same collection of evidence, but I think these seven or eight are enough to show that the period of continuous observation can often be defined as of extreme brevity, and that sometimes the moment of actual writing can be determined by that of the sound. *Estimates* of temporal intervals are no doubt little to be depended upon, but "instantly," "in a moment," &c., are not estimates, and Mr. Harold Murray's times seem to have been carefully computed and distinguished, and the third of them is stated as precise.—Your obedient servant,

C. C. Massey.

July 9th.

Sir,—I am glad that Mr. Massey has called attention to what, as he had misunderstood it, must I fear be an ambiguous sentence of mine in the last number of the *Journal*. I will endeavour to explain my meaning more fully. In speaking of "the time at which writing *seems* to be done," I mean in most cases the time when the sound of apparent writing is heard, and the only reason I had for using the less definite phrase was that I wished to include possible cases where the apparent time of writing may have been suggested in some other way, though I do not think any such cases are recorded among those given in the *Journal*. Now it seems obvious that as the sound of writing can be imitated, it affords no indication that writing is being done. I never intended to deny that the real time of writing may, in some cases, coincide with the time when we seem to hear it, though I do not think we have any grounds for thinking that it did so coincide in the cases referred to

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by Mr. Massey. What I did wish to express was that the *seeming* to be done affords us no help whatever towards determining when it *is* done.

And the cases which Mr. Massey quotes are as good illustrations of this as any other. They are—at any rate, several of them—cases where the interval of time during which continuous observation was required was what I have called comparatively short; but what enabled me to assert this has nothing to do with when the writing seemed to be done. It is that at one end the limit of time is given by the asking of the question (assuming, of course, that this was not led up to) and at the other end by the seeing of the answer on the slate. As to the duration of the time between these limits, I have no hesitation in saying that it was short compared with that during which continuous observation would sometimes have to be kept up, but I should be afraid to say that it was short compared with the time a conjurer would require to distract the attention in order to accomplish the necessary writing; partly because I cannot agree with Mr. Massey in regarding "instantly," "in a moment," as many people use the expressions, as anything more than vague subjective estimates of time; and partly because even in Mr. Murray's case we do not know when the time was measured from, *e.g.*, whether it was from the moment when the question was written down, or from the moment when the slate was put under the table. In Mrs. Brietzcke's record there are indications that "in a moment" refers only to the time after the slate was placed in position, and that this does not include all the time during which continuous observation was required, for her words as to one case are, "I said, 'Please write the figure 4,' *and the same slate was placed as before.* In a moment," &c. I do not think that the words I have italicised can be ntended to describe anything that occurred in the "moment." In Mr. Smith's case it is pretty clear that "immediately" refers to the time after the slate was in position under the table, but we cannot tell that a specially favourable opportunity for writing the word did not occur before that—when they were discussing the illegibility of the previously written word.—I am, Sir, &c.,

ELEANOR MILDRED SIDGWICK.

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

Knockderry Castle,
Cove, Dumbartonshire, N.B.
12th : 7 : 86.

SIR,—In the *Journal* for last month, June, there appears a large number reports on sittings held with the well-known medium, Mr. Eglinton, two or three of which were sent in by myself. I would not venture to trespass on your space and time in asking you to publish some additional remarks upon these, but that I hold Mrs. Sidgwick's criticism of them to be both superficial and inexact, as, in a slight degree, I will seek to show presently.

Mrs. Sidgwick says she has "*no hesitation* in attributing the performances to clever conjuring." So far as she herself is concerned she is welcome to think of my sittings as she likes; but I have a decided objection that others, who may have read them with less bias and more caution, should swallow her statements as immutable and scientific fact. Her hasty judg-

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ment, however, surprises me the more as coming from one who presumably admits and accepts the tremendous issues at stake in the Newnham case (see the *Journal* for May, 1885). There is no such exceeding difference between the Newnham marvels and Mr. Eglinton's "conjuring." In the one case when Mrs. Newnham is the medium (or writer), we have answers given to questions which are quite and demonstrably unknown to her by any of the accepted channels of sense. These answers are, besides, apparently quite incompatible with her ordinary phases of consciousness and normal good character; so much so as to suggest to Mr. Myers his quaint theory upon the action of the second half, a quite immoral half, of the brain. In the other case, when Mr. Eglinton is the medium or writer, there are, as before, questions unknown to him answered with a knowledge that seems separate from his, the medium's ordinary powers, with but one addition—that the answer is made by means of a pencil not visibly governed by the medium's muscles, instead of by a planchette; so, to accept the Newnham case in its entirety is hardly, it seems to me, a greater step away from scientific orthodoxy, than from the basis of the Newnham case to admit the possibility of slate-writing or occult powers. At any rate, a believer in the one, as Mrs. Sidgwick, I should expect to be more careful in condemning the other. I do not either know, if there be some immorality connected with mediumship (I am not referring to the instance quoted by Mrs. Sidgwick in the *Journal*) whether the immorality in the one case is much worse than in the other, or of a quite unallied nature. Be it understood I do not in any way impugn Mrs. Newnham, or at least the better half of her brain, of any conscious sin. I have however properly nothing to do but with the facts that came under my own notice in Mr. Eglinton's presence, and now proceed to Mrs. Sidgwick's criticism of these.

She writes in conclusion: "I can hardly imagine being myself convinced that it" (the slate-writing) "was genuine except by evidence of a different sort, to wit, the testimony of thoroughly competent and trustworthy witnesses that in several cases it had been produced under circumstances which dispensed with the necessity of continuous observation."

As to my own personal competence I can claim nothing beyond average common-sense and some custom as an art-student to study closely every-day life both in its matter-of-factness and in its greater subtleties and mysterious possibilities of expression, which may in certain ways be quite as fitting a preparation for the finding of some truths as the absorption of any amount of scientific materialism. But if scientific competence be in question, few higher authorities than Professors Crookes, Wallace and Zöllner could be named, who have testified to the genuineness of the forces brought into action through mediumship; and further, Mrs. Sidgwick seems entirely to ignore the report in this same *Journal* of last month made by the Russian Professors, Wagner, Boutlerof, and Dobroslavin. And if, again, the evidence of adepts in conjuring is required, such has been already given and notably within the last week by Dr. Herschell in *Light*, than which nothing could be more precise, and more favourable to Mr. Eglinton. Mrs. Sidgwick next requires trustworthiness in witnesses, which apart from competence means nothing less than a general honesty of purpose and an unbiassed sincerity in observation. As I am personally known to Mrs. Sidgwick and

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other leaders of the Society, presumably their acceptance of my reports implies their trust in my sincerity (though I may be a dupe); otherwise there would have been already a gross breach of duty on their side towards the less active and irresponsible members of the Society. Finally Mrs. Sidgwick requires "testimony that it," the writing, "had been produced under circumstances which dispensed with the necessity of continuous observation," and it is to this last sentence I wish mainly to make answer.

I insist that the condition of prolonged and therefore probably fatigued observation was absent in my test of an answer given to a question unknown to those in the room, being one chosen at random from six mixed within an envelope, all of which were written some days before on six identical slips of paper. To make the test clearer I will explain it at greater length. The slips were cut from blank note-paper, and all clipped down to an identical exactness of appearance. On each was written a very simple question, the answer to which was evident, and could be given only in one way by one or more words of a direct nature, thus avoiding all chance of guess-work or ambiguity such as might arise in a general answer prepared by Mr. Eglinton on a slate as an evasive reply to most questions. After the sitting had commenced, and writing been obtained in the ordinary way, I suddenly proposed this test to Mr. Eglinton who at once agreed to see what could be done. A slate was placed *on the middle of the table* with a morsel of pencil—in full daylight of course—and upon it I put one of the slips, question downwards, my finger pressing the slip to the slate till withdrawn as another slate closed it down, thus securing the slip from all observation. The slip so placed was chosen at random from the envelope just then taken from my pocket containing six. It is, I think, therefore legitimate for me to conclude that as long as this slip was in my fingers, under my own eyes, blank side uppermost, I could myself only guess as to which of the six questions it might be, and further could be certain that none other in the room knew anything at all of its nature. Five seconds may have elapsed from the moment I chose the slip at random out of the envelope until my finger was withdrawn from a secure touch upon it, and certainly not two seconds more could have passed from the moment my finger was withdrawn until the second slate covered it over securely. My hands, with those of Mrs. C. P. and the medium were then placed firmly above both slates, always in the middle of the table. Five minutes went by while as related in the last *Journal*, the particular question was answered correctly; then came another period of—say two seconds, during which the upper slate was removed and I found my slip as I had left it at one end of the slate with the required answer. As once our hands closed the two slates down, all conjuring became impossible until a change of position and as I am certain none could read the question chosen until it left my hands (if ever), I contend that the only two critical periods for observation were those of two seconds each:—as I withdrew my finger from the slip to permit the upper slate to close it down, and as similarly this upper slate was withdrawn a little later. The circumstances here seem to me to be those which dispense with the necessity of continuous observation. Furthermore, the required test was presented suddenly as I have said to Mr. Eglinton, and contained such inherent difficulties to be overcome as must have fairly taken an ordinary conjurer or prestidigitateur by surprise, who does not as

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a rule submit to improvised alterations on his programme, and searching inquiry or indeed interference of any kind from his audience. If the reports sent in by Mr. G. A. Smith and myself be consulted, several other instances will at once be found where the necessity for continuous observation was dispensed with, and where sudden difficulties were overcome on the spot by Mr. Eglinton, such as for instance the copy made on a transparent slate of an underlying drawing. I know very exactly how long it would take an ordinary draughtsman to make such a copy, and what amount of direct vision would be required to see to trace, which combination of time and vision Mr. Eglinton never attained.

I might go on to point out innumerable other instances where Mrs. Sidgwick's criticism amounts to nothing less than a shirking of facts as recorded. Knowing well that others will have more and better words to say on the subject, but trusting I may at least induce some of your readers to see for themselves instead of accepting the verdict of Mrs. Sidgwick on so important a point,—I am, yours very truly,

J. Murray Templeton.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—May I be allowed a brief reply to the above reported remarks of Mr. Myers on a part of my paper?

For the point in question, I am not at all concerned to dispute the comparison with Socrates, nor did I suggest, as Mr. Myers appears to suppose I did, that Mrs. Sidgwick's recognition of her own inadequate powers of observation implied any *inferiority* in that respect to the average of mankind. Indeed, I was quite aware that Mrs. Sidgwick had expressly, and in the same sentence, included "others" (the world in general) in her disparagement. But my argument only demanded that her self-estimate should be fairly correct in the *positive* sense in which she wrote, and I wanted no admission of it from her in a *comparative* one. For if her self-estimate is confirmed by the actual experience she adduces in proof of it—with the amateur slate-writing conjurer—Mrs. Sidgwick may certainly be regarded as no *better* in respect of continuous observation than the majority of those who witness the phonomenon of slate-writing with Eglinton. Her superiority, arising from self-knowledge,—her Socratic wisdom,—would consist in attaching little *importance* to her own evidence, but it would not prevent her *getting* the evidence, for what it might be worth. The conjurer's chance would be just as good with her as with others. She would not be so much impressed by the result, but would be quite as unable to explain it by anything actually observed. I was only meeting, by the case of Mrs. Sidgwick, the suggestion that Eglinton's failures are due to the want of opportunity with a few superior observers. Upon her own showing, his three failures with her could not be well explained in that way.—Your obedient servant,

C. C. Massey.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Travers, John Cory, F.L.S., Wood Lea, Bedford Hill, Balham, S.W.

Malcolm, The Hon. Mrs., Achnamara Bellanoch, Lochgilphead, Argyleshire, N.B.

ASSOCIATE.

Ashcroft, Rev. Thomas, 185, Lansdowne Terrace, Chorley, Lancashire.

MEETING OF COUNCIL.

At a Meeting of the Council held on the 30th ult., Professor H. Sidgwick in the chair, the following Members were also present:—Messrs. Walter H. Coffin, Edmund Gurney, Richard Hodgson, F. W. H. Myers, and Frank Podmore.

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

Two new Members and one new Associate, whose names and addresses are given above, were elected.

Some books were on the table as presents to the library, which are acknowledged in the Supplementary Catalogue, and for which votes of thanks were passed to the donors.

The monthly cash account was presented in the usual form, and the necessary amounts passed for payment.

It was agreed that a General Meeting of the Society should be held at the Suffolk Street Rooms on Friday, the 29th of October. The chair to be taken at the usual hour, 8.30 p.m.

The next meeting of the Council will be held on Friday, the 15th of October.

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HOW AND WHAT TO OBSERVE IN RELATION TO SLATE-WRITING PHENOMENA.

By Angelo J. Lewis, M.A. ("Professor Hoffmann"), Author of *Modern Magic*, &c.

Having for some years made a special study of the subject of Natural Magic and of the methods of conjurers, I have been requested (as an expert, and in a quasi-professional capacity) to read and criticise a series of reports (appearing in the *Journal* of the Society for June) of sittings with Mr. Eglinton. I am asked to say whether, and to what extent, the phenomena described are consistent with trickery, and to indicate any points wherein the observation of the witnesses is likely to have been defective or misdirected.

It seems to me, however, that a paper confined strictly within the above lines would be too speculative to be of much practical value. Upon the hypothesis of trickery, these accounts must be taken to represent (as do all descriptions of conjuring effects by uninitiated persons) not what the witnesses actually saw, but what they believe they saw, which is a very different matter. The main outlines of each narrative are probably correct; but if the description could be compared with the reality, it would be found that there was a little omission here, a little inaccuracy there; here a circumstance that was not noticed, there another that has been forgotten. I am not seeking to disparage either the good faith or the general acuteness of the witnesses, but merely stating a defect which is inseparable from *all* descriptions of conjuring tricks of which the secret is not known to the describer. I myself claim no exemption from the rule. For the last quarter of a century I have taken every available opportunity of witnessing conjuring performances, and have made a practice of immediately afterwards taking a careful note of any novel combination or effect. In so doing I frequently find the greatest possible difficulty (even where the general working of the trick has been clear to me) in recalling *exactly* what was done—the precise sequence of given movements, and the like. Very often a second visit has shown that my first impression was wrong in material particulars. If such is the experience of a person practically familiar with conjuring, and able to make a pretty close guess at the *modus operandi* of the trick, what chance has an outsider, however acute, of giving a precisely accurate description? It must be borne in mind that the observation of the witness has been *ex hypothesi* intentionally misled, it being the main aim and art of the conjurer to lead the attention of the spectator away from material points, and to direct it upon unimportant matters. I have frequently been favoured by friends with descriptions of magical feats they have

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witnessed, and, knowing the real facts, have been intensely amused at the wide discrepancy between the romance and the reality. Upon the hypothesis of trickery, therefore, it may safely be assumed that even the most accurate of these accounts vary more or less from the actual facts; but, on the other hand, it would be obviously absurd for any person not an eye-witness to profess to say precisely how far they are accurate, or to pronounce dogmatically on any given point that the *soi-disant* eye-witness was mistaken, and that the true fact was so and so.

It seems to me that I shall best serve the end in view by offering investigators a little practical counsel as to how and what to observe in relation to slate-writing generally, calling attention to the possible means of deception, and illustrating my remarks, where practicable, by reference to the series of reports before mentioned.

It must be taken that the sole point at issue for the purpose of the present paper is simply whether the effects seen are produced by human artifice or not. If not, there is still room for considerable difference of opinion as to the agency by which they *are* produced; but this is a branch of the question with which I have at present no concern. My observations will be directed solely to the best means of sifting wheat from chaff, and detecting trickery, if any such be employed.

In the first place, in order to have a fair chance of detecting the *modus operandi* of a conjuring trick, it is necessary to see it several times repeated. The keenest expert will often be puzzled by a new trick, the first time of seeing it. But on a second visit he will note that some slight and apparently accidental movement, say the mere dropping of a handkerchief or slate, or the turning aside to a table to pick up some object, which occurred (and attracted no particular notice) on the first occasion, is again repeated. It is a reasonable inference that this supposed accident is in reality of the essence of the trick. Having got thus far, his next inquiry will be, What is the object of this particular movement? It may take two or three more visits satisfactorily to answer this question, but at each additional visit a little more of the veil will be lifted, the inferences drawn will be more certain and more precise, till at last the whole process becomes clear to the patient observer.

The same process should be applied to the examination of alleged Spiritualistic phenomena. It cannot be too strongly insisted on that any single manifestation, however startling and apparently inexplicable, is inconclusive in a scientific sense. If, however, the same phenomenon is again and again repeated at short intervals before the same witnesses, each successive repetition increases the likelihood of detection, if the

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effect is produced by trickery. If, in the course of several repetitions, no suspicious circumstance has been noted, the probability of the genuineness of the manifestation may be said to increase in geometrical progression. The first items of advice, therefore, that I should give to investigators would be:—

1. Sit repeatedly, and at short intervals.
2. Try over and over again for the same kind of manifestation.
3. Note if any apparently accidental circumstance has a tendency to repeat itself; and if so, fix your attention keenly on that circumstance, and find out what it covers.

The chief advantage of the expert over the outsider in such a matter is that the former, from his knowledge of the general principles of conjuring, knows better what form of trickery is likely to be used, and is less liable to overlook seeming trifles. In the case of slate-writing produced by trickery there are five alternatives, which practically cover the whole ground.

1. The writing may be then and there executed by the medium.
2. A slate, on which writing already exists, may be substituted for the one first shown.
3. The slate used may already have writing upon it, but at the outset invisible, and rendered visible either by the application of some chemical re-agent, or, as in the case of marks made by an agate stylus, rendered invisible by washing, but again becoming visible as the surface dries.
4. A slate may be used with a movable face, which may be discarded at pleasure, and reveal a written surface beneath it. In the case of a folding slate, the movable portion may be made to drop from the one side into the other; leaving two new faces exposed.
5. The characters may be "printed" by the medium from some prepared surface. This may be done in the act of drying the newly-sponged slate with blotting-paper, the characters being previously written thereon, reversed, with a special description of chalk. This on the white surface of the paper attracts no attention. *

It will be observed that the four last alternatives are dependent upon previous preparation, and these may, therefore, be disregarded where an answer indicating special knowledge (not a mere "yes" or "no" or other answer of general application) is obtained to a question not previously known to the medium. Similarly in the case of a given word written in reply to a request made by the observer, on the spur of the moment, for that particular word. In such cases, therefore, the

* This is the method adopted by a well-known French conjurer.

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whole vigilance of the spectator may be directed to one point, viz., to ensure that the characters are not then and there written by the medium himself. Such writing may be effected in various ways :—

(1) By a minute piece of slate pencil or crayon inserted under the thumb or finger-nail.

(2) By a sort of thimble, carrying pencil or crayon, and slipped on the end of the thumb or finger.

(3) By a point of pencil or crayon attached by wax or other means to the under surface of the table, the slate being moved against such point in order to produce the writing.

If there is an honest desire to exclude all these possibilities, the best plan, assuming that the slate must be placed under the table at all (as to which I shall have more to say hereafter) is to attach it firmly, by means of screws or screw-clamps, to the under surface of the flap. This does not in the least interfere with the medium's making contact with the slate in the usual manner, while on the other hand it is obvious that it must save him much fatigue.* The slate should be attached and removed by the investigator himself, and the question to be answered or word to be written should not be stated until the slate is actually attached as above. It is as well in all cases that the slate used should be the investigator's own property.

In the case of a "long message" filling the slate, the precautions to be adopted are of a different character. Here it may be taken for granted that the message will *not* be written by the medium under the eyes of the witnesses, and the vigilance of the spectators must be directed against the use of an already prepared slate. The best way to exclude this is to insist on the use of the spectator's own slate, coming direct from his own custody, and so unmistakably marked as to render it absolutely impossible that any other could be, even temporarily, substituted for it without attracting instant attention.

With these few hints for the general guidance of investigators, I pass to the consideration of the body of evidence before us, and in the first place, I would pause to remark upon a fact to which, I think, the experience of most inquirers will testify,—indeed, it is repeatedly noticed in these reports. Where a single word is actually written in response to request, or an answer of two or three words is given to some question formulated on the spot, it usually occupies a very peculiar position on the slate, namely, *close to the frame, and with the tops of the letters*

* At my two last sittings with Mr. Eglinton, I attached the slate in this manner, Mr. E. assuring me, in reply to a question, that the so doing would not at all affect the conditions. But if so, why is not such a very convenient arrangement (not merely as a test, but in the interest of the medium himself) always adopted?

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towards the medium. (See diagram of slate in the case of Messrs. Bennett and Vicars, p. 320.) Now this at first sight would appear to be a proof of non-intervention on the part of the medium. It might be argued, with some show of reason, that, even if he produced the writing himself, he could hardly do so at the remote end of the slate, and still less upside down. Granted, but if he turned the slate round in its own plane (by no means a difficult matter), then wrote the words, and once more reversed the slate, that is precisely the position they would occupy.* Again, the single word or short message is generally in a weak, scrawly, scarcely legible handwriting. This was the case with the only word which has ever been written in my own presence (see p. 328), and in the "I *do* like you" written by "Joey" in compliment to Miss Symons (p. 312) it is stated to have been uncertain whether the second word was "do" or "did," a tolerably clear indication as to the general character of the writing. Now this feeble, struggling sort of writing is just what we should expect if the words were written by the medium himself, under the obvious difficulties of having with the same hand to support the slate, and at the same time to conceal the fact that he is writing. On the other hand, where one of the long messages, filling the slate, is produced, in which case it may be safely inferred that the writing is *not* then and there produced by the medium himself, two points are usually noticeable. First, the wording of the message is of a vague, general character, having no special reference to the immediate circumstances of the case, "a sort of general treatise on Spiritualism" (pp. 293 and 314); and, secondly, it is in a bold, flowing hand, with none of the weakness and effort perceptible in the shorter communications.† These two characteristics are exactly what one would expect in a message written at leisure beforehand, and either rendered visible by chemical means, or exchanged bodily for the slate previously in use.

Another point which strikes an expert in conjuring as suspicious is the request to sitters to talk of indifferent matters, and *not*

* In the report of Professor Lodge and Mr. Gurney (p. 291) it will be noted that at the first sitting the writing was "at the end of the slate furthest from Mr. Eglinton, and upside down in relation to him," but at the subsequent sitting (p. 292) where the slate was attached by a string to Professor Lodge's middle finger throughout (and the slate therefore could not possibly be turned round as suggested) "the writing was at the end of the slate nearest Mr. Eglinton, and was turned towards him."

† In the account given by Mr. Murray (p. 296) he says, "All writing except Answer 8 was in one style, *i.e.*, the same hand. No. 8 was different." All save No. 8, it will be found, were short messages. As to No. 8, Mr. Murray says, "Two slates held on upper surface of table. Mr. Eglinton asked for 'some communication of interest.' The slate was filled with writing in less than one and a-half minutes."

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specially to fix their minds on the work in hand. If, as suggested, the writing be the work of some intelligence gathering power from the surplus force of the sitters, it would seem that the result would be likely to be promoted by a fair degree of concentration, if not active exertion of will, on their part. On the other hand, the greater part of a conjurer's power lies in the misdirection of attention, and if the object were to divert the notice of the sitters from any personal manœuvres of the medium, the request to talk and think about indifferent matters would be readily intelligible.

In this connection I may pause to remark on an assumption which runs through the majority of these reports, and which is habitually accepted by casual inquirers, namely, that the writing, as a matter of course, *takes place when the sound of writing is heard.* To the mind of an expert in conjuring the assumption should rather be the other way. Writing on a slate can be effected without any appreciable sound, and on the hypothesis of trickery the supposed sound of writing would probably not be audible until the necessary manipulations were concluded, and it became desirable to call attention to the writing as then proceeding. This observation suggests a possible explanation of a class of cases which have hitherto seemed to me more than ordinarily "staggering"; those, namely, in which writing is said to have been produced between two slates while laid, not under, but upon the table. To the production of writing on a slate simply held by the medium under a table, I should attach very small importance, such production being, I should say, with practice, within the reach of any conjurer; but when I have been told by credible witnesses of writing being produced between two clean slates held between the medium and another person in full light above the surface of the table, I have hitherto been compelled to own myself unable to suggest any natural solution of the phenomenon. I note, however, in the present series of reports, that in one or two instances the witnesses mention that the joined slates were held under the table for some time (professedly with no effect), and being afterwards brought into full view, the sound of writing was heard, and on examination writing was found upon them.

Now why, in the cases referred to, were the two slates put under the table at all? The placing of an uncovered slate in that position (at all times a suspicious and unsatisfactory proceeding from a scientific point of view) is justified by the supposed necessity of producing a certain amount of darkness. But in this case two slates are placed one upon the other. The space between them is already dark and shielded from observation; the placing of the slates under the table adds absolutely nothing in these particulars, and the writing is

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professedly produced, *not* while the slates are under the table, but after they have been again brought into full view above it. Why then, if not to facilitate trickery, were the slates placed under the table at all? I have sought in vain for any satisfactory answer to this question. On the hypothesis of fraud, the placing the slates under the table is intelligible enough. It may be reasonably supposed that the writing is really executed while the slates are under the table, the spectator being deceived by the sound subsequently produced into believing that it is executed at the later period. This view of the case seems to have suggested itself to Messrs. Hodgson and Hogg (p. 290); but it is one which would certainly not strike the majority of unskilled observers, and it is conceivable that in many of the cases in which writing is alleged to have been produced between joined slates in full view, the fact that the same slates have been previously held under the table for a time has been suppressed, in perfect good faith, by the witnesses, either from forgetfulness, or from regarding the circumstance as unimportant, seeing that, in their belief, nothing took place until after the slates had again been brought into view.

Any Spiritualist who is honestly desirous (as I am persuaded the majority are) of excluding the possibility of trickery, will do well to insist that all slate-writing manifestations shall be produced with the slate *on* the table, turned face downwards if need be, or covered with another slate, but never, even temporarily, placed *under* the table. This is not making any inadmissible demand, for Spiritualists assert that writing is frequently procured under the circumstances named. If so, let them abandon altogether a more than doubtful class of manifestations, and stick to conditions under which fraud is, if not impossible, at any rate infinitely less likely.

With regard to the class of cases in which a given word of a certain book (page, line, and number of word being chosen haphazard) is written on the slate, they scarcely carry conviction to the mind of an expert in conjuring. I pass over the familiar conjuring expedients for "forcing" the choice of a given page or word, as I think there is tolerable evidence that no such expedient was here employed; but the table, again, plays a very suspicious part in connection with all these cases. The book is laid upon the slate, and the slate placed out of sight under the table. Robert — Houdin was able, in full view of his audience, and using his left hand only, to open a borrowed watch, read the number, and again close it without attracting suspicion. It would surely be a less difficult feat, under cover of the table, to open the book (usually, be it remarked, a light and thin one) at the given page, and note the word

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demanded. If the medium can do this, the elaborate precautions with which the word is selected are obviously immaterial. In every case in which the "book test" appears in these reports Mr. Eglinton was avowedly cognisant of the page, line, &c., demanded, and, therefore, the marvel in these cases reduces itself simply to the issue, "Could he, without the knowledge of the sitters, have got a sly peep at the required word?"* Mrs. Brietzcke (p. 296) and Messrs. Smith and Murray (p. 301) are quite sure that he could not, but it is proverbially a difficult matter to prove a negative; and the evidence in reality simply amounts to this—that they did not see him look at the page, and do not believe he did. But the book was under the table, on the side next to Mr. Eglinton, and even a momentary diversion of attention on the part of the witnesses might suffice to give the necessary opportunity. We may take it for granted that if Mr. Eglinton did take a peep, he did *not* do so while the witnesses were looking straight at him. The exact time during which the slate (with the book on it) was held, apparently without result, is not noted, and it might well be that the extreme vigilance which the witnesses are so sure that they exercised, really began after the necessary information was in fact obtained.

An incident related to me by a gentleman who sat for this same "book test" is rather suggestive. A page, line, and word were chosen after the usual elaborate manner. The book, a small pamphlet, was laid on the slate, and the "spirits" were invited to write down the chosen word. The reply was, "The page is not cut," which was found to be the case. This reply merits careful consideration. The theory of the Spiritualists is that the book, though laid on the slate, is never opened; and, obviously spirits, claiming to possess a clairvoyant faculty, have no need to open a book in order to look at a given page. The fact of the pages being uncut should, therefore, be quite immaterial

* Since writing the above, my attention has been called to the report of the Russian Professors (pp. 329-331), which was not before me in the first instance. Here, if the report of the witnesses is correct, Mr. Eglinton was *not* cognisant of the page or number demanded. It is, however, to be remarked that this is merely the report of a single sitting, not confirmed by repetition of the experiment, and as I have already stated, even an expert in conjuring cannot fairly expect to detect a new trick on first exhibition.

I note by the way a rather curious circumstance in connection with this report. The answer is produced between two *papier mâché* slates, without frames, tightly screwed together (with a piece of pencil between) at the diagonal corners with a pair of small brass thumb-screws. The pencil must therefore have been jammed tightly between the two slates, but an answer is nevertheless procured. "The crumb of pencil on examination was found to be worn *at one corner*, and the lower surface of the upper slate, pressed as it was upon the pencil, *was without a mark of any description.*" Surely the obvious inference is that the writing was somehow effected *before* the slates were joined together, and if so, the learned Professors were a little hasty in their somewhat effusive "conclusion."

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to them. If, on the other hand, the word is read by the medium's own eye, and written by the medium's own hand, it is obvious that the fact of the page being uncut would present a very serious difficulty, and that the above is just the answer that might be expected.

The failure to write down the number of Mr. Wedgwood's or Mr. Bennett's watch, though the number of a railway ticket was revealed without difficulty, is open to a similar observation ; the latter feat demanding much less personal dexterity than the former, though to anyone possessing a genuine clairvoyant faculty the one should have been as easy as the other.

To render this class of experiments scientifically valuable, the book used should in the first place be either placed in a sealed envelope, or encircled by cross ligatures of string or gummed paper, in such manner as to exclude all possibility of a peep within. *This done*, the page, line, and word should be selected. The best way to do this, to exclude all possibility of trickery, is that each sitter should privately write down a number at pleasure, the total of the numbers so written down being then divided by the number of sitters in order to fix the page ; the same plan (with any variation that may suggest itself) being repeated in order to decide on the line and word. The expedient of taking a number of bits of pencil, wax lights, or the like, though apparently excluding the possibility of pre-arrangement, is capable of a good deal of "management" in skilful hands.

I now pass to a class of cases of a still more startling character, namely, the alleged passage of matter through matter. It is noteworthy that in the only cases, in the present batch of reports, in which this is alleged to have taken place, the receptacle from which, and the receptacle to which, the change is made, are in every case Mr. Eglinton's own property, which fact, from a conjurer's point of view, is quite sufficient to deprive the incident of any "miraculous" character. Miss Symons (p. 309) wishes coins removed from her own sealed box, but the "power" is not adequate to do this. Mr. Wedgwood (p. 312) brings his own slates, fastened together; but nothing can be done with these. A card, however, disappears from Mr. Eglinton's own folding slate, (locked, and with a slip of paper gummed across the opening), and appears in another piece of apparatus, a box with glass sides, prepared ostensibly for a different purpose. This celebrated "folding-slate," which figures in so many accounts of séances with Mr. Eglinton, is one of his most familiar "properties." On the first occasion of my visiting him it was lying on the table, and I have seen it probably on half-a-dozen subsequent occasions. I have taken it up and examined it (as I have no doubt nine out of ten

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sitters do), and I believe it (*i.e.*, the slate I saw) to be a perfectly honest, straightforward slate, innocent of any special mechanism or preparation. But the freedom with which it is left (not to say placed) in the way of inspection is, to the prestidigitatorial mind, a little suggestive. What if there be in Mr. Eglinton's possession a twin-brother, not quite so honest, of this very honest slate; and what if the very honest slate, of whose good faith the visitor has assured himself at half-a-dozen visits, is on a given occasion replaced by the twin-brother, exactly like it in appearance, but having some secret speciality designed to facilitate trickery? Suppose, for instance, that the slate used on the occasions spoken of by Miss Symons and Mr. Wedgwood, were so adapted (as any conjuring trick-maker could readily adapt it), to open at the hinges, as well as in the ordinary way. The card is placed therein, and the slates closed, a slip of paper being gummed across the opening. This ensures that the slates shall not be opened in the ordinary way, but does not affect the hinged side. The pressure of a spring or some similar expedient may make the slates open sufficiently to let the card drop into the performer's hand, whence to slip it into a glass box with a sliding lid (it is not stated that this was sealed or secured in any way) would scarcely present even a nominal difficulty. The reproduction of Mr. Wedgwood's penknife (embezzled by the "spirits" on a childish pretext at a previous materialisation séance) within the folding-slate, and the disappearance of a piece of paper therefrom may be explainable in like manner.

In the cases last mentioned the specially adapted folding slate (if any) may have been introduced at the commencement of the sitting, but in others, as, for instance, where a long message has been produced professedly on the folding slate, the slate first shown may have been exchanged for another of similar appearance during the actual course of the sitting. The fact of the slates being every now and then held under the table, and the occasional dropping and picking up of a slate, a fact mentioned by many of the witnesses, would tend greatly to facilitate such an exchange. The dropping of a slate is a perfectly natural accident, and may frequently occur in the most honest and unintentional way, but for this very reason it would be the more likely to be made use of as a conjurer's artifice, to facilitate a desired "change."

There are some few incidents in this series of reports—as indeed in many which I have read and heard—for which, *as described*, I can offer no plausible explanation. The value of these cases will depend on the precise accuracy of the witnesses' testimony. For instance, the multiplication of two unknown figures by another number (as described on p. 294) seems, on the assumption that Mr. Eglinton did not know

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what numbers had been written down, inexplicable on any natural principles. It is, however, noteworthy that Mr. Eglinton himself indicated the multiplier, and that the celebrated folding slate was used. A good deal might turn, therefore, on the possibility of Mr. Eglinton's knowing, or being able to discover, the numbers to be multiplied, and the narrator is not a very accurate witness. At the outset of her report (p. 293) she says that she took to the séance a *folding slate* of her own. Two lines later she speaks of "the slate," presumably the same. Two lines later "*the slates* having been cleaned, and a chip of pencil put *between two*," the spirits are asked, "Will you write on Mrs.——'s slate by-and-by?" A lady who introduces so much confusion into half-a-dozen lines of her narrative is hardly to be depended on as a witness in a scientific matter. In the report of Miss Symons and Mrs. L. (p. 308) they speak of an answer to a question, unknown to Mr. Eglinton, being procured on his locked slate, without the slate being "removed from the table or out of sight for a single instant. Mr. Eglinton merely rested one hand upon it." If the ladies are correct in their account of the incident I can suggest no explanation which will meet the case. The account given by Mr. Wedgwood of writing produced between two slates hermetically attached together seems equally incapable of explanation, save that it is noteworthy that an interval of some months appears to have elapsed between the first and second attempts. The slates seem to have remained sealed up, for Mr. Wedgwood says that he took them "as they were." It would be very desirable to know where and in what condition the slates were in the meantime, and whether there was any possibility of their having been tampered with by any person. On the other hand, Mr. Wedgwood's account of writing produced on a card in a book, *identified by a corner torn off it*, looks very like a new version of a familiar conjuring trick, and it is possible that some little circumstance may have been, in perfect good faith, omitted from the respective accounts of the more startling experiences which would give them a different complexion.*

Having thus examined the evidence from a prestidigitatorial point of

* As an instance of the possibility of the medium's now and then acquiring a little useful knowledge without the cognisance of the spectators, I may refer to Mr. Harold Murray's testimony at p. 297. A twofold question is written. Mr. Murray says: "Mr. Eglinton asked aloud, after two to three minutes, 'Will you kindly give us an answer to this question?' Directly afterwards he dropped the slate on the floor; he picked it up and replaced it under flap of table. I watched him narrowly, but could not see him look at the message. However, after complaining of the weight of the slate, he repeated his request for an answer, but modified his words, 'Will you kindly give us an answer to *these questions?*'" And the questions were answered accordingly.

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view, and indicated to the best of my ability certain items in which the effect deposed to may reasonably be supposed to have been produced by trick, I feel that I ought not to shirk the question whether it is likely that *the whole* of the facts alleged by this numerous body of witnesses are explainable on that hypothesis. Candidly speaking, I entertain a very grave doubt on the subject. I think there is a great deal to suggest that trickery is now and then employed *(pro re natâ*, as the doctors say). I find many circumstances which would tend to favour its employment, and some for which it is difficult to account on any other hypothesis. On the other hand, I do not believe the cleverest conjurer could, under the same conditions, use trickery in the wholesale way necessary to produce all these phenomena, without exposing himself to perpetual risk of detection. Many of the witnesses have fulfilled the condition which I have indicated as the most important towards the discovery of trickery. They have sat repeatedly, at short intervals, with their attention turned particularly in the direction of the expected phenomenon, and the effects sought have been again and again repeated. No conjuring trick, however well disguised, will stand frequent repetition before the same spectators, and if conjuring were the *only* explanation of the slate-writing phenomena, I should certainly have expected that their secret would long since have become public property.

I regret exceedingly not to have been enabled to form a distinct personal conviction on the subject, but my experience has been unfortunate. I have had in all twelve sittings (the last ten as an expert on behalf of the Society for Psychical Research) with Mr. Eglinton. No one could possibly have commenced an investigation with a more open mind; indeed, I had heard so many startling accounts from persons on whose assurance in other matters I should not hesitate to rely, that I was quite prepared for the occurrence of remarkable phenomena, and disposed to investigate them in the most impartial spirit. I sat, in every case save the first, with gentlemen in whose presence Spiritualistic manifestations had previously occurred with freedom. We had a series of extremely pleasant séances, conducted on the most amicable footing, but the spirits obstinately declined to manifest. I cannot charge myself with the failure. I made no difficulties, dictated no embarrassing conditions. We used Mr. Eglinton's own slates, held under the table in his ordinary manner, and on each occasion only asked for the writing of *a single word*, named by myself on the spur of the moment. The first nine sittings were absolutely blank. At the tenth (an afternoon sitting), just as the daylight was failing, a single word was written—*how*, I do not pretend to say. I had not detected Mr. Eglinton in any suspicious movement. He had shortly before dropped

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the slate, but I do not attach any significance to the fact in this instance, and save for the peculiar position of the word on the slate (to which I have already adverted), there was nothing to suggest trickery, but from the circumstance of the imperfect light the manifestation was of no value in a scientific sense. Having thus made a beginning, I hoped for further manifestations, but was determined that any future success should be of a character to constitute really reliable evidence, and accordingly at our two next sittings, I used my own slate, clamped to the table as I have described. Again a single word was asked for, but no result was obtained, and I at last gave up the investigation in despair. I may truthfully claim that I was not an unfriendly inquirer, and it would therefore seem that my conjuring knowledge was, in some shape or other, the bar to my obtaining any satisfactory evidence.

Meanwhile, however, two gentlemen of my acquaintance, Dr. Herschell and Mr. Sachs, both skilled amateur conjurers, paid a visit to Mr. Eglinton. He was not aware, to the best of my belief, of their prestidigitatorial knowledge, and they were therefore the more favourably placed for detecting trickery, if any were used. Writing was repeatedly produced, and no trickery was detected by either of the witnesses, who came away completely staggered, and subsequent visits have, I am informed, confirmed them in the belief that at any rate the greater part of the manifestations they saw were not produced by any trick, but were really the work of some unknown force.

I may here anticipate a possible question. Why, it may fairly be asked, if there are such things as genuine Spiritualistic manifestations, should any medium take the trouble, or run the risk, of using trickery? A little reflection will show, however, that the two things are by no means incompatible. It is admitted, indeed asserted, by Spiritualists themselves that the phenomena are irregular and uncertain. On the other hand, the reputation and emoluments of a professional medium depend upon the comparative certainty and regularity with which they are produced under his mediumship. There must therefore be a constant temptation, when genuine phenomena run short (and the sitters are not too vigilant), to supplement them by a few conjuring tricks. It is not safe to assume, be it remembered, that what has happened once happens always. Both sides are too apt to fall into this error. The sceptic, hearing that a particular medium has been detected in trickery, is confirmed in the belief that *all* Spiritualistic manifestations are necessarily produced by dishonest means. The average believer, on the other hand, having once witnessed what he regards as unmistakably genuine manifestations, is thenceforth prepared to accept all similar phenomena as genuine. The logic is bad in both cases. The fact that A. was caught yesterday *in flagrante delicto* does not prove that B. is

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an impostor, nor is it even conclusive proof that A.'s manifestation of to-day is produced by a trick. The fact that C. has produced writing without human intervention to-day does not at all preclude his employing a little hanky-panky to-morrow. It is quite possible for one half of the alleged phenomena of Spiritualism to be genuine, and for the other half to be produced by the grossest possible trickery. I was much struck by an observation made some time ago in my presence by a well-known and leading Spiritualist, to the effect that, in his belief, there was not a single professional medium before the public who would not use trickery when occasion offered. Such a declaration, made by a gentleman of high culture and trained acuteness, who after much patient investigation is still fully convinced of the genuineness of a great part of the Spiritualistic phenomena, carries a two-fold lesson to inquirers :— in the first place, to bring a fair and judicial spirit to their task—not claiming *à priori* to decide what is possible and what is not,—and in the second to accept nothing as *proof* save the most absolute and conclusive evidence, fenced about by such conditions as to render fraud not merely improbable, but impossible.

ANGELO J. LEWIS.

P.S.—Since the above paper was originally drafted, my attention has been called to the reports of Mr. Gurney and Professor Lodge (pp. 290-292), an additional report by Mrs. Brietzcke (pp. 294, 295), the report of Mr. Murray (p. 296), that of Messrs. Smith and Templeton (pp. 297-304), and that of the Russian Professors (pp. 329-331), which were not included in the "proof"series originally submitted to me. I have revised the paper so as, where necessary, to touch upon these cases. I have also had the opportunity of reading in the *Journal* for June the conclusions of Mrs. Sidgwick in relation to the matter. I cordially agree with her as to the extreme difficulty of continuous observation, and the desirability of adopting such conditions as shall tend to obviate the necessity for unremitting personal watchfulness ; but it will be seen that I do not go so far as Mrs. Sidgwick in asserting that the whole of the manifestations are attributable to conjuring. I have indicated certain points which seem to me to suggest the employment of trickery, and bearing these in mind, and using the safeguards I have suggested, it should be the easier for investigators to prevent or detect its use. If I have put a wrong interpretation upon innocent circumstances, the fact that I have shown them capable of such interpretation should put the honest Spiritualist on his mettle to avoid, by the precautions indicated, even the possibility of such misconstruction for the future.—A. J. L.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

(Continued.)

[*The Literary Committee will be glad to receive well authenticated evidence of phenomena belonging to any of the following classes, specimens of which are from time to time recorded in this Journal:*

L. *Phantasms of the Living.*

G. *Phantasms of the Dead.*

M. *Hypnotism, Mesmerism, and Clairvoyance.*

P. *Monition and Premonition.*

S. *Miscellaneous phenomena of the kind sometimes described as "Spiritualistic."*

Personal experience of "sensory hallucinations" of any sort will also be welcome.

The Committee print such cases as primâ facie seem to them likely to throw light on the subjects investigated by the Society, or to serve as material for profitable criticism and discussion.

Communications intended for the Literary Committee should be addressed to Edmund Gurney, Esq., 26, Montpelier Square, London, S.W.; or, to Frederic W. H. Myers, Esq., Leckhampton House, Cambridge.]

[It is impossible to decide in which class—L. or G.—the following case should be placed, as we do not know the time relation between the percipient's experience and the death. For convenience the case is numbered G.—478.]

From Mrs. Clark, 9, South View, Forest Hall, Newcastle-on-Tyne.

January 6th, 1885.

I send you a short account, describing what I experienced at the time of the apparition of my friend, who was a young gentleman much attached to myself, and who would willingly (had I loved him well enough) have made me his wife. I became engaged to be married, and did not see my friend (Mr. Akhurst) for some months, until within a week of my marriage (June, 1878), when in the presence of my husband he wished me every happiness, and regretted he had not been able to win me.

Time passed on. I had been married about two years and had never seen Mr. Akhurst, when one day my husband told me he (Mr. Akhurst) was in Newcastle and was coming to supper and was going to stay the night. When my husband and he were talking, he said my husband had been the more fortunate of the two, but he added if anything happened my husband he could leave his money to who he liked and his widow to him, and he would be quite content. I mention this to show he was still interested in me.

Three months passed and baby was born. When it was about a week old, very early one morning I was feeding her, when I felt a cold waft of air through the room and a feeling as though some one touched my shoulder; my hair seemed to bristle all over my head and I shuddered. Raising my eyes to the door (which faced me), I saw Akhurst standing in his shirt and trousers looking at me, when he seemed to pass through the door. In the morning I mentioned it to my husband. I did not hear of Mr. Akhurst's death for some weeks after, when I found it corresponded with that of the apparition, and

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though my father knew of it before, he thought in my weak state of health it were better I should not be told.

He was found lying on the bed with his shirt and trousers on just as he had thrown himself down after taking a sleeping draught.

I myself am quite convinced that Mr. Akhurst's thoughts had been so concentrated upon me, before the draught proved fatal, that his spirit visited me on its way to that glorious land where it shall dwell in the presence of Him Who said "Come unto Me all ye that labour and are heavy laden and I will give you rest."

To me the memory of Mr. Akhurst will always be as of a dear brother, greatly esteemed and deeply regretted.

EMILY CLARK.
May 13th, 1885.

My husband will certify as to my mentioning to him seeing the apparition before I heard of Mr. Akhurst's death, but I am sorry I cannot tell you where it happened, nor the exact date of the death, but I remember when we heard about it my husband and I traced it to about the time of my "vision."

I will ask my husband to write you a few lines, and I am sorry I cannot give the time and place of death; it is nearly five years ago, and on account of my not knowing personally any of his family I am not in a position to ascertain.

July 23rd, 1885.

I never experienced anything of the kind before. I think Mr. Akhurst's death happened somewhere in Yorkshire. What makes me think the time corresponded with his death, was, my asking how long ago it was from my hearing of his death, and the actual occurrence; and then knowing the time of my little girl's birth, I came to the conclusion it was about the same time. I think this is all the information I can give you. I shall ask my husband to send you a few lines to-morrow.

From Edward Clark, Solicitor, County Chambers, Newcastle-on-Tyne,
July 24th, 1885.

At the request of my wife, Mrs. Clark, of 9, South View, Forest Hall, I beg to inform you of my knowledge of the supposed apparition of Mr. Akhurst. Shortly after my wife had been confined of my second daughter, about the end of September, 1880, my wife one morning informed me she had seen Akhurst about one o'clock that morning. I of course told her it was nonsense, but she persisted, and said he appeared to her with only his trousers and a shirt on, and the remark she made was that he was just dressed as she had seen him in the Corsican Brothers (he was an actor). She also described her feelings at the time. I tried to persuade her it was a dream, but she insisted that it was an apparition.

As near as I can remember, about six months after, I met a mutual friend of Akhurst's and my own, and in conversation I inquired after Akhurst. He said, "Don' you know he is dead?" I said, "No, when did he die?" He said, "I don know the exact date, but it was about six months ago"; and further informed me that he died about one o'clock in the morning in the dress as my wife described him, from an overdose of chloral. I have endeavoured to

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see my friend to find out the place (Bradford, I think), but he is now in America. His name is John Brown, and he is the son of the leader writer to the *Chronicle* here. If I meet him again I will try to get accurate particulars and forward them to you.

(Signed) E. Clark.

August 21*st*, 1885.

. . . . My wife has, I find, no reason to think she has been mistaken as to the time when she supposed she saw W. J. Akhurst, as the date is fixed by the birth of my second little girl, which took place in September, 1880.

* * * * *

Era Almanac for 1881. Obituary for 1880, p. 93.

"Akhurst, Walter James, Actor, aged 24, July 12th."

The *Era* newspaper of July 18th, 1880, gives an account of the inquest. Mr. H. W. Akhurst gave evidence to the effect that he and his deceased brother went to the chemist's on Saturday (*i.e.* 10th), and procured a sleeping draught. Deceased complained of pains in his body, and of feeling lonely. The next day, Sunday, he only got up to have his bed made; Monday he died. W. H. Cope, Surgeon, attributed death to suffocation caused by heart disease. The verdict returned was "Death from natural causes."

G—479. Transitional.

The following, obtained through the kindness of Miss Porter, is from a lady who does not wish her name mentioned.

August 8*th*, 1885.

On the 2nd November, 1876, I arrived at my brother's house. My journey had been a long one—from 8 a.m. to 8 p.m. I sat up late talking to my sister-in-law, and about 12 o'clock went to my room. There I spent some time arranging my belongings. I found I had left something I wanted down in the hall, and feeling restless, I suppose, thought I must get it then, and not wait until the morning. So downstairs I went. The house is a large one; the passages long. My room was in the third storey, and I had to go to the entrance hall. It took me some time. On returning and entering the corridor in which my room was, I saw, standing *beyond* my doorway, a figure. It looked misty, as if, had there been a light behind it, I should have seen through the mist. This misty figure was the likeness of a friend of ours who I knew to have been on a voyage to Australia. I stood and looked at "It." I put my hand over my eyes and looked again. Still it was there. Then it seemed to pass away, how I cannot say. I went on and into my room. I said to myself, My brain was tired out; and I hurried to bed so as to get rest.

Next day I told my sister-in-law what I had seen. We laughed about my ghost.

I was away from my home three weeks. On my return, my mother showed me the account in a newspaper of our poor friend's body having been cast on shore at Orfordness and buried as unknown castaway the very time that I saw this figure. We were the only friends he had in England, but why I saw him I cannot tell. It did no good to anyone. One thing I should tell you, I had not been thinking or speaking of him.

The following is from the Parish Clerk of Orford, near Wickham, Suffolk.

January 23rd, 1886.

Sir,—In reply to your inquiries I send you a copy of the head-stone :—

"In Memory of Fredrick Gluyas Le Maistre, 2nd Officer of the barque 'Gauntlet' of London, native of Jersey Channel Islands, aged 24 years and 5 months, whose body was found near Orfordness Harbour, October the 22nd, 1876, his death having been occasioned by falling from on board the above named vessel in the Downs on the 27th of September of the same year."

JAMES LING.

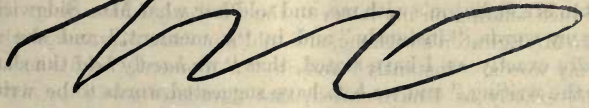
[I have seen the percipient (January 21st, 1886), and she tells me she has never had any other hallucination whatever. She is a sensible and practical person.—E. G.]

CORRESPONDENCE.

July 25th, 1886.

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

SIR,—In the monthly report of December last, there is a letter by myself, describing some private psychography. This morning, on opening the slate, which has been shut up in a drawer, padlocked, and the key in my pocket always, I found the word "no" in very bold outline, as though written in one stroke, thus—



I had asked, in writing, that some word or words should be written, and in reply, I get the same word repeated, twice the size, showing great increase of power. The word being a series of loops is easy to write. In this, as in other matters, I am contented, so long as I convince myself of the truth of occult slate-writing.—I am, Sir, yours truly,

GEORGE RAYLEIGH VICARS.

[The experiment, as it stands, is quite inconclusive. The first hypothesis that suggests itself is that Mr. Vicars himself did the writing, while in a state of somnambulism. To exclude this hypothesis in future experiments, it would be well if he committed the key to someone else, whom he can trust, and who does not reside in the same house. He should, of course, be sure that he has no second key which would fit the lock. Other possibilities might perhaps be sufficiently guarded against by sealing the slate up in a large envelope, secretly marked, the seal being one of which he knows the colour and remarks the exact outline, so as to be able to detect an imitation. The packet should be looked at every day.—ED.]

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

SIR,—May I be permitted to reply in your *Journal* to some remarks of Mrs. Sidgwick's about my reports on slate-writing séances? In regard to the words, "and the same slate was placed as before," after my request for he figure 4, &c., I beg to state when I *say* "in a moment," I *mean* in a moment—that is to say, the slate *was hardly in position before the writing was heard.* I am fully aware the same slate was used, for I had almost *all* the writing done on *purpose* on the three new *uncleaned* (I think wrongly reported by you as *cleaned* †) slates that Eglinton *had not touched till I held them with him.*

As I wanted these *particular* slates used, they were placed and *re*placed. "Cat" and 4. Professor Barrett had been refused, and these were two of the words I asked and received. I state bare, unvarnished facts, and say what I mean, so trust nothing that I do *not* mean will be put into my mouth. I am accustomed to watch and study nature, and claim sound common sense. If I said "I watched Amœbæ change form, and that in one case, so many times in a minute," I should not be *supposed* to mean five minutes *or any other space of time*, but *the* minute I said; so I go back to the old case;—if *I say* "a moment" or "instantly," *I mean* it and stick to it.—Yours obediently,

H. K. BRIETZCKE.

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

72, Sterndale Road, West Kensington Park, W.

August 4th, 1886.

SIR,—Since sending on my letter to the *Journal*, I have seen the friend who went to Mr. Eglinton's with me, and told her what Mrs. Sidgwick had said regarding my words, "instantly" and in "a moment," and she said most *emphatically* exactly as I have stated, that "we *hardly held* the slates before we heard the writing," and we *both* have suggested words to be written *after* the slate was *held* by us, and therefore E. could not *possibly* trick us.—I am, Sir, yours obediently,

H. K. BRIETZCKE.

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

Cambridge, *August*, 1886.

SIR,—In a letter printed in the *Journal* for July, Mr. Templeton expresses surprise that a believer in telepathy should feel any difficulty in accepting Mr. Eglinton's phenomena as genuine. I do not suppose that Mr. Templeton can mean that anyone taking one step away from scientific

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* Mrs. Brietzcke's original letter to us was destroyed in the fire which burnt the premises of the National Press Agency; and the copy given above is taken from *Light* (August 7th, 1886, p. 361), to the Editor of which Mrs. Brietzcke had sent it, with an accompanying note, in which she says: "I now send you almost exactly the letter I have sent to the Society for Psychical Research."

† The account, as printed in the *Journal* for June, has been again compared with the original MS. The words which described the slates as "having been cleaned" are Mrs. Brietzcke's.—ED. *Journal.*

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orthodoxy—accepting as a truth anything not generally admitted by scientific men—is logically bound to believe everything else. And yet it seems clear that if information can be conveyed from one mind to another independently of the senses, that in itself affords no presumption that movements of material objects can be effected independently of the known forces of nature. And further, even were the possibility of such movements proved, it would still, in my opinion, be reasonable to regard Mr. Eglinton's performances as conjuring.

The argument for regarding them as conjuring depends on four propositions. These are (1) that in 1876 and in 1882 he produced spurious "phenomena," and there is no reason to suppose that he has ceased to do so; (2) that all the evidence for the genuineness of his "phenomena" depends on continuous observation and accurate recollection; (3) that the numerous attempts made to obtain evidence independent of these have invariably failed; (4) that the only clear line that can be drawn between "phenomena" which may possibly be due to conjuring and those which certainly cannot, is defined by saying that the latter are independent of continuity of observation and accuracy of recollection. The argument put shortly comes to this:—Mr. Eglinton is capable of trickery; he cannot produce phenomena which are clearly not due to trickery; the natural inference is that the phenomena which he does produce *are* due to trickery.

My proposition (4) is disputed by Mr. Massey, but any further discussion of the subject by me is better postponed till the paper which I read in May and Mr. Massey's paper are before the world. Both are, I understand, to appear in the forthcoming number of the *Proceedings*. I will only say now that the idea of the importance of obtaining evidence independent of continuous observation and accurate recollection is not a new one invented *àpropos* of Mr. Eglinton; for ever since I began the investigation of Spiritualism twelve years ago, I have sought to exclude the possibility of conjuring by evidence of this kind, and many others have done the same. What is new in my position is that I am convinced by the accumulation of evidence of various kinds which we now have about Mr. Eglinton, that he has had a fair trial and that there is no hope of obtaining evidence through him thus excluding conjuring.

What Mr. Templeton disputes is my proposition (2), for he considers that in his own experiences the necessity for continuous observation (I suppose he would hardly say also accurate recollection) was dispensed with. I shall not attempt to explain Mr. Templeton's experiences. If I did, my explanation would probably be wrong—at least the small success of my attempts to explain avowed conjuring tricks, which depended, as I suppose Mr. Templeton's experiences did, on a use of accidental and unthought-of opportunities, has not been encouraging. Besides, I am quite ready to admit, as I said in June, that some *bonâ fide* and careful accounts of séances—like some equally *bonâ fide* and careful accounts of conjuring tricks—make them seem inexplicable. Indeed, I should expect this to happen simply because, so far as the writer observed or remembered the circumstances, they were inexplicable. It cannot be expected that he should always betray to a critic a loophole, the significance of which he himself failed to detect, nor that loopholes which he

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does betray should always be those actually made use of. But, however much Mr. Templeton may believe that his experiences were inexplicable, not only as he remembers them, but as they really happened, he would not, I think, maintain that they were independent of continuity of observation unless I had failed to make clear what I meant by continuous observation. For, in his own opinion, the evidence depends, among other things, on his having observed (I do not limit observation to the sense of sight) that the same slates lay on the table and were not written on from the time he put the question between them till he read the answer. That he conducted, or intended to conduct, part of this observation by keeping his own and his friend's hands on the slate does not affect the question of its needing to be continuous.

Perhaps I should make clearer what I mean by evidence independent of continuity of observation or accuracy of recollection, if I described an experiment which would secure such independence. In such an experiment, the skill of the investigator is mainly shown in its selection and preparation, and the most important part of the observation has to be done before and after the séance. The conditions to be fulfilled in an experiment of this kind in "psychography" are: (1) the surface to be written on must be ascertained to be blank before the séance; (2) this surface must be inaccessible except by undoing fastenings which it is impossible to suppose the medium could undo without subsequent detection, however little he was watched; (3) the possibility must be excluded that the medium can prepare a similar surface similarly rendered inaccessible, to substitute for the investigator's. Numerous unsuccessful experiments of this kind are mentioned in the *Journal* for June, and were enumerated by me on page 333; but the details of the precautions taken to secure the above three conditions are not given in any detail, presumably because, the experiments having failed, the precautions were of no general interest. The example I will take is different from any of these, and is selected on account of its simplicity, which makes it easy to describe. I may say that the credit of inventing it is not due to myself. Let a glass test-tube or flask be hermetically sealed, with paper and pencil inside it. Let its weight and its form, or its weight and its volume be recorded. Its form might be sufficiently recorded by means of a mould, or by noting certain measurements; its volume can be ascertained of course by weighing the water it displaces. Let competent and trustworthy witnesses depose before the séance that these things are correctly recorded, and that the paper within is not written on. It may be taken as certain that the medium, even if left alone with a blowpipe, could neither open and close this vessel without altering it, nor produce a facsimile as to both weight and form, or both weight and volume. If the experiment succeeds, witnesses should verify the identity of the glass vessel, and attest that the paper has now writing on it. The evidence thus obtained for "psychography" would be practically independent of the investigator's attention during the séance; and probably no one, however much he believes in the possibility of continuous observation, will deny that such evidence would be more complete and satisfactory than Mr. Templeton's, or any other given in the *Journal* for June.

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The question then has to be answered, Why does Mr. Eglinton never obtain phenomena under conditions such as these? The answer that at once suggests itself, especially in the case of a person of Mr. Eglinton's known antecedents, is that conditions such as these absolutely exclude the possibility of conjuring, while the less stringent conditions do not.

What other reason can there be? The better kind of experiments have been too often tried for the failure to be attributed to chance, and it will scarcely be denied that they have been tried in too great variety for the failure to be attributed to physical causes interfering with the occult agency. Had, for instance, only the glass-covered slate experiment been tried (see *Journal* for June, p. 324), such an interfering physical cause might have been surmised in the glass, though it would have been difficult for those who believe in the genuineness of the occult passage of platinum into hermetically sealed glass tubes, said to have occurred in Professor Hare's laboratory, to maintain this view. But if glass is the cause of failure, why does not writing occur in the case of slates covered with wire gauze? And so we might proceed through the various experiments that have been tried, finding it more and more difficult to escape the conclusion that the failure common to these experiments has no common physical cause unless it be that the conditions were specially well adapted to the exclusion of conjuring. The failure cannot be attributed to the investigators, for the same investigators have been very successful in obtaining phenomena under inferior conditions. Turning to purely psychological explanations, it has, I believe, been suggested, with reference either to Mr. Eglinton or to another medium, that the suspicion evinced in using such tests affects the medium injuriously and interferes with the phenomena. But the better tests show no more suspicion than the inferior ones, and the inferior tests—those with Mr. Eglinton's own locked slate for instance—do not interfere with the phenomena. Nor can we suppose that Mr. Eglinton's imagination is affected by the difficulties to be overcome, and that this has a bad effect on his mediumship, for how can he imagine it to be more difficult to write in a folding-slate that is sealed than in one not fastened at all, if neither is to be opened during the process? A Spiritualistic explanation has been suggested, namely, that the independent intelligences with whom we have to deal will not produce the phenomena under the best conditions. I do not know of any grounds for entertaining this hypothesis, but of course it cannot be disproved. If, however, independent wills and intelligences govern the phenomena and desire to prevent our obtaining proof of their occult nature, it is clearly useless to continue the investigation. It is of no use fighting against beings so obviously masters of the situation.

In the meanwhile, until some plausible explanation is offered of Mr. Eglinton's invariable failure to exhibit phenomena under conditions independent of continuous observation and accurate recollection, I must continue to regard him as a mere conjurer, though doubtless a very clever one in his own line.—I am, sir, &c.,

ELEANOR MILDRED SIDGWICK.

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"PHANTASMS OF THE LIVING."

The price at which this book (2 vols. octavo) will be issued is one guinea. One copy will be supplied to every present Member of the Society who has paid his subscription for the current year, for 5s. 3d. and the cost of carriage or postage; and to every present Associate who has paid his subscription for the current year, for 10s. 6d. and the cost of carriage or postage. Members and Associates who desire copies are requested to send their names to the Assistant Secretary, at 14, Dean's Yard, S.W. The issue of the work will now be delayed for a couple of months, as, on the very eve of publication, most of the sheets and blocks were destroyed in the recent fire at the premises of the National Press Agency.

The issue of Part X. of the *Proceedings* has been delayed in consequence of the fire. It is, however, nearly ready for publication.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made during the last two months.

GREGORY (Wm., M.D., F.R.S.E.) Animal Magnetism; or Mesmerism and its Phenomena. (3rd Edition). *A Second Copy* .....*London*, 1884§

Life and Teachings of the Lord Jesus Christ. Arranged as a Continuous Narrative..... *London*, 1886§

TIWING (Edward P., M.A., Ph.D., M.D.) Handbook of Anthropology *New York*, N.D.†

CAHAGNET (Alphonse) Thérapeutique du Magnétisme et du Somnambulisme .....*Paris*, 1883

CHEVILLARD (A.) Etudes Expérimentales sur certains Phénomènes Nemaun et solution rationnelle du Problème spirite (2nd Edition) *Paris*, 1871

DUVEAU (A.) Notes Bibliographiques pour servir à l'histoire du Magnétisme Animal .....*Paris*, 1869

EDARD (Professeur G.) Vitalisme Curatif par les Appareils Electro-Magnétiques .....*Paris*, 1885*

MESUET (Dr. Ernest) De l'Automatisme .....*Paris*, 1874

PERRONNET (Dr. Claude) Force Psychique et Suggestion Mentale *Paris*, 1886‡

FRANZOLINI (Fernando) Del Somnambulismo: Studio Medico-Forense letto all'Academia di Udine nel 19 Nov., 1880 .....*Udine*, 1882

§ Presented by Mrs. F. A. Moulton. † Presented by the Author.
* Presented by Mme. de Morsier. ‡ Presented by the Author.

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JOURNAL

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ANNOUNCEMENT OF GENERAL MEETING.

The next General Meeting of the Society will be held at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, S.W., on Friday, the 29th of October, when a paper will be read by Mr. Frederic W. H. Myers on "Multiplex Personality." The chair will be taken at 8.30 p.m.

CASES RECEIVED BY THE LITERARY COMMITTEE.

(Continued.)

[*The Literary Committee will be glad to receive well authenticated evidence of phenomena belonging to any of the following classes, specimens of which are from time to time recorded in this Journal:*

L. *Phantasms of the Living.*

G. *Phantasms of the Dead.*

M. *Hypnotism, Mesmerism, and Clairvoyance.*

P. *Monition and Premonition.*

S. *Miscellaneous phenomena of the kind sometimes described as "Spiritualistic."*

Personal experience of "sensory hallucinations" of any sort will also be welcome.

The Committee print such cases as primâ facie seem to them likely to throw light on the subjects investigated by the Society, or to serve as material for profitable criticism and discussion.

Communications intended for the Literary Committee should be addressed to Edmund Gurney, Esq., 26, Montpelier Square, London, S.W.; or, to Frederic W. H. Myers, Esq., Leckhampton House, Cambridge.]

G.—182.

The account which follows was originally published in *Light* of March 10th, 1883, having, as Mr. C. explained to us subsequently, been written down at the request of some brother clergymen at a clerical meeting. Some time after the appearance of this account we

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entered into correspondence with Mr. A. D. C. himself, and other members of his family, and their letters are appended :—

I have been asked to furnish some account of my experiences in a haunted house, which occurred some twenty years ago.

My father was a private schoolmaster, and in my tenth year his school outgrew the accommodation which the house we then lived in afforded. A friend, who was the non-resident lessee of a large, commodious house, some eight miles away, made him an offer of this dwelling, capable of accommodating nearly sixty persons, at the suspiciously low rental of twenty pounds a-year. The reason was easy to find—it was reported to be haunted !

Tall trees environed it on every side, and the gardens were like a wilderness, so neglected had the place been for years. It was three storeys in height, spacious, with a flat, leaded roof, whence one could look down upon the country through the trees. There was an abundance of out-houses in a somewhat ruinous condition. The carriage-way had become a damp lane, sometimes flooded in winter. But the building itself was sound—its walls very thick. A tragedy had taken place therein nearly half a century before the date of which I write. A captain in his Majesty's Navy had lived there with an amiable young wife, to whom he was unfaithful to such an extent that, disguising his marriage, he made an offer to another young lady, and was on the point of committing bigamy. Indeed, the marriage ceremony had actually begun, when the injured wife appeared on the scene and forbade its completion. *He* ran away ; *she* returned home, and in her distress hung herself in a room at the extreme angle of the top storey of the house.

The unhappy wife lies buried in a neighbouring churchyard with the following epitaph :—

Reader !
If thou hast a heart famed for Tender-
ness and Pity, Contemplate this Spot,
In which are deposited the Remains of a
Young Lady, whose artless Beauty, innocence
of Mind, and gentle Manners once obtained
her the Love and Esteem of all who knew her ;
But when Nerves were too delicately spun to
bear the rude Shakes and Jostlings which we
meet with in this transitory World, Nature gave
way : She sunk and died a Martyr to
Excessive Sensibility :
Mrs. Sarah Fletcher,
wife of Captain Fletcher, departed this
Life at the Village of Clifton on the 7th of June, 1799,
in the 29th Year of her age.
May her Soul meet that Peace, in
Heaven, which this Earth denied her.*

* The epitaph as given in Mr. A D. C.'s original account was, as he tells us, written down from memory, and contained some verbal inaccuracies. The epitaph as it appears in the text was copied for us by Mr. G. Acheson, University College, Oxford, on June 11th, 1885, direct from the tombstone in Dorchester churchyard.—F. P.

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A pitiful story! And who would wonder that the place was said to be haunted? And so it was, as I shall proceed to show.

The rustics asserted that wheelbarrows ran about without visible agency; that pump-handles worked when the form of the worker was invisible; that the house was lighted up at night, when no one was within; and even that a benighted traveller, calling to ask his way, had the door opened to him by the ghost! My father, however, was not at all moved by all this village gossip. But he did the right thing; he went and spent a night in the house. No unearthly sight or omens appeared; all was still that night; and we took possession of the place. It was prophesied that we should not occupy it a year, but the year passed quietly away.*

* * * * * *

Some years had elapsed and I was nearly seventeen. I slept, then, in a little bed-chamber which opened out of a large outer room called "the lower room." One bright moonlight night, "as I lay a-thinking" about some mundane subject or other, I heard steps, which awakened strange recollections, descend the stairs, outside this outer chamber. I heard the door open and the night-walker seemed to enter. The steps approached my door. It was a peculiar tread; the boots "creaked," to use a common saying, "as though they had not been paid for," and as I lay wondering who it could be, thus shod, about in the night, the sound ceased. Soon afterwards, *I heard the village clock strike three.*

The next night I was awake again by mere chance; the same phenomena were repeated; and immediately afterwards *the clock struck three again!* Then I felt sure that there was something out of the common in these steps, and I determined to lie with my door open the next night, and to see what it was. That next night, as I lay in anticipation, I heard the steps descending the stairs. I heard the outer door open. Whatever it was that entered, it certainly possessed force, for it pushed the open door of a wardrobe, which obstructed the passage, forcibly aside, and shut it with a loud noise. The steps came round between the beds where some young boys slept, towards my door, when to my amazement, no form appeared; yet the steps pressed on towards my bed. I cried aloud, "Who is it?" and all was silent. I sprang out of bed and searched the room and the adjacent passages, but no elucidation of the mystery appeared.

When I communicated my night's experience (very cautiously—for my father had again and again forbidden such reports as likely to alarm the boys and prejudice the school), I found that I had stumbled on a fact known to many in secret—that *at a quarter to three* each morning these steps paraded the house, from the chamber where the suicide was committed to the room in which I slept.

An assistant master informed me that, going upstairs at that hour, he had met the steps coming down and felt a cold blast of wind pass him, to his no small terror. My brother, younger than myself, told me that one night as he lay awake in that outer room with a bad cough, he heard them coming,

* The passage concerning an apparition, which followed here in the original account, has been omitted at the request of Mr. C. himself, who thinks that stress should not be laid upon it.—F. P.

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and thought his father had heard him cough, and was bringing him some lozenges—when the door opened and the bodiless steps came to his bedside, frightening him terribly. Many others had also heard the steps, but all said, "Say nothing about it; it will vex your father and do no good; neither do the steps do any harm."

At last, anxious to obtain some key to the mystery, I asked the senior assistant master to sit up all night with me in his own little room (which was partitioned off from the chamber in which the suicide had been committed) that we might endeavour to find out what was the nature of "the steps." I had not then seen the tomb of the unfortunate Mrs. F., and did not know the exact date of the tragedy, but I am inclined to think that we watched on the very anniversary of the fatal day, or rather night.

The evening passed slowly, in spite of books, and draughts, and other amusements; and contrary to my expectation—for I had imagined that midnight would not pass unmarked—all was quiet until the dawn of the summer's day made itself dimly felt through the window curtains. It was then a *quarter to three*, and we sat looking at our watches with but little expectation—for daylight is a great obstacle to belief in ghosts—when all at once, just as I had said "Unless it comes soon there will be nothing to-night!" a step, heavy and determined, was heard in the adjacent room behind the thin wooden partition. It stalked out through the door, along a little passage a few feet in length, and then passed our door. I opened the door and looked out. The passage was fairly lighted up by the breaking dawn of day, and the steps were passing heavily along it, but there was no form! We followed, but a few feet behind. The steps reached the staircase and began to descend the stairs. We looked over from the balustrade above; the stairs seemed to bend under that mysterious tread; but my companion faltered, and I followed down the flight above.

Midway there was a landing and then, turning an angle, a second short flight of stairs ended in front of a large window, and on the right hand was the door of the lower room. In the light of that summer dawn I distinctly saw the handle turn and the door open; and I heard the steps enter. I was so close behind that, as I followed, the door was slammed in my face. I pushed it open again. The room was empty, save of boys sleeping quietly in their beds, unconscious of the mystery around them. It was now nearly three o'clock, and, satisfied that the matter was beyond human agency, we slept till our usual hour of rising.

No further investigation seemed necessary. We all felt convinced it was a case of the supernatural, and left it. But sometimes a visitor would say to my father at breakfast:—

"You were about very late last night, weren't you?"

"No. I retired before midnight."

"Because I heard heavy steps about, just before three."

Then we would look at each other and say nothing.

But within a year from this time, the phenomenon (if I can apply that word where naught was seen) ceased, and for ten years the house was perfectly quiet. I often lay awake, having set my alarum for the time, but nothing whatsoever rewarded my watching. This, perhaps, may be an argument

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that imagination had naught to do with the matter. Mine was as much excited on the latter as on the former occasion.

Ten years passed away. My father and mother had retired from active life, and gone away to live. My brother had become the head master of the school, was married, and resided at the old house. I was myself ordained in priest's orders and chaplain of a large school, when, just before the Christmas holidays, I received a letter from my brother, in which were these words :

"We are very anxious to see you at home again. Do you remember the ghostly disturbances about ten years ago? They have returned worse than ever, and we want your aid to investigate them."

I was about to return home to spend the Christmas vacation when I received this, and went full of anticipation, not sorry to have the opportunity, as a man, of further investigation into the mysteries which had so puzzled me as a boy. I found when I reached home, and had had a long talk over it all, that for some time there had been a renewal of the disturbances, but not quite of the like nature with the former manifestations. They centred, it is true, at the old hour, but were by no means confined to it now. I will give a few instances.

My brother told me that one night he was awoke by loud cries of terror from the boys who slept in the "suicide's room," just above his own. (I need not say we did not give it that name before the pupils, nor did they know the story.) He rushed upstairs, greatly alarmed, and found several excited boys, who declared that a woman without a head had entered the room. He tried to laugh at it, comforted them, left a light burning, and came downstairs.

"Look at your watch," said his wife.

A quarter to three!

Another night my sister was sleeping in the fatal chamber, with a cousin. All at once she was awoke by a loud cry, and found her companion in hysterics. The aforesaid woman had entered the room. My sister looked at her watch. (The cousin did not know the preceding facts.)

A quarter to three!

A midwife who attended at a confinement and slept in that room, after the first night asked whether she could have another chamber.

"Why?" was the natural question.

"Oh, it does not matter," she said; she would try it again; and coloured slightly as if ashamed. The next day she said she *must* sleep elsewhere for some one came into that room each night, and threw himself (or herself) down on an empty bed; but it seemed no natural person, for when she struck a light there was no one there.

There were many similar tales all connected, more or less, with a *quarter to three*, but just at this time the disturbances had become worse and extended throughout the night.

For a day or two I heard nothing, so far as I can remember, but at length there came one bitterly cold night, when I had got to bed with a hot water bottle for companion to my frozen feet, in a room of the top storey where I slept. I was alone on that floor; the pupils were all home for their

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holidays. I had just put my light out when a series of noises began, as of the moving of furniture, the opening of doors, the parading of the passages. One would suppose every room was tenanted by restless beings save my own, which was quiet *inside*. I had gone to sleep in spite of it all—for it was too cold to get up to investigate—when I heard the ringing of a bell in my room, which had been a servants' room, and communicated below. I got up and heard knocks upon the ceiling beneath my floor.

An invalid sister was then sleeping in the chamber beneath, and I accordingly put on my dressing-gown, went out into the bitter atmosphere (that night a policeman was frozen to death in his box not far off), descended the stairs, and went to the door of my sister's room.

"Poor L. is so dreadfully alarmed by the noises," said my other sister, who slept with her ; "do see what it all means !"

"It is useless," I said, "but I will go through the house to satisfy you that there are no robbers in it." So I went through all the large rooms of the empty house. I was the only man in it that night. All was quiet ; and I went back to my sisters' door, and said, "You need not fear; it is only the ghosts. They can do us no harm while we trust in God !" I then went back to my bed, but not to rest, for I was no sooner asleep than I was awoke by a fearful crash ! Outside my door was a large box ; this appeared, judging by the sound, to be lifted up several feet, and then allowed to fall heavily on the floor. I would not get up, and soon dozed off again. It was repeated a second time, with a deafening noise and shock. Still, I would not get up, but, commending myself to God, slept again. A third time I was awoke by the same shock.

A sudden thought inspired me. I was a priest and might try what exorcism would do. So I used, as nearly as I could remember it, the ancient form commanding the spirits to depart in the name of the Father, Son, and Holy Ghost ! And all was quiet through the old house during the remainder of that night. In the morning I asked my sisters, "Did you hear anything after I left you ?" They replied, "Yes, three heavy smashes ; then all was still."

This occurrence, more than aught else, led me to believe that the noises were the result of the agency of *evil* spirits.

A friend, who is a great believer in Spiritualism, tells me that I ought to have questioned the ghosts, for they can open no communication, but evidently sought such opening ; and that I might have done good had I addressed them.

To conclude, from that night until we left the place it was the scene of continual disturbance. Our doors were tried at night ; we saw the handles turn ; steps continually paraded the passages ; furniture appeared to be shifted, but never could we detect any visible agency. The most melancholy occurrence connected with these disturbances was as follows :—A poor boy was left behind in the following Christmas holidays, suffering from congestion of the lungs. He died, and one night, while the body was lying in a room adjacent to my brother's study, such dismal noises issued from the chamber of death while my brother and his wife were in their room, that they could not bear it, and were obliged to go elsewhere.

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And the most significant thing occurred at the same trying season. My brother was in town, and his wife was sleeping alone when she heard sounds all over the house, as if a number of carpenters and upholsterers were taking down the furniture previous to removal. She heard them, as it seemed, take down the bedsteads, and place the iron laths in succession on the floor with distinct sound. She lay terrified a long time, and then awoke a visitor who slept in the adjoining room. He, too, had heard all these noises with the utmost astonishment, greatly wondering what household arrangements thus interfered with the rest which night should bring to all. These noises were evidently prophetic, for within a year fever broke out in the village, extending to the school, and costing us two or three lives; and my brother, under medical advice, moved his whole establishment to a well-known watering-place on the South Coast, where it still flourishes.

We are all, from experience, what the world calls "believers in ghosts"; but none of us have ever had such experiences elsewhere—a strong proof that the occurrences I have detailed did not originate in our own imaginations.

March, 1883.

Mr. A. D. C., after seeing Mr. Podmore's notes of his interview with Mr. E. E. C. (given below) wrote as follows:—

February 17th, 1885.

* * * * * *

(1) As to the headless woman, I should have said I got the information from my brother himself, for he was the hero of the episode; but as he does not remember it, I think it must have been Mrs. C. who told me. There is great difficulty in remembering a thing which took place *so long* ago.

(2) The extract from my diary is brief; it was written at the reappearance of the ghost in 1867, after I was ordained.

January 5th, 1867, *Saturday.*

"Last night there was a pretty disturbance of the supernatural character. About midnight, soon after we all got to bed, there was a continuous series of heavy noises in all the empty rooms, as if heavy bodies were lifted up, and then dashed violently against the floor. I slept in the Master's room and was alone upon the upper floor; it was intensely cold, and I had got under a prodigious number of blankets, with a hot water apparatus at my feet, so I was not much inclined to move; but presently a bell rang in my room, and I quietly observed to myself, that the ghosts were improving in their practice; but when I heard voices in the room below (occupied by my sisters), I found they had rung the bell (by a wire), and that they were dreadfully alarmed by the noises; so I was forced to get up and search the house, very ineffectually, until reporting all safe, I got into bed again, and was no sooner warm than the malicious hobgoblins began as badly as ever. So I said a prayer against evil spirits. After this I heard no more, and slept comfortably till daybreak. It was strange that at the moment I named, the noises seemed to cease everywhere. At breakfast this morning we tried to discuss the matter, but could come to no satisfactory conclusions; the noises were unaccountable, so they must lie at the door of the same agencies which used to disturb us so dreadfully ten or twelve years ago."

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This extract was written for no eye but my own, and *now* first sees the light after 18 years. You can see it was not written for publication, by its loose style, which might be improved.

* * * * * *

(3.) The story of the midwife was from my cousin, Miss W., who had it from the woman; but as it was so long ago (the child in question is my brother's *eldest* son) she may or may not remember it.

(4.) The story of the noises in the chamber of death was *decidedly* from my brother himself, I remember it perfectly. It was he and his wife who *both* heard them, and could not sit longer in the *adjacent* room, where they were busy over books and accounts. If *he* did not remember *this*, it is passing strange, and shows how much more hold it took of my imagination than his.

(5.) I could affirm that I saw the door-handle turn as *confidently* as I can affirm *anything* that has occurred in my life, I am morally *sure* of it, I see the whole scene now as I write.

(6.) I shall be very glad to hear what Mr. W. says, it was he who was there with me that *June* night in *1854*, 30 years ago; he did not descend so far as to see the door handle turn, but halted on the landing place above. . . .

* * * * * *

After seeing Mr. J. S. W.'s letter, Mr. A. D. C. writes again :—

March 7th, 1885.

I have drawn you a new plan, *to scale*, according to my best remembrance. Let me add a few remarks:

No. 3 is the room mentioned by Mr. J. S. W., where the nail was. The footsteps always came to the door, but no further.

No. 7. Here Mr. J. S. W. slept with one of us, on the most eventful night in his annals. Here *I* slept that cold winter's night described in *Light*, when I searched the house, and conjured the spirits, as described in my *diary* sent you; but at the *latter* period (1867) it was partitioned off, as described by the red* lines, into *three* small rooms. The dead lights were looking into the passage, marked thus ═══ ═══

You can get approximate distances from plan, drawn 10 feet to the inch.

* * * * * *

I have, *since* I wrote last, seen the cousin referred to, and her account I enclose. It differs a little from the account given by me, which was *again tradition*, through a third person. How every investigation shows us the tendency of stories to receive *additions* as they go from mouth to mouth. Still I think the main facts correspond. . . . . A. D. C.

We sent Mr. A. D. C.'s account to his brother, Mr. E. E. C., and received the following letter in reply :—

January 27th, 1885.

Dear Sir,—I have carefully read the paper you send me, and I can give it a *general* confirmation.

Some of the details are new to me. They may be perfectly correct, but I do not remember them.—I am, dear sir, yours faithfully,

E. E. C.

* Indicated by the *thick* lines in the plan as given on the opposite page.

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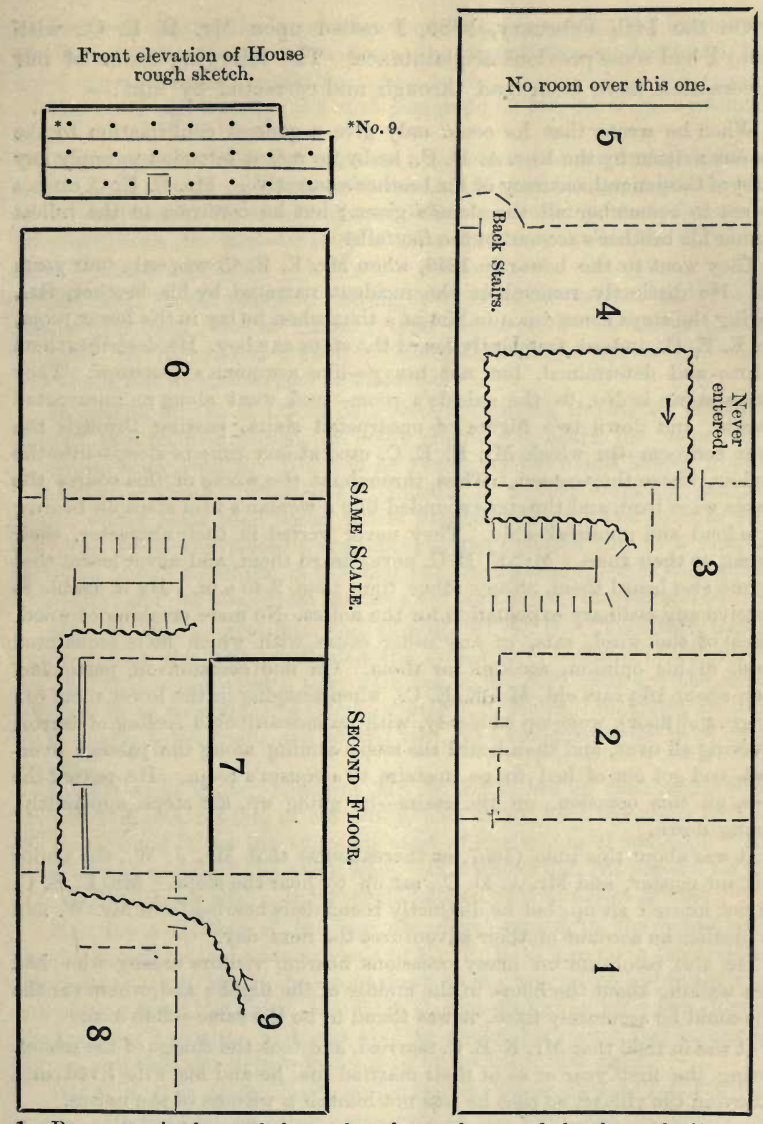

1.—Room occupied by my father and mother—subsequently brother and wife.
2.—Visitors' Room.
3.—"Ante-Chamber" *(lucus a non lucendo) much* disturbed.
4.—"Lower Room" (much disturbed).
5.—Servants' Room (never disturbed).
6.—Top Room (never disturbed).
7.—Box Room (much disturbed).
8.—Master's Room. Mr. J. S. W. slept here at one time; here, too, he and I watched.
9.—The Suicide's Room—*fons et origo mali.*
~~~~ Track of the Ghost, *2.45 a.m.*

These dimensions are from memory, but approximately correct.

(Signed) A.D.C.
~~~~

On the 14th February, 1885, I called upon Mr. E. E. C., with whom I had some previous acquaintance. The following notes of our conversation have been read through and corrected by him :—

When he wrote that he could only give a general confirmation to the account written by the Rev. A. D. C., he by no means intended to imply any doubt of the general accuracy of his brother's narrative. Mr. E. E. C. cannot profess to remember all the details given ; but he confirms in the fullest manner his brother's account of the footfalls.

They went to the house in 1846, when Mr. E. E. C. was only four years old. He distinctly remembers the incident narrated by his brother, viz., hearing the steps come down to him at a time when he lay in the lower room, Mr. E. E. C., indeed, frequently heard the steps as a boy. He describes them as firm and determined, but not heavy—like a woman's footsteps. They always began in No. 9—the suicide's room—and went along an uncarpeted passage, and down two flights of uncarpeted stairs, passing through the lower bedroom—in which Mr. E. E. C. used at one time to sleep—into the boudoir, where they ceased. Thus, throughout the whole of this course the boards were bare, and the steps sounded like a woman's firm steps on boards; quite loud and unmistakeable. They never varied in their character, their course, or their time. Mr. E. E. C. never heard them, and never learnt that anyone else heard them, at any other time than 2.45 a.m. He is unable to conceive any ordinary explanation for the noises. No mere creaking of wood, noises of the wind, rats, or any other cause with which he is acquainted could, in his opinion, account for them. On one occasion in particular, when about 16 years old, Mr. E. E. C., when sleeping in the lower room (on the ground floor), woke up suddenly, with an indescribable feeling of terror, shivering all over, and then heard the steps coming along the passage overhead, and got out of bed to go upstairs to a cousin's room. He passed the steps, on this occasion, on the stairs—he going up, the steps, apparently, coming down.

It was about this time (1857, or thereabouts) that Mr. J. W., the senior assistant master, and Mr. A. D. C., sat up to hear the steps. Mr. E. E. C. did not himself sit up, but he distinctly remembers hearing from Mr. W. and his brother an account of their adventures the next day.

He also recollects on many occasions hearing visitors asking who had been walking about the house in the middle of the night ; and, whenever the time could be accurately fixed, it was found to be the same—2.45 a.m.

It was in 1866 that Mr. E. E. C. married, and took the charge of the school. During the first year or so of their married life, he and his wife lived in a cottage in the village, so that he was not himself a witness of the noises.

The incident of the boys being alarmed he recollects, however ; and it must, therefore, have occurred rather later. The boys told him that someone had come into the room ; but on questioning, he ascertained that they had only heard steps *leaving* the room, and had drawn the inference that someone must have come *into* the room before. Nothing, he thinks, was said about a figure being *seen* by any boy. But it is possible that some nervous small boy may have made the statement referred to by Mr. A. D. C. He cannot

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remember on this particular occasion consulting his watch ; but he is certain that if he had found that the time was other than 2.45 a.m. he would have noted the instance as remarkable.

The sister mentioned in the next paragraph of Mr. A. D. C.'s account is dead.

The *nurse* (not midwife), who was a complete stranger in the neighbourhood, stated to him, on being questioned, that she had merely heard sounds of someone *leaving* the room. She said that she would prefer—if there was no other room for her—to sleep on the door mat outside Mr. E. E. C.'s room. This was in 1867.

Mr. E. E. C. can recollect hearing from both his brother and the two sisters (one dead, one at Oxford), their accounts of the noises and the exorcism, but he was not himself present in the house ; nor can he recollect how the noises were described at that time.

In general Mr. E. E. C. can only recollect hearing the steps. He never himself saw handles turned, or doors opened, or heard the noises as of furniture being shifted. Nor can he remember the noises issuing from the "chamber of death" referred to. Indeed, it is very unlikely that such noises would have been heard unless extremely loud. The room in which the dead body was placed was situated at the extreme end of a long and rambling pile of buildings, in the same *wing* as his study, but at the opposite extremity, and far away from the bedroom occupied by himself and his wife.

Mrs. E. E. C., who has read through Mr. A. D. C.'s account, told her husband that she well recollected the noises as of bedsteads being moved, &c., but that in her opinion they were due to ordinary causes. The sounds occurred in an exceptionally stormy winter (Christmas, 1867), and no doubt wind amongst the trees, and in the roof, was responsible for most of the sounds.

In this same winter, however, Mr. E. E. C. sat up each night during his wife's illness, reading in his study, and would hear the steps go along the passage and down the stairs on most of the nights of his vigil. They were always heard at the same time. If nothing had happened by 3 a.m. Mr. E. E. C. knew that nothing would happen, and would go to bed.

Mr. B., a relative of the boy who died, stayed in the house before the death, and on one occasion came to Mr. E. E. C.'s room in the middle of the night to ask if anyone had gone down to the boy, as he had heard someone passing down the stairs. Mr. E. E. C. then looked at his watch, found it was just past 2.45 a.m., and was able to assure his visitor that no one had stirred, and that the steps would not be heard again that night.

Mr. E. E. C. is decidedly of opinion that the footsteps were not of physical origin. He has had no other experience of the kind, and has never been the subject of a hallucination.

Mr. E. E. C., as a boy, heard the story of the suicide from James, an old inhabitant of the village—of the labouring class—who died in about 1856, at the age of between 90 and 100. He believes that the history of the house, given by his brother, is entirely accurate.

F. P.

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February 17*th*, 1885.

Dear Mr. Podmore,—I return your MS. slightly annotated and amended.

In reply to your queries :—(1) Mrs. C. cannot corroborate the account of the noises from the "Death Chamber."

* * * * * *

Miss W. would generally confirm all I have stated, but she would decline to give evidence. . . . .

E. E. C.

February 19*th*, 1885.

. . . I cannot still confirm my brother's statement about the noises from the "Chamber of Death"—even my "study," in which he states I was sitting, was separated some 40 yards from the chamber in question, with *four other rooms* intervening. . . . .

E. E. C.

We wrote to Mr. W., the master referred to in Mr. A. D. C.'s account, and we submitted his first letter to Messrs. A. D. C. and E. E. C. for their comments. The latter gentleman writes to us on the 26th February, 1885, that :—

"Mr. W.'s letter is very interesting.

"He is a most conscientious man, and you may strictly rely on his statements as far as his memory serves him.

"I cannot do more than *generally corroborate.*

"I may have stayed up with him, but if so I have absolutely forgotten it."

E. E. C.

Mr. A. D. C. supplied some comments on Mr. W.'s statements which are appended as footnotes to the account.

The following is Mr. W.'s first letter :—

February 18*th*, 1885.

Dear Sir,—In response to your letter of the 16th, I will endeavour to give you an account of the events alluded to, so far as memory may assist. It is nearly 31 years since my first acquaintance with the two gentlemen you name, the Messrs. E. E. C., and A. D. C., who were then young, and resident at C. I was told, shortly after becoming an inmate of their father's house, that it was subject to sundry disturbances, one of which in particular took place as a rule shortly before 3 in the morning. I agreed with the elder brother—now a vicar in W——— diocese—to devote one night to a careful watch. I do not think anyone knew of our intention. The room in which we sat was, perhaps, about seven yards from the top of the stair-flight where the foot-steps were said to commence." * At the given time—I think 15 minutes to 3—foot-steps, as of a high-heeled boot were heard descending the stair : they were followed by the younger gentleman, while I remained above to see it was no combination or trickery. They passed *through or under (?)* a heavy oak door

* My recollection is that they first originated in the adjoining room, separated by a partition.—A. D. C.

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into a large dormitory, between its two rows of silent sleepers, to the door of a small apartment, known as the "ante-room." There the dull creaking "foot-fall" *turned*, retraced its passage between the parallel row of beds, found an exit by the door at the stair-foot, followed by Mr. A. D. C., and ascending the stair as before, died away about the second knob from the top of the balustrade.* I think these were the plain facts of that evening's vigil. I ought, perhaps, to add that the small room known as the "ante-room" had a large nail in its wall, bent down by some heavy weight. It was said that a man "little of stature" had hanged himself thereon.† Of course I cannot vouch for this having been the case. But I do aver that when the said "ante-room" became my own bed-chamber, the presence of the said "nail," of the size usually known as "tenpenny," was somewhat undesirable, from its association with the above rumour. But I would not make request for its removal; deeming it better to forget its presence than yield to a groundless fear of the intangible. I may not say how many times, while lying there, I have heard the same creaking tramp of footsteps *up to my door*, then deliberately back to the same point of the stairs.‡ At first I was gravely annoyed, and would unclose the door (which opened outwardly) with sudden jerk, vainly thinking to trip up some somnambulist, perchance; but the steps retraced their normal way, while I looked on nothing save the avenue up which they had glided. Once or twice I followed them up the stair by the moon-rays or with a candle; but always with the same effect—the dying away of the strange noise upon the return flight of the stairs, and a short distance from its summit. After I had occupied the room in question for some considerable period, probably two or three years, an alteration was effected during the Midsummer vacation. The plaster of the "ante-room" wall being in parts broken,—specially round the nail, whose presence had become to me a thing of course—it was restored, previous to the painting of the room; and on my return after the month's absence the bent nail was gone. I had nothing to do with its removal; probably it was thought unsightly and unnecessary. But after that I cannot remember hearing the *descending* "foot-steps on the stairs" again.§ I have watched for them when my avocation rendered it advisable to rise at an unusually early hour, but they came not, as, with measured and privileged tramp up to the door, they had done till the removal of the "bent nail." I look upon this as the appendix of what you have termed our "vigil." I don't know if what I am about to relate may be termed a "vigil," as we had on this occasion no intention of watching. Owing to an influx of visitors, it became necessary one night (a Saturday evening) for me to vacate my snug, newly-painted bedroom,‖ and, together with *one* of the brothers (who had given up his room also for a night or so), to occupy a room¶ on the upper floor, used exclusively for "weekly boarders," who were then gone home. It was close to the head of

* I think it died away in the lower rooms. See plan.—A. D. C.

† Of this suicide there is no certain record. I remember the nail.—A. D. C.

‡ *I* heard them *scores* of times *at least*.—A. D. C.

§ I remember the ceasing, and the watching for them in vain.—A. D. C.

‖ I do not remember this particular night.—A. D. C.

¶ This was No. 7, the box-room. I often heard noises there.—A. D. C.

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the stairs where the said nocturnal sounds had begun and ended. I cannot at this distance of time remember at what hour we—both being perfectly awake—were disturbed by the seeming falling of a heavy body from the balustrade of the stairs; there seemed to be efforts making to draw from the "fatal" spot—*upwards*—something soddened and ponderous. One of us mounted on a bed (there was an empty bed each side of the door) and looked out of the "borrowed lights" that had been opened on the passage—I presume in the days of the obnoxious window-duty—and round from the stair head came the sound or semblance of something whose weight rendered it difficult to draw; but distinctly between the attempts to overcome the inertia were heard the shufflings, muffled and dabbled, of what seemed the bearer's feet. The passage where they passed was almost brilliant with the rays, direct or reflected, of an August moon, so that any practical joke would have been impossible. After the labouring paces had seemingly succeeded in reaching a room that was for the night unoccupied, through the non-arrival of one visitor, there commenced upon the panels of its door, for it may be two or three consecutive minutes, a distinct scratching, as of iron talons, from top to floor, then a fall of the body, and a return down the passage in the same fashion as before. I need not say the unusual noise left us in a state by no means enviable. I think that one of us was awakened by the other who first heard the noise on the stair. On the following night the other * brother of the family watched with me; though we had no intention of leaving the room we did not think it necessary to "sit up," but occupied our several beds—I can scarcely say rested in them. We took certain precautions to make ourselves doubly sure there was no collusion, or rather to detect any if it existed, which was altogether improbable. About the same time commenced the weird sounds from the fatal knob upon the stair-flight, the labouring efforts to drag some unwieldy body upwards, then the floundering upon the passage-floor, the slow advance as on the previous night up to the door of the end room, and the return; but, to my dismay, this time the sound came *through the door* of our dormitory † to within a few yards of our beds; and after what seemed a fierce scuffle of protracted length over a part of the floor that had been replaced with deal, when certain stains had been found indelible, they went out, leaving the idea of soddened footsteps fresh from a slaughter-house. Once in particular afterwards I remember hearing the scratching on the door to which I have alluded. I was unwell, probably with a slight attack of measles, and remained in the "end-room" ‡ for obvious reasons. It was at mid-day, and the same sounds as of a rake or fork, held with a strong hand, and bent on tearing down the wood-work of the door, were heard. I was sitting up, and to investigate at once left the room, which was only parted from the next by panelling; but there was no one save myself, either on that floor or the one below it. These are a few vivid recollections of circumstances that I seldom speak of, though I may not doubt

* It may be by the lapse of time that this particular occurrence has been obliterated from my memory.—A.D.C.

† It was in this room I slept that cold winter's night described in *Light*.—A.D.C.

‡ Numbered 8 [in the plan].—A.D.C.

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the clearness of my perception at the time they occurred. Neither is there any reason to think that they were the result of boyish freak. I have heard the footsteps first alluded to on several occasions when there were no boarders sleeping in the room through which they came, on their measured tramping to my door; but those on the upper-floor I only heard on the two consecutive nights I alluded to.

* * * * * *

It is about a quarter of a century, perhaps longer, since the last unearthly sounds were heard by me at that place. I never *saw* anything, unless it were a cloud-like, shapeless mass above the mended or replaced floor, when the muffled footsteps neared our beds; and that might have arisen from the unavoidable feeling of horror that followed the advent of sounds so strange and unaccountable.*—Yours faithfully,

JAMES W.

Mr. W. writes again, in reply to our inquiries, on the 9th March, 1885.

* * * * * *

Now for your questions. (1.) The time of our "vigil" was the night of ——June, 1854. If it be asked how I remember, I reply that it was a week or thereabouts before the commencement of the first Midsummer holidays after my becoming "assistant master" there. I went there in March, 1854. As the holidays generally commenced about the 15th of June, it must, therefore, have been about a week after the beginning of that month. I am not so clear as to the year in which the other event was registered in memory, but from concurrent circumstances, judge it could not have been later than 1856, and as it succeeded the Midsummer holidays it was probably early in the August of that year. The two consecutive nights alluded to were those of the Saturday and Sunday.

(2.) I cannot remember mentioning the matters, either at the time of their occurrence or otherwise, in writing. Being aware that in some instances the supposition of the place being "haunted" might prove detrimental, I should have restrained any tendency to assist in spreading it. Neither did I keep a diary. I can remember being questioned by the "lessee" of the house as to any "experience" I might have had there, and cautioned to "keep dark" on the matter.

(3.) The elder brother was with me (we did not then "sit up") on the evening of the first of the two consecutive nights to which I have adverted, the Saturday evening. I suppose this may not be material, as to the best of my knowledge or recollection one slept in the room on the Saturday and the other on the following night. I do not think I could *affirm* positively which on which night. The room on the door of which the "scratching" took place was void on the Sunday evening, through one visitor, who was expected, having walked on to his house instead of halting at C. for the night. That room being the usual sleeping place of the elder gentleman, he was, perhaps,

* I quite agree with the general narrative, although *details* are either new to me or have escaped my memory.—A.D.C.

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the occupant of the same room with me on the second evening. Perhaps both brothers might have been ; I am at a loss.

(4.) The "ante-room" referred to by me was a small room entered through the "lower room" : the latter being not on the ground floor, but up the first flight of stairs and upon the second storey [*i.e.*, the first floor] of the house. It was, I imagine, so known to distinguish it from a room above, also used for a dormitory, and named the "top room." The name "ante-room" was probably given to the small sleeping-room so-called, by some previous occupant of the place ; it was suggested by one of the family that the name should have been "*anti*-room."

(5.) In the opinion of a large majority, all sights and sounds of a supposed ghostly nature might be termed "hallucinations" and spoken of as the outcome of a disordered imagination, or the illusion of a defective vision. I have not been at any time the subject of what might be properly so termed. I have never heard in other houses similar sounds to those we are considering, though I have since inhabited houses whose date was probably earlier by a century.

(6.) I have no recollection of my being told that the handle of the door turned or the door itself opened—I might have been so told. But on occasions when, in after small hours, I followed the same weird noises, the door had to be opened by my own hand. Of course I do not doubt the testimony given, —simply, I cannot remember.

(7.) The room on the upper floor from which I heard the burden dragged along was, I think, north of the "suicide's" room and adjoining it. There were sundry traditions as to its having been the scene of another tragedy. The room in which the previous vigil was held was also adjoining the suicide's room, but to its west and—unlike the other—only parted therefrom by a wooden partition. Said partition, however, in my judgment, was as old as the room itself ; and, if "walls have ears" and things inanimate become sometimes sentient, would have witnessed the sad ending of a young frail life.

* * * * * *

Mr. C.'s sister, in a letter to us on January 23rd, 1885, says :—

In answer to your letter, I beg to state that I can *truthfully verify* the facts contained in my brother's narrative, but that I would rather not enter into the matter, nor have my name mentioned in connection with it. I could give no fresh information, nothing beyond that which my brother has already written.

Miss W., the cousin referred to in Mr. A. D. C.'s account, writes as follows :—

* * * * * *

April 11*th*, 1885.

On the night in question, I was sleeping in the room where the murder was transacted. My mother and cousin, also, were sleeping in the same room. They did not perceive anything. My bedstead was next to the door. We were all asleep ; the door burst open with great force ; I was suddenly

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awakened with the feeling of some horrible presence near, and the door open. I did not see anything.

Once, only, when sleeping in the guest chamber with a cousin, was I ever alarmed before: when we both perceived that the door which had been shut was wide open in the night, and my cousin got up to close it. This was in the year 1850.

My brother is living in America. He could give you much information of what he saw and heard. He lived in the house some years. . . . .

A. M. W.

In reply to a further inquiry :—

I believe it was in 1850 that I was staying in that haunted house.

I have never had any similar experience elsewhere.

A. M. W.

We have written to Miss W.'s brother, but have received no reply.

The following statement is taken from *Jackson's Oxford Journal* for Saturday, June 15th, 1799 :—

On Saturday last an inquest was taken at Clifton, in this county, before R. Buckland, Gent., one of his Majesty's Coroners, on the body of Mrs. Sarah Fletcher. This lady put an end to her existence by hanging herself with her pocket-handkerchief, which she fastened to a piece of small cord, and affixed it to the curtain-rod of the bedstead in the room in which she usually slept. After a full investigation of the previous conduct of the deceased, and the derangement of her mind appearing very evident from the testimony of the gentleman at whose house this unfortunate affair happened, as well as from many other circumstances, the jury, without hesitation, found a verdict—Lunacy. The husband of this unfortunate lady is an officer in the Navy, and is now on his passage to the East Indies.

A similar notice appeared in the *Gentleman's Magazine* for 8th June, 1799.

We have received the following account of the present condition of the house :—

Balliol College, Oxford.

E. A. Jepson and I went over to see this "haunted house" at Clifton Hampden, March, 1885. It is now divided into two cottages. . . . The door which the "ghost" is said to have opened—at the foot of the stairs —is now permanently closed, as it separates the two parts of the house. The ceiling of the "ante-room" has been removed, and a staircase fills the place, leading to the room over the "lower room." The "ante-room" is not more than six feet square, and the "lower room" about eight or ten square feet. Mr. and Mrs. B. occupy the part on the right, as you face the house; Mrs. B. used to be in the C. family as cook, I believe. She was not at home, but Mr. B. kindly showed us over their part of the house. He corroborates the story of the unfaithfulness of Mr. F., and knew of the epitaph in Dorchester, but expressed disbelief in the stories of noises, &c., in the house. He recounted a story of a noise which frightened him once in the house, a

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sort of tapping or scratching, but which turned out to be a jasmine against the window. Nothing was known about any other suicide to account for the story of the bent nail in the "ante-room," as mentioned by J. S. W. Mr. E. E. C. visits the place annually, and seems a great favourite there.

We had not time to visit the other part containing the "suicide's room" and the "box-room." At the back a series of cottages stretch away at right angles to the house; they used to be kitchen, schoolrooms, and dormitories.

A. H. Bassano.

It is to be regretted that the incidents described in the above account took place between twenty and thirty years ago, and that with the exception of the passage extracted from Mr. A. D. C.'s diary, no contemporaneous account has been preserved. But, while differing on many minor points, the three witnesses are agreed as to the character of the principal disturbance—the sounds as of footfalls—and as to the time at which they occurred,—2.45 a.m. It is true that almost any low sound which is repeated at frequent and regular intervals, may be interpreted as the sound of footsteps; but it would be difficult to suggest any normal cause for the sound here described, which could have escaped detection for so many years.

It will be seen that there are several discrepancies between Mr. A. D. C.'s narative and the accounts of the same incidents furnished by Mr. E. E. C. and Miss W. But these discrepancies occur only in that part of Mr. A. D. C.'s evidence which relates to the experiences of others, and cannot be held seriously to affect his accuracy as a first-hand witness, so far as his general account of the "principal disturbance" is concerned.

F. P.

September 9th, 1886.

As a rule we do not print in the G series cases where the experience described has only affected the senses of a single person, and admits therefore of being explained as a purely subjective hallucination. But an exception may be made for a case like the following, where the experience recurred again and again to a person in good health, who has otherwise been entirely free from hallucinations of the senses. If subjective, such an experience is at least a very interesting type of hallucination.

G.—480. From Miss Boyle, of 22, South Audley Street, W.

22, South Audley Street.

Many years ago I was travelling in Italy, with my mother and sister, and after spending the winter at Rome, we went to Naples in the early spring, and passed the whole of the summer in that beautiful city.

We first descended at a hotel in Santa Lucia, but finding the quarter

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noisy (it was the chief resort of the fishermen) my mother determined on taking an apartment.

She soon found one to her mind, being the lower floor of the Palazzo Caffarelli, a delightful situation, the corner of the Chiaja and the Piazza Caffarelli, and close to the gardens of the Villa Reale.

The rooms were large and lofty, but two of the bedrooms, my mother's and my own, had what in English eyes is generally reckoned the disadvantage of being passage rooms. I, however, was delighted with my dormitory, though it was, like myself, the smallest of all. It formed the corner; one window giving on the Piazza, the other on the Chiaja, and many an hour have I spent at my window watching the blue waves of the tideless sea, as they danced in the golden sunshine, or the silvery moonlight. "A Napoli non e mai notte," I once heard a man exclaim under my window, and the proverbially merry Neapolitans sang, twanged their guitars, and chattered the greater part of the night.

My powers of sleeping forsook me, not only on account of the varying sounds already described, added to the constant rumbling of heavy carts laden with flax at this season of the year, but also on account of the well-known excitable properties of the Neapolitan atmosphere. I was very sleepless. Being obliged to leave my window open on account of the heat, I could not darken the room without excluding the air, and every object in it was therefore partially visible.

There was but a short space between my mother's door and my sister's door, which were situated at right angles to each other in a corner of my room, and every night during the four months I spent at Naples, the figure of a woman passed through these doors, which were always left open.

In the uncertain light I could only see that the form was that of a woman apparently young from the outline and movement. At first I thought it was my sister and called to her, but, receiving no answer, supposed she had not heard me. For a few nights I paid little attention to the circumstance, as there were four women in the house besides myself, and it might easily have been one of these, but gradually I became attracted with the peculiar gliding movement of the figure, and the fact that I never received an answer to my constant challenge of "Who's there?". I resolved on the next opportunity to jump from my bed and follow the intruder into my sister's room. I did so more than once, and each time the form vanished on the threshold. I thought it better not to mention the circumstance to the servants, least of all to the Neapolitan, but I spoke of it to my mother and sister, who both laughed at my superstitious fears. A little offended by this, I entered no more on the subject with them, for indeed I had no fears. The appearance of my mysterious visitor did not cause an extra beat to my heart or pulse, but I set to work to argue with myself the possibility of the whole affair being a freak of the imagination, and I thought "I will look up and see her now." She did not come at my bidding, and later on, when plunged in a reverie respecting my favourite brother at school in England, or in recalling the delights of a moonlight ride on the preceding evening—then, when I had quite forgotten *Her*, I heard the rustle, raised my head, and saw her pass through the accustomed door.

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My mother, who felt the heat of the Italian summer very much, changed her apartment for one with a cooler aspect, and I took possession of the bed she had just vacated. I wondered if *she* would appear to me there.

Yes, every night; the hour varied, as was my time for going to rest, but the visit certain.

I became at last rather attached to the apparition, and should have felt slighted if she had omitted to come. There were occasionally strange sounds, and screams, heard by other inmates of the house, but I was the only person favoured with a sight of the Unaccountable; for unaccountable this episode appeared to me, unless the following conversation with the "Donna di faccenda" can be accepted as a solution of the mystery.

I was complaining one day of my sleeplessness,

"Ah, signorina," said Teresa compassionately, "I often wonder you can sleep at all, in a room where a young compatriot of yours died of a broken heart, for the love of the Prince of Capua."

MARY BOYLE.

October 12th, 1884.

In answer to the question whether she had ever experienced hallucinations on other occasions, Miss Boyle replied, on March 1, 1885:—I never had any other experience of the kind.

AUTOMATIC WRITING.

The following is an abstract of an account published in *Psychische Studien*, February, 1884, p. 149. ("Aus Meiner Erfahrung. Philologische Räthsel Mediumistisch Aufgegeben," by the Editor.)

M. Aksakof and his sister-in-law, a lady of 40, and his step-son, a young man of 20, had held a series of sittings, in which communications in various languages had been received through table tiltings, and through a planchette, which stood upon a card on which was printed the French and Russian alphabets.

At the 57th séance a request was made through tilts for the Russian alphabet. After some Russian sentences had been given, planchette turned to the French alphabet. M. Aksakof took no mediumistic part in the experiments, but sat at another table, writing down the letters pointed out by planchette, and which one of the mediums dictated to him.

The following were the letters which he wrote down:—

e m e k h a b a c c h a

which was said by planchette to be a Hebrew saying, signifying "the Vale of Tears."

M. Aksakof requested that the sentence might be repeated in the Russian alphabet.

This was done. (The mediums who dictated the letters without understanding what they meant, could not have done this themselves, and they did not see the note-book.)

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On being asked where these words came from, a reply was received that they were a well-known saying of a Portuguese Jewish doctor, whose name—planchette believed—was "Sardovy."

Here the séance was interrupted by tea. M. Aksakof turned at once to a Hebrew lexicon, and found the sentence "emek habacca"—"Vale of Tears." He further learnt from the dictionary that the sentence occurs only once in the Old Testament, namely, in the 84th Psalm, verse 7.

The saying was quite unknown to M. Aksakof. It was 30 years since he had studied Hebrew a little, and he had never advanced beyond the first chapter of Genesis, and the first ten psalms. The quotation was right, but for the change of 'habacca' to 'habaccha.' And turning to a French translation by Cahen of the Hebrew Bible, M. Aksakof found these words translated "la vallée de Bacha," in which the syllable "ca" was spelt "cha."

He could not find the name Sardovy in a biographical lexicon. Returning to the séance-room, he found that the mediums had re-seated themselves at the table, and that planchette had just spelt out, "Look in the dictionary for B. Cardosio." As M. Aksakof sat down planchette continued, "I remember that the name is not Sardovy, but Cardovy; but no, I am still making a mistake, he is called Cardosy," and then going over to the Latin alphabet—"Cardosio b." On being asked what b signified, planchette continued, "His name—B. Cardosio, a learned doctor, who in his time was well-known." Being asked as to the connection between this and the Hebrew letters, planchette replied, "A celebrated motto."

At the conclusion of the séance M. Aksakof consulted Didot's *Nouvelle Biographie Universelle*, and found:—"Cardoso (Fernando), Portuguese doctor, born about the beginning of the 17th century . . . who won great fame in his profession. . . . It was a curious fact in the life of this *savant* that he gave up the Christian religion to return to the Jewish creed. . . "

This time, therefore, the surname and the characteristic details were right, the only mistake being in the Christian name, which was of little importance. Whether the motto was really much used by Cardoso, one cannot tell without a perusal of his works, and this M. Aksakof has had no opportunity of accomplishing.

M. Aksakof calls the attention of those who would view this occurrence as transference of a latent thought, to the following points:—That his hands did not touch planchette, that he sat at another table, and was isolated from all contact with the mediums; that the name was given first as Sardovy, then Cardovy, and lastly as Cardosio, with details of the biography of a man whose name even was not mentioned in ordinary biographical dictionaries; that had the Hebrew words come from him, he would have been able to say with certainty that the sentence was in the Old Testament, or with greater precision still, in the Psalms. No other sources were known to him; he never would have connected the words with a Jewish Portuguese doctor; he would never have asserted that the motto was Cardosio's, when the name even was unknown to him.

There is a logical impossibility in such a view, which M. Aksakof believes

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will be the greatest difficulty, those will have to contend with, who deny an intelligence exterior to that of the sitters.

Professor Butlerow was also present at the sitting.

Since translating the above I have had a personal interview with M. Aksakof. He repeats that his knowledge of Hebrew was of a most elementary nature, enabling him with the help of a dictionary to pick out a few words only. His step-son knew no Hebrew.

He wishes to call especial attention to a point which he regrets having omitted to comment upon in his original paper, namely, that even though it were possible to suppose that the Hebrew words could have been unconsciously impressed on his brain, there is a very much larger assumption involved, if it be maintained that the *meaning* could likewise have been unconsciously impressed.

J. H. S.

M. Aksakof writes on the 17th August, 1886:—

I have been in the British Museum and found there some of the works of *Fernando Cardoso*, namely:—

1. De las utilidades del Agua, Madrid, 1637.
2. Discorso sobre el Vesuvio, Madrid, 1632.
3. Philosophia libera, Venetiiz, 1673.
4. Las Excellencias de los Hebreos, Amsterdam, 1678.

The last two works were published by him under the name of *Isac* Cardoso, after having embraced the Hebrew religion, and are, I think, the most important. I have perused all the four volumes, but did not find the motto.

According to the *Biographie Universelle de Michaud* (nouvelle èdition), there are some other works of Cardoso, and among them are given the titles of: "De febri syncopei," Madrid, 1634. "Panegyrico del color verde," ib., 1635, which are not in the Library of the British Museum.

And so, however, it is not positively proven, but I am inclined to conclude that the reference, as regards the motto, is wrong. Its confirmation would be valuable, but the important point remains (Cardoso's name, with particulars, &c.).

CORRESPONDENCE.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—Like many others I must submit to hard names and be considered "unreliable"; as this was exactly my attitude not long ago towards the Spiritualists, I deserve all I get. However, after careful investigations and a great many séances, I am convinced and content, be I in your opinion scientific, accurate, or mad. What I have said and done has only been to aid others in my feeble way to what appeared to me truth, and as truth will out, I can afford to wait. In my saying "the slates were cleaned," I ought to have said "Mr. Eglinton's slates were cleaned." The three I bought were uncleaned, and can be viewed by any doubting the fact. No one can rob me of the

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evidence of my own senses under the following circumstances. I take my own folding slates, hold these in mid air between the medium and myself, have a friend in her normal condition to sit by and watch with me, and under *these* conditions get writing in the folding slate. I fail to see here the chance to cheat, and cannot but believe.—I am, Sir, yours obediently,

H. K. Brietzcke.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—As I find Mrs. Sidgwick's letter in your last *Journal* (for August) would lead to, indeed seems to rest upon, a misconception of my previous note in some particulars, I now wish as shortly as possible to make my sense clearer.

Mrs. Sidgwick says that I have expressed "surprise that a believer in telepathy should feel any difficulty in accepting Mr. Eglinton's phenomena as genuine." I never used the word "genuine," for which the substitution of the word *possible* would be correct; and I made no reference whatever to "telepathy," but to *one* special case of planchette-writing, well-known as the *Newnham*, to which a considerable part of the first half-yearly report for 1885 was devoted. It is no simple case of telepathy, but a much more involved example of those psychical puzzles the Society have set themselves the task of explaining. True, telepathy may account for the unconscious transference of thought in the first place from Mr. Newnham to his wife, the medium; but after that several unknown psychical processes are required to complete the chain which ends in a written answer to an unknown question. For at no time does Mrs. Newnham have any conscious idea of her husband's silent questioning. Each question therefore received, let us say telepathically, by Mrs. Newnham had to be submitted unconsciously to her sub-conscious self, an answer found, and still again transmitted by unconscious muscular action to the planchette pencil (?), such answer finally from its immorality being unrecognisable by Mr. Newnham as that at all likely to come from his wife. So curious an illustration of psychical power cannot be passed out of argument as simply "telepathy."

Mrs. Sidgwick then goes on to hint that perhaps I mean that "anyone taking one step away from scientific orthodoxy" (as with her belief in the Newnham marvels)—"accepting as a truth anything not generally admitted by scientific men—is logically bound to believe everything else." Of course not. My argument was rather this: that, given a certain series of reported and unusual phenomena bearing a great *impression of exterior resemblance* and close relation, yet of an incredible nature, it would be just and scientific that an investigator hitherto a stranger and disbeliever in all, should, on finding one to be true—however explained—at least for a little suspend judgment or be careful in rejecting the rest—also *possibly* true, however explained. I consider myself quite justified in seeing on the face of things some resemblance between the Newnham case and Mr. Eglinton's occult writing as reported, inasmuch as in the latter there is only an extended or additional invisible as well as unconscious power over a pencil for the answering of unknown questions. But Mrs. Sidgwick had, as I am rather glad to record again, "*no hesitation*" at all in ascribing slate-writing to conjuring, a very different position indeed from that of adepts themselves in conjuring such

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as Angelo J. Lewis (Professor Hoffman) and Dr. Herschell, and far more, from that of some eminent authorities in science.

Still, after all, I think Mrs. Sidgwick in these words and verdict just quoted surely overstates her inward convictions as to possibilities. For I read in her last letter that she has been investigating Spiritualism for 12 years. This presents to me a picture of a very remarkable period of hesitation, not likely either, I fully believe, to be soon ended. The facts remain and increase, yet being of so delicate a kind, requiring dispassionate, even sympathic interest for the time, will ever remain a riddle to those who approach them with the moods of mind which are represented by hard and fast outward conclusions and condescending criticism.

I need not enter into what would become an interminable argument upon methods of investigation. The suggestion Mrs. Sidgwick makes is a good one, but if successful is not necessarily, I fear, convincing. Equally striking proofs exist in both Zöllner's and Crookes' books, but apparently are of small service.—I am, sir, yours obediently,

J. Murray Templeton.

Cove, Dumbartonshire, N.B.
6th : 8 : 86.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—I venture to express a hope that the Council of the Society for Psychical Research, or Mr. A., "the amateur conjurer," will be able to proclaim that Mr. A. and S. J. D. are not one and the same person, as has been suggested in some criticisms that have appeared in *Light* on the evidence furnished by Mr. A., "the amateur conjurer," of which Mrs. Sidgwick availed herself.

I have no wish whatever to know who Mr. A. is, and I have no right to ask. When a writer wishes his name to be concealed that wish is entitled to respect; but this principle will not be violated by the announcement I suggest, as I believe that the readers of the *Journal* will, in common with myself, be as much in ignorance as to who Mr. A. is after we have learnt, as I hope we shall learn, that he is not S. J. D., as we were before.—I remain, sir, your obedient servant,

Percy Wyndham.

44, Belgrave Square, London, S.W.
August 27th, 1886.

[Mr. Wyndham's letter will be laid before the Council at the next meeting, which, as at present arranged, will be on October 15th.—Ed.]

"PHANTASMS OF THE LIVING."

The price at which this book (2 vols. octavo) will be issued is one guinea. One copy will be supplied to every present Member of the Society who has paid his subscription for the current year, for 5s. 3d. and the cost of carriage or postage; and to every present Associate who has paid his subscription for the current year, for 10s. 6d. and the cost of carriage or postage. Members and Associates who desire copies are requested to send their names to the Assistant Secretary, at 14, Dean's Yard, S.W.

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ANNOUNCEMENT OF GENERAL MEETING.

The next General Meeting of the Society will be held at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, S.W., on Friday, the 29th of October, when a paper will be read by Mr. Frederic W. H. Myers on "Multiplex Personality." The chair will be taken at 8.30 p.m.

ON THE REPORTS, PRINTED IN THE *JOURNAL* FOR JUNE, OF SITTINGS WITH MR. EGLINTON.

By Richard Hodgson.

I propose in the following paper to discuss in some detail the evidential value of the reports printed in the *Journal* for June, concerning sittings with Eglinton. This, it may be said, has already been done in the admirable paper by Mr. Lewis in the *Journal* for August. But Mr. Lewis has dealt very slightly with the reports in question after the manner in which I shall endeavour to treat them.

I am convinced that the reports, as a whole, are not reliable, and that they are no more unreliable than we should expect them to be if the slate-writing in all the cases recorded was the result of conjuring; in other words, that they are completely in harmony with the supposition that the slate-writing throughout is due to conjuring. Few rational inquirers would deny the tenability of this position if I could produce a similar series of reports where the slate-writing was known independently to be the result of conjuring; many will refuse to admit its tenability unless such a series can be produced. There are, unfortunately, several difficulties in the way of obtaining adequate reports of this kind.

Among the difficulties to which I refer are these. In the first place, Eglinton has had much greater practice and experience than any person who is likely to be available for a long series of sittings at which he will

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produce the slate-writing phenomena by the aid of conjuring. Proficiency in the production of apparently "occult" slate-writing requires not only practice in the manipulation of slates, &c., but a lengthened experience of sitters, which cannot be acquired in a short time by a person who is chiefly occupied with other business.

In the second place, it is impossible to induce the same peculiarity of mental attitude in the sitters with a professed conjurer, as they would have assumed had they been sitting with Eglinton. I think I may safely say that not a single person of all those whose reports were published in the *Journal* for June felt certain beforehand that Eglinton's performances were explicable by conjuring; indeed, I may go further and say that nearly all, if not all, thought it not improbable that the phenomena were genuine, and that most of them had been strongly impressed by reports which they had previously heard or read. Now the evidence of a person holding this attitude is likely to be of decidedly less value *cæteris paribus* than that of a person who fully believes that he is watching a conjuring trick. I do not mean that there is a reluctance on his part to say or do anything which may imply a direct suspicion of the honesty of the "medium," or that, so far as his attention is directed at all, it is directed to the observation of the conditions at the time when the "occult" agency is supposed to be actually producing the writing; though from these causes also, in many cases, his testimony is likely to be less reliable. What I mean is that the idea of communication from the "spirit-world," or of some supernormal power in the "medium," will, in most persons, possess activity enough, even before any results are obtained, to interfere more or less with the observation of the conditions involved; and after the results are obtained, the dominance of the idea will frequently be great enough to contribute very materially to the naturally speedy oblivescence of many details of the sitting which were hardly noticed at the time of their occurrence, which in the course perhaps of an hour or two have dimmed out of recollection, but which, nevertheless, would have suggested the secret of the trick. Under this head I may also refer to the fact that the conversation held by the sitters with a professed conjurer will probably be of less avail in distracting their attention than if they were sitting with a "medium" with any the smallest expectation that "occult" phenomena might occur. In the former case they are well aware that the conversation is for the express purpose of distracting their attention from the movements of the conjurer; in the latter case, they endeavour to a certain extent to occupy the mind with matters foreign to the sequence of events then and there transpiring.

In the third place, comparatively few persons are willing to write out reports of slate-writing experiences with a full account of

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the supposed test conditions, if they have any suspicion that the writing has been produced by mere conjuring. They are afraid of appearing ridiculous, and in this dread, if they are persuaded to write reports at all, they write them with a meagre allowance of detail, and with an abstention from dogmatic statement. No doubt the fear of ridicule has deterred many persons from writing reports on behalf of the professed "medium," but I cannot disguise from myself the fact that when this fear has been overcome by the enthusiasm which often accompanies the formation of a new belief, the reports then are less to be trusted, by reason of that very enthusiasm. Analogous to that undeliberate warping of evidence which arises from the desire to justify the adoption of a new faith and to aid in proselytising others, is that which arises from the desire to strengthen the grounds of a conviction which has already been fully formed. Possibly a wider experience may result in our finding a counterpart to this in the testimonials to professed conjuring performances, but my experience hitherto leads me to think that such a result is highly improbable.

Notwithstanding these difficulties, however, I believe that sufficient evidence will eventually be forthcoming to convince any intelligent and impartial inquirer of the justice of the conclusion which Mrs. Sidgwick has expressed, that she has now no hesitation in attributing Eglinton's slate-writing performances to conjuring. I think it will appear that those who do hesitate to place them in the category of conjuring are prejudiced in favour of ordinary human powers of observation and recollection under—it is to be remembered—exceptionally adverse circumstances; and that they are thus prejudiced simply because they have never made any special experiments with the view of ascertaining exactly how much reliance can be placed upon the reports of even acute and intelligent observers of the slate-writing performances of a conjurer known as such. They have decided *à priori* as to the capacity of human perception and memory under quite peculiar conditions, and most of them, I venture to say, have thus decided, not only without possessing any familiarity with the various modes of producing slate-writing by conjuring, but without possessing any familiarity with conjuring tricks in general, and without being aware of the extent to which we are all subject to *illusions of Memory*, which, in relation to the reports before us, are far more deserving of consideration than even illusions of Perception.

In saying this, I am as far as possible from wishing to maintain an attitude of superiority. In fact, our absolute deficiency, as to both Perception and Memory, was strongly impressed upon Mr. Hogg and myself when we wrote the report of our sittings with Eglinton in June,

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1884. Since then I have had a somewhat considerable and varied experience in comparing the testimonies of numerous *bonâ fide* witnesses to events belonging to the class of conjuring performances. The most instructive to me in the first instance were the different accounts which I heard from eye-witnesses of the tricks of the Hindoo jugglers. I saw many of these performances, and saw them frequently, and having learnt secretly from the jugglers themselves how they were done, I was thereafter in a position to compare the accounts of them with the actual occurrences. The incident which impressed me most in this connection is one which I have often related, but which I now recount in writing for the first time. I regret, for obvious reasons, that I was not foreseeing enough to make a careful record when the incident happened, and obtain the signatures of the lady and gentleman concerned.

The juggler was sitting upon the ground immediately in front of the hotel, with his feet crossed. Two small carved wooden figures were resting on the ground, about two feet distant from the juggler. Some coins were also lying on the ground near the figures. The juggler began talking to the figures, which moved at intervals, bowing, "kissing," and bumping against each other. The coins also began to move, and one of them apparently sprang from the ground and struck one of the figures An officer and his wife, who had but recently arrived at the hotel, were spectators with myself, and we stood probably within two yards' distance of the juggler. I knew how the trick was performed; they did not know. The officer drew a coin from his pocket, and asked the juggler if this coin would also jump. The juggler replied in the affirmative, and the coin was then placed near the others on the ground, after which it betrayed the same propensity to gymnastic feats as the juggler's own coins. Two or three other travellers were present at dinner in the evening of the same day, and in the course of the conversation the officer described the marvellous trick which he had witnessed in the afternoon. Referring to the movements of the coins, he said that he had taken a coin from his own pocket and placed it on the ground himself, yet that this coin had indulged in the same freaks as the other coins. His wife ventured to suggest that the juggler had taken the coin and placed it on the ground, but the officer was emphatic in repeating his statement, and appealed to me for confirmation. He was, however, mistaken. I had watched the transaction with special curiosity, as I knew what was necessary for the performance of the trick. The officer had apparently intended to place the coin upon the ground himself, but as he was doing so, the juggler leant slightly forward, dexterously and in a most unobtrusive manner received the coin from the fingers of the officer as the latter was stooping down, and laid it close to the others. If the juggler had not thus taken the coin, but had allowed the officer

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himself to place it on the ground, the trick, as actually performed, would have been frustrated.

Now I think it highly improbable that the movement of the juggler entirely escaped the perception of the officer—highly improbable, that is to say, that the officer was absolutely unaware of the juggler's action at the moment of its happening; but I suppose that although an impression was made upon his consciousness, it was so slight as to be speedily effaced by the officer's *imagination* of himself as stooping and placing the coin upon the ground. The officer, I may say, had obtained no insight into the *modus operandi* of the trick, and his fundamental misrepresentation of the only patent occurrence that might have given him a clue to its performance debarred him completely from afterwards, in reflection, arriving at any explanation.

Now I hope to succeed in showing that it is the universal mental weakness of which the above incident is an illustration, that forms one of the main sources of error in the reports of Eglinton's slate-writing. There are of course other sources of error, notably the distraction of the sitter's attention to such an extent that he is not aware at all of certain actions performed by the "medium"; but the source of error which I now desire in particular to press upon the reader's notice is the perishability, the exceeding transience, the fading feebleness, the evanescence beyond recall, of certain impressions which nevertheless did enter the domain of consciousness, and did in their due place form part of the stream of impetuous waking thought.

It is, moreover, not simply and merely that many events, which did obtain at the sitting some share of perception, thus lapse completely from the realm of ordinary recollection. The consequence may indeed be that we meet with a blank or a chaos in traversing the particular field of remembrance from which the events have lapsed, but this will often be filled by some conjectured events which rapidly become attached to the adjacent parts, and form, in conjunction with them, a consolidated but fallacious fragment in memory; on the other hand, the consequence may be that the edges of the *lacunæ* close up—events originally separated by a considerable interval are now *remembered* vividly in immediate juxtaposition, and there is no trace of the piecing.

Another source of error which bears a kinship to this depends partly upon the absence of a prolonged carefulness in writing out the original record of the sitting. Events which occurred during the sitting, which made a comparatively deep impression, which have not, at the time of recording, sunk beyond the possibility of recall, nevertheless do not appear in the report, because they were *temporarily* forgotten; and having been thus omitted, the temporary forgetfulness

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is likely to become permanent, owing to the very coherence given to the defective account by the recording.

Less than a month ago I spent many hours recalling and writing notes of a slate-writing séance. The task occupied me some six or seven continuous hours on each of the two days following the evening of the séance. Taking the first page of my MSS., I find, among what are plainly interpolations* after the page was originally completed, an exceedingly noteworthy passage.

I had held the slate against the table instantaneously after the "conjurer" had placed it in position; the slate was shortly afterwards withdrawn, and the chalk which had been placed upon it was found crushed. The chalk marks were cleaned off. A second time I held it similarly, and on withdrawal a dash was found on the slate, which was again cleaned. After noting these and other directly connected events I had originally written, placing the occurrence before the production of writing: "He then turned the slate over, and put the nib of chalk on, and asked me to hold." My alteration of this reads: "After holding some time, he asked me to put my holding hand upon his other holding B.'s, so as to complete circuit. With this exception I held the slate in each case against the table. Later, he asked me to hold again." I had nearly omitted this most important exceptional circumstance here described, correctly described—as I have since learnt from the "conjurer." I may further notice that it occurred *before* the first writing was obtained, as I rightly placed it. The "conjurer" did turn the slate over as I originally wrote, on three subsequent occasions during the sitting, but he did *not* do so previous to the appearance of the first writing. My temporary forgetfulness thus involved the temporary insertion of a conjectured event. Or, since the event thus inserted did actually occur later in the sitting, the insertion of it in the wrong place may be regarded as an illustration of the tendency to transposition, to which Mr. Lewis has also drawn attention (*Journal* for August, p. 362), in referring to the difficulty of recalling in their proper order such events as those in question; it is almost impossible to avoid confusing the sequence if the events are crowded, even if they appeared at the time of their occurrence to be of special importance.

In addition to the mistakes which thus originate from the lapsing

* I recollect, as I think, my surprise at finding, while I was engaged in making the record, that I had so nearly forgotten at the moment such an important incident as that referred to in the interpolation; but apart from this, the passage was undoubtedly written afterwards, as appears from its position, &c. I may add that I had probably spent an hour or two in originally noting the first page.

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of certain events beyond recollection, there is the further mistake to which we are liable, of unwittingly inserting events between others which occurred in immediate sequence. This of course also depends upon the weakness of memory; the events as they originally occurred may have acquired only a loose coherence in consciousness, so that an event afterwards *imagined* usurps easily a place in the series and becomes fixed by recording and repetition.

I make no excuse for reminding the reader of these facts concerning the treachery of memory, because they seem to me to have been almost entirely overlooked by the antagonists of Mrs. Sidgwick's view. It is impossible to estimate rightly the value of the reports in the *Journal* for June without giving due weight to the influence of such illusions as I have briefly specified,—without inquiring in detail, after experimental knowledge, how far these reports may be rendered untrustworthy by the faults of simple omission, of substitution, of transfiguration, and of complete interpolation.

Suppose that we are considering the testimony of a witness to his own separate and complete examination of a slate immediately previous to the apparent production of writing. Then, according to what I have been saying, we have—with a perfectly *bonâ fide* witness—four possibilities to consider besides the one that his impression is correct. It may actually be that no examination at all was made by the witness; it may be that, although made, the examination was not made in the perfect manner now described; it may be that the examination, although faultless and made at the sitting, was not made on the occasion alleged; or it may be that although the examination was made as described, and on the occasion alleged, events, perhaps unnoticed or regarded by the witness as insignificant, intervened between the examination and the apparent production of the writing.

I repeat that the deficiency which I am emphasising here concerns primarily the trustworthiness of memory, *under circumstances*—be it remembered—of *exceptional difficulty*. But I am aware that mere general statements will neither produce conviction nor raise definite issues, and I therefore proceed to suggest, by somewhat detailed comments, *how much* the reports printed in the *Journal* for June must be inaccurate if we refuse to regard them as exhibiting satisfactory proof of the production of "occult" slate-writing.

I shall endeavour, as to the cases with which I deal, to point out how the trick may have been performed. I do not affirm dogmatically that the trick was actually performed in each case in the manner I may suggest. No doubt my suppositions would in many instances prove to be erroneous, had we any means of testing them by the real occurrences. But even if in no single instance could my detailed

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hypotheses be justified, it would in no way affect the object which I have in view; this not being to show how Eglinton performed the trick in each particular case, but being to show how far I think each report may fail of being a full and accurate description of the sitting. I propose to construct hypotheses as to what actually occurred, supposing Eglinton to be a conjurer, so that we may estimate the amount of distortion in the reports, owing chiefly to mal-observation and illusions of memory on the part of the witnesses. The question will then be, not whether the witnesses made the very identical mistakes which I attribute to them hypothetically, but whether they made mistakes of the same character and quantity as these,—and this without impugning either their sanity or their veracity. Further, since we are not in a position to ascertain with any approach to certainty what mistakes the witnesses did make, and since the majority of the witnesses are doubtless unaware of the untrustworthiness of ordinary human perception and memory *under the peculiar circumstances involved*, and will be unwilling to admit the possibility of the more serious lapses which I shall attribute to them, we shall be compelled to fall back upon the inquiry:—How much distortion should we find in the reports of similar witnesses of analogous performances? By similar witnesses I mean—persons whose general intelligence, mental attitude, emotional state, knowledge of conjuring, powers of observation and retentiveness, &c.—so far as we can judge of these—entitle them to be placed on the same level as the writers of the reports printed in the *Journal* for June; and by analogous performances I mean—unquestionably conjuring performances which resemble in their main aspects those which I suppose to have occurred at the sittings with Eglinton described in those reports.

This inquiry, as it seems to me, can receive a complete answer only after a somewhat complete experimental investigation, in the way of which, however, there are certain obstacles, to which I have referred in the early part of this paper. But I think we may insist that the reliability of the testimony offered, *under the circumstances involved*, cannot justifiably be *assumed* as adequate to prove the genuineness of "occult" slate-writing—without some such investigation as I suggest. Such an assumption is illegitimate in the face of the ordinary performances of conjurers, whose *modi operandi* are undetected by the witnesses of the tricks; and I have not learnt that any attempt has been made, by those who think so highly of the reports in the *Journal* for June, or other similar reports, to compare the actual occurrences at conjuring performances with the misdescriptions given of them by the uninitiated, for the purpose of reaching a just conclusion as to the evidential value of the reports in question.

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From these considerations let us now pass to the examination of the reports in detail, and in the first place let us turn our attention to any obvious indications, in the reports themselves, of the faults which I have specified. We may expect to find these, if anywhere, by a comparison of accounts by different persons of the same sitting. There are unfortunately only two instances in the whole series of reports where this comparison is possible. These are the reports of Mr. Smith and Mr. Murray Templeton, pp. 299-303 (*Journal* for June), and the reports of Miss Symons and Mr. Wedgwood, pp. 310-311.

Mr. Templeton begins his report by saying :

As Mr. Smith will probably provide a detailed account of this our last sitting with Mr. Eglinton, I shall do no more than record what I consider to be the main factors in the conditions and succeeding results.

The various omissions, therefore, of events which we find mentioned in Mr. Smith's report cannot be urged as instances of mal-observation or lapse of memory on the part of Mr. Templeton, even supposing that they were correctly recounted by Mr. Smith. It is otherwise however where Mr. Templeton mentions events which are either described differently, or not described at all, by Mr. Smith. Thus Mr. Templeton writes :

Then three differently-coloured morsels of crayon having been placed on the slate, and the slate pressed against the table, Mr. Eglinton asked Miss P——, which crayon she would choose to have used in the writing of any number she might name. She fixed on the number 9 to be written in green, I desired 99 in yellow, and Mr. Smith 12 in red. The numbers and colours were arranged while Mr. Eglinton held the slate against the table ; and no change in the position of the slate or his hand took place till the writing was heard, and we found the numbers in their respective colours correctly written out.

Mr. Smith writes :

Three small pieces of crayon—green, yellow, and red—were placed upon a slate together ; Miss P——asked that the figure 9 might be written in green, Mr. Templeton proposed that 99 should be produced in yellow, and I voted for the figures 12 in red. The slate was then placed beneath the table-flap, and writing was soon to be heard.

It is of course impossible to determine whether Mr. Templeton is right in affirming that the slate was already held against the table in position *before* the numbers and colours were chosen by the sitters, or Mr. Smith right in describing the slate's having been placed under the table *after* they were chosen. Mr. Templeton does not give any estimate of the time which elapsed after the slate was held under the table before it was withdrawn with the numbers written upon it. Mr.

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Smith's estimate is indefinite; "writing was soon to be heard"; he uses a similar expression in connection with the next incident described in the same report: "soon we heard," and in Mr. Templeton's report this appears as "probably 10 minutes." Hence, without assuming any error on Mr. Smith's part, we may suppose that the slate was held under the table 10 minutes by Eglinton, and that in that interval he found the opportunity, or opportunities, of writing the numbers. No reliance can be placed on Mr. Templeton's statement concerning no change in the position of the slate, &c., when we remember the difficulties both of continuous observation and of accurate recollection.

In the next incident (the tracing, on a "child's outline drawing-slate," of part of a leg) the slate, according to Mr. Templeton, was under the table "probably 10 minutes," and then, after the "soft scratching" sound, "part of a leg had been accurately copied, we found," or, as Mr. Smith writes: "a portion of the leg had been roughly but correctly traced." This does not seem to have been a feat very difficult of accomplishment. It would appear from Mr. Smith's account that they had requested "the leg" to be traced, and part only was traced, an operation which surely would occupy but a very short time, not more than a few seconds; and Mr. Templeton scarcely adds to the value of his testimony by his later confident statement (*Journal* for July, p. 360):

I know very exactly how long it would take an ordinary draughtsman to make such a copy, and what amount of direct vision would be required to see to trace, which combination of time and vision Mr. Eglinton never attained.

The accounts of the next incident described by Mr. Templeton are instructive. Mr. Smith writes:

We now expressed our desire to get something written which could be regarded as outside the knowledge of any of us—such as a certain word on a given line of a chosen page of a book; and we proposed that the "controls" should be asked if such an experiment would be likely to succeed.

From which the reader will hardly infer that the test was proposed by Eglinton himself. Yet Mr. Templeton writes:

Next the final and most crucial test was proposed by Mr. Eglinton. It had been suggested to his own mind by a former test of my own, &c.

It may often happen that the recorder describes an experiment as suggested by himself when it was either suggested or "led up to" by Eglinton. Thus, Mr. Templeton, in describing the choice of the page and line, says:—

As the theory of the medium's mesmeric influence over the sitters had been more than once put before me as a not impossible explanation I suggested we should fix the line by the number of crayons in a box before us,

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which gave us the 18th line ; and in a similar way, from a separate heap of slate pencils, we obtained the number 9 for page.

This suggestion may have been led up to by Eglinton ; and it is important to observe the difference between this account and Mr. Smith's, who says :

> This point Mr. Templeton and I decided by each taking a few crayons and pencils from the table by chance, and counting them ; Mr. Templeton had possessed himself of 18 pieces of crayon, and I had seized 9 pieces of pencil, we found on counting them ; we therefore decided that the "controls" should be asked to write the *last word* of *line* 18 on *page* 9 of the book.

Now if Mr. Templeton's account is correct, Mr. Smith's is certainly incorrect. Taking the number of crayons in a box is a very different thing from taking a few crayons from the table by chance. The number of crayons in the box might well have been arranged by Eglinton. Similarly the number of "pieces of pencil" may have been arranged by Eglinton. Nothing is said about how the choice of the *last word* was made ; this might have been suggested by Eglinton, who might have previously ascertained that the last word of line 18 of page 9 of the book decided upon was "bunhodesed" (misspelling it in the reproduction), in the case that the chooser of a book might take the *red-covered* one Eglinton desired—not such an improbable case as some of my readers may suppose ; and he may have already written, during the sitting, the words afterwards found, so that the message may have been on the slate at the time when the slate and book together were placed under the table. Of course I do not consider that the possibility is excluded that Eglinton actually looked at the book under the table and found the word required and then wrote the message, as I have no doubt he has done on other occasions ; I cannot place any reliance upon the confidence of the sitters that he did not do so. The interval was not improbably a considerable one, notwithstanding Mr. Templeton's phrase—"after some slight waiting" ; Mr. Smith notes especially, in connection with this incident, after the slate with the book was placed under the table, "We then commenced conversing" ; and the very form of his after-statement :

> —it is easy for us to say with confidence that all his movements were so carefully watched that the slightest attempt on his part to open the book, or even to touch it, would have been detected almost before the attempt was made,

suggests that he was not aware of the difficulty of continuous observation under such circumstances. But while Eglinton may have looked up the word required, under the table, I mention the "forcing" method as well, in view of the discrepancies between the two accounts, and

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particularly of a serious omission on the part of Mr. Smith, to which I now draw attention. He says :—

I then went to the bookshelf, took a book at haphazard, without of course looking at the title, returned to my seat, placed the book upon the chair, and sat upon it whilst we were arranging the page, line and word to be asked for.

* * * * * * * *

Of course, the test would have greater value as such had we been able to use a book which we could be certain he had never read ; but if this point tells against the result, the fact that by a happy chance my selection caused a Hungarian book of poems to be used should surely counterbalance this evidential flaw to a great extent, and reduce the chances of his having memorised the position of every word in it to a minimum. That I was not *forced* to take this special book from its being in a particularly handy and prominent position, and that page 9 and line 18 were not "led up to" by Mr. Eglinton is obvious—from the fact that I made my selection without looking at the books ; and that the page and line were determined by chance, then and there, as I have described.

Now it is clear, from Mr. Templeton's account, that Mr. Smith, at the time of writing this report, had *entirely forgotten* an incident which he ought to have regarded as of the utmost importance. Mr. Templeton says :—

On taking a book Mr. Smith asked Mr. Eglinton if he knew what it was. Mr. Eglinton answered "Yes," and that as it was a rather trashy novel it might be better to choose another. Mr. Smith then took a small red-covered book from the opposite shelf, and this Mr. Eglinton said he did not recognise.

Yet Mr. Smith builds up an express argument which depends chiefly on two circumstances—that the page and the line were determined by chance, which is by no means certain, and that the selection from the book was entirely at haphazard, which is also by no means certain, since the first book chosen was rejected by Eglinton, and the phrases—"without looking at the books" and "without looking at the title"—are not specific enough and not reliable enough, in view of the omitted incident, to warrant us in saying that Mr. Smith's attention was not caught by the red-covered book. Not merely is there no allusion whatever in Mr. Smith's report to this rejection of the first book, but his argument forbids the supposition that he had any recollection of it when he wrote his report. Suppose that we had not received Mr. Templeton's report of the sitting, and that I had suggested that Mr. Smith's report was quite unreliable,—that although he described himself as taking a book at haphazard, returning to his seat, &c., he had probably forgotten to mention that he had first taken another book and had asked Eglinton if he knew it, that Eglinton had replied in the affirmative, saying that he knew the books on that set of shelves, and that Mr. Smith had better take a book from the opposite side,—

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upon which Mr. Smith had turned to the opposite shelf and had taken the first book that struck him, which "happened" to be the small red-covered book desiderated by Eglinton. I think it not unlikely that if I had made such a suggestion, it would have been scouted as absurd by many persons, who would reject as intolerable my assumption that a witness of Mr. Smith's intelligence and acuteness could have so completely omitted all reference to such an incident, and could have used an argument which strictly excludes its occurrence.

Am I not justified in assuming, then, that a witness may forget that the locked slate, for example, was taken under the table, or that another slate was not examined on some particular occasion, or that some other incident which might be of special importance originally formed part of a series of events, the description of which, with the incident omitted, now runs on unbrokenly in the report without the least shadowy hint that such an incident occurred?

I must here again remind the reader that I do not affirm that the trick, in the incident we have just considered, was arranged in its details beforehand. But whereas, dealing with Mr. Smith's report alone, I should suggest that Eglinton used opportunities of finding the word and writing on the slate while the slate and book were under the table, I should also suggest, dealing with Mr. Templeton's report, that Eglinton had previously arranged most of the details, succeeded partially in "forcing" the book, and completely in "leading up to" the seemingly chance choice of the page, &c. No capable conjurer familiar with the possibilities of "forcing" would attribute any value to the "book-test" in this particular instance, in the light of the statements made by Mr. Templeton, in relation to which I may quote a passage from the article by Mr. Lewis (*Journal* for August, p. 370): "The expedient of taking a number of bits of pencil, wax lights, and the like, though apparently excluding the possibility of pre-arrangement, is capable of a good deal of 'management' in skilful hands."

I have dealt with this "crucial test" incident at some length because it furnishes an illustration of what has no doubt frequently happened in reporting sittings with Eglinton, especially where *long* messages have been obtained, whether on a single slate, or on a double slate, or between two slates. If we were to regard the description of the witness as reliable, any hypothesis involving previous preparation on the part of Eglinton might be entirely out of the question; but a report, as we see, may be marred by the gravest omissions and other misdescriptions, a knowledge of which might fundamentally change our explanation of the "manifestations" at the sitting.

Finally, we must bear in mind that in all probability the discrepancies, as to important points, between the two reports, would have

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been still more striking had Mr. Templeton set out with the intention of writing down every detail of the sitting, instead of recording (and this after three days' interval) only what he considered to be "the main factors in the conditions and succeeding results."

Let us now turn to the reports of Miss Symons and Mr. Wedgwood, (pp. 310-311). We may first compare the two accounts as to the positions of the slates during the sitting, I analyse the statements of Miss Symons as follows:—

(1) The locked slate was left on the table.

(2) Another slate was taken by Eglinton below the table.

(3) Not long after ten minutes or a quarter of an hour had elapsed (during which there was no reply whatever), the slate under the table was withdrawn, and the words "We will try," were found written upon it.

(4) The locked slate was held under the table by Eglinton, and he let it drop from his hand to the floor. On picking it up he *opened it*, but no writing had come. [We are not told how Miss Symons knew that no writing had come.]

(5) The locked slate—*presumably*, from the account—was left on the table.

(6) Another slate was held by Eglinton below the table, upon which the word "Patience" was almost immediately found.

(7) The locked slate was *opened a second time* by Eglinton, and Miss Symons satisfied herself "by slightly moving the cards," that there was then no writing on either side of the slate.

(8) The locked slate was never out of the sight of Miss Symons, was never removed from the table, and Miss Symons' hand as well as Eglinton's rested on it till the sound as of writing was heard, closely followed by the third inspection of the slate, when the names of the cards in question were found as required.

Looking for these points in Mr. Wedgwood's account of October 8th, we find that there is no reference of any kind, express or implied, to (2) and (3); and his description of (6) suggests that while he was writing his recollections to Mrs. Sidgwick, he had entirely forgotten (2) and (3), and this, be it observed, although his account was written soon after the sitting: "I am this moment returned from Mr. Eglinton's." The opening of the locked slate—(4) and (7)—is mentioned by Mr. Wedgwood, *but in the postscript*, from which it would appear either that he had temporarily forgotten the incidents, or that he had attributed little significance to them—(probably the former, since in the main part of his account he speaks of the key as having been "all the time on the table and before him"). Further, Mr. Wedgwood's account—such as it is—of the opening, *implies* that immediately before each opening the locked slate was under the table:—"twice in the course of waiting for the writing, Mr. Eglinton *brought up* the frame and opened it before us"; he never mentions *expressly* that it was held

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under the table at all. Miss Symons, it will be noticed, mentions that the locked slate was held below the table during *one* interval; but if it was taken under the table a *second* time, as the statement of Mr. Wedgwood implies, there is a most serious omission in her account. I think it highly probable that the slate *was* held under the table during two separate intervals, the second of these occurring, I suppose, between (4) and (8), and,—more exactly,—between (6) and (7). This supposition is perhaps strengthened by the fact that according to the report of Miss Symons as it stands, the following incidents formed a strangely rapid succession.

a. Eglinton opens the slate.

b. Eglinton holds another slate under the table and asks a question, and "Patience" is the "almost immediate" reply.

c. At *this point* Eglinton opens the slate again!

I think that *this point* was determined, in the mind of Miss Symons, rather by what followed than by what preceded, and that after the injunction "Patience" the locked slate was again held under the table for some time, but that Miss Symons had forgotten this when she wrote her report, just as Mr. Smith had forgotten the incident of the rejection of the first book by Eglinton. But, it may be urged, however justifiable this emendation may be,—harmonising, moreover, as it does, the statement of Mr. Wedgwood,—is it not immaterial whether the locked slate was held below the table a second time or not, if Miss Symons inspected it afterwards and found that there was no writing upon it? To this I reply in the first place that what is immaterial in one case may be very material in another, and the taking of a slate below the table should in every single instance have been regarded by the writers of the reports as a most noteworthy* circumstance; and in the second place that Miss Symons did not take sufficient care to ascertain that there was then no writing upon it. She says:

> I satisfied myself by slightly moving the cards (though, I need hardly say, without turning them up) that there was then no writing on either side of the slate.

The writing, it appears, was eventually found "*under* the cards." The question is, (on the supposition which I have taken that the locked slate was twice held under the table), did Miss Symons, on the occasion of the second opening of the slate, move the cards enough to ascertain truly that the names of the cards were not already written? On the contrary, I suppose that *she did not then move them at all*,

* See *Journal* for August, pp. 367-8: "To the production of writing on a slate simply held by the medium under a table, I should attach very small importance, such production being, I should say, with practice, within the reach of any conjurer," &c., &c.

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but that she moved them on the occasion of the *first opening* of the slate—number (4) in the analysis p. 422. It is not improbable that in consequence of the dropping of the slate, the cards were somewhat displaced, and were arranged by Miss Symons; and I conjecture that she afterwards *rightly* recollected having moved the cards when the slate was opened, but *wrongly* recollected on which occasion she did so. This, too, would explain the fact that she does not tell us, with reference to her inspection on the first opening of the slate, how she knew that no writing had come; that being the appropriate place, after the dropping of the slate on the floor, both for her moving of the cards and for her conviction that nothing had been written.

Again I remind the reader that my explanation is hypothetical, and that other suppositions might be made. For example, Miss Symons may be mistaken in her belief that after the second opening of the slate it remained continuously on the table, in her sight, and under her hand; it may have remained thus for some time previous to the sound as of writing, but it may have been taken below the table immediately after her last inspection, *i.e.*, between (7) and (8), then written upon, and then, no sound as of writing having been heard, replaced upon the table, and thenceforth closely guarded as she describes.

But I shall not burden the reader by detailing various suppositions all of which might be made without, in my opinion, attributing more inaccuracy to the reports before us than we are warranted in doing by the defects of perception and memory which must almost inevitably characterise such reports, notwithstanding the conscientiousness and care of the witnesses. I may now, in accordance with my first supposition, amend the report of Miss Symons in the following way, using her words as far as possible. The corresponding passage in her report will be found in the *Journal* for June, p. 310.

This being so far satisfactory, Mr. Eglinton next held the locked slate under the table, but being, I suppose, heavy, he let it drop from his hand to the floor. On picking it up he opened it, and I satisfied myself by slightly moving the cards (though, I need hardly say, without turning them up) that there was then no writing on either side of the slate. He then held one of the smaller slates again under the table, and asked whether there was any chance of the test succeeding. "Patience" was the almost immediate reply. Mr. Eglinton then held the locked slate again under the table, and after an interval of conversation [during which he found opportunities to look at the cards and write their names, covering the writing with the cards] replaced it on the table and opened it a second time, but no writing had come. [But Miss Symons did not then look *under* the cards.] From this time up to the moment when we next heard [a sound as of]writing, the slate was never out of our sight for an instant, nor was it once removed from the table; in fact, Mr. Eglinton's hand and mine rested on it throughout.

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Returning to the statements of Mr. Wedgwood—it is, I think, to be *inferred* from his letter (and postscript) of October 8th, that his impression about the locked slate was that it was taken under the table for the experiment. This appears in the passage I have already quoted from the postscript—"twice in the course of waiting for the writing, Mr. Eglinton brought up the frame and opened it before us," and in the passage—"Mr. Eglinton then put the slates before Miss Symons, who sat next him"—when taken in conjunction with the last sentence of his letter of October 15th, a sentence which seems intended to correct a former impression that the locked slate was under the table when the "sound of writing" came. If this interpretation is right, there is a further implication in Mr. Wedgwood's first letter that the locked slate was taken a second time below the table as I have supposed, *viz.*, in the statement: "The answer came up, 'Patience,' so we went on and presently heard the sound of writing." If Mr. Wedgwood, when he first wrote, thought that the "sound of writing" came when the slate was below the table, the *we went on* would apparently mean that Eglinton held the locked slate under the table again at the stage where I have inserted the occurrence in the report of Miss Symons.

It may be regarded as a needless task to consider at greater length these accounts of Mr. Wedgwood, where the most important events are mentioned so vaguely, or left to be gathered from implications only. It is obvious, that where—as in watching a conjurer's performance—the most careful and continuous scrutiny, combined, I should perhaps add, with keen and quick vision, is required—I do not say for detection of the trick, but—for merely apprehending the apparently insignificant yet possibly all-essential details; and where a most intense and prolonged concentration of memory is demanded for the due recollection of the events which were actually observed; it is obvious, I say, that where these are primary requisites for the production of a report that shall represent even approximately what happened at the sitting, a report by Mr. Wedgwood must be in a very high degree unreliable. That Mr. Wedgwood's accounts, *primâ facie*, can have but little evidential value, may be further shown from certain other statements of his on p. 311. Thus he writes:

> There was no possible room for sleight of hand, as the frame was locked all the while that it was in Eglinton's hands,

from which it seems that Mr. Wedgwood trusts to the locking of Eglinton's own slate! And although he stated on October 8th that Eglinton opened the locked slate *twice*, and although he afterwards signed the account written by Miss Symons in which she also described two openings of the slate by Eglinton, he writes,—later still, apparently, —on October 15th:

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I said that Mr. Eglinton opened the frame twice in the course of the sitting to see whether anything was written, but on seeing Miss Symons' account and talking the matter over with Mr. Eglinton, I am satisfied that it was only once.

Yet it cannot be denied that Mr. Wedgwood is a most conscientious witness, and has endeavoured to make his report as accurate as possible.

Not less instructive than a comparison of independent accounts given by *different* observers of the same sitting, might be a comparison of (as far as possible) independent accounts given by the *same* observer, especially if a considerable interval has elapsed between his two accounts. A partial instance of this is now before us in the reports of Mr. S. J. Davey, who sent different accounts of the same sittings to *Light;* all of these are printed in the present number of the *Journal* (pp. 431-438).

Mrs. Brietzcke, by her recent letters to the *Journal*, also offers one or two points for comparison.

The great lack of detail in Mr. Davey's account quoted from *Light* of July 12th, 1884, is in itself enough to show that he was then entirely unaware of the difficulties to be surmounted before either himself or his readers could form a true judgment of what actually occurred at the sitting. He does not indeed introduce so much *manifest* confusion into his account as we find in Mrs. Brietzcke's—and simply because his confusion is not so patent the reader of his account is the more likely to receive an erroneous impression—but the confusion in both instances is of the same nature, and is due primarily to the omission of facts which can hardly be described as absent from the minds of the writers even while their reports were being written.

Mr. Davey says: "I give the conditions under which we obtained the messages," and he then proceeds—well, to *not* give them. The reader may infer from his first statement about the slates that all the messages appeared on the two which he himself had taken; but that other slates were used would be *suggested*, to a careful student of his account, by the expression: "I put a crumb of pencil on the slate and then put *another* slate over that." This may be compared with Mrs. Brietzcke's expressions * in her report (p. 293) of her sitting on the 13th June. Several slates were then used which, apparently, were not taken by Mrs. Brietzcke. Had her report been written in greater detail, we should no doubt have been explicitly told that one or more of these other slates belonged to Eglinton. Similarly in Mrs. Brietzcke's report of her sitting on July 19th. She there writes:

We were late as I went to Hammond's in the Edgware-road and bought

* See also the *Journal* for August, p. 372.

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three new slates. We found Mr. Eglinton waiting for us, and we immediately "sat" (the slates having been cleaned) in the following positions :

The reader of this naturally infers that the slates thus "cleaned" were Mrs. Brietzcke's. It seems at any rate clear that *Mrs. Brietzcke* drew this inference on reading her report in the *Journal* for June, and being certain that her slates had remained uncleaned, she suggested, as I understand, that the apparently erroneous statement was due to the Editor of the *Journal.* Finding however that the statement was undoubtedly her own, she concludes, as I presume, that she must have meant to say that "Mr. Eglinton's slates were cleaned." I infer from this that some of Eglinton's slates were in use at her sitting of July 19th in addition to his *locked* slate, which is the only slate of Eglinton's explicitly mentioned by her in her report. I should probably have inferred that Eglinton's slates *were* used to some extent at the sitting in question, as *thirteen* writings were obtained, and moreover Mrs. Brietzcke herself wrote upon a slate on *three* separate occasions, and her companion, Miss L., on *two* separate occasions. The locked slate was written upon only once, so that there remain 17 writings to be accounted for,—on (probably) ordinary slates. Still, all these writings *may* have been, and still may be, on Mrs. Brietzcke's own slates, as I do not find that more than three slates are described as in use at the sitting at one and the same time. And perhaps Mrs. Brietzscke's slates, which apparently are still "uncleaned," contain *twelve* "occult" writings; she tells us in the *Journal* for August (p. 380) that she had "almost all the writing done on *purpose*" on her three new *uncleaned* slates, and that as she "wanted these *particular* slates used, they were placed and *re*placed."

But although Mrs. Brietzcke's later communications throw some light upon her original reports as regards the slates used, they are more interesting from an allusion to another matter. In her report of July 19th (pp. 293-4), among the writings which she requested to be produced were the word *cat* and the figure *4*. There is absolutely nothing in the report to suggest that these requests were not spontaneous, that they did not suddenly occur to Mrs. Brietzcke without having any connection with previous incidents in which Eglinton had been concerned. But what do we learn from Mrs. Brietzcke's letter to the *Journal* for August? That Professor Barrett had asked for *cat* and *4* to be written—at the sitting of July 15th?—and "had been refused." Mrs. Brietzcke desired to succeed where Professor Barrett had failed, desired to get the words which Professor Barrett "had been refused"; and it is not unlikely that she expressed her desire to Eglinton. Plainly, this information which Mrs. Brietzcke has given us in her letter affords a new aspect altogether to the incident

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in which these writings accrued, and Mrs. Brietzcke did not appreciate its significance when she wrote her report. It is indeed a serious omission, though perhaps less serious than the one we found in Mr. Smith's report. We may suppose that the word *cat* was already upon the slate, when the slates were placed, *finally*, in position; and we may suppose also that the figure *4* was already upon the slate when it was placed in position.

In relation to this incident I may remark that there is absolutely no reference to any specific examination of a slate in the whole of Mrs. Brietzcke's reports. In two of her reports she mentions, generally, the preliminary cleaning of the slates, without stating who cleaned them or to whom they belonged. In another instance, an ordinary slate is spoken of simply as "clean" (p. 295) in a way which indicates clearly enough that no complete specific examination of it was made by Mrs. Brietzcke. After these considerations I think we may say that the writing of *cat* and *4* can scarcely have occasioned Eglinton any serious difficulty. One of the warnings we may draw from our increased knowledge of the incident is the danger of supposing hastily, in other cases, that Eglinton was precluded from writing an answer beforehand (*shortly* beforehand and during the sitting, as well as previous to the sitting) to a given request; inasmuch as he may have been quite aware what the request would be, though no indication of this is given by the witness.

Let us now turn again to Mr. Davey's accounts, bearing in mind what we have learnt from Mrs. Brietzcke. And we may first consider, independently and briefly, those published in *Light*. In these accounts Mr. Davey, like Mrs. Brietzcke, whose reports they curiously resemble as regards both positive statements and omissions of details, describes no specific examination of a slate other than that implied in the one specific cleaning which he mentions. Moreover, as we find also in Mrs. Brietzcke's reports, he seems, notwithstanding his precaution of the inked pencil grains, to have taken for granted "that the writing, as a matter of course, *takes place when the sound of writing is heard.* To the mind of an expert in conjuring the assumption should rather be the other way." (*Journal* for August, p. 367.) Hence Mr. Davey's statement in his first account, that "the idea of trickery or juggling in slate-writing communication is quite out of the question," must have been the outcome of incompetence for the inquiry; and he unintentionlly admits as much by grounding his assertion on the study—not of conjuring—but of "psychological subjects," by which he meant (as appears from an earlier passage of his communication to *Light*) investigations such as those made by "Crookes, Wallace, and Varley," and others.

I have already drawn attention to an indication that other slates were used in addition to the two Mr. Davey himself procured, and

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which, he says, "did not leave my possession during the séance." This statement cannot be accepted as meaning more than that the slates were, as he thought, within his perception during the séance, so that they could not, in his opinion, have been written upon surreptitiously by Eglinton; and we know, were it only from the account given by Mr. F. Podmore at the general meeting on July 5th (see *Journal* for July, pp. 342-3) that such a statement cannot be trusted. He continues: "At first we obtained messages by simply putting a piece of slate-pencil on one slate, and holding the slate on the table." "*On* the table" is no doubt a slip or a misprint for "*under* the table." The conditions of the holding, the modes of taking and withdrawal and re-insertion of the slate, are none of them specified. As concerns the long message, there is no reference to any examination of the slates beforehand, and were we compelled to suppose—as we are not—that Mr. Davey actually did take the slates himself, as he describes, the message may have already been on one of the slates. I think, however, that Mr. Davey did not take the initiative to such an extent as he imagined, either in this instance, or in others of which he gives an account.

I suppose—as one of several perhaps equally satisfactory suppositions, all of which I should regard as not infringing the limitations which I have imposed on my hypotheses—that at least three of Eglinton's slates were upon the table, and that two of these were originally in use for this experiment. Mr. Davey may have examined both of these and placed them together himself, and his own hand as well as Eglinton's may have held them together; but after a short time Eglinton removed the upper slate and placed it on the table, apparently to see if any writing had come; possibly he lifted the crumb of pencil, if it was unworn, and substituted for it, near the corner of one of the two slates, a *worn* piece; over this slate he then placed the *third* slate (on the under surface of which the message was already written); then lifting and turning the slates together he asked Mr. Davey to join again in holding them and to make his request. The illusive sound as of writing could have easily been produced in various ways; the crumb of pencil may have been found near the termination of the message, and Mr. Davey may have accepted without hesitation the suggestion of Eglinton that it was "left at the very end of the flourish of the signature." As for his question whether he should "ever become a medium," it was probably suggested or led up to by Eglinton. He seems further to have regarded the communication as a test because it referred to the "seizures" in his own family circle; yet he had probably mentioned these at the interview which he had with Eglinton on the occasion (or occasions) of which he speaks prior to the day of the sitting,—and afterwards forgot that he had done so, or accepted Eglinton's statement to the contrary.

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Turning to his second account taken from *Light*, we find that Mr. Davey expressly refrains from giving "minute details"; and it is just the absence of "minute details" that makes so many reports evidentially valueless. Thus it is obvious that no importance can be attached to the statement that answers were obtained to "questions, often beyond the knowledge of the medium" unless we know what the questions and answers were. In the experiments with alternate colours of crayon and the previously inked pencil the slates were probably taken under the table; Mr. Davey does not mention what became of them. I do not know on what date Mr. Davey wrote his account (the sitting was on October 9th, and the date of publication in *Light* was October 25th), but even if it was immediately after the sitting, we cannot rely on his statement that after his request for "the intelligences to write,"—"they immediately did so." There may have been a considerable interval between his request and the sound as of writing. Or he may have made the request more than once, and it may have been immediately after he *repeated* the request that the sound as of writing was heard. His meagre account of the messages on Eglinton's own locked slate requires no special comment except that, like Mr. Wedgwood, he seems to have trusted the locking. The case is otherwise, however, with his description of the taking of the large slate upon which the long message was afterwards found. I suppose that the message had been previously prepared by Eglinton, and the request for a lengthy message, "partly in Greek," suggested by him to Mr. Davey. We found in Mrs. Brietzcke's case that certain requests were not spontaneous, though she had omitted from her reports all reference to the circumstances which induced her to make them. Similarly, if we could listen to the conversation—possibly one of the "minute details" which Mr. Davey expressly refrained from giving—which took place on this sitting of October 9th, we should very likely not be surprised either at Mr. Davey's request or at its being so readily complied with.

I have little doubt that it was Eglinton who took the slate, which was either not then cleaned at all, or else on one side only by Eglinton himself, that Eglinton placed it under the table, and that then for the first time Mr. Davey—at the request of Eglinton—assisted in holding it there. The initial "taking" and the careful "cleaning" described in his account were incidents of Mr. Davey's *imagination* (as regards at least that particular slate).

At the same time, I have no doubt that the accounts were written in perfect good faith, and I need not point out in detail how the errors which he made are exemplifications of the tendencies which I have described in the first part of my paper.

(*To be continued.*)

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MR. EGLINTON

The three reports which follow, by Mr. S. J. Davey, Associate of the Society, were sent to Mr. Hughes, the Secretary of the Committee for Physical Phenomena, in 1884. They were, however, mislaid, until Mr. Hughes, who was under the impression that he had sent them to Mr. Gurney, found them among his papers at the end of June, 1886. We have since obtained permission to print them. Mr. Davey, however, wishes it to be understood that he now regards the reports as of no value whatever for the purpose of proving that the slate-writing "phenomena" which occurred were produced by other than ordinary human agency. He further informs us that the reports were drawn up from notes made within a few days after each sitting respectively. They were all written, he thinks, in October or November, 1884, and were written independently of the reports of the same sittings which he sent to *Light*, and which we here subjoin for the convenience of our readers.

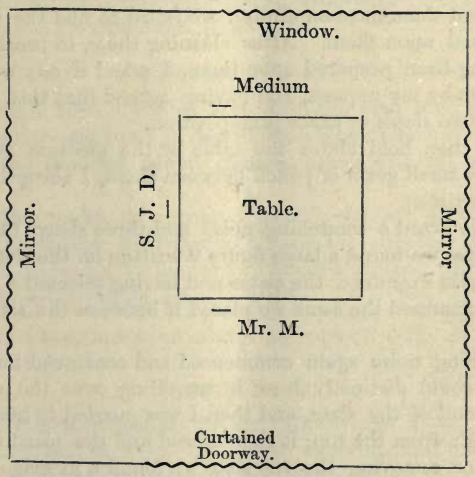
Seance No. 1.

On June 30th, 1884, I went with my friend Mr. Munro to see Wm. Eglinton, of 12, Old Quebec-street.

I was extremely sceptical of the phenomena said to occur in his presence, and I determined if possible to put the matter to the best tests I could devise.

We bought four slates all of one uniform size, viz., $9\frac{1}{2} \times 7\frac{1}{2}$ inches.

We sat in the positions the following diagram will show:



I grasped the medium's right hand with my left hand, and my friend held my right hand in his left, whilst with his disengaged left hand the medium

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supported one of our slates against the flap of the table in the following manner. [Illustrated by a diagram.]

We were of course most careful in examining the table, and we could find nothing unusual in its construction.

Having asked a simple question, and having placed a small grain of pencil between the slate and the table, in the course of some 10 minutes we heard the sound of writing, the same continued for about 20 seconds, and then stopped, and three taps were distinctly audible.

On removing the slate, I found a short and legible reply in a peculiar handwriting, the writer styling himself by the name of JOEY.

I was, however, by no means satisfied, and I requested permission to be allowed to hold the slate with my own hand against the table. The medium at once assented to this request, and the circle was formed by my friend joining hands with Mr. Eglinton whilst I, having one hand thereby disengaged, supported the slate against the table.

In this manner we likewise obtained writing in answer to our questions.

After we had sat for about three-quarters of an hour the writing came with greater rapidity, and I placed various coloured chalks between the slates and obtained the writing in the same colour as the chalks.

During the movement of the pencil, I used my best endeavours to notice any movement of the medium's hand, and entirely failed to detect anything.

After all our slates had been written upon, a message couched in the following words was received in the same peculiar handwriting: "Try the medium's slates."

Although I was convinced that what I had witnessed was by no means ordinary trickery, I felt suspicious, and therefore determined to use the other slates in question after the utmost scrutiny.

The medium produced two ordinary-looking slates, and my friend and myself examined them most carefully: we failed to find the slightest sign of anything unusual upon them. After cleaning them, to preclude the idea of anything having been prepared upon them, I asked if any word or any sign could be written by my request, and having agreed that this should be done we placed the two slates in exact juxtaposition.

They were then held above the table by the medium and myself, and having placed a small grain of pencil between them, I abruptly asked for the figure 9 to be written.

Instantly we heard a scratching noise and three sharp taps, and on removing the slates we found a large figure 9 written on the slate.

We then again examined the slates and having selected a grain of pencil and *carefully* examined the same we placed it between the slates and asked a question.

The scratching noise again commenced and continued for upwards of a minute. We could distinctly hear it travelling over the surface until it arrived at the end of the slate, and then I was puzzled to hear it again commence as though from the top; it then ceased and the usual three taps were received, and on removing the top slate we found a message containing 126 words. It was a complete reply to my query, and the writer signed himself "Ernest." The hand was a very different one to that before mentioned and was of a flowing rapid style.

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It was also written in a remarkable manner, as the signature appeared at the top corner of the slate as the rough sketch* herewith may serve to illustrate. I was careful to notice the grain of pencil was nearly worn out and was at the last part of the word Ernest, as indicated by a red mark in the sketch.

I then cleaned one of my own slates, and when the medium was out of the room I wrote the name of a deceased relative upon same. I then put the slate against the flap of the table in such a manner that it would have been utterly impossible for Eglinton to have seen what was written.

When he returned I requested an answer to my question. I myself held the slate against the table and no one else but myself knew what I had written. The usual sound of writing commenced, and on removing the slate I found the following answer: "Your Uncle A (giving the correct Christian name) is not present."

Now it was utterly impossible for Mr. Eglinton to have seen what I had written and he could not therefore have known by any ordinary agency that I had written "A—— T—— brother to my mother," and therefore it must have been by some occult manner my query was seen and correctly answered.

After a while the answers to our questions became more and more illegible and we were informed that the power was becoming much weaker. On one or two occasions we had to request the messages to be written over again, and this was always assented to, and after sitting for nearly two hours the writing suddenly stopped.

William Eglinton appeared much exhausted. [S. J. D.]

I certify that the above as stated by Mr. Davey in reference to myself is correct. H. A. Munro.

Remarks by Mr. Munro.

[Mr. Munro had apparently intended to make some comments here, but did not do so. See his statement, p. 438].

Séance No. 2.

On October 8th, 1884, I visited Wm. Eglinton with Mr. Munro. We sat in the same position and room as described in Experiment No. 1, except that during part of the time Mr. Munro changed places with me and sat next to the medium.

Although the conditions appeared exactly similiar as on our previous experiment nevertheless we failed to obtain the slightest manifestation of any kind, and although we sat for two hours and tried with the medium's own slates we failed to obtain a single word. [S. J. D.]

Mr. Davey's statement as above is correct.—H. A. Munro.

Séance No. 3.

On October 9th, accompanied by Mr. Munro and X——, I again visited William Eglinton, and as X—— had never experimented before we deemed it best he should sit next to the medium. With this exception our positions were similiar as to Diagram in Experiment No. 1.

* We have thought it unnecessary to reproduce this.—Ed.

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X—— having brought a folding slate we commenced our experiments with this.

Between the said slate an answer to our query was received, and we then tried in the method before described in Séance No. 1, p. 4.*

I had also brought a number of pencil grains, and on the previous evening we had soaked these in ink, so that if the writing was done by the identical pieces we had put in, we should have a certain proof of same, in the ink on the faceted points of the same being visibly worn off.

In every case when we used our own pencil grains we found this to be the case.

On one of our own slates X—— wrote a question unknown to any one but himself, and then having placed the slate in such a manner as precluded the possibility of anyone seeing the same, he requested a reply. This being satisfactorily answered, I unlocked the folding slates (of the late Prince Leopold) and unknown to any of the other sitters wrote a question. I then fastened the Brahma lock and placed the key in my pocket.

For some minutes no sound of writing occurred and I unlocked the slate and placed one of my inked pencil grains within and then again re-locked same, and putting the key in my pocket held the slate over the table. Although we fancied we heard sound of writing it was impossible to exactly certify to it as it was extremely faint.

We then requested the intelligence to let us know if it would comply with our conditions, and answer our question between the locked slate. On one of the ordinary slates held by X—— and the medium we were informed that our request should be granted as soon as sufficient power was procured.

A few seconds after this the sound of writing was most distinctly audible in the locked slate ; it then stopped after a short time and on unlocking the Brahma lock I found a most emphatic answer doubly underlined, my inked pencil being nearly half worn away.

I then placed between one of our slates a grain of pink and a grain of dark blue crayons and I requested an answer to my question to be written in alternate colours under the same conditions as Ex. 1. P. 4.,* X——'s hand holding the slates.

This experiment was also satisfactorily carried out.

I then requested to sit next to the medium, and changed places with X—— for that purpose.

Selecting a large slate $12\frac{1}{2} \times 9$ inches I requested a long answer to be written in reply to my query that it should be something of interest and I also said under these conditions I should like some Greek.

I then held the slate in exactly the same position as Ex. 1. P. 4.

Instantly the sound of writing became audible and whilst holding the slate I looked under the table and saw that Wm. Eglinton's hand was perfectly still. I could distinctly hear the pencil travel over the slate. When it was some three quarters of the way to the bottom it suddenly stopped and commenced again after the lapse of a few seconds.

At the time I remarked this to my friends. After some 60 or 70 seconds

* See the paragraph beginning "I was, however, by no means satisfied."—Ed.

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from the commencement the usual 3 taps were given and on removing the slate I found a long message signed J. L. or S. ? the writing was entirely different to any of the other hands I have seen.

The most remarkable part of this experiment was about three quarters down the slate as a quotation occurs 3 lines of well written Greek with accents, a language of which the medium professes himself entirely ignorant.

The letters are all marvelously regular and the lines are all perfectly straight. The rough sketch herewith may serve to show the manner and position in which the Greek occurs.

Then taking two of my own slates and placing them in exact juxtaposition I requested writing.

X—— and Mr. Munro held the slates over the table, Mr. Eglinton grasping one corner of the same.

Writing was then audible for a few seconds and on removing the slate we found " good bye" written in the centre of the upper one.

[S. J. D.]

I certify that the above statement by Mr. Davey in reference to myself is correct. H. A. Munro.

All that Mr. Davey has stated here in reference to myself is correct.

" X—— "

Though I fail to understand the force by which these messages were communicated, I must in candour admit that I was perfectly satisfied with the results obtained, and by the methods adopted.

I was sceptical, and therefore critical, but failed to detect anything either in the medium, or his surroundings, of a doubtful character.

November 12, 1884.

" X——."

The following passage is from a letter written by X—— to Mr. Davey, on November 2nd, 1884 :—

I have not the least cause to suspect Eglinton, from what I saw of him —nay, I was perfectly satisfied with his manifestations. But what I meant you to understand was—I was much impressed by what I saw at the time—too much-impressed to reason the matter calmly. Now that the first *vivid* impression has been in a measure effaced, I can recall the scene, and though not feeling sceptical, I can recall things which some people would at once take objection to.

I will mention one or two things which have occurred to me.

Eglinton seems to have the same power no matter what the position of the slates. If investigating the matter therefore, I should *insist* that all communications were made with the slates upon the table, and *not underneath* it—to this he can have no objection.

The convulsive movements which he has have rather a bad effect on a sceptical mind, particularly when his convulsions move the slate about too much.

The placing the slates beneath the table at all seems to me the worst part in the matter. For what object are they placed beneath the table

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Therefore, see that all your communications take place *from the first* in view of all.

I think also it would be wise to think of questions beforehand, and so to frame them that no living person but yourself could answer them—a question for instance about a subject known only to yourself and a departed person.

Our questions were far too general the other day, and could have been answered by anyone, if they had the power of writing. You see, if the thing is genuine, such questions will be answered as easily as others.

I do not know that I have more to say on the matter. The subject is a profound mystery to me, and well worthy investigation. Before I am *convinced*, however, I shall require to get communications myself, or with the aid of a few friends. When Munro returns, cannot we three try? If we get any result it would be direct evidence.

Extract from a letter published in "LIGHT," *July* 12, 1884.

BY S. J. D.

Having made the acquaintance of Mr. Eglinton, I introduced to him a friend of mine, and we agreed to try a daylight séance on Monday, June 30th.

* * * * * * * *

To those persons who have given any time at all to the study of psychological subjects the idea of trickery or juggling in slate-writing communication is quite out of the question, but to those of my readers who do not know much of the subject, I give the conditions under which we obtained the messages. I procured two ordinary slates at a stationer's shop, and these did not leave my possession during the séance. At first we obtained messages by simply putting a piece of slate pencil on one slate and holding the slate on the table. After a while the force became stronger, and messages with various signatures and styles of writing were received. But the best test of all was when I put a crumb of pencil on the slate and then put another slate over that; holding the two slates together myself, I then asked if I should ever become a medium. No sooner was the question asked than I heard the pencil within begin to move; I heard the crossing of the t's and the formation of the capital letters, and in a few seconds three small raps were heard, and to the astonishment of all, when I removed the upper slate I found the following message written in a clear and good hand. I was particular to notice that the small crumb of pencil was nearly worn out, and was left at the very end of the flourish of the signature. Thus it was written:—

DEAR SIR,—We perceive that you possess mediumistic powers of very high order, but you have not always done what is right for their development. It is necessary that you should form a circle of friends, those who are in sympathy with you in your desire to cultivate the power given you, and with them enter upon your development, but not too often. The uncomfortable seizures which sometimes possess you are but a prelude to other and stronger manifestations, and really come from someone who is desirous of manifesting to you, but who does not know the method of doing so. We shall take a great interest in helping you, and you may be assured of our presence whenever we can get the power.

ERNEST.

Now I ask the thinking reader how could a communication like the above be written in about forty seconds, and how could any human being have

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done it by trickery when in broad daylight I had both slates held firmly together in my own hands, and how could the medium have known about the seizures which occurred in the privacy of my own family circle and of which I had not told him? I may mention that Mr. Eglinton was so affected by convulsive seizures during the latter part of the séance that I wished to give it up, but he begged us to continue as he was as much interested as we were. However, after about three-quarters of an hour of constant communication we were informed by the intelligences that the power was nearly exhausted, and the messages became difficult to decipher, and at last we were told by raps they could write no more, and even these became fainter and fainter. I must say Mr. Eglinton appeared somewhat exhausted, and as I had also lent much power I felt I had done enough, specially as one of my unseen friends had advised me in a written message that I was not sufficiently physically strong to try too severe experiments. I could give numerous other messages here, but as they were mostly of a private nature, and only interesting to myself and friends, I shall not do so.

Report published in "LIGHT," *October 25th*, 1884.

By S. J. D.

The psychography produced through the mediumship of Mr. W. Eglinton, is now so well authenticated to all readers of "LIGHT," that I refrain from giving minute details of a most interesting séance I had with that gentleman, on the afternoon of October 9th.

I had previously called on Mr. Eglinton on the afternoon of October 8th, accompanied by an old friend, designated Mr. M.

We sat for nearly two hours, hoping Ernest, or his kindred companions, would give us the manifestations we so patiently sought, but in vain.

At two o'clock on Thursday (the next day), we again met, I being accompanied on that occasion also by another friend.

We sat as usual. Questions, often beyond the knowledge of the medium, were asked, and the answers received on a small folding slate I had brought for the purpose.

At my request answers were given in alternate colours of crayon previously placed between the slates by my own hand.

Not to test Mr. Eglinton's honesty (for of that all who know him are assured), but for the purpose of rendering the experiments more complete, I put in a small grain of pencil, the tip of which I had previously prepared by immersing it in ink. With this piece of pencil, between two slates of my own bringing, I requested the intelligence to write.

They immediately did so, and on removing the slate I found the inked grain of pencil worn quite away at the faceted point, thus clearly shewing that it was the same piece I had inserted that had been used.

Between the famous slate presented to Mr. Eglinton by a distinguished personage, with a strong Brahma lock securely fastened by myself, we obtained messages in the well-known handwriting of Joey.

After sitting for upwards of an hour, we concluded that a most successful séance was at an end. The medium, however, continued under control, and taking a large slate, after carefully cleaning it, I placed it under the flap of the table, holding it closely there, and requested that, if possible, a lengthy

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message might be written, also hinting that if it were partly in Greek it would be very interesting.

Scarcely a minute elapsed before the pencil began to move, and wrote with great rapidity.

I looked under the table, holding the slate firmly with my hands. Mr. Eglinton's hand, which rested on mine, was perfectly quiescent.

The writing had continued for about fifty seconds, when it paused, and commenced again in a different style. I remarked this at the time, and also called attention to the fact that the pencil was then at about the further end of the slate, some three inches from the bottom.

Then again the writing paused, and proceeded with the same rapidity as before. The message as follows was what we found written on the slate, in a bold, distinct writing, different from either Ernest's or Joey's.

As will be seen, the pause that I noticed was merely the commencement of the Greek quotation.

Not the least interesting part of this experiment was that when my ear was about an inch off the slate I was able to detect the variations of the writing.

The Greek, on being submitted to an expert, was declared to be wonderfully exact in the formation of the letters, and thus, with such startling rapidity and correctness, the following message was written :—

"On a recent occasion we had an opportunity of giving you absolute and undeniable proof of our ability to manifest ourselves. Most thinkers who, like yourself, dare to investigate any new truth, can always find comfort in the knowledge obtained and especially so, sir, is it in your case, for by our advice and the guidance of Ernest you have developed your own powers to an appreciable extent.

"Do not be too anxious to make converts, or worry over sceptics. As the Lord said :—

"Αφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ ἀμφότεροι εἰς βόθυνον πεσοῦνται."

"They must seek to find the light as you have done.

"Be assured we shall continue to aid you all we can.

"J. S."

Who my unseen communicant, "J. S.," was, I have yet to learn, but he certainly appears to have taken an interest in my welfare.

Amongst Spiritualists, slate-writing, through Mr. Eglinton, now seems to have become almost an every-day phenomenon ; yet to view it must always fill one with astonishment and wonder.

The sentences written so rapidly and so full of pith and shrewd observation always strike even the most sluggish inquiriers with amazement.

The next statement has just been received from Mr. Munro.

October 8th, 1886.

The following are a few details not mentioned by Mr. Davey in his accounts of séances with Mr. Eglinton, which appeared in *Light* of July and October, 1884 :—On one occasion the piece of pencil, which had been put into Mr. Eglinton's locked slate was missing when we opened the slate. Mr.

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Eglinton explained this fact by saying "Joey" had dematerialised the pencil; I have often noticed Mr. Eglinton shake the locked slate, as if to see whether the pencil was still inside.

We never got a long message on our own slates, nor upon Eglinton's slates when they were marked.

We frequently received answers to early questions, when we had subsequently asked others, and were intent on getting the *latter* answered; so that we were sometimes unable for a time to understand the answer we received.

Previous to Mr. Davey's asking for some Greek writing, Mr. Eglinton had been telling us of a long Greek message he had received at another séance.

Mr. Davey asked the question "Shall I become a medium?" several times before it was answered, and I *rather fancy* it was originally suggested by Mr. Eglinton himself.

On one occasion we got two lines of writing running into one another, the last line being partly written over the first.

During the séances Mr. Eglinton kept us frequently engaged in conversation, and requested us not to keep our minds too intent on getting writing. Mr. Eglinton's own conversation was upon interesting and exciting topics, and frequently related to events that had taken place at his séances.

The packet of inked crumbs of pencil was shown Eglinton early in the séance, and the pieces of pencil themselves were left about the table throughout the séance. Our employment of them cannot therefore be considered a proper test.

We on no occasion got any information, beyond what Mr. Eglinton himself might have gained from a perfectly natural source.

Once or twice in the middle of the séance Mr. Eglinton had to leave the room to attend to someone at the door.

H. A. Munro.

CORRESPONDENCE.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—I am sorry that I misunderstood Mr. Templeton's letter in the *Journal* for July, but it never occurred to me that he attributed to me a "hasty judgment" as to the possibility of the physical phenomena of Spiritualism, for on this point I have never expressed any decided opinion; indeed I tried to make clear in the paper which I read in May, and which will appear in the next number of the *Proceedings*, that on this point my judgment is in suspense. I supposed, therefore, that Mr. Templeton's charge of "hasty judgment" must refer to the only conclusion I had expressed in the article to which he was replying—namely, that *Mr. Eglinton's phenomena are not genuine.*

It appears that I have also misunderstood Mr. Templeton's reference to Mrs. Newnham's experiences, supposing that he alluded to the thought-transference so curiously exemplified therein, and not rather to the combination of this with unconscious cerebration and automatic writing. I did so because I regarded unconscious cerebration and automatic action

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as facts recognised by science, while a belief in telepathy is as yet a departure from "scientific orthodoxy." No doubt there is still much to learn about unconscious cerebration, and we may find therein the key to much that now puzzles us. But no amount of discovery about the psychical processes involved in experiences like Mrs. Newnham's—not even evidence that an external intelligence could produce directly through our organisms effects (*e.g.*, writing) in the external world—would justify us in inferring that either our conscious or unconscious selves, or an external intelligence, could produce similar effects without our organisms, or by means of some subtle and hitherto unknown "nerve force." The possibility of this, if it be possible, must be proved independently. What Mr. Templeton calls "only an extended or additional invisible as well as unconscious power over a pencil" is just what constitutes the enormous difference, as it seems to me, between the automatic and the physical phenomena of so-called Spiritualism.

But it is not, as Mr. Templeton still seems to think, on general considerations as to possibility that I base my judgment of Mr. Eglinton's performances. It is—as I tried to make clear both in my remarks in June and in my reply to Mr. Templeton in August—on very definite and particular grounds connected with Mr. Eglinton's antecedents and the nature of the phenomena described, that I have "*now* no hesitation" in attributing his performances to conjuring.

I am glad Mr. Templeton thinks the hypothetical experiment described in my last letter a good one, and—though this has of course no direct bearing on the subject of Mr. Eglinton,—I should be interested to learn which he considers the equally striking proofs in Professor Zöllner's and Mr. Crookes' books.

Perhaps, in conclusion, you will allow me to say a few words in reply to Mr. Wyndham, since his letter seems to concern me fully as much as it does "Mr. A."

I am not at liberty to say anything that might tend either directly or indirectly to throw light on Mr. A.'s identity, and I can therefore neither affirm nor deny that he is the same person as "S.J.D." I am not, however, without hope that when Mr. Wyndham has had an opportunity of reading my paper, which will appear in the forthcoming number of the *Proceedings*, he will agree with me that the question, so far as my argument is concerned, is unimportant.

I am led to suppose that when he wrote his letter, Mr. Wyndham had heard only some second-hand and incorrect report of what I said at the meeting in May, by his assumption that Mr. A. is a "writer," and his apparent implication that I have availed myself of statements made by Mr. A. He will find, however, that in my paper Mr. A. is introduced only as a conjurer whose performance I witnessed, and that I have availed myself of no statement of his except the statement that his own performance was conjuring. This being so, I am unable to see how what I say would be in the least degree affected by a knowledge of Mr. A.'s identity, or of his opinions and previous experiences.—I am, Sir, &c.,

ELEANOR MILDRED SIDGWICK.

September 25th, 1886.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

Beaunis, Professor H., 29, Rue des Ecuries d'Artois, Paris.

Liégeois, Professor, Nancy.

Ribot, T. H., Office of the *Revue Philosophique*, Paris.

Taine, H., Menthon St. Bernard, Haute Savoie, France.

MEMBERS.

Oman, Charles W. C., M.A., All Souls' College, Oxford.

Woosnam, W. Burgoss, M.A., Petitor House, St. Mary Church, Torquay.

ASSOCIATES.

Bacchus, Mrs., Sherbourne Villa, Leamington.

Blackwood, Miss Cecilia Grace, Shortlands, near Bromley, Kent.

Brewster, Mrs. F., 10, Park Terrace, Nottingham.

Greaves, R. H., Bengal Civil Service, care of Messrs. Grindlay and Co., 55, Parliament Street, London, S.W.

Hastie, Miss, Luscar, Dunfermline, N.B.

Kirby, Mrs. Georgiana B., Santa Cruz, California, U.S.A.

Knox, Nathaniel Alexander, Adelaide Club, Adelaide, South Australia.

Ponsonby, Miss, Glensouthwell, Rathfarnham, Co. Dublin.

Reichel, Principal Henry Rudolph, M.A., University College Bangor, North Wales.

Rodger, W. Wallace, 31, Tavistock Square, London, W.C.

Rosenbach, Dr. Paul, Kaiserliche Medicinische Akademie, St. Petersburg.

Stapley, Alfred M., St. John's College, Cambridge.

Trevor, Rev. Thomas Warren, M.A., Penmon Vicarage, Beaumaris, North Wales.

Warrand, Mrs., Bught, Inverness, N.B.

Whiton, James M., Ph.D., Tremont, New York City, U.S.A.

Young, Professor William H., 76, Lange Strasse, Baden Baden.

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MEETINGS OF COUNCIL.

The first Meeting of the Council after the summer recess was held on the 15th of October. The following members were present :— Professor W. F. Barrett, Professor H. Sidgwick, the Rev. W. Stainton Moses, and Messrs. Edmund Gurney, Richard Hodgson, F. W. H. Myers, Frank Podmore, H. A. Smith, J. Herbert Stack, and Hensleigh Wedgwood. Professor H. Sidgwick occupied the chair.

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

One new Member and twelve new Associates, whose names and addresses are given on the preceding page, were elected.

Information was received with regret of the death of Professor Boutlerof, one of the Corresponding Members of the Society, and of Mrs. Balmain, an Associate.

Mr. Gurney stated that Mr. C. C. Massey desired to resign his seat on the Council. His resignation was accepted with regret.

A pamphlet of Dr Féré's, sent by the author, was accepted for the Library, with thanks.

Cash accounts for the months of August and September were presented in the usual form, and the needful accounts passed for payment.

A letter from Mr. Percy Wyndham relating to Mrs. Sidgwick's paper, read before the Society on May 3rd, 1886, was laid before the Council; but being informed that a reply from Mrs. Sidgwick was to appear in the forthcoming (October) number of the *Journal*, the Council did not consider it needful to take any steps in the matter.

The next Meeting of the Council was fixed for Friday, the 5th of November.

At the Meeting of the Council on the 5th of November the following Members were present :—Messrs. Walter H. Coffin, Edmund Gurney, Richard Hodgson, Frank Podmore, H. Arthur Smith, and Hensleigh Wedgwood. Mr. Wedgwood was voted to the chair.

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

Mr. Edmund Gurney proposed the election, as Corresponding Members of the Society, of Professors Beaunis and Liégeois, and of Messrs. Ribot and Taine, whose names and addresses appear in full on the preceding page. The resolution was unanimously carried.

One new Member and four new Associates, whose names are included in the list on the preceding page, were also elected.

A cash account for the month of October was presented in the usual form.

At this and at the preceding Meeting of the Council the question of

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the tenure of the premises at 14, Dean's Yard, engaged attention. The existing lease to the Society terminates on the 25th of March next. Dr. Stone's lease of the whole premises terminates on the 29th of September next. Dr. Stone having expressed his willingness that the present arrangements between himself and the Society should be extended from the 25th of March, 1887, to the 29th of September, 1887, it was resolved that this should be done, and the House and Finance Committee were instructed accordingly. The question of future arrangements in regard to 14, Dean's Yard, was left in the hands of the House and Finance Committee, who will report as soon as any definite proposal has been obtained from the landlord or from Dr. Stone.

The next Meeting of the Council will be held on Friday, the 3rd of December, at 4.30 p.m.

REPORT OF THE GENERAL MEETING.

A General Meeting of the Society was held on the evening of October 29th, at the rooms of the Society of British Artists, Suffolk Street, Pall Mall.

Professor H. Sidgwick occupied the chair. He called upon Mr. F. W. H. Myers, who had been announced as about to read a paper on "Multiplex Personality.'

Mr. Myers began by apologising for the fact that the paper in question had appeared that morning in print in the *Nineteenth Century* for November, some days before the nominal date of issue of that review. But though he could not read them the paper itself, he would be glad further to illustrate some of the views contained in it by an account of some experiments recently witnessed in Paris by Mr. Gurney, Dr. Myers, and himself. The following is an expanded version of a part of the account given :—

On Monday, Oct. 25, we attended a meeting of the Société de Psychologie Physiologique, at which two papers were read of great importance for our researches. One of them was an account of a case of lucidity, or transposition of the senses, recently observed by a physician at Toulon. When this paper is printed we shall have to discuss it carefully. It is the only well-attested case of the kind of which we have been able to hear during the whole course of our inquiries. The second paper was read by Dr. Babinski, a physician at the Salpêtrière, giving an account of some experiments in the transference of hysterical symptoms, without suggestion of any kind, but by the aid of a magnet, from one patient to another. It is obvious that if this experiment really succeeds, and is capable of repetition, it is of quite capital importance for our researches. It is necessary, therefore, that

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we should understand it thoroughly and follow its development with care. In order to do this it will be needful briefly to retrace some of the previous experiments which have led up to Dr. Babinski's.

I must here pass over the earlier inquiries (Andry and Thouret, 1777, Trousseau, 1833, Burq, 1851, &c.) and go at once to the French Commission of 1877, which concluded that certain unilateral troubles of sensibility were capable of being transferred from one side of the body to the other by the application of a magnet or a plate of metal to any part of the body. And here at once we are treading on somewhat uncertain ground. This alleged specific power of metals and magnets has never been fully accepted in England; and it is greatly to be desired that a series of English experiments should be instituted to confirm or disprove it,—electro-magnets being employed, and other means taken to obviate the possibility of suggestion.*

Starting, however, from this datum of the transferability of unilateral nervous perturbations by the magnet's action, MM. Binet and Féré have tried many experiments with hypnotized patients, of which I subjoin a short summary. I am not able to concur with M. Féré as to the distinct and uniform characterisation of each of three stages of hypnotism, or the view that the opening of the eyes will in all cases change "lethargy" into "catalepsy," or that the rubbing of the top of the head will in all cases change "catalepsy" into "somnambulism." But I shall employ the terms usual at the Salpêtrière.

I. X is plunged in lethargy; then left eye opened so that she is hemi-cataleptic on left side. Left fore-arm is raised and left in vertical position. A hidden magnet is placed almost, not quite, in contact with the right fore-arm. The right fore-arm, which had been lying on the table, raises itself in a vertical position, the left arm trembles and falls on the table. The catalepsy has been transferred to the right side.

II. Witt– is in the somnambulic state. The hypnotizer suggests to her to make figures, 1, 2, 3, &c., with her right hand. She is awakened; a magnet being hidden near her left hand. She writes the numerals up to twelve with her right hand, then hesitates, takes the pen in her other hand, and begins to write in mirror-writing with her left hand. I have witnessed this experiment, (Aug. 25th, 1885). M. Féré had already remarked (*Rev. Phil.*, Jan. 1885) "nous avons souvent

* For some references to the literature of the subject, see my paper on "Telepathic Hypnotism" in *Proceedings* Part X. The account of MM. Binet and Féré's experiments which follows is mainly taken from their article on "*Le Transfert Psychique*," in the *Revue Philosophique*, Jan. 1885. See also Dr. Bernheim's new work "De la suggestion et de ses applications à la thérapeutique," pp. 207 *sqq.*

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répété cette expérience ; la malade s'est perfectionnée à mesure." One cannot help thinking, therefore, that the mere fact of finding herself writing figures with the *right* hand is now enough to suggest to Witt– that she is intended to change hands and write with her *left*.

III. Witt– is in the somnambulic state. It is suggested to her to repeat the numbers up to 100 aloud. She is awakened and a magnet placed near her right arm. She counts up to 72, then stops, turns her head to the left, and is apparently unable to speak. After ten minutes the magnet is applied to her left side, in two minutes she turns her head to the right and speaks again, complaining of her previous inability to do so.

IV. Witt– in somnambulism is told to do a number of things (opening drawers and the like) with her right hand. Magnet applied to right arm. She then obeys the commands with her left hand instead of her right. This shows, in M. Féré's view, that the resolve or intention to act in a particular way,—that is to say a *virtual* act, an "acte qui est en quelque sorte en puissance dans les cellules cérébrales de la malade," possesses a "material substratum," and is capable of being transferred from one side of the brain to the other, in just the same way as a completed or actual action.

V. And in M. Féré's view this transferability by the magnet's influence extends not only to the acts suggested by a hypnotizer, but to acts which appear to the subject herself to be entirely spontaneous. Witt–, in her normal state, is *asked* (not hypnotically commanded) to sit at a table leaning on her right elbow, to have her portrait taken. A magnet is concealed near her right elbow. After two or three minutes she withdraws her right elbow ; hesitates ; assumes a symmetrical position, leaning on the left elbow instead of the right. She says that the right arm is tired. Here, in M. Féré's view, we have a quite voluntary act, modified by the magnet's influence, while the subject still believes that she is acting from her own impulsion.

Moreover, M. Féré has successfully repeated others of these experiments with Witt– in her waking state.

VI. Suggested paralysis can similarly be transferred : involving physiological symptoms (tumefaction, perspiration, &c.) incapable of voluntary induction.

VII. Unilateral hallucinations, localised patches of anæsthesia, and so-called "systematic paralysis" can similarly be transferred. "Tous les phénomènes de la psychologie," concludes M. Féré, "sont justiciables de l'aimant, à la condition d'être unilatéraux."

I do not feel sure what is the true interpretation of these transferences. It may be admitted, I think, that they are not (at least in all cases) due to mere fraudulent simulation, for the symptoms are some-

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times (though not always) beyond any one's power to induce on his own person.

But I can hardly think that *suggestion* is quite excluded. We cannot, I think, be sure that a subject, in however deeply lethargic a condition, does not understand what is being said in reference to herself. MM. Binet and Féré further urge that the transferences effected are anatomically too exact to be effected by a mere suggestion working itself out in the patient's mind. The patient, for instance, would not know that an impulse to speak having been given, and the consequent cerebral activity then transferred to the *right* hemisphere, speech would become impossible.

But even admitting that a suggestion works itself out in a manner which the subject cannot consciously determine,—with an anatomical exactitude of sequence which is beyond her knowledge,—it does not therefore follow that it is more or other than a suggestion. It does not follow, I mean, that the sequence of nervous changes has been set going by an agency (like the magnet) of a purely physical kind.

On the contrary, analogy makes it probable that a suggested paralysis, a suggested aphasia, will fulfil itself by unconscious channels in just the same way as a suggested character or personality (cabman, opera-singer, or what-not) fulfils itself in a better dramatic representation of that *rôle* than the subject's conscious effort could have given. A suggestion which takes effect at all takes effect *unerringly* ;—that is to say, the subject's nervous apparatus carries out the idea as well as it can, unhindered by the mistakes or clumsiness of the conscious mind.

The *expression of countenance*, for instance, corresponds to the suggested character with much more dramatic propriety than the subject could assume in ordinary life. Various facial muscles, that is to say, over which the voluntary control of most men is very imperfect, are set in action in obedience to the pervasive conception of a specific character which has been conveyed by suggestion to the brain.

We may now have some conception of the base from which Dr. Babinski's new departure is taken. He maintains that just as the magnet will transfer hysterical affections, &c., from one side of A's body to a symmetrical position on the other side, so it will also transfer these from A to a symmetrical position on B. This is an experiment which does not *look* very different from Dr. Féré's experiments ;—which *seems* to be a kind of development of results already obtained. But in reality it involves crossing the whole gulf which separates telepathy from the recognised laws at once of psychology and physiology.

To suppose that a magnet transfers a suggested paralysis from A's right hand to A's left hand is no doubt startling enough. But if established, it only shows that a physical agency, not hitherto generally

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recognised as influencing the nervous system, does affect the nervous system in the same way as other agencies (hysterical disease, hypnotic suggestion,) are known to affect it. Strange and important though such a conclusion would be, it would be in a certain sense analogous with previous discoveries. But if it is proved that a magnet transfers a sensation from one nervous system to another nervous system, this, though not *contradictory* to any previously established knowledge, is not *analogous* thereto. It is not analogous to anything except similar telepathic transferences, such as are described in *Phantasms of the Living*, and which I do not venture to term *established*, although I hope that that book, and our *Proceedings*, may go some way towards establishing them as a proved reality.

I need hardly say that in thus pointing out the wideness of the interval between M. Féré's experiments and M. Babinski's, I am not seeking to *discredit* M. Babinski's. On the contrary, I am anxious both that full credit should be given to M. Babinski for his forward step (if he succeeds in making it good,) and also that the essential character of the experiments should be understood, in order to guide the observers who may repeat them.

M. Babinski attempted an experiment at the meeting of the Société de Psychologie Physiologique to which I have already referred. But—and this is a remark which I commend to those of our members who very naturally wish to see experiments at our Society's General Meetings—the conditions of such an assemblage are quite unsuited to delicate experimentation with human subjects. The experiment succeeded, indeed; but no fitting arrangements could be made to avoid suggestion; and we accepted gratefully Dr. Babinski's permission to witness a repetition of the experiment at the Salpêtrière on the following day.

Two hysterical women, Gr. and Cl., were selected,—they are, in fact, the usual subjects,—and we prepared to witness the magnetic transference of any one amongst some dozen hysterical affections, communicable by suggestion, from one to the other patient.

I was asked to select the affection which should be suggested. I chose *mutism* as less conspicuous than a paralysis or contracture. Gr. was then admitted, set down in a chair with her head leaning against a screen, hypnotized, and told that she could not speak. The suggestion at once took effect; but instead of remaining tranquil under the infliction she made sundry writhings and bumped her head against the screen. Cl. was then brought in, set down on a chair on the other side of the screen, but with her head resting against the screen, and hypnotized. A magnet was placed on a table in contact with her left arm. We spoke to her once or twice and she responded at first normally. But

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in some three minutes she began to show difficulty in speaking, then anger and inability to speak. About the same time Gr. began to mutter and talk. It was impossible to say that Gr. had not muttered before Cl.'s mutism was markedly shown. There might thus have been suggestion from Gr. to Cl. that *dumbness* was the affection intended to pass from the one to the other. Moreover, the contact of the two heads with the screen obviously facilitates signalling, had the two women been in collusion.

We asked that next time they might be placed out of contact with the screen—a request to which Dr. Babinski at once acceded. Gr. was then hypnotized as before, and a contracture of the left arm was induced. Cl. was brought in and placed near, but not touching, the screen. The possibility of signalling was, however, not excluded. There were, moreover several students in the room, and one of them touched the contractured arm during the experiment. We cannot, therefore, be quite certain that Cl. did not become aware of the special phenomenon to be transmitted. The transmission took place in due course, and was again followed by a "consecutive oscillation" during which Gr.'s arm was again contractured and Cl.'s again normal.

We now asked that the two subjects should be placed on opposite sides of a door. Dr. Babinski again at once assented, and Gr. was removed to an adjoining room, and then hypnotized, and her left foot turned inwards almost at right angles to its normal position. Mr. Gurney and Dr. Myers accompanied Gr., and state that the experiment was somewhat vitiated by the fact that Gr. exclaimed "You are hurting my foot!" I much doubt, however, whether Cl. (with whom I remained) could have heard this, as there was much noise of moving table, &c. on our side of the door. At any rate Cl. was placed near the door, and in contact with a magnet. In a few seconds she had a violent hysterical seizure, and the experiments were at an end. But we observed during her struggles that her right foot was contractured, after the same fashion as Gr.'s, the contracture persisting through the so-called "clownisme" and violent confused movements of the seizure. It looked as though there had been a transfer, but not to the *same* limb; *i.e.*, a transfer of contracture from Gr.'s left foot to Cl.'s right foot.

On the following day, October 17, Dr. Charcot repeated the experiment once in the presence of Dr. Myers. The subjects sat back to back, separated by about a foot, but without any intervening screen or door, and the transference took effect.

I have described these experiments in detail; for I think that we ought to try to repeat them. Without impugning the methods used by the staff of the Salpêtrière in dealing with patients with whom they are thoroughly familiar, I may suggest certain rules

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which I think ought to guide any repetition of the experiments which our own Society may attempt.

I. No allusion to the result expected—no verbal suggestion of any kind—should be made before the subjects in *any* of their states. We cannot, as I hold, ever be certain that a subject, however profound her lethargy may appear, does not hear and understand what is said in her presence. She probably will retain no memory of it in her normal state—perhaps not even in lighter hypnotic states—but when she is in the deep state again she will act on the suggestions received in a previous deep state. Mr. Gurney's paper on "Stages of Hypnotism" (*Proceedings*, Vol. II.), contains abundant demonstration of these phenomena of memory, in certain English cases at any rate. And in the Salpêtrière itself I have seen M. Auguste Voisin give an effective suggestion to a subject who was apparently absolutely insusceptible to any external stimulus, and who gave no sign whatever of having heard what was said to her.

II. Whenever magnets or metals are used, *sham* magnets and *sham* metals should be used also. The electro-magnet obviously affords the best way of testing the reality of a magnet's influence. By the means suggested in my paper on "Telepathic Hypnotism" (*Proceedings*, X.) the indication given by the "magnetic click" can be avoided, and the subject can be kept absolutely ignorant as to whether the electro-magnet is in effect a magnet or no. I do not altogether trust to concealing magnets under towels, secretly affixing or removing the armature, or altering the position of the poles. We should trust as little as possible either to our own good observation or to the mal-observation of subjects who may conceivably be quite as acute as ourselves. It is only, I think, by a long series of experiments with the electro-magnet that we can assure ourselves whether or not the magnet goes for anything in the physiological transference from one subject to another, supposing that such transference is produced.

III. Once more, the experiment should be tried on a considerable number of persons. If, as Dr. Babinski apparently supposes, the transferability of hysterical symptoms from one person to another is a phenomenon characteristic of hysteria in the same way as transferability from one side of a patient to the other side is characteristic, then we ought to find an abundance of subjects with whom the experiment can be repeated at will. On the other hand, I think it likely that we may find that even among hysterical patients, as among normal subjects, this telepathic capacity is a rare and exceptional thing.

It follows from what I have said that we shall probably have to remain for some time in suspense as to the precise value of these

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experiments. But nevertheless the mere fact that these experiments are being made, and being made at the Salpêtrière, is a gain to our researches of a most important kind. This powerful group of specialists,—with a mass of subjects ready to their hands such as perhaps is not collected elsewhere in the world,—are now inclining to believe that they can produce on those subjects certain telepathic phenomena,—phenomena, that is, of the very kind whose reality our Society has made it its first and special business to attempt to demonstrate to the scientific world. The physicians of the Salpêtrière are not likely to drop the inquiry; and we may hope that the experiments above described are but the first instalment of what they may yet achieve. I do not know, indeed, that our own experiments have had any large share in determining this new adhesion to Telepathy. But it is characteristic of a true discovery that phenomena which point towards it should occur in independent quarters and in the course of distinct and disparate lines of investigation.

In another ward of the Salpêtrière Dr. Auguste Voisin's courtesy permitted me (Oct. 27) to witness an experiment interesting in a different way. As my readers may remember, this distinguished physician has had unusual success in hypnotizing insane persons, with permanent benefit to their mental and moral condition.

He has at present under his care a young woman whose history, as he narrated it to me, indicates a moral obliquity amounting to what is sometimes called "moral insanity," while at the same time the intelligence, though low in type, is normal in operation. Besides other misdoings, the girl was obstinately indolent, and violent and brutal to her mother, for an assault on whom she had been committed to prison. I did not precisely understand how she had passed under Dr. Voisin's care. He told me that he had hypnotized her without much difficulty, and had thrown her into a state apparently of profound unconsciousness. His view, I gather, is that a suggestible subject will comprehend and respond to suggestion in *every* hypnotic state; even though she may give no sign whatever of hearing what is said.

We went into the ward and the girl in question met us. She was obviously of extremely low type, but her expression was not displeasing, and she ran to meet Dr. Voisin with a sort of doglike anxiety to please and be commended,—telling him what work she had done, asking for more work, and promising to give some little pittance which she earned to her mother. Dr. Voisin hypnotized her by the gaze in a minute or so, and repeated his moralising suggestions—of diligence, filial affection, decent behaviour, &c. She made no response and seemed absolutely insensible and lethargic. To show that she did really take in what was said, Dr. Voisin asked me to suggest some

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command which she should fulfil immediately after waking. I requested him to tell her that when she awoke she would come up to me—a foreign visitor—and ask me to tell her the time by my watch. Leaving her asleep, we visited two other patients. One was suffering from progressive locomotor ataxy, with occasional onsets of mania, and much pain at all times. Dr. Voisin hypnotized her easily, and told me that he habitually thus procured for her remissions of pain of some hours' duration. The next case was a woman suffering from "lypémanie aiguë," acute melancholia, with suicidal tendency. She was much harder to hypnotize; her eyes wild and restless, and her attention hard to fix. Dr. Voisin held her head firmly a few inches from his own and stared fixedly at her for some five minutes. She then fell into the hypnotic sleep. Dr. Voisin told me that at first a very long time and very great effort had been necessary in order to hypnotize her. He considered that after each hypnotization she was quieter, and that the suicidal tendency was kept in check.

We then returned to the first subject, who was still sleeping profoundly. Dr. Voisin woke her, and she at once came up to me, with a dazed expression, and asked me what time it was by my watch. I showed surprise and some offence; but she persisted in a kind of mechanical way till I had told her the time. The deferred suggestion, that is to say, worked itself out in the usual way, the subject's state of mind while obeying it being intermediate between the somnambulic and the normal condition. As soon as she had obeyed the forgotten, but still operative, command, she seemed quite normal and ran off at once to her companions.

For my part, I must say that I regard Dr. Voisin's experiments as among the most interesting of all developments of hypnotism. If found capable of repetition they will stand at the head of what I may term *suggestive therapeutics*.

And here I may call attention to the rapid change which is taking place in the mode in which hypnotism is being applied as a curative agent. Until a few years ago there were two main views, which we have repeatedly discussed in the *Proceedings*. The hypnotists proper believed that the therapeutic results obtained were due wholly to the nervous change involved in hypnotic trance, however that trance was induced. The mesmerists proper believed that a specific effluence or influence passed from mesmeriser to subject, and possessed a *vitalising* power quite independent of the nervous changes involved in the state of trance.

This question still possesses a very high theoretical interest, and it is to be hoped that other inquirers may again take it up, and criticise or corroborate the experiments recorded from time to time in our

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Proceedings, which point towards the *mesmeric* (at present the less fashionable) interpretation. Hardly any attention, however, has been given to this point of late. For the centre of *therapeutic* interest has been shifted in a direction which neither Braid nor Elliotson foresaw. It is not now to the *trance per se* nor to the *passes per se* that we look mainly for benefit to health. Rather it is to the suggestions made to the subject by word of mouth during the trance;—suggestions which work themselves out after he awakes, not only so far as they affect *voluntary* muscles, (as when Dr. Voisin's patient was told to ask me the time,) but also to a great extent when they affect *involuntary* muscles; and indeed vaso-motor, circulatory, digestive, and nervous processes, within limits at present very imperfectly known.

It is to Dr. Liébeault more than to any one man that the credit of this discovery is due. Professors Beaunis and Bernheim have called effective attention to it during the last three years, and Professor Bernheim's book, above cited, is at present the best collection of cases thus treated.*

But at the head of all these hypnotic suggestions must be placed the suggestions which have a *psychical*, a *moralising* effect; which influence the "springs of conduct," or supply a kind of "contra-impulsive power" which aids the subject to resist a habitual temptation. Here, too, Dr. Liébeault was the pioneer; but Dr. Auguste Voisin seems at present to have obtained the most striking results. I am inclined to think that this may be due to some efficacy personal to himself; but that is not Dr. Voisin's own view. He holds that the essential is patience and perseverance, and that there are many lunatics who could be hypnotized by an attempt prolonged, as some of his have been, over several hours. Here he is in accord with Elliotson and the old English school of mesmerists; and it seems likely enough that the ease and rapidity with which most subjects are hypnotized in France may have led operators to neglect some cases where more of effort and "education" was required.

Be this as it may, there can, I think, be no doubt, that in some cases his hypnotic suggestion has effected a real improvement in the patient's self-control and sanity of behaviour. And the troubles which

* I am sorry not to have more English names to quote. It seems to me surprising that so few English physicians have taken part in these new inquiries. There is some good work—though small in quantity—by Dr. Hack Tuke and Mr. Langley, but I cannot find out that, except this, anything whatever has been done of late in England in hypnotic investigation outside the inquiries described in our *Proceedings*. The article on "Animal Magnetism" in the new edition of the *Encyclopædia Britannica* does not contain—so far as I can make out—the record of one single original experiment.

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he has thus attacked—dipsomania, morphinism, &c.—are in themselves so serious and hard to cure that no pains should be spared to give the new method a fair trial. I understood from Dr. Voisin that, without of course guaranteeing any kind of success, he would be willing to make an attempt on any serious case of this kind which might be placed in his hands.

Professor Sidgwick said that he wished to make a few remarks on the important crisis which we had now reached in the history of the Society, and on the temper in which we ought to meet it.

In a day or two the book which had been for some time announced, and on which Messrs. Gurney, Myers, and Podmore had been labouring almost from the outset of our career as a society—the *Phantasms of the Living*—would be in the hands of the public. For the first time, the scientific world would have before it in a complete form the grounds for the momentous conclusion which his friends some time ago announced—and in which he was entirely disposed to concur,—that the mental state of one person might affect another, otherwise than through the recognised channels of communication by the senses, and even at a distance so great as to render a physical mode of communication very difficult to conceive.

If this conclusion were to be generally accepted and to become a part of the recognised teaching of modern science, he thought that even those who were now most opposed to our work would admit that it was difficult to exaggerate the importance of our achievement. But he was far from anticipating any such sudden conquest of the scientific world; on the contrary, though he hoped we might produce a certain effect, especially on younger and more impressible minds, he did not doubt that the great majority of scientific men would regard "telepathy" as a wild dream just as confidently *after* the appearance of our book as they did before.

In many cases no doubt this result would be reached by the simple process of paying no attention to our evidence and our reasoning. But he thought—and he might say that he *hoped*, as an alternative very preferable to neglect—that there would be not a few who would read the book and yet remain altogether unconvinced. If anyone thought this too despondent a view, he would ask him to read the thoughtful and instructive address by Professor Newcomb, the President of the American Society for Psychical Research, which appeared in the *Proceedings* of that Society published last July. No one could doubt that Professor Newcomb had given serious attention with a candid mind to the evidence which we had so far published; a man was not likely to take the trouble involved in the position he had taken, and incur the

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risk of disparaging sneers which he supposed the position carried with it for a student of physical science in America as well as here, unless he considered the subject deserving of fair and full attention. And yet Professor Newcomb's conclusion, as he stated it, after a "critical and careful study of our work," was that the work of our Society "has almost entirely removed any ground which might have existed for believing thought-transference a reality"!

The first impression produced on our minds by this verdict, from the President of the sister—or daughter—Society in the United States, is inevitably one of disappointment. But Professor Sidgwick hoped that having got over our disappointment, we should agree that the right attitude to take up towards Professor Newcomb, and those who agreed with him, was that of inviting and cordially welcoming the most severe and searching criticism that they could produce of the evidence and the reasonings contained in the *Phantasms of the Living*. He did not mean that we ought to accept such criticism when it did not commend itself to our minds; but that we should receive it not only without the slightest heat but without any *parti pris*, or impulse to defend any weak places that might be pointed out in our argument. At present, Professor Newcomb's main ground for rejecting our conclusion appeared to be of the general and negative kind, from which it was difficult to derive much immediate guidance. He objected that we had "constructed no theory of thought-transference," no "statement of general laws, setting forth the conditions under which thought-transference can be brought about." His own view, Professor Sidgwick confessed, had been that the mere establishment of the fact, the mere exclusion of all communication through the recognised channels of sense, was so difficult a matter that we had better concentrate attention on this at first; otherwise we might find ourselves in the ridiculous position of spinning an elaborate theory to explain phenomena supposed to be novel, but really due to known and familiar causes. Still, he quite admitted that whenever a clear case of thought-transference was made out, it was of the utmost importance to repeat and vary the experiments, with a view to the ascertainment of its conditions; and he hoped this would be borne in mind in any fresh experiments.

But the most important point, as yet, was to exclude rigorously all communications through the recognised channels of sense; and it was here that he hoped Professor Newcomb, and others who shared his opinion, would help us with their criticism, and tell us exactly how, in their view, we could make the experiments more conclusive. Nor ought we, he considered, to object even to very strained hypotheses as to the manner in which our results might have been brought about

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by natural causes; our conclusion was so improbable, from its opposition to the general drift of the scientific movement of modern thought, that it was not unreasonable to embrace even very improbable suppositions in order to avoid it. The question would ultimately be decided by a balance of opposing improbabilities; and we ought, in his view, patiently to go on accumulating and improving experiments, and getting spontaneous experiences more freshly and exactly recorded, till the load of accumulated improbabilities on the other side became intolerable.

We need not, however, look only at the prospect of antagonistic—he would not say hostile—criticism. The amount of positive co-operation that we were receiving was very encouraging. Even from America, thought-transference experiments of a very promising kind were recorded; Mr. Myers had brought before us the work in France, and the last number of our *Proceedings* had contained an account of interesting experiments in Germany. Returning to the cases of spontaneous telepathy, he expressed his opinion that we would not be blamed for want of care, considering the novel nature of the inquiry. The attack would be mainly on the recollection of our witnesses; and even in this respect he thought it would be admitted that we had some strong cases, but more would be wanted. His view was that if we were right, the quality of the evidence would certainly be improved in consequence of the new seriousness which he hoped we should impart to the subject, and our willingness to take any amount of pains in collecting fresh evidence while the occurrences themselves were still fresh; and he would urge us to patience and perseverance in repeating experiments and collecting experiences.

REPLY TO MRS. SIDGWICK.

By H. Wedgwood.

Mrs. Sidgwick, who has had three sittings with Mr. Eglinton and has seen nothing, has no hesitation in attributing to clever conjuring those wonderful exhibitions of slate-writing, which have been accepted as genuine by so many scores of eye-witnesses having the best opportunities of observation, including among them several specially skilled in the arts of the conjurer, who went with every expectation of being able to detect the illusion. This confident assumption of the universal roguery of the slate-writing medium is mainly founded on the sweeping rejection of all evidence depending on the unbroken observation of the Medium during the continuance of the experiment, a clearance which, in Mrs. Sidgwick's view of the matter, would leave as the only kind of evidence worthy the attention of the sceptic, such as relates to the

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production of writing in a closed receptacle wholly inaccessible to the Medium. "Attempts to obtain evidence of this kind," says Mrs. Sidgwick (*Journal* of the Society for Psychical Research, II., p. 333), "have been constantly made. All these attempts have failed with the single apparent exception of one of Mr. Wedgwood's, and in this case there seems to me a serious flaw in the evidence. Mr. Eglinton saw the slates at the first séance when nothing occurred, and even if it could be proved that they had not been tampered with in the interval between the two séances, I cannot perceive that we have any means of knowing that a pair was not prepared in imitation and substituted at the second sitting. It is surely significant that there should be but a single instance of writing in securely closed slates, and that a dubious one." To the same effect on the previous page she says, "It will be remarked that all the evidence here presented (with one doubtful exception) depends on continuous observation, *and the same is true, so far as I can learn, of all the evidence published elsewhere.*" It is surprising that a person who has paid so much attention to the subject should suppose that mine was the only recorded instance of writing in securely closed slates, but how she could have written the passage which I have italicised above I am at a loss to imagine. At the time she wrote it Mrs. Sidgwick must certainly have been in possession of the clearest testimony to the production of writing in perfectly closed receptacles in two instances, through the mediumship of Monck and Slade respectively, the accounts of which, recorded in the *Medium* newspaper of the 6th and 27th October, 1876, I myself sent to her, and she subsequently returned me the cuttings without a word as to their having come too late for her criticism.

The first of these extracts is from a letter to the *Banner of Light* written by Mrs. Louisa Andrews, a well-known writer on matters of this kind.

She says :—

"During my stay of over two months in the house with [Slade] last summer I took a folding slate into my bedroom, and with it a screw and a screwdriver, having previously had screw-holes made in both frames. On one of the inner sides of this folding slate I wrote a few lines addressed to a friend in spirit-life, after which I placed a fragment of pencil within, and then fastened the two leaves securely together. In this condition I took it downstairs and placed it on the top of the table at which the Medium was seated. Almost immediately we heard the scratching sound made by the pencil in writing, and after the séance was over, on opening the slates (which I did not do in the presence of the Medium, but after returning to my room where I had left the screwdriver), I found a reply to what I had written, signed with the Christian name of the spirit I had addressed, whether written by this spirit or not I cannot say, and any opinion I might form on that point would be

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worthless except to myself. What I *know* is, that some power caused writing to be done on the inner side of a folding slate, which did not leave my possession, and which remained firmly screwed together till I myself unfastened it."

It is impossible to have clearer testimony to the fact of writing produced on a surface entirely inaccessible to the Medium. The evidence in the case of Monck is not less complete. It is published in the *Medium* of the 26th October, 1876, in the form of a communication signed with their names and addresses by 10 residents of Keighley, who thus mutually pledge their credit for the truth of their account.

"We, the undersigned, have just sat at a séance held at 39, Devonshire Street, Keighley [the residence of Mr. Clapham, one of the witnesses]. Dr. Monck was the medium. By raps we were directed to procure a hammer and tacks, and Mr. J. Clapham supplied both. Mr. Greenwood Lonsdale then moistened, and with his handkerchief thoroughly cleaned and dried both sides of a common deal-framed slate. Six of the company wrote their initials in ink on the frame. The slate was then held before a full jet of gas-light, so that all in the room could distinctly see that both sides were absolutely blank. Directions were next given by the spirit-raps to nail a piece of board on to the slate, and the board was nailed down, five tacks being driven to their heads so as to secure it to the frame of the slate, which lay on the table in view of all the whole time till this was done. Mr. G. Lonsdale then placed his hands on the boarded top of the slate so as to cover the entire surface. The gas was turned out for a brief time, and on being relit the raps said, 'What shall I write?' A book lay on the table, and this Mr. J. Clapham opened at a venture at p. 133. We asked for a quotation from that page. The gas was burning and was put on at full. We then all distinctly heard the sound of rapid writing for a few seconds on the covered slate.

"As soon as this ceased Mr. J. Lonsdale removed his hands, which up to that moment had not been moved from the time the board had been nailed on. The board was now forced off in view of us all, and we found on the surface of the slate beneath it ten parallel lines of very fine distinct writing between inverted commas. At the foot was the following:—'P. 133, Samuel.' The figures 133 were found to be the number of the page in the book which Mr. Clapham had opened at a venture, and the contents of the slate were found to be an exact quotation from that particular page. The first six of the undersigned witnesses then examined and identified their initials on the frame of the slate."

What better evidence could be required? The account purports to be written just after the sitting. The facts are of so simple a nature that they could as well be observed by any ordinary intelligence as by the most scientific member of the Society for Psychical Research. The slates, by the plainest inference from the words of the narrative, were

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never in the possession of Monck from the commencement of the experiment, and above all, there was no indication of the matter required to be written until the slate was securely nailed up.

If the testimony of a scientific witness is entitled to greater weight, Mrs. Sidgwick must surely be well acquainted with the *Transcendental Physics* of Professor Zöllner. In that work, at pp. 44 and 198 of the translation by Mr. Massey are the details of two instances in which writing was obtained between slates securely bound together, untouched by Slade.

"On the evening of the 13th December, 1877," says Zöllner, "two slates were bought by myself, marked, and carefully cleaned. They were then—a splinter from a new slate-pencil having first been put between them—bound tightly together crosswise with a string four millimetres thick. They were laid on and close to the corner of a table of walnut-wood, which I had shortly before purchased myself. While now W. Weber, Slade, and I sat at the table, and were busied with magnetic experiments, during which our six hands lay on the table, those of Slade being two feet from the slate, very loud rapping began suddenly to be heard between the *untouched* slates. When we separated them, there was upon one of them the following words, in nine lines——"

Again, at p. 198, "Slade now desired me to take two of the new slates, to lay a splinter of slate-pencil between them, and then to seal these two slates firmly together. I did this after having satisfied myself that the slates were perfectly clean. The sealing was in four places on the long sides, and now I laid these slates with the bit of pencil between them on the corner of the card-table most remote from our hands. The latter we joined over one another on the table, so that Slade's hands were covered by mine, and were thus prevented from moving. Scarcely had this happened when the untouched slates were raised many times upon one of the edges, which was clearly perceived by us both by the bright light of a candle standing in the middle of the card-table. Then the two slates laid themselves down again on the card-table in a somewhat altered position, and now writing between the slates began to be immediately audible, as if with a slate-pencil guided by a firm hand. After the well-known three ticks had announced the conclusion of the writing, we sundered our hands, which up to this time had been continually and closely joined, closed the sitting, and betook ourselves with the double slate, which I had immediately seized, to the next room where Herr v. Hoffmann and his wife awaited us. In presence of these persons the slates shortly before sealed by me were opened. *Both* sides were completely written over in English." Then follows the passage written, consisting of 147 words.

I will add, on account of the clearness and conciseness with which it is told, one instance of writing between screwed slates from the evidence collected by Mr. Eglinton and published in *Light* of 16th October, 1886, p. 495.

"On one occasion, having purchased two slates similar to those you generally use, I took them home and thoroughly cleansed them. I then

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screwed the frames together after inserting a small piece of pencil. At my next séance you then held the two slates so fastened by one corner; my sister held the opposite corner. After a short space of time the sound of writing was distinctly audible, and on unscrewing the slates with a screw-driver which I had brought with me, the words 'This is true' were found written on that part of the slate furthest from you.—GEORGE SEYMOUR, 41, St. Augustine's Road, Camden Town."

Another perfectly clear account of writing produced between a pair of hinged slates padlocked together is given in the same collection, p. 492.

With so many authentic records of writing between effectually closed slates I should not have thought it worth while to defend the reliability of my own evidence on the subject, except for the purpose of showing to what straits Mrs. Sidgwick is driven in order to avoid the effect of evidence opposed to her prejudices. The suggestion that the slates might have been tampered with while reposing in my cupboard between the two sittings seems to me simply absurd. It is incredible that Eglinton should subject himself to the indignant rebuff which he would meet with in nine cases out of ten if he were to go to any respectable house and offer to bribe the servants to give him access to some packet in their master's keeping, of which of course they would know nothing. And if he failed he would infallibly be denounced to the person he was taking so much trouble to deceive, and would irretrievably ruin his own character.

The only other suggestion of a weak point in my testimony is the supposition that Eglinton, at the hasty glance at the slates which he had at the first sitting, was able to fix every particular so firmly in his memory that two months afterwards, when I applied for a second sitting, he was able to prepare a pair in exact imitation, and to foist them upon me in exchange for my own as we sat opposite each other at the second sitting. When I left after the first sitting, he had no reason to suppose that I should make a second attempt, for I had no thoughts of doing so until I wrote for a second appointment. So he had no reason to attend minutely to the aspect of the slates. As it happened, they were a pair of old shopkeepers which I had bought at the nearest news-shop, of an uncommon size and pattern, and he might have gone to fifty shops without being able to find a similar pair. Then he must have recollected my seal, which he had seen on no other occasion, sufficiently to have a counterfeit made exact enough to baffle my observation. And after all this trouble and expense he would have found that I had added the precaution of the fastening with gummed paper, which would have rendered his preparations worthless! Even if he had known that I was going to gum them up, it might have been done in such an infinite variety of ways, wish this kind of paper or that (it was

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not done with postage paper), with a broad margin or a narrow one, whether covering the seals or leaving them exposed, and so forth, that it would have been a perfect miracle if he had hit on so exact an identity with my slates as to deceive my eye at a time when I had the most vivid recollection of my own studied preparations. He never could have run the risk of my almost certain discovery of the fraud. I could not be mistaken as to the individual peculiarities of my own handiwork, and I can aver with complete assurance that the slates on which I obtained the writing were the very pair I prepared for the experiment.

I have confined my remarks to the single case of writing obtained in a securely closed receptacle, because, as Mrs. Sidgwick avows, that is the only quarter in which her mind is open to evidence for the genuineness of the writing. Effectual precautions for excluding all possibility of access to the interior of the slates during the continuance of the experiment are easily devised, and the observance of them made manifest to the witnesses. When in the face of such precautions writing is obtained, the personal character of the Medium obviously becomes an irrelevant element in the evidence of the transaction, and therefore, if all that is alleged against the Mediums by Professor and Mrs. Sidgwick were firmly established, it would not tend in the least to invalidate the evidence in the instances above-cited, where writing was produced upon closed slates, under conditions which made the physical agency of the Medium clearly impossible.

I do not, of course, expect to make any impression on prejudices like those avowed by Mrs. Sidgwick. "I can hardly imagine," she says, "being myself convinced that it [Mr. Eglinton's writing] was genuine, except by * * * the testimony of thoroughly competent and trustworthy witnesses that in several cases it had been produced under circumstances which dispensed with the necessity of continuous observation." If I supplied her with 20 such cases, she would probably find that nothing under 30 would serve her turn; but my object is to show to the bulk of the Society, by a few concise specimens, that there is no such dearth as Mrs. Sidgwick supposes, of the very class of evidence which she calls for as ideally conclusive.

THE SECOND VOLUME OF THE *JOURNAL*.

The second volume of the *Journal* will end with December, and a title-page and index will be issued with the January number. Covers will also be ready about the middle of January, and may be purchased at 1s. each. Application to be made to the Assistant-Secretary, 14, Dean's Yard, S.W.

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ON THE REPORTS, PRINTED IN THE *JOURNAL* FOR JUNE, OF SITTINGS WITH MR. EGLINTON.

(*Continued.*)

By Richard Hodgson.

From this brief consideration of Mr. Davey's accounts published in *Light*, let us pass to a brief comparison of the main points of these with the corresponding passages in his later reports.

Taking the sitting of June 30th, we read in his earlier account :—

1. I procured two ordinary slates at a stationer's shop.
2. These did not leave my possession during the séance.
3. But the best test of all was when I put a crumb of pencil on the slate, and then put another slate over that ; holding the two slates together myself, I then asked if I should ever become a medium. [In reply to which he obtained a long message.]

In his later account he tells us :—

1. That Mr. Davey and Mr. Munro "bought four slates"—from which, with the statement above, I infer that Mr. Munro procured two.
2. That the sitting began by Eglinton's holding one of the bought slates alone under the table, Mr. Davey's hands being engaged on one side by Eglinton, and on the other by Mr. Munro.
3. That the slates in connection with which the long message was obtained were unquestionably Eglinton's, and were used in consequence of a supposed "occult" injunction.

In this later account, we may also notice that the subject of the long message is not given, and though we are told that it was a complete reply to Mr. Davey's query, we are not told what the query was ; nor are we told that Mr. Davey had made the acquaintance of Eglinton previous to the day of the sitting. The information as to these points which the earlier account affords us enables us to see at once how easy the previous preparation of the long message may have been. *In the light of this comparison it seems clear that accounts in which the appearance of a long message in reply to some special question is described in general terms, are not to be assumed as good evidence that pre-arrangement was thereby precluded.*

Further, while there are many details in the later account not found in the earlier one, indications are not wanting that some of these details are due to Mr. Davey's *imagination*. Thus his description of what he *heard*, in connection with the long message, plainly shows, to any person who has made experiments in localising the sound as of writing, not merely that he has unduly embodied in his report a very large amount of inference, but that he has actually embodied in his account of what he experienced *before* the long message was seen, certain imaginations which came *after* it was seen.

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We could distinctly hear it travelling over the surface until it arrived at the end of the slate, and then I was puzzled to hear it again commence as though from the top.

Mr. Davey's earlier account exhibits throughout, on the face of it, such an absurd negligence of the "conditions" of the sitting that I cannot place any reliance upon his later description of specific precautions which he probably only afterwards inferred that he must have taken, his conjectures becoming interwoven with his true remembrances beyond the possibility of disentanglement. If any of my readers are under the misapprehension that confusions of this kind are not possible in the case of a *bonâ fide* witness, I would remind them of the incident of the officer and the Hindoo juggler, which I recounted in the last number of the *Journal*. Mr. Davey writes, for example :—

I was, however, by no means satisfied, and I requested permission to be allowed to hold the slate with my own hand against the table.

This is perhaps a transfiguration of a suggestion from Eglinton that Mr. Davey should assist in holding the slate, upon which the word or words had already been surreptitiously written ; though even were the statement strictly correct, the writing by ordinary means would not have been precluded. It is obvious that Mr. Davey was still, when writing the later account, under the impression "that the writing, as a matter of course, *takes place when the sound of writing is heard*" ; for he says :—

During the movement of the pencil, I used my best endeavours to notice any movement of the medium's hand, and entirely failed to detect anything.*

This misconception may have exercised a vitiating influence throughout much of his report. For instance, after describing a careful examination of two slates by Mr. Munro and himself, he says :—

we placed the two slates in exact juxtaposition. They were then held above the table by the medium and myself, and having placed a small grain of pencil between them, I abruptly asked for the figure 9 to be written. Instantly we heard a scratching noise and three sharp taps, and on removing the slates we found a large figure 9 written on the slate.

Considering Mr. Davey's views at that time concerning the relation

* It is an important fact,—from whatever convulsions Eglinton may suffer during the sitting, particularly those convulsions which, to use the words of X—— (p. 435), "move the slate about too much" ; and whatever other "suspicious" circumstances happen, such as the dropping of the slate on the floor, or the bringing of more than one slate into use at the same time, or the frequent withdrawal or uncovering of a slate, upon his own initiation ;—that yet, *when the sound as of writing is distinctly audible*, Eglinton's passivity is unimpeachable, as regards at least the noticeable portions of his organism. At other times much concentration is not desirable, it interferes with the "phenomena" ; but *then*, the sitters may focus their attention as much as they please, especially upon the visible parts of the slate and Eglinton's hands, and the "phenomena" proceed just as well, if not better.

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between the sound as of writing, and the actual production of the writing, we may suppose that his "abrupt" asking might have been the *second* time of asking; the slates might have been under the table at the *first* time of asking; but as Mr. Davey heard no sound as of writing, of course the writing was not being produced; and the circumstance of the slates' having been under the table, as it had no significance from his point of view, lapsed from his recollection, either temporarily or entirely. We may suppose that after the first time of asking, the slates being held under the table, Eglinton wrote a 9 on the under surface of the bottom slate; that shortly afterwards, placing the slates upon the table and removing the upper slate on the pretence of seeing whether any "writing had come," he used the opportunity, in placing the slates together again, to reverse the positions of the slates, putting the previously under slate over the other; he then turned both slates together so that the originally under slate became again the under one; and as he did so he asked Mr. Davey, this being a convenient reason for his lifting the slates, to hold them also, and repeat his request; whereupon Eglinton produced a sound as of writing, &c., the top slate was removed, and on the upper surface of the bottom slate of course the figure 9 was found.

In the last "experiment" of which Mr. Davey offers any details,

(I then cleaned one of my own slates, and when the medium was out of the room I wrote the name of a deceased relative upon same. I then put the slate against the flap of the table in such a manner that it would have been utterly impossible for Eglinton to have seen what was written.

When he returned I requested an answer to my question. I myself held the slate against the table, and no one else but myself knew what I had written. The usual sound of writing commenced, and on removing the slate I found the following answer: "Your uncle A" (giving the correct Christian name) "is not present."

Now it was utterly impossible for Mr. Eglinton to have seen what I had written, &c.),

the slate was probably held part of the time by Eglinton alone (who read and answered the question in this interval), notwithstanding Mr. Davey's statement: "I myself held the slate against the table" (as he may have done while the sound as of writing was audible), and his assumption that Eglinton was unable to discover "by any ordinary agency" what he had written. The incident may be compared with one described by Miss Symons (p. 313), who says similarly—

I am certain that by no possible means could he have obtained so much as a glance at the written question.*

* Yet, apart from other possibilities, the question might have been read in this case with the help of a small mirror, even while the slate remained writing downwards,—a method which, as I learn, had never occurred to Miss Symons. I do not think, however, that Eglinton used this method in either case.

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Mr. Davey writes perhaps more confidently than Miss Symons, and similar extravagant assertions about impossibilities meet us in many other reports of sittings with Eglinton. I think we may say that when these express the opinion of a capable general conjurer, they merit some attention; when they express the opinion of a capable general conjurer who is also a special expert in "slate-writing," they merit most serious attention; but when they express the opinion of an unskilled observer who is manifestly unaware of the difficulties either of continuous observation or of accurate recollection, they deserve almost no attention at all.

Note, in Mr. Davey's description of this incident, his reference to the fact that *the medium went out of the room.* This is not mentioned in his earlier account, and he mentions it in his later one apparently only for the purpose of showing what a splendid opportunity he—not Eglinton—took advantage of, to write some words upon the slate without their being seen by any other person. We cannot feel sure, after this, that Eglinton did not leave the room more than once, and that he may not have used the opportunity to substitute, for clean slates, other slates already previously written upon, or written upon there and then by himself while he was outside; and such a hypothesis would find some corroboration in Mr. Munro's recollection (p. 439) that "once or twice in the middle of the séance Mr. Eglinton had to leave the room to attend to someone at the door." He may also have dropped a slate on the floor once or twice, perhaps the very slate on which Mr. Davey had written the question about his relative, as he dropped one in the case described by Mr. Harold Murray (p. 297), and shortly afterwards indicated by his language that he had acquired, as Mr. Murray apparently thought, and as Mr. Lewis explicitly suggests (p. 372), "a little useful knowledge without the cognisance of the spectators." What are we to think of the testimony of a witness of performances like those at issue, when in one of his accounts he omits to record a fact of such cardinal importance as that the chief performer left the room during the sitting, and in the other account, *barely* and only incidentally records it? What scientific value can we attach to his investigation of "occult" phenomena in a case where the chief possibility to be excluded is confessedly the possibility of conjuring? *If, now, I should find it necessary, in order to explain some particular incident, to suppose that Eglinton left the room during its course, although the witness never refers to such an event in his report, could my assumption be regarded rightly as absurd?* Could it be maintained, without introducing special considerations, that the licence which I so allowed myself was utterly unwarrantable?

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Let us now turn to his report of the sitting of October 9th, sent to the Society. In the account in *Light* Mr. Davey says :—

Questions, often beyond the knowledge of the medium, were asked, and the answers received on a small folding slate I had brought for the purpose.

In the later report he writes :—

X—— having brought a folding slate we commenced our experiments with this.

And X—— himself says, in his letter to Mr. Davey of November 2nd, 1884, (p 436) :—

Our questions were far too general the other day, and could have been answered by anyone, if they had the power of writing.

In these experiments, and also in the experiments with the coloured crayons, and with the locked slate, &c., we need not suppose that the slates were held above the table, or by the medium *and* one of the sitters, during the whole time of the experiment. It may be inferred that when Mr. Davey wrote that the answers were obtained under such conditions, he was taking for granted that the answers were being written while the sound as of writing was distinctly audible. That the slates were under the table much more than is directly stated in Mr. Davey's reports, would appear from the contemporary letter written by X—— (p. 435).

The placing the slates beneath the table at all seems to me the worst part in the matter. For what object are they placed beneath the table ? Therefore, see that all your communications take place *from the first* in view of all.

Putting these considerations together, it seems not improbable that what occurred may have been somewhat as follows. After Mr. Davey had written a question in the locked slate, it was held under the table by Eglinton and the answer written by him ; Eglinton then placed it upon the table, and suggested that Mr. Davey should unlock it and hold the edges just far enough apart to allow him to drop an inked pencil grain within, that the test might be more satisfactory in case any writing should "come" ; Eglinton then seized an inked pencil grain, having taken care that it should be already worn, and gave it to Mr. Davey to insert ; the locked slate may have remained thenceforward above the table. The fault of Mr. Davey's description of the incident* would, on this supposition, be mainly simple omission.

In the later account of the long message I observe a phrase which

* There is only one writing in the locked slate described in the later report. In his account published in *Light* Mr. Davey says : "Between the famous slate presented to Mr. Eglinton by a distinguished personage, with a strong Brahma lock, securely fastened by myself, we obtained messages in the well-known handwriting of Joey."

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strengthens the supposition which I made in the *Journal* for October, that Mr. Davey's request was suggested by Eglinton. He writes:—

> I suggested a long answer to be written in reply to my query that it should be *something of interest* and I also said under these conditions I should like some Greek.

We cannot lay any stress upon Mr. Munro's recent statement (p. 439), written so long after the event:

> Previous to Mr. Davey's asking for some Greek writing Mr. Eglinton had been telling us of a long Greek message he had received at another séance;

but compare Mr. Davey's phrase with that of Mr. Harold Murray in another instance (p. 297):

> Two slates held on upper surface of table. *Mr. Eglinton asked for some communication of interest.* The slate was filled with writing in less than one and a-half minutes.

Further, there is a slight, but especially noteworthy, difference of expression in Mr. Davey's two accounts in referring to the same time-interval. I might have pointed out, in comparing his reports of the sitting of June 30th, that we may not be justified in interpreting the expressions of witnesses very strictly in the face of Mr. Davey's use of the words "a few seconds" in his earlier account, and "upwards of a minute" in his later account, with reference to the same interval, the time during which he heard the sound as of writing the long message; and it should be noticed that whereas in his later report of the sitting of October 9th he wrote that after the slate was held in position "INSTANTLY the sound of writing became audible" (the word 'instantly' being doubly underlined in the original MSS.), he wrote in his earlier report: "Scarcely a minute elapsed before the pencil began to move." It should also be noticed that whereas in this earlier report Mr. Davey's question appears in the order of events *after* the slate was placed in position, in the later report it appears *before*. These discrepancies, I think, sufficiently show *how easily some of the events of a sitting may become transposed, and how rapidly an appreciable and perhaps important time-interval may dwindle out of recollection; and we may venture to hesitate before accepting the remembrance of a witness, even when doubly emphasised, that the sound as of writing followed immediately after the placing in position of the slate.*

I may now leave a more prolonged comparison of these reports to the reader himself, who may, *e.g.*, find it not easy to discover, in the later report, an instance described with special emphasis in the earlier one, and upon which I commented in the *Journal* for October, p. 430; he will then not be surprised to learn, as I have just learnt myself, in a letter received from Mr. Davey in reply to my inquiry, that the

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notes (referred to on p. 431) from which his reports were made, "were very short and were merely copies of the messages if I remember rightly with just one or two little items."

To the mistakes, then, of fundamental importance, which were forced upon our notice by a comparison of the independent accounts given by different observers of the same sitting, we have found parallels in the mistakes which appear from a comparison of the different accounts given by the same observer; not merely minor mistakes, of transposition, transfiguration, &c., including the miscalculation of time-intervals, but mistakes which involve the most serious and flagrant and complete omissions of events which were certainly not unobserved at the time by the witnesses, and the descriptions of which, for the discerning reader, afford obvious clues to the performance of the tricks.

(*To be continued.*)

THE CHARGES AGAINST MR. EGLINTON.

In the *Journal* for June, I prefaced a collection of narratives of slate-writing phenomena witnessed in the presence of Mr. Eglinton, with accounts of two incidents in his career, which appeared to me to justify us in regarding him as an impostor with some years' practice. Mr. Eglinton's reply—such as it is—to these charges, has recently been published in the spiritualistic journal *Light*. This reply need not be repeated here, as it has, I understand, been sent to all Members and Associates of the Society for Psychical Research; but I think it desirable to call attention to one or two points in it which might mislead unwary readers.

First, as regards the muslin and false beard worn by the figure representing "Abdullah," and subsequently found in Mr. Eglinton's portmanteau, he states that "the Council of the late British National Association of Spiritualists dismissed the matter as insufficiently attested," and gives as his authority for this statement an editorial article in *Light* for July 17th of the present year; which article again gives no authority except the recollection of certain members (unnamed) of the Council of the B. N. A. S. If, however, we turn to the reports of the Council meetings at which the subject was discussed, (which are given in the *Spiritualist* for December 27th, 1878, and January 17th, February 14th, and March 21st, 1879; and in *Spiritual Notes* for April and May, 1879), we find that they do not confirm this recollection.

Archdeacon Colley brought *two* charges against Mr. Eglinton in the letters from which I quoted in June; the one relating to the beard and muslin, from his own knowledge; and the other on hearsay evidence only, to the effect that Mr. Eglinton had "on one notable occasion kept dark by the authorities," been "detected dressed up and playing ghost" at a séance held on the premises of the B.N.A.S. This, Mr. Colley said he had learnt from a well-known member of the B.N.A.S. and from the wife of a

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very active member. It was what Mr. Desmond FitzGerald characterised as "an imputation of a disgraceful character" against the authorities of the Association, of hushing up an exposure made at one of their own séances, that caused the Council to take the matter up.

Their inquiries resulted in the *corroboration* of the *first* charge—that made by Archdeacon Colley from his own knowledge—by drawing out the additional testimony of Mr. Owen Harries, in whose house the discovery of the beard and muslin took place.

It does not appear from the report of the Council meetings that the *second* charge against Mr. Eglinton—the one made on hearsay evidence—was either proved or disproved, and I accordingly made no allusion to it in the *Journal* for June.

As to the imputation against the "authorities of the Association," however, Archdeacon Colley admitted that he had made a mistake in so describing the persons to whom he had referred, and the whole subject was then allowed to drop. It is doubtless a confusion between these various charges—two against Mr. Eglinton, and one against the authorities of the Association—which has produced on the unnamed members of the Council of the B.N.A.S. the erroneous impression that the charge of which I gave the details, broke down.

There is, then, clear positive evidence that Mr. Eglinton produced sham phenomena in 1876.

I now turn to what is known as the *Vega* incident, which affords strong presumptive evidence that he was still producing sham phenomena in 1882.

I observe that when Mr. Eglinton has occasion to refer to the *Vega* incident he ignores the fact that his letter was alleged to have gone round by Bombay where Madame Blavatsky was, and the very important and suspicious part played by her in the transaction. Yet this confederacy with Madame Blavatsky (and I may observe that it is quite unnecessary—Mr. Eglinton's suggestion to the contrary notwithstanding—to suppose confederacy in the matter between him and any one but Madame Blavatsky) is in itself almost enough to discredit the whole phenomenon. When to this is added the equally suspicious nature of Mr. Eglinton's own proceedings in substituting for the envelope marked by Mrs. B. one differently marked by himself, we can hardly say that there remains any room for doubt. Mr. Eglinton tries to persuade us that the chances were millions to one against the lady on the *Vega*, Mrs. B., making the mark he wanted, and that it is therefore absurd to suppose that on the hypothesis of pre-arrangement he would have applied to her at all. But that this is not so is shown by what actually occurred. The mark required, to make the letter shown on the *Vega* apparently correspond with those which fell at Bombay and at Howrah, was three crosses in a row on the flap of the envelope. Mr. Eglinton made one cross before asking Mrs. B. to make a mark. This first cross was not, as it seems to me, at all unlikely to suggest to Mrs. B. to make another near it, and I am confirmed in this view by the fact that she actually did make another. If, instead of making it on the top of Mr. Eglinton's, she had made it at the side, he need only have added a third in her presence to produce a test which, though careful investigation would have revealed its weakness, would

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probably have appeared flawless to nine readers out of ten. But it did not much matter to Mr. Eglinton whether Mrs. B. made the right mark or not. To ask her to make one was the easiest way of satisfying Mrs. Gordon, and he must by experience have known Spiritualists well enough to be aware that he was playing a game in which he might win, and could not materially lose, so far as their support was concerned. If he was honestly desirous that the envelope should be marked according to Mrs. B.'s independent wish, why, after he had destroyed the one marked by her—a proceeding for which inconsistent reasons have been given,—did he not at least mark the second in the same way in which she had marked the first? "Incapacity to understand the important element of test conditions" has been urged on his behalf; but I cannot myself think that his intelligence is as much below the average as this would imply in the case of such simple test conditions as are here involved.

Mr. Eglinton only appeals further to the absence of assignable motive to induce him to arrange a phenomenon of the kind. It scarcely needs pointing out that if the prospect of obtaining with Spiritualists and Theosophists the credit which he actually did obtain were too feeble a motive, Madame Blavatsky may well have had the means of supplementing it.

I have returned to this subject, and brought out these various points, because it seems to me very important; that on the one hand, charges of imposture should never be made against mediums without evidence independent of the marvellous nature of the alleged phenomena; and that on the other hand, when there is evidence of imposture it should be made widely known. If there have ever been genuine physical mediumistic phenomena, Spiritualists have done immense injury to their cause by hushing up cases of exposed deception, and thus, as well as by lax methods of investigation, encouraging its repetition.

I may, in conclusion, remark that I have read with care the evidence brought forward by Mr. Eglinton about his slate-writing. None of it appears to me to differ in essential characteristics from that which was printed in the *Journal* for June; and no more than that, therefore, does it exclude the hypothesis of conjuring.

ELEANOR MILDRED SIDGWICK.

CORRESPONDENCE.

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

SIR,—As "M.A. (Oxon.)" has publicly, though quite courteously, questioned the accuracy of a statement which I made in a foot-note to my paper on the Physical Phenomena of Spiritualism (*Proceedings* X. p. 66), to the effect that he asserted the entertainment of Maskelyne and Cook to be mediumistic, I think I ought to quote the passage on which I founded the statement. It is in a letter to the *Medium and Daybreak* of August 24th, 1877, which is headed "Conjuring, *plus* Mediumistic Phenomena," and signed "M.A. (Oxon.)," and it runs as follows:—"I am glad to see that Mr. Alfred Wallace agrees, after seeing Lynn's medium, with the substance of my letter in your issue of July 6th. Given mediumship and

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shamelessness enough so to prostitute it, and conjuring can, no doubt, be made sufficiently bewildering. It is sheer nonsense to treat such performances as Maskelyne's, Lynn's, and some that have been shown at the Crystal Palace, as 'common conjuring.' Mr. Wallace positively says 'If you think it is all juggling, point out exactly where the difference lies between it and mediumistic phenomena.'"—I am, &c.,

ELEANOR MILDRED SIDGWICK.

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

DEAR SIR,—Though you do not choose to admit a letter of mine to the *Journal* because of its previous appearance* in *Light*, yet, perhaps, you will publish the following few sentences from it with regard to the criticism of séance reports in your last issue:—"I might more or less enlighten Mr. Hodgson upon several of the points he has touched upon in my own notes of séances. But I wish only to say in this matter that imperfections"—such as of coincidental observation—"in any report do not necessarily invalidate the facts related. If two or three newspaper reporters write an account of a street accident, their respective columns will probably show some discrepancies, arising from varied insight, position, &c., though the public will not gather therefrom that the street accident was probably a street play." . . . In case my reference as above to Mr. Hodgson's enlightenment is thought to be too general, I add one explanation only, and this with regard to the incident of Mr. Eglinton's copy of a drawing on a transparent, child's, or toy slate. Mr. Hodgson seems to have overlooked the fact that any kind of drawing, under the circumstances, was much more than the ordinary writing. He may think that, with practice and legerdemain, he could in time himself write, say some chance trisyllable, on a slate under the table without an observer's notice—a matter involving no "direct vision," *i.e.*, involving no sight of the slate by the medium whilst writing; but he must acknowledge that it would be—with the same conditions of table and slate—a different thing, on the immediate suggestion of two close observers, to recopy or "trace," unnoticed, in red chalk, the first syllable of the word just fortuitously written. To trace over any few lines or figure, it would be necessary that for a few seconds the medium's eyes be directed both to the position of the syllable on the slate and to the point of his pencil. If the result, as in Mr. Eglinton's case, was the obtaining (not attaining as misprinted) of a portion of a drawing, "*roughly but correctly made*," without Mr. Smith's and my own knowledge, any further strong assertion remains justified.

I am, Sir, yours obediently,

J. MURRAY TEMPLETON.

39, Rue Gabrielle, Montmartre, Paris.
7th November, 1886.

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* I had already explained to Mr. Templeton, *à propos* of a previous letter, that I thought it best to adhere to the ordinary rule in such matters, and not to print, as correspondence addressed to the Editor of this Journal, letters which had been previously published elsewhere. On his sending me the letter to which he now refers, I reminded him of the rule, but added that he of course had a right of reply to any remarks relating to himself and his evidence which had appeared in these pages.—ED.

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

DEAR SIR,—As an Associate of the Society for Psychical Research I should much like to help on its investigations, for which I have, I think, some slight aptitude, but am withheld from doing so by the following considerations, which I should be glad to see discussed by other members of the Society for Psychical Research:—

Experiments in telepathy, automatic writing, &c., all require the will of the percipient to be, so to speak, annulled for the time, and the mind left blank, so that it may be invaded either by the influence of the mind of the agent, or by the sub-conscious memory, personality, or whatever it may be, of the percipient himself.

Now, though we have had no irrefragable *evidence* that intelligences other than human, or rather other than those of living people, can invade the mind voluntarily left blank in this way, yet it seems to me that it would not be wise to leave this possibility out of account, in venturing into such an unknown region. We should not think it wise to allow ourselves to be mesmerised by persons of known bad character: can we be *sure*, that by making our minds blank and abnegating our wills, we do not lay ourselves open to be affected by disembodied spirits, whom we should not at all have wished to influence us in life? Some who believe in such influences more than we see at present reason to do, hold the theory that steady *activity* of will is a defence against them, while *passivity* of will invites them: and there seems something rational in inclining to act upon this hypothesis in our present condition of ignorance; just as if being shipwrecked in the dark upon an unknown island, of which we were ignorant whether it was desert or inhabited by friendly or hostile tribes, we should be wise to put ourselves on the defensive.

The hypothesis that such influences, if they exist, would not necessarily make themselves known to our consciousness, is, I think, borne out by Mr. Myers' experiments in hypnotic suggestion, where the suggestion made from without appeared to the person under experiment to be from within. His experiments also seem to show that even in this case a sub-conscious resistance is almost invariably found to any practically undesirable suggestion made by the experiments, when the subject is a rational and self-controlled person. Is it impossible that some of the impulses which we take for granted come from our hereditary kinship with animals should really be thus impressed upon us from without?—Yours faithfully,

November 7th, 1886. M. B.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made during the last three months.

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TOLSTOI (Leon) What I believe. From the Russian by Constantine Popoff ..... *London*, 1885‡

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CHAZARAIN (Dr.) Découverte de la Polarité Humaine..... *Paris*, 1886
DURVILLE (H.) Traité Expérimental et Thérapeutique de Magnétisme *Paris*, 1886
[R] JUSSIEU (A. L. de) Rapport de l'un des commissaires chargés par le Roi de l'examen du Magnétisme Animal ..... *Paris*, 1784
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* Presented by Mrs. F. A. Moulton. ‡ Presented by the Publisher.
§ Presented by the Author.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Knowles, Ernest, Inglehurst Park Road, Bolton-le-Moors.

Sandilands, Harry, 90, New Bond Street, London, W.

Sands, Mrs. Mahlon, 25, George Street, Hanover Square, London, W.

ASSOCIATES.

Clarke, Frederick, W. A, 5, Pyrland Road, Richmond, Surrey.

Cooke, Rev. John Hunt, Cape House, Coolhurst Road, Crouch End, London, N.

Faber, Knud Helge, M.D., 25, Livjægergade, Copenhagen.

Fair, Frederick Kendall, Lieutenant R.E., Brompton Barracks, Chatham.

Gunton, Rev. Charles Forster, Farlam Vicarage, Milton, Carlisle.

Humphreys, Edward H. P., Denmark Hill, London, S.E.

Malleson, Edmund T., Duppas Hill, Croydon.

Pilcher, Arthur J., Lieutenant R.E., Brompton Barracks, Chatham.

Steel, Miss, 33, Argyll Road, Kensington, London, W.

Thompson, Mrs. Stanley, 80, South Audley Street, Grosvenor Square.

MEETINGS OF COUNCIL.

At a Meeting of the Council held on the 3rd inst., the following Members were present :—Messrs. Edmund Gurney, Richard Hodgson, Frank Podmore, H. Arthur Smith and J. Herbert Stack. Mr. Stack was voted to the chair.

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

On the proposition of Mr. Edmund Gurney, Mr. J. Venn, D.Sc., F.R.S., of Petersfield House, Cambridge, was unanimously elected a Member of the Council in accordance with Rule 17.

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Three new Members and ten new Associates, whose names and addresses are given in the preceding page, were elected.

Letters were read from two Members of Council, Mr. Alexander Calder and the Rev. W. Stainton Moses, resigning their official positions and withdrawing from the Society. Their resignations were accepted with expressions of regret.

Information was received with regret of the decease of Mr. John P. Turner, of Birmingham, an Associate.

Mr. Edmund Gurney was elected as a Member of the House and Finance Committee.

The Cash Account for the month of November was presented in the usual form.

Mention was made of the dissatisfaction that had been expressed on account of the Literary Committee not having examined the evidence for the "physical phenomena" of Spiritualism, and it was agreed to invite a report from the Literary Committee on the subject.

The next Meeting of the Council will be held on Friday, the 7th of January, 1887, unless it is found advisable to summon one earlier.

REJOINDER BY MRS. H. SIDGWICK TO MR. WEDGWOOD'S REPLY.

Mr. Wedgwood is quite right in supposing that the evidence which he brought before us in the November *Journal* was known to me, so far as it had then been published, when I wrote about Mr. Eglinton in June. And since the whole of this evidence was obtained with mediums who had been detected in trickery, he is also right in regarding me as prejudiced against it—if the term prejudice is to be applied to the assumption that persons who have once endeavoured to pass off trickery as mediumship must be assumed likely to do so again, and that consequently no evidence about their phenomena is worthy of consideration if it allows the slightest loophole for possible trickery. But as I regard this as an assumption that every reasonable person will make, I should not myself call it a prejudice.

Before proceeding to show that Mr. Wedgwood's cases abound in such loopholes, I must point out a curious confusion in his article. In a paper devoted to Mr. Eglinton in the *Journal* for June, 1886, and in remarks referring exclusively to him, I commented on the absence of satisfactory evidence that he had ever produced writing under conditions dispensing with the necessity for continuous observation on the part of the investigator. Mr. Wedgwood quotes some of these remarks, and in

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order to prove that I am wrong in supposing that there is no such evidence in Mr. Eglinton's case, mentions several instances in which he thinks it has been obtained with Dr. Monck and Dr. Slade. But it is clearly irrelevant in a discussion about Mr. Eglinton to allude to superior performances by others, unless it be with a view to his disparagement, since it would not increase our confidence in Mr. Eglinton if we were to find that slate-writing could be obtained under satisfactory conditions through other mediums, but not through him.

However, I need not quarrel with Mr. Wedgwood about this, because he probably really meant to reply to a passage in my paper in *Proceedings* X., pp. 70-72, in which I point out as regards Spiritualism generally, that the continued absence of really good evidence that experiments have ever succeeded which would have placed "the physical phenomena of Spiritualism beyond all question of conjuring, by eliminating the necessity for continuous observation and accurate recollection on the part of the investigator," is an increasingly serious reason for doubting whether such phenomena are ever genuine. The argument from the absence of such evidence has not the same conclusive force when we are considering Spiritualism in general that it has when we are considering Mr. Eglinton in particular, because it has to be balanced in the first case against the great improbability that all mediums, public and private, through whom "physical phenomena" have occurred, would consciously or unconsciously simulate them; while the supposition that Mr. Eglinton has simulated them is rendered in a high degree probable by what we know of his previous career.

But it behoves all persons who, like myself, think that there is reason to believe that genuine "physical phenomena" do sometimes occur, and that if they do it is of immense importance to prove it,—to remember that the argument in question grows in force, and that if it cannot, by proper experiments, be removed, it must ultimately prove fatal to any scientific recognition of the alleged facts.

Mr. Wedgwood's cases have, obviously, no tendency to remove it.

We may conveniently take together the very similar evidence of Mrs. Louisa Andrews and of Mr. George Seymour to the occurrence of writing between slates screwed together. The experiment here—in Mrs. Andrews' case at least—has one of the characteristics required—namely, that the slates were fastened up before the séance and opened afterwards away from the medium. But unfortunately I find it impossible to agree with Mr. Wedgwood in regarding slates merely screwed together as for the present purpose "securely closed," and the space between them as "entirely inaccessible to the medium." To take out and replace a screw requires at most a screw-driver (I have

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sometimes found the back of a knife sufficient), and screw-drivers are common household implements, besides being frequently attached to pocket knives. Mrs. Andrews and Mr. Seymour would probably reply that the mediums had no opportunity of unscrewing and screwing up the slates. But the evidence for that depends on their power of continuous observation and accurate recollection—recollection, too, in both cases after a considerable interval of time. After my experience with Mr. A., the amateur conjurer (see *Proceedings* X., p. 67), I cannot regard it as at all unlikely that the mediums should have found the required opportunities. Mr. A. wrote a long message completely covering one side of my friend's slate, and we had not the least idea that we had given him any opportunity of doing so. To those who know the kind of opportunity likely to be given no reason appears why it should either have taken longer, or have been more difficult, to unscrew the slates, write the sentences obtained on them, and screw them up again. In one respect indeed the screwed-up slate phenomenon would be decidedly easier to produce, for once the slates were safely screwed up again there would be no danger of premature discovery of the writing; whereas Mr. A. had, I suspect, considerable anxiety about preventing premature discovery of his writing by my friend and myself. And apart from the possibility of opening the slates during the séance, it should be noticed—especially in relation to the case of Mrs. Andrews—that in neither account are we told that the slates were screwed up *immediately* before they were taken into the séance-room.

In the rest of Mr. Wedgwood's instances there is not even an attempt made to secure the slates before the séances so as to render the surface written on inaccessible to the medium during the whole of the séance.

Taking these in order we will consider first the case where, Dr. Monck being the medium, writing was obtained on a slate which during part of the séance had a board nailed over it. A fatal objection to this experiment is that it was suggested by the medium himself, (or, what for this purpose comes to the same thing, his "control" Samuel,) and carried out apparently in all its details according to his directions. It is in this respect, therefore, to be compared with public performances of conjurers, which we must all have heard described in a way that makes them seem inexplicable. If we examine this particular account to see whether it suggests any explanation, the first point that strikes us is that it is expressly stated that the hammer and tacks used belonged to one of the witnesses, but that no such statement is made as regards either the slate, the board, or the book from which the quota-

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tion was taken. It seems highly probable, therefore, that these were the property of Dr. Monck, and, if so, they may have been specially contrived with a view to this performance. For instance, the slate may have had a false surface, so that when the witnesses cleaned it they cleaned a surface which Dr. Monck afterwards found an opportunity to remove, leaving the writing, which was already below it, visible ;—and the book may have had several similar pages numbered 133. But it is not necessary to resort to these suppositions. All the implements used may have belonged to the sitters, and their suitableness to the occasion may have prompted Dr. Monck to suggest the experiment. The same number of the *Medium and Daybreak* from which Mr. Wedgwood quotes (that for October 27th, 1876), contains an engraving of the slate, reduced, we are told, by photography. From this and the description given, it appears that the slate used was a small one—$7\frac{3}{4}$ by $5\frac{1}{8}$ inches—and that the board (the lid of a cigar box) was secured with five tacks—two at each end and one at one side. The board, being narrower than the slate, extended a very little way on to the frame on the remaining side, and probably there was no room for a tack there. Thinking that such a board so secured could, after being forced off, be replaced by pressing with the hands without using a hammer, I determined to try the experiment. I similarly secured the lid of a cigar box to my own slate with tacks, which I happened to have by me, and which, as far as I could judge from the engraving, corresponded with those used at the séance under discussion. Then after forcing off the board, I tried to replace it, using my hands only. The experiment, which I tried several times, was not always quite successful. I was not always able to press every tack in up to its head, owing probably to its being slightly bent either by the hammering in, or in the forcing off. I thought this was perhaps due to the hard wood of which the frame of my slate is made. That used at Dr. Monck's séance is said to have been common deal. Accordingly I tried nailing the cigar box lid to a common deal board. The difficulty I had experienced now entirely vanished,—I found none in replacing the lid after removal, nor in pushing in all the tacks completely. The lid, moreover, when so replaced held more firmly than I should have expected. It required some forcing to get it again off, though, of course, less than the first time. I also ascertained, by doing it with my eyes shut, that even without practice one could take the board off and put it on again in the dark ; and, further, that with suitable arrangements one can write ten parallel lines sufficiently well in the dark to justify the supposition that practice would make perfect in the art. The whole evidence, then (apart from the quotation), even if we accept the description of the sitting as strictly accurate, rests on Mr. Lonsdale's belief that he kept

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his hands on the slates throughout the time while the gas was out. The nailing on of the board was a misleading complication, calculated to make him less careful than he might otherwise have been. I know nothing about Mr. Lonsdale or his fellow witnesses, but I cannot think that we ought to trust his, or any one's, observation and memory to the extent required to assure us that an experienced trickster like Dr. Monck could not under the circumstances have succeeded in obtaining possession of the slates for some portion of the dark period,—possibly substituting a similar combination of frame and board for Mr. Lonsdale to guard in the meanwhile.

But Mr. Wedgwood will ask how on this hypothesis I explain what seems to him the most important point in the experiment—the correct quotation from a page which, according to the account, was decided on by Mr. Clapham's opening the book at a venture after the gas was relit. The book, if a genuine one, may perhaps have had a tendency to open at p. 133, a tendency which Dr. Monck may have caused, and which in any case he may have ascertained and availed himself of. Or, it is possible that he forced p. 133 on Mr. Clapham while giving him the impression that he chose at random. It will be observed that failure would have carried with it no risk to Dr. Monck. Mediums play with Spiritualists at a game of "heads I win tails you lose." Suppose that Mr. Clapham had opened the book at some other page—say p. 145. No one would have thought the worse of either Dr. Monck or "Samuel." Why should they? Spirits are not infallible, and besides, probably Mr. Clapham fumbled about a little before he decided on p. 145, and so confused "Samuel" as to which page he really meant. That is the sort of thing that would have been said. The whole incident would of course have been less striking, and perhaps no account of it would have been sent to the *Medium*, though on the other hand the great importance of obtaining writing under a board might have been held to more than counterbalance the little failure about the quotation.

There are other possibilities which (supposing that the book was prepared to open at p. 133) do not appear to me to be excluded. Thus the entire slate portion of the slate might have been removable and another similar piece of slate, prepared with the writing, might have been substituted during the interval of darkness. The fact that one side-piece of the frame had no tack in it suggests ways in which this might have been contrived without any need of disturbing the remaining part of the frame or the board on which Mr. Lonsdale's hands are said to have rested continuously. And only the frame of the slate appears to have been marked—not the slate itself. Moreover I should not myself trust the accuracy of the account so fully as Mr. Wedgwood

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appears to do; indeed, Mr. Wedgwood goes further than the account warrants, for he says, "The slates" (by which I presume he means the *single slate* mentioned) "by the plainest inference from the words of the narrative, were never in possession of Monck from the commencement of the experiment." I cannot agree that this inference is justified, and I even think that the writing may have been on the slate throughout. Dr. Monck might have held the slate for Mr. Lonsdale to clean it, and might have manipulated the slate so that Mr. Lonsdale cleaned the same side twice. Dr. Monck might then have *appeared* to show both sides clean before the full jet of gaslight; and the writing of the initials on the frame (and this is the only supposition involving a divergence between the account and the impression of the sitters *at the time*—that is, involving inaccuracy of memory) might have *followed*, not *preceded*, this exhibition. According to the additional details given in the *Medium*, the writing and the board were *not* on the side of the slate which had been marked. To nail on the board, therefore, the slate must have been turned over. Dr. Monck may have turned it, and in doing so have covered the writing with the board, holding this in position till the tacks were driven in. Or, again, Mr. Lonsdale may have cleaned *one* slate, shown both sides before the gaslight, and *then* placed it on the table to be initialled, and at this stage Dr. Monck might have substituted *another* slate. In short, it is obvious that a case of this kind falls very far short of the evidential standard which Mr. Wedgwood applies to it—that, namely, *of having been produced, according to the testimony of thoroughly competent and trustworthy witnesses, under circumstances which dispensed with the necessity of continuous observation.*

Mr. Wedgwood next instances experiences of Professor Zöllner's with Dr. Slade. In the first, either before or during the séance (we are not told which, and we have no reason to suppose that Dr. Slade did not himself suggest the experiment), two slates which Professor Zöllner believed to be his own and to be marked by himself (but we are not told how he convinced himself that his mark H. 2—made we are not told when or how—was not imitated), were tied together (we are not told by whom).

We can hardly say that this description excludes the possibility that the writing was there before the slates were tied together at all.

Professor Zöllner considered (see Mr. Massey's translation, second edition, pp. 78-79) that on account of his reputation as an experimental physicist we ought to assume that he took the necessary precautions against trickery, even though he does not mention them. I have, to some extent, explained elsewhere (*Proceedings* X., p. 65, foot-note),

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why I cannot agree with him. And the description of the remaining part of the experiment we are discussing is one of the passages in his writings which convince me that he had so little idea of the possibilities of conjuring, as to make his testimony almost worthless in a matter where trickery is the most important known cause to be excluded.

The slates tied together as above stated (not a secure mode of fastening) were placed on the corner of a table. We are not told which corner, but from the statement that his hands were two feet from it I infer that it was next Dr. Slade; since, had it been on the other side of the table, it would have been more forcible to say that he could not reach it without stretching across. Professors Zöllner and Weber and the medium then sat at the table and occupied themselves with magnetic experiments. As the scene is described—the attention of the two professors being well occupied with the compass needle—a conjurer would hardly desire a more favourable opportunity for untying the slates, writing on them, and tying them up again. There is here, I think, no doubt as to whether the necessary precautions were taken or not—it seems certain that they were not taken When, as Professor Zöllner supposed, "very loud writing began" (it is "writing" in my edition of Mr. Massey's translation, not "rapping" as Mr. Wedgwood has it), the real performance was probably over, and Dr. Slade was making a noise under the table.

In the next case, as in Dr. Monck's, we have an experiment prescribed by the medium himself, and here again all depends on Professor Zöllner's observation, since the trick, if, as I believe, there was one, was doubtless done *before* the slates were sealed together. It is important to notice (1) that there were "several" similar slates on the table; and (2) that the séance began, according to Mr. Massey's translation of Zöllner, as follows:—

> Scarcely were we seated, when Slade fell into a trance, . . . folded his hands, and uttered, with altered voice and head upturned, so fine a prayer, that I shall never forget the impression which the noble speech and the fervour with which the prayer was spoken made upon me. The impression was to me so unexpected, and interested me, by the æsthetic (?) in the whole demeanour of Slade with his almost transfigured countenance, so highly, that I did not remember to write down the words.

It seems not improbable that Professor Zöllner also did not remember, during this dramatic scene, to watch Dr. Slade's hands, and that these were occupied in covering two of the slates with writing. The phrases written may have been part of the "prayer," and their incoherence and the faults of spelling, &c., which they exhibit may be due to the medium's divided attention. Then (3) Professor Zöllner's

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description of the process of sealing is very inadequate and obviously omits important details. He says :—

> Slade now desired me to take two of the new slates, and lay a splinter of slate-pencil between them, and then to seal these two slates firmly together. I did this, after having again satisfied myself that the slates were perfectly clean.

Where was the sealing-wax? On the table? And if not, who fetched it? Was it fetched before or after Professor Zöllner satisfied himself that the slates were clean? And how were the slates held in position while they were being sealed? They were large slates, 334 millimètres—more than 13in.—long, and 155 millimètres—a little over 6in.—wide. We do no violence whatever to Professor Zöllner's description if we suppose that events happened as follows: Professor Zöllner placed two of his slates together, having seen that they were clean (the "again" refers to his having cleaned them before leaving home). He then rose to get the sealing-wax, and Slade seized the opportunity to substitute, for the two slates arranged by Professor Zöllner, those on which he had written. Just as Professor Zöllner returned to his place, Slade took up the two slates in the most natural way possible and held them together for Zöllner to seal. The subsequent raising of the slates on edge could doubtless have been done by Dr. Slade with his foot; they were in a convenient position for this, and he has, I understand, been detected in the very act of using his feet to produce similar phenomena.

As to the "perfectly clear account of writing produced between a pair of hinged slates padlocked together," to which Mr. Wedgwood briefly refers, I need only point out that there are too many keys in the world for an ordinary padlock to be regarded as certainly rendering the interior of the slates "entirely inaccessible to the medium." The padlock in question, as I learn from Mr. Hodgson, who has seen it, is a common one, and can be opened without "audible sound" if the key is turned slowly, though in any case I should attach little importance to its noisiness as a security against surreptitious opening. Further, as I also learn, the slate was, according to the witness "F."'s remembrance, locked and unlocked at least twice after the arrival of the sitters, and before the apparent production of the writing. The case, therefore, is not one avoiding the necessity of continuous observation—indeed, "F." himself lays the main stress of his evidence on his jealous guarding of the slates. The details of the various conditions, time intervals, &c., were not, I learn, recorded on the day of the sitting, but were given from memory nearly two years later; the record made at the time consisting of little else than the questions and answers.

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We have, therefore, to allow, not only for the usual defects of observation and of memory which can hardly fail to mar a record made immediately after a sitting, but for the more serious lapses which must inevitably have occurred during this long subsequent interval, and which must, in my opinion, fundamentally impair the value of the record.

It appears, then, that all the six cases brought forward by Mr. Wedgwood completely fail to reach the required standard. In only one of them —that of Mrs. Andrews—were the slates both (1) fastened finally before being brought to the séance, and also (2) not unfastened till after the séance was over and in the absence of the medium; and in that case the fastening was not secure. In only one case—the slates sealed together by Professor Zöllner—was the fastening at all secure; and in that case it is easy to suggest how the writing may have been done before the fastening.

I now come to the weak point in Mr. Wedgwood's own experiment in obtaining writing between closed slates, and his criticism of my suggestions about it. The suggestion that the slates might have been tampered with in the interval between the two séances seems to Mr. Wedgwood absurd. But this is, I think, only because he has not reflected sufficiently upon the various possibilities, and the only one that has occurred to him—namely, that Mr. Eglinton should knock at the door and offer the servant who happened to open it a bribe to give him the slates,—is, as he says, incredible. But how can Mr. Wedgwood know that Mr. Eglinton had no previous acquaintance with any of his servants? How can he tell that he was not in relations with the brother, or the *fiancé* of one of them? Burglaries have been effected with the assistance of servants, yet in probably 999 cases out of 1,000 a burglar would meet with an "indignant rebuff" if he walked up to a servant he did not know, and asked her to help him to rob her employer. And many persons who could never be induced to connive at a burglary, might not be too scrupulous to permit a pair of common slates to be taken away for a few hours, receiving perhaps a substantial pledge for their safe return.

But I think it not impossible that Mr. Wedgwood may himself have contributed to the letting of those slates out of his keeping, and have now forgotten all about it. He has frequently had séances at his house. Is it not possible that at some of these séances the sealed-up slates may have been produced with other things? Is it not even possible that whether they were produced from the cupboard by Mr. Wedgwood himself or not, they may on one occasion have gone away

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unobserved in the bag of the medium—not necessarily Mr. Eglinton, but maybe a friend of his—and similarly have returned on the occasion of another séance? Here then are two possibilities, neither of which seems to me incredible; and if it were worth while one could probably think of other ways in which Mr. Eglinton might temporarily have obtained possession of the slates. Nor do I think that in any case he would have been running serious risk. The circumstances in connection with the exposure made by Archdeacon Colley are enough to show that if Mr. Eglinton had failed in such an attempt, and even if the denunciation had been made which Mr. Wedgwood thinks must infallibly have followed, he need not have feared that he would "irretrievably ruin his own character" with Spiritualists.

My other suggestion, that Mr. Eglinton may have prepared a pair of slates in imitation of Mr. Wedgwood's and exchanged them at the second sitting (or perhaps earlier), seems to him absurd, partly because he assumes that a "hasty glance at the slates" was all the opportunity which Mr. Eglinton had at the first sitting of fixing every particular in his memory. But according to Mr. Wedgwood's own recollection of what occurred at the first sitting, that assumption is by no means justified. Mr. Wedgwood sent me an account of this first sitting in a letter written on the 4th of last June, and I do not think he will object to my describing it in his own words.

We sat down on the opposite sides of the table with a pile of slates within his reach, I holding my own sealed pair. Then the gas was put out, and he handed me a pair of slates and end of twine, and told me to fasten them together. I laid down my slates before me and did so. He handed me a second pair, which I treated in the same way, and then by his directions placed my own sealed pair between the two pairs just tied together, and held my hands on them till the séance ended, getting nothing on any of the slates. I took away my own pair sealed and tied as I had brought them, and they were never out of my keeping till some months afterwards I determined to try again, and now in addition to the sealed string I gummed the whole frame round so that there should be no access whatever to the inside.

Mr. Wedgwood was certainly not holding his own slates while he successively tied up the other two pairs, and I see no reason for supposing that he held them during any material part of the dark séance. Even, therefore, if it be strictly true that Mr. Eglinton had little opportunity of *seeing* the slates, it seems clear that he may have had much opportunity of *handling* them, of measuring the exact position of the seals, of taking impressions of them,* of gauging the twine, and

* I do not see how Mr. Wedgwood can know that Mr. Eglinton had not obtained a counterfeit of his seal, one with "H.W." on it, before this. Mr. Wedgwood was so well known as an investigator and employer of mediums, that it may well have been worth while to keep copies of his seal.

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observing how it was tied, as well as of noting the size and kind of slates—slates, it must be remembered, being manufactured wholesale in definite patterns and sizes.

Mr. Wedgwood thinks that when he left, after the first sitting, Mr. Eglinton had no reason to suppose that he would make a second attempt. But this is again an assumption. Mr. Eglinton may have determined that if Mr. Wedgwood did not spontaneously try his slates again, he would indirectly suggest to him to do so, either through other spiritualists or other mediums. Mr. Wedgwood may even have been conscious when he applied for the second séance that he was acting on some one's suggestion, and have forgotten it now, after the interval of some years.

But, granting all this, Mr. Wedgwood thinks he interposed another insurmountable obstacle to this mode of deceiving him by adding the gummed paper. He is careful to emphasize the fact that he did not use postage paper for this, because by a slip he said, in an account which he sent to *Light* in 1885, that he did use postage paper. (I think it is by a similar slip that he speaks in the November *Journal* of an interval of "two months" between the two séances, while in previous accounts he had called it "some months," or "two or three months.") But it is very unimportant whether the paper used was postage paper or not, since, as appears to be the case, it was, at any rate, not any very rare or peculiar kind of paper, or paper secretly marked in any way. For if the trick was done at all in the way we are discussing, the gummed paper was probably added to the imitation pair of slates *after* Mr. Wedgwood had arrived at the house and shown his own gummed up slates.* To do this Mr. Eglinton had only to leave the room—it would not take long—and he frequently leaves the room on one excuse or another during his séances. It is true that Mr. Wedgwood thinks he "could not be mistaken as to the individual peculiarities of his own handiwork," but this is a subjective conviction which cannot be imparted to others in the absence of any describable and inimitable peculiarities of the said handiwork. I have seen an imitation signature acknowledged by a person who believed he had written it in that place, but who had not really done so.

I have discussed possible explanations of Mr. Wedgwood's experiments thus in detail because, unsatisfactory as it is, it seems to be the nearest approximation we have to a successful experiment of the kind required. But if I am asked what I really think, I should say that it is

* Mr. Wedgwood's account in the June *Journal* rather suggests that he added the gummed paper *at* Mr. Eglinton's. But from his later statements I think he did it before he went to the séance, though he has not stated explicitly when and where it was done.

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waste of time to criticise experiments recorded so long after the event. The probability is very great that essential facts have been forgotten, and it is more probable that the clue to the true explanation has thus been for ever lost than that any one explanation now suggested is the true one.

In conclusion, I will add a few words about a phrase at the beginning of Mr. Wedgwood's article. He implies that a man who goes to see a medium "with every expectation of being able to detect the illusion" is more likely to succeed in doing so than others. Now it is my belief that if a fraudulent medium would tell us what kind of people it was most easy to convince, he would put, immediately after the blindly credulous, those who are quite confident that if there be trickery they are sure to detect it. Their confidence may arise from an underestimate of the skill of the performer and so lead to carelessness; it may arise from an over-estimate of their own skill; or it may merely arise from an unwillingness to admit that even the best observers may now and then be baffled by an unexpected combination of circumstances. In no case is complete confidence justified, and in no case does it help the observer. And should a very confident witness chance to be baffled, he will be convinced; for he believes that he can see through any trick; he did not see through this; therefore this was not a trick;—a logical conclusion from a false premiss.

AN ACCOUNT OF AN OUTBREAK OF RELIGIOUS HALLUCINATION IN THE BAHAMAS, WEST INDIES,

WITH A BRIEF SKETCH OF SOME PHENOMENA CONNECTED THEREWITH.

[Further inquiries are being made concerning the occurrences described in the following account, the first part of which we abridge. The writer, a medical practitioner and clergyman, explains that "the black people of the Bahamas are all descendants of the negro slaves who were brought here from the West Coast of Africa. They are of a very emotional and excitable temperament." They are deeply superstitious, the form of witchcraft known as *Obeah* being very prevalent. "Notwithstanding this, the people are shrewd in business matters and able to trade to their own advantage." The majority of the people on San Salvador belong to the Baptist Society. The people are outwardly religious, keeping Sunday strictly, &c., but "religion apparently gives them no strength of character." "They firmly believe in ghosts, fairies, demons," &c.]

Last year, in the spring, we were continually hearing reports of the remarkable doings of a young woman who was in the habit of preaching in the chapels. Report brought the news that she had visions, and was able to

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run along the tops of high walls with her eyes closed, and climb trees, sitting on slender branches without falling. This spirit soon affected a few other girls, and in a very short time a band of them formed themselves into a sect, and proceeded to make converts. Some little time after this I paid a visit to the place where all the excitement was, and I made it a matter of duty to be present at one of their meetings. The meeting was held in a small room. All around the sides the people who had come to see and hear were seated. In the centre stood six girls, walking up and down, keeping time to a slow monotonic chant, sung by the people assembled. This chant gradually increased in rapidity, and as it increased the girls kept time in their tramping or marching backwards and forwards, clapping their hands, barking like dogs, and swaying their bodies about. The glare in their eyes was something horrible to look at. Suddenly one girl would give a shriek, and fall down in a convulsive fit, soon to be followed by the rest, and by any of the sightseers who were wrought up and affected by the sight. The noise of kicking, shouting, shrieking, and groaning that followed is perfectly indescribable. At first I attempted to bring the girls to by means of restoratives, but the people were so excited that they made a show of violence at my interference with the "outpouring of the Spirit," as they said.

For nearly an hour these girls would lie and kick until quite exhausted. Then they would get up and recount what they had seen whilst under the "afflatus." Graphic descriptions of hell were given, and names of people who were there, and who were going. In addition to this, some of them would mention events that were then occurring some 10, 20, and 30 miles away. Subsequent investigation proved that what they had seen was correct. I give one instance that I vouch for. One girl said she saw a certain elder of a chapel 18 miles away (she was personally unacquainted with him) engaged in sinful practices (giving details) in secret. Upon inquiry it was found correct, the man being too frightened to conceal his sin.

These attacks spread like wildfire through the whole island. Villages at distances of 10, 15, and 30 miles from each other were affected simultaneously, though it is almost certain they had no communication with each other. Girls at work in fields would be seized suddenly, and had to be carried home. The general desire of all who were attacked was to be together in community.

Parents who had some concern about their daughters endeavoured to keep them at home. And this fact brought out another remarkable phenomenon. When a meeting (for shouting and excitement) commenced, girls who were subject to fits, though far removed from the sight and sound of the meetings, would be acted upon like a galvanic battery. I have sat in a house in attendance upon a patient when suddenly she would begin to twitch and shake, and finally succumb to a fit. I found out that at the precise moment she was seized, other girls in the meeting had been taken too. This was a remarkable thing and scared the people considerably.

Two aggravated cases came under my own observation. These were two daughters of the magistrate. In this case the girls were white, though natives of the Bahamas. Though they never went to nor saw any meetings of these fits and excitements, they were both attacked, and exhibited symptoms of a more violent and aggravated form than the black girls. The case

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of the elder girl was peculiar. She would be seized with a fit, shrieking, laughing, crying, and showing all the symptoms of hysteria. After the fit was over she would fall into a kind of trance, lasting from 12 to 17 hours at a stretch. When I first saw her (I had been called in after she had been lying some eight hours in this manner, and all efforts to arouse her had failed), my first act was to feel her pulse. Immediately I touched her she awoke and smiled. She told me she had seen me coming, though I lived about one-eighth of a mile distant from the place. Next day she fell into the same kind of trance, and every effort was made by her relations to bring her to—cold water douche, slapping, spirits of ammonia applied—all to no purpose. They then sent for me, and upon my taking her hand she came to. It now dawned upon me that I had some influence over her, so I told her that she was not to have the fit for two days, then for four days, and so gradually I got her round, the fits only coming at intervals. She has thoroughly recovered, though she has been quite different in her habits and manners since.

In the case of her sister, younger than herself, most curious phenomena were exhibited. She had most violent fits, taking four and five strong men to keep her down ; she would bite at people, and tear her clothes to rags, and the sight of myself aggravated her to a painful degree. They would not let her know I had been sent for, yet as soon as I left my house for the purpose of seeing her she would call out (in her fit) that I was then starting from my house, and beg them to keep me away. She could not see me, yet she was always correct in telling them of my whereabouts. When she woke up from her trance after the fit (in her case the trance lasted only for an hour or so), she would tell her father of things she had seen done. Upon inquiry we always found she was correct. When she was well enough she was sent away to another island for a change. Whilst there she told her friends of things which were being done at San Salvador (50 miles of ocean separating the two islands). In these things also she was correct. Once, acting upon information given by her in these trances, her father unmasked a great evil existing at his very door ; he knew nothing of it, but the girl, 50 miles away, saw it, and gave details, and these corresponded with subsequent discoveries.

But all this undoubtedly affected the girl's brain, and for two months she lost the use of her limbs. She is now gradually recovering, but her power of seeing things, or clairvoyance, has quite gone.

I have set down these few items just as they occurred. I have no explanation to offer, for I do not profess to understand the Spiritualistic side of the matter. The physical side of the matter was doubtless a bad attack of hysteria, very similar, I should imagine, to that which broke out in the middle ages amongst the nuns.

The magistrate and his family have now left the island, and I am the only white person here. We have now nothing of the epidemic.

* * * * * *

Since writing the foregoing the following interesting fact occurred to myself last month, June, 1886.

A man came to me for medicine. Upon sounding him, the stethescope

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revealed the fact that he was suffering from heart-disease. I warned him not to exert himself by hard work in the fields, and gave him two pills to take, telling him to come next morning when I would commence to treat him. He went straight from me to the fields, and two hours afterwards I heard that he was picked up dead ! I was considerably concerned, and in the evening the local magistrate came to me requesting I would attend the inquest to be held at 7 a.m. next morning. That evening I went to bed feeling very uncomfortable, as I felt I ought to have told him the critical state he was in. I fell into a troubled sleep, and dreamt I was already at the inquest. I saw the body lying on the floor, and the magistrate directed someone to remove the shirt from the body for me to examine him. As they were taking off the shirt I thought the man arose and ran to me, and put his arms round my neck. I was so astonished at this that I awoke. When awake I felt more easy in my mind, having a conviction (why, I don't know) that the man was not dead. This was 11 p.m.

I was up at 5 a.m., getting ready to go to the inquest. Already I found a man at the door who gave me the information that the man was not dead. The custom is to hold wakes, and it appears that whilst they were singing around the body,he suddenly sat up, to the people's dismay and fright. They rapidly cleared out, being, as I have already stated, so superstitious. I saw the man, and asked him if when he awoke he thought of me. He said Yes ; the first thing he did when he awoke was to remember my words about taking the pills. As near as I can get it, the time was 11 p.m., the exact time I dreamt that he was alive.

This is my own experience, and I offer for explanation the fact of my dream corresponding so precisely to the event, which happened two and a-half miles from where I was sleeping.

F. Barrow Matthews.

San Salvador, Bahamas, West Indies.
July 6th, 1886.

CORRESPONDENCE.

To the Editor of the Journal of the Society for Psychical Research.

Sir,—Permit me in very few words to state that I have resigned my membership of the Society for Psychical Research, with the offices which I have the honour to hold as Vice-President and Member of Council.

I have conceived that as a representative Spiritualist I could not do otherwise, considering, as I do, that the evidence for phenomena of the genuine character of which I and many others have satisfied ourselves beyond doubt, is not being properly entertained or fairly treated by the Society for Psychical Research.

I believe it is not the practice of the Society to announce the names of those who retire from its ranks, and I therefore venture to ask permission to make this statement myself.—I am, &c.,

W. Stainton Moses,
Late Vice-president and Member of Council, S.P.R.

21, Birchington-road, London, N.W.
November 18th.

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No. XXXV.—Vol. II.—Supplement. December, 1886.

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

SUPPLEMENT TO THE DECEMBER NUMBER.

ON THE REPORTS, PRINTED IN THE *JOURNAL* FOR JUNE, OF SITTINGS WITH MR. EGLINTON.

(*Continued.*)

By Richard Hodgson.

Having thus, as a preliminary, acquired some certain knowledge from a consideration of those few of the very reports at issue which permit of direct comparisons, we may now proceed to deal with the remaining reports, bearing in mind the faults to which we are all liable, and of which we have just obtained such indubitable illustration.

The first of these reports is that rendered by Mr. Hogg and myself.

I shall first state some of my remembrances concerning this report for what they may be worth. Mr. Hogg and myself had a short conversation in the street immediately after the sitting of June 27th, and found that we were both independently of opinion that Eglinton produced the writing himself without the intervention of any extraordinary agency. Each of us, moreover, had thought it not unlikely that the other would attribute the writing to "occult" agency, in consequence, chiefly, of the illusion of perception caused by the sound as of writing, and the tendency to forget the circumstances which had previously occurred, and which suggested how the writing was actually produced. The report which we presented is strictly a joint report; we drew it together, sentence by sentence. There were several matters which we did not directly mention, because we were not in entire agreement as to the actual facts. Some months ago I was under the impression that I had made a list of these points, with details, on one of the sheets used in the original draft, as well as a list of other points upon which we did agree, but which we thought not worth mentioning in our report. On referring to the draft, the only notes which I can find not incorporated in our report, belong to the latter class, and are as follow:—

1. Extra cautiousness of Hogg at beginning of sitting. [*i.e.*, Mr. Hogg, who was originally sitting next to Eglinton, did not allow his attention to be apparently drawn away from Eglinton's hand holding the slate; and hence, I afterwards inferred, Eglinton's request that Mr. Hogg and myself should change places.]

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2. Furtive glances [of Eglinton under the table when the slate was out of sight].
3. Convulsive movements *before*, but not *during* [sound as of] writing,—and no convulsive movements afterwards.
4. Manifest display of legs on Saturday. General carelessness. [*i.e.*, on the part of Eglinton. The "successful sitting" was on Friday; on Saturday no result was obtained.]

I shall now briefly comment upon some of the details of our report.

"He then brought a wet sponge, with which we washed the slates." I infer from the generality of this statement that we did not take care to ascertain that all six surfaces (of the three slates) were washed. In our description of the manner in which Eglinton first placed the slate under the table, we make no reference to the position of the marks which we had made on the frame. I still possess the slate, and find that the marks are on the same end and side as the first writing, so that, supposing the slate to have been placed originally in the same position as it occupied when the sound as of this writing was audible, Eglinton must originally have held the slate at the end which was not marked. In connection with our change of places, we say nothing whatever as to what became of the slate in the interim, whether it was still held under the table, or withdrawn and re-inserted, &c. Later, we use the expression, "There being no result"; from which I infer that the slate was probably withdrawn and looked at; yet the details of the withdrawal and inspection and re-insertion are not mentioned in the report.

I suppose that it was during the "another short interval of conversation" mentioned, that Eglinton used the opportunity of producing the first writing, and that he then requested the quotation to be repeated. Although we very specially note in our report that Eglinton sometimes changed hands during the sitting, and that his hand and the slate were "at times quite out of sight below the table," we do not state exactly when these events occurred.

Our account of the second writing is ludicrous from its lack of detail. "Another trial was made with the other side of the same slate, and under similar circumstances the word 'Ernest' was found written." We say nothing as to any examination of this "other side" before the slate was again placed under the table, from which I infer that no examination was made, so that the word "Ernest" may have already been upon the slate before it was re-inserted; and further we say nothing as to how it was re-inserted, a most important consideration. I find that the word "Ernest" is written not only on the "other side," but at the *other end* of the slate, *i.e.*, on that portion of the slate which was in contact with Eglinton's fingers under the table and which could therefore have been easily written upon by him during the first "experiment," even with his thumb and the edge of the slate in sight, and without any visible movement on his part. I think it not improbable that the word was so written, and that Eglinton replaced the slate in such a manner that the word escaped our observation.

Concerning the experiment with the two slates, we say nothing about any examination of them immediately previous to the experiment, from which I

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infer that no examination was then made. It is probable that the experiment was made at the suggestion of Eglinton, though we do not say so. The careful reader will see that we do not make any positive statement concerning the manner of production of the third writing—but I have now little doubt that the possibility we suggested is the correct explanation. Why did Eglinton take a third slate and hold it *under* the table, "hand and slate being quite out of sight,"—when our experiment was with the two slates *on* the table? Why did he drop it on the floor? Why did he move the upper of the two slates *at least twice*, no sound as of writing having been heard, though this is usually so "distinctly audible" when the writing is supposed to be in process of production? Our report does not specify *how many* times he did this, nor whether even the *ordinary* pencil was between the slates at the conclusion of the experiment;* further it does not state *expressly* that the two slates were taken by Eglinton below the table, that he complained of their weight, and that he transferred them from one hand to the other before requesting me to assist in holding them, though these events appear to be clearly implied by our account. It is obvious that when we wrote our report we were in some uncertainty as to Eglinton's treatment of the three slates on the table; but, as I have said, I adopt the supposition which we suggested, viz., that Eglinton wrote upon the third slate while it was under the table, that he substituted this for the upper of the two slates, and afterwards turned both slates over together. I have a strong and clear "remembrance" that I saw Eglinton turning the slates over at the time he changed hands, and that the slates were somewhat displaced in the process, so that the pencil, or pencils, might have fallen out from between them before the simulated production of writing; but I place no reliance whatever upon this "remembrance," and think it just as likely that Eglinton may have previously removed the red pencil, and that the ordinary pencil was between the slates at the conclusion of the experiment. Nevertheless, although, as it happens, Mr. Hogg and myself observed enough and remembered enough to produce in us the conviction that the phenomena at our "successful" sitting were the result of trickery, there are, as we see, many important omissions in our report due to deficiencies in probably both observation and recollection; and I believe that had we asserted that the production of the writing by ordinary agency was precluded, instead of the contrary, I should, in the face of these omissions, and with the knowledge which I have since attained of the absurdity of accounts given by uninitiated witnesses of conjuring performances, class such an assertion among the rash and unwarrantable judgments of unqualified investigators.

Reports of Professor Lodge, Mr. Gurney, *and* Professor Balfour Stewart.

The next report is that of Professor Lodge and Mr. Gurney, who state "that they do not regard their experiences as conclusive, or even as affording any important support to the theory that the writing is not produced by ordinary human agency." This statement extends apparently to their report

* According to my remembrance we discussed these two points when writing our report, but felt uncertain about them.

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of a later sitting at which Professor Balfour Stewart was also present; they say further that "The only success which was really difficult to explain occurred at their first visit." On this first visit the writing obtained was the single word *Bob*, for which Professor Lodge had asked. It was found in the usual position on the slate, "precisely the position" it would occupy, as Mr. Lewis has pointed out (p. 366)—both generally and in regard to this particular case,—if Eglinton "turned the slate round in its own plane (by no means a difficult matter), then wrote the words, and once more reversed the slate." No statement in the report of Messrs. Lodge and Gurney, even apparently, precludes this supposition. They say:—

> The slate was held under the table by Mr. Eglinton, who held it with his right hand by one corner—his thumb being in view throughout. His left hand was held by Professor Lodge. The test mark was on the upper surface of the rim, next the table; was for most of the time visible, but was occasionally covered by Mr. Eglinton's thumb. We are absolutely convinced that that surface remained uppermost throughout the experiment.

They do not assert that the same *end* of the slate was always near Eglinton, and they do not assert that the slate throughout was pressed firmly against the table. The test-mark, presumably on the side near Eglinton (and presumably *not* at the end where the word was found) "was occasionally covered by Mr. Eglinton's thumb"; that is to say, it was not visible, and the slate may, on one or more of these occasions, have been quietly revolving in its plane. There appears to have been a considerable interval during which Eglinton may have found the opportunities of performing the operations required; the writers mention "about a quarter of an hour of waiting," during which Eglinton held the slate alone; but the withdrawal of the slate which is previously said to have taken place "after some minutes," seems to have occurred during this "quarter of an hour"; and I presume that after the re-insertion of the slate there was an interval of eight minutes for Eglinton to turn and re-turn the slate and write the word *Bob*. I understand, moreover, that at this sitting, as usual, those present were engaged more or less in conversation; and unless the attention of the sitters was directed without intermission towards the slate, not much importance can be attributed to their statement that Eglinton's thumb was in view throughout. It is worth noting that one highly important incident is mentioned only parenthetically, viz., the withdrawal and inspection of the slate, when "there was no writing."

The writing described in the next record—a P, with an attempt at an e, —did not, as we have seen, impress Messrs. Lodge and Gurney as being "really difficult to explain," so that I need not consider the case in detail.

The report begins: "Professor B. Stewart sat a little apart, in a position where he could watch the slate and hands"; but we should not be justified in inferring, from this vague description of where Professor Stewart was sitting and what he was doing, either that he *did* watch "the slate and hands" persistently throughout, or that his position enabled him to see the portion of the slate and Eglinton's fingers *under the table*. We may notice in passing a

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significant fact which the sitters were careful to mention, that at this sitting the writing was "at the end of the slate nearest Mr. Eglinton and was turned towards him," an unusual position, which was probably owing to the circumstance which Mr. Lewis has emphasised (p. 366, *note*), that "the slate was attached by string to Professor Lodge's middle finger throughout." We are not told how long the string was, and to what portion of the slate it was attached, but I suppose, with Mr. Lewis, that it prevented Eglinton's turning the slate, at least without running great risk of detection.

Reports of Mrs. Brietzcke.

I have already referred (p. 428) to the omissions in Mrs. Brietzcke's reports as regards the examination of the slates used at the sittings. Her general description of the cleaning at the commencement of the sitting on June 13th leaves no difficulty in the way of supposing that *yes* was already upon, say, the under surface of the top slate when it was placed above the other (the slates being turned over together in the act of placing them under the table, as I have explained in other instances). According to Mrs. Brietzcke's account, the first three questions were asked by Eglinton himself, and the answers were merely *yes*. The fourth writing was also a *yes*, the *assumed* answer to the question addressed by Mrs. Brietzcke to her father D.S. as to whether he knew that A. and J. were in Jamaica; but it is hardly necessary to suppose that at that time Eglinton had seen the question. We may suppose, however, that when the not very specific answer *yes* was obtained, Mrs. Brietzcke exhibited her question to Eglinton.

> —then a whole side of another slate *was filled* with a message, in a neat close hand, dictated by my father, who was unable to write himself as the conditions prevented; the message was a sort of general treatise on Spiritualism.

How did Mrs. Brietzcke become assured that this message was dictated by her father, &c.? It would also be interesting to know how much she afterwards said about the characteristics of her father's handwriting, and how she was led to the conclusion that a later message was "in his handwriting, with his signature." It is not unlikely that Eglinton seized the opportunity while the attention of the sitters was rapt in the long message, to prepare the next writing received by Mrs. Brietzcke. The long message was followed by a change in position of the sitters, which may also have afforded Eglinton opportunities of "manipulating" the slates. The first writing received after the change of position purported to be from some one who knew Mrs. Brietzcke in New York; and Mrs. Brietzcke tells us emphatically that she had never been in New York. Probably Eglinton, after hearing or seeing Mrs. Brietzcke's question whether her father "knew that A. and J. were in Jamaica," tried a "shot," which happened in this instance to be beside the mark. (Another unsuccessful "shot" was made at one of the sittings recorded by Mr. Bennett, where the word *for* was erroneously stated to be contained in an envelope which had been sealed up, with enclosures, by Dr. A. T. Myers.) The incident suggests that some "shots" of this kind on Eglinton's part may have been successful, and shows again the importance of recording as far as possible all the details of

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the sitting. (If Mrs. Brietzcke had been in New York and known persons there, she might have identified the scrawling name which she was unable to read, as something which it *wasn't*. A scrawl which allows some scope for imagination may at times have been employed by Eglinton very effectively.)

Mrs. Brietzcke says: "After my change of position took place *all* the messages written took place in mid-air with the slates held by Mr. Eglinton and myself"; but I think it is clear that this statement was made by Mrs. Brietzcke on the assumption which appears throughout her account, that the messages were being written while the sound as of writing was audible.

It is unnecessary to give detailed consideration to the *thirteen* "occult" writings (and the *five* writings of the sitters) described by Mrs. Brietzcke in her report of the sitting of July 19th. We have already learnt indirectly from Mrs. Brietzcke herself (see *Journal* for October, pp. 426-423) that much additional light might have been thrown on the events of the sitting by the record of "incidents" and conversations to which Mrs. Brietzcke, doubtless, attributed little importance. For example, the questions about Professor Barrett and Mrs. Brietzcke's mediumship may have been led up to or suggested by Eglinton; or he may have inferred, from the conversation at the sitting, that Mrs. Brietzcke would ask them; so that the "answers" might have been upon the slates before Mrs. Brietzcke put the questions.* In any case we could not assign much value to Mrs. Brietzcke's remembrance of the time-intervals, even on the supposition that when she wrote her report she used her expressions rigorously, in the record of a sitting where Eglinton's writings were so many, and Mrs. Brietzcke's important omissions yet manifestly more; we have already seen (*Journal* for November, p. 466) how an appreciable time-interval may dwindle out of recollection. I suppose that the figure 2, and H. K. B., were read by Eglinton under the table, the slate being turned or a mirror being used, and then "reproduced on the other side." In the following instances, the absence of *much* detail is conspicuous, and Mrs. Brietzcke's language very strongly suggests that she has given us here but a few fragmentary peeps at a series of highly important incidents.

> I, hiding a slate, told Mr. Eglinton I had put a figure on it. Miss L. did the same on another slate and kept it. Mr. Eglinton now put a bit of slate *and* a bit of red pencil on the slate, and said: "Multiply Mrs. Brietzcke's and Miss L.'s figures by 4." We heard writing, and on uncovering saw "6 8" in slate, and "272" in red; 6 and 8 were Miss L.'s and my own figures respectively. I now asked Mr. Eglinton to try his *locked* slate, and I wrote a private question on another slate, letting no one see it, and turning it question down on the table at my side. On the locked slate we soon heard writing. My question was "Can you advise for the

* At the sitting of June 13th Mrs. Brietzcke was told that she was a medium. Miss Symons received similar information concerning herself at the first sitting recorded by her (p. 307); and at her second recorded sitting, she, somewhat like Mrs. Brietzcke at the sitting of July 19th, made an inquiry as to how she could "best develop." This suggests that the sequence was a common one.

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family of X. Y. Z. ?" (names in full). On opening the locked slate *myself* I saw written: "We cannot advise for the family of X. Y. Z." (names given in full).

Where was Eglinton when Mrs. Brietzcke was *hiding* the slate? Was he *out of the room?* Where did Mrs Brietzcke *hide* the slate? Where did Miss L. *keep* the other slate? What precautions did the sitters take to prevent the numbers from being seen, or inferred (—*e.g.* from the sound), while they were in the act of writing them, (*a*) on the supposition that Eglinton was *in* the room; (*b*) on the supposition that Eglinton was *out of* the room? "Mr. Eglinton now put a bit of slate and a bit of red pencil on *the* slate." *Which* slate? The one on which the previous message had been obtained? When was the *locked slate* first introduced? Was it cleaned and examined by any one? What then became of it? We inferred (p. 427) from the later communications made by Mrs. Brietzcke, that "some of Eglinton's slates were in use at her sitting of July 19th in addition to his *locked* slate." Hence there were *at least six* slates about the table, five of which we may presume were ordinary. It would appear that "occult" writings were obtained on three (Mrs. Brietzcke's) at least of these; yet if we pass over the first writing and except one instance where Mrs. Brietzcke says: "the same slate was placed as before," no specification is given as to which of these three slates was used for each experiment respectively, and at whose suggestion it was used. Further, we are not told what precautions if any were taken to prevent the surreptitious use by Eglinton, during or between the experiments, of the slates regarded as not in actual use. I suppose therefore that Eglinton may have had opportunities of "manipulating" slates at times when they were not professedly in actual use, and that he may by means of a temporary substitution have found an opportunity of reading one or both of the numbers hidden, and Mrs. Brietzcke's question. Other suppositions will doubtless suggest themselves to the reader. As to the answers, I suppose that the *locked slate* was held by Eglinton under the table and there written upon; likewise, obviously, the slate upon which 68 and 272 were found. On the last slate used, *Goodbye* may have already been written before it was held under the table.

> Mr. Eglinton, before we left, held a sheet of notepaper in his fingers; this he did lightly between his forefinger and thumb. I asked for six taps *on the paper*, and they were instantly given.

There is nothing to show that six taps were not produced by Eglinton himself by ordinary means, upon the sheet of paper held as Mrs. Brietzcke describes, or elsewhere.

I suppose that the word *no*, obtained at the sitting of September 22nd, 1884, was already on the slate when it was placed over the pencil chip. Mrs. Brietzcke apparently did not take the slate into her own hands for the purpose of examining it, and she might easily have been deceived to the extent of thinking that it was clean on both sides, even if she intended at the time to ascertain this. It might also be supposed that when Eglinton first took the slate, it *was* clean on both sides, but that he wrote the word while he "put a bit of pencil *on* the table and placed this slate *over* the pencil

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chip." We should note that the question seems to have been asked by Eglinton himself, perhaps after he had waited in vain for Mrs. Brietzcke to ask it.

In Mrs. Brietzcke's report of the sitting of July 9th, 1885, some details are given concerning the "book-test," which was tried twice successfully. I suppose that Eglinton—while he was "much disturbed"?—turned up the page and found the word or words required and wrote them, while the book in each case was on the slate under the table. Mrs. Brietzcke says :—

> The book was placed *on* the slate and held by me (it was a heavy one), as well as Mr. Eglinton, in position under the table.

I suppose that Mrs. Brietzcke did assist Eglinton in holding the slate, but only during the latter part of the time of waiting ; that is to say, after the *real* performance was over. In connection with Mrs. Brietzcke's final sentence it will suffice to refer to the remarks made by Mr. Lewis in the *Journal* for August, pp. 368-370.

Report of Mr. Harold Murray.

Mr. Murray says : "All slates used were cleaned to our satisfaction, before us, with a damp sponge and a dry cloth." This suggests that Eglinton himself cleaned the slates, a fact which is of special importance as regards Experiment 8.

> Two slates held on upper surface of table. Mr. Eglinton asked for some communication of interest. The slate was filled with writing in less than one and a-half minutes.

I suppose, with Mr. Lewis (p. 366, note), that this writing was prepared beforehand ; and Eglinton himself asked for the "communication." Mr. Murray may have intended originally to assure himself that every slate used for an experiment was clean immediately before the experiment ; yet he may have omitted in one or more experiments to satisfy himself on this point, and afterwards forgotten the omission ; or, although he satisfied himself, his satisfaction may not have been justified, since Eglinton, instead of cleaning the two sides of a slate, may have cleaned *one side twice*, not turning the slate over, but only *appearing* to do so ; and even if the cleaning was complete, a prepared slate may have been substituted for the one just cleaned.

Similarly, in Experiment 9.

> Two slates held away from the table but below its level, by Mr. Eglinton and Mrs. M. Verbal question by myself. "Can my father himself give us some message?"—A., almost at once, "Good-bye. He can write no more. He sends you both his dear love."

I should suppose that the "answer" was already upon the slate before the question was asked, and was intended originally to serve merely as a "communication."

Possibly Eglinton first held the two slates under the table alone and wrote the "answer," and then, no sound as of writing having been audible, asked Mrs. M. to hold them with him as described, and Mr. M. to repeat his question. But I prefer the first supposition ; the assumed "answer" does

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not appear to me to be of such a nature, considering the previous questions, that it could not have been written beforehand, even if Mr. M.'s question was spontaneous. If Mr. M. desired by his question to obtain a message in his father's handwriting, the statement—"he can write no more"—would be rather odd, inasmuch as he had not written at all. On the supposition that the "answer" was on the slate before the question was asked, it was probably written while the sitters were studying the "communication of interest."

In Q. 6, as also in Q.'s 1, 2, and 3, I suppose that the slate was written upon by Eglinton while it was under the table, and that in the two cases where the questions were *written*, Eglinton acquired a knowledge of them, also while the slate was under the table, notwithstanding Mr. M.'s precautions. We do not know what the precautions were; and if they had been exceptional, as in the use of a string by Professor Lodge, which seems to have prevented the turning of the slate, I think that Mr. M. would have described them. In the case of Q. 4, Mr. M. himself apparently concluded that, notwithstanding his careful watching, Eglinton acquired a knowledge of the question written on the slate.

In Q. 5, and Experiment 7, taken together, it is evident that the locked slate, upon which Mrs. M. had written a question, was held *under the table* during six to eight minutes, and in this interval I suppose that Eglinton read the question and wrote the answer. Mr. Murray says:—

> No answer during six to eight minutes. It was then placed on surface of table in front of us, while we proceeded with other experiments, as Mr. Eglinton said he could hold it no longer on account of its weight.

But he does not say that he then *examined* the slate, and after recording an intervening experiment he continues:—

> Locked slate, still unopened, I having retained key all the time, was held on upper surface of table. A., in two to three minutes, &c.;

from which it appears that he did *not* then examine it. Mr. M.'s description suggests that he, like most other witnesses, considered that the writing was not in process of production if the sound as of writing was not audible. I infer from his report that he made notes during the sitting, and to this I ascribe his careful reference to the fact that the locked slate was held under the table, though he seems to have been unaware of its great significance. I think there is little doubt that frequently, in cases analogous to this, where the locked slate may have been *on* the table for some time, within the direct perception of the sitters, the fact of its having been previously *under* the table, and not subsequently examined, has been omitted from the record—in consequence either of its apparent triviality, or its lapse from remembrance at the time when the record was made.

In connection with Q. 4. there is a palpable lapse of some kind on Mr. M.'s part, but whether of his watchful readiness during the sitting, or his care in writing the report, or both, may not be so easy to decide. His account is as follows:—

> Q. 4. Written, by Mrs. M. "Are O.'s present plans likely to lead to his future welfare, and will they bring him happiness?"—We had

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to wait some time for an answer to this question. Mr. Eglinton asked aloud, after 2 to 3 minutes, "Will you kindly give us an answer to this question?" Directly afterwards he dropped the slate on to the floor; he picked it up and replaced it under flap of table. I watched him narrowly but could not see him look at the message. However, after complaining of the weight of the slate, he repeated his request for an answer, but modified his words. "Will you kindly give us an answer to *these questions?*"—A., after waiting five to six minutes, "As far as I can see. Yes. They certainly should."

He writes previously :—

During the first four experiments I marked the pieces of pencil used, and carefully noticed the ends, before and after each experiment. Before, they were rough and unworn; after, they were found with one end lying at the extremity of the finishing stroke of the writing, and that end had a smooth worn facet which corresponded in size with the thickness of the thicker strokes of the writing produced.

Except in answer to Q. 4, all writing took place in a position upside down to Mr. Eglinton; and when the writing was short, at the end of the slate furthest away from him.

Q. 4 presents no difficulty as regards the reading of the question (or questions—see p. 464) and the production of an answer, as the slate was held under the table by Eglinton alone; and concerning the unusual position of the answer, the reader may speculate for himself; but *what became of the marked fragment of pencil when the slate was dropped?* Was any remark made as to its whereabouts? Was any search instituted for it? Did it mysteriously stick to the slate the whole time? Or, after the dropping, was the slate placed on the table? Was it examined? Was another piece of pencil noticed and marked, and placed on the slate? Or, did Mr. Murray speak of *four* experiments instead of *three?* And did he *not* mark a pencil for Q. 4? And if so, what became of the *unmarked* pencil? &c., &c. We should do least violence to Mr. M.'s report if we supposed that Eglinton was holding the pencil when the slate dropped, and that this greatest marvel of all, the re-appearance of the marked pencil, excited no surprise, simply because it never occurred to the sitters that the pencil should have dropped as well as the slate. A somewhat analogous oversight was committed by Mr. Hogg and myself at our first sitting; it was one of the points which led us in our report to comment upon our own inobservance. But if "Joey" could dematerialize the pencil (p. 439), possibly "Joey" might also patiently hold the pencil in mid-air pending the replacement of the slate.

After the preceding considerations I may deal as briefly as possible with the remaining reports, confining my remarks chiefly to the most important incidents in each, and treating these fully only when they are specially instructive, or require suppositions that may not occur at once to the ordinary reader unversed in the *modi operandi* of conjuring performances in slate-writing.

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Reports of Mr. G. A. Smith *and* Mr. J. Murray Templeton.

At the sitting in May, 1885, one writing was obtained, which consisted of the words, "The power is against us"; and the sitters appear to have regarded the "test conditions" of its production as exceptionally good. Their satisfaction seems to depend upon their remembrance that in this particular instance Mr. Templeton was himself pressing the slate firmly against the under side of the table-flap during the whole of the [last] interval when it was under the table; and I think it highly probable that their remembrance is true; for I suppose that the writing was already on the slate when Eglinton last lifted it from the table. The slate was one of Mr. Smith's book-slates, spoken of by Mr. Templeton as "folded (and bound) slates," and described by Mr. Smith as "a pair of ordinary slates fastened together with cord up one side so that they could be opened and shut but not separated entirely." Since they were fastened with cord, they could in all probability be shut in two different ways, so that what at one time were the outer surfaces might at another time be the inner surfaces. Now it is clear, from the accounts, that no examination was made of this slate immediately before Eglinton took it under the table *for the last time*. I suppose that he had taken it under the table *previously*, and then written upon it. Before the change of position, after which the writing was "obtained," the sitting had continued *for three-quarters of an hour*, during which apparently Eglinton *alone* had been holding slates under the table, and, as Mr. Smith tells us,

> occasionally changing one slate for another, and sometimes placing a slate *upon* the table with a crumb of pencil or crayon beneath it. But no writing came, and we were on the point of giving up the trial. It was suggested, however, that as a last resource it might be advisable to alter our positions, and Mr. Templeton and I changed places accordingly. Mr. Eglinton then took one of my book-slates, &c.

We are not told how the sitters knew that "no writing came." Doubtless they heard no sound as of writing; they may have inspected some of the slates; they *may* have inspected *all* of them, but if so they probably inspected only the then inner surfaces—Eglinton having written on the under outer surface of the book-slate in question, which Eglinton afterwards folded the other way, possibly just after the inspection, so that the writing, eventually, occupied the position described by Mr. Smith.

I have already (*Journal* for October, pp. 417-421) dealt with the most important incidents which are described as having taken place at the sitting of June 11th, 1885, of which Mr. Smith and Mr. Templeton gave independent accounts. Among the other incidents are two, described by Mr. Smith only, which call for some notice. A message had been obtained, but the last word

> appeared to have been very hastily and carelessly written, and we were uncertain what it was intended for; so the slate was held beneath the table again, with the request that this word should be re-written

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more legibly. *Immediately* we heard writing, and the word "conditions" was found occupying nearly the whole width of the slate.

Mr. Massey (*Journal* for July, p. 356) says: "Unless it is suggested that the word was written on the reverse side to that of the sentence, and had been previously prepared (the question being led up to by an intentional illegibility of the last word of the sentence), we have here a case in which the time of the actual writing is exactly determined by the sound. The little possible doubt in this case," &c. I had already made the supposition myself in my rough draft of notes on the evidence, and I have little doubt that what seems so improbable to Mr. Massey actually did occur. It has probably happened frequently. Mr. Davey writes, in his report of the sitting of June 30, 1884: "On one or two occasions we had to request the messages to be written over again, and this was always assented to"; and a case not altogether dissimilar is recorded by Miss Symons (p. 312), who tells us that there was some discussion as to the indistinct writing, and that "*Mr. Eglinton said* it could be easily settled by asking to have the message re-written. Almost as soon as the slate was put under the table came the answer," which was not, however, the repetition of the message or of the indistinct word; Eglinton had apparently improved the performance by that time (October, 1885), and the answer carried with it a reference to the previous conversation.

The other incident in Mr. Smith's account which deserves some attention seems to me to be particularly suggestive. It is described as follows:

> Eglinton took one of my book-slates, dropped a crumb of pencil between the leaves, and closing it, placed it in the usual position. It was then partly in sight, whilst we were chatting (and watching) and waiting for something to come. In the midst of the talking I thought I heard writing being done, and said so; but the others thought I was mistaken, and we continued to wait. Presently Mr. Eglinton dropped the slate upon the floor, and on his picking it up we found "Good-night" written at the foot of one of the leaves.

I suppose it was the sound produced by Eglinton surreptitiously writing, probably on the under surface of the under leaf, that Mr. Smith heard; *yet the slate apparently was not withdrawn, a most suspicious circumstance* (especially when we remember how ready Eglinton is to withdraw or uncover or unlock a slate on other occasions even when no sound as of writing has been heard by any of the sitters), presently followed by *another suspicious circumstance, the dropping of the slate.* If, when Mr. Smith said he thought he "heard writing being done," the slate had been withdrawn, —and, in consequence of his impression, he might at any moment have made a request for its withdrawal before Eglinton could find an opportunity of reversely folding the slate,—the writing might have been discovered on the under outer surface, just where Eglinton's fingers had been. This seems to have occurred to Eglinton, and hence the non-withdrawal and the dropping. It is noticeable that Mr. Smith does not say on which leaf the writing was found, or whether he had any means of identifying the position the writing must have occupied while the slate was held by Eglinton. Apart

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from some special means, it may, owing to the structure of the slate, assuming this to be the same as that used at the séance in May (see p. 499), have been difficult to prove, *after the dropping*, on which of the surfaces, inner or outer, the writing had originally been produced.

Concerning the incident mentioned (p. 303) by Mr. Templeton as having occurred at "a former sitting," which he explains at greater length in the *Journal* for July, p. 359, where a slip of paper with a question on its under side was placed by himself on a slate and held there "till withdrawn as another slate closed it down," the slates being described as thereafter "always in the middle of the table," I suppose that the slates were held under the table for a short time by Eglinton, who then read the question and wrote the answer,* but that this incident has been entirely forgotten by Mr. Templeton, who has not mentioned the date of the sitting, and whose letter suggests that he is unaware to what extent accounts must be regarded as untrustworthy in consequence of the lapse of memory.

Before leaving these reports I may deal briefly with the chief incidents described in a report printed in the *Journal* for May, 1885 (Vol. I., p. 399), which I understand was sent by Mr. Smith. The first incident is narrated as follows:

> I bought a three-leaf book-slate on the way, one that had three loops and could be fastened with a stick of pencil, as small pocket-

* The question was "How many days and months has the year?" The answer was given, not in words, but *in figures*, so that they might possibly have been completely covered by the slip, and not seen unless the slip was moved, if the lower slate was, as it might have been, uncovered when Eglinton withdrew the slates from under the table. Compare the case of writing under the cards in the report of Miss Symons (see pp. 423-4). I may take this opportunity of referring to some remarks made by Mr. Templeton in the *Journal* for November, p. 470. He there offers an explanation "with regard to the incident of Mr. Eglinton's copy of a drawing on a transparent, child's, or toy slate," upon which I had commented in the *Journal* for October, p. 418. He says: "Mr. Hodgson seems to have overlooked the fact that any kind of drawing, under the circumstances, was much more than the ordinary writing," &c. I did not, however, overlook this fact, and, indeed, I quoted the passage from Mr. Templeton's letter in the *Journal* for July which drew special attention to it. The *mere drawing* could be produced on the slate, provided the slate and Eglinton's fingers were under the table out of sight, even while the "two close observers," as Mr. Templeton describes himself and Mr. Smith, were gazing at Eglinton's thumb visible and motionless above the table, and without any distraction of their attention at all. My supposition was, that during an interval of ten minutes the "two close observers" were for *a few seconds* inattentive enough to enable Eglinton to use his eyes after the manner Mr. Templeton describes. In bygone years I revelled in the possession of a child's drawing-slate, but not having one at hand when I was considering Mr. Templeton's testimony, I made some experiments in tracing on thin note-paper placed over the drawing of a leg held with one hand under the table, before making my comments on the case; I concluded that "a few seconds" was a time ample for the operation supposing it to have been one and continuous; if the tracing produced was not one continuous line, the intervals of inattention need not have been so great as I supposed, *i.e.*, not even "a few seconds," a phrase which Mr. Templeton now adopts, though he does not accept my supposition of his inattention during such an interval.

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> books are often made. The first trials Mr. Eglinton made were with his own slate, which I had previously cleaned, and marked with my name to avoid changing. With this nothing occurred. He then took my slate, I having inserted a crumb of pencil and seen that it was all secure. It was then placed on the corner of the table, and we both rested our hands upon it. Shortly, in answer to my question, "Are the conditions favourable?" the pencil could distinctly be heard writing inside the slate, and when the three taps indicated that the message was finished, I unfastened the slate, and on one of the leaves found, "Yes, the conditions are very good."

Mr. Smith does not say that he examined the slate throughout just before the experiment, and he does not say what became of the crumb of pencil, or on which leaf the writing was found. I suppose that the words were written surreptitiously on the slate on some occasion after Mr. Smith entered the house, and before the experiment was made. Eglinton himself apparently instituted the experiment, and I suppose that he suggested Mr. Smith's question. The next incident worth consideration is described thus:

> Mr. Eglinton has a strong mahogany book-slate with a Brahma lock. On this I was requested to write the name of a deceased relation, mentioning the relationship, and asking a question. To make the thing as conclusive as possible. I took the slate into the adjoining room, stood away from all mirrors, windows, &c., and wrote, "Mrs. D——,—grandmother—are you present, and able to communicate?" I then quickly locked the slate, put the key into my pocket, and went back to Mr. Eglinton, never once letting the slate leave my hand. He then placed another slate half under the table, closely pressed against the under-surface; in a few seconds writing commenced, and the following was found:—"Your grandmother, Mrs. D——, is not able to write, but she sends her love." I then, for the first time, unlocked the slate, and showed him what I had written.

Mr. Smith's phrase, "never once letting the slate leave my hand," seems to me to refer to the interval which elapsed before he had actually reached the table on his return, rather than to any subsequent interval. Whether this is so or not, we have already seen (pp. 420-1) that Mr. Smith, in another report, has unquestionably omitted any reference whatever to a most important incident, describing a sequence of events, with the incident omitted, in much the same manner as in the above account; in connection with the comment which I there made, I asked if I was not justified in assuming that a witness may forget that the locked slate was taken under the table; and I suppose, in the above instance, that the locked slate *was* held under the table after Mr. Smith returned, though he has not mentioned the fact. I suppose also that the slate on which the answer was found was not held throughout as Mr. Smith describes, but only during the latter part of the time, probably after it had been *withdrawn* once by Eglinton, ostensibly to see if there was writing, but actually to turn it unobserved.

Mr. Smith's report continues:

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At this point Mr. Eglinton was called away to two ladies, and I seized the opportunity to write on the Brahma slate : "Frank G——, — cousin—are you present, and able to write to me ?" Then I locked it, and waited for Mr. Eglinton to return. Upon hearing what I had done, he took a slate—the one marked with my name—thoroughly cleaned it, with my help, threw a crumb of pencil upon it, covered it with another clean one, and gave me the two to hold with him. We were then sitting opposite to each other, each holding the two slates, and right away from the table. In a second or two I could not only hear the pencil, but could feel it writing,and could localise the sound and vibration as undoubtedly issuing from between the two slates. *In one minute* at the most, the signal of completion was given, and the underneath slate was found filled with writing, in three directions, and signed "Frank." I have the slate now, with the writing on it.

I forgot to mention that I always made a point of engaging Mr. Eglinton in conversation during the time the writing was taking place. I may also add that the communication purporting to come from "Frank" does not strike me at all as being the sort of thing he would write.

It is not unlikely that Mr. Smith may have omitted to record sundry takings of slates under the table, and on this hypothesis the reader may make his own suppositions. I shall myself here adopt a different hypothesis, partly for the sake of pointing out a precaution which I cannot find that any sitter has taken when Eglinton has been *out of the room*, and partly for the sake of showing how little inaccuracy it may be needful to suppose in the above description. I shall assume, then, that while Mr. Smith was writing his question, it was seen by Eglinton from a contiguous room. Mr. Smith tells us that the slate on which the long message appeared was marked with his name, but he does not say whether his mark was merely written on the slate, or cut into the frame, or even specifically whether he recognised his mark when the slate was taken, nor does he say whether his mark was upon the same side as that upon which the writing was found. Knowledge of these points might affect my conjecture as to Eglinton's exact dealings with the slates, but it would not affect the main part of my supposition, which I shall make on the assumption that Mr. Smith had written his name upon the frame of the slate, that he recognised, as he thought, his mark when Eglinton "took a slate," and afterwards found it on the same side as the message and again identified it. The slate, it should be remembered, was one of Eglinton's, and Mr. Smith had marked it, not immediately before the experiment, but at the beginning of the sitting. I suppose that Eglinton took it out of the room, and wrote the message upon it, that he marked another slate similarly, and brought them both back into the room when he returned. He then took the falsely marked slate, cleaned it, &c., and covered it with the one which Mr. Smith had originally marked, and upon the under, and marked, side of which the long message was written. He then turned both slates over together in the act of lifting them and presenting them to Mr. Smith to hold with him, after which all that remained for him to do was to produce a sound as of writing followed by a sound as of tapping. I desire the reader specially to

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observe how little inconsistent my supposition is with Mr. Smith's account. I might almost say that there is only one expression of his which is at variance with it, *viz.*, "covered it with another clean one"; my supposition involves that the under surface of this slate was filled with writing at the time when Mr. Smith speaks of it as clean, but there is nothing, beyond the general statement quoted, to show that Mr. Smith examined it in any way ; he may merely have looked at the upper surface, or Eglinton may have *appeared* to turn it and show both sides clean before placing it on the other slate.

Report of Mr. E. M. C., &c.

The first incident that calls for consideration is that of the writing in the locked slate, which was to the effect that a folded paper which Mr. E. M. C. had placed unopened in the slate, was "a receipt of the Grosvenor Gallery Library, No. 21380, in large figures, which was perfectly correct." But since Eglinton held this slate "several times on the table and *under the table*," I need do little more than refer to the remarks of Mr. Lewis (*Journal* for August, p. 371), who suggests, in connection with another case, how the slate might have been opened on the hinged side, although gummed paper was stuck over the opening on the lock side, as in the case before us. Besides, the paper used here was "the edge paper off some postage stamps"; this does not adhere firmly to varnished or polished wood, and can be quite easily removed wholly or partially, without any risk either of tearing, or of leaving apparent signs of disturbance. If the paper is stuck over the opening of a polished double slate, but not affixed round both sides so as to form a clasp, the slate may easily be opened and closed unless a great deal of paper has been attached, without any touching of the paper at all by the operator. The reader can experiment with a polished box, and he will find that the adhesion of the paper does not put very much difficulty in the way of its opening. A little pressure with the finger may be necessary to make the paper adhere again. In any case, and even when the paper is affixed as a clasp, it is easy to unfix half the paper with the finger, open and close the slate, and refix the paper by pressing it ; no re-damping is required to produce adhesion again if the operation is performed not later than a few minutes after the original attachment. By moistening the paper freely, and adjusting it lightly, the operation can of course be made easier, and it should be noticed that it was Eglinton apparently in this case who suggested the gummed paper, and who also stuck it on the slate. The report includes no reference to any examination of the paper and wood, before the unlocking of the slate, with the view of ascertaining if the paper had been disturbed in any way. In the report, after the passage quoted above, follow the words : "nothing came"; an expression which I take to mean that no sound as of writing was audible, as it seems clear that the slate was never opened—except by Eglinton under the table—after the gummed paper had been applied, until the opening which Mr. E. M. C. describes, when the gummed paper was cut through by Eglinton before he finished the unlocking which Mr. E. M. C. had begun.

The next incident is particularly interesting, because of the care with

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which, in some respects, the record has been drawn up. It is plain that Mr. E. M. C. is not familiar with the different methods used for deceiving sitters for slate-writing, otherwise he could not have mentioned without comment, *precisely the three points* as to Eglinton's dealings with the slates, which at once suggest the exact *modus operandi* in this incident. These points are :

1. He put the initialed slate over the other and placed them before him on the table.
2. He lifted the top slate from the bottom. [This is mentioned only parenthetically.]
3. Mr. Eglinton said "We must hold the slates." The slates were held (part of the hand being between the slates and the table), &c.

For convenience, I shall speak of the two slates as *marked* and *unmarked* respectively. I suppose that the message (from "Ernest") had been prepared beforehand, and was written on the under surface of the unmarked slate. The account of the incident begins thus :

> Mr. Eglinton then said he would try another experiment. He took the initialed slate, cleaned it, took from the table at the back one of the other slates (which had all the time been lying there), *he also cleaned that.* [The italics are in the report.]

It is manifest that the writer believed, and I have no doubt rightly, that the unmarked slate was then handled by Eglinton alone, who, I suppose, cleaned only *one*—the upper—side, though he may have *appeared* to clean *both* sides. Thus, when Eglinton placed the slates before him, as described in (1), I suppose the writing to have been on the surface next the table. After lifting the marked slate from the unmarked slate as described in (2), probably turning the marked slate over, Eglinton placed the *unmarked* slate over the *marked* slate. (We are not told whether Mr. E. M. C.'s initials were on the upper or the under side of the "top" slate when originally placed in position over the other ; and no reference whatever is made throughout the report to the fragments of *slate-pencil* used.) The message was then on the under surface of the (then) top slate. During the process described in (3), Eglinton turned both slates over together, so that the marked slate was again at the top, and the *unmarked slate again at the bottom, but reversed, so that the writing was then upon its upper surface.* . The trick would be clear to an expert, though I have seen various intelligent witnesses* who failed, either from mal-observation or lapse of memory, or both, to record even such obvious clues to the *modus operandi* as we find in Mr. E. M. C.'s report. Concerning the sound of "writing," and cessation of the sound when the circle was broken, see the report of Mr. Rait (quoted by Mr. Davey in the *Journal* for January, 1887), and *Proceedings*, Part X., p. 69.

In the last incident requiring notice,

> Mr. Eglinton then took the initialed slate, which had been on the top and held it under the table—on it was quickly written that someone was there—that someone being mentioned by his Christian

* See my reference, p. 491, to what Mr. Hogg and myself suspected (*afterwards*) to be an analogous incident at our own sitting.

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> name ; he had died some 15 years ago, was E. M. C.'s son, and his Christian name could not possibly have been known to Mr. Eglinton.

the reader may suppose that the words* were written either while the slate was held under the table during the experiment, or just previously, while the attention of the sitters was engaged upon the long message. We cannot feel sure that Mr. E. M. C.'s conviction that the Christian name given on the slate "could not possibly have been known to Mr. Eglinton," was well founded, even if we could be quite certain that the name had not been casually mentioned by one of the sitters during the very séance recorded.

Reports of Miss J. H. Symons, Mrs. L., *and* Mr. Wedgwood.

As Miss Symons appears to have drawn up nearly the whole of these reports (excepting Mr. Wedgwood's independent account of one sitting), and to have been the most important witness, I shall use her name in connection with my remarks.

In the first report it might be supposed that in every case the words which appeared were written on the slate by Eglinton after he had taken it under the table for the experiment. But I think it more probable that in some cases the writing was actually produced by Eglinton on the under surface of the slate, while the *preceding* writing was presumed by Miss Symons to be in course of production. The *modus operandi* in such cases is, after cleaning off the preceding writing, to replace the slate with the other side uppermost, *i.e.*, the side containing the "next" writing, not the side just cleaned. Thus, Miss Symons says, after describing a preceding message :

> I then asked aloud if the "intelligence" would allow us to try some test, and "Yes" was immediately written.

The *Yes* may have been already on the (second) slate when it was placed under the table for this experiment, having been written by Eglinton while the sitters were noticing the answer to the first question ; and Miss Symons does not say that the first slate was used again. The three last writings at this sitting may likewise have anticipated the questions.

In relation to the "book-test" the reader should observe that Eglinton held the book and the slate under the table alone, for "about a quarter of an hour," during which time he "appeared to be somewhat convulsed." While the sitters were turning up the reference in the book, Eglinton may have written the *next* message—"I am a guide of the medium"—unobserved, if he had not written it earlier, this then becoming "a quick reply" to "*our* question, 'Who is the intelligence who has just communicated with us?'" In similar fashion perhaps "Joey" became "immediately written" in reply to the question "*we* next asked, 'What is your name?'" No reference whatever is made to any examinations or cleanings of the slates after the séance began, a statement which applies equally to the next record.

In the report of the sitting of September 24th, Miss Symons appears to

* The writing on the slate seems to have been in the form : "———— is here," the additional details given in the report being apparently the explanatory remarks of Mr. E. M. C.

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have established the then inability of "Joey" to read Spanish or—possibly—French. She describes also a writing in Eglinton's locked slate, in reply to a question which Mrs. L. had written therein, and says: "We locked this slate ourselves, it was never removed from the table, or out of our sight for one single instant." I suppose that this statement is erroneous, and that the sitters forgot that the locked slate was held under the table by Eglinton, who used the opportunity to read and answer the question, after which he allowed it to rest a short time *upon* the table before producing the sound as of writing. That lapses of this kind undoubtedly occur, and that a conjurer's manipulations of the slates might not have been detected by Miss Symons,* is sufficiently shown by the accounts of equally competent witnesses quoted by Mrs. Sidgwick in *Proceedings*, Part X., pp. 67-70; and it may be worth pointing out that in reports which bear indications, in other respects, of having been drawn up with much greater care than these of Miss Symons, and which include experiments with the locked slate, the writers mention that the locked slate was held under the table; I refer in particular to the reports of Mr. Harold Murray, Mr. E. M. C., &c., and Mr. F. W. Bentall.

Concerning the next incident, where a "prompt reply" was obtained in answer to a question by Miss Symons as to how she could "best develop" as a medium (see p. 494, *note*), I suppose that the question was directly or indirectly suggested by Eglinton, and that the "reply" was already on the slate when it was placed on the table, having been written by Eglinton while the sitters were absorbed in the previous communication. In relation to this supposition, the account of the incident which followed is suggestive.

> Whilst we were looking at the writing and the pencil, with which apparently it had been written, Mr. Eglinton again held a slate under the table, and before we had time to put a question, writing was heard. On Mr. Eglinton's withdrawing the slate we read in the same handwriting: "I do like you." We asked, verbally again: "Which of us do you like?" "Both," in large letters, and three times underlined, was the immediate reply.

I do like you may have been written whilst the sitters were engaged as Miss Symons describes, and *Both* may have been written on the under surfaces of the slate while that "writing was heard," which Miss Symons assumed to be the writing of *I do like you*, the slate being reversed as it was again placed under the table, and the question suggested by Eglinton. I have seen the operation performed repeatedly before intelligent witnesses without detection; and that Miss Symons was not prepared for it, is, I think, sufficiently obvious from the mere fact that she never states whether any message on a single ordinary slate was obtained on the same side of the slate as the preceding message or not.

According to the next report (pp. 309, 310) a card and a small bit of chalk, both of which were brought and marked by the sitters, were placed

* There is, as I have shown (II., pp. 422, 423), some slight independent evidence in another instance, that Miss Symons omitted to record the taking of the locked slate a *second* time under the table.

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"between the pages of a book," which was held under the table by Eglinton. A slate upon which Miss Symons had written a request "that the word 'watch' might be written on the card,"—a request not then shown to Eglinton,—was afterwards held under the table with the book.

> After about a quarter of an hour, during which time the medium appeared to be in great pain, he lifted the book, and we proposed inspecting it; on doing so we found that one stroke had been made nearly halfway across the card,—a broad steady stroke, not in the least as though the chalk had rolled—and there was an indistinct scribble in one corner, which on close inspection looks something like a man seated on a mound! The nib of chalk was however gone. It is possible that it dropped out of the book during Mr. Eglinton's writhings; it certainly did not do so when the book was carefully opened on the table, neither were we able to find it anywhere on the floor. During this time Mr. Eglinton's thumb, and the corner of the book had been always visible.

Miss Symons' supposition that it dropped out of the book would be rather an extreme one to make if we regard as correct another statement made by Miss Symons, *viz.*, that "during this time [about a quarter of an hour] Mr. Eglinton's thumb, and the corner of the book had been always visible." If Miss Symons had *made experiments* before conjecturing what became of the nib of chalk, she would probably have found that under the conditions which she describes, it would be much easier for Eglinton to seize the nib of chalk and mark the card, than for the nib of chalk to have dropped out of the book. Possibly, on this occasion, the proposal for inspection was *not* made by Eglinton, who may have intended, when he lifted the book, to disencumber himself of the slate, and again take the book alone under the table; but as the absence of the chalk was noticed, the best idea that occurred to him was to "dematerialise" it, and leave the explanation of its disappearance to the sitters. In connection with the second trial, we should note the observation that Eglinton "during his writhings had supported the book with his whole hand, his wrist only being visible."

The next reports (of the sitting of Oct. 8th) have already been considered (II., pp. 422-426), and I need only add that Miss Symons does not say where she found the nibs of chalk when she made her examinations, or where they were found at the conclusion of the experiment.

The first message—"I DO like you"—which *Miss Symons* obtained at the sitting described on p. 312, may have been on the slate when Eglinton first held it under the table, and the special remark she made, with which she connected the message, may have been led up to by Eglinton. This supposition will not appear improbable if we remember that her remark referred to a message received at one of her previous sittings. As for the writing which followed, in response to the request for a repetition of the message, see p. 500.

Concerning the transference of a card out of Eglinton's locked slate into

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Eglinton's red glass box, described pp. 313, 314,—see the article by Mr. Lewis (II., pp. 370, 371), to whose remarks I may add that a favourable opportunity for Eglinton to slip the card out of the slate might have been easily obtained while the glass box was being inspected, owing to the proposal "by one of us"—in this case, I suppose, Eglinton—"that we should just see whether anything had occurred." The long message obtained at the same sitting I suppose to have been prepared beforehand, the possibility of which Miss Symons herself would apparently not dispute. She writes :

> I wish to say that I did not, in this case, take the slate in my hand, and absolutely convince myself that there was no writing on either side of it before it was held under the table, but I certainly *saw* none as Mr. Eglinton took it up. It was, I must say also, to the best of my belief, one of the two slates which we had used throughout the séance, on which questions had several times been asked, and which I had *previously* assured myself were clean, though I did not *especially* observe at this particular moment.

The next and last incident recorded by Miss Symons is the following :

> Another slate was now held under the table—the same on which we had previously put the watch, and which I am absolutely certain was clean on both sides—in case there should be anything further to communicate. In this case, as before, the writing came almost immediately, "Good-bye, dear Miss Symonds, I will try your box some day."

Taken in connection with her previous remarks, the reader may think that Miss Symons means here to imply that she took the slate in her hand immediately prior to the experiment, and convinced herself that there was no writing on either side of it ; he may then suppose that the message was written by Eglinton after he held the slate under the table. I should myself however suppose that Miss Symons did not take the slate in her hand at that time and examine it, but only that she *previously* examined it,* and that Eglinton wrote the message while the sitters were gazing at the "striking manifestation" which they had just received.

Reports of Mr. H. Wedgwood.

The most important incident mentioned by Mr. Wedgwood is the production of writing between two slates which he had sealed together. For a discussion of this incident, see Mrs. Sidgwick's article in the *Journal* for December, 1886.

Concerning the next incident narrated, Mr. Lewis remarks (p. 372) : "Mr. Wedgwood's account of writing produced on a card in a book, *identified by a corner torn off it*, looks very like a new version of a familiar conjuring trick" ; and I may refer to *Proceedings*, Part IX., p. 269, for a suggestion of the *modus operandi*. It is true that Mr. Wedgwood says :

* Miss Symons appears to be particularly liable to that form of memory-illusion which I have called transposition, in recording sittings for slate-writing. See the report quoted by Mr. Davey in the *Journal* for January, 1887.

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> He gave me a blank card, from which *I* [italics mine] tore off a corner, and put it in my pocket.

Nevertheless, I suspect that the corner was torn off by Eglinton. The event seems to have occurred in the autumn of 1883, and Mr. Wedgwood's account is dated September 27th, 1885. We cannot place reliance upon the details of an account written so long afterwards. And comparison with another account by Mr. Wedgwood which appeared in *Light* of March 28, 1885, is enough in itself to show that Mr. Wedgwood may easily describe himself as having performed an action which was really performed by Eglinton. In *Light* he says :

> It was in the autumn of 1883, soon after Mr. Eglinton had moved to Old Quebec-street. I was one of a party of eight, sitting round the table, with the gas full on. Mr. Eglinton gave me a blank card, from which I tore off a corner and kept it in my pocket. He put the card in a book, together with a morsel of black lead, and, turning to a sitter on his right, laid the book on the table, with both their hands on it. As nothing ensued, Mr. Eglinton removed the book, and laid it between him and me, and we placed our hands on it.

Comparing the two accounts it will be found that in the March account —" He [Eglinton] put the card in a book " ; in the September account— " The card . . . was then put inside a book."

In the March account—" Mr. Eglinton removed the book, and laid it between him and me." In the September account—" He took the book away and gave it to me. I [Mr. Wedgwood] laid it on the table."

In the next incident (which I gather did not occur at the same séance), the drawing of a female figure on a card placed in Eglinton's locked slate, we might suppose that the locked slate was taken under the table to enable Eglinton to mark and substitute a second card on which the drawing had been previously made ; or we might suppose that Eglinton had this second card in his hand, and imitated Mr. Wedgwood's initials and small mark, which I understand was a little circle, while Mr. Wedgwood was actually engaged in making the mark, and that he placed this between the slates instead of the one which Mr. Wedgwood had just initialled. It is not improbable that the initials were made by Mr. Wedgwood at the suggestion of Eglinton, who may have had initials already on the card with the drawing, so that only the addition of the circle may have been required.

The next "operation," described by Mr. Lewis (p. 371) as " the reproduction of Mr. Wedgwood's penknife (embezzled by the ' spirits ' on a childish pretext at a previous materialisation séance) within the folding-slate, and the disappearance of a piece of paper therefrom," needs no further comment.

The three cases, at three different sittings, of the " book-test " described in Mr. Wedgwood's next account, are easily explicable, as the book and slates were held under the table in each case. In the first and third cases Mr. Wedgwood observes that the time of waiting was considerable ; in the second case apparently the time of waiting was much less. It is therefore worth noticing that in the second case Eglinton " held one of his own slates under the flap, instead of Captain James'," whose slates, a special folding

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pair perhaps not easy to manipulate, had been used in the first case ; in the third case a folding pair of Mr. Wedgwood's was used, which he says he tied "firmly together with a double turn of strong twine." I may remark that a double turn of twine is sometimes easier to slip off (with one hand or two) than a single turn ; for the longer the string, the greater the amount of extension, and this may be applied to one turn at a time. One passage in Mr. Wedgwood's description of the first case deserves a brief comment.

> At first I sat next to Eglinton, but as a considerable time elapsed without any signs of writing, Eglinton suggested that James and I should change places, and the table seemed to show its approval of the change by much violent jumping about. Soon afterwards Eglinton, finding his hand cramped by holding the slates so long under the table, asked James to join with him in holding them; and before putting them beneath again he opened them to see whether anything was written, when I saw that there was not. After this the slates were held by Eglinton and James under the flap, and were not brought up again until the writing was accomplished, so that it must have been done while James had hold of the slates, and he avers that he held the closed slates the whole time up against the flap in such a way as to make it impossible to write on them from without in any way.

All that we need suppose here is a slight transposition in the sequence as regards the opening of the slates, and I suggest the following amendment, which seems otherwise, moreover, to represent a somewhat more appropriate order of events than Mr. Wedgwood's account.

> . . . approval of the change by much violent jumping about. During the change Eglinton held the slate and book above the table, and before putting them beneath again he opened the slates to see whether anything was written, when I saw that there was not. Soon afterwards, Eglinton, finding his hand cramped by holding the slates so long under the table, asked James to join with him in holding them. James did so, and avers . . . .

On this supposition the word was found by Eglinton during the "considerable time" before the change of seats, and afterwards written by him on the slate before he asked Captain James to join in holding them.

Reports of Mr. E. T. Bennett, Mr. G. R. Vicars, *&c.*

I should, I think, have judged these reports, from internal evidence, to be exceptionally free from some of the forms of memory-illusion to which I have drawn attention, and I understand that Mr. Bennett took shorthand notes during the sittings. The reports require little comment, as it seems that in every case where writing was obtained, the slate or slates had been held under the table by Eglinton alone ; and in this connection a statement made at the end of the first report calls for special attention.

> While the writing* was going on, part of Mr. Eglinton's thumb holding the slate was always visible, and generally the end of it was on the top of the table. This was specially noticed.

* At the beginning of the report Mr. Bennett spoke more cautiously, saying—"a sound as of writing."

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I think it is to be inferred from this that Mr. Bennett observed that there were occasions when the end of Eglinton's thumb was *not* on the top of the table.

I shall quote the details of one incident given in the first report, chiefly to illustrate Mr. Bennett's use of the word *immediately*, and the phrase *no result*.

> The two slates, being seen to be quite clean, were then placed together, with a bit of pencil between them ; and the question asked whether Mr. V. would get any more writing himself. No result following immediately, Mr. Eglinton drew the slates from under the table and held them at arm's length just at the back of Mr. V.'s neck. No result following immediately, and the position being rather tiring, Mr. V. said, " You can rest them on my head if you like." Almost immediately the sound of writing was heard between the slates. It is inconceivable to Mr. V. and Mr. B. that there could be any doubt as to the place from which the sound of writing came. On its ceasing and the slates being examined, at the end of the lower one farthest from Mr. Eglinton, were the words : " You will have other writing. Patience."

Now it might be supposed that the question was suggested by Eglinton, that no complete examination of both slates was made by the sitters immediately prior to the experiment, that the writing was already on the under surface of the upper slate, and that both slates were reversed together by Eglinton while in the act of placing them " at the back of Mr. V.'s neck." But we might also suppose that the answer was written by Eglinton after he placed the slates under the table, since Mr. Bennett by the phrase " no result " apparently means *no audible sound as of writing ;* and we may fairly assume the phrase " following immediately" to imply an interval quite long enough to give Eglinton opportunities of writing the message, since in the next sentence it implies a sufficient interval for a position to be found tiring.

Report of Mr. F. W. Bentall.

The first writing received by Mr. Bentall was on one of Eglinton's slates which Mr. Bentall had marked. Eglinton

> held it with the marked side uppermost under the flap of the table with his right hand, his thumb appearing above the table. He then placed his left hand on F.'s left hand, F.'s right hand being held in both mine. This is the ordinary mode of obtaining phenomena and will hereafter be referred to as " the usual way." In this particular instance F.'s left hand assisted to hold the slate up to the table. This however is not customary. When the slate was in position I requested that the word " Heybridge " should be written on the marked side of the slate, &c.

I suppose that Eglinton held the slate alone for some time, during which he wrote upon the slate, afterwards requesting F. to assist in holding it ; and this supposition is even suggested by the first part of Mr. Bentall's description.

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The long message obtained at the next sitting I suppose to have been prepared beforehand ; Mr. Bentall does not say that he took any precautions to prevent the use of a previously prepared slate. (These statements may also be made concerning the long message received at the sitting of May 28th.)

The descriptions of the later sittings are said to be "recounted from notes made after each sitting." It would be interesting to compare these notes with what I presume to be the fuller descriptions in the report. Some of the omissions which I have to suppose, might possibly be due to the fact that the complete report of each sitting was not made immediately afterwards. Thus, Mr. Bentall describes an incident at the sitting of May 8th as follows, the two slates used being his own :

> After sitting some time with this closed slate with no result, we suggested that we might perhaps get writing between our other two slates. These I took out of their case and placed on the table. Between them I put a small square piece of slate-pencil newly fractured at each end, and then handed them to E., who took them by one corner in his right hand, F. holding the opposite corner in his left hand. E. then placed his left hand on F.'s left, and F.'s hand I held in both mine. I then asked why our closed slates could not be written in. A scratching, apparently between the slates, was soon heard, followed by three taps. E. at once removed his hands, and F. laid the slates on the table. On removing the top slate we found the words "There is no power" written on the upper surface of the bottom slate under where F.'s thumb had been. The slates were held above the table in full view all the time, and the pencil was abraded at one corner as if with writing.

I suppose that Eglinton first held the slates under the table, and wrote the words, and then, no sound as of writing having been heard, held them above the table, and asked F. to hold them with him.

At the sitting of May 12th, a triangle, at the request of Mr. Bentall, was obtained underneath a tumbler "inverted over a piece of pencil on a clean slate" held under the table by Eglinton. Mr. Bentall says :

> We soon heard scratching, and both suddenly looked under the table thinking we might see the pencil in motion. F. saw it fall directly he looked at it, I saw nothing on account of the light shining on the surface of the glass. On raising our heads the scratching recommenced and finished with three taps. E. then lifted the slate on to the table, and underneath the tumbler we saw the figure of a triangle. In the centre of one side was a break in the line as if the stroke had been interrupted.

I suppose that the triangle, with the break in one side, was drawn before the sitters looked under the table, and that they looked under at the suggestion of Eglinton. F. may have seen the pencil in motion—it can scarcely have *fallen* very far— ; but the movement of the pencil could have been produced by Eglinton (see the accounts of Mr. Rait, Mr. Limmer, &c., in the *Journal* for January, 1887). In the description of the "book-test" obtained at the same sitting Mr. Bentall says :

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> F. went to the bookcase and took out a book at random. This he placed without looking at it, together with a piece of slate pencil on a clean slate held by E. underneath the table. I then made a verbal request, at the same time writing it on a slate. "Please write the last word of the third line on the fifty-first page of the book under the table," and at E.'s suggestion also asked that the name of the book might be also written. The word, line, and page, I put down as I happened to think of them at the time, after the book was under the table. This second slate was placed above the book and we then took up our usual positions, F. holding the slates as well as E. as in our first experiment. We soon heard the scratching and the taps.

We are not told that the second slate was placed under the table immediately after Mr. Bentall had finished writing his request; and we may suppose—since Eglinton had previously taken the other slate and the book under the table, and Mr. Bentall had made his request verbally, as well as by writing—that Eglinton found the word and wrote the answer *before* the second slate was placed above the book by (—I should suppose—),and at the suggestion of, Eglinton.

The only other incident worth noting occurred at the sitting of May 13th, and is described as follows:

> We brought with us a sealed envelope containing a paper on which certain words had been written by a third person, we not knowing what they were. This we put with a piece of pencil between two of E.'s clean slates on the table, and I then took E.'s Bramah locked book slate and wrote in it the following question, taking care that E. should not see what was written: "Will you kindly copy the figure below" (I had drawn a cross on the slate under the question) "between the slates held by Mr. Eglinton" (those containing the envelope), "or better still write the words on the paper inside the envelope on one of these slates?" I then locked the slate and kept the key in my hand. We sat in our usual order, E. sometimes holding the locked slate above or below the table, sometimes the other two slates. His left hand was always in F.'s custody. Finally he put all the slates in a pile on the table, the locked slate being uppermost.

Eventually, on examining the slates, after the "scratching sound and the taps," the sitters saw that "the cross was copied on the bottom slate"; the envelope was found in the locked slate. For this performance it was only necessary that Eglinton should (1) abstract the envelope from between the two slates (which he seems to have been holding—probably under the table—while Mr. Bentall was writing on the locked slate) and place it, say, between his knees; (2) take the locked slate under the table, read the request and insert the envelope; (3) take the two slates under the table and draw the cross. I assume that if Eglinton wished to avoid the risk involved in manipulating the slates or the envelope above the table, it was probably necessary that either the two slates, or the locked slate, should have been held at least twice under the table; necessary, that is to say, for the trick

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phenomenon ; I do not mean necessary for such a phenomenon if it were genuine. And that this probably necessary condition of Eglinton's performance was satisfied is, I think, sufficiently plain from Mr. Bentall's statement that Eglinton *sometimes held the locked slate above or below the table, sometimes the other two slates.*

Report of PROFESSORS WAGNER, BOUTLEROF, *and* DOBROSLAVIN.

The "book-test" incident described in this report is the only one requiring special mention. The book used was an English book, "a small volume of 130 pages in a linen binding."

> Mr. Eglinton, on seeing the book, but without touching it, proposed to try an experiment which he had made elsewhere. Handing a slate to Professor Boutlerof, he requested him to write the number of a suppositious page, Professor Wagner the number of line, and Professor Dobroslavin the number of a word. This was done, and the slate was laid upon the table upside down without Mr. Eglinton having seen the figures. He next took another clean slate, and putting it under the table, asked if it were likely the proposed experiment would be successful. After some minutes, writing and the three raps were heard, and on the slate was found the word "Yes." The medium then laid upon this slate the English book and the sealed envelope, and placed it under the table as before, his right thumb remaining above the table. His left hand was clasped in that of Professor Boutlerof, as in the previous experiment. After a rather long interval of, say, five minutes, no writing was obtained. Mr. Eglinton withdrew the slate twice, but nothing was found upon it. He then put it upon the table with the book and the envelope, both resting in the same position, and took the *papier-maché* slates provided by Professor Boutlerof, placing between them a fresh piece of slate-pencil ; at the diagonal corners he tightly screwed the slates with small brass thumb-screws, and held them with his right hand, fastened in the manner described, upon the left shoulder of Professor Boutlerof.
>
> * * * * * *
>
> When the slates were unscrewed by this gentleman, on the upper surface of the lower slate was found written in a firm and legible writing : "The word is compound chimney-glass." . . . The crumb of pencil on examination was found to be worn at one corner, and the lower surface of the upper slate, pressed as it was upon the pencil, was without a mark of any description.

Various suppositions will doubtless occur to the reader as to Eglinton's exact dealings with the slates ; and it will suffice if I give the details of only one of these. Eglinton might have inferred, from the sound made and the movement of hand or pencil, what figures were being written upon the slate ; but I will assume that he did not know the figures when the slate on which they were written was placed writing downwards on the table. The three points of the trick were (1) To read the numbers on the slate, (2) To find

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the word specified, (3) To write the answer. Now it appears that the sitters had provided two sealed slates, two *papier-maché* slates, and three common school slates, and I infer that all these slates—a complication particularly favourable for a conjurer—were lying on the "ordinary card-table" round which the party were seated. No mark of any kind is stated to have distinguished the slate upon which the numbers were written, and I suppose that Eglinton took this slate under the table for some time with the book, putting, meanwhile, another in its place on the table. I shall suppose that he did this after the first of the two withdrawals (at which times I suppose the slate and book to have been placed on the table, and the book lifted for the slate to be inspected), which were apparently made during the "rather long interval of, say, five minutes," and that on the occasion of the second withdrawal he re-changed the slates—having, in the interval between the two withdrawals, read the figures and discovered the word. Such a substitution and re-substitution as I have supposed can be accomplished by an expert without detection, unless the attention of the witnesses is specially directed —as it evidently was not, in the instance before us—to guarding against such a procedure. Further, I suppose that Eglinton, after having found the word, seized an opportunity to write the answer on one of the *papier-maché* slates, an operation which could have involved little difficulty, since the attention of the sitters had probably never been given at all to these until Eglinton openly took them and screwed them together; he may have slipped one of them below the table for the purpose of writing upon it, though this was perhaps unnecessary. It is noteworthy that it was apparently Eglinton himself who took the initiative in all the preliminary dealings with the slates used in this experiment; and it was he who took the *papier-maché* slates, and placed between them "a fresh piece of slate-pencil." I suppose this piece of pencil to have been already "worn at one corner" when it was inserted; no specific examination of it then is described; indeed, *fresh* may be intended to signify merely that it was not the piece (if there was a piece) used in the preliminary trials under the table. Finally, it seems plain that the *papier-maché* slates were not examined by anyone immediately before Eglinton took them to screw them together; and at this stage I suppose that the answer was on the under surface of the upper slate, both slates being afterwards reversed together in the process of screwing and placing them on the shoulder of Professor Boutlerof.* I may add that Mr. Lewis evidently attaches little importance to this incident; see his remarks in the *Journal* for August, 1886, p. 369, *note*.

* The remaining incidents in this report are thus described:—

> After this, in answer to the question as to whether writing could subsequently be produced between the sealed slates, the reply was "Yes," autographically written upon a common slate in the ordinary way; and instead of an answer being obtained to another question, the words "Good-bye" were written upon the slate in bold characters.

I quote this because, according to *Light*, September 25th, 1886, a condensed account of this sitting of the Russian professors appears to have been given in *Neue Spiritualistische Blätter*, the "principal occurrences" only being mentioned; the following translation is given in *Light*:—

> At the first of these séances direct spirit writing was obtained in sealed ordinary slates and in cardboard slates, tightly screwed together, be-

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Report of Mr. Angelo J. Lewis ("Professor Hoffmann").

Mr. Lewis had two sittings with Eglinton (both of which were blank,—see p. 373) before the ten mentioned in his report. At each of the twelve sittings he asked for a word (figures on one occasion) to be written, the word being suggested by himself on the spur of the moment.

> The slate was held under the table by Eglinton in his right hand, in what he stated to be his usual manner, the thumb being sometimes above and sometimes below the table; but the thumb and corner of the slate were always visible, at any rate to the person sitting next to Mr. Eglinton. No special test or condition was suggested (until the last two sittings), my primary object being to get *some* positive result which should serve as a starting point for more minute investigation.

Nine sittings, including the two which Mr. Lewis had had previously, were blank. At the tenth sitting, October 15th, 1885, the word which Mr. Lewis had asked for at that sitting was obtained. The sitting is described as follows:—

> October 15th, 1885. Sat with Mr. Marcus H. Lewis, from 4.30 to nearly 6 p.m. I asked for the word "unpalatable" to be written, and after sitting for about 40 minutes, as it began to grow dusk, Eglinton was seized with the customary "shivering," a sound of writing was heard, and on the slate being drawn from under the table, and the gas lighted, the required word was found written upon it, in a faint scrawly handwriting, and one angle of the little piece of pencil which had been put upon the slate was found to be abraded. The position of the word (very close to the frame at the opposite end of the slate, and with the tops of the letters to the medium) was precisely that

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longing to Professor Butlerow. Morsels of pencil had been previously inserted and the slates marked by all the professors present.

Professor Dobrostawin [*sic*] took from his pocket a book, *Bernay's Chemistry*. The book was not shown to Mr. Eglinton, and from this book, without looking in it, Professor Butlerow selected the forty-sixth page, Professor Wagner the twelfth line, and Professor Dobrostawin the fifth word to be given. The slate with the question written upon it was laid upon the table with the writing downwards. Mr. Eglinton took the cardboard slates, laid them upon Professor Butlerow's shoulder, and writing was soon heard, followed by three soft taps inside the slates. The latter were opened and these words were found written, "The word is compound—'chimney-glass.'" . . . . When the sealed double slates were opened, the words "Good-bye" in large letters were found written. . . . .

I do not think it will often happen, in the case of a *bonâ fide* witness, that writing obtained on an ordinary slate is described, after two or three months have elapsed, as having been obtained between sealed double slates; this mistake is probably due to a mistranslation by the "condenser." But the deliberate omission, on the ground, I suppose, of their presumed unimportance, of Eglinton's preliminary dealings with the book and slates, to which I have drawn attention, and which offer clues for an explanation of the *modus operandi* of the trick,—is typical, I believe, of the treatment to which the events of a sitting have been more or less subjected by the witnesses themselves, in the vast majority of Spiritualistic records.

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which it would most probably have taken if the slate had been secretly turned round in its own plane, and the word written by the medium himself, but there was no evidence in support of such a supposition. My brother, who was seated next to Eglinton, and was able to command a view of the corner of the slate, did not observe any suspicious movement. On my remarking to Eglinton the possible inference from such a position of the writing, he said that this was the most frequent position, but that it would also appear in any other position, as might be called for. We sat for half-an-hour longer, but without result.

N.B.—My reason for selecting the word "unpalatable" was that the same word had appeared, but with a redundant *e* (unpalateable), in a long message procured at a sitting a few days before by Messrs. Herschell and Sachs. I was curious to see whether the misspelling was repeated, and found that *it was so*, in the word as written for us.

Mr. Lewis seems to have thought it possible that Eglinton turned the slate in its own plane and wrote upon it himself, the weakness of the light being specially favourable for such an operation without detection. I am however inclined to prefer another supposition. In correcting the proof of his report Mr. Lewis made the following addition, which unfortunately was received too late for insertion :

Eglinton had in the course of the sitting, shortly before this, twice dropped the slate on the floor.

I understand that Mr. Lewis added this after reading the other reports printed in the *Journal* for June, proofs of which had been sent to him for his opinion on the evidence, and his consideration of which led him to think that the dropping "*may* have had more significance than 'he' at first supposed." Now as regards these two droppings, various hypotheses may be suggested. The word may actually have been written by Eglinton after the second dropping, in the way suggested in the report, and the two droppings may have been due to the fact that Eglinton had at least twice previously lowered the slate for the purpose of writing on it, when the attention of one or both of the sitters became again concentrated on the slate, which Eglinton at once dropped, to avoid the possible observation that he had purposely lowered it enough to write upon it. I should rather suppose, however, that he dropped it on the first occasion in order to see whether Mr. Lewis would then take it into his hands and examine it carefully, look for the piece of pencil, examine and mark a fresh piece, &c. Finding that Mr. Lewis did not take the initiative in this way (as, I need hardly say, it was not his cue to do, whether he supposed Eglinton's phenomena to be genuine or fraudulent, since his object was, in his own words, "to get *some* positive result which should serve as a starting point for more minute investigation"), Eglinton then wrote upon the under surface of the slate, and then dropped it again, picked it up, perhaps even 'carelessly' showed both sides of it, trusting that the "faint scrawly" word would not be seen in the imperfect light,—and placed the prepared piece of pencil on it as he put it again, writing upwards, under the table. I should suppose that he next waited long

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enough, as he thought, to avoid giving the impression to Mr. Lewis that the writing was connected in any way with the dropping, and then produced the "shivering" and the sound as of writing. This dropping of the slate appeared to me to be so important as a possible indication of trickery, that I wrote to Mr. Lewis on the subject, suggesting that the word may have been written by Eglinton on the under side of the slate before the dropping,* and that the slate was reversed by Eglinton as he replaced it under the flap. Mr. Lewis said in his reply: "On the assumption that the word was written by Eglinton himself, I think your theory is as likely as any to be the correct one." In a later letter Mr. Lewis wrote:

> "In reply to your inquiries, E. *twice* dropped the slate during the 'unpalatable' sitting; but the first occasion was at an early period of the séance, and *certainly* had no bearing on the writing, save that E. remarked that he had had several sittings that day, and that his hand was very tired. This of course *might* be to pave the way for the second 'drop.' To the best of my recollection the second 'drop' was some six or eight minutes, or more, before the actual production of the writing, and I did not in my own mind, connect the two things, though it is of course quite possible that there may have been an intimate connection between them."

Mr. Lewis thus admits the possibility of my explanation.

But my readers may say: Why should I thus trouble myself to explain an incident for which Mr. Lewis has already suggested a rationalistic explanation, and to which no one attaches any importance as evidence of "occult" writing? I have done so in order to show once more that we may be justified in assuming, in the consideration of accounts of a slate-writing séance, that important clues to an explanation have been omitted. Suppose I had, with only the original report of Mr. Lewis before me, as it appeared in the *Journal* for June, suggested that perhaps the slate had been twice dropped and replaced without any minute inspection of it, and that in this dropping might be found the clue to the trick, should I not have been regarded by many as doing at least as much violence to his report as to that of any other report which I have commented upon? No doubt if Mr. Lewis had thought the manifestation of any value 'in a scientific sense,' his report would have included a reference to many details which are not mentioned in any way. Still, if Mr. Lewis, an expert in conjuring, and with some special knowledge of "slate-writing," can, when writing an account of a séance, attach so little importance to circumstances which may—not improbably—be the very nodus of the trick on the occasion in question, that he thinks it unnecessary to allude to them,—are we not justified in thinking it far more probable that an ordinary observer will be liable to make such omissions?

I may now repeat what I endeavoured to make clear in the *Journal* for October, 1886, that I do not of course affirm that my particular suppositions are correct, concerning either Eglinton's operations or the

* At that time I was only aware of the one dropping mentioned by Mr. Lewis in the *Journal* for August.

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mistakes made by the recorders owing to mal-observation, memory-illusion, &c. Whether they are correct or not is immaterial for my present purpose, which is to show "how far I think each report may fail of being a full and accurate description of the sitting," and that this deficiency prevents the suggestion of an 'occult' origin for the phenomena reported. It may be regarded by some as an impossibility that the witnesses could have made such mistakes as I have attributed to them; but, as I have already pointed out, I cannot see that such an opinion can be justified on *à priori* considerations; some experimental investigation is required for the purpose of estimating the trustworthiness of human perception and memory under the special circumstances at issue; and it may suffice here for me to say, for my own part, that the suppositions which I have made involve no assumptions as to the untrustworthiness of the records which are not justified by facts that have come within my own experience, and that the plausibility of many of them is established, as I have shown, by omissions and discrepancies in cases where we have more than one independent account of the same séance.

There are various details in the reports, to which I have not specially adverted, which are positively suggestive that the performances described were conjuring. For the present, however, I shall postpone any consideration of these. I may deal with them in a future paper, when I may also endeavour to compare the value of human testimony under ordinary circumstances, with the value of human testimony under the exceptional circumstances which constitute the matrix of the majority of the records of the "physical phenomena" of Spiritualism.

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