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1882-83

PROCEEDINGS

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

VOLUME I.

(CONTAINING PARTS I-IV.)

1882-83.

LONDON :

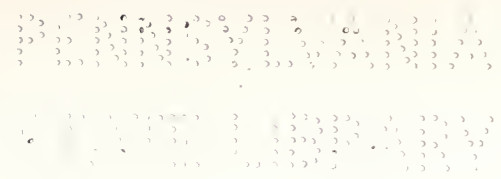
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Amer. Branch of the Soc. for Psychical Research

A.S.R.



PROCEEDINGS OF THE
SOCIETY FOR PSYCHICAL RESEARCH.

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THE SOCIETY FOR PSYCHICAL RESEARCH.

1882.

OFFICERS AND COUNCIL.

PRESIDENT :

HENRY SIDGWICK.

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PROF. BALFOUR STEWART.
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G. WYLD, M.D.

HON. TREASURER :

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

HON. SECRETARY :

EDWARD T. BENNETT, 8, The Green, Richmond, London.

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THE SOCIETY FOR PSYCHICAL RESEARCH.

OBJECTS OF THE SOCIETY.

It has been widely felt that the present is an opportune time for making an organised and systematic attempt to investigate that large group of debateable phenomena designated by such terms as mesmeric; psychical, and Spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *primâ facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value.

The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis. As a preliminary step towards this end, a Conference, convened by Professor Barrett, was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees :—

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.
2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.
3. A critical revision of Reichenbach's researches with certain organisations called "sensitive," and an inquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs.

Objects of the Society.

4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.
5. An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.
6. The collection and collation of existing materials bearing on the history of these subjects.

The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognise the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

The Council desire to conduct their investigations as far as possible through private channels; and they invite communications from any person, whether intending to join the Society or not, who may be disposed to favour them with a record of experiences, or with suggestions for inquiry or experiment. Such communications will be treated, if desired, as private and confidential.

Letters relating to particular classes of phenomena should be addressed to the Hon. Secs. of the respective Committees, as follows:—

- (1) Committee on Thought-reading; Hon. Sec., PROFESSOR W. F. BARRETT, 18, Belgrave Square, Monkstown, Dublin.
- (2) Committee on Mesmerism; Hon. Sec., DR. WYLD, 12, Great Cumberland Place, London, W.
- (3) Committee on Reichenbach's Experiments; Hon. Sec., WALTER H. COFFIN, Esq., Junior Athenæum Club, London, W.
- (4) Committee on Apparitions, Haunted Houses, &c.; Hon. Sec. HENSLEIGH WEDGWOOD, Esq., 31, Queen Anne Street London, W.
- (5) Committee on Physical Phenomena; Hon. Sec., DR. C. LOCKHART ROBERTSON, Hamam Chambers, 76, Jermyn Street, S.W.

- (6) Literary Committee ; Hon. Secs., EDMUND GURNEY, ESQ.,
26, Montpelier Square, S.W.; FREDERIC W. H. MYERS,
Esq., Leckhampton, Cambridge.

The Society for Psychical Research is now in a position to invite the adhesion of Members. It is desirable to quote here a preliminary Note, which appears on the first page of the Society's Constitution.

“NOTE.—To prevent misconception, it is here expressly stated that Membership of this Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science.”

The privileges and conditions of Membership are defined by Rules IV. and V. as follows :—

Rule IV.—The Society shall consist of :

(a) *Members*, who shall contribute not less than two guineas annually, and who shall be entitled to hold any of the offices of the Society ; to vote in the election of the Governing Council, and at all meetings of the Society ; to use its Reading Rooms and Libraries ; to borrow books from its Libraries ; and to the free receipt of any journal, transactions, or periodical publication which may be issued by the Council.

(b) *Associates*, who shall contribute not less than one guinea annually, and who shall be entitled to attend all meetings of the Society, except such as are convened for business purposes only ; and shall have free access to its Reading Rooms and Libraries.

Rule V.—All Members and Associates of the Society shall be elected by the Council. Every candidate for admission shall be required to give such references as shall be approved by the Council, unless he shall have been proposed in writing by two or more Members or Associates, who, on his behalf, and by his authority, shall assent to the Constitution and Rules of the Society, and consent to abide and be governed by them, one of whom shall have certified in writing, from personal knowledge of him, that he is a fit person for admission. Every such certificate having been read and approved at a Meeting of the Council, the Election shall be proceeded with. The election to be by ballot, and one black ball in

six to exclude. The Council shall cause the result to be made known to the candidate, who, if elected, shall be furnished with a certificate of election, and a copy of the "Constitution and Rules."

Ladies are eligible either as Members or Associates.

Meetings of the Society will be held from time to time; and the Proceedings of the Meetings, or other papers, will be published when occasion requires. Rooms will be taken and a Library opened so soon as the funds of the Society may justify this step.*

The names of the President, Vice-Presidents, and Council of the Society, as at present constituted, are given on another page.

Letters of inquiry or application for Membership may be addressed to the Hon. Secretary, EDWARD T. BENNETT, 8, The Green, Richmond, near London.

* Until the Society has its own Rooms and Library, the Council have made arrangements whereby Members and Associates can have the free use of the Reading Room and Library at 38, Great Russell Street, W.C.

P R O C E E D I N G S

O F

T H E S O C I E T Y F O R P S Y C H I C A L R E S E A R C H,

July 17, 1882.

The first general meeting of the Society was held at Willis's Rooms, London, on July 17th, 1882.

HENRY SIDGWICK, ESQ., PRESIDENT, IN THE CHAIR.

The following address was delivered by the President :—

Before we proceed to what has been marked out as the business of this meeting, as it is the first general meeting of our new Society since the time it was definitely constituted, it has been thought that I should make a few brief remarks on the aims and methods of the Society, which will form a kind of explanation in supplement to our prospectus defining those aims and methods,—which, I suppose, has been seen by all the members, and perhaps by some who are not as yet members. This prospectus has not been subjected to much instructive public criticism. It has been received, either with entire cordiality, or with guarded neutrality, or with uninformative contempt. Still, several private criticisms on that prospectus and questions suggested by it have come to my notice; and it seems to me that I might perhaps employ the few minutes of your time that I wish to take up in no better way than in replying to these criticisms and objections.

The first question I have heard is, Why form a Society for Psychical Research at all at this time, including in its scope, not merely the phenomena of thought-reading (to which your attention will be directed chiefly this afternoon), but also those of clairvoyance and mesmerism, and the mass of obscure phenomena commonly known as Spiritualistic? Well, in answering this, the first question, I shall be able to say something on which I hope we shall all agree; meaning by "we," not merely we who are in this room, but we and the scientific world outside; and as, unfortunately, I have but few observations to make on which so much agreement can be hoped for, it may be as well

to bring this into prominence, namely, that we are all agreed that the present state of things is a scandal to the enlightened age in which we live. That the dispute as to the reality of these marvellous phenomena,—of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses could be shewn to be true,—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on, that so many competent witnesses should have declared their belief in them, that so many others should be profoundly interested in having the question determined, and yet that the educated world, as a body, should still be simply in the attitude of incredulity.

Now the primary aim of our Society, the thing which we all unite to promote, whether as believers or non-believers, is to make a sustained and systematic attempt to remove this scandal in one way or another. Some of those whom I address feel, no doubt, that this attempt can only lead to the proof of most of the alleged phenomena; some, again, think it probable that most, if not all, will be disproved; but regarded as a Society, we are quite unpledged, and as individuals, we are all agreed that any particular investigation that we may make should be carried on with a single-minded desire to ascertain the facts, and without any foregone conclusion as to their nature.

But then here comes the second question, which I have had put by many who are by no means unfriendly to our efforts,—that is, Why should this attempt succeed more than so many others that have been made during the last thirty years? To this question there are several answers. The first is, that the work has to go on. The matter is far too important to be left where it now is, and, indeed, considering the importance of the questions still in dispute, which we hope to try to solve, as compared with other scientific problems on which years of patient and unbroken investigation have been employed, we may say that no proportionate amount of labour has yet been devoted to our problems; so that even if we were to grant that previous efforts had completely failed, that would still be no adequate reason for not renewing them. But, again, I should say that previous efforts have not failed; it is only true that they have not completely succeeded. Important evidence has been accumulated, important experience has been gained, and important effects have been produced upon the public mind.

I say that important evidence has been accumulated; and here I should like to answer a criticism that I have privately heard which tends to place the work of our Society in a rather invidious aspect. It is supposed that we throw aside *en bloc* the results of previous inquiries as untrustworthy, and arrogate to ourselves a superior knowledge of scientific method or intrinsically greater trust-

worthiness—that we hope to be believed, whatever conclusions we may come to, by the scientific world, though previous inquirers have been uniformly distrusted. Certainly I am conscious of making no assumption of this kind. I do not presume to suppose that I could produce evidence better in quality than much that has been laid before the world by writers of indubitable scientific repute—men like Mr. Crookes, Mr. Wallace, and the late Professor de Morgan. But it is clear that from what I have defined as the aim of the Society, however good some of its evidence may be in quality, we require a great deal more of it. I do not mean to dispute,—it is not now the time to dispute,—with any individual who holds that reasonable persons, who have looked carefully into the evidence that has been so far obtained, ought to be convinced by that evidence; but the educated world, including many who have given much time and thought to this subject, are not yet convinced, and therefore we want more evidence.

If anyone asks me what I mean by, or how I define, sufficient scientific proof of thought-reading, clairvoyance, or the phenomena called Spiritualistic, I should ask to be allowed to evade the difficulties of determining in the abstract what constitutes adequate evidence. What I mean by *sufficient evidence* is evidence that will convince the scientific world, and for that we obviously require a good deal more than we have so far obtained. I do not mean that some effect in this direction has not been produced: if that were so we could not hope to do much. I think that something has been done; that the advocates of obstinate incredulity—I mean the incredulity that waives the whole affair aside as undeserving of any attention from rational beings—feel their case to be not *prima facie* so strong now as it was.

Thirty years ago it was thought that want of scientific culture was an adequate explanation of the vulgar belief in mesmerism and table-turning. Then, as one man of scientific repute after another came forward with the results of individual investigation, there was a quite ludicrous ingenuity exercised in finding reasons for discrediting his scientific culture. He was said to be an amateur, not a professional; or a specialist without adequate generality of view and training; or a mere discoverer not acquainted with the strict methods of experimental research; or he was not a Fellow of the Royal Society, or if he was it was by an unfortunate accident. Or again, national distrust came in; it was chiefly in America that these things went on; or as I was told myself, in Germany, some years ago, it was only in England, or America, or France, or Italy, or Russia, or some half-educated country, but not in the land of *Geist*. Well, these things are changed now, and though I do not think this kind of argument has quite gone out of use yet it has on the whole been found more difficult to work; and our obstinately incredulous friends, I think, are now generally content to regard the

interest that men of undisputed scientific culture take in these phenomena as an unexplained mystery, like the phenomena themselves.

Then again, to turn to a different class of objectors, I think, though I do not wish to overrate the change, that the attitude of the clergy has sensibly altered. A generation ago the investigator of the phenomena of Spiritualism was in danger of being assailed by a formidable alliance of scientific orthodoxy and religious orthodoxy; but I think that this alliance is now harder to bring about. Several of the more enlightened clergy and laity who attend to the state of religious evidences have come to feel that the general principles on which incredulous science explains off-hand the evidence for these modern marvels are at least equally cogent against the records of ancient miracles, that the two bodies of evidence must *primâ facie* stand or fall together, or at least must be dealt with by the same methods.

Then, again, a generation ago we were directed to go to the conjurers, and told that we should see that the whole thing was conjuring. I quite think that this direction was to a great extent just and important: it is highly desirable that the investigation of these matters should be carried on by men who have tried to acquaint themselves with the performances of conjurers. But we can no longer be told off-hand that all the marvels recorded by Mr. Crookes, Professor Zöllner, and others, are easy conjuring tricks, because we have the incontrovertible testimony of conjurers to the contrary. They may be conjuring tricks, but they are at any rate tricks that conjurers cannot find out.

For these various reasons I think we may say that on the whole matters are now more favourable for an impartial reception of the results of our investigation, so far as we can succeed in obtaining any positive results, than they were twenty years ago. In saying this I do not in the least wish to ignore or make light of the evidence that has been accumulated in recent years to shew that at least a great part of the extraordinary phenomena referred to Spiritual agency by Spiritualists in England and America are really due to trickery and fraud of some kind. I had this in view when I said just now that important experience had been gained by preceding investigations. This is certainly part of the experience, and I believe that no Spiritualist denies its importance. It would, however, be a mistake to suppose that investigators, or even believers in mesmerism or Spiritualistic phenomena, had not their eyes open twenty years ago to the part played in these phenomena by fraud.

My interest in this subject dates back for nearly twenty years, and I quite remember that when I began to look into the matter, nearly every educated Spiritualist that I came across, however firmly

convinced, warned me against fraud, and emphasised his warning by impressive anecdotes. It is merely a question of degree, and I think it would be generally admitted that recent experiences have changed the view of many Spiritualists with regard to the degree. I think that even educated and scientific Spiritualists were not quite prepared for the amount of fraud which has recently come to light, nor for the obstinacy with which the mediums against whom fraud has been proved have been afterwards defended, and have in fact been able to go on with what I may, without offence, call their trade, after exposure no less than before.

And this leads me to the point which is chiefly characteristic of the method of investigation which our Society will, I hope, in the main use. Though 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, still we shall, as much as possible, direct our investigation to phenomena where no ordinary motives to fraud,—at any rate I may say no pecuniary motives,—can come in. There has, of course, always been a mass of evidence of this kind. In fact, I think everyone who has become convinced of the reality of the phenomena, or has become strongly and persistently convinced that there is a *primâ facie* case for investigation, has had his attention first attracted by narratives of what has gone on in private families or private circles where none but relatives or intimate friends have been concerned.

Now, the great gain that I hope may accrue from the formation of this Society is that the occurrence of phenomena—*primâ facie* inexplicable by any ordinary natural laws—may be more rapidly and more extensively communicated to us who desire to give our time to the investigation, so that in the first instance we may carefully sift the evidence, and guard against the danger of illusion or deception which even here may, of course, come in; and then, when the evidence has been sifted by accumulation of personal experiments, make it more available for the purpose of producing general conviction.

As I said before, I do not mean to claim for myself or my colleagues either any special aptitude for investigation, or any special claim to the credence of mankind, as compared with the members of private households or circles of friends where the phenomena may in the first instance occur. But in a matter so strange to ordinary experience I think we may say that it is only gradually that a man learns the complicated precautions that have to be taken in order to exclude all conceivable possibility of illusion or deception. Certainly my own experience is that I only learnt what had to be done in this way, and had to be guarded against, in a gradual way, by repeated experiments.

As regards the question of credibility, the important point

to bear in mind is that every additional witness who, as De Morgan said, has a fair stock of credit to draw upon, is an important gain. Though his credit alone is not likely to suffice for the demand that is made on it, his draft will help. For we must not expect any decisive effect in the direction at which we primarily aim, on the common sense of mankind, from any single piece of evidence, however complete it has been made. Scientific incredulity has been so long in growing, and has so many and so strong roots, that we shall only kill it, if we are able to kill it at all as regards any of those questions, by burying it alive under a heap of facts. We must keep "pegging away," as Lincoln said; we must accumulate fact upon fact, and add experiment upon experiment, and, I should say, not wrangle too much with incredulous outsiders about the conclusiveness of any one, but trust to the mass of evidence for conviction. The highest degree of demonstrative force that we can obtain out of any single record of investigation is, of course, limited by the trustworthiness of the investigator. We have done all that we can when the critic has nothing left to allege except that the investigator is in the trick. But when he has nothing else left to allege he will allege that.

We shall, I hope, make a point of bringing no evidence before the public until we have got it to this pitch of cogency. I think it is desirable on various grounds, but one ground is, I think, this: It is due to the private families or private circles of friends whom we hope to persuade to allow us to take part in their experiments, not to leave the subject or the medium of the phenomena—when we have convinced ourselves, by our own methods, of the genuineness of the phenomena—to bear alone the injurious suggestions of any incredulous materialist who may find it needful to attack our experiments. We must drive the objector into the position of being forced either to admit the phenomena as inexplicable, at least by him, or to accuse the investigators either of lying or cheating or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy.

I am glad to say that this result, in my opinion, has been satisfactorily attained in the investigation of thought-reading. Professor Barrett will now bring before you a report which I hope will be only the first of a long series of similar reports which may have reached the same point of conclusiveness.

FIRST REPORT ON THOUGHT-READING.

By W. F. BARRETT, Professor of Physics in the Royal College of Science for Ireland; EDMUND GURNEY, M.A., Late Fellow of Trinity College, Cambridge; and F. W. H. MYERS, M.A., Late Fellow of Trinity College, Cambridge.

[Read to the Society, July 17, 1882.]

For several years past the members of this Committee have been gathering evidence on the obscure but important question of what may be termed *supersensuous perception*. Stray facts met with from time to time in the course of our own observations, or related to us by competent witnesses, led us to doubt the sufficiency of the popular physiological explanations to account for all cases, and encouraged us to persevere in an inquiry which may be stated in the form of the following proposition:—

Is there or is there not any existing or attainable evidence that can stand fair physiological criticism, to support a belief that a vivid impression or a distinct idea in one mind can be communicated to another mind without the intervening help of the recognised organs of sensation? And if such evidence be found, is the impression derived from a rare or partially developed and hitherto unrecognised sensory organ, or has the mental percept been evoked directly without any antecedent sense-percept? The *nature* and the *laws* of this direct action of mind on mind would of course form a subject of prolonged subsequent discussion and inquiry whenever the evidence in its favour had accumulated sufficiently. The object of the present report is to place on record the first instalment of the evidence which we have up to this time collected in reference to this subject.

The present state of scientific opinion throughout the world is not only hostile to any belief in the possibility of transmitting a single mental concept, except through the ordinary channels of sensation, but, generally speaking, it is hostile even to any inquiry upon the matter. Every leading physiologist and psychologist down to the present time has relegated what, for want of a better term, has been called "Thought-reading" to the limbo of exploded fallacies.* Dr. W. B. Carpenter, whose

* In the July number of the *Nineteenth Century* the senior assistant physician at Westminster Hospital expresses his amazement at the hardihood of anyone having the slightest pretence to scientific knowledge daring to put forth evidence in favour of thought-reading; and a recent writer in the *Saturday Review* gives utterance to the general scientific attitude of the present day on this subject when he remarks that "we thought we had heard the last of thought-reading."

name and distinguished contributions to the science and literature of physiology command universal recognition and respect, finds in the so-called thought-reading a striking confirmation of views he has long advocated, that the "communications are made by unconscious muscular action on the part of one person and automatically interpreted by the other." Where collusion does not come into play all that Dr. Carpenter has ever seen or heard rests upon the "intermediation of those expressional signs which are *made* and *interpreted* alike unconsciously."* Dr. H. Maudsley in his "Pathology of Mind" takes the same view as Dr. Carpenter, treating the subject as hardly worthy of serious refutation. Collusion, hallucination, unconscious interpretation of unconsciously imparted signs, furnish, according to the physiologists of to-day, abundant explanation of the phenomena under investigation.

Twelve months ago, the performances of Mr. Irving Bishop having attracted considerable attention, a small committee of distinguished men investigated the matter, and after a few and rather hastily conducted experiments, a report, approved of by the other members of the committee, was drawn up by Mr. G. J. Romanes, and published in *Nature* for June 23rd, 1881. The report indicates that one member of the committee, Professor Ray Lankester, absolutely refused to countenance the idea of thought-reading, and objected to the other members—Professor Croom Robertson, Mr. F. Galton, and Mr. Romanes—giving even a fair trial to "so puerile a hypothesis." The trial was, however, made, and the result is thus stated: "From these experiments it is needless to say we did not anticipate any results, but, with the exception of Professor Lankester, we thought it worth while to make them, not only because Mr. Bishop seemed to desire it, but also to satisfy the general public that we had given the hypothesis of 'thought-reading' as well as that of 'muscle-reading' a fair trial."

Mr. Stuart Cumberland has obtained considerable notoriety by experiments somewhat similar to those of Mr. Bishop, but his performances have no sort of relationship to our experiments, as he expressly disclaims thought-reading and denies the possibility of obtaining any results without contact. Mr. Bishop, on the other hand, professes to obtain results without contact, but the experiments for which he makes this claim are never obtained without the very closest proximity, nor without accompaniments of needless flurry and excited pantomime which are eminently calculated to distract and mislead the attention. †

* "Mesmerism, Spiritualism," &c., by Dr. W. B. Carpenter, pp. 53 and 55.

† It is due to Mr. Bishop, however, to say that he has more recently publicly tried (and one of us has also privately seen) experiments considerably better than his earlier ones, as regards success and the distance between himself and the person "willing." An illustration of this in a letter from Canon Wilberforce will be found in the Appendix to this report.

Mr. Bishop's and Mr. Stuart Cumberland's performances are in some respects identical with those exhibited, some years past, by a Mr. Corey and others, in America. In a paper read before a scientific body in Detroit, and published in the *Detroit Review of Medicine* for August, 1875, Dr. T. A. McGraw describes as follows the method followed by Mr. Corey in his experiments: "Bringing himself," says Dr. McGraw, "into direct physical contact with some person, Mr. Corey was enabled to discover objects which that person had secreted, and to select from a multitude of objects the one upon which the willer was intent. All his performances were but variations upon these two strings. A hidden object was found, or a person, letter, or figure was picked out from a crowd of others. He usually brought himself into contact with his subject by grasping the subject's hand, and applying it to his own forehead, but sometimes placed his own hand also on the brow of his companion." The writer proceeds to shew that Mr. Corey's tests (like most of those of Mr. Bishop and Mr. Cumberland) are only ideas which can be expressed by the simplest kind of *action*. "He cannot detect any kind of an idea in such a way as to express it first by speech. Thus he cannot tell directly the date of a coin, nor can he discover it in any other manner than by choosing out the figures which represent it from among others on a table." It is obvious, as the writer goes on to say, that most of the actions "could be explained by the perception by a trained operator of involuntary and unconscious muscular movements."

"I myself," he continues, "experienced this tendency to involuntary action, when trying to carry out fairly one of Mr. Corey's tests. The object of the search in this case was the date of an old coin, and the operator was trying to discover it by choosing from among the figures on the table those of the proper date. While keeping my attention fixed on a certain figure, I became all at once aware that I was actually trying to force the hand of my associate towards it, so powerfully did the thought impel to the correspondent action."*

Notwithstanding this, Dr. McGraw does not believe the explanation he has just given covers *all* the phenomena he witnessed, for he adds: "It seemed to me that there were features in these exhibitions which could not be satisfactorily explained on the hypothesis of involuntary muscular action, for . . . we are required to believe a man could unwillingly, and in spite of himself, give information by unconscious and involuntary signs that he could not give under the same circumstances by voluntary and conscious action. . . . It seems to me there is a hint towards the possibility of the nervous system of

* The experience of all who have carefully attended to their sensations whilst making similar trials, will confirm this observation.

one individual being used by the active will of another to accomplish certain simple motions.. There would be nothing inherently impossible in this when we recollect the strong similarities that exist between nervous and electrical forces; and as we know, it is possible to generate induced currents of electricity in coils of wire that are near to a primary electric coil; so we can imagine the nervous current to be continued into [induced in?] another body and act there upon the automatic centres of action. . . . The whole matter, however, needs as yet the most careful investigation before the phenomena can even be accepted as genuine."

Dr. Beard, of New York, professes to have supplied this need, and in various papers—on "Trance," on the "Scientific Basis of Delusion," on "The Physiology of Mind Reading," &c.—published in the American "Popular Science Monthly" for 1876, 1877, and 1879, has, according to the high authority of Professor Croom Robertson (*Nature*, July 14th, 1881), "given a varied record of facts, and a series of carefully drawn conclusions." We have carefully read what Dr. Beard has written, and failed to find much more than a singular exhibition of self-assertiveness; coupled with a marked disregard of many eminent names in the past and present records of scientific inquiry. Dr. Beard tells us that after incredible labour he has discovered six sources of error open to all who experiment with living human beings. "All of these errors are to be recognised, and systematically, and, if possible, simultaneously guarded against, if our results are to command the confidence and homage of science."

These six sources of error are as follows:—

1. *The phenomena of the involuntary life in both the experimenter and the subject*,—embracing under this head trance, as well as all actions below the plane of consciousness.

2. *Unconscious deception on the part of the subject experimented on*, which appears to be a particular instance of the general statement given in the first error.

3. *Intentional deception on the part of the subject*; experiments must be made without any regard to the moral character of the subject.

4. *Unintentional collusion of third parties*,—meaning by this bystanders or assistants, seen or unseen; to avoid this, the experiments must be made privately, or the audience kept absolutely silent.

5. *Intentional collusion of third parties, i.e.*, assistance designedly given; difficult to guard against, for, as Dr. Beard remarks, intentional and deliberate deception is more common among the better classes than is generally imagined.

6. *Chance and coincidences*. Concerning this last, Dr. Beard remarks that the only way to eliminate this error is by making com-

parative experiments with all the sources of error removed except chance. "In this way," he continues, "it was shewn that mind-reading so-called, was really muscle-reading. In the researches I made on muscle-reading, it was shewn over and over that by pure chance only the blindfold subject would, under certain conditions, find the object looked for in one case, and sometimes in two cases out of twelve."

The first two sources of error are considered the most frequent and fatal, and to guard effectively against them "two, and only two, things are considered needful; one is a general knowledge of the phenomena of the involuntary life, and the other is so to deceive the subject experimented on that this involuntary action of his mind or body cannot come in and destroy the experiment."

But may not the experimenter himself be deceived by his foregone conclusions? In fact, we venture to think Dr. Beard and others have omitted one source of error more fatal to accuracy in interpreting the results obtained than perhaps any other. We allude to the strong prepossessions with which the subject is approached, a prejudice which concludes against their possibility, and which, if it does not preclude inquiry, destroys all calmness and impartiality in viewing the facts. It is undeniable that a strong mental bias in one direction is as objectionable on the side of scepticism as on the side of credulity. In either case it tends (1) to explain the facts in accordance with the mental bias, which may be erroneous; (2) to produce an actual mental disturbance, either perceptible or imperceptible, which in delicate mental operations may really be as fatal to their success as slight air disturbances in the indications of a galvanometer, or the introduction of a trace of a magnetic metal in the reading of a magnetometer.*

Hesitation in accepting any facts so novel, and, in many ways, suspicious, as mind-reading is, of course, perfectly justifiable; and we are quite prepared to expect much criticism and prolonged experiment, before any generalisation from the facts can meet with wide acceptance. Our own researches have now extended over a period of several years, and we have witnessed phenomena of more or less interest in a great variety of subjects. Broadly speaking, these phenomena may be grouped under the following heads:—

*An amusing instance of the existence of mental prejudice among eminent scientific men is given by the late Miss C. Fox, in her recently published journal; she relates that the late Provost of Trinity College, Dublin, said to her, "When in Dublin Sir W. Hamilton mentioned to Airey some striking mathematical fact. He paused a moment, when Airey interposed with 'No, it cannot be.' Sir William mildly remarked, 'I have been investigating it closely for the last five months, and cannot doubt its truth.' 'But,' said Airey, 'I've been at it for the last five minutes, and cannot see it at all!'" Similar interlocutory remarks, and even published replies, are not unknown to the members of this Sub-Committee.

I. Where some action is performed, the hands of the operator being in gentle contact with the subject of the experiment.

II. Where a similar result is obtained with the hands *not* in contact.

III. Where a number, name, word, or card has been guessed and expressed in speech or writing, without contact, and apparently without the possibility of the transmission of the idea by the ordinary channels of sensation.

IV. Where similar thoughts have simultaneously occurred, or impressions been made, in minds far apart.

I. Whenever the hands are in contact or even communicate by a tense cord with the subject of the experiment, it is almost impossible to exclude giving faint indications to the guesser, which with a sensitive subject are interpreted into a sense of rightness or wrongness that ultimately may lead them to the hidden object, "the communication," as Dr. Carpenter remarks, "being made by unconscious muscular action on the part of one person and automatically interpreted by the other." The most familiar illustration of this is to be found in the *willing game*, which may be described in Dr. Carpenter's words, as follows: "Several persons being assembled, one of them leaves the room, and during his absence some object is hidden. On the absentee's re-entrance, two persons who know the hiding-place stand, one on either side of him, and establish some personal contact with him, one method being to place one finger on the shoulder, while another is for each to place a hand on his body. He walks about the room between the two 'willers,' and generally succeeds before long in finding the hidden object, being led towards it, as careful observation and experiment have fully proved, by the involuntary muscular action of his unconscious guides, one or the other of them pressing more heavily when the object is on his side, and the finder as involuntarily turning towards that side." *

This well-known explanation doubtless accounts for very much that is witnessed in family circles, and which goes under the name of thought-reading. At the same time there is a difficulty in applying it to those cases wherein the subject has frequently failed to accomplish a simple task, and yet has accurately done a much more complicated one often with singular promptness and decision. Some striking cases of this kind will be found detailed in the Appendix to this report, but, though surprising, they are not in themselves of sufficient value to warrant an explanation by any new hypothesis. We therefore pass on to the second group of cases:—

II. *Where actions are performed without contact with the person willing.*

* Carpenter's "Mesmerism, Spiritualism, &c.," p. 54.

Here the involuntary guidance by the eyes of the rest of the party, or other indications of an almost imperceptible character, are swiftly and probably unconsciously interpreted by the guesser and lead him hesitatingly to do what is being willed. We might abundantly illustrate this type of cases from the mass of correspondence we have received and from what we have ourselves witnessed. Some cases are referred to in the Appendix. Even blindfolding the subject merely removes one risk of error. The doubtful interpretation of the best results obtained in this group has compelled us to attach comparatively little importance to them, and accordingly we pass on to the next group :—

III. *Where some number, word, or card has been guessed apparently without any of the ordinary means of communication between the willer and guesser.*

Though the errors arising from muscle-reading or involuntary guidance are here avoided, there are other sources of conscious or unconscious illusion to be guarded against. Collusion is one of the most obvious, and anyone who has witnessed what can be done by a code of signals such as is employed by Mr. Bishop,* or Mr. Heller, or Mr. Heriot with “Louie,” will naturally distrust all observations where two particular persons are necessary for the results obtained. Imperceptible information may be given by one who knows the word selected, by means of the Morse code used in electric telegraphy, the long and short signs being readily communicated by sight, sound, or touch, as may be found requisite. And where collusion is out of the question an obvious danger lies in low whispering, or even soundless movement of the lips ; whilst the faintest accent of approval or disapproval in question or comment may give a hint as to whether the effort is tending in the right direction, and thus guide to the mark by successive approximations. Any exhibition of the kind before a promiscuous company is nearly sure to be vitiated by one or other of these sources of error. It is obvious, in fact, that precision can only be attained by repeated experimentation in a limited circle of persons known to each other, and amenable to scientific control.

In the correspondence we have received there were two cases which seemed, upon inquiry, to be free from any *primâ facie* objections, and apparently indicative of true thought-reading. One of these cases is given in the Appendix, p. 55, but as we cannot from personal observation testify to the conditions under which the trials were made, we simply leave it aside. The other case was that of a family in Derbyshire, with whom we have had the opportunity of frequent and prolonged trials.†

* For Mr. Bishop also shews how anything can be intimated to a confederate by a code of questions and sounds.

† A preliminary note on this case was sent to *Nature*, and published in that journal for July 7th, 1881.

Our informant was Mr. Creery, a clergyman of unblemished character, and whose integrity indeed has, it so happens, been exceptionally tested. He has a family of five girls, ranging now between the ages of ten and seventeen, all thoroughly healthy, as free as possible from morbid or hysterical symptoms, and in manner perfectly simple and childlike. The father stated that any one of these children (except the youngest), as well as a young servant-girl who had lived with the family for two years, was frequently able to designate correctly, without contact or sign, a card or other object fixed on in the child's absence. During the year which has elapsed since we first heard of this family, seven visits, mostly of several days' duration, have been paid to the town where they live, by ourselves and several scientific friends, and on these occasions daily experiments have been made.

The inquiry has taken place partly in Mr. Creery's house, and partly in lodgings or in a private room of an hotel, occupied by some of our number. Having selected at random one child, whom we desired to leave the room and wait at some distance, we would choose a card from a pack, or write on paper a number or a name which occurred to us at the moment. Generally, but not always, this was shewn to the members of the family present in the room; but no one member was always present, and we were sometimes entirely alone. We then recalled the child, one of us always assuring himself that, when the door was suddenly opened, she was at a considerable distance, (in their own house at the further end of a passage), though this was usually a superfluity of caution, as our habit was to avoid all utterance of what was chosen. Before leaving the room the child had been informed of the general nature of the test we intended to select, as "this will be a card," or "this will be a name." On re-entering she stood—sometimes turned by us with her face to the wall, oftener with her eyes directed towards the ground, and usually close to us and remote from her family—for a period of silence varying from a few seconds to a minute, till she called out to us some number, card, or whatever it might be. If this was incorrect, we usually allowed a second trial, and occasionally a third.

To give an example: The following results were obtained on the evening of April 12th, in the presence of two of our number and the family. The first attempt of one of the children was to state (without searching) the hiding-place of some small object, the place having been chosen by ourselves, with the full range of the house, and then communicated to the other members of the family. This was effected in one case only out of four. The next attempt was to give the name of some familiar object agreed on in the child's absence, as "sponge," "pepper-castor," &c. This was successful on a first trial in six cases out of fourteen. We then chose a card from a full pack in the child's absence, and called upon her to name it

on her return. This was successful at once in six cases out of thirteen. We then tried holding small objects in the hand, as a "latch-key," a "half-sovereign," a "green ball"—which were at once rightly named in five cases out of six. A harder trial was now introduced. The maid-servant having left the room, one of us wrote down the name "Michael Davitt," shewed it round, and then put the paper in his pocket. The door was now opened and the girl recalled from the end of the passage. She stood close to the door amid absolute silence, and with her eyes on the ground—all of us meanwhile fixing our attention on the appointed name—and gave after a few seconds the name "Michael," and then almost immediately "Davitt." To avoid any association of ideas, we then chose imaginary names, made up by ourselves at the moment, as "Samuel Morris," "John Thomas Parker," "Phœbe Wilson." The names were given correctly *in toto* at the first trial in five cases out of ten. Three cases were complete failures, and in two the names given bore a strong resemblance to those selected by us, "Jacob Williams" being given as "Jacob Wild," and "Emily Walker" as "Enry Walker." It was now getting late, and both we and the younger children were very tired; and four attempts to guess the name of a town in England were all failures, though one of us had previously obtained remarkable success with this very experiment.

The results obtained when the family were present gain enormously in value if similar results can be shewn when none but strangers to the family know the word or card selected, or when the child who is the subject of the experiment is completely isolated from those who know the thing chosen. We will therefore describe two series of experiments of this character, which appear to us to be absolutely unexceptionable and conclusive, so far as they go.

"Easter, 1881. Present: Mr. and Mrs. Creery and family, and W. F. Barrett, the narrator. One of the children was sent into an adjoining room, the door of which I saw was closed. On returning to the sitting-room and closing its door also, I thought of some object in the house, fixed upon at random; writing the name down, I shewed it to the family present, the strictest silence being preserved throughout. We then all silently thought of the name of the thing selected. In a few seconds the door of the adjoining room was heard to open, and after a very short interval the child would enter the sitting-room, generally speaking with the object selected. No one was allowed to leave the sitting-room after the object had been fixed upon; no communication with the child was conceivable as her place was often changed. Further, the only instructions given to the child were to fetch some object in the house that I would fix upon, and, together with the family, silently keep in mind to the exclusion, as far

as possible, of all other ideas. In this way I wrote down, among other things, a *hair-brush*; it was brought: an *orange*; it was brought: a *wine glass*; it was brought: an *apple*; it was brought: a *toasting-fork*; failed on the first attempt, a pair of tongs being brought, but on a second trial it was brought. With another child (among other trials not here mentioned) a *cup* was written down by me; it was brought: a *saucer*; this was a failure, a plate being brought; no second trial allowed. The child being told it was a saucer, replied, 'That came into my head, but I hesitated as I thought it unlikely you would name saucer after cup as being too easy.'

This last trial, some would think, shews pure guesswork, and invalidates the other results; but we prefer to let it stand, as, taken in conjunction with our experience obtained in other ways, it indicates one source of failure, namely, that in delicate experiments of the kind here recorded (assuming them to be cases of thought transmission) the slightest effort of reason, or of will, on the part of the subject is sufficient to vitiate the success of the experiment. No doubt the chief source of failure is to be found in the difficulty of suppressing the more vivid impressions made on the mind by the ordinary channels of sensation. We may compare this to the action of a die in stamping; light pressure of the die will yield a delicate and faithful impression, or a blurred and imperfect one, or none at all, according to the nature of the material that is stamped, or the prior existence of any deeply cut impression.

The second series of experiments, which we venture to think are unexceptionable, were made by Mr. Myers and Mr. Gurney, together with two ladies who were entire strangers to the family. None of the family knew what we had selected, the type of thing being told only to the child chosen to guess. The experimenters took every precaution in order that no indication, however slight, should reach the child. She was recalled by one of the experimenters and stood near the door with downcast eyes. In this way the following results were obtained. The thing selected is printed in italics, and the only words spoken during the experiment are put in parentheses:—

“Experiments made on April 13th, 1882:

Objects to be named.

A White Penknife.—Correctly named, with the colour, the first trial.

Box of Almonds.—Correctly named.

Threepenny piece.—Failed.

Box of Chocolate.—Button-box said; no second trial given.

Penknife hidden.—Failed to name the place.

Numbers to be named.

Five.—Correctly given the first trial.

Fourteen.—Failed.

Thirty-three.—54 (No). 34 (No). 33 (Right).
Sixty-eight.—58 (No). 57 (No). 78 (No).

Fictitious names to be guessed.

Martha Billings.—Failed; Biggis was said.

Catherine Smith.—Catherine Shaw said.

Henry Cowper.—Failed.

Cards to be named.

Two of clubs.—Right first time.

Queen of diamonds.—Right first time.

Four of spades.—Failed.

Four of hearts.—Right first time.

King of hearts.—Right first time.

Two of diamonds.—Right first time.

Ace of hearts.—Right first time.

Nine of spades.—Right first time.

Five of diamonds.—Four of diamonds (No). Four of hearts (No).

Five of diamonds (Right).

Two of spades.—Right first time.

Eight of diamonds.—Ace of diamonds said; no second trial given.

Three of hearts.—Right first time.

Five of clubs.—Failed.

Ace of spades.—Failed.”

The chances against success in the case of any one card are, of course, 51 to 1, assuming that there is no such thing as thought-reading, and that errors of experiment are avoided. Special precautions were taken to avoid such errors of experiment as are described by Dr. Beard, and the results shew that in the case of cards, out of *fourteen* successive trials *nine* were guessed rightly the first time, and only three trials can be said to have been complete failures. On none of these occasions was it even remotely possible for the child to obtain by any ordinary means a knowledge of the card selected. Our own facial expression was the only index open to her; and even if we had not purposely looked as neutral as possible, it is difficult to imagine how we could have unconsciously carried, say, the two of diamonds written on our foreheads.

Now, if we apply to these two sets of experiments the sources of error enumerated by Dr. Beard, the conclusion, we venture to think, is inevitable that we have here very strong evidence in favour of a class of phenomena entirely new to science. *Involuntary actions*, such as movement of the lips, &c., could not reach the child when she was out

of sight and hearing, as was the case in the first series of experiments. *Conscious or unconscious deception* on the part of the subject does not apply, as the thing wished for was selected and written down by one of us. *Collusion* by a third party is avoided by the fact that none were allowed to enter or leave the room after we had selected the thing to be guessed, and in the second series of experiments by the exclusion of all members of the family, either from the room, or from participation in the requisite knowledge*; whilst *chance and coincidence* we have already dealt with. In many trials, such as the guessing of fictitious names, made up by us on the spur of the moment, the chances against success were, of course, incalculable; yet, as will be seen by the following record taken from our last day's experimenting, these names were guessed with as much ease as cards, where the chances against success were far less.

In the following experiments the thing selected was known to the family, who, however, never left their places after we had written down the word and silently handed it round, or drawn a card, exposed it, and then replaced it in absolute silence. The child was now recalled *by one of us*, and, as before, stood in complete silence near the door, *no sounds nor movements nor interrogatory remarks of any kind by anyone being permitted*. There were present Mr. Gurney and Mr. Myers (Professor Barrett having left the day before), and the family.

Morning of April 17th, 1882 :

Cards to be named, drawn at random from a full pack. The card selected is printed in italics, the guesses are given in Roman type, and the only remarks made, and those were by us, are put in parentheses.

Five of clubs.—King of hearts (No). Five of clubs (Right).

Two of spades.—Two of spades (Right).

Five of spades.—Four of diamonds (No).

Three of spades.—Three of hearts (No). Ace of spades (No).

Five of clubs.—Four of clubs (No). Ace of clubs (No).

Two of spades.—Two of clubs (No). Three of clubs (No).

Eight of spades.—Eight of clubs (No). Eight of spades (Right).

Knave of hearts.—Knave of hearts (Right).

Six of hearts.—Six of clubs (No). Seven of clubs (No).

Eight of hearts.—Seven of hearts (No). Seven of clubs (No).

Ace of clubs.—Queen of clubs (No). Ace of clubs (Right).

Two of clubs.—Two of clubs (Right).

* In subsequent experiments we obtained successful results by individual trials with each of the children, that is to say, the number, word or card was known to some *one* of us only.

Seven of hearts.—Two of diamonds (No). Three of hearts (No).

Two of spades.—Two of clubs (No). Two of spades (Right).

Six of diamonds.—Six of clubs (No). Six of diamonds (Right).

Three of hearts.—Four of hearts (No). Three of hearts (Right).

Eight of diamonds.—Five of diamonds (No). Seven of diamonds (No).

Eight of spades.—Nine of spades (No). Ten of spades (No).
Eight of spades (Right).

King of spades.—King of clubs (No). Knave of clubs (No).
King of diamonds (No).

Three of spades.—Three of spades (Right).

Knave of diamonds.—King of diamonds (No). Knave of diamonds (Right).

Nine of spades.—Nine of spades (Right).

Ten of clubs.—Ten of hearts (No). Queen of hearts (No).

Three of diamonds.—Three of diamonds (Right).

Six of spades.—Six of spades (Right).

Ten of diamonds.—Ten of diamonds (Right).

Knave of diamonds.—Ace of diamonds (No).

The trials so far were principally with the two children Maud and Aliee; the eldest sister, Mary, was now tried, with the following results, *every experiment* being given in the order it was made.

Six of spades.—Eight of clubs (No). Eight of spades (No).

Ace of diamonds.—Ace of diamonds (Right).

Queen of hearts.—Queen of hearts (Right).

Two of clubs.—Two of clubs (Right).

Ten of spades.—Ten of spades (Right).

Ten of diamonds.—Ten of diamonds (Right).

Five of spades.—Five of spades (Right).

Two of spades.—Two of spades (Right).

Five of diamonds.—Five of diamonds (Right).

Three of clubs.—Four of clubs (No). Five of clubs (No). Three of clubs (Right).

King of clubs.—Ace of diamonds (No). Knave of clubs (No).
King of clubs (Right).

Five of spades.—Four of spades (No). Five of spades (Right).

Seven of diamonds.—Five of diamonds (No). Five of clubs (No).
Seven of diamonds (Right).

Queen of spades.—Queen of spades (Right).

Six of spades.—Six of spades (Right).

Three of spades.—Four of spades (No). Three of spades (Right).

Knave of diamonds.—Ace of diamonds (No). Knave of diamonds (Right).

Eight of hearts.—Nine of hearts (No). Eight of hearts (Right).
Nine of diamonds.—Nine of diamonds (Right).
Knave of clubs.—King of clubs (No). Knave of elubs (Right).
Four of clubs.—Four of clubs (Right).
Nine of hearts.—Five of hearts (No). Nine of hearts (Right).
Two of clubs.—Two of clubs (Right).
Six of clubs.—Six of clubs (Right).
King of clubs.—Knave of clubs (No). King of elubs (Right).
Nine of hearts.—Nine of diamonds (No). Nine of hearts (Right).
Ten of clubs.—Ten of elubs (Right).
Ace of clubs.—Aee of elubs (Right).
Five of clubs.—Five of clubs (Right).
Seven of clubs.—Five of diamonds (No). Seven of elubs (Right).
Knave of hearts.—Knave of clubs (No). Knave of diamonds (No).
 Knave of hearts (Right).

Fictitious words were now chosen ; during some of these trials Mr. Creery was absent. Miss Mary was the guesser in the first five trials, then Maud was selected ; the words chosen are again indicated by italics :—

William Stubbs.—William Stubbs.
Eliza Holmes.—Eliza H——.
Isaac Harding.—Isaac Harding.
Sophia Shaw.—Sophia Shaw.
Hester Willis.—Cassandra, then *Hester* Wilson.
John Jones.—John Jones.
Timothy Taylor.—Tom, then *Timothy* Taylor.
Esther Ogle.—Esther Ogle.
Arthur Higgins.—Arthur Higgins.
Alfred Henderson.—Alfred Henderson.
Amy Frogmore.—Amy Freemore. Amy Frogmore.
Albert Snelgrove.—Albert Singrore. Albert Grover.

In estimating our successes and failures, partial success is counted as a failure ; thus, seven of diamonds given instead of eight of diamonds, is counted wrong, and so in the names, Wilson given instead of Willis, and Grover instead of Snelgrove, are counted as failures.

The outline of results during the present investigation, which extended over six days, stands as follows :—Altogether 382 trials were made. In the case of letters of the alphabet, of eards, and of numbers of two figures, the chances against success on a first trial would naturally be 25 to 1, 51 to 1, and 89 to 1, respectively ; in the case of surnames they would of course be indefinitely greater. Cards were

far most frequently employed, and the odds in their case may be taken as a fair medium sample ; according to which, out of the whole series of 382 trials, the average number of successes at the first attempt by an ordinary guesser would be $7\frac{1}{2}$. Of our trials 127 were successes on the first attempt, 56 on the second, 19 on the third, making 202 in all. On most of the occasions of failure, 180 in number, second trials were made ; but in some cases the guesser professed inability, and declined to make more than one, and in others we allowed three ; no trial beyond the third was ever allowed. During the last day or two of trial, after it had occurred to us to notice the point, we found that of the failures to guess a card at the first trial, those wrong both in suit and number were a small minority.

Our most striking piece of success, when the thing selected was divulged to none of the family, was five cards running named correctly on a first trial ; the odds against this happening once in our series were considerably over a million to 1. We had altogether a good many similar batches, the two longest runs being 8 consecutive successes, once with cards and once with names ; where the adverse odds in the former case were over 142 millions to 1, and in the latter something incalculably greater. If we add to these results others obtained on previous visits, it seems not too much to say that the hypothesis of mere *coincidence* is practically excluded.

We are aware that the exceptional nature of this inquiry goes far to invalidate arguments founded on character and demeanour ; and on this head, therefore, will only state our conviction that any candid critic, present during the whole course of the experiments, would have carried away a far more vivid impression of their genuineness than the bare printed record can possibly convey. Of more real importance is the hypothesis of exalted sensibility of the ordinary sense organs. We could discover no indication of this in any of its known forms ; but by way of precaution, as has been already stated, we commonly avoided even whispering any word, number, or name that we had selected ; and the position of the excluded child, when the door was opened, would in every case have satisfied the most exacting critic. The explanation which might be sought in unconscious indications given by the sitters, and especially in the movement of the lips, has been already adverted to.

Coming as we did to this investigation with considerable previous experience of the same kind, we were throughout strictly on our guard against giving such indications ourselves ; the possibility of their being given by the family was of course excluded where the family were ignorant of the selected word or thing ; and on the remaining occasions our perpetual vigilant watch never detected a trace of anything of the kind. The absolute docility of the children—both the guesser and the others—in taking any position in the room that we

indicated, was naturally an assistance to our precautions. It may be further mentioned that, on a previous visit made by one of us, the child called the required name through the shut door or from an adjoining room, having thus been completely isolated from the very beginning to the very end of the experiment.

It must be remembered that our great pre-occupation throughout was to guard against delusion. Had the phenomena been sufficiently established to allow of a systematic search for their underlying laws, we might have preferred a more unvarying method of experimentation; but in this preliminary stage it seemed desirable to meet *primâ facie* possibilities of deception by frequent and unexpected changes of the various conditions. At the same time we endeavoured to gather such indications as we could of the way in which the impression flashed on the mind of the child.

The first question concerns the respective parts in the phenomena played by mental *eye* and mental *ear*. Among the experiments which we have counted as *failures* were very many where the number or card selected was guessed, as it were, piecemeal. For instance, the number 35 was selected, and the guesses were 45 and 43. So 57 was attempted as 47 and 45. So with cards: the seven of diamonds being chosen the guesses were six of diamonds and seven of hearts; the three of spades being chosen, the guesses were queen of spades and three of diamonds. These cases seem somewhat in favour of mental eye, the similarity in *sound* between three and thirty in 43 and 35, or between five and fifty in 45 and 57, not being extremely strong; while the *picture* of the 3 or the 5 is identical in either pair. A stronger argument on the same side is the frequent guessing of king for knave, and *vice versâ*. On the other hand, names of approximate sound (also reckoned as failures) were often given instead of the true ones; as "Chester" for Leicester. "Biggis" for Billings. Frogmore was guessed first as "Freemore"; Snelgrove was given as "Singrore," the last part of the name was soon given as "Grover," and the attempt was then abandoned; the child remarking afterwards that she thought of "Snail" as the first syllable, but it had seemed to her too ridiculous. One of us has, moreover, successfully obtained from the maid-servant a German word of which she could have formed no visual image. The children's own account is usually to the effect that they "seem to see" the thing; but this, perhaps, does not come to much, as a known object, however suggested, is sure to be instantly visualised.

Another question would be as to the effect of greater or less distance between the sitters and the guesser, and of the intervention of obstacles. It will have been seen that, in the experiments conducted by one of us on a former occasion, the intervention of a door or wall seemed to make no difference. It would be interesting, again, to

discover whether numerical increase in the observers increases the effect, and how far the presence of special persons is influential. In our experience the presence of the father—though by no means essential and very often dispensed with—seemed decidedly to increase the percentage of successes.

A still more interesting and important question concerns such conditions of success and failure as may lie in the circumstances, disposition, general capacity, and mood of the subject, including such points as consanguinity and familiarity with members of the circle, and also in the temper and manner of the latter. We are dealing, not with chemical substances, but with childish minds, liable to be reduced to shyness and confusion by anything in the aspect or demeanour of visitors which inspires distaste or alarm. The importance of “a childly way with children,” and the slightness of the differences of manner which will either paralyse them into stupidity or evoke unexpected intelligence and power, are commonplaces to anyone whose duties have lain among them; and attention to such points may be as prime a factor of success in these delicate experiments as any other.

The delicacy of the conditions was illustrated in our own inquiry partly by the inexplicable fluctuations of success and failure affecting the whole household, partly by the wide difference observed in the capacities of particular members of it from day to day. The common notion that simplicity, and even comparative blankness of mind, are important conditions, seems somewhat doubtfully borne out by our experience; but of the favourable effect of freedom from constraint, and of a spice of pleasurable excitement, we can speak with entire assurance. The particular ill-success of a sitting which we held one close afternoon was attributed by the children themselves—and it seemed to us correctly—to inertness after their early dinner.

We could find no resemblances between these phenomena and those known as *mesmeric*; inasmuch as a perfectly normal state on the part of the subject seemed our first pre-requisite. Nor did we find any evidence that “strength of will” has any particular effect, except so far as both subject and circle may exercise it in patient attention. On one or two occasions it seemed of advantage to obtain vivid simultaneous realisation of the desired word on the part of all the sitters; which is most easily effected if some one slowly and gently claps time, and all mentally summon up the word with the beats.

Many further lines of the investigation suggest themselves; for instance, a great step would be made if a more complex idea, and one not habitually expressed by one definite sound or set of sounds, could be transmitted. An immense number of accurately recorded experiments will be necessary for the establishment of such special points; and possibly the present instalment may serve in some degree to stimulate

and concentrate various inquiries in the same direction, which, though widely spread, seem so far to have been for the most part of a lax and fitful sort. The material for such inquiries, as may be surmised from the present record, must be in large proportion children, who are fortunately not rare, and who may be congratulated on so grand an opportunity for combining utility with amusement.

The primary aim in all cases must be to get the results *without physical contact* or anything approaching it, a stage to which some practice with contact may be a necessary preliminary; in no other way can the hypothesis of "muscle-reading" be with certainty eliminated; while *en revanche*, the phenomena without contact, if once established, will afford solid ground for questioning the sufficiency of that hypothesis to account for all cases in which contact occurs.

As already mentioned our observations with this family have had the advantage of being confirmed by scientific and other friends. Professor Balfour Stewart, F.R.S., and Professor Alfred Hopkinson, M.A., have paid two or three visits to Buxton and the result of their experiments will be found in a subsequent paper. Before we pass from this part of our report we wish to express our sincere thanks to Mr. and Mrs. Creery for the kind and ready way in which they permitted us to conduct these experiments, at our own times and in our own way, giving them often, we fear, no little trouble and inconvenience.

We now come to the fourth group of cases.

IV. *Where similar thoughts have simultaneously occurred or impressions been made in minds far apart, without any known means of communication.*

Several cases of this kind have reached us, but they rest upon the testimony of others, and though we have no reason to doubt the accuracy of our informants, the evidence has necessarily a lower rank than the preceding. The following cases may be taken as a sample of other statements that have come to our knowledge. We are acquainted with, but not at liberty to publish, the names in the first case, which is related by the wife of General R——.

"On September 9th, 1848, at the siege of Mooltan, Major-General R——, C.B., then adjutant of his regiment, was most severely and dangerously wounded, and supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who, at the time, was fully 150 miles distant, at Ferozepore.

"On the night of September 9th, 1848, I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded, and heard his voice saying, 'Take this ring off my finger, and send it to my wife.' All the next day I could not get the sight or the voice out of my mind. In due time

I heard of General R—— having been severely wounded in the assault on Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from Colonel L——, the officer who helped to carry General R—— off the field, that the request as to the ring was actually made to him, just as I had heard it at Ferozepore at that very time.—M. A. R.”

“LESLIE LODGE, EALING, W., October 10th, 1876.

“DEAR SIR,—The circumstance about which you inquire is as follows:—I had left my house, ten miles from London, in the morning as usual, and in the course of the day was on my way to Victoria Street, Westminster, having reached Buckingham Palace, when in attempting to cross the road, recently made muddy and slippery by the water cart, I fell, and was nearly run over by a carriage coming in an opposite direction. The fall and the fright shook me considerably, but beyond that I was uninjured. On reaching home I found my wife waiting anxiously, and this is what she related to me: She was occupied wiping a cup in the kitchen, which she suddenly dropped, exclaiming, ‘My God! he’s hurt.’ Mrs. S., who was near her, heard the cry, and both agreed as to the details of time and so forth. I have often asked my wife why she cried out, but she is unable to explain the state of her feelings beyond saying, ‘I don’t know why; I felt some great danger was near you.’ These are simple facts, but other things more puzzling have happened in connection with the singular intuitions of my wife.—Yours truly,

“T. W. SMITH.”

The next case is more remarkable; our informant is a medical man, Mr. C. Ede, of Guildford, to whom the incident was related both by Lady G. and her sister.

“Lady G. and her sister had been spending the evening with their mother, who was in her usual health and spirits when they left her. In the middle of the night the sister awoke in a fright, and said to her husband, ‘I must go to my mother at once; do order the carriage. I am sure she is taken ill.’ The husband, after trying in vain to convince his wife that it was only a fancy, ordered the carriage. As she was approaching her mother’s house, where two roads meet, she saw Lady G.’s carriage. When they met, each asked the other why she was there. The same reply was made by both. ‘I could not sleep, feeling sure my mother was ill, and so I came to see.’ As they came in sight of the house, they saw their mother’s confidential maid at the door, who told them when they arrived, that their mother had been taken suddenly ill, and was dying, and had expressed an earnest wish to see her daughters.”

The following interesting letter from Mr. Ede accompanied this narrative.

WONERSH LODGE,

GUILDFORD, SURREY,

August 29th, 1877.

DEAR SIR,—The foregoing incident was told me as a simple narrative of what happened, both by Lady G. and her sister. The mother was a lady of strong will, and always had great influence over her daughters.

I, myself, have been persuaded that impressions and thoughts might be transmitted by the action of a powerful will upon sensitive brains at a distance, by some experiments which I made in mesmerism, being at first a strong disbeliever in all these things, and only convinced when testing the assertions of others. There must, it would seem, be some previous relation between the two brains, as in states of anxiety for the absent, or powerful longing. May not a material vibration in a strong brain affect another by its vibration, as light at a distance acts upon the retina of the eye, or sound upon the ear? We know that many sounds escape us if our attention be not directed to them, and, likewise, many objects may not be perceived. It is curious in the case of Lady G. and her sister, that both impressions were made in the night, when the attention was not diverted by surrounding sights or sounds.

This may have had some connection with the following incident which happened to myself lately. There is a house about half-a-mile from my own, inhabited by some ladies, friends of our family. They have a large alarm bell outside their house. One night I awoke suddenly and said to my wife, "I am sure I hear Mrs. F.'s alarm bell ringing." After listening for some time we heard nothing, and I went to sleep again. The next day Mrs. F. called upon my wife, and said to her, "We were wishing for your husband last night, for we were alarmed by thieves. We were all up, and I was about to pull the alarm bell, hoping he would hear it, saying to my daughters, I am sure it will soon bring your husband, but we did not ring it." My wife asked what time it was; Mrs. F. said it was about half-past one. That was the time I awoke thinking I heard the bell.

I could also give you many instances of the communication to another of a strong wish on my part, although unuttered, and unaccompanied by any gesture, or hint by look or action. I have often been amused at a concert, or other place of meeting, to single out some person who has their back to me, and will them to turn their head in a given direction towards me, and generally I succeed. It is common enough to have the same thoughts spoken by two people simultaneously, but, though the previous conversation might often suggest like ideas, I think it would not be difficult to sift out the cases of direct mental impressions from those of coincidence, suggestion, or sequence of thought arising from surrounding causes. When I have been strongly wishing to see a friend it constantly happens that he appears. May not the many extraordinary cases of apparitions be but the mental pictures produced by other minds on a sensitive subject? There is a well-known case recorded in the Colonial papers which supports this view.

A murder had been committed in Australia by a convict upon a settler, who had disappeared. An officer of police was sent to try and discover

the perpetrator. He for this purpose went to watch the house of the convict, and whilst doing so the convict came to the window and looked very hard at the officer, who then fancied he saw the murdered man dragged from a post near the house and thrown into a pit of water close by. This impression was so strong upon the officer that he fetched a native tracker, who came to the post and said, "Blood, man's blood," and immediately seemed to follow the trail to the pit of water. This was searched, and the body of the murdered man was found. The convict was arrested, tried, and condemned. Before execution he confessed that he had killed the man at the post, with a blow of an axe, and had then dragged him to the pit of water and thrown him in. He also said that when the policeman looked at him through the window the whole scene of the murder was vividly present to his mind. Here, I think, was a case of direct transmission. The officer's mind was open to the slightest impression, while the convict's was intensely occupied with the recollection of the deed. The impression on the officer's mind was so vivid as to appear real. The officer had been over the same ground before, but had no suspicion of the body being so near until the time he saw the convict looking intently at him, and beheld, as he asserted, the apparition of the man being dragged from the post to the pit.

Yours truly,

CHARLES EDE.

The Australian case is interesting, but though we have had it confirmed from other sources, the evidence is necessarily poor. It suggests, however, the somewhat similar phenomena described by Zehokke, which, if established, might throw much light upon apparitions. This subject we propose to deal with later, as it is beyond the scope of the present report.

It is obvious that any conclusions worth recording must rest upon a large induction of cases that cannot be obtained at will. We are, therefore, in a large measure dependent upon the testimony of correspondents, and would invite further information, which may be sent to any one of us,* or to the secretary of the Society for transmission to us.

We cannot pretend that this inquiry is as yet more than in its infancy, and we would deprecate the premature formation of theories on the subject. The phenomena here described are so unlike any which have been brought within the sphere of recognised science, as to subject the mind to two opposite dangers. Wild hypotheses as to how they happen are confronted with equally wild assertions that they cannot happen at all. Of the two, the assumption of *à priori* impossibility is, perhaps, in the present state of our knowledge of Nature, the most to be deprecated; though it cannot be considered in any way surprising.

* For postal address see list of members.

At the same time it may serve to disarm purely *à priori* criticism if we point out that the word "thought-reading" is merely used as a popular and provisional description, and is in no way intended to exclude an explanation resting on a physical basis. It is quite open to surmise some sort of analogy to the familiar phenomena of the transmission and reception of vibratory energy. A swinging pendulum suspended from a solid support will throw into synchronous vibration another pendulum attached to the same support if the period of oscillation of the two be the same; the medium of transmission here being the solid material of the support. One tuning-fork or string in unison with another will communicate its impulses through the medium of the air. Glowing particles of a gas, acting through the medium of the luminiferous ether, can throw into sympathetic vibration cool molecules of the same substance at a distance. A permanent magnet brought into a room will throw any surrounding iron into a condition similar to its own; and here the medium of communication is unknown, though the fact is undisputed. Similarly, we may conceive, if we please, with many modern philosophers, that for every thought there is a corresponding motion of the particles of the brain, and that this vibration of molecules of brain-stuff may be communicated to an intervening medium, and so pass under certain circumstances from one brain to another, with a corresponding simultaneity of impressions. No more than in the case of the magnetic phenomena is any investigator bound to determine the *medium* before inquiring into the *fact* of transit. On the other hand, the possibility must not be overlooked that further advances along the lines of research here indicated may, and we believe will, necessitate a modification of that general view of the relation of mind to matter to which modern science has long been gravitating.

NOTE ON THOUGHT-READING.

By BALFOUR STEWART, LL.D., F.R.S., &c., Professor of Physics at the Owens College, Manchester.

[*Read to the Society, July 17, 1882.*]

After the exhaustive report that we have had from Professor Barrett upon thought-reading, I shall only trouble you with a very few remarks. As one who has been engaged more in physical science than in anything else, I may perhaps be allowed to give an illustration from physical science that has reference to the best method of obtaining evidence of infrequent phenomena.

It so happens that there is in science a phenomenon that has been frequently observed by trustworthy observers, but that until very recently has hardly been accepted at all as anything that could possibly have occurred. I allude to the case of globular lightning. It was said in objection to all the evidence with reference to globular lightning, that is to say, a thunder-bolt travelling at a slow rate, and afterwards exploding and giving rise to lightnings of the ordinary kind, that what occurs is an electric discharge, and that all electric discharges must necessarily take place in a moment of time inappreciably small. Of late years, however, some physicists have suggested that this globular lightning, instead of being an ordinary electric discharge, is really a sort of travelling Leyden jar, and I believe one foreign observer has shewn in some experiments that something analogous to that on a small scale may be artificially produced. I think I am entitled to say that a change of tone has consequently taken place amongst physicists with regard to the evidence for globular lightning. The evidence of course remains as before. A little additional evidence accumulates now and then, but the great bulk remains as it was. The fact that we are able to explain this phenomenon without overthrowing entirely our received views on electricity, has certainly enabled people to accept evidence that they would not have accepted before.

Thus we see that the reason why this evidence was not accepted before was because the hypothesis with regard to electric discharges was insufficient. We imagined that there could not be anything but an ordinary electric discharge: we did not imagine the possibility of what may be called a travelling Leyden jar.

Now there is no question, I think, that the ordinary way in which we have communications from one human being to another, is by means of

what may be called the five senses. No one, of course, disputes that; but I do not know that this fact, any more than any other scientific fact, or any scientific law, should be taken as absolutely final and complete. Scientific experience has always shewn that we go from one generalisation to another. First of all we bind together a number of facts by what may be called a working hypothesis, which we may call a generalisation of the first order. Afterwards we find that there are slight departures from this working hypothesis, and then we are led to reflect on these departures, and are ultimately led to a higher law. Now if we were to treat this first generalisation or working hypothesis as something absolutely final, we should be able to gain no more information upon the subject. Surely it would not be the right way for any one who has come to a first generalisation to set his face against all extensions of it, neither making extensions himself nor trusting to the evidence of any others who may profess to have done so.

But this is exactly the position taken up by certain physiologists with regard to the possibility of thought-reading. It has been recognised throughout the world,—and all of us who are here recognise it as completely as any,—that the five senses are the ordinary and established means by which communications are made; but that physiologists should regard this as an absolutely final and complete statement is decidedly against all scientific analogy, and that they should decline, as some have done, to see experiments themselves or refuse credit to those who have done so, is to pursue a very objectionable method. I quite think that the mode in which our Chairman has put it is the best possible mode. We have, as he said, to bring evidence in such a way before the public that they must either believe the phenomena or be compelled to say, “We do not trust those who brought them forward;” and I think that in this respect the report that has been read by Professor Barrett, and the observations made by him and Mr. Myers and Mr. Gurney, have certainly succeeded wonderfully well. The only possible way of disputing the evidence is by hinting at the untrustworthiness of those gentlemen who have given it, and consequently I think their efforts must be regarded as successful.

Professor Barrett, Mr. Gurney, and Mr. Myers have, as I have said, put things in such a way that if they are to be denied you must dispute the trustworthiness of those gentlemen. Professor Hopkinson and myself have not perhaps obtained equally conclusive results; we had not the same time to devote to the inquiry. We, however, obtained results which neither of us was able to account for by any received hypothesis.

Our experiments were made in the same house and with the same host, and they are valuable, I think, at any rate, in confirming the conclusions arrived at by those gentlemen from their experiments.

If they are to be disputed on account of untrustworthiness, it is clear that the charge of untrustworthiness must be extended so as either to embrace Professor Hopkinson and myself, or the gentleman who was kind enough to give us the opportunity of seeing the experiments performed—perhaps to include us all—but I do not think that any of us will mind that very much.

I should like to say a word with regard to the last series of phenomena or the extension of thought-reading at a distance, which Professor Barrett brought before the meeting. I have devoted a great deal of attention to reading evidence on this particular point, and I certainly think that if we can rely upon evidence at all we have here a very strong body of evidence for some kind of action at a distance, particularly for the appearance of one individual to another at a distant place at the time of death. The reason for my bringing up this case is that while there is very strong evidence for something of the kind, I have been much surprised that it has not been put upon such a footing as would certainly commend itself to all men of science from without. Of course, it is a matter of delicacy for an individual who has received a communication of this kind to make it public, but it would be a great boon and an addition to our knowledge if he would do so either by an ordinary letter to a newspaper or by giving the communication in some kind of cypher. In such a case if, before the intelligence of the death can have arrived, a communication of this kind is published, either openly or in cypher, there will be unimpeachable evidence of a character to satisfy any candid inquirer, that something peculiar has taken place. In science, as in law, the evidence ought always to be the very best that can be brought into court.

We must bear in mind that coincidence will not certainly explain a thing of that kind. Suppose, for instance, that an appearance presented itself to an individual at a distance, and that death happened within ten minutes of this appearance. First of all, such an appearance is uncommon; then the probability of any person dying in a particular ten minutes is very small; and when the two things happen together you have to multiply the one probability by the other, and you will find that the probability of the united event is something which is inappreciably small, and consequently, if a thing of that kind happens, it cannot be accounted for by any such hypothesis as coincidence.

The few experiments which I took part in performing were performed at Buxton, at the house of a clergyman, who, I am glad to see, is present with us to-day. We paid two visits to his house. In the first instance, the thought-reader was outside a door. The object or thing thought of was written on paper and silently handed round to the company in the room. The thought-reader was then called in, and in the course, perhaps, of a minute, the answer was given. Definite

objects in the room, for instance, were first thought of, and generally the answer was right. Then cards were thought of, and in the majority of cases the answer was correct. Then numbers were thought of, and the answers were generally right; but, of course, there were some cases of error. Then names of towns were thought of, and a good many of these were right. Then fancy names were thought of. When my colleague, Professor Hopkinson, had gone away, I was asked to think of certain fancy names, and mark them down and hand them round to the company. I then thought of, and wrote on paper, "Blue-Beard," "Tom Thumb," "Cinderella," and the answers were all correct. I think it was the servant who answered "Cinderella." There was some hesitation in getting her to pronounce the name, as she seemed to think she did not know it.

After the first visit, one of my colleagues at Owens College remarked that it would be more conclusive if the thought-reader, instead of turning her face to the company, turned her face to the wall; and that was accordingly done on the second occasion. The percentage of success was about as large as in the first instance. In one case, while the thought-reader *remained* behind the door, a card was chosen. I chose the "ace of hearts," and the paper on which it was written down was handed round to the company. The thought-reader in a few moments called out, "Ace of hearts!"

These are all the experiments that I have to bring before you. While they cannot stand upon the same footing as those of Professor Barrett and his colleagues, they may be considered, I think, as corroborative of the experiments of these gentlemen. At any rate, if they are objected to, it will be necessary for our opponents to extend somewhat the area of untrustworthiness. I have no doubt when this operation is done again and again the objectors will get tired of it, and the laugh will then be turned against themselves.

The following is the detailed report of the experiments I have alluded to:—

On Saturday, November 12th, 1881, Professor Alfred Hopkinson and I went to the house of the Rev. A. M. Creery, at Buxton. There were present, besides Mr. Creery, Miss Mary Creery, also Alice, Emily, Maud, Kathleen, children; and the servant Jane.

After a few preliminary trials, the following guesses were made, the guesser going out of the room until some object was thought of by the company, when she came in and tried to guess what object was in the thoughts of all. No questions were asked nor observations made by the company:—

First.—DEFINITE OBJECTS THOUGHT OF.

1. *Pipe.*—Alice guessed plate, paper, then pipe.
2. *Fork.*—Maud guessed it at once.
3. *Cup.*—Emily guessed it at once.
4. *Corkscrew.*—Jane guessed it at once.
5. *Tongs.*—Miss Mary guessed fire-irons and then poker.

Second.—CARDS THOUGHT OF.

6. *Three of clubs.*—Jane guessed three of spades, then three of clubs.
7. *Queen of clubs.*—Miss Mary guessed three of diamonds.
8. *Four of clubs.*—Maud guessed five of clubs, then four of clubs.
9. *Ace of diamonds.*—Jane guessed ace of clubs, then ace of diamonds.
10. *King of spades.*—Jane guessed four of diamonds, then six of diamonds.
11. *King of hearts.*—Maud guessed knave of hearts, then king of hearts.
12. *Ace of spades.*—Maud guessed right at once.
13. *King of diamonds.*—Professor Stewart tried and guessed ten of diamonds.
14. *Three of diamonds.*—Miss Mary guessed right at once.
15. *Ace of hearts.*—Alice guessed right at once.
16. *King of clubs.*—Professor Hopkinson tried and guessed knave of spades, then four of hearts.
17. Mr. Creery and Professor Balfour Stewart tried but could not guess.

Third.—NUMBERS THOUGHT OF.

18. *Forty-eight thought of.*—Jane guessed 34, 44, 84.
19. *Sixty-seven thought of.*—Miss Mary guessed 66, then 67.
20. *Fifty-five thought of.*—Maud guessed 54, 56, then 55.
21. *Eighty-one thought of.*—Alice guessed 71, then 81.
22. *Thirty-one thought of.*—Emily did not guess it.
23. *Eleven thought of.*—Kathleen did not guess it.

Fourth.—OBJECTS THOUGHT OF.

Experiments 24, 25, 26, and 27, in which objects were thought of, were inconclusive, as the names of the things chosen might possibly have been surmised by the guesser.

Fifth.—NAMES OF TOWNS THOUGHT OF.

28. *Macclesfield.*—Jane did not guess rightly, then sat down, and shortly afterwards guessed rightly.
29. *York.*—Maud guessed Ashford, then York.
30. *Paris.*—Miss Mary did not guess rightly.
31. *Chester.*—Jane guessed Manchester, then Chester.
- (N.B.—During this series also Mr. Creery was out of the room.)

Sixth.—FANCY NAMES.

32. *Peter Piper.*—Alice guessed at once.
33. *Bluebeard.*—Jane guessed at once.
34. *Tom Thumb.*—Jane guessed at once.
35. *Cinderella.*—Jane guessed at once.

I ought to state that the object thought of was marked on paper by one of the company, and handed round silently, so that all present might be aware of it.

I ought also to mention that the thought-reader was aware of the general character of the things thought of; for instance, that it was definite objects in the first place; cards in the second, and so on.

Professor Hopkinson agrees with the above memorandum, except that after No. 29, Derby was put down as the name of a town, and Maud guessed right the first time.

EXPERIMENTS AT BUXTON, FEBRUARY 18TH, 1882.—Present: Mr. Creery and his five daughters; servant Jane; also Professors Hopkinson and Balfour Stewart.

GUESSER.	CARD SELECTED BY BALFOUR STEWART	RESULT.
1. Jane	Six of hearts	Wrong.
2. Miss Alice ...	Knave of clubs	„
3. Miss Maud...	Seven of hearts	Right 1st time.
4. „ ...	Ten of spades.....	„ 1st time.
5. „ ...	King of diamonds.....	„ 2nd time.
6. Miss Maud...	Ace of hearts.....	Wrong.
7. Miss Mary ...	Six of spades	„
8. Jane	Ten of hearts.....	Right 1st time.
9. „	Three of diamonds	Wrong.
10. „	Four of diamonds	„
11. „	Four of spades	„

GUESSER.	CARD SELECTED BY BALFOUR STEWART.	RESULT.
12. Miss Maud...	Five of clubs	Right 3rd time.
13. „ ..	Six of hearts	„ 2nd time.
14. „ ..	Queen of hearts.....	„ 1st time.
15. Miss Alice ...	Two of diamonds	„ 2nd time.
16. „ ..	Nine of diamonds	„ 3rd time.
17. „ ..	Three of clubs	„ 3rd time.
18. „ ..	Six of diamonds	„ 3rd time.
19. „ ..	King of spades	„ 2nd time.
20. „ ..	Queen of spades.....	„ 3rd time.
21. „ ..	Knave of diamonds	„ 2nd time.
22. Miss Mary ...	Eight of clubs	Wrong.
23. Jane	Five of diamonds	Right 1st time.
24. „ ..	Four of spades	„ 1st time.
(In the three next experiments the guesser remained outside the door.)		
25. „ ..	Ace of hearts.....	Right 1st time.
26. „ ..	Five of spades	{ Wrong. Ace of Spades guessed.
27. „ ..	Five of diamonds	{ Wrong. Ace of Diamonds guessed.

NUMBER SELECTED BY
BALFOUR STEWART.

28. Jane	22	Right 1st time.
29. „ ..	46	Wrong.
30. „ ..	10	Right 1st time.
31. „ ..	12	Wrong.
32. Miss Maud...	44	Right 1st time.
33. „ ..	37	„ 1st time.
34. „ ..	81	Wrong.
35. Miss Alice ...	33	Right 1st time.
36. „ ..	27	„ 2nd time.
37. „ ..	55	Wrong.
38. Miss Mary ...	66	„
39. Jane	28	„
40. „ ..	43	„
41. „ ..	22	„

OBJECT SELECTED BY
BALFOUR STEWART.

42. Jane	A dish	Wrong.
43. Miss Maud...	Cream jug	„
44. Miss Alice ...	Scissors	Right 1st time.

GUESSER.	OBJECT SELECTED BY BALFOUR STEWART.	RESULT.
45. Miss Alice ...	Prof. Hopkinson's hat ...	Right 3rd time.
46. „ ...	Key	Wrong.
47. Miss Maud...	Clothes brush.....	Right 1st time.
48. „ ...	Umbrella	Wrong.
49. Jane	Candlestick	„
50. „	Teapot	„
51. Miss Alice ...	Watch	„
52. „ ...	Key	„
53. Miss Mary ...	Knife	Right 1st time.*
54. „ ...	Pencil.....	„ 1st time.
55. „ ...	Toothpick	Doubtful.
56. „ ...	A sovereign	Right 2nd time.
57. Miss Maud...	Purse	Wrong.

In all the above cases, except two or three, the guesser's back was turned to the company.

* The knife was also correctly described by the guesser. It had not been out of Professor Hopkinson's pocket until after Miss Mary had left the room.

NOTE ON THOUGHT-READING.

By the Rev. A. M. CREERY, B.A.

[*Read to the Society, July 17, 1882.*]

In the month of October, 1880, my attention was called to the phenomena of the "willing game," but being unable to determine how much of the results was due to simple willing, and how much to involuntary pushing, I resolved to thoroughly investigate the whole question of the action of mind on mind. For this purpose I employed four of my children between the ages of ten and sixteen, all being in perfectly robust health, and a maid-servant, about twenty years of age. Each went out of the room in turn, while I and the others fixed on some object which the absent one was to name on returning to the room. After a few trials the successes preponderated so much over the failures that we were all convinced there was something very wonderful coming under our notice. Night after night, for several months, we spent an hour or two each evening in varying the conditions of the experiments, and choosing new subjects for thought-transference. We began by selecting the simplest objects in the room; then chose names of towns, names of people, dates, cards out of a pack, lines from different poems, &c., in fact any things or series of ideas that those present could keep steadily before their minds; and when the children were in good humour, and excited by the wonderful nature of their successful guessing, they very seldom made a mistake. I have seen seventeen cards, chosen by myself, named right in succession, without any mistake. We soon found that a great deal depended on the steadiness with which the ideas were kept before the minds of "the thinkers," and upon the energy with which they willed the ideas to pass. Our worst experiments before strangers have invariably been when the company was dull and undemonstrative; and we are all convinced that when mistakes are made the fault rests, for the most part, with the thinkers, rather than with the thought-readers.

I may say that this faculty is not by any means confined to members of one family; it is much more general than we imagine. To verify this conclusion I invited two of a neighbour's children to join us in our experiments. On the first evening they were rather diffident, and did not succeed; on the second they improved, and on the third evening they were still better. Circumstances prevented them being able to

continue their visits to us, but I saw enough to make me feel perfectly sure that had they persevered they would have been quite equal to our own circle in the faculty of thought-reading.

Those who may be desirous of ascertaining the truth of the matter, can do so in their own families ; and since it in no way interferes with the health of those engaged, it will be found a very interesting way of passing an hour on a winter's evening.

The distance between the thinkers and the thought-reader is of considerable consequence. As a rule the best results take place when this distance is not more than a yard or two ; but under very favourable mental conditions we have often had four and five cards named right in succession, while the thought-reader was placed in a room on the landing above that in which the thinkers were assembled.

On questioning the children as to the *mode* by which they form their judgment of the ideas that come before their minds, I find them all agreed in this : two or three ideas of objects of the class with which we are experimenting come before their minds, and after a few moments' reflection they select that which stands out with the greatest vividness. At present we are not in a position to theorise very far on this subject, still we cannot help asking ourselves this question : How are the motions of the brains of the thinkers communicated to the brain of the thought-reader ? Is there any such thing as direct action between mind and mind ? or are "brain-waves" set up in some intervening medium, either in the luminiferous ether, or in a nerve atmosphere developed at the time in the cerebra of the thinkers, by which the corresponding idea is called up in the mind of the thought-reader ? These are questions which, at present, we cannot definitely answer ; but I am under the impression that the medium of communication is something more subtle than the vehicle that conveys heat and light.

When we began to investigate these curious phenomena we had no idea that the result of our little amusement would ever come before the public. But having been asked to deliver a lecture on some popular subject before a small philosophical society in Derby, I volunteered to give an account of the experiments in "Thought-reading" with which I was then engaged. A short report, which appeared in the local papers, I forwarded to Professor Barrett, who I knew was interested in such matters. He at once took it up, and paid us his first visit at Easter, 1881, the results of which he afterwards published in *Nature* ; and should conclusions of any psychological value be ever deduced from the experiments that I commenced it will be mainly to him that science will be indebted.

P.S.—The last evening Professor Stewart was with us I asked a medical man in Buxton (Mr. Turner) to join us in our experiments. Professor Stewart was obliged to leave early, but Mr. Turner, in my

absence with Professor Stewart, continued the experiments, a record of which he has sent me, and is here subjoined.

“With a friend who appends his signature to these notes, which are copied from those taken on the moment, I visited the Rev. A. M. Creery on February 18th, 1882, for the purpose of witnessing the power of thought-reading possessed by his children. In the absence of Mr. Creery, I made an attempt to test the children’s power, and with the following results, roughly chronicled I know, and imperfect as a searching test, but accurate as to the results obtained.

“MISS ALICE CREERY.—

Expt. 1.—What do I hold in my hand? *Answer*—Spectacles. (Describe them.) Eye-glasses. (I had Mr. Orme’s eye-glasses concealed in my hand.)

Expt. 2.—What do I hold in my hand? *Answer*—Piece of paper. (No.) A knife. (Describe it.) It is white. (Describe further.) It has a toothpick and button-hook. (Correct; it had other implements useful to a smoker.)

Expt. 3.—What do I hold in my hand? *Answer*—A ring. (Describe it.) Has a buckle on it. (Correct.)

“MISS MAUD CREERY.—

Expt. 1.—What town have we thought of? *Answer*—Buxton. (Correct.)

Expt. 2.—What town have we thought of? *Answer*—Derby. (What part did you first think of?) Railway station. (So did I. Next.) The market-place. (So did I.)

Expt. 3.—What town have we thought of? *Answer*—Something commencing with L. (Pause of a minute.) Lincoln. (Correct.)

Expt. 4.—What town have we thought of? *Answer*—Stockport. (Correct.)

Expt. 5.—What town have we thought of? *Answer*—Fairfield. (What part did you think of first?) The road to it. (So did I. What part next?) The triangular green behind the Bull’s Head Inn. (So did I.)

“JANE DEAN, *the Maid Servant*.—

Expt. 1.—What do I take hold of in my pocket? *Answer*—Spectacle-case. (Does it contain anything?) It’s empty. (Correct.)

Expt. 2.—What have I placed under the piano? *Answer*—A key. (What is it the key of?) A club. (One and a-half minute’s pause.) No. The key of the Asylum. (It was the key of the Asylum grounds. No one knew that I had a private key; I am not officially connected with the Asylum.)

Expt. 3.—What have we agreed to think of? *Answer*—A flower. (What is the name of the flower? Slight hesitation, then answered.) Lily of the valley. (No.) Immediately pointed to some flowers in Mr. Orme's coat. Snowdrop. (Correct.)

Expt. 4.—What have I in my hand? *Answer*—A pin. (What colour?) Black. (What shape?) Bending her index finger and thumb into the shape of the letter C, she said, "That shape." (Unknown to anyone I had bent it to that shape.)

Expt. 5.—What card have I selected? *Answer*—Seven of hearts. (No.) Eight of hearts. (Correct. Which way is the point of the heart directed?) Upwards. (Correct.)

Expt. 6.—What card have I selected? *Answer*—Nine of spades. (Correct. Which way is the point of the spade directed?) Downwards. (Correct.)

"No-one knew of the previous card except Mr. Orme. No-one knew of the second card except myself.

"FREDK. TURNER, M.R.C.S., Grafton House, Buxton.

"JOHN H. ORME, Solicitor, Buxton.

"July 14th, 1882."

APPENDIX

TO THE REPORT ON THOUGHT-READING.

BY W. F. BARRETT F.R.S.E., M.R.I.A., &c., Professor of Physics in
the Royal College of Science for Ireland.

It has been urged by those whose opinion is entitled to the highest respect, that this inquiry, if undertaken at all, should have been left in the hands of physiologists, or physicians, who, having a wider knowledge of the numerous forms which hysteria assumes, would be more keenly alive to certain sources of error, such as deceit, which might escape an ordinary observer. This is quite possible, though I venture to think that the experience gained by several years' persistent, though unpublished investigation of obscure mental phenomena occurring in all sorts and conditions of people, is not without its value. Only by wide and searching inquiry of this kind can any conception be formed of the pitfalls which beset the inquirer, arising mainly either from unconscious, involuntary actions, or from the extraordinary capacity there is in human nature for deception, often seemingly innocent, at other times resorted to for the sake of gaining notoriety. I confess I do not know how our vigilance would be increased, or our results become more trustworthy, by ability to diagnose any particular case, when experience has taught us to exercise habitual caution in all cases. The inquiry must ultimately resolve itself into a question of evidence, and demands the exercise of the faculty of careful observation, which a physicist is as likely to possess as a physiologist.

My own connection with the subject arose in this way. Some fifteen years ago, whilst staying with a friend in the country, I saw certain mesmeric experiments made on the children of one of my friend's tenants, which interested me greatly, in spite of my strong scepticism. Among other things, I noticed what appeared to be a transmission of impressions from the mind of the mesmeriser to that of the subject, without, so far as I could detect, any intervening sense of perception. For example, the mesmerised subject being in one room and my friend in an adjoining one, and completely out of sight of the subject (even supposing the sleep were feigned), I—placing myself between the two rooms—noticed that every time a substance was silently tasted by my friend, a corresponding motion of the lips, expressive of enjoyment or distaste, occurred in the mesmerised subject. In repeating these and other experiments on the same subject, I obtained what appeared

to me indubitable evidence of a reproduction in the subject's mind of any vivid sensation or idea that occurred in my own mind. I was so much impressed with these experiments, and others made at my own house subsequently, that I ventured to bring the matter before the British Association, at the meeting in Glasgow in 1876, in the hope that a committee of inquiry would be appointed. The discussion on this paper drifted, however, into other channels, and in a letter published in the *Times* in September, 1876, I wrote as follows:—

“I am inclined to believe that other mental phenomena—such, for example, as the influence of one mind upon another across space, without the intervention of the senses—demand a prior investigation. That cases of such mental action at a distance do really exist I, in common with others, have some reason to believe: but before they can be generally accepted, the evidence must accumulate and be thoroughly sifted. I hope that some one more competent, and having more leisure than myself, will ultimately take up this question; meanwhile, I shall be glad to receive communications from anyone who can furnish me with trustworthy evidence on two points—of cases of the direct action of one mind upon another giving rise to an apparent transfusion of thought or feeling, occurring either in abnormal conditions produced by illness or ‘mesmeric trance’; or of cases where, under normal conditions, perception may seem to occur independent of the ordinary channels of sensation. I must beg those who kindly send me such cases to take great care lest sources of error be produced from unconscious muscular signs on the part of the observer, or from the keen ‘muscular sense’ and the general exaltation of the other senses, which, in any morbid condition, are likely to exist on the part of the subject. Whether careful inquiry will prove that every case can be referred to already known physiological laws or not, remains to be seen; but many friends, to whose opinion I attach much weight, agree with me in thinking that such an inquiry should be made.”

As this letter was copied into other journals, and was followed by a similar request made by me in the columns of the *Athenæum* and elsewhere, I received a very large number of replies. The examination, sifting, and personal investigation of the best cases, has been a work of considerable labour, and has occupied a good deal of my time for the last five years.

Many of the cases were readily explicable on the theory of muscle-reading, others were of more interest and led to correspondence and personal interviews, in which I was joined by Mr. F. W. H. Myers and afterwards by Mr. Edmund Gurney, both of whom had been pursuing, in connection with our President, kindred inquiries for some time past. The later results of our investigation are contained in the foregoing report, but it may be useful to put on record some of our earlier experiences as affording typical illustrations of the debateable

border land between the discernment of muscular impressions and the supersensuous perception of an unexpressed wish.

The first case is a sample of the ordinary willing game that came under my notice in Easter, 1877.

Expt. 1.—The subject in this case was a young medical man, and the friends present were mostly medical men, sceptical of the operation of any agency beyond involuntary muscular action. The experiments were made in the house of a distinguished surgeon, Mr. Lawson Tait. A paperknife was placed by myself on the top of a folding screen during the subject's absence from the room ; on recalling him two friends clasped hands round the subject's waist ; he then closed his eyes, walked irresolutely to the spot, and took off the paperknife, placing it on the table. Here involuntary guidance to the spot may be assumed, but it is difficult to understand what should have made him lift up his hands suddenly and feel for an object out of sight. No indication of what was to be found was given beforehand.

Expt. 2.—The same subject again left the room, one of the number ascertaining that he was quite beyond eye or ear shot. This time we willed that he should move the fire-screen and double it back. On re-entering, my host, the surgeon, clasped him as before, and after a few moments of indecision, he went towards the spot and did as we had wished.

Expt. 3.—This time we fixed that the subject should turn out the gas of a particular bracket, one of several round the room. Loosely held round the waist, the subject in a few minutes went to the spot, lifted up his hands and turned off the gas.

These three experiments are of interest, inasmuch as in each one the hands had to be lifted up, muscles being used distant from the part in contact with the willers. Similar results were obtained in July, 1877, with Miss R. as the subject ; one example will suffice.

Expt. 4.—During the absence of the subject, it was agreed that a mark should be made with a pencil round a sixpence, which happened to be lying near a sheet of paper on the table before the subject left the room. In this case the hands of the willers were placed round Miss R.'s neck, and the action fixed upon silently willed. In a few moments Miss R. walked to the table, took up a pencil, and deliberately made a mark round the sixpence.

A long series of experiments extending over several days in May, 1879, were made by me with another subject, the daughter of an eminent *savant*. In this case, the sister of the lady seemed to have the most power over the subject. Among numerous trials that were made, the following may be quoted.

Expt. 5.—In her absence, the subject was willed to take up a little agate jewel box, standing with some twenty other small objects on a shelf, put it inside a certain covered jar in another part of the room, reopen the jar, remove the ornament and hand it to one of the friends present. This was done swiftly and correctly to the smallest detail.

Expt. 6.—Selected notes on the piano were four times in succession correctly struck. Here, and in *Expt. 5*, the hands gently touched the head. In some of the next experiments the hands did not actually touch.

Expt. 7.—Certain books in a book-case (containing some 100 volumes) were chosen by me in the absence of the subject. In six consecutive trials the right book was taken down.

Out of a total of 130 trials with this subject, of which the foregoing are fair samples, about 100 were correctly performed. Instead of giving the details of all these experiments I may be permitted to summarise them by saying that while in very many cases the muscular sense might have been a sufficient explanation, there were many others very carefully tested, which could not rationally be so explained, and which pointed in the direction of something new, such, for example, as mind-reading, as their only satisfactory explanation. In fact, the intervention of a second person, who was entirely ignorant of what had to be done, between the willer and the subject, the hands of each resting on the shoulders of the one in front, did not seriously interfere with the results obtained. Under such conditions difficult things were correctly done, involving complicated muscular actions, whilst we failed to do similar, and even much simpler, things under the influence of deliberate conscious guidance.

Besides these cases we have received evidence of similar performances in private families in different parts of England—at Southampton, Southport, Cirencester, Yarmouth, Cork, Edinburgh, Glasgow, Norwich, &c.; in all these cases we are greatly indebted to our informants, to whom we have given considerable trouble in correspondence; but none of these cases were of such a nature as to justify a personal visit, and moreover the hypothesis of muscle-reading might, *primâ facie*, be taken to account for many of them. Two cases, however, one in London and

one on the south coast, seemed deserving of more careful inquiry. In these, as in all the other cases recorded, the subjects freely placed themselves in our hands, a kindness we desire gratefully to acknowledge, regretting the unrequited trouble we have given them.

The case in London, that of Miss C., has been investigated by each of the members of the Committee on Thought-reading. Here is the record of four typical experiments made by Mr. Myers, on November 30th and December 7th, 1877.

“The mother of the young lady placed three of her fingers, not including the thumb, on the back of Miss C.’s head, the fingers resting apparently quite lightly.

Expt. 1.—I drew on a piece of paper a rough sketch of a house and shewed the sketch to Mrs. C. Miss C.’s head was averted the whole time; no look was interchanged between her and Mrs. C., no other part of their persons was in contact. No one but Mrs. C. saw the drawing. I watched Mrs. C.’s fingers closely in full gaslight; they seemed to rest lightly on Miss C.’s head; no signals perceptible. The drawing was rudely reproduced, as though by a person drawing in the dark; one of the windows being drawn outside the outline of the house.

Expt. 2.—I wrote a sentence and shewed it to Mrs. C., taking care that Miss C. should not see it. Miss C. then wrote it under the same conditions as above. I chose sentences in foreign languages, that guidance might be less easy.

Tu regere imperio.

Se de jò prender.

These were correctly written.

Expt. 3.—Miss C. then pushed up her sleeve. Mrs. C. placed three fingers on Miss C.’s arm above the elbow, and in like manner Miss C. wrote (without having previously seen the words):—

Palma.

This man.

Expt. 4.—The Greek words *μεθυ* and *αραξ* were then written under the same conditions. They were very rudely written, but each letter was distinguishable.”

Notwithstanding these surprising results, we were convinced that, granting the hypothesis of involuntary muscular action, and of

extreme sensibility on the part of the subject, the probably unconscious and certainly undiscernible movements of the touching fingers might possibly serve to convey a sufficient guidance to the girl's delicate skin and responsive organisation, even though she might be unaware of her own response.

The other somewhat similar case that reached me was on the south coast, and here also Mr. Myers visited the family and reported as follows :—

“NOTES OF EXPERIMENTS WITH THE MISSES B., OCTOBER 31ST, 1877.

Miss M. B., henceforward called M.

Miss R. B., ,, ,, R.

I put my hand on M.'s shoulders. I thought of what I wished her to do, *and told nobody* except in Expts. 5, 6, 15, and 16.

Expt. 1.—I wished her to take a very small ornament from the chimney-piece—a little china cat an inch high. As soon as my hands were on her shoulders she rushed to the chimney-piece, so quickly that I had difficulty in keeping my hands on her, and instantly picked up the cat, which was inconspicuously placed among many ornaments.

Expt. 2 & 3.—Two failures followed; she said she felt strong but confused influence.

Expt. 4.—I wished her to go to a book of photographs—one of several in the room—open it, and pause at a certain photograph. She rushed quickly to the book and opened it, but became confused.

Expt. 5.—Mr. B. took one end of a stick and M. the other. M. took a strap from a table and gave it to a lady at some distance; the test agreed on while M. was out of the room.

Expt. 6.—A thread was substituted for the stick. M. moved an object previously agreed on—an umbrella in corner of room; but this time after a good deal of hesitation and fumbling.

Expt. 7.—I put my hands on R.'s shoulders and willed her to pick up and eat a biscuit from a plate in corner of room. She at once picked up a biscuit but did not eat it.

Expt. 8.—I willed her to shake hands with her mother. She rushed to her mother and stroked her hands.

Expt. 9.—I willed her to pick up grape from bunch. She rushed to grapes and picked a few up.

Expt. 10.—I willed her to pick up a hat in distant part of room. The instant my hands touched her she turned sharply round, rushed to the hat, and picked it up.

Expt. 11.—A similar wish failed.

Expt. 12.—I willed her to nod. She stood still and bent her head.

Expt. 13.—I willed her to clap her hands. She did nothing.

Expt. 14.—I willed her to strike on the piano tenth note from right hand end. She did so after a few seconds' fumbling. As I had opened the piano she might guess I wished her to go to the piano, but she could not surmise the right note to strike.

Expt. 15.—Eight persons present contributed trifling articles—a half-crown, two pencil-cases, small knife, key, handkerchief, two small purses. These were put in the pocket of a lady present, while R. was out of room. R. re-entered room; M. touched her shoulders. R. rushed to the lady who had the objects, pulled them out one by one and with shut eyes gave each to its owner—M. withdrawing her hands during part of the process, which was extremely rapid. R. said she did not know to whom she was giving the things; had no sense of connection between the things and the people—merely an impulse to move first one way and then another.

Expt. 16.—I wrote the letters of the alphabet on scraps of paper. I then thought of the word CLARA and shewed it to M. behind R.'s back, R. sitting at the table. M. put her hands on R.'s shoulders, and R. with shut eyes picked out the letters C L A R V—taking the V apparently for a second A, which was not in the pack—and laid them in a heap. She did not know, she said, what letters she had selected. No impulse had consciously passed through her mind, only she had felt her hands impelled to pick up certain bits of paper.

“This was a good case as *apparently* excluding *pushing*. The scraps were in a confused heap in front of R., who kept still further confusing

them, picking them up and letting them drop with great rapidity. M.'s hands remained apparently motionless on R.'s shoulders, and one can hardly conceive that indications could be given by *pressure*, from the rapid and snatching manner in which R. collected the right letters, touching several letters in the course of a second. M., however, told me that it was always necessary that she, M., should *see* the letters which R. was to pick up.

"Mr. B. said that M. used at one time to write automatically the thoughts of persons sitting near her—though quite unconscious of what those thoughts were—the hand being moved without any perceptible influence on the brain.

"NOVEMBER 1ST, 1877.—On a second visit similar phenomena occurred, with one new and instructive experiment, viz.,

Expt. 17.—M. held one end of a stick and R. the other. I shewed M. certain words which I thought of, behind R.'s back; R. then picked out letters, with the hand which was not holding the stick, from a confused pile. She made the words correctly. *When a thread was substituted for the stick she failed to do so."*

Other experiments were subsequently made with this family by two members of our Committee. But, marvellous as were some of the things done, nevertheless had we no other case than this to rely upon, I do not think we should be justified in calling in the aid of any new hypothesis to explain the phenomena: in fact, the last experiment shews that in some cases true thought-reading certainly was *not* the cause of the success attained. I may here observe that our President and Mrs. Sidgwick, who made somewhat similar experiments with two other ladies, arrived at the conclusion that all the results witnessed by them personally were capable of explanation by the hypothesis of unconscious perception of unconscious muscular indications. Mrs. Sidgwick writes: "They certainly did very wonderful things, but they did not succeed in any, even very simple, experiments which appeared completely to exclude the muscular hypothesis, except after several attempts. My brother and I both found that with the hands of one of the sisters on our shoulders, we could succeed in doing things fairly well, though slowly; not, however, by feeling any impulse to do anything, but by concentrating our minds on the hands, and trying to make out from them whether their owner was satisfied or dissatisfied. In this way he succeeded, *e.g.*, in selecting the desired card from a number on a table. We found that the close attention necessary for success was assisted by closing the eyes. I should add that I discussed the theory of unconscious muscular action with the Misses X., but

they did not think it would account for either their own sensations or some experiments they had succeeded with in their own family circle."

On the other hand it must be admitted that some of the results obtained by Mr. Myers would be far more easily explained by thought-reading, if that were once recognised as a *vera causa*, and the following prior experiments with the same ladies, sent to me by an eye-witness—whose integrity I have no reason to doubt—seem quite beyond any power of muscle-reading.

"SEPTEMBER, 1876.

Expt. 1.—Miss B. seated at the table, with her eyes bandaged, and a pencil in her hand. I stood *behind* her; no word was spoken. I took my spectacles and held them in my hand; she wrote 'Spectacles'; then my dog-whistle; [after this a key; then a pencil; all these she wrote down correctly.

Expt. 2.—The same young lady, M. B., seated at the table with her eyes bandaged, pencil in hand. Her uncle, standing about twelve feet distance, asked, 'What word am I thinking of?' M. B. wrote 'Homo.' This was right.

Expt. 3.—My daughter, who had recently returned from a visit to her brother at his vicarage, asked M. B. (who was again seated with eyes bandaged and pencil in hand), 'Who preached at my brother's church last Sunday evening?' the answer to the question being known to my daughter *only*. M. B. wrote the first six letters of the name, viz., "Westmo—" and then said, 'I feel no more influence.' My daughter said, 'Lean your head against me.' M. B. did so, and then wrote the rest of the name, making it quite right—'Westmore.'

Expt. 4.—My daughter then asked her the following questions: 'What is the name of the hotel I was staying at in Paris last month?' This was answered correctly. 'The name of the opera I heard?' Also answered correctly."

Since the publication of our article on Thought-reading in the *Nineteenth Century* for June last, a friend has sent me the report of some experiments tried in their own circle, both with and without contact of any kind. Amongst the latter may be mentioned the following:—

Expt.—“Mrs. H. was the subject. We tried the names of four towns. *Edinburgh* was the first. Mrs. H. guessed *Edinburgh* the first trial. *Dover* was next fixed on. Mrs. H. said *Plymouth* first, and then *Dover*. *Canterbury* was next chosen. Mrs. H. said *Chester*, *Lancaster*, *Manchester*. *Brighton* was then fixed upon. Mrs. H. said *Birmingham*. In these two failures it will be noticed there is a slight resemblance in the words wrongly named.”

Experiments of this kind, however, even if not merely fortuitous in their results, have little scientific value unless one knows all the conditions under which they are performed; their interest consists in the indication they afford of a widening of the area of experiment, which is an important step.

It was after seeing the “willing game” in a friend’s house that the Rev. A. M. Creery, of Buxton, was led to try his own children for an evening’s amusement. At first entirely sceptical of obtaining any results without contact, he was astonished at the success he soon obtained under these conditions, whereupon, in January, 1881, he wrote to me, having read in the papers my letter requesting information on this subject. It will be needless, in view of our own observations, to detail all the early experiments Mr. Creery tried at my request. One or two experiments, however, are of interest, as they are of a somewhat different nature.

MARCH 21st, 1881.—Present: Mr. and Mrs. Creery and family, and two friends, Mr. and Mrs. F., who add their testimony to the accuracy of the report.

Fifteen experiments were made in the naming of objects or of English towns selected in the child’s absence; there were only three complete failures. Short sentences were now fixed upon, namely: “What time is it?” “Will you have some supper?” “Will you go to bed?” “Were you at the sale to-day?” In each case the sentence was correctly named by the subject on her return to the room; every care being taken that no information could be derived through the ordinary channels of sensation. In these experiments the time that elapsed from the moment the subject entered the room to the utterance of the word selected, was found to vary from a few seconds to two minutes; in one case four minutes elapsed. In another series of experiments Mr. Creery tried placing the subject at various distances from the “willers,” and obtained successful results in the naming of cards even when the subject was placed in a bedroom upstairs whilst the willers remained in a room downstairs which was not under the bedroom.

So far as the children’s testimony, and our own and their parents’

observation went, no injurious effect to the health has accompanied these experiments ; the children immediately afterwards engage in play with the same zest as if they had not been interrupted by our trials. But it is right to state that several correspondents have mentioned that trials with the willing game produce dizziness and sometimes hysteria and incipient trance in the subject of experiment.* This is confirmed by a letter from the Rev. G. Henslow, published in *Nature* for June 23rd, 1881 ; and by a recent letter in *Knowledge*, the editor of which has devoted several articles to the exposition of our experiments on thought-reading, and has stated his own belief in the direct action of mind upon mind.

Interesting and able articles on thought-reading have also recently appeared in the *Spectator*, together with several letters on the subject.

* The following letter from a correspondent, whose name and address I am not at liberty to publish, bears upon this point :—“ The one to be ‘willed’ would go to the other end of the house, if desired, whilst we agreed upon the thing to be done, and before re-entering the room, the child was always effectually blindfolded. Then amidst total silence two of us would place our fingers lightly on the child’s waist, when after a moment’s pause, he or she would suddenly dart off towards the object of the ‘willing,’ passing round the various articles of furniture, as if seeing them, without ever disturbing them, and often so rapidly that we could not keep up with him, and therefore detaching himself from our touch. We used to will the children to do the most unlikely things, such as to take a shoe off one person’s foot, and put it on another’s head ; or to find something hidden up, and then present it on their knees to one of the company, &c., &c. In fact they were such adepts at ‘the game,’ that the more outlandish the ‘willing’ was, the more they liked it, and they were rarely, if ever, unsuccessful ; the feat was usually performed very quickly, and when unbandaged they were amazed at what they had done and would laugh heartily over it. The children stated that they had no idea of what they were doing, but felt, as it were, a blind force compelling them to certain aimless actions. Now I come to what seems to me a most important feature in ‘the game,’ and which is the true cause of my troubling you with this letter, viz., that it always *tired* the children very much, even to making the girls sometimes hysterical. Indeed we found it so exhausting to them (sometimes also giving them a queer and *égare* look afterwards), that we at last forbade it altogether, except on very rare occasions, to shew the curious phenomena to some special friends. I think, therefore, the fact of this exhaustion in strong, healthy children, from about twelve to sixteen years of age, after a performance that never lasted more than two or three minutes *at most*, and was never allowed to be attempted by the same child more than twice in the same evening, goes far to prove that the abnormal powers displayed by them were not the effect of mere muscular action, either voluntary or involuntary, upon the children, and also that those abnormal powers were genuine. I should add that the most rigid silence was enjoined by the children, and adhered to, and that they were always particular to be *thoroughly* blindfolded—as the exercise in *any* degree of their normal senses of hearing and sight, seemed to interfere with the abnormal senses induced by being ‘willed.’” Another correspondent writes :—“ The doctor has forbidden my daughter trying these experiments again. The last time she attempted them she went off into violent hysterics, ending with a dead faint.” These pathological facts deserve careful inquiry.

The term *will-impression*, rather than thought-reading, is proposed by one correspondent in the *Spectator*, and with much justice; the committee have accepted the ordinary phraseology simply because it has come into general use. Among the letters in the *Spectator* the following may be cited:—

“I had one day been spending the morning in shopping, and returned by train just in time to sit down with my children to our early family dinner. My youngest child—a sensitive, quick-witted, little maiden of two years and six weeks old—was one of the circle. Dinner had just commenced, when I suddenly recollected an incident in my morning’s experience which I had intended to tell her, and I looked at the child with the full intention of saying, ‘Mother saw a big, black dog in a shop, with curly hair,’ catching her eyes in mine, as I paused an instant before speaking. Just then something called off my attention, *and the sentence was not uttered.* What was my amazement, about two minutes afterwards, to hear my little lady announce, ‘Mother saw a big dog in a shop.’ I gasped. ‘Yes, I did!’ I answered; ‘but how did you know?’ ‘With funny hair?’ she added, quite calmly, and ignoring my question. ‘What colour was it, Evelyn?’ said one of her elder brothers; ‘was it black?’ She said, ‘Yes.’

“Now, it was simply impossible that she could have received any hint of the incident verbally. I had had no friend with me when I had seen the dog. All the children had been at home, in our house in the country, four miles from the town; I had returned, as I said, just in time for the children’s dinner, and I had not even remembered the circumstance until the moment when I fixed my eyes upon my little daughter’s. We have had in our family circle numerous examples of spiritual or mental insight or foresight; but this, I think, is decidedly the most remarkable that has ever come under my notice.—I am, Sir, &c.,

“CAROLINE BARBER.

“Ferndene, Abbeydale, near Sheffield, June 22nd.”

To the same journal the Suffragan Bishop of Bedford, Dr. Walsham How, contributes a remarkable case of perception at a distance, which came under the observation of his father. In this case the whole details of a distant *scene* were perceived in a dream and with a minuteness that seemed to exclude any mere freak of the imagination on the part of the seer. Cases of this kind, and of “presence at a distance,” such as the curious incident related by Dr. J. H. Gilbert, F.R.S.,* may be said to adjoin the scope of the present inquiry and they deserve and will receive separate investigation.

* See *Spectator* for September 2nd and 23rd, 1882.

Several cases have come under my notice lately, of an accident or a wound in battle (*e.g.*, one in the Zulu war, and one in the present campaign in Egypt), occurring to some individual, and at the same instant a distant friend has received an intimation of the occurrence, very much as if a nervous thrill had passed through the intervening space, awakening a response in a sympathetic mind. These cases fall under the *fourth group of phenomena* mentioned in this report, and two typical illustrations are given on pages 30 and 31. I am indebted to Mrs. G. Bidder for the following additional evidence under this head:—"A connection of mine was staying with a friend whose husband was engaged in making a line of railway in Spain. My friend was roused one night by her hostess, who was in a terrible fright, and said she was certain her husband was killed in a railway accident. She had been wakened with a start, and then had either seen the occurrence or been told in some way, but how, she could not remember. My friend reminded her that the railway he was engaged on did not open till the next day, so that the accident was unlikely. It turned out, however, that her husband had been doubtful of the safety of one part of the line, and had insisted on running an engine over it in the night, to try it for the next day's opening, and he had been killed."

In the memoir of the late Bishop Wilberforce, a similar transmission of an impression is recorded in the following words:—"The Bishop was in his library at Cuddesdon, with three or four of his clergy writing with him at the same table. The Bishop suddenly raised his hand to his head, and exclaimed: 'I am certain that something has happened to one of my sons.' It afterwards transpired that just at that time his eldest son, who was at sea, had had his foot badly crushed by an accident on board his ship." The Bishop himself records this circumstance in a letter written at the time, and dated March 4th, 1847. "It is curious," the Bishop writes, "that at the time of his accident, I was so possessed with the depressing consciousness of some evil having befallen my son Herbert, that at last on the third day after, the 13th, I wrote down that I was quite unable to shake off the impression that something had happened to him, and noted this down for remembrance."

Dr. Wilton, of Sutton, Surrey, is my authority for the following case:—

"A patient of mine, Mr. J. T——, a solicitor, about sixty years of age, lived a short distance out of London, with his family, consisting of a wife and step-daughter, Miss W——. One December he was asked to go to Edinburgh, to arbitrate in some matter of business. Accordingly he left London, expecting to be away nearly a week.

"In the early morning of the third day after his departure, Mrs. T—— awoke, and was surprised to find her husband, as she thought,

standing by her bedside. She exclaimed, 'How did you get in without my hearing you? Wait while I light the candle.' She struck a match, and was very astonished at not seeing her husband in the room. While she was thinking over this singularly vivid delusion, her step-daughter, who occupied an adjoining room, knocked at the door, and on being admitted, said, 'Oh! mother, I have had a horrible dream about father, and cannot sleep; I am afraid something has happened to him.' In the morning they both told their stories to their maid, and subsequently to a gentleman who called while they were at breakfast. In the course of the forenoon a telegram arrived from Mr. T——, saying there had been an accident to the train in which he had been a passenger, that he was not hurt, and would be home in the course of the day.

"It appears that he had arranged his business much quicker than he had expected, and was able to leave Edinburgh by the night train; a collision took place a few miles from London, owing to a thick fog, and about the time when the two ladies were disturbed by their dreams. There was no doubt whatever of the truth of this strange coincidence, the ladies having told their dreams long before the arrival of the telegram. I attended the family many years, and although Mr. T—— did not appear to have sustained injury at the time, he never recovered from the nervous shock."

The *Spectator* publishes the following:—

"My eldest brother went to New Zealand. One morning my sister Emily came down to breakfast, looking very white and queer, and directly she entered the room, said,—'Ben has met with an accident.' Disregarding our incredulous amusement, she declared she had seen him with his arm bandaged up, lying in a room where there were other beds. We were longer than usual in hearing from my brother; he explained the delay, saying his arm had been broken, and that he had been for some time in the hospital. Comparing dates, we found he was injured the day my sister had her vision.—I am, Sir,

"ANTHONY ASHLEY."

"3, Buxton Villas, Stratford, August 7th."

Other cases are doubtless known to many who read this, for a multitude of similar stories are in existence. Hitherto, as these facts arose, the general explanation has been coincidence. It has been said, "How many thousands of accidents occur, and no knowledge of them has been conveyed to others, except through the ordinary means; but when, by a fortuitous circumstance or a natural foreboding, some friend fancies an accident has occurred, and it turns out more or less as imagined, then such coincidences are talked about as if they were representative, or indicative of a law, whereas they are really nothing more than chance shots." This would be a legitimate argument if the

cases were excessively rare, and so far as our knowledge of the facts extends at present, we are not in a position to do more than assert that enough well-authenticated cases are on record to render explanation by coincidence difficult to entertain with any degree of confidence. When to this is added the facts detailed in our report—from which I venture to think the only fair conclusion is that some mode of supersensuous perception not improbably exists—then it seems to me unphilosophical to reject, as unworthy of serious examination, all stories such as those just narrated. On the other hand—reiterating what has been emphatically stated already—wide generalisations are altogether premature. Our object here, as elsewhere, is simply to collect, collate, and weigh the facts, using, if need be, as a working hypothesis, the conclusions drawn from our Buxton experiments.

Nor must we forget that other workers have been in this or an adjoining field. A list of well-known names might easily be compiled who have testified from critical observation that during the mesmeric sleep the mind of the mesmeriser can influence that of the subject, independently of the ordinary channels of sensation.

The late Dr. Bush, a distinguished scholar, and Professor in the University of New York, writes:—"I know that the conceptions of my own mind have been reproduced in another mind without any outward signs, and I know that I have not been deceived as to the facts averred."

Dr. Mayo, F.R.S., who was Professor of Physiology and Anatomy in King's College, London, and the author of an important treatise on "The Nervous System and its Functions," gives similar testimony. In connection with this subject, he remarks:—"A number of incidents are frequently turning up, for the most part on trivial occasions, which we put aside for fear of being thought superstitious, because as yet a natural solution is not at hand for them. Sympathy in general, the spread of panic fears, the simultaneous occurrence of the same thoughts to two persons, the intuitive knowledge of mankind possessed by some, the magnetic fascination of others, may eventually be found to have to do with a special and unsuspected cause."

The principle underlying these occurrences Dr. Mayo believes to be the same that is found in a more striking form in mesmeric phenomena. Of the singular relationship that exists between the minds of the mesmeriser and his subject, producing an apparent community of thought and sensation, Dr. Mayo gives experimental evidence precisely similar to what has come under my own observation, and in conclusion he states:—"I hold that the mind of a living person in its most normal state, is always, to a certain extent, acting exoneurally, or beyond the limits of the bodily person." He remarks that:—"It will be said the cases, in which I suppose this power manifested, are of too trivial a

nature to justify so novel a hypothesis. My answer is, the cases are few and trivial only because the subject has not been attended to. For how many centuries were the laws of electricity pre-indicated by the single fact that a piece of amber, when rubbed, would attract light bodies. Again, the school of physiological materialists will, of course, be opposed to it. They hold that the mind is but a function or product of the brain.”*

As we have stated in the Report, we have been anxious to accumulate and sift experimental evidence as to the facts before us, rather than to indulge in theories as to the cause of the phenomena. We may, however, conceive of nervous energy acting by induction across space as well as by conduction along the nerve fibres. In fact, the numerous analogies between electricity and nervous stimuli would lead to some such inference as the above. Or the brain might be regarded as the seat of radiant energy like a glowing or a sounding body. In this case, the reception of the energy would depend upon a possibility of synchronous vibration in the absorbing body ; which, moreover, may be constituted like a sensitive flame, in a state of unstable equilibrium, so that a distant mental disturbance might suddenly and profoundly agitate particular minds, whilst others might remain quiescent. Further, we may conceive that, just as a vibrating tuning fork or string spends its energy most swiftly when it is exciting another similar fork or string in unison with itself, so the activity of the brain may be more speedily exhausted by the presence of other brains capable of sympathetic vibration with itself.

But speculations such as these are merely of use in suggesting lines of experiment. For my own part, I have little doubt that a wider and more exact knowledge of psychological phenomena will shew the insufficiency of any physical analogy or materialistic explanation, and thus should tend to accelerate the passage of the existing wave of materialism, the crest of which, there seems reason to believe, has already gone over us.

POSTSCRIPT.

The following extract from a letter in the *Sussex Daily News* is of some interest in connection with the mode of experiment pursued by Mr. Bishop. The subject of Thought-reading having been discussed, “It was proposed that we should attempt the experiment. Accordingly I was blindfolded and left the room. Whilst I was absent a reel of black cotton was secreted in a flower-pot near the window. On pressing the hand of the gentleman who had secreted it against my forehead, and requesting him to think of the object he had hidden, I saw plainly with my blindfolded eyes, as though in a dream, the figure of a reel of black

* “Truths contained in Popular Superstitions,” p. 68 et seq.

cotton floating before me. I then told him to think of where he had hidden it, and I saw and led him to a bureau at the opposite end of the room to the window. This he said was wrong, but on inquiry I found that he had originally intended to have placed it there, but had altered his mind. We then tried the question of localising a pain. Being blindfolded, and holding my friend's left hand against my forehead, I told him to imagine a pain. Almost immediately I felt a peculiar, indescribable sensation on the right side of my face, and told him that he was thinking of a pain there. He was, in fact, imagining a violent attack of neuralgia in the right upper jaw. Other experiments were tried and have been tried since, some successful, some unsuccessful, but I have seen quite enough to convince me that there is truth in it. I don't pretend to offer a reason, but I would say to those who disbelieve it, 'Try for yourselves.' All do not possess the power. I was the only one of a party of six or seven who was thus affected, but, doubtless, there are very many who could perform precisely the same experiments, and by continued inquiry it may be that the mystery will be solved.—I am yours, &c.,

“HENRY EDMONDS, B.Sc. (London).”

“Brighton School of Science and Art.”

The following extract from a letter published in *Light* shews that a Mr. Smith, of Brighton, has powers analogous to those claimed by Mr. Bishop:—“The way Mr. Smith conducts his experiment is this: He places himself *en rapport* with myself by taking my hands; and a strong concentration of will and mental vision on my part has enabled him to read my thoughts with an accuracy that approaches the miraculous. Not only can he, with slight hesitation, read numbers, words, and even whole sentences which I alone have seen, but the sympathy between us has been developed to such a degree that he rarely fails to experience the taste of any liquid or solid I choose to imagine. He has named, described, or discovered small articles he has never seen when they have been concealed by me in the most unusual places, and on two occasions he has successfully described portions of a scene which I either imagined or actually saw.

“DOUGLAS BLACKBURN, Editor of *Brightonian*.”

“24, Duke-street, Brighton.”

Mr. Bishop has lately been good enough to give me an opportunity of trying his powers. In the first instance, by means of a confederate, he shewed the wonderful perfection to which he has carried fictitious thought-reading, indicating objects, names, or figures by means of a pre-arranged code. Thus his confederate, who was seated back to us and blindfolded in another part of the room, told us—in answer to a succession of seemingly casual questions on the part of

Mr. Bishop—the whole particulars of a Bank of England cheque which a friend of mine happened to have in his pocket, the nature, number, and date of the cheque, the person in whose favour it was drawn, the person who drew the cheque, and the bankers in whose favour it was crossed, Mr. Bishop of course looking at the cheque from time to time. Mr. Bishop then shewed what he believes to be the genuine power of thought-reading that he possesses. Some striking things were done ; for example he wrote with his finger on the door certain figures corresponding to those that I had put on paper and was thinking of but had shewn to no one else, his hand pressing mine tightly against his forehead. He also twice discovered the exact locality of a pain that I fixed upon, in one case with extreme accuracy, but he did not succeed so well with a friend ; in this case also he pressed the hand of the subject against his own forehead. He next tried some experiments without contact, his hand being held very near mine ; in this way he moved backwards and forwards across the room in the precise direction that I had previously, in his absence, written down ; other experiments without contact were not quite so successful. It is, however, very difficult to arrive at any satisfactory conclusions from these experiments, owing to the extraordinary pantomime and wriggling excited action which Mr. Bishop invariably employs, so utterly different from the silent, passive condition to which we have been accustomed in the experiments recorded in our report.

The following letter from Canon Wilberforce, which I have permission to publish, reached me after the foregoing was in print :—

“The experiment most interesting to myself was this. I took from my pocket a shilling, read the date, replaced the shilling in my pocket, made a mental picture of the date, which Mr. Bishop thereupon wrote in chalk upon a black board. A still more striking experiment with a £5 note was made as follows :—Sir John Lubbock, who happened to be staying here, took from his pocket a £5 note, and having privately observed the number, replaced the note in his pocket-book. Mr. Bishop correctly inscribed the number upon the slate, with the exception of the second figure, which he afterwards corrected.

“BASIL WILBERFORCE.”

“The Deanery, Southampton,

“August 23rd, 1882.”

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(September, 1882.)

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- KIRWAN, J. J., Reform Club, London.
- LEYCESTER, MRS., 6, Cheyne-walk, Chelsea, London, S.W.
- LEYSON, MISS KATE, Penscynnor, Neath, South Wales.
- LIDINGTON, ALFRED, 79, Edith-road, West Kensington, London, S.W.
- MACLEAN, MAJOR-GENERAL, 56, Gloucester-gardens, Hyde Park, London, W.
- MASSEY, CHAS. C., 1, Albert Mansions, Victoria-street, London, S.W.
- MOSES, REV. W. STAINTON, M.A., 21, Birchington-road, London, N.W.
- MOUNT-TEMPLE, THE LADY, Broadlands, Romsey, Hants.
- MYERS, FREDERIC W. H., M.A., Leckhampton, Cambridge.
- MYERS, A. T., M.D., 12, Hereford-gardens, London, W.
- NEWHAM, REV. P. H., Maker Vicarage, Devonport.
- PAGAN, MISS C., Marston Lodge, Harrow-on-the-Hill, near London.
- PAICE, WM., M.A., 28, Caversham-road, London, N.W.
- PEASE, EDWARD R., 17, Osnaburgh-street, Regent's-park, London, N.W.
- PERCIVAL, FRANCIS W., 28, Savile-row, London, W.
- PODMORE, FRANK, 16, Southampton-street, Fitzroy-square, London, W.
- PURDON, JOHN E., M.B. Surgeon-Major, Junior United Service Club, London, S.W.
- ROBERTSON, C. LOCKHART, M.D., Hamam Chambers, 76, Jermyn-street, London, S.W.
- ROGERS, E. DAWSON, Rose Villa, Church End, Finchley, N.
- SALT, TITUS, J.P., Milner Field, Bingley, Yorkshire.
- SAWYER, MISS ELIZA A., 25, Lansdowne-crescent, Cheltenham.
- SIDGWICK, HENRY, M.A., Trinity College, Cambridge.
- SPALDING, J. HOWARD, St. George's, Ealing Common, London, W.
- STACK, JOHN H., 30, Kensington Park-gardens, London, W.
- STEWART, PROFESSOR BALFOUR, F.R.S., Owens College, Manchester.
- STOCK, ST. GEORGE, 8, Museum-villas, Oxford.
- STURGEON, WENTWORTH, London and Provincial Electric Lighting Company, 4, New Broad-street, E.C.
- TEBB, MRS., 7, Albert-road, Gloucester-gate, Regent's Park, London, N.W.
- THEOBALD, MORELL, 62, Granville Park, Blackheath, S.E.
- THORNTON, REV. R., D.D., St. John's Vicarage, Notting Hill, W.
- THORPE, MR. YEO, Gloucester House, Larkall Rise, London, S.W.

- TOD, ALEXANDER, St. Mary's Mount, Peebles, N.B.
TRENCH, REV. F. CHEVENIX, M.A., The Palace, Stephen's Green, Dublin.
WEBB, MATTHEW W., 45, Sterndale-road, West Kensington Park
London, W.
WEDGWOOD, HENSLEIGH, 31, Queen Anne-street, London, W.
WELDON, WALTER, F.R.S., F.R.S.E., Rede Hall, Burstow, near Crawley.
WILSON, DAVID H., M.A., Rosemont, Hyères, France.
WYLD, GEORGE, M.D., 12, Great Cumberland-place, London, W.
WYNDHAM, HON. PERCY, M.P., 44, Belgrave-square, London, S.W.

ASSOCIATES.

- BAIKIE, ROBERT, M.D., 55, Melville-street, Edinburgh.
BUCK, E. C., Civil Service, Simla, India.
COCK, MRS., 18, Rodney-street, London, N.
DAVEY, JAMES GEORGE, M.D., 4, Redland Park-villas, Bristol.
EDE, CHARLES, Wonersh Lodge, near Guildford.
EVEREST, MISS, 62, Queensborough-terrace, Hyde Park, London, W.
FORD, MRS. LAWSON, Adel Grange, Leeds.
GREENFIELD, MISS M. C. T., 66, Crystal Palace Park, Sydenham, S.E.
HAWEIS, REV. R. H., Amber House, St. John's Wood, London, N.W.
JOHNSON, MISS LUCY, Llandaff House, Cambridge.
KER, DR., Hadley House, Cheltenham.
LENOX, MRS. ROSE, Pont-y-pridd, South Wales.
LILLIE, MRS. MARY, 16, Dorchester-place, Blandford-square, London.
MUSK, MISS AGNES, Market-place, Mildenhall, Suffolk.
MYERS, MRS., Brandon House, Cheltenham.
MYERS, MRS. F. W. H., Leckhampton, Cambridge.
OSLER, MISS, South Bank, Edgbaston, Birmingham.
RIDLEY, MISS, 19, Belsize Park, London, N.
STABLES, MISS LUCY, Lane Ends, Horsforth, near Leeds.
TOMLINSON, CHARLES, 12, Wayland-avenue, Hackney Downs, N.E.
TURNER, JOHN P., Acton Lodge, Leamington.
WALSHAM, MRS., 27, Weymouth-street, Portland-place, London, W.
WARREN, REV. J. S., Willoughby Rectory, Alford.
WILBERFORCE, REV. CANON BASIL, The Deanery, Southampton.
WILBERFORCE, MRS., The Deanery, Southampton.

CONSTITUTION AND RULES.

*Passed at a Special Meeting of Members held on
February 20, 1882.*

TITLE.

1.—The name of the Society is—The Society for Psychological Research.

OBJECTS.

2.—The objects for which this Society is established are :—

- (a) To unite students and inquirers in an organised body, with the view of promoting the investigation of certain obscure phenomena, including those commonly known as Psychological, Mesmeric, or Spiritualistic; and of giving publicity to the results of such research.
- (b) To print, sell, or otherwise distribute publications on Psychological and kindred subjects; to afford information to inquirers into these subjects by correspondence and otherwise; to collect and arrange facts respecting them; to open Libraries, Reading Rooms, and other suitable Premises and Offices; and generally to do all such other things as may be conducive to the attainment of the above objects.

NOTE.—*To prevent misconception, it is here expressly stated that Membership of the Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the Physical world, of forces other than those recognised by Physical Science.*

GOVERNMENT.

3.—The Society shall be governed by a Council consisting of twenty-four members. The Council shall elect from amongst the Members of the Society a President, who shall be President of the Society, and an *ex-officio* Member of the Council and of all Committees, and who shall retire from office yearly at the first Meeting of the Council after the Annual General Meeting of the Members of the

Society. He shall, however, be eligible for re-election, and shall be deemed as retaining his offices until he shall have been re-elected or his successor appointed, provided that no President shall hold the office for more than three years consecutively. The Council shall also from time to time elect Vice-Presidents, who shall be *ex-officio* Honorary Members of the Society, and who may at any time become Ordinary Members on payment of the subscription for the current year. Until the first meeting of the Council after the first Annual General Meeting of the Members of the Society, the President shall be HENRY SIDGWICK, Esquire; and the Vice-Presidents shall be as follow, with such others as the Council may from time to time elect :—

ARTHUR J. BALFOUR, Esq., M.P., 4, Carlton-gardens, S.W.

PROFESSOR W. F. BARRETT, F.R.S.E., 18, Belgrave-square, Monkstown, Dublin.

JOHN R. HOLLOND, Esq., M.P., 57, Lancaster-gate, London, W.

RICHARD H. HUTTON, Esq., Englefield Green, Staines.

REV. W. STANTON MOSES, 21, Birchington-road, London, N.W.

HON. RODEN NOEL, 57, Anerley Park, London, S.E.

PROFESSOR BALFOUR STEWART, F.R.S., Owens College, Manchester.

HENSLEIGH WEDGWOOD, Esq., 31, Queen Anne-street, London, W.

CONSTITUTION.

4.—The Society shall consist of—

- (a) MEMBERS, who shall contribute not less than two guineas annually, and who shall be entitled to hold any of the offices of the Society; to vote in the election of the Governing Council and at all meetings of the Society; to use its Reading-rooms and Libraries; to borrow books from its Libraries; and to the free receipt of any journal, transactions, or periodical publication which may be issued by the Council.
- (b) ASSOCIATES, who shall contribute not less than one guinea annually, and who shall be entitled to attend all Meetings of the Society, except such as are convened for business purposes only; and shall have free access to its Reading-rooms and Libraries.

MEMBERS AND ASSOCIATES.

5.—All Members and Associates of the Society shall be elected by the Council. Every candidate for admission shall be required to give such references as shall be approved by the Council, unless he shall have been proposed in writing by two or more Members or Associates,

who, on his behalf, and by his authority, shall assent to the Constitution and Rules of the Society, and consent to abide and be governed by them, one of whom shall have certified in writing, from personal knowledge of him, that he is a fit person for admission. Every such certificate having been read and approved at a Meeting of the Council, the election shall be proceeded with. The election to be by ballot, and one black ball in six to exclude. The Council shall cause the result to be made known to the candidate, who, if elected, shall be furnished with a certificate of election and a copy of the "Constitution and Rules."

6.—The subscription shall become due immediately on election, and afterwards in advance on the first day of January in each year. Any Member or Associate who is more than three months in arrear and who fails to pay after two applications in writing, shall be liable to be struck off the list.

7.—If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.

HONORARY MEMBERS.

8.—The Council may invite any person distinguished for Psychological knowledge, experience, or research, to become an Honorary Member of the Society, with the privileges, but without the obligations, attaching to Associates.

GENERAL MEETINGS.

9.—The Anniversary or Annual General Meeting of the Members of the Society shall be held in the month of January, on a day to be fixed by the Council, and of which not less than twenty-one days' notice shall be given. The business of such Anniversary Meeting shall be to receive the Annual Report of the Council, and Statement of Assets and Liabilities, to elect New Members of Council, and to discuss questions on the Rules and management. A Member shall not moot any question on the Rules or management of the Society unless he shall have given at least fourteen days' notice thereof to the Secretary, but amendments to any motion may be brought forward without notice, provided they relate to the same subject. The Secretary shall give seven days' notice to every Member of all questions of which such notice shall have been given to him.

10.—Special General Meetings of the Members of the Society may be convened by the Council, or by the President, or by the Secretary on the requisition of ten Members, and notice of such Meetings, stating the objects, shall be given at least seven days previously, and no other

business shall be entered upon at such Meetings than that stated in the notice.

11.—All General Meetings of the Members of the Society shall be convened by circular to the Members.

PROCEEDINGS IN GENERAL MEETING.

12.—The quorum necessary to constitute a General Meeting shall be ten.

13.—The President of the Society shall preside *ex-officio*; in his absence any one of the Vice-Presidents who may at the same time be a Member of the Society; or should no such Vice-President be present, a Member of Council. In their absence the Meeting shall nominate its Chairman.

14.—If within one hour from the time appointed for the Meeting a quorum is not present the Meeting shall stand adjourned for one week. At the adjourned Meeting the number present for the time being shall constitute the legal number.

15.—All questions shall, at a General Meeting, be determined by a majority of the Members present, except in the election of Members of Council at the Annual General Meeting, for which election voting papers shall be accepted. The Chairman shall have a second or casting vote at all General Meetings of the Society.

16.—Voting papers for the election of Members of Council shall be sent to all Members of the Society with the notice of the Meeting, and shall be deposited with the Secretary of the Society, at least twenty-four hours prior to the Meeting. They shall be duly signed by the Member voting, and be enclosed in envelopes securely fastened and marked on the outside "voting paper," and enclosed in a letter sent to the Secretary and signed by the Member voting, and they shall not be opened till so directed by the Chairman at the Meeting.

ELECTION OF COUNCIL.

17.—Until the Annual General Meeting in the year 1883, the Council shall consist of the following Members of the Society, together with such other Members as the Council may elect to complete the full number of twenty-four:—

W. F. BARRETT, F.R.S.E., 18, Belgrave-square, Monkstown, Dublin.

EDWARD T. BENNETT, 8, The Green, Richmond, near London.

MRS. GEORGE BOOLE, 103, Seymour-place, Bryanston-square, London, W.

WALTER R. BROWNE, 38, Belgrave-road, London, S. W.

ALEXANDER CALDER, 1, Hereford-square, South Kensington, London, S.W.

WALTER H. COFFIN, Junior Athenæum Club, London, W.

DESMOND G. FITZGERALD, 6, Akerman-road, Brixton, S.W.

EDMUND GURNEY, 26, Montpelier-square, London, S.W.

CHAS. C. MASSEY, 1, Albert Mansions, Victoria-street, London, S.W.

REV. W. STAINTON MOSES, 21, Birchington-road, London, N.W.

FREDERIC W. H. MYERS, Leckhampton, Cambridge.

FRANCIS W. PERCIVAL, 28, Savile-row, London, W.

FRANK PODMORE, 16, Southampton-street, Fitzroy-square, London, W.

C. LOCKHART ROBERTSON, M.D., Hamam Chambers, 76, Jernyn-street, S.W.

E. DAWSON ROGERS, Rose Villa, Church End, Finchley, N.

BALFOUR STEWART, F.R.S., Owens College, Manchester.

MORELL THEOBALD, 62, Granville Park, Blackheath, S.E.

HENSLEIGH WEDGWOOD, 31, Queen Anne-street, London, W.

G. WYLD, M.D., 12, Great Cumberland-place, London, W.

18.—Of the first Council of the Society so appointed, one-third, or the number next below thereto, shall go out of office at the time appointed for election of Council in the year 1883; one other third, or the number next below thereto, at the time appointed for such election in the year 1884, and the remainder at the time appointed for such election in the year 1885. The Council shall, at some Meeting before the time of election in the year 1883, determine by lot which of the Members first elected shall constitute the one-third to go out of office in the years 1883, 1884, and 1885; and all Members from time to time elected at the annual elections shall go out of office at the time appointed or the annual election in the third following year. The Secretary shall every year, at least twenty-one days before the ensuing Annual General Meeting, send to all the Members of the Society a list of the retiring Members of Council, and a statement whether all, and, if not, which of them are eligible for re-election. In all cases the retiring Members shall be deemed as remaining in office until they shall have been re-elected or their successors appointed.

19.—Any Member of the Society who shall have paid up all subscriptions due from him, including that for the current year, shall be eligible for election or re-election, as a Member of Council, provided he shall have been nominated in writing by a Member of the Society, duly qualified, and such nomination shall have been forwarded to the Secretary fourteen days before the time of holding the Annual General Meeting. A list of the persons so nominated shall be forwarded to all the Members of the Society at least ten days prior to the meeting. In case more persons,

duly qualified, shall be nominated for election at any Annual General Meeting than are required to fill up the vacant places of those retiring by rotation, then such persons shall be preferred and declared elected as shall obtain the highest number of votes.

20.—The Council shall at their first Meeting after every Annual General Meeting, elect a President, as provided for in Rule 3. At the same Meeting they shall also elect a Treasurer and Auditor, and such other officers as they may deem expedient, who shall retire from office annually, at the same time and under the same conditions as provided for in the case of the President by Rule 3. They shall from time to time elect Vice-Presidents, Members of the Society, and Honorary Members, as provided for by Rules 3, 5, and 9. They shall have power to appoint a salaried Secretary, and such other paid officers, assistants, and servants as they may deem necessary, and to determine their duties. All the appointments made by the Council, the Council may at their pleasure revoke.

21.—The Council shall elect persons duly qualified to fill up any vacancies which may, from time to time, occur in their own body; and any such persons so elected shall go out of office when the term of office of the persons in whose places they were respectively appointed would have expired by effluxion of time.

22.—The Council shall meet monthly, unless otherwise determined. An attendance book shall be kept, and signed by each Member of the Council at the time of entering the Council Room. In all Meetings of the Council five shall be a quorum; all questions shall be decided by vote, and a decision of the majority shall, except where otherwise provided by these Rules, be the decision of the Meeting; the Chairman to have, in addition to his own, a casting vote. The Chair shall be occupied by the President; or in his absence by a Vice-President who is a subscribing member of the Society, or should no such Vice-President be present, by a Member of Council chosen by the Meeting.

23.—The Council shall have power to appoint for special purposes Committees composed of Members of the Society or other suitable persons. Every Committee shall report its proceedings to the Council through the Chairman of such Committee, who must be a Member of Council, and no report shall be published without the sanction of the Council.

24.—The Council shall have power, by a majority of three-fourths of the Members present, in a Special Meeting of their own body duly convened for the purpose, and of which, and the objects thereof, not less than seven days' notice shall have been given to each Member of the

Council, to add to, suspend, or alter any of the rules, regulations, and bye-laws of the Society; such alteration to be in force only until the next ensuing Anniversary Meeting, unless it be then confirmed by the vote of a majority of the Members of the Society there present.

25.—The Council shall have power to employ the funds of the Society, including any funds obtained by donation, bequest, or otherwise, in any manner consistent with the objects thereof, and they may invest any surplus funds in such securities and in such manner as they may deem proper; and they may sell, employ, or re-invest the said funds.

26.—The Council may establish Branches, and Local or Provincial Societies, in any part of Great Britain or elsewhere, under such regulations, and subject to such limitations, as they may deem fit.

27.—The Council shall have power from time to time to co-operate with, or accept the alliance of, other Societies, having similar objects in view.

AUDITORS.

28.—There shall be two Auditors—one chosen by the Members of the Society, and one chosen by the Members of the Council. These shall audit the accounts of the Society, and report thereon to the Council. The Auditors shall be empowered to examine into the particulars of all expenditure of the funds of the Society, where they shall see occasion; and may report their opinion upon the whole or any part of it, whether it has been expended in accordance with the constitution of the Society.

FINANCE.

29.—The Council shall cause true accounts to be kept of all sums of money received and paid, and shall submit the accounts of the Society, with a statement of the assets and liabilities, to the Annual General Meeting.

PROPERTY AND FUNDS.

30.—Every paper accepted by the Society for reading or publication shall become the absolute property of the Society, unless the author's rights be specially reserved.

31.—The property of the Society shall be invested in Trustees, chosen by the Council. The Trustees shall be eligible to any other office in the Society.

NOTICES.

32.—The posting of a notice to the registered address of a Member or Associate shall be deemed service of a notice. Members or Associates residing abroad shall name a place of address in the United Kingdom. In default of such address, the posting of a notice in a conspicuous place at the Offices of the Society shall be deemed to be a notice.

33.—A notice forwarded by post to the Secretary of a Branch or Allied Society shall be deemed a notice to the Members of the Society of which he is Secretary.

INTERPRETATION OF RULES.

34.—In the Interpretation of these Rules words importing the singular number only, include the plural, and words importing the masculine gender only, include the feminine.

PROCEEDINGS

OF THE MEETING OF THE SOCIETY ON

December 9, 1882.

The second general meeting of the Society was held at the Rooms of the Medical Society of London, Chandos-street, Cavendish-square, London, on December 9, 1882.

HENRY SIDGWICK, ESQ., PRESIDENT, IN THE CHAIR.

The following address was delivered by the President :—

In opening this, the second, meeting of the Society for Psychological Research, I do not propose to detain you long from the records of work done and planned which our Committees have to lay before you. Indeed, I should be sorry if it became a general rule for the chairman at our meetings to occupy any substantial part of our time with such general observations as must be already familiar to many, and will soon become trite to all. But our undertaking is so novel, and is still viewed with so much suspicion and disfavour by important sections of the educated world, that it may be well if for a few minutes I take up again the line of thought pursued in my address delivered at the last meeting; and reply to some of the general criticisms on our aims and endeavours that have been offered in somewhat greater abundance since the publication of our first Proceedings.

When I say that many regard us with disfavour, I do not mean to imply that the reception of our Proceedings has shown this to be the case to a greater extent than I anticipated. Indeed, it has shown the very contrary. The number both of adhesions, and of expressions of sympathy and approval from persons who do not join us, has gone decidedly beyond my expectations. I think the most cautious members of our Council are convinced that the existence of our Society is firmly established; that we are to have a fair field, and a fair hearing from at least a considerable portion of the educated world, by whom whatever work we do will be estimated on its merits without prejudice; so that if we fail to attain our ends, it will be due either to our own deficiencies, or to the peculiar difficulties presented by the matters that we are trying to investigate. It is not, therefore, because we are under any positive necessity of conciliating hostile critics that I wish to reply to their objections; but because, from the nature of our undertaking, it is important that the largest possible number of persons should be induced

to render us at least incidental and casual aid, and also because in our attempt to carry the methods of organised and systematic investigation into ground so little trodden by the scientific investigator, I, for one, feel that we have need of whatever instruction we can derive from any criticisms or suggestions, whether delivered in a friendly or hostile spirit.

For my own part, I should have been glad to learn even from those who treat our endeavours with unmitigated ridicule, holding as I do with Horace that it is quite possible for a jester to speak a seasonable truth. But I have found that the very few persons who, in the Press or in private, have adopted this line of treatment, have been so totally, so ludicrously, ignorant of the facts from which they tried to extract jokes, so utterly unacquainted with the nature of the evidence that, in our view, constitutes a *primâ facie* case for serious investigation, that it has been impossible to derive from their utterances anything but amusement—which was, no doubt, what they wished to furnish, though in a somewhat different way. If any person who might otherwise have assisted us could be dissuaded from doing so by the buffoonery of (*e.g.*) the *Observer*, his assistance, I think, could hardly have been of much value.

A graver attempt at dissuasion, which was made by a more important organ of opinion, the *Pall Mall Gazette*, deserves, perhaps, more serious consideration.

On October 21st that journal, in an article written with a great air of scientific culture, urged its readers to abstain from inquiring into ghost stories on account of the dangerous tendency to give them credence which, on the principles of evolution, must be held to exist in our brains. Owing to the many generations of our ancestors who believed in spirits, we retain, it seems, in our nervous mechanism, “innumerable connections of fibres,” which will be developed into superstitious beliefs if we give them the slightest opportunity. Our only chance is to starve these morbid fibres by steadily refusing them the slightest nutriment in the way of apparent evidence. We must “keep clear of the pitch” of superstition if we would avoid defilement. “The scientific attitude can only be maintained by careful abstention from dangerous trains of thought.”

When I read this article I seemed to remember having heard something very like it many years ago, only not quite in the same language. And then it flashed across me that this was the exact counterpart of the dissuasions which certain unwise defenders of religious orthodoxy, a generation ago, used to urge against the examination of the evidences of Christianity. They told us that owing to the inherited corruption of the human heart we had a proneness to wrong belief which could only be resisted by “steadily neglecting to develope” it; that we must keep

clear of the pitch of free-thinking if we would avoid defilement ; that, in short, the *religious* "attitude can only be preserved by careful abstention from dangerous trains of thought." And I remembered the generous and sincere indignation with which our scientific teachers then repudiated these well-meant warnings, as involving disloyalty to the sacred cause of truth, and a degrading distrust of the God-given reason of man : with what eloquence they urged on us to maintain our privilege of free and unfettered inquiry, to keep our minds impartially open to all evidence from all sources and follow our reason whithersoever it led, at whatever sacrifice of long-cherished conviction ; and I thought how the whirligig of time brings round his revenges and how the new professor is "but old priest writ large" in a brand-new scientific jargon.

But it would be a pity to dwell too long on these extravagances, for I do not really think that the article I have referred to represents the view of any considerable number of scientific men—indeed, I do not suppose that any instructed physiologist would gravely discuss the grotesque substitute for original sin which the *Pall Mall* offers us in the shape of superstitious connections of brain fibres. What our scientific opponents for the most part really mean, however contemptuous their manner may be, is not that they will refuse to look at any evidence we bring forward, but that they will require a great deal of very good evidence before they will look at it. Now, I think that their demands in this respect go somewhat beyond the limits of legitimate scientific caution as regards the investigation of thought-reading, of which we gave the results in our last Proceedings ; and it might be worth while to try to convince them of this, if all the evidence attainable had been already procured so that the stock could not be increased. But since we have no reason to believe this—since, on the contrary, I hope we shall keep making important additions to the evidence already brought forward—I do not care to dispute with them as to the exact amount necessary for reasonable conviction. I quite agree with them that very strong, very overwhelming, proof is wanted to establish scientifically a fact of such tremendous importance as the transmission of ideas from mind to mind otherwise than by the recognised organs of sense ; and if they will not yield to half-a-dozen decisive experiments by investigators of trained intelligence and hitherto unquestioned probity, let us try to give them half-a-dozen more recorded by other witnesses ; if a dozen will not do, let us try to give them a score ; if a score will not do, let us make up the tale to fifty. The time and trouble will not be thrown away if only we can attain the end.

And here, I think, we may appeal for support to our scientific friends—I mean our scientific enemies, whom we hope to turn into friends—against another class of objectors who are much less difficult to convince of the truth of our conclusions, but are benevolently

anxious that we should not waste our time in establishing them. I meet people in society who talk in this way: they think our evidence for thought-reading looks very strong, and they do not see why there should not be brain-waves or something of the kind ; indeed, they have themselves tried some experiments after dinner at country-houses, which seem to confirm our view ; and as for apparitions at the point of death, they have always thought there was a case for them. But they do not like to see so many superior persons, as they politely say to me, spending a serious part of their time on such matters, instead of writing a commentary on Plato, or studying the habits of beetles, or in some other way making a really useful contribution to science or learning. Now here, as I say, I think we may be content to set one body of our critics to argue against the other. For our really scientific opponents do not for a moment dispute the immense importance of our conclusions, if only they could conceive it possible that they could be established ; they would admit that a man would be fortunate indeed who could hope, in any department of recognised science, to light upon a new truth of anything like equal importance.

And there is another objection, again, to the range we have marked out for our work, which equally misconceives the position we hold in relation to science. Some not unfriendly critics have given us to understand that if we had only confined ourselves to thought-reading, and, perhaps, clairvoyance, and similar phenomena of the mesmeric trance, we might have had their countenance ; but that by taking in haunted houses, spirit-rapping, and so forth, we make ourselves too absurd. And I quite admit that we might have avoided some ridicule by drawing the line as they suggest, but we should have avoided it at the expense of logic and consistency. Observe that we do not argue that all these different kinds of alleged phenomena must stand or fall together, and that by proving the reality of thought-reading we tend to prove the existence of ghosts. That would be a quite unwarranted inference. But we say—and I think any competent scientific authority will support us here—that the general presumption of established science against the possibility of thought-reading or clairvoyance is so strong that it could not be much stronger against any other class of alleged facts ; and, therefore, if we judged reasonable to disregard it in the former case, on account of the strength of the testimony to actual instances of thought-reading, &c., it would be palpably inconsistent in us to refuse investigation in other cases in which the quantity and quality of the testimony are such as would be conclusive in any matter of ordinary experience. And that the testimony to the so-called hauntings of houses is strong enough to establish a case for investigation on this principle, appeared to us incontrovertible. Of the quality of this testimony the report of our Committee will presently give you a specimen ; but we could not

give you an adequate impression of its quantity if this Committee had the whole time of the meeting at its disposal. And I must repeat, we do not put forward this testimony as amounting to scientific proof, but merely as justifying investigation.

One word, before I conclude, in reference to an objection to one part of our investigation, which proceeds from a very different quarter. There are not a few religious persons who see no reason to doubt the alleged facts of modern Spiritualism, but who regard any experimental investigation of them as wrong, because they must be the work either of the devil or of familiar spirits, with whom the Bible forbids us to have dealings. Now, as regards these Scriptural prohibitions, I think that there is much force in what has been urged by educated Spiritualists—viz., that they relate to a state of things in which the industry of diviners and soothsayers was in distinct rivalry and antagonism to the worship of Jehovah, so that anyone who sought their aid tended to be drawn away from his allegiance to the true God; and that therefore such prohibitions should not be considered as directed against the Spiritualistic séance of the present day, provided it is conducted in a right spirit and manner. But with arguments of this kind we have here nothing to do; we have not come to the point at which it is needful to consider them. What we should urge upon our religious friends is that their scruples have really no place in the present stage of our investigation, when the question before us is whether certain phenomena are to be referred to the agency of Spirits at all, even as a “working hypothesis.” It must be in the interest of religion no less than of science that this point should be somehow settled, because of the distrust thrown on all human testimony to the marvellous if the existing mass of evidence to these Spiritualistic manifestations is simply neglected; and when we have settled this point, if we should conclude that we have evidence of the existence and operation of extra-human intelligences, then the time will come to consider whether the character of these intelligences is such as to make it desirable to have any further dealings with them. Many of us, I think, will be amply content if we can only bring this first stage of our investigation to something like a satisfactory issue; we do not look further ahead; and we will leave it for those who may come after to deal with any moral problems that may possibly arise when this first stage is passed.

I.

SECOND REPORT

ON

THOUGHT-TRANSFERENCE.

By EDMUND GURNEY, M.A., Late Fellow of Trinity College, Cambridge ;
 F. W. H. MYERS, M.A., Late Fellow of Trinity College,
 Cambridge ; and W. F. BARRETT, Professor of Physics in the Royal
 College of Science for Ireland, *Hon. Secretary.*

The first Report of the Committee on Thought-reading, presented to the Society on July 17, 1882, established, as we venture to affirm, the following conclusions :—

(1.) That much of what is popularly known as “Thought-reading” is in reality due to the interpretation by the so-called “Reader” of signs, consciously or unconsciously imparted by the touches, looks, or gestures of those present ; and that this is to be taken as the *primâ facie* explanation, whenever the thing thought of is, not some visible or audible object, but some action or movement to be performed.

(2.) That there does exist a group of phenomena to which the word “thought-reading,” or, as we prefer to call it, *thought-transference*, may be fairly applied ; and which consist in the mental perception, by certain individuals at certain times, of a word or other object kept vividly before the mind of another person or persons, without any transmission of impression through the recognised channels of sense.

We have been fortunate enough to obtain a much larger amount of adhesion to this view than its startling character had permitted us to expect. Some valuable coadjutors have shown their approval by joining our body ; and the wide notice which has been taken of the Research, in the Press and in society, has started, we trust, many sets of experiments, from which useful results may be fairly anticipated. Criticism has, of course, been by no means entirely favourable ; and we had had some idea of prefacing our description of further experiments by a detailed reply to some of the objections which have been taken to our former report. But an attentive study of those objections has failed to supply us with much controversial matter worthy of occupying the

time of the present meeting. They may, we think, be completely answered from the pages of the Report itself. One lesson, indeed, our critics have taught us—the importance of the directest statements, and the largest letters, in a paper containing complex or novel matter, which is to meet the eye of the ordinary reviewer. For most of the criticisms on our first Report were founded on the assumption that it does *not* contain what, in fact, it *does* contain—if only the reader will take the trouble to read it. To take the main point, we based our conviction of the reality of the phenomena on experiments made *when none of the Creery family were cognisant of the object selected*. A feeling of courtesy (not, we trust, necessarily unscientific) prevented us from saying in so many words, “It will thus be seen that our results hold good, however much the Creery family may have been in league to cheat us”; but a reference to pp. 22 and 23 of our Report will show that we said what amounts to precisely the same thing.

We fully agree with our critics that both conscious and unconscious deception must be most carefully guarded against in all these cases. We shall continue to take all the precautions which experience suggests, and clearly to indicate in our Reports that we have taken them. But we must beg our future reviewers to read those reports with sufficient care to absolve us from saying in plain words at every turn—“This we did to prevent Mr. A. from slyly glancing at the card”—“This precaution was taken for fear Miss B. should be telling a lie.” It is part of the wisdom of the serpent not to discuss too obtrusively the harmlessness of the dove.

We could easily reply *seriatim* to all the objections that have been brought; as, for instance, that we have not stated that silence was preserved during the experiments, whereas we *have* stated it over and over again; or that the child might have known which card we were likely to choose, whereas we have stated that the cards were drawn at random from a full pack. Does the hypothesis, further, include the likelihood of the child’s guessing that our minds would be irresistibly directed to the names Arthur Higgins and Esther Ogle—names which we trust our free-will enough to believe that we invented in the act of writing them down? Such detailed refutation, however obvious, might possibly be worth working through, did the whole case for thought-reading depend on this *one* series of experiments. As the case stands, however, we think we may fairly pass on, without more ado, to fresh matter.

CAMBRIDGE EXPERIMENTS.

The chief part of the first Report dealt with a series of experiments on thought-reading made at Buxton, with the young daughters of the Rev. A. M. Creery. The Committee felt it desirable

that the experiments with this family should be repeated elsewhere ; and accordingly Mr. Myers invited the Committee to meet the Misses Creery at his house, Leckhampton, Cambridge, during the summer vacation. In addition to Mr. Myers, Mr. Gurney, and Mr. Barrett, Mrs. Myers and Miss M. Mason were also present.

The experiments began on July 31st, 1882, and were continued day by day for ten days. The experiments were made with the three Miss Creerys, Mary, age 17 ; Alice, age 15 ; Maud, 13 ; and were varied in many ways. Sometimes (though in a decided minority of cases) the two children who were not guessing knew what we had selected. The percentage of success in these cases was not appreciably above the average percentage of the whole series. Sometimes the guesser was outside a thick closed door, sometimes secluded by a thick curtain in full observation of one of the Committee. On several occasions the children were tested, one by one, alone. Professor Barrett's results under these conditions, and Miss Mason's under the same conditions, and with the child outside the door, were decidedly striking.

The fluctuations in success were very remarkable. Thus, on one day, August 1, when the guesser was outside the closed door, twenty-seven trials with cards gave not a single correct result ; merely seven partial successes, as eight of diamonds for seven of diamonds. Whereas on August 3, apparently under precisely similar conditions, the guesser being outside the closed door and no sound of any kind permitted within the room where we, who knew the card, sat, ten trials gave two completely right and two almost right ; and on August 4, twenty-five trials under exactly the same conditions gave two completely right and two partially right.

Here are the details of the trials on August 3.

Evening of August 3, 1882.

Miss Mary Creery outside the closed and locked door, and a yard or two from it, in the company of one of the Committee, who observed her attentively. A card chosen by one of the Committee cutting a pack ; the fact of the card being selected indicated to the guesser by a single tap on the door. The selected card placed in view of all the sitters, who kept their minds intently fixed on the name of the card. After the guesser had named a card loudly enough to be heard through the door, the words " No " or " Right " said by one of us ; otherwise complete silence preserved.

The cards chosen by us are printed in italics, the guesses in Roman type. Two guesses only allowed.

1. *Three of hearts.*—Ten of spades (No). King of clubs (No).
2. *Seven of clubs.*—Nine of diamonds (No). Seven of hearts (No).
3. *Ten of diamonds.*—Queen of spades (No). Ten of diamonds (Right).
4. *Eight of spades.*—King of clubs (No). Ten of spades (No).
5. *Nine of hearts.*—Nine of clubs (No). Ace of hearts (No).
6. *Three of diamonds.*—Six of diamonds (No). Ten of diamonds (No).
7. *Knave of spades.*—King of spades (No). Queen of clubs (No).
8. *Six of spades.*—Six of spades (Right).
9. *Queen of clubs.*—Queen of diamonds (No). Ten of clubs (No).
10. *Two of clubs.*—Ten of diamonds (No). Ace of diamonds (No).

It may be remarked that, in addition to the two completely right answers in this series, there were several close approximations ; and though the success was very imperfect, we give the result in detail, in order that those who feel disposed may, experimentally, compare them with any series determined by chance alone.

Anxiety to secure success on the part of the subject of experiment is nearly always fatal and always prejudicial, hence the little trepidation that exists when set trials are made, or trials before strangers, tells most unfavourably. We found that casual experiments, when the subject was under no mental restraint, gave very satisfactory results, albeit on such occasions our precautions to avoid erroneous convictions were in no way relaxed.

On the morning of August 4, such a casual trial was made, *Mrs. Myers and Professor Barrett only knowing the card selected.* Eight experiments were made ; of these, three cards were guessed completely right—two of them at the first attempt and the third at the second attempt ; in this last case the first guess was the nine of clubs, the second the nine of spades, that being the card chosen. In addition to these the suit was given rightly three out of the remaining five times, the pips or court card twice out of the five. It is instructive to note that immediately after this experiment the two younger sisters of the guesser were called in and allowed to know the card chosen by Mrs. Myers and Professor Barrett. The results, compared with the preceding, were as follows :—

Without the sisters knowing. Eight trials. Completely right three times, two of them the first try.

With the sisters knowing. Seven trials. Completely right three times, two of them on the first trial ; and to make the coincidences more curious, the partial successes were identical in number with the previous trial.

Other casual trials were made by single members of the Committee, he alone knowing the word or card selected.

Thus on August 5 Professor Barrett tried with Miss Creery numbers of two figures; two attempts were generally allowed to each. The following results were obtained. The number chosen is in italics:—

	ANSWER.			ANSWER.	
18.	16	and then 18	were said.	48.	48 said at once.
29.	26	„	29 „	31.	71 and then 61.
52.	35	„	25 „	21.	22 said (one trial only given).
33.	53	„	58 „	36.	16 „ „
76.	17	„	36 „	28.	28 „ „
				92.	10 „ „

Here out of 11 experiments, 4 were guessed rightly (2 at the first attempt), and 4 bore some resemblance to the figure chosen, as 25 the inversion of 52, the number chosen. This inversion of figures not infrequently occurred, together with what seemed like piecemeal guessing of the figures, which were, of course, counted as failures, such as 17 and 36 for 76. These guesses may be nothing more than pure coincidence, but taken in conjunction with our similar experience with cards, they would seem to indicate that often mental glimpses of the thing selected are obtained, more or less faint and fugitive, and sometimes perverted, as if the figures had been seen from their reflection in a mirror.

A remarkable instance of this partial perception of the thing selected occurred on August 2. On this occasion all the Committee were present; two of the sisters of the guesser were also in the room, and knew the card selected; they were, however, so placed that (though they were completely in our view) only the tops of their heads were visible to the guesser, and they remained quite motionless and silent throughout the experiments. Out of 32 experiments with cards, 5 were guessed completely right at the first attempt, and in addition 20 were partially right. *Fourteen times running* the suit was named correctly on the first trial, and reiterated on the second; not only was no indication whatever given to show that the suit was rightly named, but our impassive countenances and the solitary word “No,” failed to displace from the percipient’s mind the correct impression of the suit. The chances against success in naming the suit rightly in any one case are of course 3 to 1, but the chances against being right fourteen times *consecutively* are 4,782,969 to one. That is to say, if the words “clubs,” “diamonds,” “hearts,” and “spades,” were written on slips of card and shaken up in a bag, we might very likely have to try four or five million times before pulling out fourteen times in succession the particular word fixed upon.

To vary the wearisome monotony of our experiments, a number of

trials were made at Cambridge in piecing together the letters of certain difficult words fixed upon by us. The letters forming the word,—which was always some out-of-the-way Latin or botanical term unlikely to be divined by mere guesswork,—were selected by us from a box of letters; the confused heap was then taken to one of the Miss Creerys, who was seated in an adjoining room. Some of these trials were very successful, but we abandoned this method of experiment as open to the possible objection that even children might gain some hint of the sequence of letters from an instinct of the probabilities of language. We give, however, a couple of instances out of some twenty similar trials. Here none but one or two of ourselves knew the word selected; the letters were chosen by us and then mixed up; the guesser, seated with her back to us, picked out the letters as we silently and successively thought of them. The figures under the letters indicate the number of trials before success was obtained; thus 1 means right on the first trial, 2 right on the second, and so on. No word was spoken except “No” and “Yes.”

H e d y p n o i s
1 1 1 1 2 1 1 1 1

P h y s a l o i d e s
1 2 4 1 1 1 1 4 1 1 1

Not reckoning these experiments with letters, our experiments during the meeting of the full Committee at Cambridge may be summed up as follows:—

With a full pack of playing cards 248 trials were made with one or more of the Committee. Of these, 22 were guessed completely right on the first trial, and 18 on the second trial, or a total of 40 quite right out of 248; or one right in not quite 7 experiments. In addition, there were 69 cases in which the card was guessed in part correctly. *Omitting the second correct guess, the results with playing cards show one quite right in 11 experiments; if pure guesswork were the explanation, there would have been about one right in 52 experiments.*

With the exception of the 32 experiments described on page 74, and which we deemed so unexceptionable that they were included, all these experiments were made when the Miss Creerys were excluded from a knowledge of the card we had selected.

In like manner, while we alone knew the thing selected, 64 trials were made with *figures* ranging between 10 and 99. Of these, 5 were correctly named at the first trial, and 6 at the second—a total of 11 right out of 64, or about 1 in 6; and in addition, 18 trials were nearly right. *Omitting the second correct guess, the results with figures show one right in not quite 13 experiments; pure guesswork would have given about one right in 90 experiments.*

DUBLIN EXPERIMENTS.

Two of the Miss Creerys having lately been on a visit to Dublin, one of our number, Professor Barrett, took the opportunity of continuing the trials, and obtained some interesting results. Here also a series of trials were made with the young percipient secluded behind an opaque curtain; her sister was allowed to know the card, but no audible signal could pass without its instant detection, and visual signs were rendered impossible.* In this way 14 trials, made on November 27, with a full pack of playing cards, gave 4 completely right on the first try and 2 on the second try; and in addition, on an analysis of the results, the name of the suit was found to have been correctly given five times running, and reiterated on the second trial. Some experiments made under exactly similar conditions, a day or two later, gave 2 successes on the first trial out of a total of 8, and, except in the last trial, the suit was named correctly each time; here only one answer in each case was allowed. These, it is true, are specimens of results where the amount of success was above the average; which may perhaps partly be accounted for by the sister's assistance in the mental picturing of the card, or by the percipient's having had a long respite from the irksome effort of concentration; but doubtless the chief element of success in this case was freedom from anxiety, as the percipient believed they were mere casual experiments, and could not see that the results were being formally taken down.

Altogether, in Professor Barrett's house 109 trials were made with playing cards: of these 19 were right on the first trial, and 7 on the second, and in addition 2 others were rightly corrected on a third attempt, though to grant this was against our usual practice. Altogether this makes 28 completely right out of 109, and 26 other trials were nearly right. *But confining ourselves to the first guess, the results showed one right in not quite 6 trials; pure guesswork would give one right in 52 trials.* In the large majority of these trials the second sister did *not* know the card selected.

One hundred and forty-three experiments were also made with words and figures, Professor Barrett *only* knowing the thing he had selected. The choice was here more limited, being on an average about 1 in 16. Of these 143 experiments, 53 were quite successful on the first and 23 on the second trial; *excluding the second trial the successful results were rather more than 1 in 3; pure chance*

*Although our previous experience had not much favoured the suggestion, it was thought desirable further to test whether some *rapport* or sympathetic relation between the sisters might conduce to the desired result. This explains my allowing the other sister to be present and see the card in some of these experiments.—W. F. B.

would have given 1 in 16. For the purpose of comparison 27 experiments were made, in which the other sister was allowed to be present and to know the figure, this being selected as before out of a set of 16. Out of the 27 experiments, 8 were successful on the first trial, and 1 on the second; omitting this, we have rather less than 1 in 3 right, showing that the presence and assistance of the sister here made no appreciable difference in the results.

A consecutive series of 50 experiments were made at one sitting to test the effect of fatigue. Besides Professor Barrett and Miss Alice Creery, who was seated with her back to the former, *no one else was present in the room*. The words "hearts," "clubs," "spades," and "diamonds" were written down by Mr. Barrett, and one of these words mentally selected by him.* Out of the 50 trials, the word selected was named rightly 25 times on the first trial; and a second trial being allowed (though of no value as a test), the right answer was then given ten times, making a total of 35 out of 50. The series occupied about 20 minutes, and the guessing was slower in the latter half of the time.

<i>During the first 10 minutes.</i>	<i>During the second 10 minutes.</i>
30 experiments were made.	20 experiments were made.
Of these 18 were right on the 1st trial	Of these 7 were right on the 1st trial
8 " " 2nd trial	2 " " 2nd trial
or 4 wholly wrong.	or 11 wholly wrong.

so that about 1 in 7 trials was wholly wrong in the first half of the time, and about 1 in 2 was wrong in the second half.

It was also noticed incidentally that the longer word "diamonds" was guessed with more difficulty than the remaining monosyllables, thus—

"Diamonds"	was wholly wrong	6 times out of 12.
"Spades"	" " "	2 " 11.
"Hearts"	" " "	3 " 13.
"Clubs"	" " "	4 " 14.

Indications were given in other trials, made with a selection of monosyllables phonetically unlike, that certain sounds were guessed more easily than others; thus the word *cups* was more frequently wrong than *tongs* or *hats*. But a much larger range of experiments is needed before any generalisation in this direction can be attempted. It will

* The percipient, it should be remarked, knew that these four words were selected, and that she was to guess one of them. We hope the reader will credit us with being fully alive to the fact of the necessity of avoiding any movement which might serve as a hint to the guesser.

probably be remarked that the average of success in the above experiments, though far above what chance alone could have supplied, falls considerably below the level attained in the trials with the same children which were described in Part I. of our Proceedings; and (as will have been seen) this decline in power equally showed itself whether the remaining members of the Creery family were or were not cognisant of the object to be guessed. The fact seems to be (and the children themselves are regretfully conscious of it) that the capacity is gradually leaving them—a fresh illustration of the fleeting character which seems to attach to this and other forms of abnormal sensitiveness. *En revanche*, we find the capacity present, to a degree admitting of valuable experiment, in a far larger number of persons than we had at first supposed. To those who desire to extend our knowledge in this direction, the following queries suggest lines of useful inquiry:—

1. A natural impressibility being assumed, what are the further conditions which determine or modify success?
2. Is the transferred impression phonetic, or visual, or indeterminate?
3. How far do impressions of drawings or geometrical figures, inexpressible in descriptive words, admit of being transferred?
4. Are there any peculiar features in this latter form of transference, such as the inversion or perversion of the object, &c.?

To the third query we have unexpectedly received from some recent experiments a most definite and satisfactory answer. With a description of these experiments we must conclude the present report.

BRIGHTON EXPERIMENTS.

In the last Report (p. 63) a letter is quoted from Mr. Blackburn, of Brighton, who is now an associate of our Society, and who is a very painstaking and accurate observer, to the effect that he had obtained remarkable results in thought-reading, or will-impression, with a Mr. G. A. Smith, a young mesmerist living at Brighton.

We entered into correspondence with Mr. Blackburn, who thereupon took the trouble to send us a paper recording in detail his experiments with Mr. Smith. These statements appeared to be so carefully made that two of our number, Mr. Myers and Mr. Gurney (Mr. Barrett being unable to go at the time), arranged to pay a visit to Brighton personally to investigate the joint experiments of Mr. Blackburn and Mr. Smith. These gentlemen most obligingly placed themselves at our service, and a series of trials were made in our own lodgings at Brighton. The results of these trials give us the most important and valuable insight into the

manner of the mental transfer of a picture which we have yet obtained.

Mr. Blackburn has frequently practised thought-reading with Mr. Smith; but at the time when our first experiments were made, he had been accustomed to hold Mr. Smith's hand, or touch his forehead, with a view to communicating the impression. No unconscious pressure, however, could have communicated to the subject the definite words and pictures enumerated below. Though some of the early experiments are not striking, we prefer to give the whole series, that a due estimate may be formed of the chances against mere coincidence as an explanation.

EXPERIMENTS MADE AT OUR OWN ROOMS, BRIGHTON, DECEMBER 3, 1882. Present: Mr. Edmund Gurney, Mr. F. W. H. Myers, Mr. Douglas Blackburn, hereafter called B., and Mr. G. A. Smith, hereafter called S.

S. was blindfolded at his own wish to aid in concentration, and during the experiment sat with his back turned to the experimenters.

B. holds S.'s hand, and asks him to name a colour, written down by one of us and shown to B. It is needless to say the strictest silence was preserved during each experiment.*

	COLOUR SELECTED.	ANSWER.
<i>Expt.</i> 1.—	Gold	Gilt, colour of picture frame.
„ 2.—	Light wood	Dark brown, slaty.
„ 3.—	Crimson	Fiery-looking, red.
„ 4.—	Black	Dark, black.
„ 5.—	Oxford blue	Yellow, grey, blue.
„ 6.—	White	Green, white.
„ 7.—	Orange	Reddish brown.
„ 8.—	Black	I am tired, and see nothing.

After a rest *numbers* were then tried in the same way.

	NUMBER SELECTED.	ANSWER.
<i>Expt.</i> 9.—	35	34
„ 10.—	48	58
„ 11.—	7	7

Several trials of colours and numbers were now made with S. and B. in separate rooms, which failed. *Names* were next tried, written down and shown to B., who then took S.'s hand as before. There was, as usual, no sound nor movement of the lips on the part of any one.

* Nothing was said when S. named the colour, and where more than one colour is mentioned he gave the colours successively without fresh question.

	NAME CHOSEN.	ANSWER.
<i>Expt.</i> 12.—	Barnard	Harland, Barnard.
„ 13.—	Bellairs	Humphreys, Ben Nevis, Benaris.
„ 14.—	Johnson	Jobson, Johnson.
„ 15.—	Regent Street	Rembrandt Steeth, Regent Street.

Two names were then tried without any contact, as follows :—

	NAME CHOSEN.	ANSWER.
<i>Expt.</i> 16.—	Hobhouse	Hunter.
„ 17.—	Black	Drake, Blake.

Contact between S. and B. was now resumed by our express desire, as the increased effort of concentration, needed when there was no contact, brought on neuralgia in B.

	NAME CHOSEN.	ANSWER.
<i>Expt.</i> 18.—	Queen Anne	Queechy, Queen.
„ 19.—	Wissenschaft	Wissie, Wissenaft.

As B. was ignorant of German, he mentally represented the word “Wissenschaft” in English fashion.

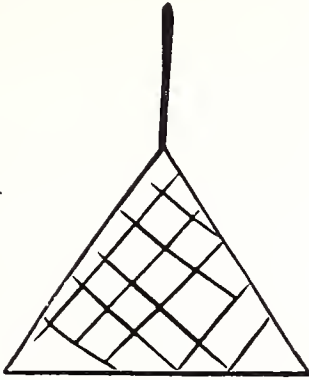
Pains were then experimented on. One of us held a sofa cushion close before S.'s face, so that vision of anything on the other side of it was absolutely impossible (he was also blindfolded) ; and the other pinched or otherwise hurt B., who sat opposite S., holding his outstretched hand. S. in each case localised the pain in his own person, after it had been kept up pretty severely upon B.'s person for a time varying from one to two minutes.

	PART RENDERED PAINFUL.	ANSWER (by pointing).
<i>Expt.</i> 20.—	Left upper arm	Left upper arm.
„ 21.—	Lobe of right ear	Lobe of right ear.
„ 22.—	Hair on top of head	Hair on top of head.
„ 23.—	Left knee	Left knee.

These experiments were very striking in the accuracy of the indications given by S. This form of transmission of sensations might with advantage be more widely attempted.

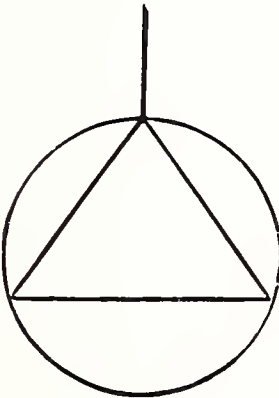
We next drew a series of diagrams of a simple geometrical kind, which were placed behind S., so that B. could see them. S. described them in each case correctly, except that he generally reversed them, seeing the upper side of the diagram downward, the right hand side to the left, &c.

Expt. 24.—



DESCRIPTION.—A triangle, with apex *downwards*; and some loose lines.

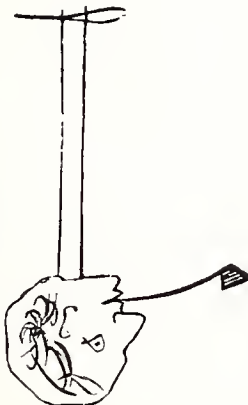
Expt. 25.—



DESCRIPTION.—Triangle in a circle, and straight line pointing *downwards*.

Expt. 26.—A large arrow was drawn, and variously moved about, in order to discover whether the reversal of the image was maintained. In every case it was described as pointing to *right* when it pointed to *left*, *downwards* when it pointed *upwards*, and so on.

Expt. 27.
Figure held upside down as shown.—



DESCRIPTION.—I see a sort of circle; a streak, with a lump at the top; an "Aunt Sally" sort of thing.

Next day (December 4) we varied this experiment, thus :—

One of us, completely out of sight of S., drew some figure at random, the figure being of such a character that its shape could not be easily conveyed in words ; this was done in order to meet the assumption that some code—such as the Morse alphabet— was used by S. and B. The figure drawn by us was then shown to B. for a few moments,—S. being seated all the time with his back to us and blindfolded, in a distant part of the same room, and subsequently in an adjoining room.

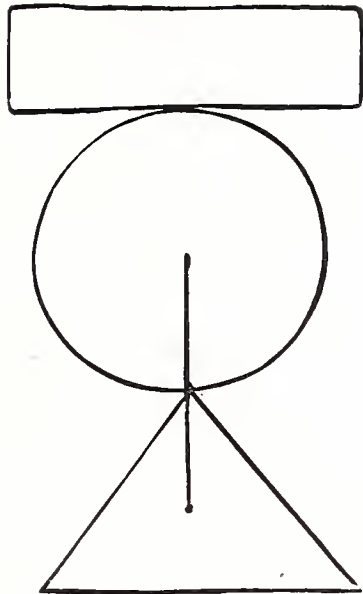
B. looked at the figure drawn ; then held S.'s hand for a while ; then released it. *After being released*, S. (who *remained* blindfolded) drew the impression of a figure which he had received. It was generally about as like the original as a child's blindfold drawing of a pig is like a pig ; that is to say, it was a scrawl, but recognisable as intended to represent the original figure. In no case was there the smallest possibility that S. could have seen the original figure ; and in no case did B. touch S., even in the slightest manner, while the figure was being drawn.

In one case, No. 6 in the series, the copy may be said to be as exact as S. could have drawn it blindfold if he had previously seen the original. The figures were not *reversed* on this day, as they had been on the previous one.

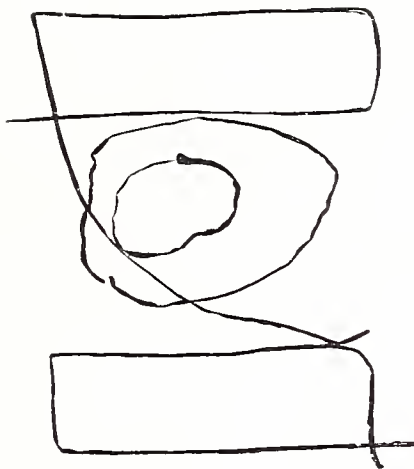
The whole series of figures (nine in number) are given in the accompanying plates, which are engraved from photographic reproductions, *on the wood blocks*, of the original drawings. The number indicates the order in which they were drawn ; the original drawing made by us is shown in the upper half of the plate, its reproduction by S. on the lower half.

P.S.—Since the foregoing Report was read, the experiments have been continued and improved, *no contact whatever* being found necessary between Mr. Blackburn and Mr. Smith. An account of these experiments, with the accompanying diagrams, will appear in the next part of our Proceedings, together with the result of numerous experiments made to ascertain whether a perversion or inversion of the transferred image occurs in the mind of the percipient. The most striking and successful results were obtained under conditions still more stringent than those previously imposed. The burden of explaining these results rests upon those who deny the possibility of thought-transference.

NO. 1. ORIGINAL DRAWING.



NO. 1. REPRODUCTION.

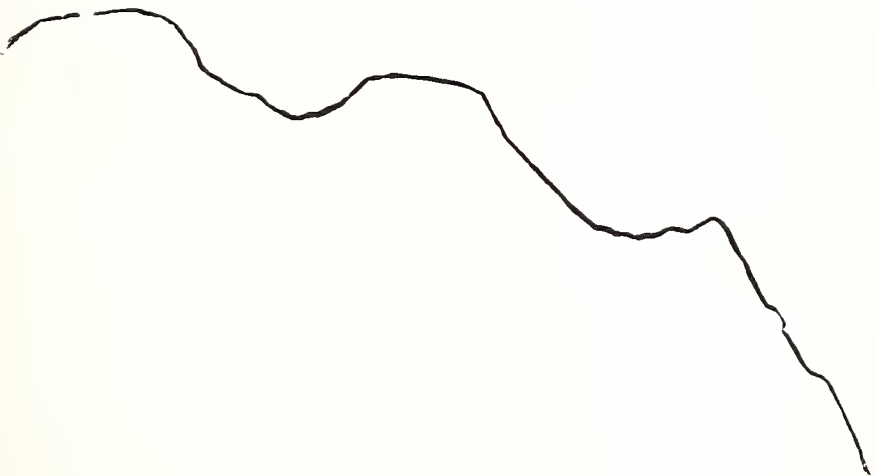




NO. 2. ORIGINAL DRAWING



NO. 2. REPRODUCTION

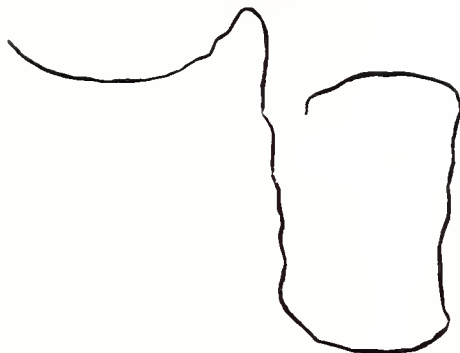




NO 3. ORIGINAL DRAWING.

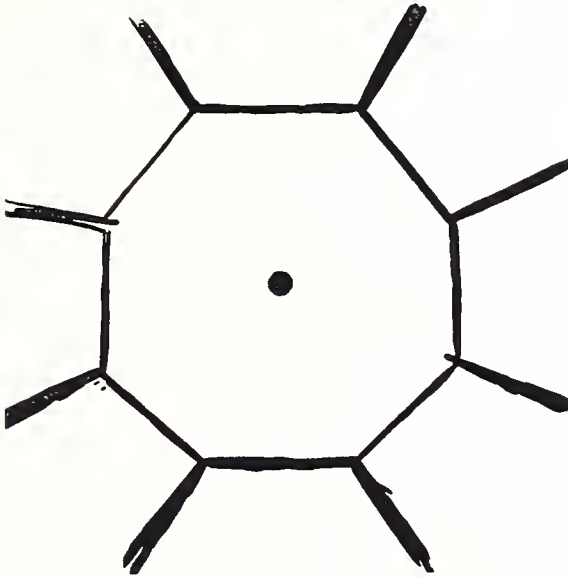


NO. 3. REPRODUCTION.

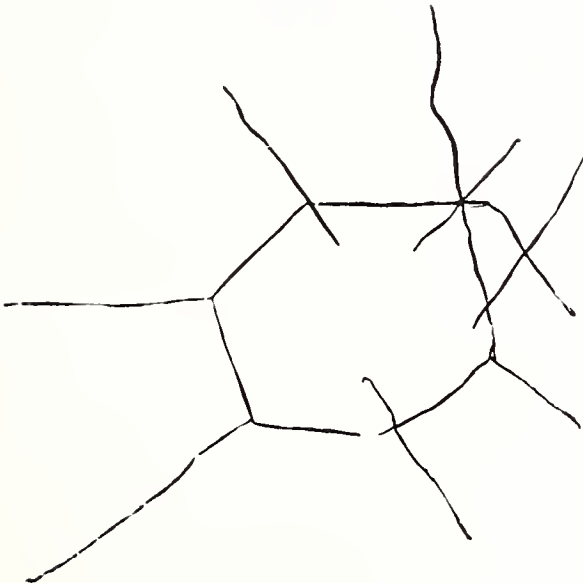




NO. 4. ORIGINAL DRAWING.

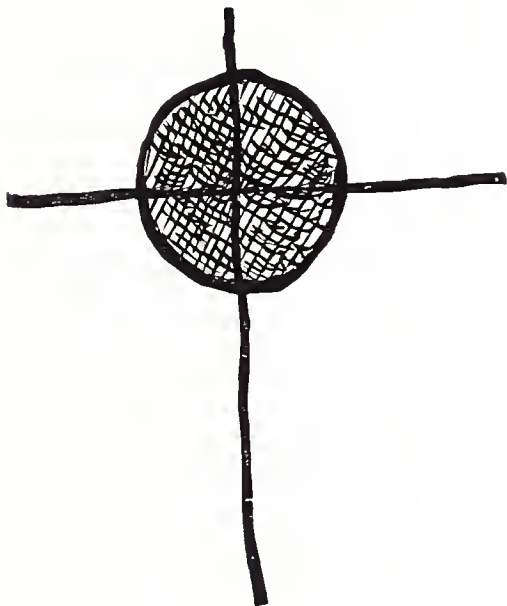


NO. 4. REPRODUCTION.

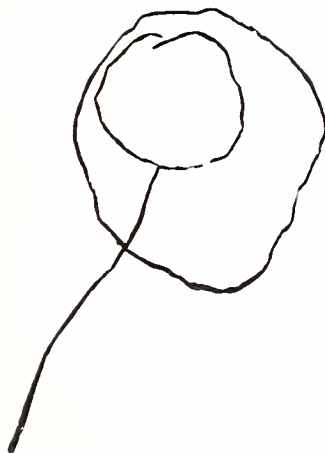




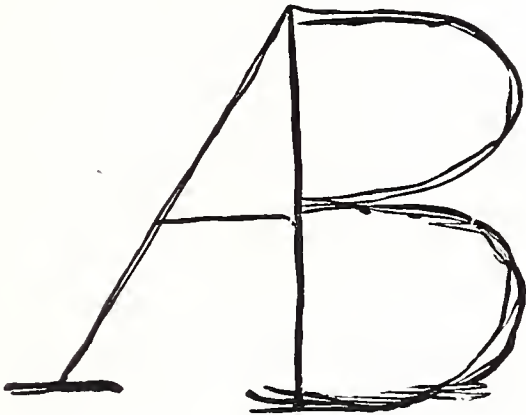
NO. 5. ORIGINAL DRAWING.



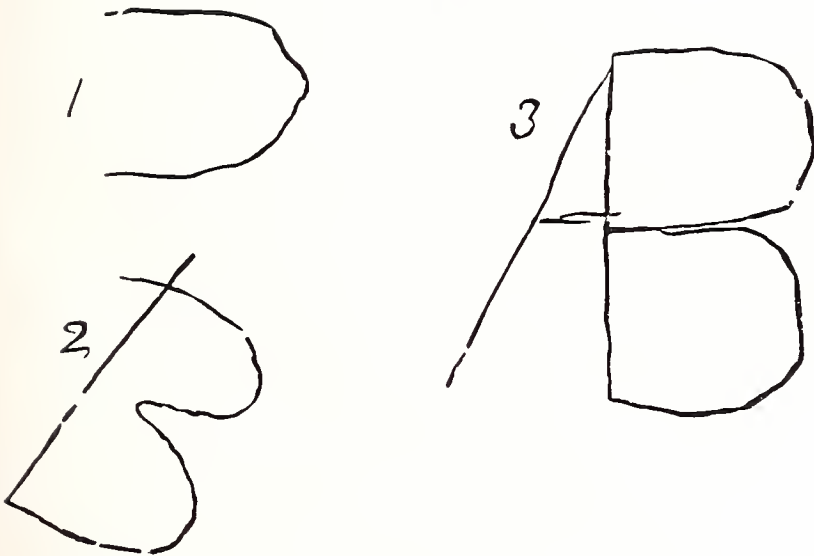
NO. 5. REPRODUCTION.



NO. 6 ORIGINAL DRAWING.

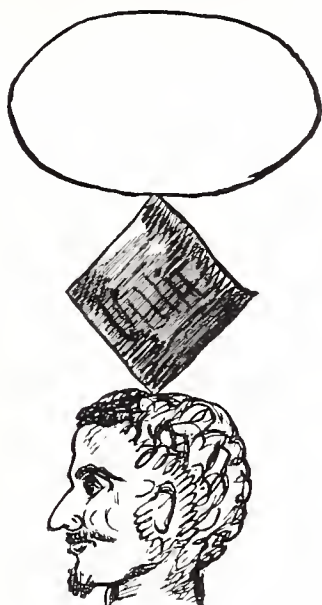


NO. 6. REPRODUCTION.

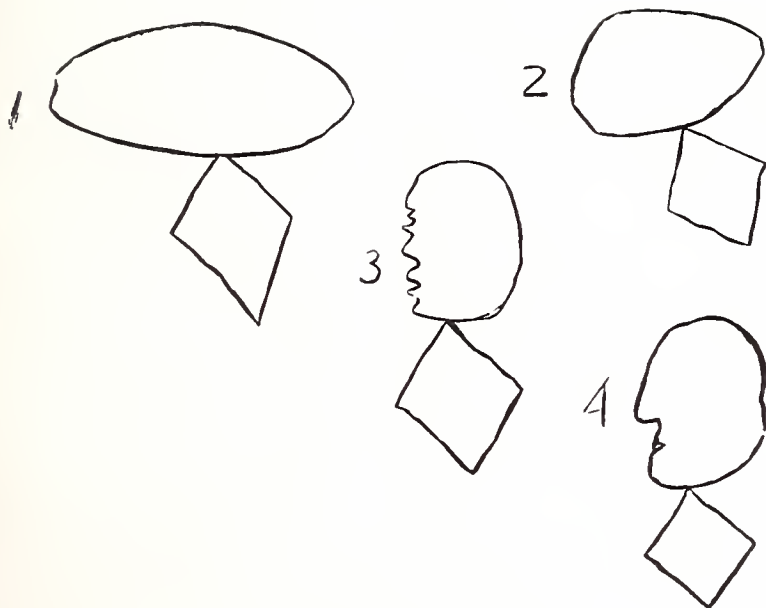


The figures in this and the next drawing indicate successive attempts, as if the mental picture were "glimpsed" piecemeal.

NO. 7. ORIGINAL DRAWING.

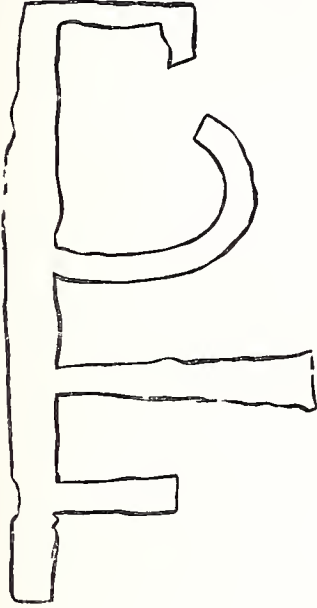


NO. 7. REPRODUCTION.

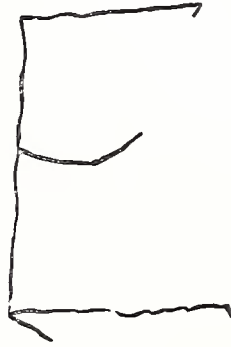




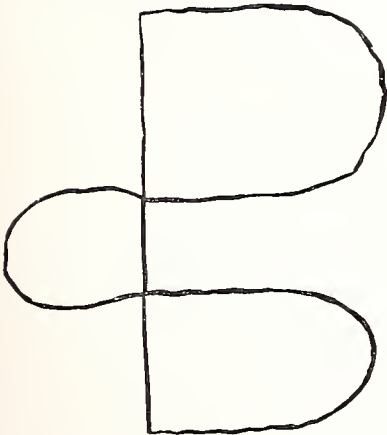
No. 8. ORIGINAL DRAWING.



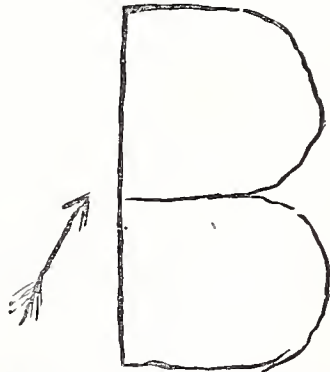
No. 8. REPRODUCTION.



No. 9. ORIGINAL DRAWING.



No. 9. REPRODUCTION.



Mr. S. touched the spot to which the arrow points, and said: "There is something more there, but I cannot tell what it is."

II.

PRELIMINARY REPORT
OF THE
"REICHENBACH" COMMITTEE.

By Professor W. F. BARRETT, F.R.S.E.; Rev. MAXWELL H. CLOSE, M.A.;
ST. GEORGE LANE-FOX; EDMUND GURNEY, M.A.; FREDERIC
W. H. MYERS, M.A.; A. T. MYERS, M.D.; EDWARD R. PEASE;
HENRY N. RIDLEY, M.A., F. L. S.; W. H. STONE, M. A., M. B.;
and WALTER H. COFFIN, *Hon. Secretary.*

The "Reichenbach" Committee, on account of preliminary difficulties in investigating the subject entrusted to them, have to postpone the publication of results. They hope, however, at the next meeting to report upon the work which has been begun within the last few days. Their first object has been to secure suitable rooms and apparatus, and then proceed to a determination of the reality of the simpler phenomena described by Baron Karl von Reichenbach.

In reply to inquiries as to the exact nature of these, it may be said that (apart from exceptional difficulties of repetition and questionable conditions surrounding them) the alleged phenomena are in themselves perfectly definite and simple. According to Baron Reichenbach, certain persons declared to him that ordinary magnets, crystals, the human body, and some other substances, were to those persons self-luminous, presenting singular appearances in the dark, and otherwise distinguishable by producing a variety of peculiar sensory impressions, such as anomalous sensations of temperature, bodily pain or pleasure, unusual nervous symptoms, and involuntary muscular action. These are generally (but Reichenbach believed not necessarily) accompanied by abnormal physiological and mental states.

Such is the testimony, as recorded by him, of a numerous but special class of observers who described in great detail what they saw or felt. Moreover, by a critical analysis of the evidence, and a series of tests which, if accurately stated, appear conclusive, Reichenbach satisfied himself that the phenomena had an objective reality, and the sensations an external cause in the things to which they were attributed. His further conclusions briefly are, that all bodies whatever, in a certain degree, and magnetic and regular crystalline bodies in a high degree, produce peculiar effects upon exceptional organisations called "sensitive." Extending his researches into phenomena of surprising complexity, he

proceeded to speculative inferences from them as to hypothetical fluids and forces, which do not immediately concern us.

Now without necessarily questioning Reichenbach's good faith, objectors generally describe his supposed effects as due to imagination, hysterical illusion, or fraud, and (except as subjective) really impossible in the nature of things. But such a conclusion cannot be accepted as final ; for even assuming that all attempts to repeat the experiments have failed, these may not have been sufficiently numerous to imply any high degree of improbability for the phenomena, in the face of recorded testimony in their favour. Considering therefore that if real, the phenomena, however rare, should by perseverance still admit of demonstration, and that for this the appeal lies to experiment of a simple and convincing kind, the Committee feel the necessity of a strenuous and exhaustive attempt at their reproduction ; and this view is confirmed by the very encouraging results which their earliest trials have given. Moreover, since the researches in question were made and criticised, our notions are more exact as to the nature of the magnetic field, and its relation to moving conductors ; so that fresh interpretations of the discredited phenomena may possibly be forthcoming, and further light thrown on the alleged relations between physical forces and vital functions.

The Committee further consider that some allied subjects may usefully claim their attention ; as certain obscure photographic phenomena, the neglected study of curious physiological and mental effects of perfumes, colours, and sounds, and similar matters not before other Committees of the Society.

They are collecting references for an index to repetitions and to criticisms of the experiments of Reichenbach and his followers, and solicit information from members and others, in the hope of securing a catalogue of this special literature. Upon the question of an examination or translation of foreign writings (particularly Italian, German and Russian), the Committee will be glad of suggestions or help.

III.
FIRST REPORT
OF THE
COMMITTEE ON HAUNTED HOUSES.

By W. F. BARRETT; A. P. PERCIVAL KEEP, B.A. ; C. C. MASSEY ;
HENSLEIGH WEDGWOOD, M.A. ; and FRANK PODMORE, B.A.,
and E. R. PEASE, *Hon. Secretaries.*

The object of the Committee on Haunted Houses was to investigate the phenomena of alleged hauntings whenever a suitable opportunity and an adequate *prima facie* case for inquiry might be presented. In order to place ourselves in a favourable position both for obtaining such opportunities and for judging of their value, we have thought it desirable to begin by making a systematic collection, from trustworthy sources, of evidence bearing upon the subject of our researches. Our labours in this direction have been fruitful beyond our expectation ; we have obtained a large mass of testimony, which we are endeavouring to render as complete as possible by further inquiries. Whenever we can, we question our witnesses personally, and take down their testimony from their own lips. In other cases we conduct a cross-examination by letter. We have to thank all those who have given us assistance of this kind for the readiness with which they have submitted to our method of working, and for the promptness and courtesy with which they have replied, in almost every case, to our questions.

It seems desirable that we should explain clearly the standard that we adopt in estimating the claims of any narrative to be included in our list. In the first place, we, of course, begin by tracing every story to the fountain-head. But we do not consider that *every* first-hand narration of the appearance of a ghost, even from a thoroughly trustworthy narrator, gives us adequate reason for attempting further investigation. On the contrary, our general principle is that *the unsupported evidence of a single witness does not constitute sufficient ground for accepting an apparition as having a prima facie claim to objective reality.* To distinguish any apparition from an ordinary hallucination, such as those recorded by Abercrombie, Brewster, Carpenter, and others, it must receive some independent evidence to

corroborate it. And this corroboration may be of two kinds; we may have the consentient testimony of several witnesses; or there may be some point of external agreement and coincidence—*unknown, as such, to the seer at the time*,—(e.g., the periodic appearance on a particular anniversary, or the recognition of a peculiar dress), to give to the vision an objective foundation. As regards the first of these two cases, there is a distinction to be drawn, which is of the greatest importance, though commonly neglected. It may often happen that several persons *misinterpret* the same phenomenon in the same manner, exemplifying what is called “collective delusion.” But neither science nor the common experience of life has produced any undoubted cases analogous to what, in this department, has been designated “collective hallucination”—that is, the observation and identical description by several persons of an appearance having no basis in reality. The only case known to us which warrants the description of collective hallucination is the effect sometimes produced by the mesmerist upon his subjects—a case obviously abnormal.

Perhaps our method of investigation can best be illustrated by a few examples of its actual operation.

At the beginning of our researches we received tidings of a ghost which had been seen within the last few years by an artist in his studio in Chelsea. Having obtained an introduction, two of our number called upon him, and received from him a very striking and circumstantial account of his experiences. The apparition was seen in broad daylight; it appeared to him, during his three years’ tenancy of the studio, over a hundred times. He was in his ordinary health throughout this period, and neither before nor since had ever seen anything of the kind. The circumstances were such as to preclude all possibility of deception, and the figure itself was so distinct and lifelike that he succeeded in producing a portrait of it. A rough sketch of this portrait—which is now in the possession of the Society—represents a young man of about twenty-five, with the right arm torn away from the shoulder, and a strangely mournful, pleading expression in the eyes. Our informant was perfectly clear in his account; and the minute examination to which we subjected him failed to disclose any inconsistencies. Further, it was impossible to question his good faith. That he was fully convinced he did actually see what he described to us is a matter which, in our judgment, does not admit of doubt.

We next proceeded to the house itself, and examined its present tenant, a respectable mechanic, with a sturdy contempt for ghosts. He assured us that neither he nor any of his family had been troubled by anything of the kind. The housekeeper who had kept the studio in order, and had lived in the house during the artist’s tenure of it, and for some years previously, was also interrogated. She had seen nothing

unusual in the house, nor, so far as her knowledge extended, had anyone else, except Mr. P., our informant. The history of the house—which had been built about forty years ago—as narrated to us by Mr. P., was confirmed by both these witnesses. A distressing suicide had taken place there, but it did not seem possible to connect this in any way with the vision seen by Mr. P.

On the whole, then, in the entire absence of any corroborative evidence, such as that indicated above, it seems to us that we cannot reckon this vision as other than a hallucination arising from some morbid condition of the subject; and the circumstances under which it was seen to some extent favour this view. With one exception, it invariably appeared to Mr. P. floating in air behind the rails of the staircase, when he was washing his brushes at the end of his day's work. The sudden quickening of the circulation, caused by the change of position and rapid movement after a period of some hours passed in a sedentary or stationary posture, would be precisely one of the conditions we should look for as calculated to develop any latent predisposition to spectral illusions. There is, however, one circumstance which makes us waver in our diagnosis of this case. On the occasion above referred to as exceptional, Mr. P. saw the figure in his studio. He was sitting before his easel with his back to the door one winter's morning, when, as he assured us, he felt that someone was in the room, and, turning round, he saw the apparition a few feet from him. This intrusion appears to have annoyed him, and he uttered an impatient exclamation, upon which the figure slowly vanished. If Mr. P.'s remembrance of this incident is completely accurate, there would certainly seem to be some degree of justification for his own firm belief in the objective nature of the phantom; since hallucination which affects sensation in two modes—what we may call hallucination of two dimensions—is at all events uncommon. However, in the absence of more conclusive evidence, we must be content to regard the presumption in favour of the objective nature of this apparition as, at least, too weak to afford us ground for action.

In another instance we have an admirable illustration of the fallaciousness of hearsay evidence, where the intermediaries are not experts in researches of this kind. We lately received an account of a very remarkable phantasmagoria said to have been witnessed by two gentlemen in Gloucestershire about fifty years ago. The story, though of a very startling kind, is not without parallel amongst our records; and our informant had himself heard the story from one of the persons concerned. It ran as follows:—Two gentlemen were travelling together in a post chaise one Christmas Eve, on some date between 1820 and 1830. The country was not known to them, and the difficulty of finding their way was increased by a heavy fall of snow. The coachman

appears to have taken the wrong turning at some cross-roads, and only discovered his mistake on arriving at a house whose brilliantly lit up interior betokened that some Christmas festivities were being carried on within. The elder of the two gentlemen walked up to the door, and asked his way of the master of the house, who came out to meet him. He was courteously invited to enter, and, on his declining, a servant was sent with him to conduct the chaise into the right road. When, on his leaving them, one of the occupants of the carriage placed a crown-piece in the servant's hand, it appeared to them both to fall through the hand on to the snow, and the man, at the same time, mysteriously to vanish. On arriving at their destination, the travellers learnt that no house now stood in the locality, which they described; the house, which had formerly occupied the spot, had been pulled down after a terrible crime which had been committed there on Christmas Eve many years before. On examining the scene of their night's adventure on the day following, the travellers found in the snow the wheel marks of their carriage leading up to the spot where this house had once stood.

We have recently had the opportunity of hearing the narrative of the surviving witness of this strange scene. The incidents did, in fact, take place substantially as related. The account, as we had at first heard it, differed from the true version only by the misrecollection of one or two particulars, which might well seem trivial and unimportant to those who regard "ghoststories" as more suited for the amusement of a firelight hour in the drawing-room or the nursery than for the subject of serious and painstaking research. Yet it is just the details which, when accurately reported, serve to bring this incident back from the realms of fairyland almost to the dull level of commonplace reality. For it would appear that it was not until *many years afterwards* that the travellers—who were schoolboys at the time of the occurrence—learned that no house had stood for more than half a century on the spot where they believed themselves to have gone astray, and in that interval we may fairly suppose that their memories would be so blurred as to render their identification of the locality untrustworthy. The following extract from a letter of the surviving witness throws much light on the other extraordinary features of the narrative: "If I am right in my recollection, I think my friend made the remark to me, 'Didn't you see the coin go right through his hand and fall to the ground?' But, then, you must bear in mind that it was snowing heavily, and a flake of snow might be taken for a half-crown, or he *might* have said it in joke. Then, as to the unusually rapid disappearance of the man. This *may be accounted for* by the density of the falling snow, or his temporary concealment behind a bush or tree. Strange as the whole affair appeared to my vision that night, I am not inclined to lay much

stress upon these deceptive phantoms." Elsewhere he writes that he regards it as "*a strange circumstance*, some portions of which were really puzzling to me when I came to think them over in after times."

Here again, then, the evidence falls manifestly short of our requirements.

But in justice to our correspondents we must admit that when we have tracked a story to its source, we find, perhaps more commonly than not, that its features, so far from being exaggerated, have been blunted and toned down by repetition. Amongst educated people, at all events, the fear of ridicule is prepotent over even the love of the marvellous, and the enjoyment of a good story. Most persons, we imagine, would be of one mind with a gentleman, who has recently communicated with us, and whose story met with so unsympathetic a reception on its first recital that until now he never ventured on a second. And when our records have been rigorously tried by the canons which we have above indicated, and the largest allowances have been made for the possible importation of essential details into the narratives through defect of memory or the instinctive tendency of the imagination towards dramatic unity and completeness, there remains a mass of evidence from wholly independent sources, sufficient, we venture to assert, to justify the steady prosecution of our inquiries. From this mass we select two narratives for publication in this report—not as being more authentic than many other accounts in the possession of the Society: still less as excelling the others in interest or importance—but as illustrating, in connection with our comments, the kind and the amount of evidence which we regard as indispensable.

For at the same time we would point out that these narratives, severally not in all points proof against criticism, convey a very inadequate idea of the real strength of the evidence by which our hope of future success in this direction is, we think, justified. The strength of that evidence consists essentially in the independent and *cumulative* testimony of many sane and credible witnesses; and to form a just estimate of it, it would be necessary for our readers to have before them, not one or two selected stories, but the whole collection of narratives at present in our possession. Till this is possible, we would ask them, with ourselves, to hold their judgment in suspense.

We have chosen the following narrative as having received incidental corroboration from external sources of which, necessarily, few such stories are capable. At the same time, whilst not underrating the value of this corroboration, we would point out that *we* have at present the testimony of only one witness to the events related. Though there can be no question of our informant's integrity, the evidence would, certainly, be considerably strengthened if we could

obtain the direct testimony of the other persons concerned. The manner in which this story was obtained illustrates incidentally the difficulties which beset our investigation. Our informant, a gentleman of considerable intellectual distinction, declined to correspond with us, but at a personal interview narrated to Mr. Podmore the following details, on which he cheerfully submitted to be catechised. The account here given was drawn up immediately after the interview, and was read through and corrected by Mr. X. Z. himself, as we will call him. But it is only within the last few days that Mr. X. Z. has accorded us permission for the publication of the story: and that without his own name, or the address of the house referred to—a prohibition which we regret, but can scarcely hold unreasonable. We should, perhaps, add that, besides being personally known to one of our number, Mr. X. Z. as we have called him, is familiar by reputation to every member of the Committee, and no doubt to most of our readers.

“In the early spring of 1852, Mr. X. Z. went to reside in a large old house near C——. Mr. X. Z. only occupied part of the house, the remainder being inhabited by a friend of his own, Mr. G——, and some pupils. Mr. G—— had occupied the house about a year before Mr. X. Z.’s arrival; and two servants had, in that interval, given him warning, on account of strange noises which they had heard. The house, which is a large one, was let at an extremely low rent.

“On the night of the 22nd September, 1852, at about one a.m., Mr. X. Z. went up to his bedroom. The house was in complete darkness, and he took no candle with him; but on opening a door which led into the passage where his room was situated, he found the whole passage filled with light. The light was white like daylight, or electric light, and brighter than moonlight. At first Mr. X. Z. was dazzled by the light, but when his eyes became used to it he saw, standing at the end of the passage, about 35 feet from him, an old man in a figured dressing-gown. The face of this old man, which Mr. X. Z. saw quite clearly, was most hideous; so evil was it that both expression and features were firmly imprinted on his memory. As Mr. X. Z. was still looking, figure and light both vanished, and left him in pitch darkness. Mr. X. Z. did not, at that time, believe in ghosts, and his first thought was (he had lately read Brewster’s ‘Natural Magic,’ and had been much impressed with the striking cases of spectral illusion recorded in that work) that he was the subject of a hallucination. He did not feel at all frightened, but resolved to take a dose of physic in the morning. The next day, however, remembering the tales told by the two servants who had left, he made inquiries in the village as to the past history of the house. At first he could find out nothing, but finally an old lawyer told him that he had heard that the grandfather of the present owner of the house had strangled his wife and then cut his own throat, on the very spot where Mr. X. Z. had seen the figure. The lawyer was unable to give the exact date of this occurrence, but Mr. X. Z. consulted the parish register, and found the two deaths recorded as having taken place on the 22nd September, 179—(the precise year he could not now (1882) remember). The lawyer added he had

heard that the old man was in the habit of walking about the house in a figured dressing-gown, and had the reputation of being half an imbecile.

“On the 22nd September, 1853, a friend of Mr. G——’s arrived to make a short stay. He came down to breakfast the following morning, looking very pale, and announced his intention of terminating his visit immediately. Mr. G—— rather angrily insisted on knowing the reason of his sudden departure; and the young man, when pressed, reluctantly explained that he had been kept awake all night by the sound of cryings and groanings, blasphemous oaths, and cries of despair. The door of his bedroom opened on to the spot where the murderer had committed suicide; and it was in the bedroom which he had occupied that the murder had been committed. In 1856 Mr. X. Z. and his friend had occasion to call on their landlord, who lived in London. On being shown into the room Mr. X. Z. at once recognised a picture above the mantel-piece as being that of the figure which he had seen. The portrait, however, had been taken when the man was younger, and the expression was not so hideous. He called Mr. G——’s attention to the painting, saying: ‘That is the man whom I saw.’

“The landlord, on being asked whom the portrait represented, replied that it was the portrait of his grandfather, adding that he had been no credit to the family.

“Doors also opened and shut in the house without apparent cause; bells were rung in the middle of the night, causing all the household to turn out and search for burglars; and the inmates of the house declared that unseen footsteps had followed them down the whole length of the passage already mentioned.”

It would appear from Mr. X. Z.’s statement that other persons (including Mr. G——) heard or saw unaccountable things in the house. But Mr. X. Z. was unwilling, both for his own credit and for that of the house, that the inquiry should be prosecuted further in this direction. Moreover, even had we felt justified in acting against his express desire in the matter, it would have been a task of great difficulty to obtain at this distance of time the testimony of the other inmates of the house, previous to 1856; Mr. X. Z. being unable to give us any assistance in our inquiries.

Mr. X. Z. and his friends left the house in 1856; and Mr. X. Z. himself was generally absent during September. This circumstance, coupled with the fact that the room in which the sounds were chiefly heard was generally used as a guest-room, and only occasionally occupied, may account for nothing of an unusual character having been seen or heard during the remainder of their tenancy.

We have, in this instance, audible testimony for the occurrence in a house where a murder had been committed of:—

1. Noises of footsteps and bell-ringing, such as were commonly reported to be heard in houses of this description.

2. An apparition, noticed on the scene of the murder, and subsequently recognised from a portrait as bearing resemblance to the murderer.

3. Articulate sounds of appropriate significance, heard, again, on the anniversary and on the scene of the murder, by another witness who was entirely ignorant of the facts.

The house has been partially rebuilt since Mr. X. Z.'s departure ; and the disturbances have, apparently, ceased. The matter, however, is still under investigation by the Committee, and we have some hope of obtaining, at no distant date, further authentic information on the subject.

In our next narrative we have been fortunate enough to obtain the testimony, at first hand, of three witnesses—two of them daughters of an Irish clergyman of some distinction—to the events related. We have also the testimony of several other persons, given, it is true, at second-hand, but, as we have good reason to believe, authentic. Of these persons we can claim acquaintance only with Miss H. G——. This lady's evidence was taken down from her own lips by Mr. Sidgwick and Mr. Podmore, last summer, and the sheets were subsequently read through and corrected by her. The other witnesses, who reside in Ireland, have themselves written down their experiences for us. In this case also, for obvious reasons, we are not permitted to publish names and addresses.

The history of the house, as gathered from Miss G——'s letters, and from conversation with Miss H. G——, may be summarised as follows : The house itself is an old rectory in the north of Ireland. In 1818 or 1819, Miss A——, the eldest daughter of the then incumbent, died, and it is this lady whom the apparition which has been seen in the house is supposed to represent. Into the circumstances attending her death, which lend a tragic interest to the commonplace details of the following narrative, we are not at liberty to enter. But this much is clear, that Miss A——'s life had been an unhappy one—narrow in its interests, and repressed in its sympathies. After Dr. A—— left there had been six rectors in succession before Mr. G——, the father of our informants. Miss H. G—— informed us that she had heard from Mr. H——, one of their predecessors, that strange noises, which he attributed to rats, were heard in the house during his residence there. Since this gentleman's departure, however, the house had been partially rebuilt, and there appear to have been no rats in Mr. G——'s time. Miss H. G—— and her sister had heard when they first came to the house that it was haunted by Miss A——'s ghost ; but nothing unusual appears to have been *seen* in the house until 1861 or 1862. The old rectory is at the present date (1882) occupied by a respectable farmer and his family. We understand that these persons have not witnessed anything unusual in the house, but we have as yet found no opportunity for detailed

investigation. The following is a copy of a letter written to us by Miss G—, one of four sisters.

“We lived for twelve years in what was considered to be a ‘haunted house.’ It was an old country rectory, in which, forty years before, a terrible tragedy had occurred.

“We took possession of the place in October, and nothing remarkable occurred until one evening about Christmas time—I forget the exact date. After family prayers, when all our party, except my mother and father and myself, had retired, I left the dining-room, and went across the hall into the drawing-room. There was no light in the front hall, but a hanging lamp in the back passage gave some little light. The drawing-room fire was almost, but not quite, out. There was a white marble mantelpiece, and before the fire-place stood a chair, in which one of us had been sitting before tea. As I entered the room, a figure rose up quietly from that chair and approached me. I thought I recognised my sister, and said, ‘Are you here, H—? I thought you had gone to bed.’ The figure advanced and came so close to me that I put out my hand and said, ‘Don’t knock me down.’ Still no answer, and the figure was gone.

“I returned to the dining-room and said to my father and mother, ‘If there is a ghost in D— I have seen it just now.’ They laughed at the idea, but I insisted that I had seen something for which I could not account, and was determined to investigate it. I therefore took a lamp and searched drawing-room, hall, and passages, satisfied myself that the servants had gone to bed, and then went to the rooms upstairs occupied by my sisters and by some friends who were staying with us at the time. Not one of them had been in the drawing-room after prayers.

* * * * *

“A few evenings afterwards I opened a door which led from the back passage to the top of the kitchen stairs. A figure seemed to rush up the stairs to meet me, went past me, and when I looked after it into the lighted passage behind me, it was gone. For this incident also I could not satisfactorily account.

“This is all I saw, but I, as well as other members of our household, often heard strange noises, as of dragging furniture, heavy footsteps, &c., especially at night.

“We investigated these over and over again, and once I detected that the sound of a clanking chain was caused by a reverberation from the stable. There were no rats in the house while we were there.

“I. F. G—.

“June 7th, 1882.”

“Three other points I should note before leaving this subject.

1st. “The figure at D— was generally seen about the shortest and longest days of the year.

2ndly. “Some old parishioners who remembered Miss A—, the Arch-deacon’s daughter, whose mysterious death occurred in 1819, remarked to us that my sister H—’s figure was singularly like hers.

3rdly. “We came by degrees to consider the mysterious figure which

occasionally appeared, as a personage in the house, friendly toward us, but quite unconnected with our concerns. We always spoke of her as 'Miss A——'. She never came to warn us, nor to communicate with us. We had towards her a kindly feeling, perhaps mixed with awe, but we were not in the least afraid of her. Servants who were at different times in our employment could give information about the appearances and sounds in that house, but it would be vain to expect them to reply to letters.

"I. F. G——.

"June 19th, 1882."

Mrs. B——, the writer of the letter given below, is a friend of the G—— family, and has, at their request, communicated to us the following incident.

"I am not quite sure what year it was that during one of many visits to my friends at D——, I saw the 'ghost' of the house. It was, I think, 1861, about the end of September. We were a large merry party just finished tea in the dining-room, and were all proceeding from it across the hall to the drawing-room; the doors of the rooms facing each other. I, being the guest, was the first to leave the dining-room and enter the drawing-room, the last of the party following, carrying the lamp, so that all the light was behind us, though still very strong.

"When I opened the drawing-room door I started back on seeing what I thought was a lady, or one of the daughters of the house, seated on a sofa by the fire on the opposite side of the room from the door (although I knew everyone staying in the house was immediately behind me), and said, 'Who's that?' 'Oh!' said someone, 'it must be Miss A——,' the name by which the ghost of the house was known.

"In a minute the room was full of bright light, and there was nothing to be seen of the appearance which a moment before looked so like a lady comfortably seated by the fire. I had never been much of a believer in what I had been told of the ghost of this house, and even still think it *may* have been a combination of shadows and reflections; and the seeing of it thus did not inspire me with any feeling of alarm, as I have often stayed in the house since; but I have never, either before or since, seen any shadows take so tangible and substantial a form as that did.

"During several of my visits I have heard various people, both visitors and inmates, say they had either seen or heard, or rather I should say felt, the presence of the same shadowy lady at all hours and places in the house.

"T. M. B——.

"July 25th, 1882."

Next, we have Miss H. G——'s evidence, as given to Mr. Sidgwick and Mr. Podmore.

"Some time in June, 1861 or 1862, I was coming up the stairs, in the dusk, about nine p.m. As I reached the first landing, I saw just in front of me apparently about two yards off me, or nearer, standing against the light—which came through the landing window—a grey figure, which I supposed to be one of my sisters. I stopped, and said, 'Are you coming on?' No reply;

and I made a step forward, The figure vanished ; and I felt a slight shock. It was as if I had suddenly come upon my own figure in a mirror. Had there been a mirror there, I should have certainly supposed that to be the case. I went upstairs, and told the others what I had seen."

Miss L. G——, who never saw the apparition herself, has communicated by letter her recollection of what she heard from her brother and others. We have been unable to trace the two servants herein referred to.

"In the year 1862 I was staying at Broomfield, after my grandmother's death. Some time towards the end of September my brother John found us there, and told us he had seen the 'ghost at D——,' but had not told them at home.

"He said that one evening he had driven my eldest brother, William, to the station at D—— for the 6.20 train. On his return he left the horse and car, as usual, in the stable-yard with the servant, and was going into the house, when, on passing the drawing-room windows, he saw, standing in that next the hall-door, a figure which he at first took to be one of his sisters. Suddenly he thought that the figure was not dressed in mourning, as his sisters would be, and he stepped back off the doorsteps to look at it again. She was standing with her hands up, as if she had just shut down the lower sash of the window, and was looking out between her arms. He could not in the dusk discern the features, but saw the hair parted on the forehead, and that the dress was *grey*. It was not any of his sisters, or any of the servants. He left the figure standing in the same attitude, and went into the house, and into the drawing-room direct. No one could have left the room without meeting him in the hall. The room was vacant, and when he went into the parlour opposite he found all the members of the family who were at home seated round the tea-table. The servant whose business it was to close the drawing-room windows (who was also in *black*) and all the other servants were, he satisfied himself, below stairs. The breadth of the area, close to the edge of which he stood to look at the figure, was, I fancy, about eight feet ; it could not have been more than ten.

"The hour was about, probably after, seven o'clock, the date about the 18th September—I am not sure of the exact day. John was eighteen, in good health and spirits. He died in 1865. He did not tell anyone at home at the time, as he said, when he found the room empty, he felt 'eerie,' but he told me he wandered through the house the rest of the evening trying to see the figure again, but could not. The only other time he was conscious of a 'presence' was, he told me, one day when, coming out of one of the rooms on the upper lobby, he felt as if some person brushed closely by him, but he saw nothing.

"Several years afterwards—I think about 1868—we had a girl named Susan Taylor living with us as our maid. We were annoyed by a little girl from the village of——, whom we were trying to train as a servant, telling the servants that the house was haunted, and saying she was afraid to go upstairs in the evening.

"Speaking of this to me, Susan said she did not believe in ghosts ;

that she had been washing out the upper lobby one evening towards dusk, hurrying to get it done, as she thought I should be displeased at her doing it so late ; she looked up, and saw, as she thought, my youngest sister cross the lobby. She said, 'I thought I saw Miss Caroline go from your room into Miss H——'s, with a shawl over her head. I was afraid she had the tooth-ache, and I got up and followed her, but when I went into Miss H——'s room there was no one there.' And, she continued : 'That shows the nonsense about a ghost in that room, for if there had been one I should have seen it.' Susan added that she, like myself, was accustomed to be through the house at all hours of the day and night, sick nursing.

"L. E. G——.

"June 13th, 1882."

We subjoin an account, given to us by Miss H. G——, of phenomena observed by two other persons, with whom it is no longer possible to communicate, and of various strange sounds heard by herself.

"Some time early in the sixties Mr. John H—— came over to call on us one summer's morning. As he passed the drawing-room windows, of which there were two, to go into the house, he saw, as he thought, myself sitting in the drawing-room. He waved his hand to the figure, went in at the open door, and proceeded straight to the drawing-room. There was no one there. When he met me Mr. H—— told me what he had seen.

"In October, 1862, Mr. F—— had been playing by himself in the drawing-room. It had grown dusk, and thinking it was probably time to dress for dinner, he went out into the hall, and groped about on the shelf, where they were usually kept, for a candle. He found a candle, and whilst feeling for the matches, he heard the light step, as he thought, of one of us coming down rapidly from the top of the house. When the step, as he thought, was near him, he called, "Is it one of you girls? Can you find me some matches?" The noise ceased and he found no one there. He at once mentioned the incident to my brother.*

"On another occasion, when I was away from home, and two of my sisters occupied the room next to mine, Mr. F—— occupied the guest-room below mine. In the morning he asked my sisters what they had been about in the night ; he heard noises of furniture, &c., being moved in their room, which had prevented him from sleeping.

"Strange sounds—generally as of furniture being moved or some person moving about in the room—were frequently heard in my room.

* [The above account was written down by us from Miss H. G——'s lips, and as she professed herself unable to state with certainty whether Mr. F—— had mentioned having *seen* anything on the occasion referred to, we judge it best to omit all reference to a possible appearance. Recently, however, Miss I. F. G——, on reading through her sister's narrative, writes to us, "This part of the story has certainly lost, not gained, in the telling. Mr. F—— told us that he distinctly *saw* a girlish figure coming downstairs on the occasion here mentioned, that he addressed her first as one of the ladies of the family, then as a servant ; and that it was only when he walked close up to the figure that it vanished. He heard distinctly the rustle of a dress and footfalls, as the figure came quickly downstairs to meet him.]

“The following were the most memorable instances :—

“1. In 1863, on a summer’s morning about 10 a.m., the door of the room being ajar, I heard what I supposed to be the noise made by the housemaid moving about in the room ; and accordingly pushed the door further open and stepped into the room, calling out, ‘ Margaret, I want you ’ ; but found no one there.

“2. In November, of 1872, about two p.m., when we were on the point of leaving the house, having just gone up to my room, I heard a step come from the room opposite along the passage, and called out, ‘ Who’s there ? ’ Finding no one I ran immediately down into the drawing-room and found my sister and brother there (the only persons then in the house, except servants) and then went into the kitchen and ascertained that none of the servants had been upstairs.

“3. In the winter of 1864 (I think), while I was sitting in my room with my back to the door, I had a vague impression as of someone entering the room. I then heard a loud noise as of the crack of a whip on wood, three times in succession, as though the whip had been struck first on a wardrobe and then on each of two windows opposite the door—as though the striker were going round the room from the door, towards me.

“ H. G.—.

“July 6th, 1882.”

It would appear in this case that in a house which bore the reputation of being haunted :—

1. Certain unaccountable noises were occasionally heard.
2. A shadowy figure was seen at various times, by at least six witnesses : and as these witnesses in most cases affirm that they at first took the object seen to be a living person, their apparent visions cannot be referred to any state of expectancy, produced by their knowledge of the supposed haunting—unless we attribute to them a coincidence of misrepresentation on this important point.
3. There are some grounds for connecting this figure with the lady whose spirit was supposed to “haunt” the house.

Though for the reasons above indicated we deprecate as premature any systematic attempt to estimate the weight of the evidence afforded by these two narratives, we would, to a certain extent, anticipate criticism by pointing out here, as we have done in Mr. X. Z.’s story, what we consider the weakest points of the case. In the first place, then, though the figure is said to have been seen by so many persons, it was never seen by two persons simultaneously. Nor was it ever seen under such circumstances, and in such light, that its features could be clearly recognised. And, undoubtedly, some of the evidence for its appearance is very weak, the figure seen by Mrs. B——, for example (p. 110), being quite possibly a mere illusion of the senses,—the imagination having been previously excited by hearing of the ghost in the house. In fact, any piece of the evidence standing by itself might be ingeniously explained away, though it is difficult to see how this can

be done with the spontaneous and independent testimony of several creditable witnesses. It is not a *chain* of evidence which breaks down if the weakest link gives way, but rather a *rope*, the strength of which is to be judged as a whole, and not from the weakness of any particular fibre. Again, the evidence for the connection of the figure said to have been seen with Miss A—— is but slight. In the absence of any recognition of the features, or the appearance of the phantom on any definite anniversary, the supposed connection is founded mainly upon the general resemblance of the figure of one girl to that of another, and on the probabilities of the case as estimated in the fireside talk of a few Irish villagers. It should, however, be remembered, that to establish the *prima facie* objective nature of an apparition it is not *necessary* that any such connection as that above indicated should be demonstrated. And the identity of the apparition, as seen at various times by different persons, seems tolerably clear. The several descriptions are apparently descriptions of the same figure: the same general features are noted by each witness, and if there is no striking coincidence in the various accounts, neither is there any discrepancy. Moreover, the witnesses themselves are deserving of credence, not only from their high character, but from the plain and straightforward manner in which their testimony is given. This last, indeed, appears to us a most important feature in the case. The incidents related, and the manner of the relation, are so little calculated to stimulate the imagination, that there is the less suspicion of the story having been in any way embellished in the telling. It is only when the various bits of testimony are put side by side that their real significance can be appreciated.

Meanwhile, in addition to examining and recording the evidence of others, we have held ourselves in readiness to take any favourable opportunity for personally investigating the phenomena which form the subject of our inquiries. But we have to admit that our record of work done under this head is too scanty to be worth laying before the Society. We have been confronted at the outset by difficulties peculiar to this investigation, which, though not altogether unforeseen by ourselves, do not appear to have occurred to some of our critics. We have been asked more than once why we do not bring a dozen disbelievers together into a haunted house, and leave them for a night with the ghost, in order to settle the matter decisively. But we would point out that this suggestion ignores certain obvious considerations. Even assuming the absolute truth of the narrative furnished to us, unless the incidents related occurred frequently or at fixed periods—a case which we have no grounds for believing at all common—it is very improbable that any result will be obtained by a single night's experiment. Ghosts, like aerolites, seem to be no respecters of persons; and no amount of

scientific watchfulness will make them come to order. Again, the owners of houses reputed to be haunted are reluctant to make the general public, or even a select portion of it, partakers in the privileges which they themselves enjoy. The man who admits the possibility of any house being haunted runs the risk of being regarded as a visionary; but the hint of such a possibility in the case of a man's own house is, none the less, commonly regarded by him as impairing the value of his property. To acquiesce in this requires a disinterested zeal for the advancement of knowledge which we fear must always be rare. Hence we can hardly feel surprised to find that, in many cases, owners of houses display a diplomatic reserve when questioned on this subject, or even profess entire ignorance of the existence of rumours affecting the reputation of their dwellings; and that they distinctly decline to offer any facilities for their investigation: nor that, when they can no longer ignore, or persuade others to ignore, these rumours, they should proceed to pull down or reconstruct the house without any regard to the scientific interests thus imperilled. In other cases we have failed to obtain even the name of the owner of the house from the narrator of a "ghost story": these particulars being withheld by our informant out of regard to the feelings and interests of the persons concerned. A remarkable story, entitled "No Fiction," appeared in a recent number of *Macmillan's Magazine*. We have been in communication with the clergyman who wrote this account, and was himself the witness of some of the occurrences related, and whilst he has afforded us full confirmation of the accuracy of the narrative, he has been compelled, in deference to the wishes of his friend, the owner of the house in question, to withhold from us any further information.

In conclusion, it is hardly necessary to say that if any of our members can afford us opportunities for personally investigating cases of alleged haunting, we shall hold ourselves bound by any conditions of secrecy which they may think fit to impose; and we would earnestly invite help in this direction from any who may be able to give it.

. By permission of the Council, this report has been somewhat modified and enlarged, since it was read before the Society on the 9th December last.

IV.

REPORT OF THE LITERARY COMMITTEE.

By W. F. BARRETT ; C. C. MASSEY ; Rev. W. STAINTON MOSES ; FRANK PODMORE ; and EDMUND GURNEY and FREDERIC W. H. MYERS,
Hon. Secretaries.

Five months have elapsed since the last general meeting of this Society. During that time the Literary Committee has been occupied in two principal lines of inquiry. In the first place we have collected and collated a great number of accounts already in print, the object of this Committee being gradually to produce a conspectus as complete as possible of such phenomena, illustrating the whole range of subjects which fall within the scope of this Society, as have been recorded by trustworthy witnesses in the last two centuries. The mass of such phenomena, we need not say, is exceedingly large ; and it is no easy matter to form an adequate collection of the books, especially the older books, in which these narratives are to be found. Our President, however, has kindly presented the Society with a considerable collection of books of this description, which we trust will form the nucleus of a valuable library. We shall be very glad to receive communications from anyone who has any of the rarer works with which he might be disposed to part ; and in the present condition of the funds of the Society we should, of course, be still more glad to receive any contributions to the library or Library Fund. Stories of the kind we want are often to be found scattered through biographies and the general literature of all countries, and several correspondents have already done us good service by pointing these out ; assistance of this kind is particularly invited.

The second direction of our inquiry has been of more immediate interest. We composed a circular letter asking for information on our various topics, and sent it to several of the leading London and provincial journals, as well as to private friends. In response to this we received very numerous communications containing matter of more or less value ; and we have also been favoured with several groups of stories already collected by other inquirers. We are very far, however, from considering that the stock of material obtainable in this way is

exhausted ; and we are repeating the substance of our letter in the form of an advertisement from time to time in some leading papers.

A public appeal for information of this kind has, no doubt, one conceivable drawback, which some eyes have magnified even into a fatal objection—the possibility, namely, of hoaxes. The same possibility, it may be remarked, has to be faced in antiquarian, historical, and some other kinds of scientific research. It is a danger which can be obviated by care ; and the process of sifting to which we subject every narrative sent to us is, we think, a sufficiently severe one. No evidence is considered at all unless authenticated by names and dates (not necessarily for publication) ; and in most cases we make the personal acquaintance of the narrator, and hear his story told in a manner which pledges his honour to its truth.* We also communicate with such other living persons as may be concerned, and obtain all the independent corroboration possible.† It is therefore in the last degree unlikely that anyone who allows the publication of his name is vouching for anything which he does not, at any rate, believe to be the fact. And if he were to withhold permission to publish his name, while yet contriving his plot with sufficient elaboration to take us in, he could derive but small pleasure from seeing his false story, in small print and dull anonymity, used to reinforce the better-attested evidence of some three hundred more honourable correspondents. The value of other possible objections—such as the natural proneness to exaggeration and the love of exciting wonder—will be better estimated when the evidence itself is presented in full. It will then be seen, we think, that these elements of narration, even when the utmost allowance is made for them, could not conceivably affect the main fact reported.

We have just used the words “dull anonymity.” Why, it may be said, should accounts dealing with these mysterious subjects, whether real or fictitious, be dull ? Well, we are perhaps somewhat *blasés* by the number that we have lately read ; but we can scarcely hope that those who, in turn, follow our guidance through the same paths will escape the same fate. The very last thing that we expect to produce is a collection of narratives of as tartling or blood-chilling character ; our pages are far more likely to provoke sleep in the course of perusal

* Cases of occasional relaxation of this rule are, *e.g.*, where the testimony of illiterate persons, difficult to reach, has been accepted as authentic on the authority of the clergyman of the parish.

† The numerous cases explicable by *illusion* or *hallucination* have been, we think, effectually excluded from our present series by our rule of admitting no account of an appearance which was not either (1) perceived by more than one person, or (2) approximately coincident with, and apparently dependent upon, some occurrence of which the witness of the appearance was not otherwise cognisant. The latter is the distinctive mark of the cases given in this report.

than to banish it afterwards. The point in the evidence that impresses us is not its exciting or terrific quality, but its overwhelming quantity—overwhelming, we mean, to any possibility of further doubting the reality of the class of phenomena. Those who are used, as most of us have been all our lives, to hearing now and again a stray story at third or fourth hand, with the usual commentary of vague wonderment or shallow explanation, but without any suggestion of analysing or probing it, can scarcely imagine the effect on the mind of a sudden, large accumulation of direct, well-attested, and harmonious testimony. The similarities of unlooked-for detail which bind the phenomena together into distinct groups, the very similarities which make the accounts of them monotonous reading, give the strength of a faggot to the dispersed units which looked as if the mere dead weight of uninquiring incredulity might easily break them.

Further, we must warn future readers that the details of the evidence are in many cases not only dull, but of a trivial and even ludicrous kind; and they will be presented for the most part in the narrator's simplest phraseology, quite unspiced for the literary palate. Our tales will resemble neither the *Mysteries of Udolpho* nor the dignified reports of a learned society. The romanticist may easily grow indignant over them; still more easily may the journalist grow facetious. The collection may be easily described as a *farrago*; but it will at any rate be a *farrago* of facts. For its miscellaneous character we shall hardly be responsible. However caused, these phenomena are interwoven with the everyday tissue of human existence, and pay no more regard to what men call appalling than to what men call ridiculous.

The facts which we are thus collecting belong to every department of our subject. That subject, however, must, evidently be treated in separate instalments, for which the work of years will be necessary. During the course of this year we hope to publish the next considerable instalment in the form of a book which will deal more at large with the subject of this Report. But for present purposes, and until the mass of our evidence can be fully set forth, we must claim to assume its general credibility, and confine ourselves mainly to the mode of arranging it. In a chaos such as this subject presents, classification, however rude and provisional, is itself light-bringing; it is at any rate an indispensable pre-requisite of any true analysis.

a. AGENT AND PERCIPIENT BOTH IN A NORMAL CONDITION.

Having continually-growing reason to believe that the primary phenomenon of Thought-transference is solidly established, we naturally desired, in framing the scheme of the forthcoming book, to link its matter as logically as possible with the results already achieved.

Starting, then, with the assumption of the reality of this primary phenomenon, we propose to examine other cases of transferred or sympathetic impression. In Thought-transference, so far as we have hitherto dealt with it, both parties (whom, for convenience' sake, we will call the Agent and the Percipient) are supposed to be in a normal state; and we have a few cases which appear to differ from our previous experiments in Thought-transference only in the facts that the transference of the impression was not accompanied by any definite exercise of will, and that the transferred image seemed more objective. Such a case is the following, given us by Mr. J. G. Keulemans, of 2, Mountford Terrace, Barnsbury Square—a scientific draughtsman—with whom some of us are personally acquainted:—

(i.) “ One morning, not long ago, while engaged with some very easy work, I saw in my mind's eye a little wicker basket, containing five eggs, two very clean, of a more than usually elongated oval and of a yellowish hue, one very round, plain white, but smudged all over with dirt; the remaining two bore no peculiar marks. I asked myself what that insignificant but sudden image could mean. I never think of similar objects. But that basket remained fixed in my mind, and occupied it for some moments. About two hours later I went into another room for lunch. I was at once struck with the remarkable similarity between the eggs standing in the egg-cups on the breakfast table and those two very long ones I had in my imagination previously seen. ‘Why do you keep looking at those eggs so carefully?’ asked my wife; and it caused her great astonishment to learn from me how many eggs had been sent by her mother half an hour before. She then brought up the remaining three; there was the one with the dirt on it, and the basket, the same I had seen. On further inquiry, I found that the eggs had been kept together by my mother-in-law, that she had placed them in the basket and thought of sending them to me; and, to use her own words, ‘I did of course think of you at that moment.’ She did this at ten in the morning, which (as I know from my regular habits) must have been just the time of my impression.” Such an incident, however, seems very exceptional; and in the great body of our cases one or other of the parties is, or both of them are, in some condition other than that of normal waking consciousness.

β. PERCIPIENT IN AN ABNORMAL CONDITION.

1. *Exalted perception during sleep.*

In the first place, then, the Percipient may be asleep, and may receive in a dream or vision some impression which may be noted, and subsequently proved to have been coincident with an impression, derived either from outward or inward sources, in a waking mind—that of him whom we call the Agent. The following account, given to us by a personal friend of our own (whose name and address we are at liberty to mention privately), differs from ordinary Thought-transference, not

only in the vividness of the impression, but in the fact that one at least of the percipients was asleep :—

(ii.) “ One Sunday night last winter, at 1 A.M., I wished strongly to communicate the idea of my presence to two friends, who resided about three miles from the house where I was staying. When I next saw them, a few days afterwards, I expressly refrained from mentioning my experiment ; but in the course of conversation, one of them said, ‘ You would not believe what a strange night we spent last Sunday ’ ; and then recounted that both the friends had believed themselves to see my figure standing in their room. The experience was vivid enough to wake them completely, and they both looked at their watches, and found it to be exactly one o’clock.” [One of these friends has supplied independent testimony to this circumstance.]

In this case there was a deliberate exercise of will. Similar cases where that feature is absent are likely often to pass unobserved; and all the observed ones that happen to have come under our notice have been complicated by the pre-existence of some sort of mesmeric *rapport* between the persons concerned.

2. *Exalted perception during trance.*

This circumstance affords a natural transition to the next class of cases where the Percipient is in that rarer and deeper state of slumber known as the “mesmeric trance.” Instances of impression transferred from the agent to the percipient, when the latter is in this state, are of course exceedingly numerous. *Clairvoyance* will, we hope, be fully and separately dealt with hereafter ; but we have little doubt that many of the facts recorded under that head will be found to resolve themselves into simple transference of impression. This distinction, which we think is of the greatest importance to keep in mind, is well illustrated by the following incident :—

(iii.) A mesmerist, well known to us, was requested by a lady to mesmerise her, in order to enable her to visit in spirit certain places of which he himself had no knowledge. He failed to produce this effect ; but found that he could lead her to describe places unknown to her but familiar to him. Thus on one occasion he enabled her to describe a particular room which she had never entered, but which she described in perfect conformity with his recollection of it. It then occurred to him to imagine a large open umbrella as lying on a table in this room, whereupon the lady immediately exclaimed, “ I see a large open umbrella on the table.”

Here we must certainly suppose that the impression proceeded from no other source than the operator’s mind ; and it is to transferences of this sort that for the present we intend to confine our treatment of mesmerism, reserving mesmerism in general and *clairvoyance* proper for subsequent treatment.

3. *Exalted perception at or near the moment of death.*

We come now to a third class of cases, which at first sight seem to differ in a singular way from those already enumerated. For it seems that not only the apparent *depression* of the vital energies in sleep or trance, but also their apparent *exaltation* in moments of excitement or danger, may have a decisive effect in engendering or increasing the percipient's susceptibility to impressions from a distance. There is, however, we may suggest, one strongly-marked condition which would seem to unite in itself the characteristics both of depression and exaltation: we mean death, or, as in this connection we prefer to call it, the process of dissolution. During this process, often a prolonged one, mental conditions are undoubtedly observed analogous on the one hand to trance, on the other to exalted excitement. We would venture to suggest, therefore, that in death may be seen a possible key to the mysterious parallelism, in their effects, of conditions so opposite as mesmeric sleep and the excitement of peril. If we may borrow a phrase from magnetism, we may perhaps picture these cases to ourselves as involving a relaxation of some *coercitive force*, which under normal conditions is able to limit the channels of impression to those through which the recognised senses act in the recognised way. However this may be, it would appear that the excitement of danger or imminent death has a potent influence in facilitating the transference of supersensory impressions; and though, as a rule, it is not the percipient, but the agent, who is dying or in danger, this is by no means always the case. There seems sometimes to be a distinct interchange of perception, as in the following instance. The narrative is abridged from the words of the late Mrs. Charles Fox, of Trebah, Falmouth (a lady well known to one of us), who had heard the story from her grandmother, one of the children who witnessed the apparition. Few families could be named in which such traditions were likely to be at once more sacredly and more soberly preserved.

(iv.) "In 1739 Mrs. Birkbeck, wife of William Birkbeck, banker, of Settle, and a member of the Society of Friends, was taken ill and died at Cockermonth, while returning from a journey to Scotland, which she had undertaken alone—her husband and three children, aged seven, five, and four years respectively, remaining at Settle. The friends at whose house the death occurred made notes of every circumstance attending Mrs. Birkbeck's last hours, so that the accuracy of the several statements as to time as well as place was beyond the doubtfulness of man's memory, or of any even unconscious attempt to bring them into agreement with each other.

"One morning, between seven and eight o'clock, the relation to whom the care of the children at Settle had been entrusted, and who kept a minute journal of all that concerned them, went into their bedrooms as usual, and found them all sitting up in their beds in great excitement and delight. 'Mamma has been here!' they cried, and the little one said, 'She called, "Come,

Esther !”’ Nothing could make them doubt the fact, and it was carefully noted down to entertain the mother on her return home. That same morning as their mother lay on her dying bed at Coekermouth, she said, ‘I should be ready to go if I could but see my children.’ She then closed her eyes, to reopen them, as they thought, no more. But after ten minutes of perfect stillness she looked up brightly and said, ‘I am ready now ; I have been with my children’ ; and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour, and minutes were the same.

“One of the three children was my grandmother, *née* Sarah Birkbeck, afterwards the wife of Dr. Fell, of Ulverstone. From her lips I heard the above almost literally as I have repeated it. The elder was Morris Birkbeck, afterwards of Guildford. Both these lived to old age, and retained to the last so solemn and reverential a remembrance of the circumstance that they rarely would speak of it. Esther, the youngest, died soon after. Her brother and sister heard the child say that her mother called her, but could not speak with any certainty of having themselves heard the words, nor were sensible of more than their mother’s standing there and looking on them.”

We have at first hand some other very interesting examples of this double percipience. Commander Aylesbury, late of the Indian navy, tells us how, when nearly drowning as a boy, he had a vivid vision of his home circle, engaged as they actually were at the time, while they simultaneously and distinctly heard his voice, and were thereby rendered apprehensive that evil had befallen him. Singularly like this is the personal experience which the celebrated conjurer, Mr. J. N. Maskelyne, recorded in the *Daily Telegraph* of October 24th, 1881. And rare as the type is, it is perhaps less so than where a dying person perceives, and correctly describes, the surroundings of a living friend who himself has no impression of the dying person’s presence.

γ. AGENT IN AN ABNORMAL CONDITION.

We pass over now to the great family of cases, where the transference of impressions is facilitated by some abnormal condition on the side of the agent, while the condition of the Percipient remains normal.

1. *Impression from a person in sleep.*

In the first place, the Agent may himself be asleep, and his vivid dream may communicate itself as an apparently objective reality to a wakeful mind. To this category belongs the following singular dream, written down by the dreamer, the Rev. Joseph Wilkins, a Dissenting minister at Weymouth (who died in 1800), and endorsed by the late Dr. Abercrombie, of Edinburgh, a man, we need hardly say, of the greatest scientific acumen :—

(v.) “Joseph Wilkins, while a young man, absent from home, dreamt, without any apparent reason, that he returned home, reached the house at night,

found the front door locked, entered by the back door, visited his mother's room, found her awake, and said to her, 'Mother, I am going on a long journey and am come to bid you good-bye.' A day or two afterwards this young man received a letter from his father, asking how he was, and alleging his mother's anxiety on account of a vision which had visited her on a night which was, in fact, that of the son's dream. The mother, lying awake in bed, had heard some one try the front door and enter by the back door, and had then seen the son enter her room, heard him say to her, 'Mother, I am going on a long journey and am come to bid you good-bye,' and had answered, 'O dear son, thou art dead!' words which the son also had heard her say in his dream.

2. *Impression from a person in a state of trance.*

There are other cases of this type, and the class fades into the next one, where the Agent is in a state of trance either natural or induced, and is perceived by waking persons at a distance. To this category belong a large number of somnambulie stories; as for instance the well-known account, vouched for by Dr. J. H. Jung-Stillig, of a man who, falling into a trance in Philadelphia, conversed with a ship captain in a London coffee-house, and communicated the results of the interview, which were subsequently confirmed, to the captain's wife in America. Such cases, however, belong to the deferred subject of trance and mesmerism.

3. *Impression from a dying person.*

The classification we have adopted now brings us to the far larger and more important class of apparitions, perceived at moments when the Agent is at or about the time of his death. We are obliged to use the vague phrase "at or *about the time of death*," in order to cover the whole process of dissolution; for in fact some of these appearances would seem to have been witnessed at some little interval before death, others at the moment of apparent death, and others again at some short time after apparent death had supervened. It is obvious that when the interval between death and the apparition exceeds a certain length, we are brought face to face with problems, and possibly with phenomena, of a quite different kind from those which we have been discussing. These phenomena and these problems lie outside the scope of the book on which we are at present engaged. But the cases in which there is approximate coincidence between the death and the apparition are extremely numerous, and comprise, perhaps, as many as half of the first-hand accounts which we shall have to bring forward. In many of these cases (as of those where the excited or dying person is the percipient), the evidence seems to point rather to a vivification of a general *rapport* already existing between the parties, than to any special transference of the thought or

emotion of the moment ; and the impression produced on the percipient's mind is either that of the sensible presence of the agent, or is a strong general idea of him, without any distinct reference to what is passing in his mind.

We have received the following account from our friend Mr. John Addington Symonds :—

(vi.) “ I was a boy in the Sixth Form at Harrow ; and, as head of Mr. Rendall's house, had a room to myself. It was in the summer of 1858. I woke about dawn, and felt for my books upon a chair between the bed and the window ; when I knew that I must turn my head the other way, and there between me and the door stood Dr. Maeleane, dressed in a clergyman's black clothes. He bent his sallow face a little towards me and said, ‘ I am going a long way—take care of my son.’ While I was attending to him I suddenly saw the door in the place where Dr. Maeleane had been. Dr. Maeleane died that night (at what hour I cannot precisely say) at Clifton. My father, who was a great friend of his, was with him. I was not aware that he was more than usually ill. He was a chronic invalid.”

Captain G. F. Russell Colt, of Gartsherrie, Coatbridge, N.B., allows us to publish the following narrative :—

(vii.) “ I was at home for my holidays, and residing with my father and mother, not here, but at another old family place in Mid-Lothian, built by an ancestor in Mary Queen of Scots' time, called Inveresk House. My bedroom was a curious old room, long and narrow, with a window at one end of the room and a door at the other. My bed was on the right of the window, looking towards the door. I had a very dear brother (my eldest brother), Oliver, lieutenant in the 7th Royal Fusiliers. He was about nineteen years old, and had at that time been some months before Sebastopol. I corresponded frequently with him, and once when he wrote in low spirits, not being well, I said in answer that he was to cheer up, but that if anything did happen to him he must let me know by appearing to me in my room, where we had often as boys together sat at night and indulged in a surreptitious pipe and chat. This letter (I found subsequently) he received as he was starting to receive the sacrament from a clergyman who has since related the fact to me. Having done this he went to the entrenchments and never returned, as in a few hours afterwards, the storming of the Redan commenced. He, on the captain of his company falling, took his place, and led his men bravely on. He had just led them within the walls, though already wounded in several places, when a bullet struck him on the right temple and he fell amongst heaps of others, where he was found in a sort of kneeling posture (being propped up by other dead bodies) thirty-six hours afterwards. His death took place, or rather he *fell*, though he may not have died immediately, on the 8th September, 1855.

“ That night I awoke suddenly, and saw facing the window of my room, by my bedside, surrounded by a light sort of phosphorescent mist as it were, my brother kneeling. I tried to speak, but could not. I buried my head in

the bedclothes, not at all afraid (because we had all been brought up not to believe in ghosts or apparitions), but simply to collect my ideas, because I had not been thinking or dreaming of him, and indeed had forgotten all about what I had written to him a fortnight before. I decided that it must be fancy, and the moonlight playing on a towel, or something out of place. But on looking up there he was again, looking lovingly, imploringly, and sadly at me. I tried again to speak, but found myself tongue-tied. I could not utter a sound. I sprang out of bed, glanced through the window, and saw that there was no moon, but it was very dark and raining hard, by the sound against the panes. I turned, and still saw poor Oliver. I shut my eyes, walked through it and reached the door of the room. As I turned the handle, before leaving the room, I looked once more back. The apparition turned round his head slowly and again looked anxiously and lovingly at me, and I saw then for the first time a wound on the right temple with a red stream from it. His face was of a waxy pale tint, but transparent-looking, and so was the reddish mark. But it is almost impossible to describe his appearance. I only know I shall never forget it. I left the room and went into a friend's room and lay on the sofa the rest of the night. I told him why. I told others in the house, but when I told my father he ordered me not to repeat such nonsense, and especially not to let my mother know. On the Monday following* he received a note from Sir Alexander Milne to say that the Redan was stormed, but no particulars. I told my friend to let me know if he saw the name among the killed and wounded before me. About a fortnight later he came to my bedroom in his mother's house in Athole Crescent, in Edinburgh, with a very grave face. I said, 'I suppose it is to tell me the sad news I expect;' and he said, "Yes." Both the colonel of the regiment and one or two officers who saw the body confirmed the fact that the appearance was much according to my description, and the death wound was exactly where I had seen it. But none could say whether he actually died at the moment. His appearance, if so, must have been some hours after death, as he appeared to me a few minutes after two in the morning. Months later his small prayer-book *and the letter I had written to him* were returned to Inveresk, found in the inner breast pocket of the tunic which he wore at his death. I have them now."

Mr. Colt mentioned several persons who could corroborate this narrative. We add the following letter from Mrs. Hope, of Fermoy, sister of Mr. Colt:—

"On the morning of September 8th,† 1855, my brother, Mr. Colt, told myself, Captain Ferguson of the 42nd Regiment, since dead, and Major Borthwick of the Rifle Brigade (who is living) and others, that he had during the night wakened from sleep and seen, as he thought, my eldest brother, Lieut. Oliver Colt of the Royal Fusiliers (who was in the Crimea), standing

* Communication with the Crimea was then conducted by telegraph for only part of the way.

† The date was really September 9th, and the figure was *kneeling*. These minute discrepancies clearly in no way affect the value of the corroboration.

between his bed and the door ; that he saw he was wounded in more than one place—I remember he named the temple as one place—by bullet-wounds ; that he roused himself, rushed to the door with closed eyes and looked back at the apparition, which stood between him and the bed. My father enjoined silence, lest my mother should be made uneasy ; but shortly afterwards came the news of the fall of the Redan and my brother's death. Two years afterwards my husband, Colonel Hope, invited my brother to dine with him ; the former being still a lieutenant in the Royal Fusiliers, the latter an ensign in the Royal Welsh Fusiliers. While dining, they were talking of my eldest brother. My husband was about to describe his appearance when found, when my brother described what he had seen, and to the astonishment of all present, the description of the wounds tallied with the facts. My husband was my eldest brother's greatest friend, and was among those who saw the body as soon as it was found."

Miss Summerbell, of 140, Kensington Park Road, W. (who is personally known to the Secretaries), communicates the following story :—

(viii.) "My mother married, at a very early age, without the consent of her parents. My grandmother vowed that she would never see her daughter again. A few months after her marriage my mother was awakened at about 2 a.m. by a loud knocking at the door. To her great surprise my father did not wake. The knocking was resumed ; my mother spoke to my father, but, as he still slept, she got up, opened the window and looked out, when, to her amazement, she saw her mother, in full Court dress, standing on the step and looking up at her. My mother called to her, but my grandmother, frowning and shaking her head, disappeared. At this moment my father woke, and my mother told him what had happened. He went to the window, but saw nothing. My mother was sure that my grandmother, even at that late hour, had come to forgive her, and entreated my father to let her in. He went down and opened the door, but nobody was there. He assured my mother that she had been dreaming, and she at last believed that it was so. The next morning the servants were questioned, but they had heard nothing, and the matter was dismissed from the minds of my parents till the evening, when they heard that my grandmother had been, in Court dress, at a ball the night before—I think at Kensington Palace, but of this I am not sure—that, feeling unwell, she had returned home, and after about an hour's illness, had died at 2 a.m. She had not mentioned my mother's name during her short illness." It will be observed that in this case the impression from the dying mother, although fully realised only in wakefulness, made itself felt in the first instance during sleep.

Mr. J. G. Keulemans, whom we have already mentioned, gives us the following account :—

(ix.) In December, 1880, he was living with his family in Paris. The outbreak of an epidemic of small-pox caused him to remove three of his children, including a favourite little boy of five, to London, whence he received, in the course of the ensuing month, several letters giving an excellent account of their health. "On the 24th of January, 1881, at half-past seven in the morning,

I was suddenly awoke by hearing his voice, as I fancied, very near me. I saw a bright, opaque, white mass before my eyes, and in the centre of this light I saw the face of my little darling, his eyes bright, his mouth smiling. The apparition, accompanied by the sound of his voice, was too short and too sudden to be called a dream : it was too clear, too decided, to be called an effect of imagination. So distinctly did I hear his voice that I looked round the room to see whether he was actually there. The sound I heard was that of extreme delight, such as only a happy child can utter. I thought it was the moment he woke up in London, happy and thinking of me. I said to myself, 'Thank God, little Isidore is happy as always.' Mr. Keulemans describes the ensuing day as one of peculiar brightness and cheerfulness. He took a long walk with a friend, with whom he dined ; and was afterwards playing a game at billiards, when he again saw the apparition of his child. This made him seriously uneasy, and in spite of having received within three days the assurance of the child's perfect health, he expressed to his wife a conviction that he was dead. Next day a letter arrived saying that the child was ill ; but the father was convinced that this was only an attempt to break the news ; and, in fact, the child had died, after a few hours' illness, at the exact time of the first apparition.

The Rev. W. S. Grignon, Hanbrook, Bristol, writes to us as follows :—

(x.) " I give the annexed narrative of the apparition of a deceased or dying person on the authority of my mother, the late Mrs. Elizabeth A. Grignon, wife of the late William Stanford Grignon, of Upton, near Montego Bay, Jamaica, Esq., and youngest sister of the well-known counsel, Sir James Scarlett, afterwards the first Lord Abinger. I received the account from her, and have had it confirmed by my late sister, Miss Elizabeth Scarlett Grignon, who had often heard it from our mother. I may say that my mother was a cool-headed, accurate person.

" About the year 1820 she was resident at Upton, in Jamaica, and had as an upper nurse in her family a Mrs. Duchoux, an Englishwoman who had married a Frenchman ; with the exception of this nurse, every servant in the house was black or brown. One morning my mother observed that this woman seemed much depressed, so much so that she pressed her for the reason. She said she was sure she should hear of the death of an aunt of hers resident in England. Her statement was as follows :— She had got into bed, but not yet fallen asleep, and had before this locked the door of her bedroom. A negro girl was sleeping on a mattress on the floor of her room. Near the foot of her bed was a small table on which stood a candle under a shade. Looking up, she saw a female figure in a night-dress, standing with its back towards her at the foot of the bed, near the table with the light on it, and holding a roll of paper in its hand. As she looked, the figure turned its face round towards her, and she at once recognised an aunt then living in England. The figure then moved towards the door and seemed to pass out of it or disappear. Mrs. Duchoux was not at all frightened, but jumped out of bed and found the door still locked on the inside, and the negro girl asleep. She was quite sure that it was her aunt's and no other face which she saw, and that she should hear of

her death. My mother told her that she must have dreamed the whole scene ; but nevertheless was so far impressed by the woman's reiterated assurance that she had been wide awake, that she at once made a note of the statement, with the date. On the arrival of the packet which left England shortly after the date of the apparition a letter reached Mrs. Duchoux, informing her that her aunt had died just about the date of the vision, and had in her will left her £100. I cannot say that the time of the apparition coincided exactly with the last moments of the deceased. I doubt if this was inquired into at the time. But I remember that my mother stated that the woman had not previously heard anything to make her anxious about her aunt."

The next account has been placed at our disposal by the Miss Sarah Jardine of the following story :—

(xi.) "In 1833, Sarah and Margaret Jardine, daughters of a barrister on the Western Circuit, were girls of about ten and twelve respectively. They lived with their parents in a house in the suburbs of London, and their grandfather and grandmother on the opposite side of the road. Their grandmother was a woman of decided character and very firm will, and between her and the children there was strong affection. One night as the children lay in their four-post bed, sleeping as they did with a rush light in the room, Sarah saw her grandmother in her night-dress standing at the foot of the bed, looking at them with a pleased smile on her face. She moved round the bed, keeping her eyes constantly fixed upon the children, till she passed behind the curtain at the head of the bed on Sarah's side, and seemed to sit down on the chair that was placed there. Sarah raised herself up and drew back the curtain in order to speak to her, when, to her great surprise, she saw no one there. She was not at all frightened, and awoke her sister, saying, 'Grandamma is in the room.' They both got up and looked about for her, and finding that there really was no one in the room, Margaret said that her sister must have been dreaming, and scolded her for awaking her. In the morning they were awoke by their father, who told them that a dreadful thing had happened, that their grandamma had died in the course of the night. She had been ailing, but nothing serious had been apprehended until her son was sent for, after the children had gone to bed. On hearing that her grandmother was dead, Sarah became much terrified at the thought of having seen a ghost and gave a violent scream, without saying anything of the cause of her fright. A day or two afterwards her sister told what Sarah had seen, and in order to reassure her they tried to persuade her that it had been a dream. But she herself was quite certain that it was not ; and for long afterwards she had such a dread of seeing the apparition again that they dared not leave her alone at night. After the lapse of more than forty years she still retains the most vivid remembrance of the whole incident."

We received the next narrative from Mrs. Hunter, of 2, Ellesmere Villas, Forest Hill, who is personally known to the Secretaries :—

(xii.) Mrs. Hunter had had a friend from whom she had parted in coldness, and whom she had not since seen or corresponded with. "Poor Z. was very far from my thoughts, when one night I had just got into bed. The fire burned

brightly, and there was my usual night-light. I was placing my head on the pillows, when I beheld, close to the side of the bed, and on a level with it, Z.'s head, and the same wistful look on his face which it had worn when we parted years before. Starting up, I cried out, 'What do you want?' I did not fear; anger was my feeling. Slowly it retreated, and just as it disappeared in the shadow of the wall, a bright spark of light shone for a few seconds, and slowly expired. A few days after my sister wrote, 'You will have heard of poor Z.'s death, on his way to the South of France.' I had heard nothing about him for years. Special reasons prevented my inquiring particularly into the precise moment of his death. Strange to say, my bed-fellow was his great pet among my children; she, however, slept through this strange interview."

The next account, also given to us by Mrs. Hunter, is made specially remarkable by the prolonged character of the apparition, and the number of persons by whom it was seen:—

(xiii.) Mrs. Hunter's husband had had a Scotch wet-nurse of the old-fashioned sort, more devoted to him than even to her own children. Mrs. Hunter, soon after her marriage, made acquaintance with this nurse, Mrs. Macfarlane, who paid her several visits during Mr. Hunter's absence in India. In June, 1857, Mrs. Hunter, who was travelling to a health-resort, confided to Mrs. Macfarlane's keeping a box of valuables. One evening in the following August Mrs. Hunter was entertaining some friends; but having occasion to return to the dining-room for a moment, she passed the open door of her bedroom, and felt irresistibly impelled to look in; and there on the bed was a large coffin, and sitting at the foot of it was a tall old woman stedfastly regarding it. "Returning to my friends, I announced the vision, which was received with shouts of laughter, in which after a time I joined. However, I had seen what I have described, and, moreover, could have told the very dress the old woman wore. When my friends left, and I had paid my usual last visit to the nursery, my nurse looked odd and *distraine*, and to my astonishment followed me on to the landing. 'O ma'am,' she began, 'I feel so queer, such a strange thing happened. At seven o'clock I went to the kitchen for hot water, and when I came out I saw a tall old woman coming downstairs, and I stopped to let her pass, but, ma'am, there was something strange about her, so I turned to look after her. The hall door was wide open, and she was making for it, when in a moment she melted away. I can swear I saw her, and can tell you her very dress, a big, black poke bonnet and a checked black and white shawl.'" This description of the dress exactly corresponded with what Mrs. Hunter had herself seen. Mrs. Hunter laughed the matter off, and did not even think of connecting her own vision with the nurse's. About half-an-hour afterwards, when in bed, she heard a piercing scream from her little daughter, aged five, followed by loud, frightened tones, and she then heard the nurse soothing the child. "Next morning little E— was full of her wrongs. She said that 'a naughty old woman was sitting at the table and staring at her, and that made her scream.' Nurse told me that she found the child wide awake, sitting up in bed, pointing to the table, and crying out, 'Go away, go away, naughty old woman!'

There was no one there. Nurse had been in bed some time and the door was locked. My child's vision I treated as I did her nurse's, and dosed both. However, a day or two afterwards, I received a letter from Mrs. Macfarlane's son, announcing her death, and telling me how her last hours were disturbed by anxiety for my husband and his family. My nurse, on being told the news, exclaimed, 'Good Lord, it was *her* I saw that night, and her very dress!' I never ascertained the exact hour of her death. My letter of inquiry and condolence was never answered, though my box was duly sent to me."

The following account, given us by Mr. C. Colchester, of Bushey Heath, Herts, somewhat resembles the last, in that the apparition was seen by three persons and in two different rooms:—

(xiv.) "Forty-two or three years ago my father was with a detachment of his regiment, the Royal Artillery, stationed at Montreal, Canada. He had left his mother some months before in England in an indifferent state of health. One evening he was sitting at his desk, writing to her, when my mother, looking up from her work, was startled to see *his* mother looking over his shoulder, seemingly intent on the letter. My mother gave a cry of alarm, and on my father turning round the apparition vanished. On the same evening I and my brother (aged about six and five years) were in bed, watching the bright moonlight, when suddenly we saw a figure, a lady with her hands folded on her breast, walking slowly, between the bed and the window, backwards and forwards. She wore a cap with a frill tied under her chin, and a dressing-gown of the appearance of white flannel, her white hair being neatly arranged. She continued to walk, it seemed to me, fully five minutes, and then was gone. We did not cry out, and were not even alarmed, but after her disappearance we said to each other, 'What a nice, kind lady!' and then went to sleep." The children mentioned what they had seen to their mother next morning, but were told not to talk about it. The news of their grandmother's death on that same evening arrived a few weeks afterwards. "I may add," Mr. Colechester concludes, "that neither I nor my brother had ever seen our grandmother till that evening, nor knew of what my mother had seen till years after. The apparition I saw is as palpably before me now as it was forty years since."

Mr. Colechester also sends us the following extract from a MS. work on Bermuda, written by his late father, who, at the time of the occurrence narrated, was assistant-surgeon in the Royal Artillery. We abridge the extract, and give the full names of the two officers, viz., Lieutenants Creigh and Liston, which were given in initial in the MS. The author had the account from Lieutenant Creigh, and pledged himself to its strict accuracy.

(xv.) "The passage from Bermuda to Halifax is in certain seasons hazardous, and in 1830 a transport, containing some two hundred and twenty men, was lost at sea between these two ports. Two officers of the regiment to which the detachment had belonged had, in a half-jesting way, made a sort of promise

that whoever died first should come back if he could and let the other know whether there was another world. This conversation was heard by the narrator, as it took place in his presence, perhaps a year before the events happened, though not remembered till afterwards. Liston embarked in charge of the detachment, and had been gone about a fortnight, when Creigh, who had one night left the mess early and retired to bed, and was beginning to close his eyes, saw his door open and Liston enter. Forgetting his absence and thinking he had come to pull him out of bed (for practical joking was then more common in the army than it is now), he cried, 'No, no, d—n it, Liston, don't, old fellow! I'm tired! Be off!' But the vision came nearer the bed foot, and Creigh then saw that Liston looked as if very ill (for it was bright moonlight), and that his hair seemed wet and hung down over his face like a drowned man's. The apparition moved its head mournfully; and when Creigh in surprise sat up, rubbed his eyes, and looked again, it was gone. Still Creigh avers that all this time he had no idea of its being a spectre, and, believing that he had seen Liston himself, he went to sleep. In the morning he related the occurrence, when he recollected, but not till then, Liston's absence on duty from the island."

In this case it is of course impossible to say whether the transport founded at the precise moment that the vision occurred. We may remark in passing that a large proportion of these appearances at death seem to have been preceded by some such half-jesting compact as existed between Liston and Creigh.

The following narrative is from Mr. P. H. Berthon, F.R.G.S., &c.:—

(xvi.) "Some years ago, when residing at Walthamstow, in Essex, my wife and self became intimate with a lady and gentleman who had become temporarily our near neighbours. On one occasion, when they were dining with us quite *en famille*, my friend and I, on repairing to the drawing-room, not long after the ladies had left us, were surprised to find that his wife had been suddenly taken with a kind of fainting fit, and had been obliged to return home accompanied by one of our female servants. My wife, as a matter of course, went the next day to inquire after her friend, who then told her that the cause of her sudden indisposition had been the appearance, as if in her actual person standing before her, of one of her two sisters, who were then residing with their mother at Beyrout, in Syria, which had greatly alarmed her. Communication by telegraph had not then been established, and by post it was much slower than at present. Many days had therefore elapsed before the lady received letters from Beyrout, but on their arrival they conveyed the intelligence that her sister had died on the day and, allowing for the difference in the time, at about the hour of her appearance to our friend."

The next account is from Miss Peard, of Sparnon, Torquay, a member of our Society, who has rendered us most valuable assistance. She received it direct from the Miss H., a connection of her own, whose experience is recorded:—

(xvii.) "Some thirty years ago, or more, an English regiment was

quartered in Upper Canada. One of the officers, a Mr. W., admired a young Canadian lady very much, and was a great deal at her father's house. He was a great rider, and in one race had received an injury to his leg which crushed the bone, and produced a slight halt. On a certain day Mr. W. rode and won a hurdle race; the young lady, Miss H., had been present at the race. She then wore a very pretty rose, and Mr. W. suggested beforehand that it should be given to the winner. He claimed it immediately, and also engaged her for two or three dances at a ball to be given by her father that evening.

“Evening came and the guests arrived, but no Mr. W. Miss H. was rather vexed at his lateness, and spoke of it to one or two gentlemen, particularly when the dances began which she had promised to give him. But as she felt sure he would appear, she refused to dance them with others. Presently, as she was standing and talking to three of these gentlemen, Mr. D. A., Mr. R. P., and another, they all saw Mr. W. come into the room, look steadily and calmly at her, and pass into the dining-room. He was dressed in ordinary evening dress, in his red shell jacket, and there was nothing remarkable about his appearance. She thought it strange that he did not come to speak to her, and alluded to it to the other gentlemen, saying she thought Mr. W. was really the rudest man she ever saw, and laughing, followed him into the dining-room. There, however, he was not. The other gentlemen had seen him as well as she, and, I believe, her mother also. The time was quarter-past ten.

“The whole affair piqued and vexed her a good deal. The next morning her father came hastily into the room, and asked her if she had not seen Mr. W. the night before. She said ‘yes,’ and that he had acted very oddly in only just appearing for a moment, and in not even speaking to her. Her father then told her that on that morning his body had been found in the river. His watch had stopped at quarter-past ten, which was the hour at which he had been seen in the ball-room. The rose Miss H. gave him was still in his button-hole.”

The Rev. Canon Eyre, of Bray, County Wicklow, writes to us as follows:—

(xviii.) “On the 5th of September, 1876, there was a regatta on the Shannon. Two young friends of ours (Irwin and Charles Coghlan) had a yacht to sail. On the 4th (a stormy day), they sailed to the opposite shore for a young friend they expected; in midway the squall upset their yacht, and they, with their boy, were drowned. The writer of the subjoined account is my daughter. She and her sister thought the two young gentlemen were coming to bring them in their yacht to their father's, for a party there next evening. On the 5th my daughters were going in my carriage—a distance of ten miles; when half-way they were stopped by Mr. Coghlan's servant with a hurried note, giving the sad report of the loss of his two sons, the boy, and the boat. The apparition was at the same hour as their loss. They also appeared to their mother, who now lives in Rathgar, Dublin, a widow.”

The daughter's account here referred to is as follows :—

“With reference to the apparition of the two gentlemen which I saw, the facts are as follows :—I was in our dining-room (Portumna Rectory) about eleven o'clock on the morning of the 4th September, 1867, when, on looking out of the window, I saw the two young gentlemen in question coming in at the avenue gate, and a boy with them. I then left the room to tell my mother they were coming. My sister, who was in the room at the time, did not see them. It was about the time they met with their sad end.”

4. *Impression from a person who is excited or in danger.*

We proceed now to the class of cases where the Agent was not at or near the point of death, but in some condition of abnormal disturbance or excitement—a class of which a few well-authenticated examples were given in the latter part of the First Report on Thought-transference (Proc. S.P.R., p. 60). A well-established case has lately become widely known through its being mentioned in the Life of the late Bishop Wilberforce, the passage from which we subjoin.

“The Bishop was in his library at Cuddesdon with three or four of his clergy writing with him at the same table. The Bishop suddenly raised his hand to his head, and exclaimed, ‘I am certain that something has happened to one of my sons.’ It afterwards transpired that just at that time his eldest son's foot (who was at sea) was badly crushed by an accident on board his ship. The Bishop himself records the circumstance in a letter to Miss Noel, dated March 4th, 1847; he writes: ‘It is curious that at the time of his accident I was so possessed with the depressing consciousness of some evil having befallen my son Herbert, that at last on the third day after, the 13th, I wrote down that I was quite unable to shake off the impression that something had happened to him, and noted this down for remembrance.’”

The following account was given us by Mrs. Gates, of 24, Montpellier Road, Brighton, whom we know personally, and who has given us several instances of the singular sympathy existing between herself and her children, and manifesting itself by marked disquiet at moments when they are in danger or pain, although she may have no means of knowing it. The fact, in the present instance, of her premonitory alarm and vision of blood, has been confirmed to us independently by the daughter to whom she described it. We suppress the son's name, and that of the monastery where he resides.

(xix.) “One August morning at breakfast the well-known feeling stole over me. Waiting till all had left the table excepting my second daughter, I remarked to her, ‘I am feeling so restless about one of my absent boys! It is ——; and I feel as if I was looking at blood!’” The son in question, in a letter received a few days later, inquired of Mrs. Gates as follows—“Write in your next if you had any presentiments during last week. We were going to —— canal, fishing, and I got up at the first sound of the bell, and, taking my

razor to shave, began to sharpen it on my hand, and being, I suppose, only half awake, failed to turn the razor, and cut a piece clean out of my left hand. An artery was cut in two places, and bled dreadfully." Further details are given which shew that the pain and bleeding were probably at their maximum at the hour of Mrs. Gates's breakfast that same morning.

The next account is from Mr. R. Fryer, of Bath:—

(xx.) "A strange experience occurred in the autumn of the year 1879. A brother of mine had been from home for three or four days, when, one afternoon, at half-past five (as nearly as possible), I was astonished to hear my name called out very distinctly. I so clearly recognised my brother's voice that I looked all over the house for him, but not finding him and, indeed, knowing that he must be distant some forty miles, I ended by attributing the incident to a fancied delusion, and thought no more about the matter. On my brother's arrival home, however, on the sixth day, he remarked amongst other things that he had narrowly escaped an ugly accident. It appeared that whilst getting out from a railway carriage he missed his footing, and fell along the platform; by putting out his hands quickly he broke the fall and only suffered a severe shaking. 'Curiously enough,' he said, 'when I found myself falling I called out your name.' This did not strike me for a moment, but on my asking him during what part of the day this happened, he gave me the time, which I found corresponded exactly with the moment I heard myself called."

We are allowed to publish the following letter, written by a clergyman to his daughter, who is an intimate friend of the Secretaries:—

(xxi.) "When your brother E. was at Winchester College (about 1856 or 1857) on going to bed one Saturday night, I could not sleep. When your mother came into the room, she found me restless and uneasy. I told her that a strong impression had seized me that something had happened to your brother. The next day, your mother, on writing to E., asked me if I had any message for him, when I replied: 'Tell him I particularly want to know if anything happened to him yesterday.' Your mother laughed, and made the remark that I should be frightened if a letter in Dr. Moberly's handwriting reached us on Monday. I replied, 'I should be afraid to open it.' On the Monday morning a letter did come from Dr. Moberly to tell me that E. had met with an accident, that one of his schoolfellows had thrown a piece of cheese at him which had struck one of his eyes; and that the medical man, Mr. Wickham, thought I had better come down immediately and take your brother to a London oculist."

The next narrative is from Canon Sherlock, of Sherlockstown, Naas:

(xxii.) "During the Indian mutiny my brother was serving (as ensign) in the 72nd Highlanders. At that time I was an undergraduate of T. C. D. and living at Sandycove, near Kingstown. One night, about two o'clock, I was reading by the fire when I heard myself distinctly called by my brother, the tone of his voice being somewhat raised and urgent. Looking round I saw his head and the upper part of his body quite plainly. He appeared to be looking at me, and was about seven or eight feet distant. I looked steadily at him for about half a minute, when he seemed gradually to fade into a mist and disappear.

“The date of this occurrence I unfortunately lost note of, but upon my brother's return from India, and my casually mentioning that I had so seen him, we talked the matter over, and both came to the conclusion that the apparition coincided with a dangerous attack of illness in which my brother suddenly awoke with the impression that he was suffocating, at which moment he thought of me. The attack was brought on by sleeping during a forced march through a country great part of which was under water.

“This is the only apparition that I have experienced, and there was no anxiety on my mind which could have given rise to it, as we had quite recently had a letter from my brother, written in good health and spirits.”

The next account was given us by Mrs. Swithinbank, of Ormleigh, Anerley Park, S.E., with whom several of us are personally acquainted:—

(xxiii.) “When my son H. was a boy, I one day saw him off to school, watching him down the grove, and then went into the library to sit, a room I rarely used at that time of the day. Shortly after, he appeared, walking over the wall opposite the window. The wall was about thirteen feet distant from the window, and low, so that when my son stood on it, his face was on a level with mine, and close to me. I hastily threw up the sash, and called to ask why he had returned from school, and why he was there; he did not answer, but looked full at me with a frightened expression, and dropped down the other side of the wall and disappeared. Never doubting but that it was some boyish trick, I called a servant to tell him to come to me, but not a trace of him was to be found, though there was no screen or place of concealment. I myself searched with the same result. As I sat still wondering where and how he had so suddenly disappeared, a cab drove up with H. in an almost unconscious state, brought home by a friend and schoolfellow, who said that during a dictation lesson he had suddenly fallen backward over his seat, calling out in a shrill voice, ‘Mamma will know,’ and becoming insensible. He was ill that day, prostrate the next; but our doctor could not account for the attack, nor did anything follow to throw any light on his appearance to me. That the time of his attack exactly corresponded with that at which I saw his figure, was proved both by his master and class-mates.” The Rev. H. Swithinbank, eldest son of the writer of the above, explains that the point at which the figure was seen was in a direct line between the house (situated in Summerhill Terrace, Newcastle-on-Tyne) and the school, but that “no animal but a bird could come direct that way,” and that the walking distance between the two places was nearly a mile. He describes his brother as of a nervous temperament, but his mother as just the opposite, a calm person, who has never in her life had any other similar experience.

Still more remarkable is the following case, from the fact that the exciting experience on the part of the Agent was not of pain or danger, but only of strong momentary surprise and shock. The account is from Mr. R. P. Roberts, 10, Exchange Street, Cheetham, Manchester, who is personally known to one of us.

(xxiv.) “When I was an apprentice in a drapery establishment, I used to go to dinner at 12 and return at 12.30. My employer was very strict and hot-tempered, which made me anxious to avoid his displeasure. The shop stood

at the corner of Castle-street and Rating Row, Beaumaris, and I lived in the latter street. One day I went home to dinner at the usual hour. When I had partly finished I looked at the clock. To my astonishment it appeared that the time by the clock was 12.30. I gave an unusual start. I certainly thought it was most extraordinary. I had only half finished my dinner and it was time for me to be at the shop. I felt dubious, so in a few seconds had another look, when to my agreeable surprise I found that I had been mistaken. It was only just turned 12.15. I could never explain how it was that I made the mistake. The error gave me such a shock that for a few minutes I felt as if something serious had happened, and had to make an effort to shake off the sensation.

“I finished my dinner and returned to business at 12.30. On entering the shop I was accosted by Mrs. Owen, my employer’s wife, who used to assist in the business. She asked me rather sternly where I had been since my return from dinner? I replied that I had come straight from dinner. A long discussion followed which brought out the following facts. About a quarter of an hour previous to my actually entering the shop (*i.e.*, at about 12.15) I was seen by Mr. and Mrs. Owen, and a well-known customer, a Mrs. Jones, to walk into the shop, go behind the counter, and place my hat on the peg. As I was going behind the counter Mrs. Owen remarked, with the intention that I should hear, ‘that I had arrived now that I was not wanted.’ This remark was prompted by the fact that a few minutes previous a customer was in the shop in want of an article which belonged to the stock under my charge, and which could not be found in my absence. As soon as this customer left I was seen to enter the shop. It was observed by Mr. and Mrs. Owen and Mrs. Jones that I did not appear to notice the remark made. In fact, I looked quite absent-minded and vague. Immediately after putting my hat on the peg I returned to the same spot, put my hat on again, and walked out of the shop, still looking in a very mysterious manner, which incensed one of the parties, I think Mrs. Owen, to say, ‘that my behaviour was very odd, and she wondered where I was off to.’ I, of course, contradicted these statements, and endeavoured to prove that I could not have eaten my dinner and returned in a quarter of an hour. This, however, availed nothing, and during our discussion the above-mentioned Mrs. Jones came into the shop again, and was appealed to at once by Mr. and Mrs. Owen. She corroborated every word of their account, and added that she saw me coming down Rating Row when within a few yards of the shop; that she was only a step or two behind me, and entered the shop in time to hear Mrs. Owen’s remark about my coming too late. These three persons gave their statement of the affair quite independently of each other. There was no other person near my age in the Owens’ employment, and there could be no reasonable doubt that my form had been seen by them and by Mrs. Jones. They would not believe my story till my aunt, who had dined with me, said positively that I did not leave the table before my time was up. You will, no doubt, notice the coincidence. At the moment when I felt, with a startling sensation, that I ought to be at the shop, and when Mr. and Mrs. Owen were extremely anxious that I should be there, I appeared to them, looking, as they said, ‘as if in a dream or in a state of somnambulism.’”

Of a still rarer type is the next account, where an impression, though unmistakably produced, was only physically felt, and not understood by the Percipient. It has been placed at our disposal by our friend, Mr. F. Corder, a gentleman of very high reputation in the musical world.

(xxv.) "On July 8, 1882, my wife went to London to have an operation (which we both believed to be a slight one) performed on her eyes by the late Mr. Critchett. The appointment was for 1.30, and, knowing from long previous experience the close sympathy of our minds, about that time I, at Brighton, got rather fidgety, and was much relieved—and perhaps a little surprised and disappointed—at not feeling any decided sensation which I could construe as sympathetic. Taking it therefore for granted that all was well, I went out at 2.45 to conduct my concert at the Aquarium, expecting to find there a telegram, as had been arranged, to say that all was well. On my way I stopped, as usual, to compare my watch with the big clock outside Lawson's, the clockmaker's. At that instant I felt my eyes flooded with water, just as when a chill wind gives one a sudden cold in the eyes, though it was a hot, still summer's day. The affection was so unusual and startling that my attention could not but be strongly directed to it; yet, the time being then eleven minutes to three, I was sure it could have nothing to do with my wife's operation, and, as it continued for some little time, thought I must have taken cold. However, it passed off, and the concert immediately afterwards put it out of my mind. At 4.0 I received a telegram from my wife 'All well over. A great success,' and this quite took away all anxiety. But on going to town in the evening, I found her in a terrible state of nervous prostration; and it appeared that the operation, though marvelously successful, had been of a very severe character. Quite accidentally it came out that it was not till 2.30 that Mrs. Corder entered the operating-room, and that the operation commenced, after the due administration of an anæsthetic, at about ten minutes to three, as near as we could calculate."

δ. AGENT AND PERCIPIENT BOTH IN AN ABNORMAL CONDITION.

Finally, a third great class remains to be considered—that, namely, where *both* the parties concerned are in a state to some extent abnormal.

1. *Two persons dying or in peril at the same moment.*

Cases where two persons, between whom the supposed *rapport* exists, are dying at a distance from each other at the same time, must of course be extremely rare; but the effect of severe illness in producing or heightening the sensibility to an impression of a distant catastrophe is illustrated in the following account, lately contributed to *Knowledge* of December 2, 1882, by Mr. J. Sinclair:—

(xxvi.) "A friend of mine (Dr. Goodall Jones, of Liverpool) related to me the

following account of a case of premonition.* The names and dates Dr. Jones will give, if required. He called on a female patient on Sunday afternoon at three o'clock; her husband met him at the door, and said he was about to come for him, as the patient was worse and delirious. On going up-stairs, the doctor found the poor woman in a very excited state, asserting that her brother (a Liverpool pilot) was drowning in the river; 'which,' said her husband, 'is impossible, as he is out at sea, to the best of our knowledge.' The doctor did what he could to soothe his patient, and left, convinced that it was a case of ordinary delirium. But in the next morning's paper he read with surprise the account of the pilot's death by drowning in the river on the previous afternoon at three o'clock."

2. *Simultaneous dreams.*

Cases, again, where it is asserted that two persons, both entranced at the same time, have been together in the spirit, as in Swedenborg's accounts of spiritual converse with persons apparently asleep, have lacked the corroboration necessary for sound evidence. But transferences of impression of the nature of simultaneous dreams are by no means rare, and are easily established. We have received one singular case where a strong nocturnal impression was reproduced even in a multiple form. Most of the persons concerned in this story are friends or acquaintances of the Secretaries of the Committee, and all the initials and localities were entrusted to us for publication; but as the matter is a delicate one, and the initials would probably have been recognised, we prefer to call the personages A., X., Y., and Z., and merely to say that they were resident in four separate countries of Europe.

(xxvii.) On the night of August 23-24, 1882, "I woke," says A., "after midnight with a sense of great anxiety, a sense that a spiritual message of vital importance had gone to X. by mistake." A.'s first letter, written to X. early in the morning of August 24th, cannot be found; but on the receipt of that letter, X. wrote, "Your letter astonished me. Yesterday morning early, before it was light, I woke up at —, with just this feeling of warning. Something was saying to me, 'This is for the last time; it is wrong and must not be.' In the darkness it gave me a horrible feeling." This feeling of moral warning was vaguely connected with A. in X.'s mind. The same post which brought X.'s letter to A., brought also letters from Y. and Z. Y., a correspondent from whom A. only heard about once a year, wrote soon after midnight of August 24-25. His letter, which was in metre, expressed a vague but strong feeling of anxious sympathy. In point of date Z.'s letter was more precisely coincident with A.'s primary impression; for it conveyed an inquiry as to A.'s well-being, prompted by an alarming dream

*The word "premonition" is inaccurate, the event recounted being simply one of simultaneous impression. We have received confirmation of this narrative from Dr. Goodall Jones; and as soon as the husband, who is a sailor, returns from sea, we hope to receive from him and his wife that direct testimony which we make a rule of obtaining in every case where any living person is concerned.

which had visited Mrs. Z. on the night of August 23-24. "I seemed first," says Mrs. Z. in a subsequent letter, "to have a vague feeling of your presence; then to see you in a central spot of light with darkness everywhere else. I stood in the edge of the darkness, looking at you with sympathy, pity, and a little morbid curiosity which disturbed me, and made me wish that you would speak and break the spell that held me waiting (as I felt) for a clear revelation of what was lying heavily upon your soul. You raised your head as I watched you, and turned unseeing eyes towards me. The expression was of hopeless, despairing bewilderment. You had the appearance of a person who knows himself to be alone. As your eyes passed over me again, still unseeing, I knew that I was there in spirit only, and was about to hear and see and know things that I should not. I forced myself away into the darkness, and then into waking." "To me alone, perhaps," says A., "these matters carry much significance. I was greatly troubled at that time about a case of conscience, which I could not solve, and which all my will prompted me to solve wrongly." We may add that none of these friends, though linked with A. by close bonds of sympathy, were cognisant of the case of conscience in question.

In *Macmillan's Magazine* for October, 1882, was recorded a very interesting case of a somewhat similar type. The writer, Miss Mason, of whose punctilious care in observation we have had personal experience, was suffering from the excitement of painful sympathy with certain events actually in course of occurrence; and the vivid natural imagery in which her trouble was represented during a night of disturbed sleep, imagery drawn from a unique spot known to her and totally unknown to her maid, who was sleeping on another floor, was reflected in that maid's dreams with startling accuracy.

3. *Percipient asleep and Agent excited.*

Commoner still are the cases of double abnormality, where the transference of impression is to a sleeping Percipient from an Agent who is in some state of waking excitement. Such excited states, when below a certain stage of momentousness, seem to find in sleep a specially favourable condition for communication; and indeed, putting aside cases where mesmeric influence plays some part, the very slightest sort of events seem rarely or never to impress a distant mind except in dream. Owing to their very triviality, many of these experiences are doubtless lost; and this circumstance so far helps to perpetuate the unscientific view, which looks on transferred impressions as necessarily bound up with some solemn message or strange catastrophe. As an example of the trivial type, we may give the following narrative, which we received from Mr. A. B. McDougall, scholar of Lincoln College, Oxford:—

(xxviii.) "On the night of January 10, 1882, I was sleeping in one of the suburbs of Manchester in the house of a friend, into which house several rats

had been driven by the excessive cold. I knew nothing about these rats, but during the night I was waked by feeling an unpleasantly cold something slithering down my right leg. I immediately struck a light and flung off the bed-clothes, and saw a rat run out of my bed under the fire-place. I told my friend the next morning, but he tried to persuade me I had been dreaming. However, a few days afterwards a rat was caught in my room. On the morning of January 11, a cousin of mine, who happened to be staying in my own home on the south coast, and to be occupying my room, came down to breakfast, and recounted a marvellous dream, in which a rat appeared to be eating off the extremities of my unfortunate self. My family laughed the matter off. However, on the 13th, a letter was received from me giving an account of my unpleasant meeting with the rat and its subsequent capture. Then every one present remembered the dream my cousin had told certainly fifty-eight hours before, as having occurred on the night of January 10. My mother wrote me an account of the dream, ending up with the remark, 'We always said——was a witch; she always knew about everything almost before it took place.'"

The heightening effect of sleep on the Percipient's impressibility, suggested by the triviality of such an incident as this, is more strikingly indicated by the fact that a transferred impression of graver matters seems sometimes to have to wait for the sleeping state, in order to cross the threshold of consciousness. Many cases are on record where an accident to an absent friend is dreamed of on the following night; as though the image, flashed, perhaps, at the moment from brain to brain, had needed sleep and darkness for its development.

Sleep, again, seems the only condition in which impressions of excitement of a happy kind are transferred, which may perhaps be taken as indicating the superior vividness of pains over pleasures. We are at any rate acquainted with no instance of a waking impression to parallel the account of a dream (for which we have the testimony both of the dreamer, Mr. A. Sparrow, of Derwent Square, Liverpool, and of the person to whom he related the dream on the morning after its occurrence), announcing, many hours before their arrival by post, the details of a friend's most unexpected marriage engagement. Of the far commoner transference to a sleeping Percipient of the impression of a distressing accident, we have many instances; and many more still of the apparition of a dying person perceived by a distant mind in dream or vision. Cases of transference where the Agent is in this most momentous of all conditions, seem, however, to differ, as a class, from the less momentous cases, in the fact that the number of them where the Percipient is asleep, large as it is, is disproportionately exceeded by the number where the Percipient is in a state of normal waking consciousness. We give a few specimens of these last classes.

4. *Percipient asleep and Agent dying.*

The Rev. R. B. F. Elrington, Vicar of Lower Brixham, a friend of one of us, vouches for the fact that the following occurrence in his parish was described hours before the arrival of the news confirming the fears which it occasioned; and he certifies to the good character of the witnesses.

(xxix.) In the early spring of 1881, Mrs. Barnes, of Brixham, Devonshire, whose husband was at sea, dreamt that his fishing-vessel was run into by a steamer. Their boy was with him, and she called out in her dream, "Save the boy!" At this moment another son sleeping in the next room rushed into hers, crying out, "Where's father?" She asked what he meant, when he said he had distinctly heard his father come upstairs and kick with his heavy boots against the door, as he was in the habit of doing when he returned from sea. The boy's statement and her own dream so alarmed the woman that early next morning she told Mrs. Strong and other neighbours of her fears. News afterwards came that her husband's vessel had been run into by a steamer, and that he and the boy were drowned.

Mrs. Powles, of Wadhurst, West Dulwich, S.E., who is personally known to one of us, sends us the following narrative:—

(xxx.) "I am in a position to vouch for a very curious dream which my late husband, Mr. William Holden, dreamt about a brother of his, Dr. Ralph Holden, who was at that time travelling in the interior of Africa. One morning in June or July, 1861, my husband woke me with the announcement, 'Ralph is dead.' I said, 'You must be dreaming.' 'No, I am not dreaming now, but I dreamt twice over that I saw Ralph lying on the ground, supported by a man. He was lying under a large tree, and he was either dead or dying.' In December, came the news that Dr. Holden was dead; and from a Mr. Green, who had been exploring in the same region, they learnt 'that he must have died about the time when his brother dreamt about him, and that he died in the arms of his faithful native servant, lying under a large tree, where he was afterwards buried.' The Holden family have a sketch which Mr. Green took on the spot of the tree and its surroundings, and on seeing it my husband said, 'Yes, that is exactly the place where I saw Ralph in my dream, dying or dead.'"

The next account is from a gentleman residing in Ireland, of long-standing repute both as a doctor and as an antiquary, and whom we will call A. His wish that his name should not be published is due to the fact that one of the actors whom his narrative discredits is still living.

(xxxi.) One Monday night in December, 1836, he had the following dream, or, as he would prefer to call it, revelation. He found himself suddenly at the gate of Major N. M.'s avenue, many miles from his home. Close to him were a group of persons, one of them a woman with a basket on her arm, the rest men, four of whom were tenants of his own, while the others were **unknown**.

to him. Some of the strangers seemed to be murderously assaulting H. W., one of his tenants, and he interfered. "I struck violently at the man on my left, and then with greater violence at the man's face to my right. Finding to my surprise that I did not knock him down either, I struck again and again, with all the violence of a man frenzied at the sight of my poor friend's murder. To my great amazement I saw that my arms, although visible to my eye, were without substance; and the bodies of the men I struck at and my own came close together after each blow through the shadowy arms I struck with. My blows were delivered with more extreme violence than I think I ever exerted; but I became painfully convinced of my incompetency. I have no consciousness of what happened, after this feeling of unsubstantiality came upon me." Next morning A. experienced the stiffness and soreness of violent bodily exercise, and was informed by his wife that in the course of the night he had much alarmed her by striking out again and again with his arms in a terrific manner, "as if fighting for his life." He in turn informed her of his dream, and begged her to remember the names of those actors in it who were known to him. On the morning of the following day, Wednesday, A. received a letter from his agent, who resided in the town close to the scene of the dream, informing him that his tenant, H. W., had been found on Tuesday morning at Major N. M.'s gate, speechless and apparently dying from a fracture of the skull, and that there was no trace of the murderers. That night A. started for the town, and arrived there on Thursday morning. On his way to a meeting of magistrates he met the senior magistrate of that part of the country, and requested him to give orders for the arrest of the three men whom, besides H. W., he had recognised in his dream, and to have them examined separately. This was at once done. The three men gave identical accounts of the occurrence, and all named the woman who was with them; she was then arrested, and gave precisely similar testimony. They said that between eleven and twelve on the Monday night they had been walking homewards all together along the road, when they were overtaken by three strangers, two of whom savagely assaulted H. W., while the other prevented his friends from interfering. H. W. did not die, but was never the same man afterwards; he subsequently emigrated. Of the other parties concerned, the only survivor (except A. himself) gave an account of the occurrence to the archdeacon of the district in November, 1881, but varied from the true facts in stating that he had taken the wounded man home in his cart. Had this been the case he would, of course, have been called on for his testimony at once.

The following narrative we have from three independent sources, viz. (1) Letter from Mr. John C. Strefford, 39, Mount Street, Welshpool, son of the superintendent of police, whose dream is recorded and who is now dead; (2) Verbal account taken down from Miss Phillips by Mr. Hensleigh Wedgwood; (3) Letter from the Rev. J. E. Hill, Vicar of Welshpool. All the accounts are practically identical, the only discrepancy being as to the length of time for which the girl was imprisoned. We abridge as follows:—

(xxxii.) About 1871, Miss Phillips, of Church Street, Welshpool, had a deaf and dumb maid. This girl fell ill and needed a change of air, and Miss

Phillips proposed to send her to her brother for three weeks. The girl was very unwilling to go, and on the appointed morning, a Tuesday, she handed over a tray which she was carrying upstairs to another servant, and was not seen afterwards. Miss Phillips and her friends in great alarm searched the house all over, including the cellar in which the girl was afterwards found. On the following Friday (or possibly the Wednesday) morning, the superintendent of police, Strefford, called and said that he had an impression on his mind that she was concealed in the house, and begged to be allowed to make search. Miss Phillips consented, and Strefford, who had never been in the house before, walked straight to the door of the cellar stairs and went down. In the cellar they found the girl jammed fast in an open flue directly beneath the fire-place in the room above, the ashes of which it was meant to receive. The opening from the flue to the cellar was not above eighteen inches high, and the girl had drawn some carpeting after her so as to conceal her legs. They had to get bricklayer's tools and dig down the bricks before they could get her out.

Now as to the cause of Strefford's assurance that he would find her there. "My father," says Mr. John C. Strefford, "awoke my mother in the middle of the night and said, 'I know where that poor girl is. She is up a chimney in the cellar belonging to the house in which she lives.'" He could not rest after this; got up at five o'clock, went to the house, and found the girl, as above narrated.

DREAMS AND CHANCE COINCIDENCE.

Since our arrangement of topics has thus brought us round at the end to what we started from, sleep or vision on the part of the Percipient, and since no department of our subject has been the field of more folly and superstition than this realm of dreamland, we may take the present opportunity of stating what kinds of dream we think deserving of notice. Dreams form, no doubt, the most assailable part of our evidence. They are placed almost in a separate category by their intimate connection with the lowest physical, as well as the highest psychical, operations. The grotesque medley which constantly throng through the gate of ivory thrust into discredit our rarer visitants through the gate of horn. For our purposes, then, the dreams must have been noted down, or communicated to others, directly after their occurrence. If concerned with grave events, those events must be not of a chronic but of a critical kind, such as sudden danger or actual death. If concerned with trivial events, those events must be in some way bizarre or unexpected, not such everyday occurrences as a visit from a friend or the arrival of a present. To all dreams, however, one objection may be taken which has plausibility enough to be worth a minute's consideration. It is said that millions of people are dreaming every night, and that it might be expected, according to the doctrine of chances, that some few out of so vast a multitude of dreams would

“turn out true.” But, in the first place, an extremely small percentage of this multitude of dreams contain as their single or culminating point the definite sight of some one else in unusual or exciting circumstances. There are few exceptions to the rule that we are the heroes of our own dreams, and where a single strong impression survives the moment of waking, an occurrence which in itself is comparatively infrequent, the impression is far more often than not of circumstances in which we ourselves are central. And, in the second place, a dream which leaves on the mind a sense of interest or of disturbance, extending far into waking hours, is with most of us a decidedly rare event, and is a *comparatively* rare event even with those to whom it occurs oftenest, if the number of their dreams be completely realised. The very fact of a dream being specially remembered and noted may be taken as a proof of its having been exceptional. Far rarer, of course, are the cases where these two rare characteristics are combined, and where a vivid impression of another person in unusual or exciting circumstances, having been first produced in a dream, survives as a haunting and disturbing influence. If the dreams of a single night in England could be counted, it may be doubted whether so large a proportion as one in a million would be of this character. And when this immensely reduced number of dreams is considered, the number of occurrences, coincidentally with the dream, of the identical event dreamed of, so far from exemplifying the law of chances, would be found to set it completely at defiance. If it be still objected that this argument at any rate does not apply to cases of coincidence where the event or scene is not of an unusual or exciting kind, and is remembered sufficiently to be noted without the production of any haunting impression, the reply is obvious. Of ordinary and unexciting events and scenes the number possible to imagination is practically infinite: the trivial details of circumstances which any single person can in imagination connect with the various persons of his acquaintance so clearly outnumber the remembered dreams of his whole lifetime, as to put the coincidence of dream and reality again completely outside the law of chances.

CASUAL APPARITIONS.

To return now from this brief digression, our scheme of classification, as above sketched, is tolerably obvious; but in looking back on the topics which have been passed in review, it will be seen that the logical limits originally proposed, and which would confine the phenomena to those presenting a distinct analogy to Thought-transference, have been overstepped at many points. Attention has already been drawn to the difference between the cases where the actual impression in A.'s mind is simultaneously reproduced in

B.'s, and those where the impression produced in B.'s mind is that of A.'s personality rather than of his ideas. We described this more general impact of mind on mind (if such it be) as a vivification of some previously existing *rapport*, and it is to this head that we must refer many cases of apparition at death and of so-called *clairvoyance*. Even this category, however, is not wide enough to cover all cases of the impression, at a distance, of one personality on another. We have several instances of the following type. The two Percipients are personally known to one of us, and are above suspicion ; the reason for suppressing their names is that they are in the employ of persons whose prejudices or susceptibilities they are obliged to consider. Mr. M.'s account, which was written down soon after the occurrence, has been slightly condensed.

(xxxiii.) " On Thursday, the 5th of September, 1867, about the hour of 10.45 A.M., on entering my office, I found my clerk in conversation with the porter, and the Rev. Mr. H. standing at the clerk's back. I was just on the point of asking Mr. H. what had brought him in so early (he worked in the same room as myself, but was not in the habit of coming till about mid-day) when my clerk began questioning me about a telegram which had missed me. The conversation lasted some minutes, and in the midst of it the porter gave me a letter which explained by whom the telegram had been sent. During this scene Mr. R., from an office upstairs, came in and listened to what was going on. On opening the letter, I immediately made known its purport, and looked Mr. H. full in the face as I spoke. I was much struck by the melancholy look he had, and observed that he was without his neck-tie. At this juncture Mr. R. and the porter left the room. I spoke to Mr. H., saying, ' Well, what's the matter with you ? You look so sour.' He made no answer, but continued looking fixedly at me. I took up an enclosure which had accompanied the letter and read it through, still seeing Mr. H. standing opposite to me at the corner of the table. As I laid the papers down, my clerk said, ' Here, sir, is a letter come from Mr. H.' No sooner had he pronounced the name than Mr. H. disappeared in a second. I was for a time quite dumbfounded, which astonished my clerk, who (it now turned out) had not seen Mr. H., and absolutely denied that he had been in the office that morning. The purport of the letter from Mr. H., which my clerk gave me, and which had been written on the previous day, was that, feeling unwell, he should not come to the office that Thursday, but requested me to forward his letters to him at his house. The next day (Friday), about noon, Mr. H. entered the office ; and when I asked him where he was on the Thursday about 10.45, he replied that he had just finished breakfast, was in the company of his wife, and had never left his house during the day. I felt shy of mentioning the subject to Mr. R., but on the Monday following I could not refrain from asking him if he remembered looking in on Thursday morning. ' Perfectly,' he replied ; ' you were having a long confab with your clerk about a telegram, which you subsequently discovered came from Mr. C.' On my asking him if he remembered who were present, he answered, ' The clerk, the porter, you and H.' On my

asking him further, he said, "He was standing at the corner of the table, opposite you. I addressed him, but he made no reply, only took up a book and began reading. I could not help looking at him, as the first thing that struck me was his being at the office so early, and the next his melancholy look, so different from his usual manner; but that I attributed to his being annoyed about the discussion going on. I left him standing in the same position when I went out, followed by the porter." On my making known to Mr. R. that Mr. H. was fourteen miles off the whole of that day, he grew quite indignant at my doubting the evidence of his eyesight, and insisted on the porter being called up and interrogated. The porter, however, like the clerk, had not seen the figure."

Mr. R. (whose testimony is, of course, all-important, as precluding the hypothesis of subjective hallucination, which Mr. M.'s experience might otherwise have fairly suggested,) has supplied us with independent and precise corroboration of these facts, so far as he was a party to them—the one insignificant difference being that he says he did not *speak* to Mr. H., but "gesticulated in fun to him, pointing to Mr. M. and the clerk, who were having an altercation about a telegram: but my fun did not seem at all catching, Mr. H. apparently not being inclined, as he often was, to make fun out of surrounding circumstances."

A case like this clearly cannot well be brought under the head either of Thought-transference or of exaltation of *rapport*. The latter seems excluded by the trivial and meaningless nature of the occurrence; while the prolonged duration of the apparition negatives any basis for it that we might seek to find in some casual and unheeded image of the office in London, which may have flitted through Mr. H.'s mind as he sat at home. Equally purposeless is the following incident, the account of which is signed by Mrs. Clay (sister of Mr. Gorst, M.P.), of Cheltenham. Her husband, the Rev. Mr. Clay, published an account of it in the *Spectator* many years ago, under the title of "Brain-waves."

(xxxiv.) "It was a very wet Sunday afternoon in 1835 or '36, Mrs. Clay being at home and Mr. Clay at service in the gaol where he was chaplain. Rather before his usual time Mrs. Clay heard her husband return, enter the house by the back door under the window of the room she was in, hang up his coat and hat, saw him enter the room, and, standing at the door, heard him remark what a wet day it was, and then, after her reply, he went upstairs. As he did not return, Mrs. Clay ran upstairs to seek him, and concluded he had gone out again as she could not find him. A little later the whole occurrence was *re-enacted*, and on her asking her husband why he had gone out again, he assured her he had not done so, but had then only just come back from service. This time it was the real Mr. Clay."

Here, moreover, the prophetic element clearly takes us on to altogether fresh ground. So, again, there is strong testimony that *clairvoyants* have witnessed and described trivial incidents in which they had no

special interest, and even scenes in which the actors, though actual persons, were complete strangers to them ; and such cases seem properly assimilated to those where they describe mere places and objects, the idea of which can hardly be supposed to be impressed on them by any personality at all. Once more, apparitions at death, though the fact of death sufficiently implies excitement or disturbance in one mind, have often been witnessed, not only by relatives or friends, in a normal state but interested in the event—a case above considered—but by other observers who had no personal interest in the matter. In some of these cases the disinterested observer has been in the company of the person for whom the appearance may be supposed to have been specially intended, as in the now classical case of the apparition of Lieutenant Wynyard's brother. In other cases there is not even this apparent link, as where a vision or apparition announces the death of a perfect stranger to someone who is wholly at a loss to account for the visitation. Clearly then the analogy of Thought-transference, which seemed to offer such a convenient logical start, cannot be pressed too far. Our phenomena break through any attempt to group them under heads of transferred impression ; and we venture to introduce the words *Telæsthesia* and *Telepathy* to cover all cases of impression received at a distance without the normal operation of the recognised sense organs. These general terms may, we think, be found of permanent service ; but as regards what is for the present included under them, we must limit and arrange our material rather with an eye to convenience, than with any belief that our classification will ultimately prove a fundamental one. No true demarcation, in fact, can as yet be made between one class of those experiences and another ; we need the record of as many and as diverse phenomena as we can get, if we are to be in a position to deal satisfactorily with any one of them.

NEED OF MORE FACTS.

And this brings us back to the practical moral which we desire, in this Report, to enforce on as wide a circle as possible—namely, that what is really needed is a far larger supply of first-hand and well-attested facts. We have spoken with some assurance of the supply already amassed. But in a matter so anomalous, a number of direct and independent attestations, which would be utterly superfluous elsewhere, is indispensable for getting the scientific reality of the evidence into men's minds at all—for teaching them that that evidence is no shifting shadow, which it may be left to individual taste or temperament to interpret, but more resembles a solid mass seen in twilight which men may indeed avoid stumbling over, but only by resolutely walking away from it. And when the *savant* thus deserts the field,

the ordinary man needs to have the nature and true amount of the testimony far more directly brought home to him, than is necessary in realms already mastered by specialists to whose *dicta* he may defer. Failing this direct contact with the facts, the vaguely fascinated regard of the ordinary public is, for all scientific purposes, as futile as the *savant's* determined avoidance. Knowledge can never grow until it is realised that the question "Do you believe in these things?" is puerile unless it has been preceded by the inquiry, "What do you know about them?"

We are glad to be able to say that, in the case of many of the best accounts that we have received, the writers have allowed us to publish their names. This permission greatly increases our gratitude to our correspondents—many of whom have, moreover, taken a great deal of trouble to present their narratives in a complete and accurate form. There are, no doubt, occasional cases where a feeling of delicacy or consideration for others, renders the stipulation that names shall not be published natural and right; but, as a rule, such a stipulation only makes us long to persuade our informants that, if they would but unite in disregarding a slight risk of ridicule, the risk itself would altogether disappear. For few persons who have not actively engaged in such inquiries as we are pursuing, can form any idea how enormous must be the sum of the phenomena which have been actually within the cognisance of persons now living. The number of those whom our appeal has actually reached forms but a very small proportion of the inhabitants even of a single country; and, moreover, much of our best evidence has been derived from the limited circle of our own acquaintance. We are justified, therefore, in regarding the area which our inquiries have hitherto swept as but a corner of a very much larger field. There may probably be scores of persons in this country who could amass a first-hand collection of narratives quite as good as our own, and quite distinct from it. The commoner difficulties which the collector encounters may be expected to disappear, as it becomes better understood that there is a scheme into which each narrative falls, and that any well-attested fragment of evidence may prove of unexpected value. At present a tone of mind very commonly met with (and it is one with which we are far from altogether quarrelling) is that of the man who prefaces his remarks with an expression of contemptuous disbelief in any evidence that you can possibly bring before him, and then goes on to say "that there is *one actual fact* which I can tell you, for it occurred to *myself*." Harder still to deal with are those who, while firmly convinced, not only of their own particular experience of the phenomena, but of the extreme importance of establishing the reality of such experience in general, refuse the direct attestation which alone can ensure the result

they profess to desire, and which they would readily give to any other sort of fact in heaven or earth that they truly believed in. Taking all these people into consideration, they often seem to us like a multitude of persons standing side by side in the dark, who would be astonished, if the sun rose, to see their own overwhelming numbers. Meanwhile we are greatly at their mercy ; with them, not with us, rests the possibility of giving to our subject the status of an organised science.

For, in fact, this subject is at present very much in the position which zoology and botany occupied in the time of Aristotle, or nosology in the time of Hippocrates. Aristotle had no zoological gardens or methodical treatises to refer to ; he was obliged to go down to the fish-market, to hear whatever the sailors could tell, and look at whatever they could bring him. This spirit of omnivorous inquiry no doubt exposed him to hearing much that was exaggerated or untrue ; but plainly the science of zoology could not have been upbuilt without it. Diseases afford a still more striking parallel to the phenomena of which we are in quest. Men of science are wont to make it an objection to this quest that phenomena cannot be reproduced under our own conditions or at our own time. The looseness of thought here exhibited by men ordinarily clear-headed is surely a striking example of the prepotence of prejudice over education. Will the objectors assert that all aberrations of function and degenerations of tissue are reproducible by direct experiment ? Can physicians secure a case of cancer or Addison's disease by any previous arrangement of conditions ? Our science is by no means the only one concerned with phenomena which are at present to a large extent irreproducible : all the sciences of life are still within that category, and all sciences whatever were in it once.

THE CONTINUITY OF ALL KNOWLEDGE.

And as we here find ourselves fairly embarked on the wide sea of difficulties and objections, we cannot better conclude our paper than by a brief discussion of some of those which, in the pursuance of our task thus far, we have most frequently encountered. We begin, then, by protesting against the distinction, as ordinarily drawn, between legitimate and illegitimate lines of inquiry. If we analyse the common idea of a legitimate inquiry, it seems to be conceived as one whose line of departure is in demonstrable continuity with previous facts and theories, the establishment and coherence of which has been the result of specialised skill and attention. An inquiry, on the other hand, is conceived as illegitimate, when its provisional hypotheses are not in obvious continuity with established conceptions ; especially if it depends on facts which do not wait for the expert, or admit of being bottled for his inspection, but are unexpectedly witnessed by untrained

persons, and liable to be distorted and exaggerated by the preconceptions or emotions of the observers. And these assumptions lead easily on to Faraday's famous *dictum* that the scientific approach of any subject presupposes "clear ideas of the naturally possible and impossible." So naïve a demand for prophetic knowledge of the unknown would alone suggest the fallacy of the above distinction of subjects. The true distinction is, in fact, one only of stage and degree. No science—scarcely even pure mathematics itself—has attained to the more advanced stage without experiencing the characteristic drawbacks of the earlier. And, since the mode of collecting evidence depends on the stage, a letter to the newspapers may be no unfair modern parallel to the old naturalist's visits to the slaughter-house and the fish-market.

But this erroneous distinction is in reality based upon an error of much greater magnitude. Many persons adopt the words "natural" and "supernatural" to express distinction between objects of inquiry belonging to the physical sciences and those with which we are concerned. This distinction we altogether repudiate. If any one considers the occurrences for which we bring evidence to be supernatural, it is certainly not ourselves. We have no idea what the word can mean in such a connection. We carry our whole instinct of scientific solidarity into every detail of our inquiry. The age of transition is assuredly near its close, which has permitted even eminent *savants* to picture the "natural" governance of the universe as a bond to be occasionally snapped by some power which itself, presumably, has no "nature." "That a beloved friend in the moment of his dissolution," Humboldt could still say sixty years ago, "may gain power over the elements, and, in defiance of the laws of Nature, be able to appear to us, would be perfectly incomprehensible, if it was not for the half-defined feeling in our hearts that it may be so. It is quite probable that a very earnest desire might give strength sufficient to break through the laws of Nature." To such language we find a double objection. On the one hand, we are unable to base objective conclusions on any "half-defined feeling in our own hearts" that the universe must needs be such as we would fain have it. But, on the other hand, if we find ourselves face to face with the sorts of events to which Humboldt refers, we can accept no arbitrary "scientific frontier" between them and the nature that we all know; whose so-called "laws" are simply our verbal expression of the orderly grouping and sequence of phenomena that have come under frequent observation. We entertain no doubt that orderly laws lie at the basis of *all* observed facts, however remote those laws may be from our present ken. The presumption as to our intellectual habits and attitudes, which the term "supernaturalism" is meant to imply, is therefore wholly without foundation. The phenomena examined by us stand on the

same ground as any other phenomena which are widely attested, but are not matters of common experience; and inquiry into such phenomena must not be obstructed by any question-begging term. Either they are facts, or they are not. If they are not facts, that must be proved in accordance with the laws of evidence, not by assertions of any prescriptive monopoly in the natural. If they are facts, all the mystery that lies behind them lies behind every other fact in the universe. Strip off this wrongly-fathered theory of the "supernatural," and to the marvel and mystery that remain we can apply no stronger expressions than have been constantly applied to the commonest phenomena in Nature by those who have known Nature best.

INHERENT DIFFICULTIES.

We do not, however, expect or desire altogether to dispel the instinctive feeling that the objects of our research present an aspect of the marvellous which seems in some sort *sui generis*; let us consider what natural basis this instinct possesses. We believe that the special feeling of incredulous surprise which much of our evidence excites is due to a combination of three characteristics. In the first place, the phenomena have very little obvious connection with those of sciences already established. In the second place, they are often of an emotional and startling character, so as to suggest a peculiar possibility of mistake; or if, on the other hand, their subject-matter is trivial, then their intrusion into the common routine of life produces a sense of the ridiculous which is equally hostile to just consideration. In the third place, although not exactly rare, they are diverse, sporadic, and seemingly so arbitrary in their occurrence that past observation suggests no clue to the time, place, or manner of their probable repetition. No other phenomena in Nature have united these three characteristics in so high a degree. The attraction exercised by amber on straw was an isolated, but not a startling, fact. The thunderclap was both an isolated and a startling phenomenon; but it was perceived often, and by numbers at once; and therefore, though it could give rise to superstition, it could not be met by incredulity. Nor could eruptions of Etna be questioned, though they might be attributed to the turnings of Typhoeus in his bed. Again, many optical effects, as the mirage in the desert, have seemed, when first observed, at once disconnected from science as then known, and arbitrary in their times of occurrence. The reality of such phenomena may have been questioned; but they have not been sufficiently intermixed with familiar things to arouse party feeling, or sufficiently exciting to suggest error of testimony through sensory illusion connected with a highly emotional state. Such instances may perhaps suggest how rare

in other directions is the union of all those provocations to incredulity which our evidence has to overmaster. It would be easy, however, to imagine that such a union might have appeared in the case of some phenomenon in natural history ; and that phenomenon would then have been as strenuously disbelieved in as any ghost. Had Nature given us an electric whale instead of an electric eel, and had a whole boat's-crew of mediæval harpooners been now and again struck dead by the shock, what would have been thought of the story that their companions told of the encounter ?

These inherent embarrassments of our inquiry are of course specially emphasised by its appearance in the world as a scientific study, in a generation whose ideal of such study is formed from the most developed branches of science. It is inevitable that, as the area of the known increases by perpetual additions to its recognised departments and by perpetual multiplication of their connections, a disinclination should arise to break loose from association, and to admit a quite new department on its own independent evidence. But the position of this department is yet further complicated by the fact that it happens to combine in itself difficulties of conception and treatment peculiar to the early stages of two great separate branches—physics and natural history. In the first place, like physics, it is presumably concerned with some specialised form of energy ; but this form of energy is at present too indistinctly realised, and too little under our control, to admit of being correlated with the acknowledged forms, quantitatively estimated, or even instructively defined. Such speculations as can now be framed with regard to these obscure phenomena, can hardly be said to differ from the earliest physical conceptions of Thales and Heraclitus, except in the higher standard of scientific proof which we can now propose to ourselves as our ultimate goal. And the very existence of that standard constitutes a difficulty ; the twilight which has, in every department of the endless domain of physics, preceded the illuminating dawn of law, is here made doubly dark and dubious by the advanced daylight of scientific conceptions from which we peer into it. In the second place, like natural history in its early stage, our inquiry is concerned with a variety of sensible phenomena as such—with forms or sounds simply as they strike the senses of those who come across them ; and the isolation of the phenomena, and the absence of any genuine classification even of the most provisional kind, have a most distinct influence on their *primâ facie* credibility, as compared with new phenomena of the older sciences, which have the advantage of falling at once under familiar classes. When the poisonous lizard is discovered he is a surprise to everyone. Nevertheless he is both an animal and a lizard ; and even in ages before his order or his *genus* was known, he would at least have found the category

of quadruped open to receive him. But in our inquiry, the phenomena do not, as a rule, find in men's minds a niche similarly ready for their acceptance. In their scattered independence they have to fight their way, each on its own merits, into minds which not only are indisposed to welcome them, but are even unable, without a distinct and disagreeable effort, to assign them any *habitat* at all.

THE OBJECTION AS TO UTILITY.

We think it well, and we think it enough, that the foregoing difficulties in the way of belief should be stated and realised ; being convinced that, if the evidence as it stands be also realised, the difficulties will be rather incentives than obstacles to progress. But there is another sort of objection, not properly affecting grounds of belief, which requires different treatment ; and which we shall here only notice so far as to make it explicit, and to show in whose mouths, at any rate, it will not lie. It is a common idea that the recognised paths of labour, along which steady progress is being made and may still be made to an unpredictable extent, are so various and abundant, that it is trifling to desert them for a dubious track, where progress, even could it be supposed possible, would present no apparent relation to other progress, and would in no way react on the general advancement. But this vague language, answering to what is commonly but a vague prejudice, turns out to be susceptible of two very different meanings. Is the progress meant that of human happiness, or that of human knowledge ? Are we listening to the gospel of Positivism, or of Science ? The Positivist, from his own point of view, is justified in considering the practical amelioration of human conditions as so vast an aim, and the sciences which have an influence in that direction as so well recognised, that it is culpable to aim at extending mere knowledge, as such, and without a definite prospect of bringing the new acquisitions into relation with human welfare. In this view, we say, there is, *primâ facie*, a fair ground of objection ; and we specially refrain for the present from vindicating our inquiries from the charge of irrelevance to human welfare. That vindication, when the time for it comes, we are confidently prepared to undertake ; we are confident of being able to show that there is no line of scientific inquiry from which results of so much importance to the well-being of mankind are to be expected. But what we would here point out is that the Positivist's view is one which in other connections our scientific opponents are the first to disclaim ; and we cannot therefore allow them to take advantage of its prestige and popularity in the objections which they urge against us, as pursuers of a new and dubious path. Knowledge as such, knowledge wherever it may lead

us, knowledge however little it may seem to do for us—this is the very essence of the scientific creed. Men of science never tire of pointing out in what unlikely ways knowledge which once seemed objectless and useless has been brought, perhaps after centuries, into vital connection with human affairs; and a naturalist who refused to describe the peculiarities of objects observed by him during some voyage of discovery, on the ground that he did not see how men would be better off for the knowing of them, would be scouted as a renegade. In the present instance, it is assuredly not the scientific unimportance, but the vastness and obscurity of the vistas opened to scientific inquiry, which may naturally lead men to pause before committing themselves to a search so infinite, through realms so long obscure.—

Quale per incertam lunam sub luce malignâ
Est iter in silvis, ubi cœlum condidit umbrâ
Jupiter, et rebus nox abstulit atra colorem.

“What good does it do?” or “What good would it do, if it were true?” this, always the unscientific question *par excellence*, is surely the merest paltering here.

A PRIORI OBJECTIONS.

The reason of this alien note, the reason that it is possible, at this time of day, to treat one department of facts in a manner so opposed to recognised principles, lies really in the unnoticed entrance of assumptions—in a gravitation to an *à priori* standpoint, natural to all of us when not buoyed up by a pressure of facts of the most obvious and palpable sort. Objectors to the reality of the events, unable from the nature of the case to produce evidence that they *did* not, and driven therefore to argue that they *could* not happen, are fain to find a fulcrum for that argument in some quite gratuitous hypothesis. We have found this spirit of assumption taking most Protean forms. For example, the gentleman who commented in the *Nineteenth Century* on our evidences of Thought-reading, argued that they struck at the root of the understanding on which all human intercourse is carried on. The argument is, of course, one large assumption, being nothing less than this: If it were the case that exceptional individuals could obtain an impression of some perfectly simple object, on which the visualising power of all present is powerfully concentrated (a condition probably never once realised in the world’s history till people lately began purposely and deliberately to make Thought-reading-experiments) it would have to be equally the case that anyone, anywhere, must be able, against his neighbour’s will, to read his most casual or abstract thought. Because a marine animal, alleged to have been dredged up in some remote part of the Atlantic Ocean, does not swarm in all seas, it could not have been dredged up at all! As to the sort of phenomena

considered in the present paper, the favourite hypothesis is that they only appear to people of nervous temperament, or emotionally predisposed to believe in them—an idea which the slightest study of the evidence would at once dispel. This same idea of predisposition suggested lately to a writer in the *Pall Mall Gazette* a remarkable psychophysiological argument, in which the leading part was played by a still more singular assumption. From the fact that proneness to certain emotions, of which fright or awe might be a specimen, may safely be connected with points of nervous organisation which descend from father to son, it was tacitly inferred that the unemotional judgments, expressed in logical propositions, of men sitting down “in a cool hour” to weigh evidence, are largely determined by peculiarities of nervous tracks transmitted to them from their ancestors; which is something like assuming that, being all the near descendants of men whose brain-motions were associated with a belief in caloric or in luminiferous corpuseles, we are born with a predisposition to deny the mechanical equivalent of heat or the undulatory theory of light. But strangest of all are the assumptions which pervade the ordinary objections to the phenomena as senseless, profitless, and irrelevant to the general scheme of a dignified universe. Certain alleged facts, it seems, are not worth inquiring into, because their character does not correspond to what, on some hypothesis usually involving the “supernatural,” might have been expected. That this should be a frequent line of thought with men professing enlightened ideas, curiously reminds us how thin at present our varnish of science is, how few generations separate us from the Middle Ages, and how temptingly near us still is the *à priori* standpoint. Few of us can get for a moment off familiar ground without unconsciously betraying our descent from the men who muzzled Roger Bacon and sent Bruno to the stake.

But, after all, it is not so much controversy or exposition that is the business of the hour, but the collection, the record, and the assimilation of actual facts. And the invitation to aid in this business should not, we think, be an unwelcome one. We certainly hope to see our inquiry in a more *advanced* state as time goes on; but it can never well be in a more *interesting* state than at the present moment. There is the *maximum* of stimulus which the sense of a rising eause, of an on-flowing tide, can give; there are the alluring gleams of a dawning order; there is the excitement of a time when individual efforts, however humble, may contribute in a sensible measure towards the establishment of important truth. The qualities which the research needs, for the present at any rate, are not those of a specially-endowed minority; they are not so much originality and profundity as eandour, patience, and care.

V.

"CLAIRVOYANCE."

A Paper on "CLAIRVOYANCE," by George Wyld, M.D., was also read at the meeting, of which the following is an abstract:—

The author defined clairvoyance as the power which is possessed by some sensitives of seeing or knowing objects, conditions, and thoughts beyond the reach of the ordinary channels of sensation; accordingly, in his view, thought-reading was a branch of clairvoyance. The following case, personally known to the author, was quoted as illustrating what seemed to be an instance of thought-impression.

A young lady, who had some power of thought-reading, having been lately called upon at a public institution to pass an examination in harmony, had a lesson set her on the black board, her own teacher, who was not the examiner, being present. The solution of the problem was much beyond the young lady's ability, but her teacher, anxiously desiring that his pupil should succeed, and having no knowledge of her thought-reading powers, harmonised the passage in a complicated form in his own mind, when, much to his surprise, immediately the young lady took up the chalk and *note for note* wrote down on the black board the harmony as it existed in his own mind. The mother, the teacher, and the pupil all asserted that the exercise accomplished was much beyond the normal capabilities of the young lady, and that no information could have reached her through the ordinary senses.

Two cases are adduced by the author to show that sometimes facts not uppermost in his mind have been revealed by the clairvoyant.

More conclusive is the rarer phenomenon of seeing distant or hidden objects. A crucial instance of this the author states he has seen in the mesmeric trance induced by a Mr. Redman, of 5, Avenue Place, Brixton Hill, S.W. This mesmerist recently brought a sensitive, Frederick Smith, a youth of seventeen, to the author's house. He was blindfolded by means of soft paper folded double, and then gummed over his eyelids. This, the author found, produced so complete a blindness that he could not distinguish the brightly-lighted gas globes; a silk handkerchief was also tied over this paper. Under these circumstances, Smith took a pack of playing cards provided by the author, and concealing their faces from all present—he being at one side of the table and the author at the other—threw down on the table any card asked for. After this, he read correctly on two occasions the first line on the pages indicated of a book given him by the author, who him-

self was ignorant of the words ; and on another occasion he read a verse of poetry correctly, the author at random pointing out the verse to be read, and being ignorant of the words.

The author quotes other illustrations of clairvoyance, which, however, have not come under his own observation ; and, in conclusion, refers to the curious state, as if the mind were detached from the body, which is sometimes induced by anæsthetics, and urges that a more careful record of the statements made by patients, on recovery from anæsthesia, should be kept by medical men.

In conclusion, the author states that his observations on the mesmeric trance and clairvoyance have now extended over many years, and have convinced him that they afford evidence that " the intelligent power, called soul, can operate not only independently of the senses but beyond the reach of the senses, and can show itself as an independent '*auto-noetic*' power triumphing over pain and disease, penetrating matter, and acting as if its connection with matter were but a passing accident."

ANNIVERSARY MEETING.

The Annual General Meeting of the Society was held on January 19, 1883, at the Rooms of the Society.

The following Report of the Council was read :—

The history of our Society, so far, is a short but a prosperous one. Originating at the Conferences which were held a year ago it commenced an organised existence last February. In July, a general meeting, for the reading of papers and for discussion, was held, the proceedings of which, with some supplementary matter, were published as Part I. of the Society's Proceedings. In December last a second General Meeting was convened. The substance of the papers and reports then read, together with an account of some more recent experiments, will shortly be issued, as Part II. of the Proceedings.

The practical work of the Society has been carried on chiefly by means of the Committees. Four of these—the Thought-transference Committee, the Haunted House Committee, the Mesmeric Committee, and the Literary Committee—have held many meetings, and have collected a large body of evidence. The Reichenbach Committee has recently commenced active operations, with valuable results.

The Council are anxious to enlist the assistance of as many Members as possible throughout the country in the active work of the Society; and with this object are issuing a circular, containing hints and directions as to the best means by which such assistance may be rendered in the various branches of the research.

The Council have been greatly encouraged by the rapid growth of the Society during the first year of its existence, looking not merely at the number who have joined as Members and Associates, but at the distinction of some among them. The amount of correspondence also increases every month, and testifies to a very widespread interest in *Psychical Research*. The work already done by the Society, and the position it has attained, justify the Council in believing that an important place, long vacant in organised research, has been, and will continue to be, effectively filled by it.

The numbers of the Society at the close of the year 1882 were :—Members, 107 ; Associates, 38 ; Honorary Members, 5 ; total, 150.

The Council are greatly indebted to Dr. W. H. Stone for his liberality in the arrangements which they have made with him for the lease of the Society's Rooms, at 14, Dean's Yard, Westminster. They feel that this local establishment, together with the further facilities

for experiment which Dr. Stone is both able and willing to afford, will tend greatly to promote the objects of the Society.

The President of the Society (Mr. Henry Sidgwick) has generously presented it with a collection of about 150 volumes of psychical literature, which will form a valuable nucleus for a library. It need hardly be said that the Council will gratefully accept any further contributions of this kind.

A few alterations in the Rules and Constitution of the Society have commended themselves to the Council since last February. They now ask the Meeting to confirm these alterations according to the provisions of Rule 24.

A Statement of Receipts and Expenditure made up to the 31st of December, 1882, is herewith presented.

The thanks of the Society were voted to the Treasurer and Auditors.

The Council, on behalf of the Society, acknowledge with thanks the following presents, most of which have been received since the date of the Annual General Meeting :—

From Hensleigh Wedgwood, Esq.—A special donation of £50, “for the purposes of publication.”

From Henry Sidgwick, Esq.—A collection of about 150 volumes of Psychical Literature.

Also a large number of Books and Periodicals, including some volumes of considerable value, from the following ladies and gentlemen :—
Messrs. St. George Stock, J. Kegan Paul, F. W. H. Myers, C. C. Massey, Rev. W. Stainton Moses, Captain James, Dr. S. T. Speer, Dr. Ingleby, Mrs. Burke, Mrs. Boole, and Mr. E. T. Bennett.

SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1882.

Dr.		Cr.	
1882.		1882.	
£ s. d.	£ s. d.	£ s. d.	£ s. d.
Dec. 31.—To Subscriptions from 81 Members, 172 4 0		Dec. 31.—By Salary to Secretary	50 0 0
Do., 29 Associates, 30 9 0		Secretarial Expenses, viz.: Stationery and Postage	11 7 0
Do., Donations.—Special from the President for the Literary Committee	202 13 0	Sundries	0 4 0
Do.—Sundries	14 4 0	Preliminary Expenses—Conference, &c.	5 3 6
		Ballot Box	1 1 0
		Printing of Proceedings	28 11 6
		General Printing	20 9 6
		Literary Committee's Expenses	42 1 6
		Library Subscription to C.A.S.	10 0 0
		"LIGHT" for Report and Copies	11 4 0
		Account Books	2 13 0
		Hire of Rooms for Meetings	8 1 6
		Treasurer's Postages	0 9 4
		Advertising	1 7 6
		Door-keepers, &c., at Meetings	3 3 0
		Balance in hands of Treasurer	16 0 8
		Do., Secretary	5 0 0
	£216 17 0		£216 17 0

Audited and found correct.—MORELL THEOBALD, F.C.A., Hon. Treasurer.
W. R. BROWNE,

January 10th, 1883.

To Members and Associates of the Society for Psychical Research.

CIRCULAR No. 1.

14, DEAN'S YARD, WESTMINSTER, S.W.,

February, 1883.

The Council of the S.P.R. have from time to time received letters from Members and Associates, inquiring in what practical manner they could best further the Society's objects.

The Council on their part warmly welcome such offers of assistance. They feel that the task which the Society has before it is a long and arduous one, and can only be achieved by the co-operation of many labourers. It is, moreover, desirable that these labourers should be widely distributed over this and other countries, in order that each may act as a centre for the collection of information, for the formation of local committees, or at any rate for the dissemination of a spirit of serious inquiry. It has been thought, therefore, that an account, somewhat more detailed than has been already published, of the lines of work which seem to offer the best chance of useful results, may with advantage be circulated among all our members. Their active help in research is more important even than their pecuniary support.

The research-work of the Society is at present divided between six Committees, elected by the Council from among the Members and Associates. The following are the names and addresses of the respective secretaries:—

1. *Committee on Thought-transference.*

PROFESSOR BARRETT, 18, Belgrave Square, Monkstown, Dublin.

2. *Committee on Mesmerism.*

MR. F. PODMORE, 16, Southampton Street, Fitzroy Square, W.

MR. G. J. ROMANES, F.R.S., 18, Cornwall Terrace, Regent's Park, N. W.

3. *Committee on Reichenbach's and similar experiments.*

MR. W. H. COFFIN, 94, Cornwall Gardens, South Kensington, S.W.

4. *Committee on Physical Phenomena.*

MR. ST. G. LANE FOX, The Garden Mansion, St. James's Park, S.W.

DR. C. LOCKHART ROBERTSON, Hamam Chambers, 76, Jermyn Street, S. W.

5. *Committee on Haunted Houses.*

MR. EDWARD R. PEASE, 17, Osnaburgh Street, Regent's Park, N.W.

6. *Literary Committee (for the Collection, examination, and presentation of evidence).*

MR. EDMUND GURNEY, 26, Montpelier Square, S.W.

MR. F. W. H. MYERS, Leckhampton, Cambridge.

Taking these Committees in order, let us consider how the work of each may be most effectively furthered.

(1) Thought-reading — or, as we should prefer to call it, *thought-transference*,—is the branch of our research in which hitherto most progress has been made. This is right and natural; till this comparatively simple class of facts shall have been widely and intelligently recognised, our labours in other directions must fail of their full effect. And we think that there ought to be little difficulty in rapidly rendering our investigation on this side so complete as to leave no further room for objections, however trivial or unfair. But this rapid progress depends on the amount of collaboration that we receive. There is yet much to be done before our evidence can present itself to the eyes of a world, consisting not wholly of philosophical and dispassionate persons, as a sufficient foundation for the structure which we desire to raise upon it.

We fully allow that for this end the conditions of the experiments have not as yet been sufficiently varied—the trials having been conducted, for the most part, by one set of experimenters, and with but a few subjects. It may fairly be argued that if this faculty of thought-transference is found in some persons in a high state of perfection, it should be present in a rudimentary state in many more: this hypothesis has so far been most insufficiently tested. We have to allow, moreover, that we are as yet only less ignorant than the rest of the world as to the conditions under which these phenomena occur, and their relations to other natural facts. Thus we neither know what circumstances favour the receptivity of the recipient, nor how best to arrange the number, or to direct and concentrate the impressional energy, of the experimenters; nor have we any certain induction as to the effect of greater or less distances or of obstacles interposed between the experimenter and the “subject.” Again, while our experiments so far seem to prove that the transferred impression is sometimes of a visual, sometimes of an auditory kind, sometimes, again, of the nature of suppressed

speech, we are ignorant of the relative frequency of these several modes, and of the conditions which favour any one of them rather than the others; whether, for instance, the explanation of such differences is to be sought rather in the peculiarity of the subject, or in the special manner in which the attention of the experimenters is concentrated. Once more, in our experiments on the mental transference of rude drawings, which could not be expressed in words, the visual impression in the recipient's mind has sometimes been laterally inverted, and in the complementary colour of the original—black lines on a white ground appearing as white lines on a dark ground,—obviously fuller information on these points is most important. What is needed, then, is a large number of experiments similar to those already published, but conducted by different groups of persons and under different conditions. We have reason to believe that the percipient faculty, so far from being abnormal or infrequent, is pretty generally diffused; and if this fact is gradually made good among persons of recognised position and intelligence, attempts to explain the results by trickery and collusion will become increasingly ridiculous. Only thus, moreover, can we obtain sufficient material upon which to base generalisations.

The experiments required are neither difficult nor costly; they involve no great expenditure of time, nor do they demand any other qualities than patience and accuracy. Even where they fail, the time spent upon them will not have been wasted; for where the aim is not merely to demonstrate the existence of particular facts, but to ascertain the conditions of their occurrence, failure may be as instructive as success.

We shall be grateful, therefore, to all persons, whether members of our Society or others, who will undertake a series of experiments of the kind detailed below, and will forward the results to us. These results will be collated and summarised, and the whole or a portion of the evidence will be eventually published, together with any general conclusions and observations that may be suggested by it. We must specially urge, however, that those who are willing thus to co-operate with us will accurately record the results of *every* experiment made; we do not desire *selected* results.

Instead of sending the results of their investigation to the Committee, our friends may prefer to present a paper on the subject, in their own name, to the Council; such papers will be gladly received, and if passed by the Council will be read before the Society, and "referred" for publication in the Proceedings of the Society. We would further ask all intending coadjutors to communicate their names to the Hon. Secretary of the Thought-transference Committee. Forms, a specimen of which is sent herewith, for recording the results of the experiments, and coloured

discs, &c., can be obtained on application to the Secretary of the Society, at 14, Dean's Yard, Westminster, S.W.

The objects recommended for experiment are (1) cards, (2) numbers, (3) words and names, (4) coloured discs, (5) geometrical figures, patterns, &c., (6) tunes.

If the experiment is made with cards the whole pack should be used, and not a selected portion of it. If with numbers, names, &c., the principle on which the selection is made should be indicated (*e.g.*, that the number consists of two figures, or that the name is a Christian name), in order that some estimate may be formed of the chances against success. In no case should more than two trials be allowed; and when the number of objects to be selected from falls below ten, there should be no second trial. Absolute silence should be secured during the progress of the experiments. If the first trial is a failure, the percipient should learn that fact from the silence of the experimenter, or "agent," as we prefer to call him. It should further be stated what precautions, if any, have been taken to preclude the possibility of learning the object selected by ordinary means. There are reasons why experiments conducted by two persons only are specially valuable. Particular attention should be paid to the following points:—(1) the exact nature of the impression produced, and the relative sensibility of different persons to the visual and other sorts of impression; (2) the comparative success of the experiment with one "agent," and with many, and especially whether success seems to be promoted by the fact that the circle contains a member or members nearly connected by blood, or by any sympathetic bond, with the "subject"; (3) the connection between the experiments and the state of health of both agent and percipient; (4) the duration of the sensitive stage; (5) its capacity for improvement by exercise. Any other observations suggested by the experiments will, of course, be welcomed by the Committee. A specimen schedule is appended; × indicates quite right; 0 indicates that no impression was produced, and no guess made.

FORM No. 1.

EXPERIMENTS ON THOUGHT-TRANSFERENCE.

AGENT :		PERCIPIENT :		AGENTS :		PERCIPIENT :	
<i>John Smith.</i>		<i>Robert Jones.</i>		<i>John Roberts, Mary Roberts, Henry Owen.</i>		<i>Ada Roberts.</i>	
Date.	Object selected. (e.g., a card.)	First trial.	Second trial.	Date.	Object selected. (e.g., a name.)	First trial.	Second trial.
<i>Mar. 1, 1882.</i>	<i>4 of diamonds</i>	×		<i>April 3, 1883.</i>			
	<i>2 of clubs</i>	<i>3 of clubs</i>	×				
	<i>Q. of spades</i>	<i>3 of spades</i>	<i>Q. of clubs</i>				
	<i>1 of hearts</i>	×					
	<i>3 of spades</i>	<i>Q. of spades</i>	×		<i>Hutchinson</i>	×	
	<i>8 of hearts</i>	<i>1 of hearts</i>	×		<i>Watkins</i>	<i>Wells</i>	×
	<i>5 of diamonds</i>	×			<i>Sefton</i>	<i>Skipton</i>	×
	<i>Kn. of hearts</i>	<i>Kn. of diamds.</i>	<i>K. of hearts</i>		<i>Orton</i>	×	
	<i>7 of clubs</i>	×			<i>Higgins</i>	<i>Hitchins</i>	×
	<i>6 of hearts</i>	<i>4 of hearts</i>	<i>9 of diamonds</i>		<i>Inman</i>	0	0
	Total No. of experiments, <i>10.</i>	No. right on first trial, <i>4.</i>	No. right on second trial, <i>3.</i>		Total No. of experiments, <i>6.</i>	No. right on first trial, <i>2.</i>	No. right on second trial, <i>3.</i>

Observations:—*In two out of the three experiments with cards which failed on both trials, the two guesses together include the correct designation of the card. In two of the three experiments with names, which were successful on the second trial, the name given on the first trial bore a distinct resemblance to the right one.*

(2) The transition from thought-transference to the phenomena of so-called *mesmerism* is a gradual one. Many, at least, of the commonly reported mesmeric phenomena consist partly of some transmission of thought or sensation from the operator to the subject. We should be glad to hear of and to witness any such cases. We are anxious also for evidence as to the *curative* power of mesmerism; and if any of our members, resident in or near London, can suggest a case where mesmeric treatment seems likely to be of service, we shall be glad to consider whether we can provide such treatment, under the supervision of a duly qualified physician.

We are especially anxious to witness cases of what is termed *mesmeric lucidity*, or *clairvoyance*. The distinction between thought-transference (mesmeric or otherwise) and clairvoyance we take to be that in thought-transference the idea or image is flashed into the recipient's mind from some other mind in which it is already present, whereas the *clairvoyant* is said to discern at a distance inanimate objects, or persons whose thoughts are in no way directed towards him. Such clairvoyance is undoubtedly rare, but there is much evidence for its occasional occurrence. Experiments in these higher phenomena of mesmerism need to be conducted under careful supervision. There is reason, however, for confident belief that they can be safely carried on under experienced guidance; and the Committee earnestly request that early information may be sent to them of cases where these occurrences are observed.

(3) *The Reichenbach Committee*, who have recently achieved unexpectedly favourable results, will be glad to receive information as to any peculiar electric or magnetic effect observed in connection with special organisations; or as to any unexplained luminous appearances attaching to crystals, magnets, and the human form. The occurrence of natural *sonnambulism* is a marked prognostic of sensitiveness of this kind; and the Committee will be glad to offer facilities for experiment, at their rooms in Dean's Yard, to any person in whom this symptom has shewn itself.

(4) *The Committee on Physical Phenomena*—of the kind commonly called spiritualistic. This is a subject which has been largely brought before the public through paid mediums. In such cases it is clear that there are strong temptations to fraud, and the Committee (some of whom have for many years attended specially to this particular point) are of opinion that results obtained where the medium is paid, and the investigators untrained, are generally worthless for scientific purposes. They desire to eliminate, at least one temptation to fraud, by sitting with private and unpaid mediums, and they earnestly request communications from private circles, giving an account of such phenomena (occurring spontaneously or otherwise), as lights, movements of objects, raps, voices, unexplained noises, and other

cognate occurrences. It should be specified whether such phenomena came under the observation of more than one person, and if so, whether their accounts were consistent. An exact description of the conditions of observation is also requested. The Secretaries of this Committee, or other members of it, would gladly assist, if so permitted, at the further verification of these reported phenomena. They can easily understand that private circles may be reluctant to admit any observers from without. But they would impress upon such circles the extreme importance of so doing, in order that the scattered phenomena may be brought to a focus, and set forth in a manner to command scientific attention.

Any account of personal experiments with the so-called "divining rod" will also be welcomed by this Committee.

(4) *The Committee on Haunted Houses* invite information on any unusual occurrences seemingly confined to particular localities, such as bell-ringing, unseen footsteps, &c. ; but, especially, apparitions of any kind. It should be specially noted whether these phenomena were observed at fixed periods or on certain days of the year. There are houses bearing this kind of reputation in most localities ; and it would be of real service if any member would take pains to sift the rumours current about such houses in his own neighbourhood, and, if possible, track them to their source. It may probably be often found that the reputation of being "haunted" is due to easily explicable sources of noise or disturbance, and it is eminently desirable that all such cases should be distinctly cleared up.

We shall gladly avail ourselves of any opportunity which our members may be able to procure for us of personally investigating occurrences of this nature. As the pecuniary value of a house is sometimes thought to be endangered by a reputation for being haunted, we may here repeat the statement which refers equally to communications received by all the Committees—viz., that all information will be regarded as confidential, when it is so desired.

(6) *The Literary Committee*. The communications hitherto invited have mainly been concerned with phenomena now occurring, or presumably capable of reproduction. But the Literary Committee are anxious to receive accounts of experiences, in the past as well as the present, of any kind at all cognate to those already enumerated. *Dreams*, premonitory, symbolic, or coincident either with other similar dreams or with the external fact dreamt of ; instances of so-called *second-sight* ; accounts of *apparitions* during life, at the moment of death, or after death ; or, on the other hand, of *spectral illusions* recognised as such by the subject of them ;—there is hardly any kind of abnormal phenomenon which, if exactly recorded and fully attested,

may not add a valuable item to the vast collection of facts which must be garnered up before generalisations can be safely attempted.

The Committee are glad, also, to receive references to passages in books, in any language, where phenomena of this kind are incidentally recorded. In many *biographies* some such incident occurs ; and a reference to such a story, with the title-page and date of the book distinctly given, will always be gratefully received. Information as to foreign researches on psychical subjects is also desired ; and as the Society is founding a library for the use of its members, any offers of books, either as gifts or for purchase, will be gladly considered.

It may be added, in conclusion, that any criticisms or suggestions with which readers of this paper may favour us, will be a welcome form of assistance.

SOCIETY FOR PSYCHICAL RESEARCH.

OFFICERS AND COUNCIL FOR 1883.

PRESIDENT.

HENRY SIDGWICK, Esq., Trinity College, Cambridge.

VICE-PRESIDENTS.

Arthur J. Balfour, Esq., M.P., 4, Carlton Gardens, S.W.
Professor W. F. Barrett, F.R.S.E., Royal College of Science, Dublin.
John R. Hollond, Esq., M.P., 57, Lancaster Gate, London, W.
Richard H. Hutton, Esq., M.A., Englefield Green, Staines.
Rev. W. Stainton Moses, M.A., 21, Birchington Road, London, N.W.
Hon. Roden Noel, 57, Anerley Park, London, S.E.
Professor Balfour Stewart, M.A., F.R.S., Owen's College, Manchester.
W. H. Stone, Esq., M.A., M.B., 14, Dean's Yard, Westminster, S.W.
Hensleigh Wedgwood, Esq., 31, Queen Anne Street, London, W.

COUNCIL.

W. F. Barrett, 18, Belgrave Square, Monkstown, Dublin.
G. P. Bidder, Ravensbury Park, Mitcham, Surrey.
G. P. Bidder, Q.C., Ravensbury Park, Mitcham, Surrey.
Walter R. Browne, 38, Belgrave Road, London, S.W.
Alexander Calder, 1, Hereford Square, South Kensington, London, S.W.
Walter H. Coffin, 94, Cornwall Gardens, London, S.W.
Edmund Gurney, 26, Montpelier Square, London, S.W.
St. George Lane Fox, Garden Mansions, Queen Anne's Gate, London, W.
Charles C. Massey, 1, Albert Mansions, Victoria Street, London, S.W.
Rev. W. Stainton Moses, 21, Birchington Road, London, N.W.
Frederic W. H. Myers, Leckhampton, Cambridge.
Francis W. Percival, 28, Savile Row, London, W.
Frank Podmore, 16, Southampton Street, Fitzroy Square, London, W.
C. Lockhart Robertson, M.D., Hamam Chambers, 76, Jermyn Street, S.W.
E. Dawson Rogers, Rose Villa, Church End, Finchley, N.
Balfour Stewart, F.R.S., Owens College, Manchester.
W. H. Stone, M.B., 14, Dean's Yard, Westminster, S.W.
Hensleigh Wedgwood, 31, Queen Anne Street, London, W.
G. Wyld, M.D., 12, Great Cumberland Place, London, W.

HON. TREASURER.

ALEXANDER CALDER, 1, Hereford Square, South Kensington, S.W.

Letters of inquiry or application for Membership may be addressed to the Secretary, EDWARD T. BENNETT, 14, Dean's Yard, Westminster, S.W.

OBJECTS OF THE SOCIETY.

The Society for Psychological Research was formed at the beginning of 1882, for the purpose of making an organised and systematic attempt to investigate that large group of debateable phenomena designated by such terms as mesmeric, psychical and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *primâ facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value. The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis. The following subjects have been entrusted to Special Committees:—

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.
2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.
3. A critical revision of Reichenbach's researches with certain organisations called "sensitive," and an inquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs.
4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.
5. An inquiry into the various physical phenomena commonly called Spiritualistic: with an attempt to discover their causes and general laws.
6. The collection and collation of existing materials bearing on the history of these subjects.

The aim of the Society is to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so

many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognise the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

The Council desire to conduct their investigations as far as possible through private channels; and they invite communications from any person, whether intending to join the Society or not, who may be disposed to favour them with a record of experiences, or with suggestions for inquiry or experiment. Such communications will be treated, if desired, as private and confidential; or, if presented for publication, they will, if passed by the Council, be read before the Society.

Letters relating to particular classes of phenomena should be addressed to the Hon. Secs. of the respective Committees, as follows:—

- (1) Committee on Thought-transference: Professor W. F. Barrett, 18, Belgrave Square, Monkstown, Dublin.
- (2) Committee on Mesmerism: Frank Podmore, Esq., 16, Southampton Street, Fitzroy Square, London, W.
- (3) Committee on Reichenbach's Experiments: Walter H. Coffin Esq., 94, Cornwall Gardens, London, S.W.
- (4) Committee on Haunted Houses, &c.: Edward R. Pease, Esq., 17, Osnaburgh Street, Regent's Park, London, N.W.
- (5) Physical Phenomena Committee: St. George Lane Fox, Esq., Garden Mansions, Queen Anne's Gate, London, W.; Dr. C. Lockhart Robertson, Hamam Chambers, 76, Jermyn Street, London, S.W.
- (6) Literary Committee (for the collection, examination, and presentation of evidence): Edmund Gurney, Esq., 26, Montpelier Square, London, S.W.; Frederic W. H. Myers, Esq., Leckhampton, Cambridge.

In addition to the foregoing Research-committees, the Council have also appointed a Library Committee, a Publication Committee, and a House and Finance Committee.

Meetings of the Society, for the reading and discussion of papers and of the reports presented by the Committees, will be held from time to time; the Proceedings of the Meetings (with which it is proposed sometimes to include translations of important foreign papers on Psychical Research) will be published periodically.

The Council in inviting the adhesion of Members, think it

desirable to quote a preliminary Note, which appears on the first page of the Society's Constitution.

“NOTE.—To prevent misconception, it is here expressly stated that Membership of this Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science.

The privileges and conditions of Membership are defined by Rules IV. and V. as follows :—

Rule IV.—The Society shall consist of :

(a) *Members*, who shall contribute not less than two guineas annually, and who shall be entitled to hold any of the offices of the Society ; to vote in the election of the Governing Council, and at all meetings of the Society ; to use its Reading Rooms and Libraries ; to borrow books from its Libraries ; and to the free receipt of any journal, transactions, or periodical publication which may be issued by the Council.

(b) *Associates*, who shall contribute not less than one guinea annually, and who shall be entitled to attend all meetings of the Society, except such as are convened for business purposes only ; and to the free receipt of the ordinary published Proceedings of the Society ; and to have free access to its Reading Rooms and Libraries.

Members and Associates shall be entitled to purchase all the publications of the Society at half their published price.

Rule V.—All Members and Associates of the Society shall be elected by the Council. Every candidate for admission shall be required to give such references as shall be approved by the Council, unless he shall have been proposed in writing by two or more Members or Associates, who, on his behalf, and by his authority, shall assent to the Constitution and Rules of the Society, and consent to abide and be governed by them, one of whom shall have certified in writing, from personal knowledge of him, that he is a fit person for admission. Every such certificate having been read and approved at a meeting of the Council, the Election shall be proceeded with. The election to be by ballot, and one black ball in six to exclude. The Council shall cause the result to be made known to the candidate, who, if elected, shall be furnished with a certificate of election, and a copy of the “Constitution and Rules.”

Ladies are eligible either as Members or Associates.

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(July, 1883.)

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P R O C E E D I N G S
OF THE MEETING OF THE SOCIETY ON

April 24, 1883.

The third general meeting of the Society was held at Willis's Rooms, St. James's, London, on April 24th, 1883.

HENRY SIDGWICK, ESQ., PRESIDENT, IN THE CHAIR.

I.
THIRD REPORT ON
T H O U G H T - T R A N S F E R E N C E .

Committee :—EDMUND GURNEY, M.A.,* late Fellow of Trinity College, Cambridge; F. W. H. MYERS, M.A.,* late Fellow of Trinity College, Cambridge; F. PODMORE, B. A. ; and W. F. BARRETT,* Professor of Physics in the Royal College of Science for Ireland, *Hon. Secretary.*

At the close of the last Report a series of experiments were recorded illustrating the reproduction of drawings without any discernible communication passing between the Agent, Mr. Blackburn, who had momentarily seen the drawing made by one of us, and the Percipient, Mr. G. A. Smith, who was blindfolded throughout the experiment. In these early experiments Mr. Smith held Mr. Blackburn's hand for a few moments, and then, releasing it, drew his impression of the figure. In this way we obtained a rough, but recognisable, reproduction of the nine figures which we had drawn. The figures and the reproductions are published in Part II. of our Proceedings. We have now to record a further extension of our inquiry in this direction, the experiments being made under conditions still more stringent than those at first imposed. We have also endeavoured to ascertain how far the curious inversion of the figures, which had been noticed in the descriptions but not in the pencil reproductions of the drawings, was accidental or otherwise.

At the invitation of the Committee, Mr. Blackburn and Mr. Smith

* THE COUNCIL HOLDS ITSELF GENERALLY RESPONSIBLE FOR THE REPORTS OF ITS COMMITTEES. AT THE HEAD OF EACH REPORT THE NAMES OF THOSE MEMBERS OF COMMITTEE WHO ARE SPECIALLY RESPONSIBLE FOR ITS COMPOSITION ARE MARKED WITH ASTERISKS.]

came from Brighton in January last, and met us at the rooms of the Society in Dean's Yard, where all the experiments about to be described were conducted. As Mr. Blackburn came only in answer to the urgent request of the Committee, and at considerable inconvenience to himself, we feel it our duty to mention this fact, and, at the same time, to express our hearty obligations to him for the unrecompensed trouble which we have so frequently imposed upon him.

It is almost needless to point out that in these observations, so foreign to our common experience, it is indispensable to be minutely careful and conscientious in recording the exact conditions of each experiment. This we have striven to be ; and the reader will thus be enabled to form an independent judgment by making allowance for whatever mental bias he may discover in our conclusions. He has thus, moreover, the means afforded him of detecting possible errors, or of suggesting precautions which we may have overlooked.

Our *modus operandi* is as follows : The Percipient, Mr. Smith, is seated blindfolded at a table in our own room ; a paper and pencil are within his reach, and a member of the Committee is seated by his side. Another member of the Committee leaves the room, and outside the closed door draws some figure at random. Mr. Blackburn, who, so far, has remained in the room with Mr. Smith, is now called out, and the door closed ; the drawing is then held before him for a few seconds, till its impression is stamped upon his mind. Then, closing his eyes, Mr. Blackburn is led back into the room and placed standing or sitting behind Mr. Smith, at a distance of some two feet from him. A brief period of intense mental concentration on Mr. Blackburn's part now follows. Presently, Mr. Smith takes up the pencil amidst the unbroken and absolute silence of all present, and attempts to reproduce on paper the impression he has gained. He is allowed to do as he pleases as regards the bandage round his eyes ; sometimes he pulls it down before he begins to draw, but if the figures be not distinctly present to his mind, he prefers to let it remain on, and draws fragments of the figure as they are perceived. During all this time, Mr. Blackburn's eyes are, generally, firmly closed (sometimes he requests us to bandage his eyes tightly as an aid to concentration), and except when it is distinctly recorded, he has not touched Mr. Smith, and has not gone in front of him, or in any way within his possible field of vision, since he re-entered the room.*

*This precaution was not attended to in the experiments of one afternoon ; but these experiments, and these alone, are omitted from the series discussed below, as having been rendered nugatory through accidental circumstances which were calculated to exercise, and obviously did exercise, a distracting effect on Mr. Blackburn's mind.

When Mr. Smith has drawn what he can, the original drawing, which has so far remained outside the room, is brought in, and compared with the reproduction. Both are marked by the Committee and put away in a secure place. The drawings and reproductions, given at the end of the Report, are in every case fac-similes of the untouched originals, from which they have been photographed on the wood blocks.

The experiments began on January 19th, 1883, and were continued for three or four days in succession. During this series of experiments a considerable number of drawings were made, nearly all of which were exhibited at the following General Meeting. Another series of experiments were made in April. All the drawings may be seen at the Society's rooms; but it has been thought needlessly expensive to reproduce the whole number here. Those which are omitted, however, are by no means failures, and in fact only 8 experiments, out of the total of 37, can be put down as unsuccessful, Mr. Smith in 4 cases failing to see anything and in 4 cases giving so imperfect a representation that it might be called a failure. The first 4 figures were obtained after Mr. Blackburn had for a few minutes grasped Mr. Smith's hand—a procedure to which they were accustomed—as a supposed aid to Mr. Smith in visualising Mr. Blackburn's mental picture. We, however, could allow no exception to our cardinal axiom on this subject, that no experiment where contact of any sort is allowed can be decisive; and though in the present instance the drawings were of such an irregular character that their description would have been extremely difficult to convey by imperceptible tracing or by any subtle code of pressure-signs, yet, assuming Mr. Blackburn and Mr. Smith to have been in collusion, the hypothesis was at least conceivable. Accordingly, we requested Mr. Blackburn to dispense altogether with the preliminary contact; and it must be understood that all the rest of the successful drawings (with the exception of two, not here reproduced, and of Fig. 13^b as explained below) were done without any contact whatever, in the manner already indicated on p. 162. Down to Fig. 9 we had made rude geometrical drawings; at this point, one member of the Committee, *without giving the least indication of his intention*, now drew Fig. 10 outside the room as usual. The grotesque reproduction by Mr. Smith is decidedly striking; and so also is the reproduction of the next figure, when Mr. Smith again apparently imagined that a geometrical figure had been drawn.

In some of the less accurate reproductions Mr. Blackburn complained of the difficulty he had in keeping the original drawing steadily in his mental view; and on one or two occasions we asked Mr. Blackburn to draw his recollection of the picture simultaneously with Mr.

Smith (the two, of course, being kept out of sight of each other). We found that the main errors in Mr. Smith's reproduction existed already in Mr. Blackburn's recollection of the drawing. A striking illustration of this is given in Fig. 16, where the reproduction closely resembles Mr. Blackburn's drawing of what he remembered. It is, in fact, by no means easy to keep vividly and correctly in mind for several minutes any irregular figure which has only been actually before the eye for a few seconds. We tried one experiment to test the effect of refreshing Mr. Blackburn's memory. Fig. 13 was drawn by us; and its reproduction, Fig. 13^a, was made by Smith, in the usual way. The reproduction is very imperfect, being a sinuous, instead of a spiral line. No contact between the operators having so far occurred, we now asked Mr. Blackburn to touch Smith's hand for a few moments; on releasing it the reproduction, 13^b, was obtained. Mr. Blackburn was now asked to stand (as at first) behind Mr. Smith, who remained blindfolded. The original drawing was now brought into the room, and held in front of Mr. Blackburn's eyes, and, therefore, some distance from the back of Smith's head. The latter now made the reproduction, 13^c, which is an exact copy of the original. We need hardly add that there were absolutely no means (such as mirrors, &c.) by which Smith, even if not blindfolded, could have gained any glimpse of the drawing, and as we have already remarked, the most complete silence was preserved throughout these experiments.

We have now to consider whether it was possible that any information of the character of the designs drawn could have reached Smith through the ordinary avenues of sense. Of the five recognised gateways of knowledge, four—tasting, smelling, touch, and sight—were excluded by the conditions of the experiment. There remains the sense of *hearing*, which was but partially interfered with by the bandage over the eyes and ears. But the information can certainly not have been conveyed by speech; our ears were as near to Mr. Blackburn as Mr. Smith's, and our eyes would have caught the slightest movement of his lips.

There remains the hypothesis of a code, consisting of audible signals other than oral speech; and it would, no doubt, be an exaggeration to affirm that the possibility of such signals was absolutely excluded. We shall endeavour so to vary the conditions of subsequent experiments as to exclude this hypothesis completely: at present we will only point out the very great improbabilities which it involves, quite independently of our reliance on the integrity of Mr. Blackburn and Mr. Smith, which nothing has occurred to shake in the slightest degree.

Let our readers, who may be familiar with the morse or any other code of signals, try in some such way to convey a description of some of our drawings, to a friend who is blindfolded and has not seen the original;

we venture to assert that, even if audible signs were allowed, several minutes at least would be required to convey the notion of the figures correctly. It is probably no exaggeration to say that several scores, if not hundreds, of precise signs would be required to convey an idea as exact as that implied in many of Mr. Smith's representations. But in our experiments what sort of range existed for this mode of communication? The material for possible signs appears to be reduced to shuffling on the carpet, coughing, and modes of breathing. Anything distinctly unusual in any of these directions must inevitably have been noticed; and since our attention, during this part of the experiment, was of course concentrated on the relation between Mr. Blackburn and Mr. Smith we are at a loss to conceive how any signalling, sufficient in amount to convey the required ideas, could have passed undetected. Furthermore, it must be observed that the reproductions were not made in a tentative, hesitating manner as if waiting for signals; but deliberately and continuously as if copying a drawing that is seen. Moreover, in almost every instance the *proportions* of the different parts of the original figure were reproduced more accurately than were its more easily describable details. However, with the view of removing all doubts that might arise as to possible auditory communications, we on one occasion stopped Mr. Smith's ears with putty, then tied a bandage round his eyes and ears, then fastened a bolster-case over the head, and over all threw a blanket which enveloped his entire head and trunk. Fig. 22 was now drawn by one of us, and shewn outside the room to Mr. Blackburn, who on his return sat behind Mr. Smith, and in no contact with him whatever, and as perfectly still as it is possible for a human being to sit who is not concentrating his attention on keeping motionless to the exclusion of every other object. In a few minutes Mr. Smith took up the pencil and gave the successive reproductions shewn below.

To profit by a code in this case, Mr. Smith would have had to extract the putty from his ears unobserved by us, (an action the possibility of which the heavy swarthlings rendered just conceivable,) and then, still smothered in bolster-case and blanket, to detect periodic variations in Mr. Blackburn's breathing imperceptible to us; to identify them as proceedings from Mr. Blackburn, and to interpret them into a description of the figure given below. This hypothesis seems to us an extreme one, but, as we have already said, we intend to meet it by yet further varying and narrowing the conditions of future experiments.

We have now to describe some experiments which were undertaken to test whether the mental inversion of the object that had been noticed in some of the early trials was accidental or otherwise. Mr. Smith, having been carefully blindfolded, sat with his back to us, in a darkened room—some heavy opaque curtains being between him and us. An

arrow having been drawn on a sheet of white paper, it was held by one of us in sight of Mr. Blackburn, who remained in our presence, and sat facing the same way as Mr. Smith. In answer to the query, "How is the arrow pointing?" spoken by one of the Committee in a uniform tone of voice, Mr. Smith called out the direction as he mentally perceived it. We turned the arrow noiselessly, and at random, in different directions, and noted the following series of replies:—

TRUE POSITION OF ARROW.	POSITION AS STATED BY SMITH.	TRUE POSITION OF ARROW.	POSITION AS STATED BY SMITH.
1. Pointing up :	Pointing up.	22. Pointg. to right:	Pntng. to right.
2. " to left :	" to right.	23. " to left :	" to left.
3. " down :	" down.	24. " to left :	" to right.
4. " to right :	" to right.	25. " up :	" up.
5. " up :	" up.	26. " down :	" down.
6. " to left :	" to right.	27. " up :	" up.
7. " up :	" up.	28. " up :	" up.
8. " up :	" up.	29. " to left :	" to left.
9. " up :	" up.	30. " to right :	" to left.
10. " down :	" down.	31. " up :	" up.
11. " to left :	" down.	32. " to right :	" down.
12. " to left :	" down.	33. " to right :	" to left.
13. " up :	" up.	34. " down :	" down.
14. " to right :	" to left.	35. " up :	" up.
15. " to right :	" to right.	36. " to right :	" to right.
16. " up :	" up.	37. " down :	" down.
17. " up :	" up.	38. " to left :	" down.
18. " up :	" up.	39. " up :	" to right.
19. " to left :	" to right.	40. " down :	" to right.
20. " to right :	" to left.	41. " down :	" to right.
21. " down :	" down.	42. " up :	" up.

After the 37th trial, Mr. Blackburn was obliged to leave; but we continued the experiments, one or two of the Committee taking Mr. Blackburn's place, and with fair success. Counting these last, we made in all 42 trials. In these the arrow was held in a perpendicular position, up or down, 23 times; and of these cases 20 were guessed rightly, 3 wrongly. It was held in a horizontal position, right or left, 19 times; and of these cases 7 guessed rightly, 12 wrongly. The three wrong guesses when the arrow was in a perpendicular position occurred after Mr. Blackburn had left us; and in these cases the error was not one of inversion. Of the 12 wrong guesses, when the arrow was held horizontally, 8 were lateral inversions of the position of the arrow, as if it were seen in a mirror. Hence we see that 87 per cent. of the answers were correct for the perpendicular position, and barely 37 per cent. for the horizontal position; and, further,

that it was about an even chance, when the arrow was horizontal, whether the image was described as laterally inverted or not.*

The interest which this subject is exciting throughout the country leads us to hope that experiments in various directions may be made wherever anyone shows indications of possessing the percipient faculty. † Experiments are of value even when they do not point to thought-transference, as long as the nature of the conditions is accurately noted. Thus, among others, the Rev. E. H. Sugden, B.Sc., of Bradford, has, by practice, developed an acute power of sense perception whereby he can write down any number thought of by following (according to his own account) the unconscious indications given by the thinker. At the same time, Mr. Sugden, while fully convinced of the possibility of genuine thought-transference *without* contact, expressly asserts the necessity of that condition for *his* results; hence his experiments and explanations, which are admirably clear and well-described, testify to the accuracy of the distinction prefixed by us to our second Report. (Proc. S.P.R. p. 70.)

SUMMARY OF RESULTS.

It will be interesting here to review the numerical results of our experiments on thought-transference. These are summed up in the accompanying tabular forms.

PRELIMINARY EXPERIMENTS.

Made by Prof. Barrett, at Buxton, Easter, 1881. Proc. S.P.R. p. 21.

Things chosen,	No. of trials.	Total right.	Remarks.
Objects	33	25	Many of these guesses were right on the first trial, but no exact record was kept of this. At least a score of these trials were made with the guesser in an adjoining room. Adverse chances at least 50 to 1.
Names	35	26	
Cards.....	7	7	
Totals.....	75	58	

* Mr. Smith described the impression he obtained as that of a white arrow on a dark ground. We used at first an arrow drawn in ink on white paper. Without informing Mr. Smith (who remained behind the opaque curtain) of our intention, we cut an arrow out of white paper and placed it on a crimson cloth; Mr. Smith at once perceived the difference, and said he saw a kind of greenish arrow—this being (though *we* could hardly perceive it) the subjective colour given to the arrow from its contiguity with the crimson cloth. We had no facilities at the moment for trying further experiments in this direction, and merely mention this result, which might have been accidental, as indicating another avenue of inquiry.

† Since this Report was drawn up, we have learnt with much satisfaction that a paper has been read before the Literary and Philosophical Society of Liverpool,

MR. AND MRS. HENRY SIDGWICK'S EXPERIMENTS. Buxton, August, 1881.*

	No. of trials.	No. right on		Total right	If first guess only is counted, the result by experiment was	The chance of success by accident was
		1st guess.	2nd guess.			
Playing Cards...	23	6	6	13	1 quite right in $3\frac{3}{4}$	1 right in 52

In addition to the numbers which were entirely right in the first response, the suit was named rightly 4 times, and the number of the card 6 times, on the first guess.

There was also an ambiguous case not included in the above ; here the seven of spades was thought of, but Mrs. Sidgwick accidentally thought of the seven of clubs, and this latter card was named by the percipient. A few trials were also made with objects, but with less success, the thing in many cases being partially guessed, as crumb-brush was said for clothes-brush, eigar for cigar-case, &c. As it would be difficult to tabulate these they are omitted.

PROF. BALFOUR STEWART'S EXPERIMENTS.

Buxton, November, 1881, and February, 1882. Proc. S.P.R. p. 38.

Things chosen.	No. of trials.	No. right on		Total right †	If first guess only is counted, the result by experiment was	The chance of success by accident was
		1st guess.	2nd guess.			
Cards	36	10	9	24	1 right guess in $3\frac{1}{2}$	1 right in 52
Nos. 10-100.....	20	5	3	9	1 „ 4	1 „ 90
Objects	21	7	1	10	1 „ 3	1 „ 40
Names	8	4	3	7	1 „ 2	{ Something inde- finitely small.
Totals	85	26	16	50		

by Mr. Malcolm Guthrie and Mr. Birchall, giving a carefully compiled record of a series of independent experiments on Thought-transference. The Hon. Secretary of this Committee has visited Liverpool, and seen the minute and jealous care with which the experiments were conducted, and witnessed some striking successes. We hope that Messrs. Guthrie and Birchall will shortly contribute a *résumé* of their work to this Society.

* These experiments have not before been recorded in the Proceedings.

† Inclusive of an occasional third attempt.

COMMITTEE'S EXPERIMENTS.

Buxton, Easter, 1882. Proc. S.P.R. p. 22 *et seq.*

Things chosen.	No. of trials.	No. right on		Total right*	If first guess only is counted, the result by experiment was		The chance of success by accident was
		1st guess.	2nd guess.				
Cards	194	61	39	106	1	right guess in 3	1 right in 52
Objects	55	21	2	28	1	„ 2½	1 „ 50
Names	64	35	7	42	1	„ 2	{ Something in- (definitely small.
Nos. 10-100 ...	33	5	3	10	1	„ 6	1 right in 90
Miscellaneous...	36	5	5	16	1	„ 7	1 „ 20
Totals.....	382	127	56	202			

COMMITTEE'S EXPERIMENTS.

Cambridge, August, 1882. Proc. S.P.R. p. 71 *et seq.*

Things chosen.	No. of trials.	No. right on		Total right*	If first guess only is counted the result by expt. was		The chance of success by accident was
		1st guess.	2nd guess.				
Cards	248	22	18	40	1	right guess in 11	1 right in 52
Numbers ...	64	5	6	11	1	„ 13	1 „ 90
Totals.....	312	27	24	51			

PROF. BARRETT'S EXPERIMENTS.

Dublin, December, 1882. Proc. S.P.R. p. 76.

Things chosen.	No. of trials.	No. right on		Total right*	If first guess only is counted the result by expt. was		The chance of success by accident was
		1st guess.	2nd guess.				
Cards	109	19	7	26	1	right guess in 6	1 right in 52
Numbers ...	143	53	23	76	1	„ 3	1 „ 16
Words	50	25	10	35	1	„ 2	1 „ 4
Totals.....	302	97	40	137			

The next table shews the results obtained when the possibility of collusion was excluded, unless our own veracity be impeached, the thing selected being known to *the Committee only*. Perfect silence, as in all our trials, was preserved in each experiment :—

* Inclusive of an occasional third attempt.

TABLE SHewing SUCCESS OBTAINED WHEN THE SELECTED OBJECT WAS KNOWN TO ONE OR MORE OF THE COMMITTEE ONLY.

To Test Hypothesis of Collusion.

Place of Trial.	Things Chosen.	No. of Trials.	No. Right on		Total Right*	If 1st Guess only is counted Experiment gave	The Chance of Success by Accident was
			1st Guess.	2nd Guess.			
a. Buxton Expts.	Playing cards †	14	9	0	10	1 right guess in 1½	1 right in 52 trials
" "	Numbers, &c.	15	4	0	5	1 " " 3¼	1 " " 90 "
b. Cambridge "	Cards †	216	17	18	38	1 " " 13	1 " " 52 "
" "	Numbers	64	5	6	11	1 " " 12½	1 " " 90 "
c. Dublin "	Cards †	30	3	0	3	1 " " 10	1 " " 52 "
" "	Numbers, &c.	108	32	11	43	1 " " 3½	1 " " 12 "
" "	Words	50	25	10	35	1 " " 2	1 " " 4 "
	Totals.....	497	95	45	145	1 " " 5¼	1 " " 43 "

a Present, Mr. F. W. H. Myers, Mr. Edmund Gurney and Miss Mason. b Present, Mr. Myers, Mr. Gurney, Mr. Barrett and Mrs. Myers. c Present, Mr. Barrett only.

* Inclusive of an occasional third guess. † A full pack of cards was invariably used, from which a card was drawn at random.

Excluding the Dublin trials, which were made before one member of our Committee only, and where the odds against success by accident also were smaller, and confining our estimate to the *first answer alone*, the experiments shew that when the Committee alone knew the card or number selected there were :—

- 260 Experiments made with playing cards ; the first responses gave 1 quite right in 9 trials ; whereas the responses, if pure chance, would be 1 quite right in 52 trials.
- 79 Experiments made with numbers of two figures ; the first responses gave 1 quite right in 9 trials ; whereas the responses, if pure chance, would be 1 quite right in 90 trials.

A more favourable result would have been shewn had we made these test experiments earlier, or included those of the preliminary trials made by Mr. Barrett, when the Percipient was shut in an adjoining room during the experiment. Although the proportion of success was then greater than subsequently, those trials were undertaken before the joint inquiry commenced, and before precision in our methods and records had been attained.

All these experiments were made with the Misses Creery. It may be noted that the power of these children, collectively or separately, gradually diminished during these months, so that at the end of 1882 they could not do, under the easiest conditions, what they could do under the most stringent in 1881. This gradual decline of power seemed quite independent of the tests applied, and resembled the disappearance of a transitory pathological condition, being the very opposite of what might have been expected from a growing proficiency in code-communication.

Having above exhibited the results of a long series of experiments where *collusion* was out of the question, we subjoin in the next table a general summary of our results, shewing the insufficiency of mere chance *coincidences* as an explanation. From this table, which summarises the results obtained both with the Creery family and with Messrs. Blackburn and Smith, we have excluded all those trials when the chances against success were less than 50 to 1 :—

TABLE OF EXPERIMENTS ON THOUGHT-TRANSFERENCE.

Showing success obtained under stringent conditions, when the adverse chances were beyond 50 to 1.

(To test the hypothesis of chance coincidence.)

Date	Authority.	No. of trials.	No. 1st. guess.	No. 2nd. guess.	Total right.*	Total Percentage Right.	Objects Selected.	Percipients.
1881. Easter	Prof. Barrett	75	—	—	58	PER CENT. 77	Playing cards, fictitious names, numbers of two figures, &c., chosen in each case by one of us.	The Misses Creery
" August	{ Mr. and Mrs. Sidwick }	23	6	6	13	56		"
" Nov. & Dec.	{ Profs. Stewart and Hopkinson }	64	19	15	40	62		"
1882. Easter	Committee	346	122	51	186	54	"	"
" August	"	312	27	24	51	16	"	"
" December	Prof. Barrett	109	19	7	26	24	"	"
" "	Committee	23	8	6	14	61	Pains, colours, words, figures.	Mr. G. A. Smith.
Totals.....		952	201	109	388	40.7		

*Inclusive of an occasional third attempt.

Thus, giving *every* experiment when the chances against success were beyond 50 to 1, we find upwards of 40 per cent. correctly answered if we include the second and an occasional third response. But excluding these, and confining ourselves to the *first responses only*, 21 per cent. were correctly answered. Pure chance would have given certainly less than from one to two per cent.

As the chance of hitting by pure guesswork on a fictitious name, invented by one of us, would be at least one to many thousands, and as none of the chances were less than 1 to 50, we may roughly say that if pure guesswork only were concerned, we should not have had more than :—

1 quite right in 100 trials :

whereas our experiments shewed we had, *if the first responses only* be allowed,

1 quite right in $4\frac{1}{3}$ trials.

In these results we have not included our recent experiments on the reproduction of drawings. Here obviously an incalculable number of trials might be made, at any rate in the case of the more random and eccentric figures, before pure guesswork would hit upon a resemblance as near as that obtained in almost every case by Mr. G. A. Smith.

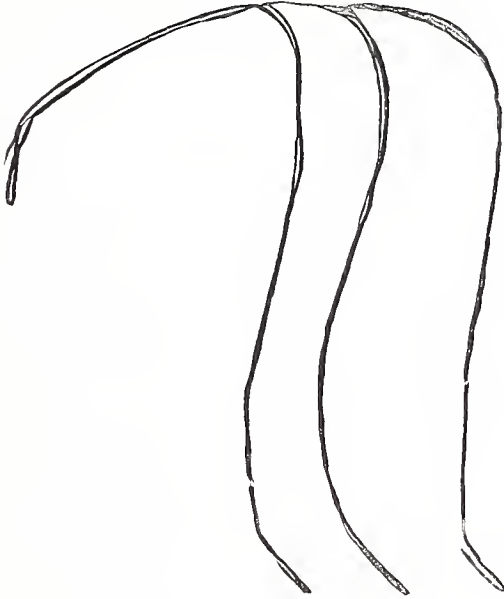
It will, we think, be evident to any candid inquirer who has carefully followed our investigations so far, that our experiments derive much strength and coherence from their very multitude and variety. In a question where the antecedent improbability of our conclusions seems so great, we could not be surprised if any single experiment—even an experiment in which sources of error were so completely excluded as in the cases where the Creery family correctly told cards, &c., unseen by anyone except the investigating Committee—should leave the reader's mind still unconvinced. But we venture to assert that the *cumulative* character of the evidence which we have now amassed, and the extent to which we have eliminated the hypotheses of collusion, chance coincidence, and muscle or sign-reading, render our claim to have established the reality of this novel class of phenomena a very strong one. We continue carefully to consider all adverse criticism ; but we venture to think that much of it really depends on an *à priori* presumption of impossibility which, natural though it may be, cannot of course be legitimately opposed to positive evidence.

Hitherto, we have confined our inquiry to cases where the subject is in his or her normal waking state. But there already exists a large amount of historic evidence, of varying degrees of value, which shews that transference of thought and sensation occurs far more readily

when certain changes are induced in the Percipient's nervous system by the so-called Mesmeric Sleep, or Induced Somnambulism. Some evidence of this kind is afforded in a paper which the Hon. Secretary of this Committee read before the British Association in 1876; and a portion of which is reprinted in the present part of the Proceedings. A description of many further experiments is given in the ensuing Report of the Mesmeric Committee.

The accompanying diagrams are facsimiles of the original drawings which were obtained in the manner described on page 162. The accuracy of the engraving has been ensured by photographing the original drawings and transferring the photographs on to the wood blocks.

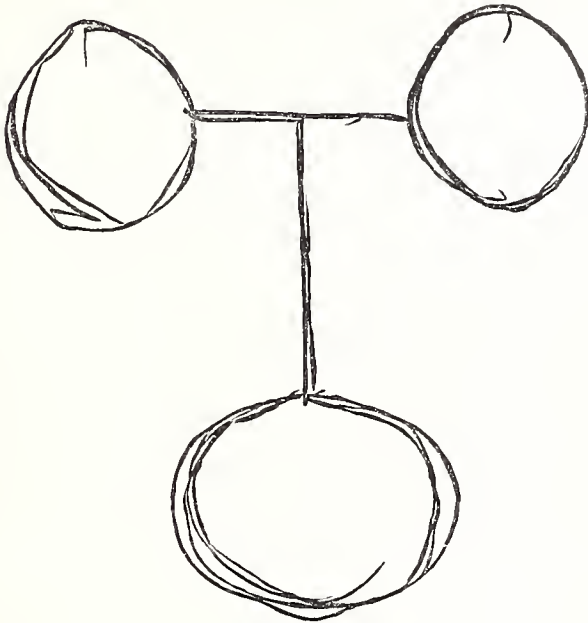
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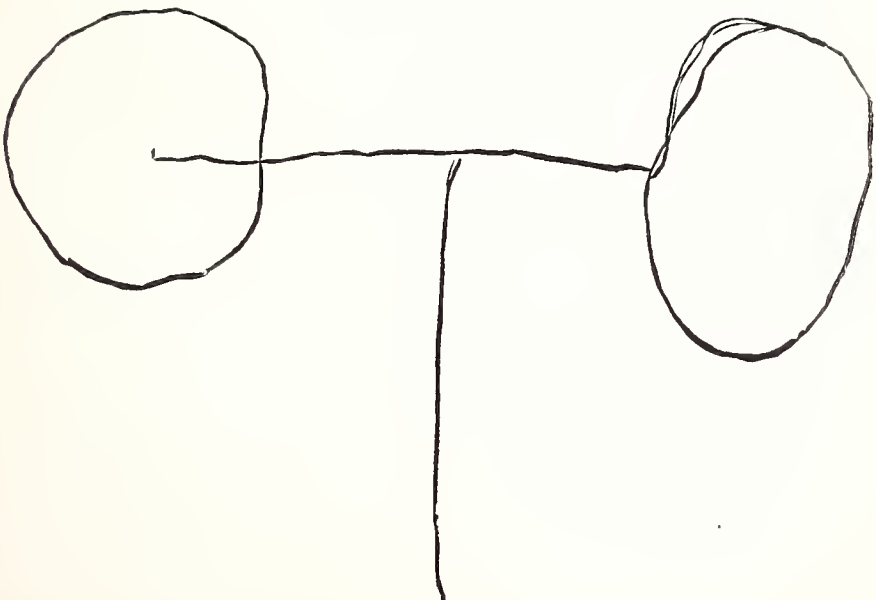
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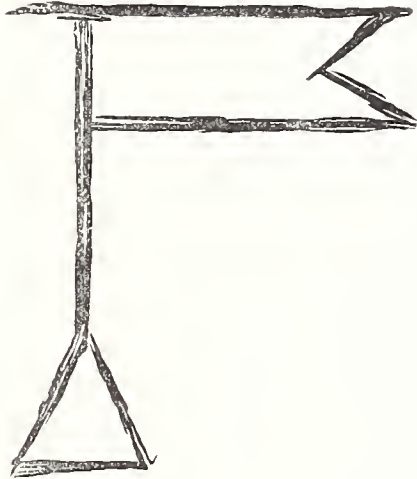
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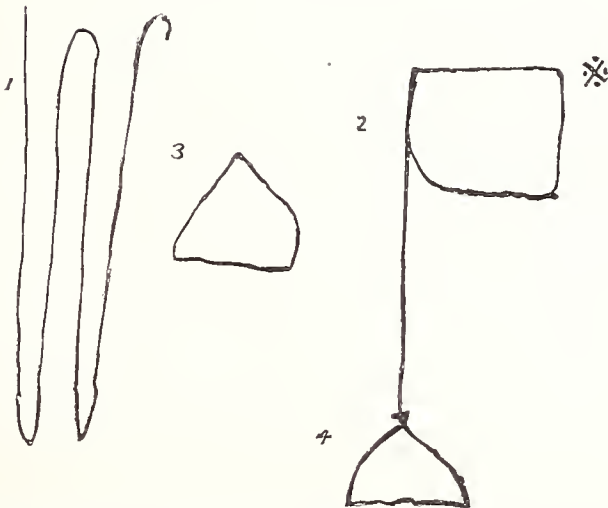
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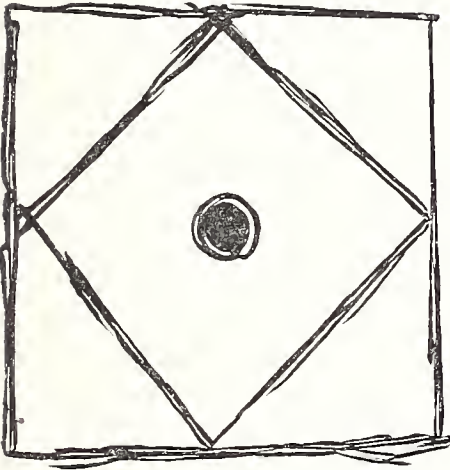


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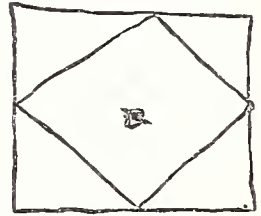


* The figures indicate the order in which the drawings were made. At the close Mr. Smith said I should be "put on here somewhere," pointing to the spot where the asterisk is shown.

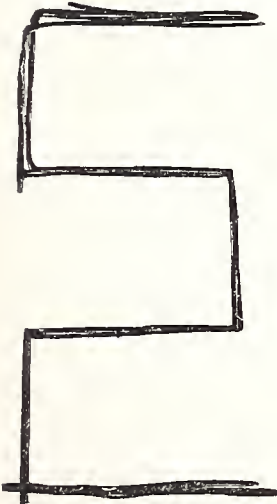
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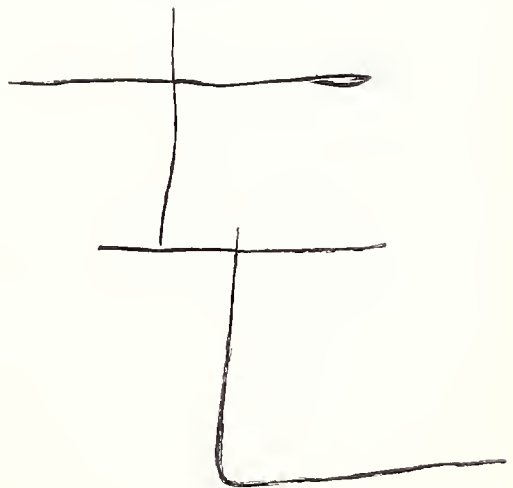
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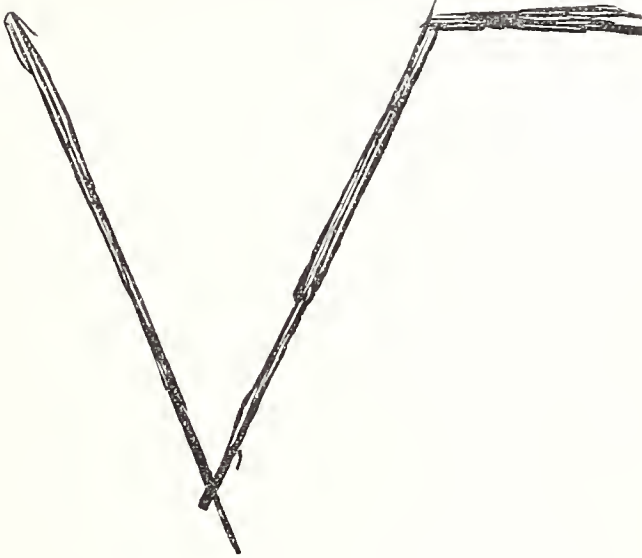
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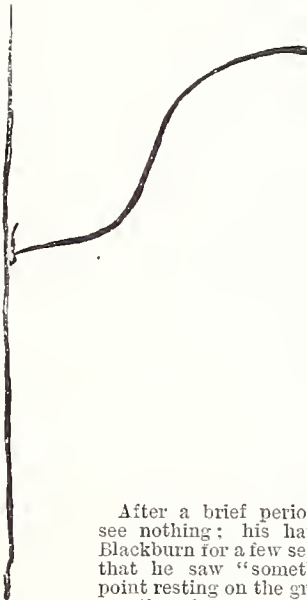
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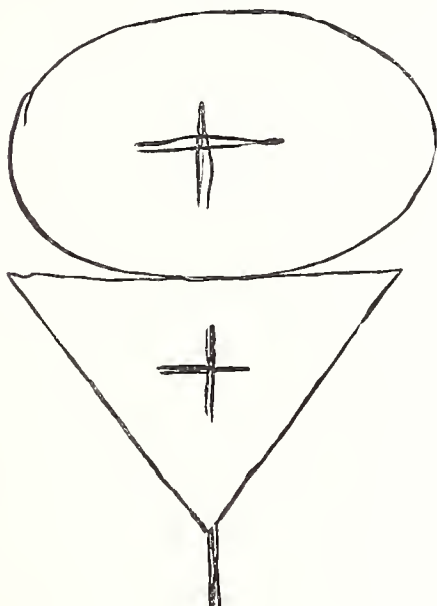


NO. 6. REPRODUCTION.

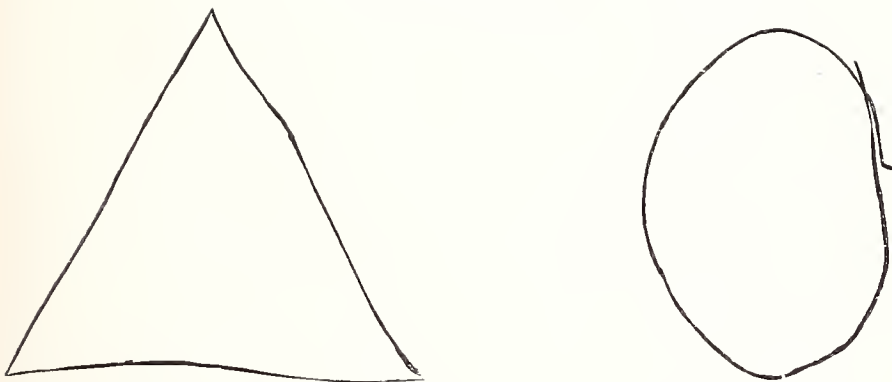


After a brief period Mr. S. declared he could see nothing; his hands were then held by Mr. Blackburn for a few seconds, whereupon he declared that he saw "something like a sickle with the point resting on the ground." Fig. 6 (Reproduction) was then drawn.

NO. 7. ORIGINAL DRAWING.

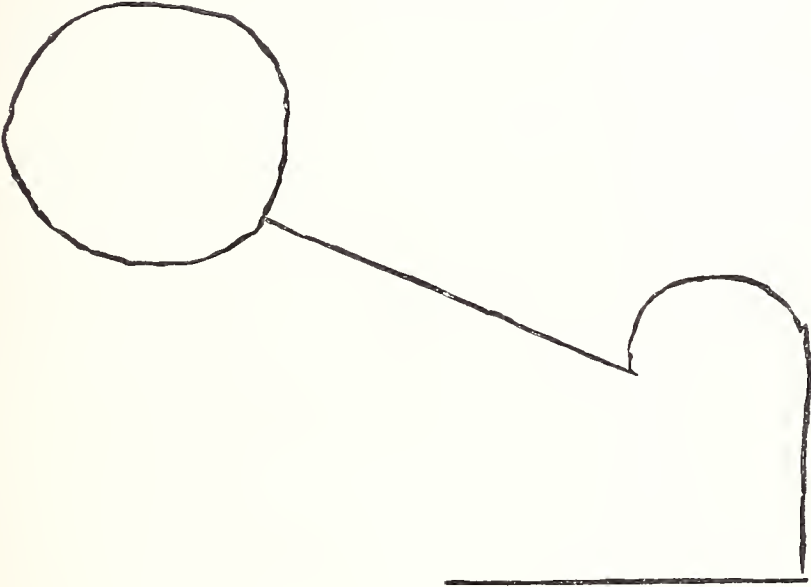


NO. 7. REPRODUCTION.



Mr. Smith said: "I can see a three-cornered thing, and there's a thing like a duck's egg somewhere." He mentioned afterwards that he had an impression of a cross right over the egg, and Mr. Blackburn said that he had found the cross against his will growing continually too large in his mental picture, and had once even given up willing in the hope of reducing it.

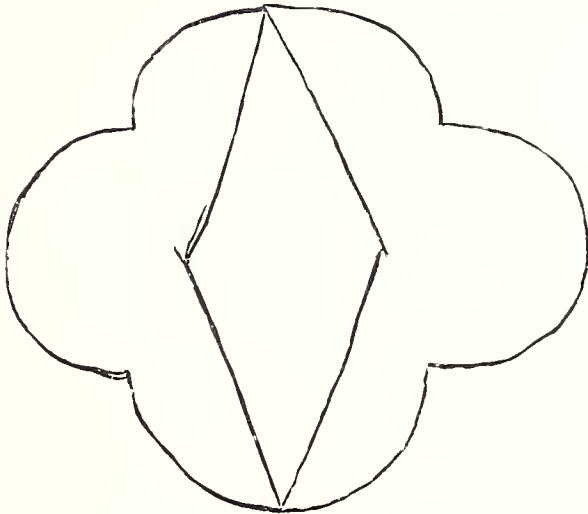
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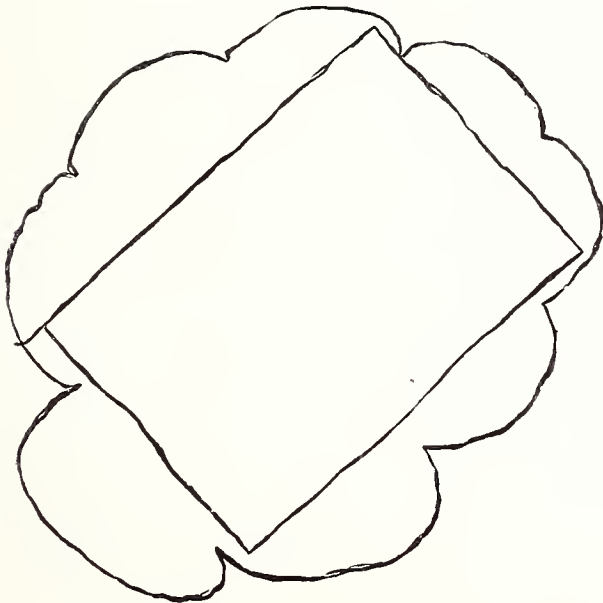
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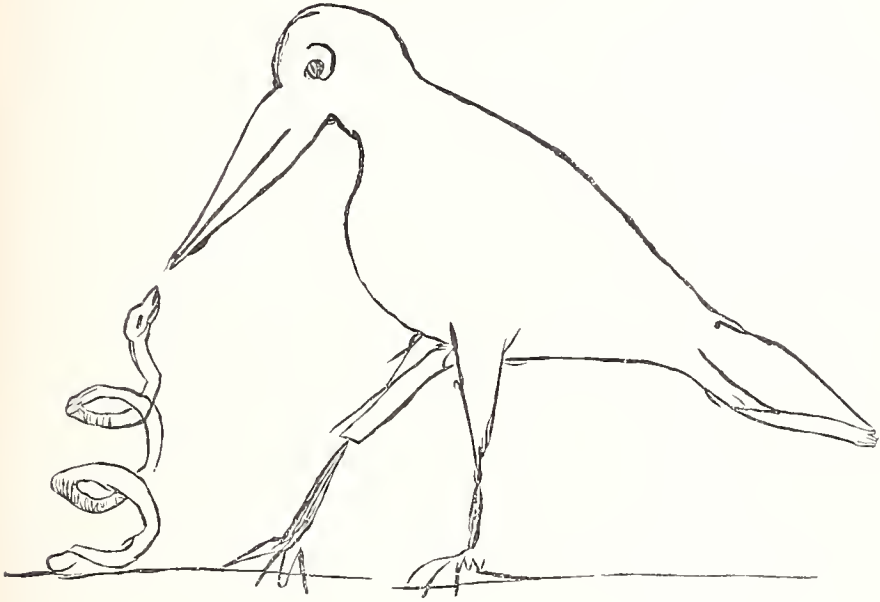
NO. 9. ORIGINAL DRAWING.



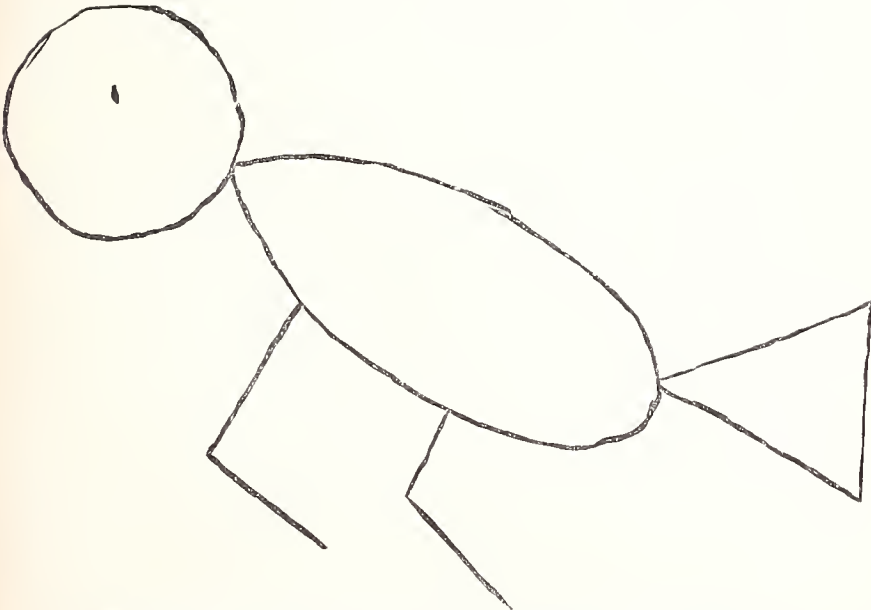
NO. 9. REPRODUCTION.



NO. 10. ORIGINAL DRAWING.



NO. 10. REPRODUCTION.

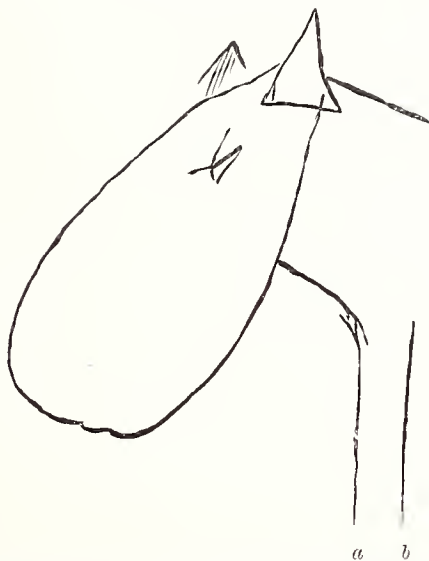


Mr. Smith had no idea that the original was not a geometrical diagram.

NO. II. ORIGINAL DRAWING.

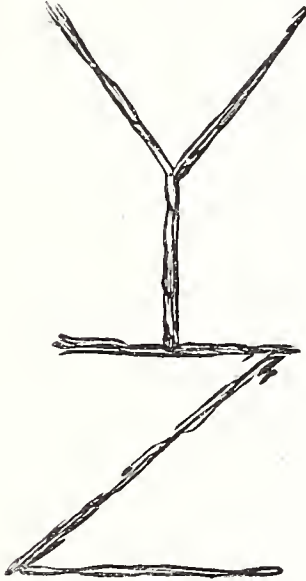


NO. II. REPRODUCTION.



Mr. Smith had no idea that the original was not a geometrical diagram. He added line *b* some time after he had drawn line *a*, "seeing a line parallel to another somewhere."

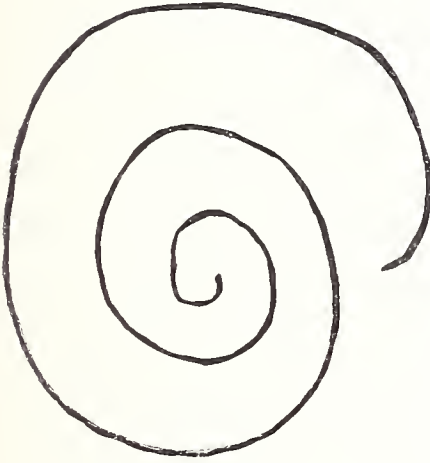
NO. 12. ORIGINAL DRAWING.



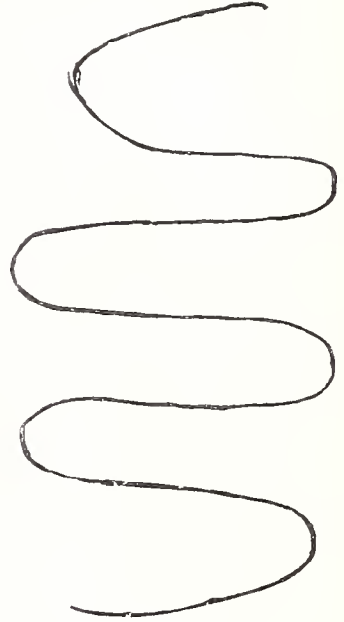
NO. 12. REPRODUCTION.



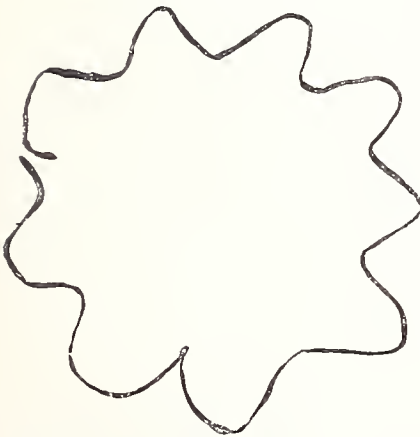
No. 13. ORIGINAL DRAWING.



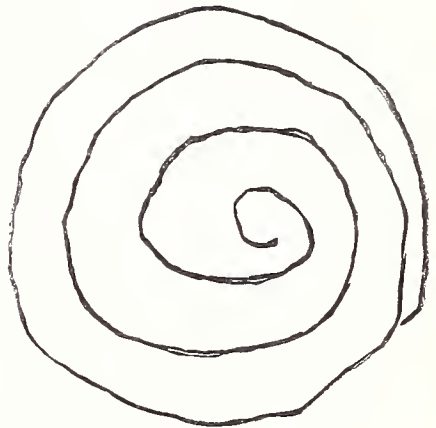
No. 13^a. REPRODUCTION.



No. 13^b. REPRODUCTION.

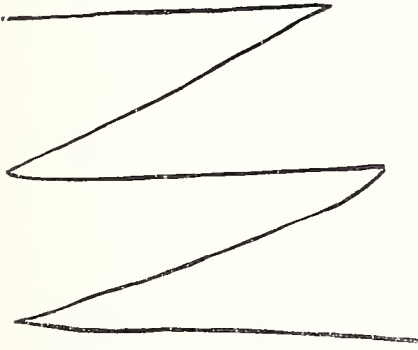


No. 13^c. REPRODUCTION.

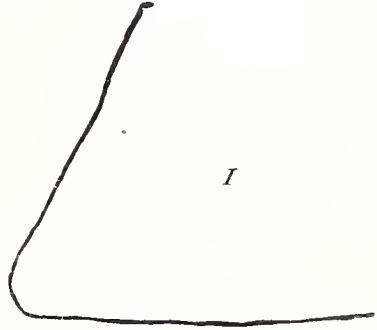


No. 13^b was made after Mr. Blackburn had momentarily held Mr. Smith's hand; No. 13^c after Mr. Blackburn had refreshed his memory by again looking at the original.

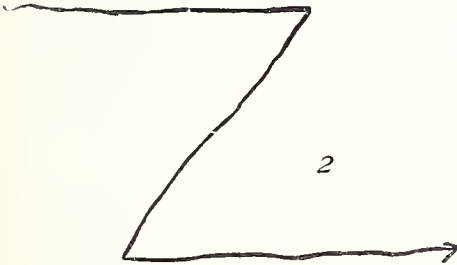
No. 14. ORIGINAL DRAWING.



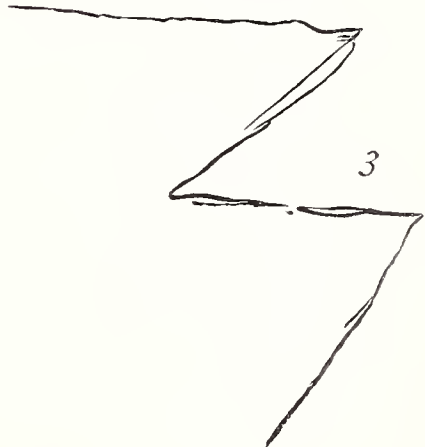
No. 14. REPRODUCTION.



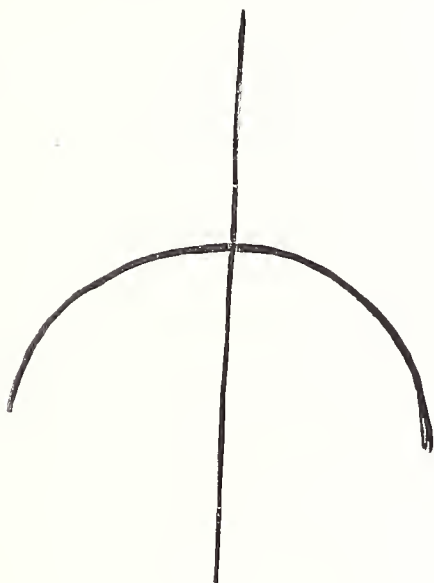
No. 14. REPRODUCTION.



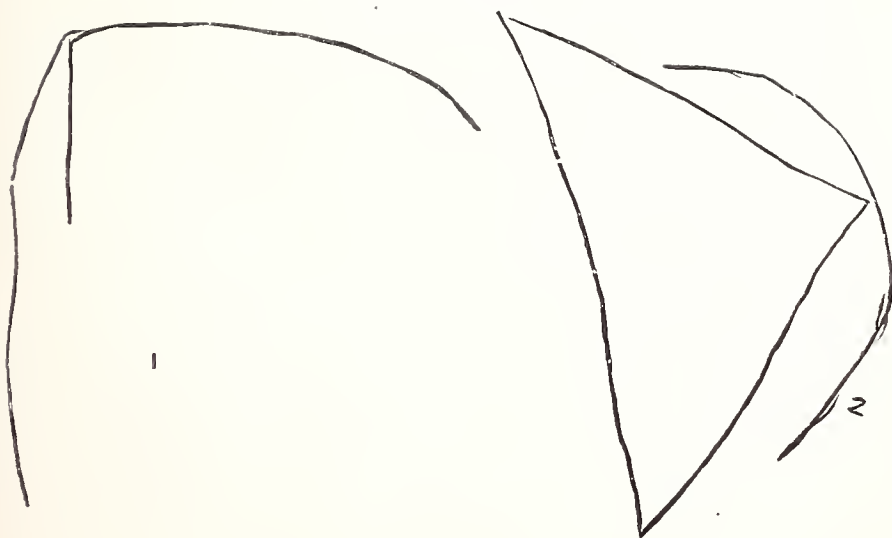
No. 14. REPRODUCTION.



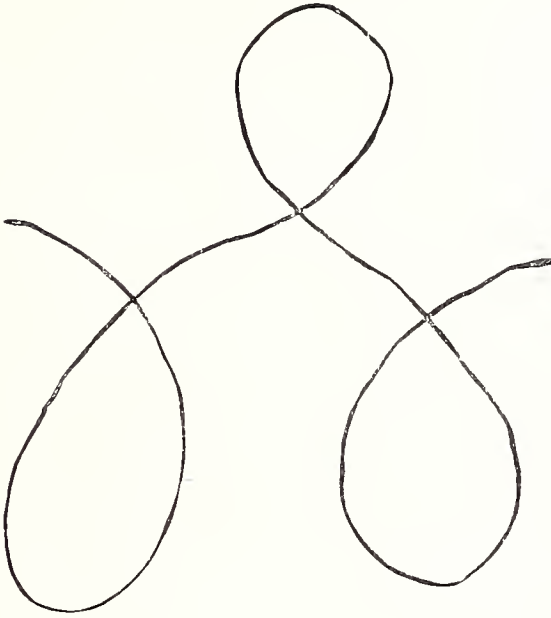
NO. 15. ORIGINAL DRAWING.



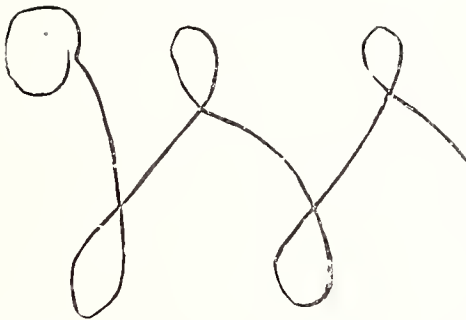
NO. 15. REPRODUCTION.



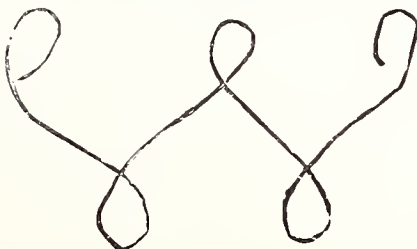
NO. 16. ORIGINAL DRAWING.



NO. 16. REPRODUCTION.



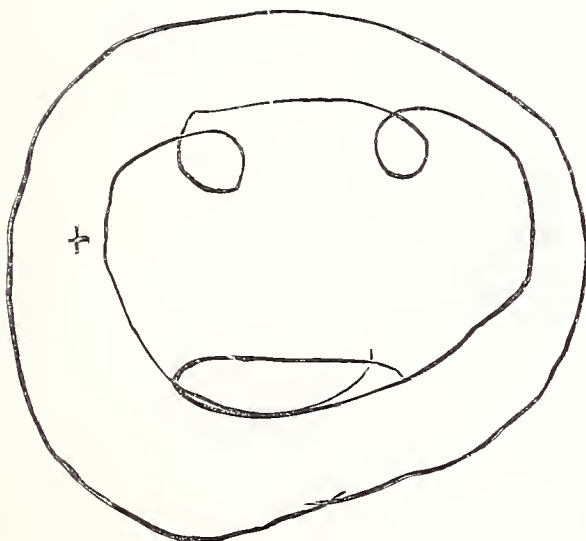
Mr. Blackburn had not precisely remembered the figure, and drew the following as representing what he had in his mind.



No. 17. ORIGINAL DRAWING.

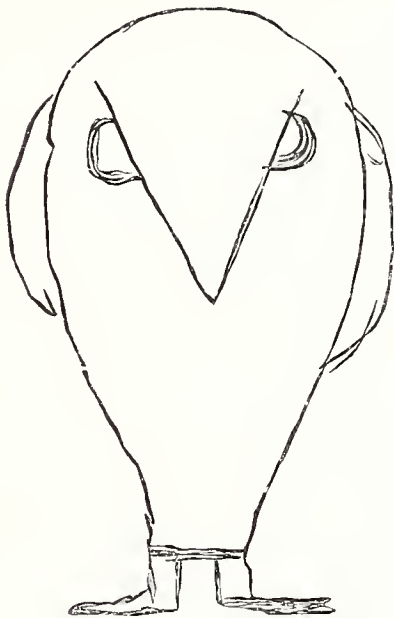


No. 17. REPRODUCTION.

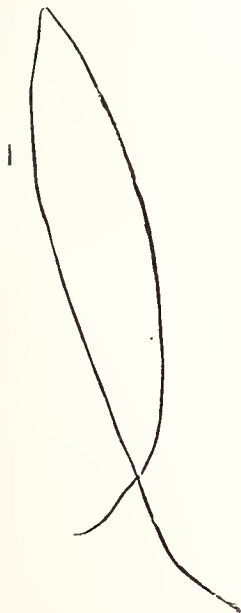


Inner circle begun at point marked +, and then carried round in one continuous line from left to right.

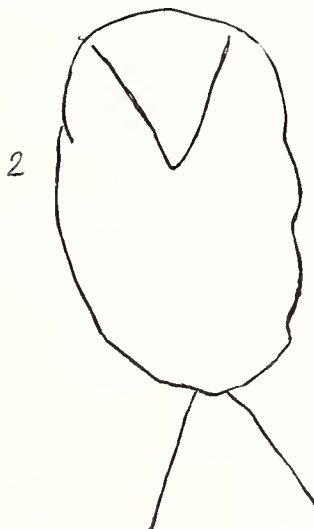
NO 18. ORIGINAL DRAWING.



NO. 18. REPRODUCTION.

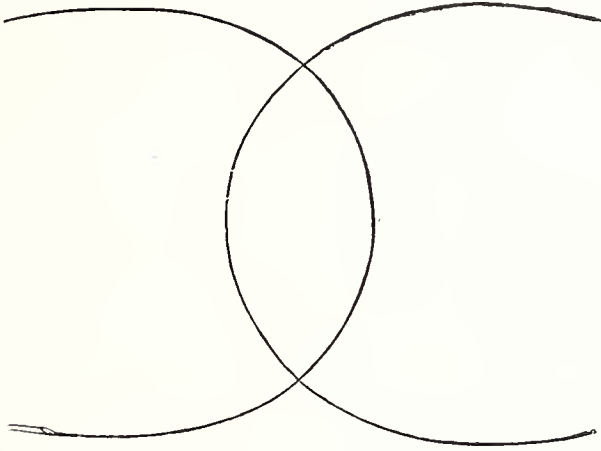


NO. 18. REPRODUCTION.

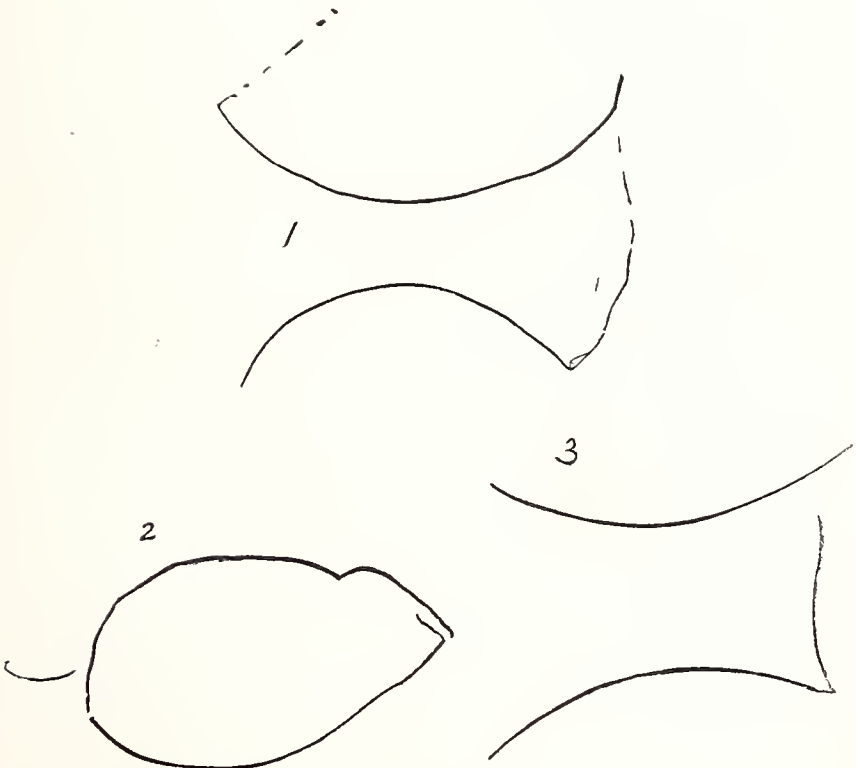


Mr. Blackburn forgot the eyes.

No. 19. ORIGINAL DRAWING.

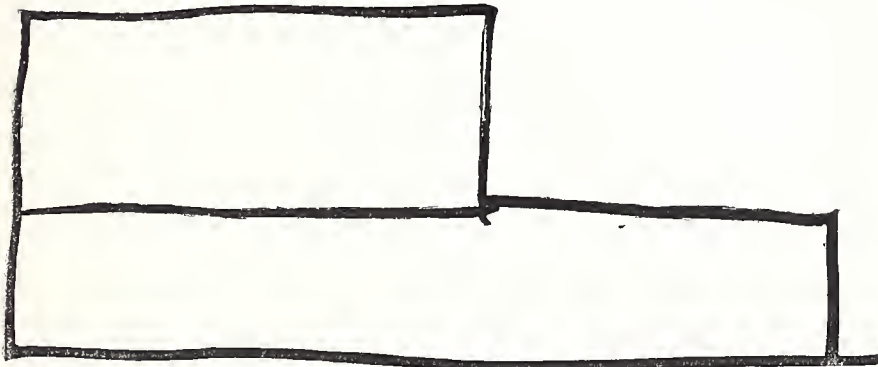


No. 19 REPRODUCTION.

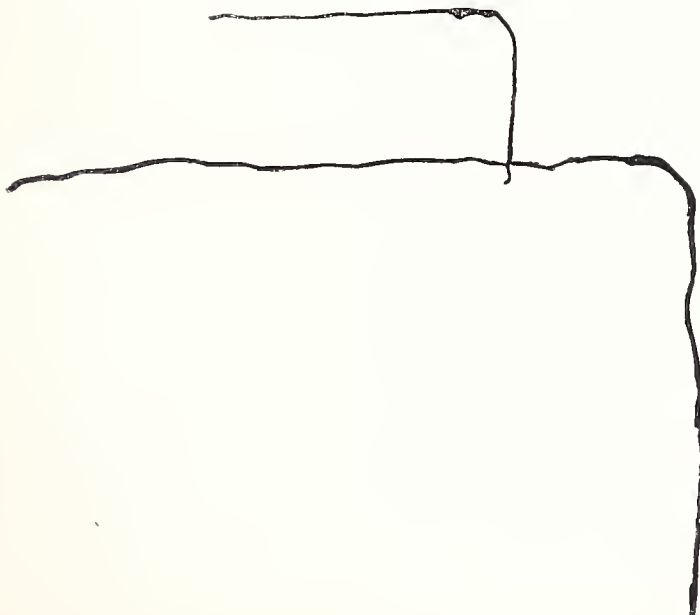


Mr. Blackburn was fixing his mind on the oval, in order to make Mr. Smith connect the lines he had got.

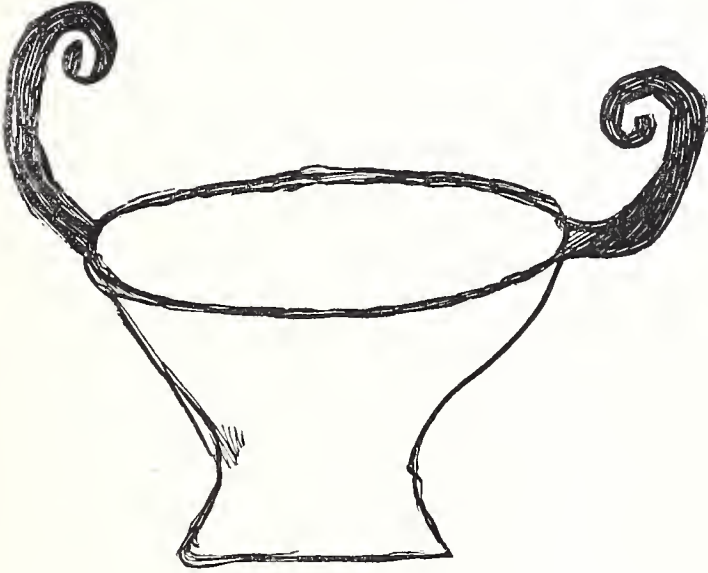
NO. 20. ORIGINAL DRAWING.



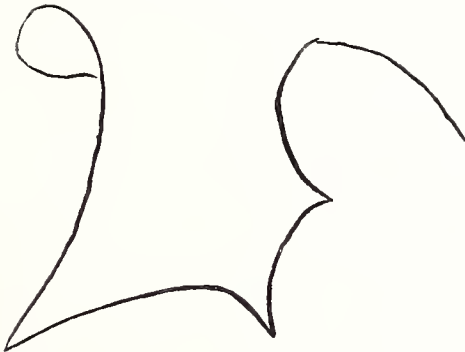
NO. 20. REPRODUCTION.



NO. 21. ORIGINAL DRAWING.

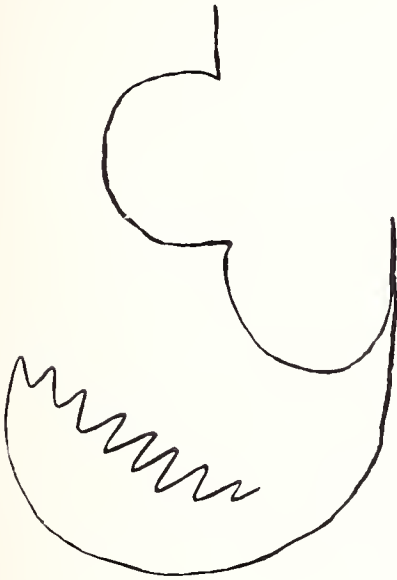


NO. 21. REPRODUCTION.

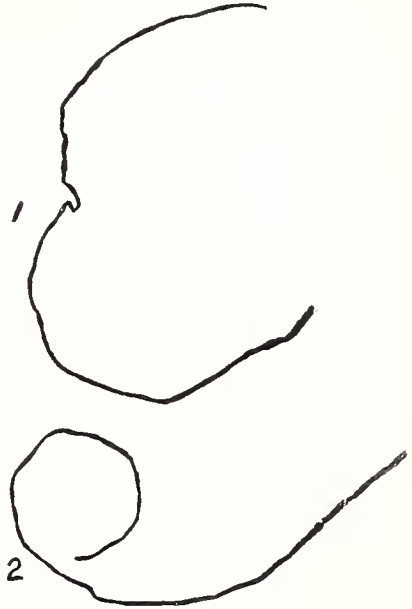


Mr. Blackburn was imagining the handles as turned *outwards*.

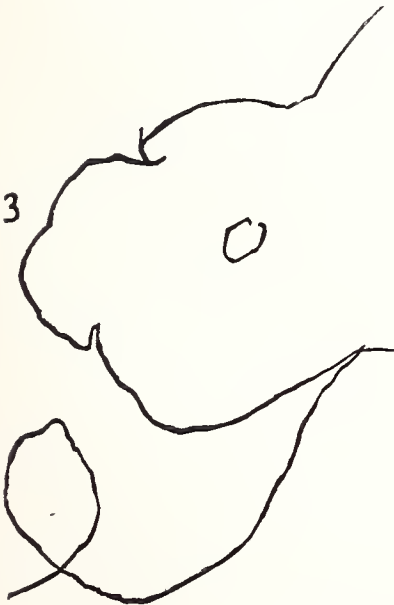
No. 22. ORIGINAL DRAWING.



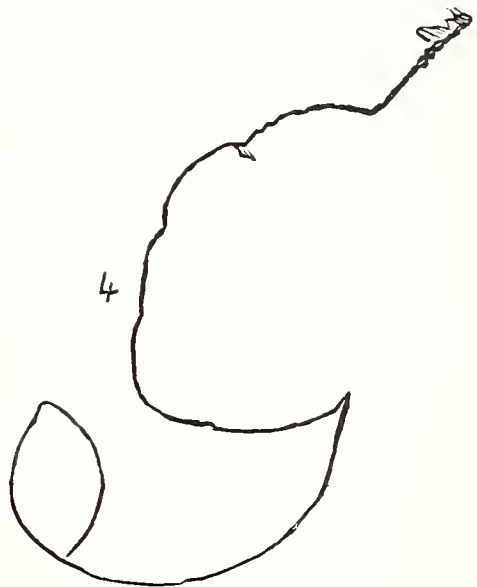
No. 22. REPRODUCTION.



No. 22. REPRODUCTION.



No. 22. REPRODUCTION.



For a description of this experiment see page 165.

II.
FIRST REPORT
OF THE
COMMITTEE ON MESMERISM.

Committee.—W. F. BARRETT, F.R.S.E. ;* EDMUND GURNEY, M.A. ;*
FREDERIC W. H. MYERS, M.A. ;* HENRY N. RIDLEY, M.A., F.L.S. ;
W. H. STONE, M.A., M.B. ; GEORGE WYLD, M.D. ; and FRANK
PODMORE, B.A., * *Hon. Secretary.*

The work which lies before the Committee on Mesmerism differs, to some extent, from that appropriated to other Committees of this Society. In most of the subjects which we have included under the designation of "Psychical Research," the ground was so inadequately explored as to afford no basis for any confident scientific induction. In mesmerism, on the other hand, the investigators have been both numerous and intelligent ; the ground has been traversed and retraversed : the literature of the subject already forms a small library, and the evidence, if impartially studied, appears to be harmonious, and on many points complete. Nevertheless, if we turn from the advocates of mesmerism to our natural guides on such subjects, we find that scientific writers, both at home and abroad, have united in ridiculing the pretensions of the mesmerists—at first attributing all the phenomena to trickery and delusion, and subsequently admitting many of the facts, but explaining them as within the domain of well-recognised psychological or physiological laws. And if we compare the scientific utterances of to-day with those of half a century back, we shall see that the discredit of mesmerism, as such, has been distinctly on the increase. True, the orthodox scientific attitude was never anything but hostile. Thus, in 1839, the then leading medical organ, edited by Sir John Forbes, wrote as follows : "Considering the high sanction which even a temporary belief in the powers of animal magnetism has obtained in this country, we look upon its recent progress, and its abrupt and shameful fall, as calculated to degrade the profession. . . . English practitioners are now ashamed of the very name." But the scepticism was not entirely thoroughgoing ; for, six years later, the same journal remarked : "Mesmerism has hardly received fair play at the hands of many of our professional brethren, and its pretensions are too well supported to justify an opposition made up almost exclusively of ridicule and contempt. We think it is proved, or, to say the least, we think it to be

made in the highest degree probable, that there is a reality in the simple phenomena of mesmerism ;” and the writer ends by declaring “his full belief in the reality of some of the facts which have often been set down as sheer delusion or imposture.”* But this opinion has not been shared by later authorities in medicine or physiology. Dr. Carpenter, for instance, “does not hesitate to express the opinion, based on long, protracted, and careful examination of the evidence adduced to prove the existence of a mesmeric force, acting independently of the consciousness of the ‘subject,’ that there is none which possesses the least claim to acceptance in scientific truth. * * * Mesmerisers who assert they could send particular individuals to sleep have altogether failed to do so when the ‘subjects’ were carefully kept from any suspicion that such will was being exercised. * * * Nothing is more easy than to explain the peculiar *rapport* between the mesmeriser and his ‘subject’ on the principle of dominant ideas.”† And in his published lectures on “Mesmerism, &c.,” Dr. Carpenter draws a broad line of distinction between the phenomena of induced somnambulism, which he admits to be now a recognised physiological condition, and the alleged facts of mesmerism, such as the “*rapport*” between the mesmerist and his subject, their community of sensation, the induction of general or local anæsthesia (so far as this is not dependent on suggested ideas), the effluence of any peculiar power from the mesmerist, &c., &c.

And this leads us to a most important observation, namely, that the main cause of the increasing incredulity and contempt shewn towards mesmerism, as such, has been, not an error, but a truth, or at least a partial truth,—the discovery, namely, of a real means of explaining many of the facts, without resorting to any “mesmeric” hypothesis. The credit of this discovery is due to a countryman of our own, the late Mr. Braid, whose name deserves a wider reputation than it has received. He shewed, by a long and admirable series of experiments, that mere fixation of the eyes in a strained position was often enough to throw the subject into a condition in which many of the phenomena attributed to mesmeric influence could be easily produced. Similar experiments have been lately conducted by Professor Heidenhain, of Breslau, whose conclusions are decidedly in advance of anything contained in the standard treatises on physiology. ‡ His explanation wholly rejects

* *British and Foreign Medical Review*, 1845, pp. 440 and 485.

† *Mental Physiology*, 2nd Edition, pp. 619-623.

‡ A summary of the views advanced by Heidenhain is to be found in Dr. McKendrick’s article on Mesmerism in the *Encyc. Brit.* Ninth Edit. Other important psycho-physiological investigations into this hypnotic state are being carried on in America, France, Italy, and Germany, as well as in our own country. We hope to notice these on a future occasion.

“expectant attention,” “dominant ideas,” and all mental factors whatsoever, and refers the phenomena to what is practically a wide extension of the range of “reflex action.” He conceives that, in the hypnotic condition, stimulation by word or gesture of the lower sensory centres in the “subject’s” brain, instead of passing on in the usual way to the higher portion of that organ and there giving rise to consciousness and volition, passes by a direct path to the immediate centres of motion, and there gives rise to automatic responses, which may take the form of mimicry or of unconscious carrying out of simple orders. In his view, the opening of this direct path, with its result of a certain and involuntary response, is due to *inhibition*, brought about by monotonous sensory impressions of the functions of those higher cortical centres which are associated with choice and reasoning, and which normally control the lower motor centres. It will thus be evident that anything of the nature of a specific effluence or influence in mesmerism is rejected in our day by Heidenhain, as it was by Braid 40 years ago. Hypnotism or induced somnambulism, whether accompanied by consciousness or not, has been regarded as covering *the whole ground*, and thus, in proportion as it has become more and more orthodox to admit many of the facts commonly known as “mesmeric,” has it become more and more heretical to attribute them to “mesmeric agencies.”

This point in the history of the subject is of such prime importance that a brief reference to it was absolutely indispensable. We do not, however, propose to enter at present upon anything like a historical survey. Such a task needs, indeed, to be accomplished; but it would require much more space than could fitly be devoted to it in this Report. We will content ourselves with a single remark; namely, that the great divergences in the conclusions reached by different observers,—say, by the first French Commission as contrasted with the second,* or by Dr. Carpenter as contrasted with Dr. Elliotson or (we may add) with Heidenhain—are by no means necessarily to be attributed either to prejudice on the one side or to credulity on the other. It seems to us that the champions of the different sides, who have bandied these terms so freely, have generally failed to realise the immense *variety* of the phenomena which these abnormal states present to our study, and have been too apt to assume the completeness of their own particular observations. And the conflict of opinion which prevails at any rate renders the duty of this Committee doubly clear, viz., to submit the whole subject to renewed and careful experiment. If, as we have hinted, the differences of previous observers have largely depended

* The first was appointed to investigate and report on mesmerism in 1784; the second reported in 1825. Both included distinguished physicians and trained observers; and the second report, which contains a mass of carefully conducted experiments, was favourable to the claims made by mesmerists.

on the limited scope (or on the varying luck) of their observations, that is the most cogent reason for making the basis of our inductions as complete as possible.

From what has been said, it will readily be understood that the term "*mesmerism*" which occurs in the title of the Committee, and which will be used throughout this Report, has been selected as the most general description, and not as involving any theory, or pledging us to any particular explanation of the facts, such as is suggested, *e.g.*, in the terms *animal magnetism* or *electro-biology*. But while for convenience sake we have adopted the most general name, we must state at once that we anticipate, as we advance, the necessity of limiting and specialising the meaning of the word "*mesmerism*." For since the term "*hypnotism*," as just explained, is confined to phenomena which may be produced *without any special influence or effluence* passing from the operator to the subject, and has been adopted as a complete designation of these phenomena by those who emphatically deny that any such influence or effluence can exist, it will be natural for us, if we come across further facts to which the "*hypnotic*" hypothesis proves inapplicable, to describe these facts as *par excellence* "*mesmeric*." And, as we have seen, it would be no unfair description of these two classes of alleged phenomena, to say that the line between them is the line which, so far, recognised science has not overstepped: by the science of this country, at any rate, at the present day, "*hypnotism*" is pretty widely acknowledged, and "*mesmerism*" almost universally rejected.

Before recounting our more consecutive experiments, we ought to mention that we have tried on several occasions to influence various persons—boys of from 12 to 20 years old, in the manner described by Braid, but, hitherto, with little success. The method is as follows: The person to be operated on is placed in a comfortable position in a chair. Perfect silence is observed, and every precaution is taken not to distract the attention of the patient. He is then bidden to look at a coin, or other bright object, held about 15 inches from his forehead, in such a position as to produce in his eyes a slight inward and upward squint. Braid states that he found the great majority of the persons on whom he operated susceptible to this method. We, on the other hand, have only had even partial success in one case, that of Mr. W. North, late lecturer at Westminster Hospital. As a full account of this experiment will be published elsewhere, it will be sufficient here to state that Mr. North, after gazing intently for upwards of half-an-hour at a bright copper disc, succeeded in bringing himself into a condition in which some of the phenomena observed by Braid and Heidenhain were successfully demonstrated, namely, (partial) insensibility to pain, extreme muscular irrita-

bility, and a deadening of the mental faculties. Equally characteristic was Mr. North's very imperfect subsequent recollection of what had taken place.

But the rest of the phenomena here described were preceded by the conditions ordinarily associated with mesmeric influence. They were observed, for the most part, in a willing and intelligent young man of 20, Fred Wells by name—the son of a baker in Brighton. Other youths have also been tried, and some are now under experiment. The operator in every case has been Mr. G. A. Smith, of Dulwich, S.E., and lately of Brighton. Mr. Smith's method with his "subjects" is as follows: The subject is placed in a chair, with his hands in his lap, and he is told to direct his attention exclusively to a coin or other bright disc of metal, which is placed in his hands. Mr. Smith, meanwhile, draws his hands, at intervals, slowly downwards across the subject's head and face, always in the same direction. His hands, generally, do not touch the surface of the skin, nor even approach very near to it. After a time varying from two to twenty minutes has been thus occupied, Mr. Smith raises the subject's head, closes the eyes, and presses his thumb on the forehead between the eyes. He then bids him open his eyes. If the boy succeeds in doing so without difficulty, the whole operation is repeated; and if on a second trial no effect is produced, the subject is dismissed. But it not unfrequently happens that the boy when told to open his eyes, finds himself unable to do so; or only succeeds after many efforts. Mr. Smith then strokes the muscles at the corner of the mouth; and, after a short interval, both eyes and mouth being closed, he is told to open them. If the subject is a good one, he fails to do this, and it is very strange to watch the contortion of his features, and his evident vexation, whilst he endeavours to thwart the mysterious influence which has sealed his lips and eyes. This curious phenomenon was amusingly illustrated in the person of a friend of one of us, Mr. Harold Wolferstan, of Tavistock. Mr. Wolferstan had been brought into the mesmeric state by Miss Smith, sister of the Mr. G. A. Smith above-mentioned, in the presence of Dr. Myers and Mr. Podmore. Believing him to be, at the time, unconscious, these gentlemen were talking about him pretty freely; and it was not until Mr. Wolferstan had been restored to his normal condition that they discovered that he had heard the whole of the conversation, but had been unable to open his lips or make any other movement to shew his interest in it. On another occasion, a friend of ours, after subjection to the usual process, was left alone, apparently asleep, in an arm-chair, while the Committee turned their attention to other "subjects." Meanwhile our friend awoke, but found himself unable to move his limbs, and the first intimation which we had of his condition was the plaintive request, "Please come and undo me."

Influence of Suggestion.—When the “subject” has been rendered so far amenable to the operator’s manipulation, other singular phenomena may be observed. It is easy to make him the victim of any hallucination which the fancy of those present may suggest. That he is, for the time, really under the influence of the suggested idea, and genuinely believes what he is told, cannot be doubted, at any rate after a sufficiently long and varied experience. To suppose that the multifarious gestures and movements, performed in support of the characters which they are bidden to assume, are parts of a conscious and deliberate scheme of deception, would be to attribute to the half-educated boys who formed the subjects of these experiments, a sustained capacity for acting a part, as well as rare genius for mimicry and power of self-control. Moreover, that the hallucination is, in most cases, complete, is the more readily perceived by its incompleteness on certain occasions. Sometimes the reasoning faculties are but partially subdued, and the boy offers a half incredulous resistance to the suggested impression. A very striking instance of this kind was the following. Mr. Smith dandled a handkerchief before a boy, telling him that it was a baby. The boy listened, but half convinced, and smiled incredulously. But he was gradually overcome by the idea suggested, and taking the handkerchief, laid it carefully across his arms, in orthodox nursery fashion. No sooner, however, did Mr. Smith divert his attention, than reason began to assert itself again. The boy discovered an unusual deficiency in his nursling; he kept furtively looking round, with most genuine anxiety and hopeless bewilderment, to discover the head of his baby. In the midst of his perplexity he was recalled to his proper senses, and joined with us in laughing at his own discomfiture.

The illusion, however, is generally untroubled by any doubts. On one occasion, for example, Wells was given a candle, which he was assured was a sponge-cake. He broke it in pieces, remarking that it was very stale, and actually ate about an inch and a-half of it. Shortly afterwards, he began to feel the effects of his unusual meal; and, when pressed, flatly declined to have any more of “Mr. Gurney’s sponge-cakes.” On another occasion he ate salt greedily, when told that it was sugar; and rejected sugar in great haste under the impression that it was cayenne pepper. When white pepper was blown up his nostrils, he being under the impression that it was mignonnette, not only did he not sneeze, but his eyes did not water to any appreciable extent, a fact which was ascertained by opening the lids. Other experiments intervened, and no sneezing occurred until some ten minutes afterwards, when he was given common salt, and told it was snuff. He smelt at it and then sneezed violently, with the characteristic spasm, for some little time. He drank a spoonful of vinegar with much relish, believing

it to be cream, and subsequently ate a slice of bread and mustard as plumcake, eagerly asking for more.

On another occasion, Wells, then in his normal condition, was bidden to look fixedly at Mr. Smith, and was then impressed with the idea that Mr. Smith had left the room, though Mr. Smith was immediately in front of him. He anxiously looked for him all over the room and even left the room to search over the house. When Mr. Smith was pointed out he was unable to recognise him, "had never seen him before." His power of imitation under the influence of a suggested idea was most remarkable. Thus he admirably mimicked at different times a parrot, a worm, a clock, a statue, a bear, and a frog. His leaps under the influence of the last-named impression were so energetic and so reckless that it became necessary to discontinue the experiment, lest he should do himself some injury. When he was told on another evening that he was a *nightingale* it was anticipated that he would confine himself, as in the case of the parrot, to vocal imitation mainly. But his interpretation of the part, though sufficiently thorough, was quite unconnected with our expectations. He rushed, without hesitation, at a set of high bookshelves, well filled with books, which lined one wall of the room, mounted—we might almost say fluttered—up them with wonderful speed, and then crouched in a corner on the top of the shelves, with his head against the ceiling, violently and ineffectually flapping his arms, as a bird, accidentally imprisoned in a room, will flap its wings. Nor was his assumption of *combined* parts less complete. He at once succumbed, for example, to the suggestion that one side of him was a nurse, and the other a windmill; and for many minutes his sedulous though left-handed attentions to an imaginary infant were quite unimpaired by the no less sedulous revolutions of his right arm.

From these higher stages of the induced condition, the sensitive would be roused by a loud clap of the hands, and the word "Right" shouted at him by the operator. He would wake suddenly with a dazed expression, and would as a rule be found to retain not the slightest recollection of what had taken place. Sometimes, as in Mr. North's case, there was a slight remembrance of the main incidents. And it was found that if a command or a prohibition were strongly impressed upon the "subject" in the sleep, he would execute the behest on waking. In obedience to such a command Wells was made to leave the house, on going home, without his hat; indeed, his subjection to the command was so thorough that the hat could only be put on his head by force. This sensitive was frequently made the subject of such commands. He invariably executed them in the waking state, but, as a rule, with some hesitation and reluctance—not unnatural, perhaps, in view of the tasks demanded of him. Thus he, on one occasion, threw

his waistcoat on to the fire in obedience to the dominant idea impressed upon him in the sleep. Similarly at another time he thrust his fingers between the bars into the lighted fire, but was of course prevented from injuring himself. The effort to remember these and other commands, where many consecutive actions were enjoined, made his head ache, and thus at last caused the failure of the experiment. But in no case had he any recollection at all of the circumstances under which the command was given. His own account of the matter was that, on waking, he would feel that he "had to do something;" but the exact nature of the task would, as a rule, become clear to him only after a few minutes' reflection. He appeared generally to resist the idea thus suggested, until its influence became too strong for him.

The above examples, which are merely selections from a long and varied list, may suffice to indicate our complete adhesion to the view (taken by the advocates of hypnotism and mesmerism alike) that in certain states of the nervous centres suggested ideas may acquire a dominant and practically irresistible force. Of course experimentation of this kind can scarcely exclude all sources of error with scientific precision—that is to say, the state of subjection to a dominant idea can be, to a certain extent, simulated, as epilepsy or coma can be simulated; and in the one case, as in the other, some very painful tests might seem necessary to establish the genuineness of the alleged state. But the need of such tests *here* is rather apparent than real. For this particular phenomenon—on public platform or in private consulting-room—rarely fails in practically *demonstrating itself*; and observers of all shades of opinion, who have witnessed this state of subjection to a suggested idea, are hardly more disposed to deny that the state is, at any rate in the majority of cases, a genuine one, than observers of epilepsy are disposed to deny that such a thing as true epilepsy exists.

Community of Sensation.—But we come now to a thesis more controverted and more controvertible. We maintain (and here we are supported by one section only of previous inquirers) that we have frequently observed a very remarkable *community of sensation* between operator and "subject"; or, as the phenomenon might be, perhaps, more correctly described, a transference of sensation from the operator to the "subject." This phenomenon is obviously closely allied to those which have been occupying the Committee on Thought-transference. It differs, however, from the experiments recorded by that Committee in that the Percipient is here in the mesmeric sleep, and not, therefore, in his normal state. The experiments were conducted as follows. Fred Wells was placed in a chair blindfolded, and Mr. Smith stood behind him. Wells was then sent into the mesmeric sleep through passes made by Mr. Smith. Some part of the latter's body would then be pricked or pinched tolerably severely—the operation lasting,

generally, one or two minutes. Perfect silence was observed throughout, except for the simple and uniform question : "Do you feel anything?" This question was asked by Mr. Smith, as the subject appeared not to hear any other speaker. In the first set of experiments Mr. Smith held one of Wells' hands, but this was found subsequently to be unnecessary, and the later experiments were performed without contact of any kind between Mr. Smith and the sensitive.

First Series. January 4th, 1883.

1. The upper part of Mr. Smith's right arm was pinched continuously. Wells, after an interval of about two minutes, began to rub the corresponding part on his own body.
2. Back of neck pinched. Same result.
3. Calf of left leg slapped. Same result.
4. Lobe of left ear pinched. Same result.
5. Outside of left wrist pinched. Same result.
6. Upper part of back slapped. Same result.
7. Hair pulled. Wells localised the pain on his left arm.
8. Right shoulder slapped. The corresponding part was correctly indicated.
9. Outside of left wrist pricked. Same result.
10. Back of neck pricked. Same result.
11. Left toe trodden on. No indication given.
12. Left ear pricked. The corresponding part was correctly indicated.
13. Back of left shoulder slapped. Same result.
14. Calf of right leg pinched. Wells touched his arm.
15. Inside of left wrist pricked. The corresponding part was correctly indicated.
16. Neck below right ear pricked. Same result.

In the next series of these experiments Wells was blindfolded, as before ; but in this case a screen was interposed between Mr. Smith and Wells ; and there was no contact whatever between them. During two or three of the trials Mr. Smith was in an adjoining room, separated from Wells by thick curtains.

Second Series. April 10th, 1883.

17. Upper part of Mr. Smith's left ear pinched. After the lapse of about two minutes, Wells cried out : "Who's pinching me?" and began to rub the corresponding part.
18. Upper part of Mr. Smith's left arm pinched. Wells indicated the corresponding part almost at once.

19. Mr. Smith's right ear pinched. Wells struck his own right ear, after the lapse of about a minute, as if catching a troublesome fly, crying out: "Settled him that time."
20. Mr. Smith's chin was pinched. Wells indicated the right part almost immediately.
21. The hair at the back of Mr. Smith's head was pulled. No indication.
22. Back of Mr. Smith's neck pinched. Wells pointed, after a short interval, to corresponding part.
23. Mr. Smith's left ear pinched. Same result.

After this, Mr. Smith being now in an adjoining room, Wells began, as he said, "to go to sleep"; and said that he "didn't want to be bothered." He was partially waked up, and the experiments were resumed.

24. Salt was put into Mr. Smith's mouth. Wells cried out, "I don't like candle to eat" (an idea possibly suggested by the word "candle" having been mentioned in his hearing a few minutes before).
25. Powdered ginger, of a particularly hot description, put into Mr. Smith's mouth. Wells presently exclaimed, "I don't like hot things; what do you want to give me cayenne for?"
26. Salt was then again placed in Mr. Smith's mouth. Wells exclaimed, "Why do you give nasty hot sweetmeats?"
27. Wormwood in Mr. Smith's mouth. Wells cried, "Makes my eyes smart: don't like mustard."

It will be noticed that in these last two experiments, the taste of the ginger apparently persisted, and obscured all later sensations.

28. Mr. Smith's right calf pinched. Wells was very sulky, and for a long time refused to speak. At last he violently drew up his right leg, and began rubbing the calf.

After this Wells became still more sulky, and refused in the next experiment to give any indication whatever. With considerable acuteness he explained the reasons for his contumacy. "I ain't going to tell you, for if I don't tell you, you won't go on pinching me. You only do it to make me tell." Then he added in reply to a remonstrance from Mr. Smith, "What do *you* want me to tell for? they ain't hurting *you*, and *I* can stand their pinching." All this time Mr. Smith's left calf was being very severely pinched.

Thus out of a total of 24 experiments in transference of pains, the exact spot was correctly indicated by the subject no less than 20 times. Two out of the four failures had been anticipated, previous experience having shown that the experiment rarely succeeded when the

infliction consisted in pulling the hair. There remain, then, but two failures unaccounted for, and in only one of these cases was a wrong indication given, the boy merely remaining silent on the other occasion. It would be hazardous to draw any positive conclusions from the results of the four trials with *tastes*. But we shall hope to continue our experiments in this direction at no distant date.*

It is obvious that the impressions here recorded as having been transferred by sympathy from operator to subject might conceivably have been conveyed by a code, with less difficulty, at any rate, than in the case of the diagrams given in our report on Thought-transference, where, nevertheless, our precautions may appear to have been more elaborate than *here*. But the fact is that we never attempted these experiments in "mesmeric sympathy" until we had satisfied ourselves of the genuineness and completeness of the "mesmeric sleep." That state was, as we think, tolerably unmistakable; nor did any one circumstance occur during the whole course of our experiments which threw any doubt on its reality, or on the perfect integrity of the operator.

Rigidity and Anæsthesia.—But a more distinct and definite testimony to the genuineness of this induced condition is to be found in our experiments on *anæsthesia*. We satisfied ourselves, by a great number of carefully-varied experiments, that it was possible to induce in the subject: (1) either a general insusceptibility to pain inflicted on any part of his person—and this state generally existed even while he was acutely sensitive to pains inflicted on the *operator*; (2) or an anæsthesia of some specified part of the subject's body, chosen by ourselves. Thus, a limb or a portion of a limb, after being stroked two or three times by the operator's hands, would assume a condition of perfect rigidity, in which pinching, pricking, burning, or strong electric shocks might be applied without producing the slightest protest or sign of pain.

This condition would last for a considerable period; indeed, the Committee have not yet observed a case in which rigidity, when once fully induced in a sensitive subject, has disappeared of its own accord. The limb is soon restored to its normal condition when stroked with the hand as before—the passes being made, however, in the reverse direction. It is noticeable that the insensibility is often very strictly defined. All parts above a definite line, apparently limited by the range of the "passes," are in the normal condition; all below seem as void of sensation

* Some independent observations of one of our Committee strongly corroborate this "mesmeric sympathy." See the facts recorded by Professor Barrett in a paper read before the British Association in 1876, and reprinted in the present part of our Proceedings, as to the transference of impressions from *himself*, as mesmeriser, to an ignorant Irish peasant girl, who was his subject.

as a piece of shoe-leather. Occasionally, whilst all sense of pain is destroyed, the sense of contact is, to a certain extent, preserved; then the "subject" will feel a pin touch the skin, but cannot feel it driven into the flesh. In our observation the two phenomena of rigidity and insensibility to pain have always been conjoined; but it is believed that this is not always the case.

In the case of Fred Wells, above-mentioned, Harry Manson, a tradesman's apprentice, and several other "subjects" whom the Committee have employed, this insensibility has been thoroughly tested; and the results abundantly confirm the observations of Esdaile, Elliotson, and others. To cite one experiment only, out of many which were tried upon Wells—a very willing subject—in order to demonstrate this induced insensibility to pain. One arm having been bared and stiffened, the wires from a powerful induction coil were applied to the skin, so as to affect the flexor muscles of the fingers. The boy, who was otherwise in the normal state, watched with tranquil curiosity the action of the battery, which he had never seen before; he was greatly amused and delighted with the rapid and spasmodic movements of his fingers. The wires were then suddenly applied to a sensitive part, and the boy jumped out of his chair from the violence of the shock.

It may be noted that in the case of the eye, insensibility seems to be produced as part of the general condition—at any rate without any special manipulation of the organ. If the sleep is profound, and the eyes, which are firmly closed, are forced open, the sensibility of the conjuncture may be proved to have almost entirely disappeared. The contractility of the pupils is also very much lessened; as may be conveniently demonstrated by bringing a lighted candle close to the eyes, when but a very slight movement is observed.*

We have dealt thus far with three main phenomena connected with the mesmeric state, viz.: (1) The dominance of a suggested idea; (2) transference of sensations, without suggestion, from operator to patient; (3) induction of general or local anæsthesia. The *first* of these three theses is, we believe, on the high road to universal acceptance. The mass of recorded testimony to it is enormous; the experiments are not difficult to repeat; and the discussions of physiologists are beginning to turn on the explanation rather than on the

* Experiments on pain, even when as in these cases their result is to prove their own absolute *painlessness*, should be sparingly employed; and we hardly anticipate any such scepticism as to the induced anæsthesia of mesmerism as can make it needful to renew them. We need, perhaps, scarcely add that the Committee are fully aware of certain special dangers attending mesmeric experiments. The strictest precautions have always been taken to avoid undue interference on the part of any onlooker with the mesmerised "subject"; and our care in this respect will not be relaxed in future.

existence of the phenomenon. The *second* thesis is, of course, much more keenly contested. We think that we have added something to the facts recorded in its favour, and we have every hope of adding more. This mesmeric sympathy is, as we have suggested, entirely consonant with our experiments in Thought-transference in the normal state; and as we learn more of the philosophy of the subject it may be hoped that the two inquiries will throw reciprocal light upon each other. The *third* point—the production of anæsthesia—has been already established by Esdaile and others with what seems to us even overwhelming completeness, and is to a certain extent admitted by many exponents of modern physiology. But here we come face to face with one form of what must now be accounted as the fundamental problem of the whole inquiry. Is this anæsthesia produced by mere expectant attention exercised in a particular state of the nervous system? Is it (in somewhat different terms) the culminating example of the dominance of a suggested idea? Or is it, again, the result of the inhibition of certain sensory centres in consequence of prolonged stimulation of the peripheral extremities of the nerves. This is the explanation given by Heidenhain, and, with some modifications, previously by Braid; but it only covers the cases where the passes have been accompanied by actual contact, which in our experiments has by no means always been the case. Or is it, lastly, the result of some specific effluence from the operator which may act without actual contact, independently of the subject's knowledge or expectation? It is on this question that we are now concentrating our attention; and it is only fair to say that our results point strongly in the direction of the *third*—the least antecedently probable, the least generally accepted explanation. But the question of this specific influence of *mesmerism*, as opposed to *hypnotism*—is too complex and important to be approached in a fragmentary manner. It admits of direct investigation in several ways: and we prefer to defer the publication of results until a more complete reproduction of the experiments of others, with added tests of our own, may have afforded a wider basis for discussion.

III.
FIRST REPORT
OF THE
"REICHENBACH" COMMITTEE.

Committee :—W.F. BARRETT, F.R.S.E. ; * Rev. MAXWELL H. CLOSE, M.A. ; ST. GEORGE LANE-FOX ; * EDMUND GURNEY, M.A. ; FREDERIC W. H. MYERS, M.A. ; A. T. MYERS, M.D. ; EDWARD R. PEASE ; HENRY N. RIDLEY, M.A., F.L.S. ; W. H. STONE, M.A., M.B. ; and WALTER H. COFFIN, F.L.S., F.C.S., * *Hon. Sec.*

In accordance with their preliminary Report, the Committee appointed to repeat Baron Reichenbach's experiments have, so far, confined themselves entirely to his original and fundamental observations upon the magnet, and particularly to the alleged "Magnetic Light."

If a luminous effect of ordinary magnetism, though rarely seen, is, as Reichenbach believed, an actual physical phenomenon, and demonstrable as such, its establishment would not only have a high scientific interest outside the main objects of this Society, but distinctly lend importance and a degree of credibility hitherto wanting to his description of correlative and less purely objective phenomena.

The necessary experimental conditions have latterly been fairly well realised by the Committee. A room on the Society's premises, about 13 feet square and 12 feet high, has been so arranged as to be easily and perfectly darkened. On a bright, sunny day, prolonged immersion in this "*camera obscura*" fails to reveal to any eye the faintest glimmering of ordinary light ; but in view of certain hypotheses, trials with various large white and polished surfaces, lenses, and silvered concave reflectors, have not rendered visible any of the light assumed to still linger in the room. Furthermore to exclude the effect of phosphorescence exhibited more or less by all substances, the apartment was usually darkened for an hour or more before each series of observations.

The comparative sensitiveness to ordinary faint light of the normal human eye, as between individuals, has not, so far as the Committee are aware, been very systematically studied ; their own rough and casual estimates of this, by means of phosphorescent sulphides of the "luminous paint" description, indicate only a slight and inconstant difference between healthy eyes. Of the two observers to be specially mentioned hereafter, one seemed to be a little above, the other slightly below the average sensibility to the ordinarily visible rays of the spectrum.

The magnetic objects employed have been permanent magnets of various shapes and sizes, distributed on tables or shelves around the room, or mounted and standing on the floor;—a small portable electro-magnet, whose position could be readily changed;—and a larger and more powerful one kindly lent by Dr. Stone (hereafter called "the electro-magnet"), with limbs about eight inches long, the same distance apart, of flattened section of $2\frac{1}{4}$ by 7 inches, reduced to $2\frac{1}{4}$ inch circular at the polar surfaces, the whole 24 inches length of the magnet being wound with wire, and so mounted on trunnions in a massive wooden stand that it could be inclined and clamped in any position. It was excited by the current of eight large (10 by 6 inch plates) Smee cells, led to it from a "commutator," (that is, a contact-maker and current reverser,) in the adjoining room.

These facilities have been used by the Committee in their regular experiments of from $2\frac{1}{2}$ to 3 hours' duration, and for numerous informal trials conducted by individual members, when at least one hour has always been allowed for the visual accommodation to the darkness. The longest observations in the dark have been about three hours, the average duration of them being an hour and a-half, and it is quite possible that a much longer period, with perhaps an interval of sleep or rest, may be found necessary for maximum sensitiveness.

The main results, however, have been that no member of the Committee (or of the Society so far tested) has yet seen anything unusual connected with a magnet, the human body, or other object; and that after careful and repeated trials with 45 "subjects" of both sexes, and of ages between 16 and 60, only *three* of these professed to see luminous appearances; and a much smaller proportion of "sensitives" than, according to Reichenbach, should be found. The testimony, however, of these observers, who declared their entire ignorance of Reichenbach's works, was so remarkable, and the series of tests by which it was confirmed is so striking, that the Chairman of the Committee, recounting a portion of it in the *Philosophical Magazine*,* says, "Of the fact that to certain eyes a luminosity accompanies the creation of a magnetic field, the evidence, so far as it goes, seems to me absolutely unexceptionable." In view of this opinion, it will be useful to record some of the experiments more fully than they are described in the "Note" just quoted.

The following, for instance, is an account of one of several similar and nearly equally satisfactory meetings of the Committee: Mr. G. A. Smith, a young man of 19, of whom further mention is made in

* Note on the Alleged Luminosity of the Magnetic Field. By W. F. Barrett, Prof. of Experimental Physics in the Royal College of Science, Dublin. *Phil. Mag.*, April, 1883.

the Mesmeric Report, and a lad, Fred Wells, who had been a "subject" of his mesmeric experiments, were, on the evening of January 2nd, 1883, seated in the dark room with Dr. A. T. Myers, Mr. F. W. H. Myers, Mr. H. N. Ridley, and Professor W. F. Barrett. The large electro-magnet was in the centre of the room with its poles upward, and about 4ft. 6in. above the floor. This was magnetised at intervals, but for the first half hour without being observed. At the end of that time both sensitives described something in the centre of the room, as, in their own words, "more like a faint smoke than a light," and successively led Professor Barrett's hand directly to the poles of the electro-magnet as its source. The "commutator," which made and broke the current animating the electro-magnet, worked quite silently, and was in charge of Mr. E. R. Pease, Mr. Edmund Gurney, and Mr. Walter H. Coffin in the adjoining room, where every remark of the "sensitives," or any of the Committee, could, through the darkening screens, be plainly heard and noted. The current was suddenly and unexpectedly broken, when Smith said instantly, "It is gone" (alluding to the "smoke" or faint light described), and it being as suddenly remade in a few seconds, he exclaimed as quickly, "Now I see it." A few less decisive observations then followed, until, on breaking the current, Smith instantly announced the fact; and from this moment commenced a remarkable number of uniform successes. In the words of Professor Barrett:—

A consecutive series of observations, extending over an hour, was then made by Mr. Smith. From time to time, during the period, the observers in the next room silently and unexpectedly closed or interrupted the current, the intervals being purposely varied from a few seconds to several minutes. In this way *fourteen* consecutive trials were made; and in every case, except one, the exclamations made by Mr. Smith, such as, "Now I see it," "Now it's gone," were absolutely simultaneous with the movement of the commutator—according to the unanimous report of the witnesses in the adjoining room. In the one exception referred to, a delay of five seconds occurred between the breaking of the current and the exclamation: this, however, may easily have been due to a momentary relaxation of attention on the part of Mr. Smith. The strain on the attention was indeed so severe, that after the fourteenth observation, Mr. Smith complained of considerable pain in his eyes and head, and was obviously much exhausted. During a succeeding half hour two or three further experiments were made, but the results were uncertain, and may, I think, be fairly excluded.

It is obvious that a series of accidental coincidences between the act of closing or opening of the circuit and the exclamation of the observer cannot explain the facts here noted. As there are 3,600 seconds in an hour, to hit off any one right moment by pure chance would be very improbable; but the chances against success increase in geometric progression when fourteen right moments are *successively* hit off. The probabilities against mere coincidence as an explanation are therefore many millions to one.

More important was the possibility of indications being afforded by the

act of magnetization and demagnetization, which might give notice to the observer and suggest to the imagination the conversion of an illusion into a fancied reality.

Of these indications the so-called "magnetic tick" at once suggested itself. Knowing precisely what to listen for, and therefore more keenly alive to the sound than Mr. Smith, who presumably knew nothing of this molecular crepitation, I failed to detect the faintest sound on the "making" of the circuit; and a barely audible tick on "breaking" contact was heard only when my ear was in close contact with the magnet or its support.* This was due to the massive character of the magnet and stand, which also prevented any other discernible movement when the magnet was excited. Further, I satisfied myself that, at the distance at which Mr. Smith stood from the magnet, it was impossible to discover when the circuit was completed or interrupted by the attraction of any magnetic substance about one's body; as a precaution, however, Mr. Smith emptied his pockets beforehand. At the same time it is quite possible a skilful operator, bent upon deceiving us, might be able to detect the moment of magnetization and demagnetization by feeling the movement of a concealed compass-needle. Against this hypothesis must be placed the fact that no information was given to Mr. Smith beforehand of the nature of the experiment. Ultimately all scientific observation rests upon the good faith of the observers; and there was nothing to arouse the smallest suspicion of the good faith of the observer in the present instance.

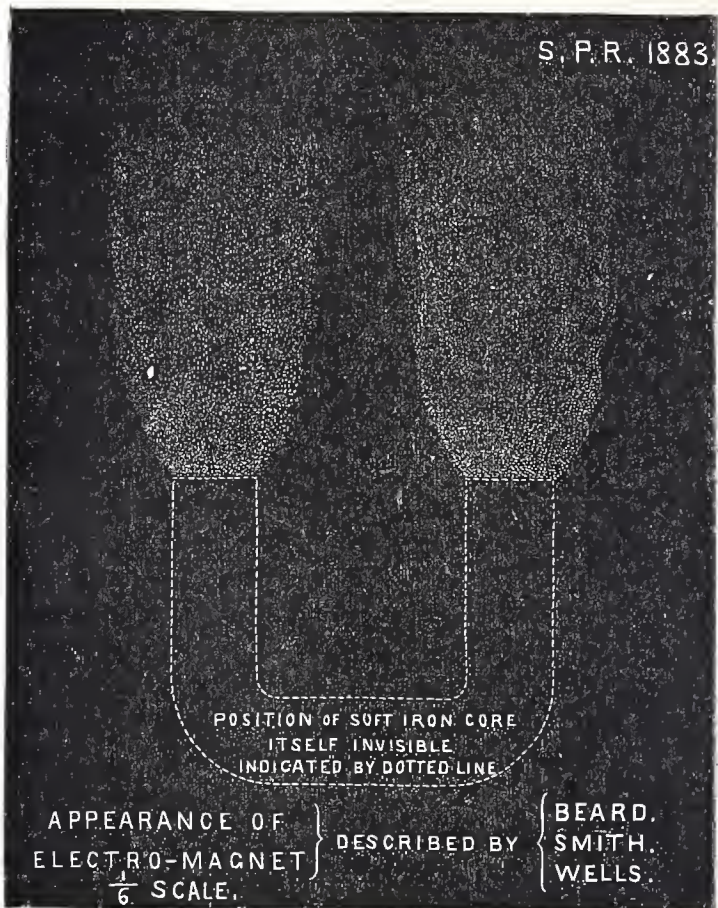
Similar experiments were made on another evening with the boy Wells, with fairly satisfactory results. In the case of Wells the luminosity, from his description, must have appeared to be brighter and larger; and on the interruption of the circuit it was not instantly extinguished, but gradually died away; † his frequent exclamation on breaking the current was, "Oh, you are spoiling it."

The description given by the three "sensitives" (including Mr. Sidney Beard, in addition to the above mentioned) of the luminous appearance was that of two rounded or blunted cones, apices downward, one of each being directly over and upon a pole of the magnet; that over the north-seeking pole being the brighter. They were said to be unsteady, waving in form, and flickering or variable in intensity. The breath deflected without extinguishing them. According to two of the observers with whom the experiment was tried the luminosity was not intercepted or cut off by a black velvet cloth or a thick board laid flat over the poles, but was hid from view like an ordinary source of light by an opaque body between it and the eye.

Faint lights have been described by one of these sensitives on permanent steel magnets, and in particular upon a small laminar

* The Committee have subsequently found that under proper conditions (of perfect silence, &c.) the ticks of both "making" and "breaking" are audible to the ear placed directly in contact with the polar surface of the magnet.

† There was a considerable amount of residual magnetism in the electro-magnet.



"Jamin" magnet having a concentrated intense field,—but the tests to which the Committee have as yet been able to put these statements are not entirely conclusive.

On several occasions, two of these "sensitives" and a member of the Committee have experienced peculiar sensations in the face and head which appear to be an effect of the magnetic field. This member, placing his forehead exactly between the poles of the electro-magnet, was certainly able to distinguish accurately,—and according to him by feelings in the face and eyes,—whether the magnet was excited or not. Mr. Smith, in the light, and in presence of the Committee, with his face placed in the strongest part of the magnetic field, has—as he alleges by singular effects upon his eyes and temples—accurately announced within one or two seconds, 21 successive "makes" and "breaks" of the current. In these, as in the other experiments, every precaution was taken against any direct or indirect knowledge, other

than by the magnetization, of the opening or closing of the circuit reaching the observer.

The Committee regret that under apparently identical circumstances, similar effects have not been always forthcoming, and think it reasonable to consider that the phenomena depend upon conditions, possibly physiological, not yet understood.

The objections that have been urged to even admitting the possibility of luminous magnetic phenomena, as apparently attributing a continuous evolution of radiant energy to a magnet, are, the Committee think, sufficiently met if it be remembered that on the one hand the source of energy may be outside the magnet altogether, and on the other the *amount* of this energy *must* be so small that many undetected sources of it probably exist.

In confirmation of this opinion it is gratifying to find that so distinguished and high an authority as Professor G. F. Fitzgerald, F.R.S., F.T.C.D., in a paper read before the Royal Dublin Society, has shown that these luminous appearances do not necessarily contravene the laws of thermo-dynamics or of the conservation of energy. Professor Fitzgerald has been good enough to state, in a letter (appended by permission to this Report), his hypothesis accounting for the origin of the light. In fact, the amount of molecular disturbance which may be competent to excite vision is immeasurably small. Thus a rush light can be seen through a radius of, say, a mile or more. How infinitesimal is the energy which produces sensation at that distance! Also, a phosphorescent powder, illuminated for one second, is found to be visible after uninterruptedly expending for five or six hours the trace of energy imparted to it by a momentary insolation. How minute is the amount of energy which excites our vision at the 20,000th second! But, notwithstanding the amazing delicacy of the organ of sight, photographic plates can now transcend our sense perception, and unlike the sensory effect, the image on such plates grows in distinctness by prolonged exposure to very feeble radiations. Hence the Committee were anxious to try photography; but preliminary efforts have been disappointing, no effect being produced by a magnet on very sensitive dry plates. The matter, however, will be returned to; meanwhile the eminent astronomer, Dr. Huggins, F.R.S., whose experience in this kind of photography is not exceeded by that of any other experimenter, has also tried, but unsuccessfully, to photograph these luminous phenomena. An interesting letter from Dr. Huggins is, by his permission, included in the Appendix. Other scientific men, in communication with the Committee, are found by no means hostile to these views; among them being Mr. J. Rand Capron, F.R.A.S., who refers to the subject in his work on "Auroræ," p. 165, and has favoured the Committee with further particulars of his experiments.

On the whole, while undoubtedly the evidence is yet too slight to draw more definite conclusions, the Committee feel at least justified in recording:—

Firstly, that three observers, separately, on distinct occasions were in some way immediately aware when an electro-magnet was secretly "made" and "unmade," under such precautions as were devised to suppress ordinary means of knowing, and to exclude chance and deception; and identified such magnetization with luminous appearances which as described agreed generally with the evidence recorded by Reichenbach:—

Secondly, that there were, though less decisively, indications of other sensory effects of magnetism.

In view of these apparent confirmations of previous testimony, the Committee incline to the opinion that, among other unknown phenomena associated with magnetism, there is a *prima facie* case for the existence, under conditions not yet determined, of a peculiar and unexplained luminosity resembling phosphorescence, in the region immediately around the magnetic poles, and visible only to certain individuals.

APPENDIX.

40, Trinity College, Dublin, 23rd April, 1883.

MY DEAR BARRETT,—In my paper read last Monday at the Royal Dublin Society I proposed an experiment to decide between the ordinary electrical theories of direct action at a distance and Clerk Maxwell's theory of action by means of the ether. Upon the latter theory it should be possible to originate either stationary or progressive waves, and I showed that it might be possible to originate experimentally such short waves as to be within range of observation, for the principal difficulty is that owing to the velocity of propagation being the same as that of light it is very difficult to get short waves. I proposed to get over the difficulty by using the rapidly alternating currents produced when a condenser is discharged through a small resistance. As I was on the subject of the electrical origination of light I mentioned some suggestions as to a possible origin for the light said to be seen near a magnet. I suggested that the fact that the air molecules are moving in an intense magnetic field might very likely disturb the distribution of vibrations when they collide: the sudden change of direction in their motion may induce electric currents or vibrations in the molecules which are sufficiently rapid to be visible. I pointed out that this got over all difficulty in respect of the first Law of Thermo-dynamics, for that the source of energy was the air and not the permanent magnet. I suggested some ways in which it might not be opposed to the second Law, although it seems as if you were getting energy from the air by cooling it down below its surroundings. I pointed out that the action might not be permanent in still air and that the action might be like evoking a phosphorescence out of the air which would ultimately settle down

to a new distribution of velocities, but that practically air currents would make the action permanent. I pointed out that a somewhat similar action was supposed to take place when the magnet is stated to be able to separate the paramagnetic oxygen from the nitrogen in the air, for that as the gases are not of the same density there is a greater energy in them when apart than when mixed, and I suggested that the two effects might be in some way connected with one another, for that in order to separate them there must be some disturbance of the intra-molecular impacts. I refrained from suggesting obvious experiments to test the suggestions, such as putting the magnets in vacuo, or in a simple gas, or in a liquid or transparent gold, partly because they were obvious and partly because it seems so hard to catch the experimenter who can see the phenomenon. Mr. Moss suggested putting dry photographic plates for a long time near a magnet to see would they get at all fogged. This might very well be tried, but it would require a long course of experiments, as plates get accidentally fogged in so many ways.—Yours very sincerely,

GEO. FRAS. FITZGERALD.

P.S.—I think I stated that contrary to what many people state I can see no *à priori* difficulty in the supposition of direct action at a distance.

Upper Tulse Hill, S.W., 6th May, 1883.

DEAR PROFESSOR BARRETT,—Mr. Grubb, doubtless, gave to you the photographic plate, with the data of the experiment. I gave it to him the same day, and had not the opportunity of careful examination when dry. If you can see even the very faintest suspicion of any form, it may be well to strengthen with bichloride of mercury and ammonia.* This photograph was taken under the impression that you rather suggested the possibility of *ultra-violet* light. It is difficult to understand, from what we know of the magnetic lines of force, that there is a *radiant* energy which can be brought to focus on the retina. Your experiment with *screens* seems to suggest that the force is physical and not purely psychical. May it be energy in the form of *infra-red* vibrations? If our eyes were like Abney's plates every object would be luminous, and men and women and all warm-blooded creatures would be pre-eminently "*shining ones*." In one case the oxidation necessary to life does manifest itself in vibrational energy within the eye's range, namely, the little phosphorescent beasts in the sea, and also similarly in fire-flies and glow-worms. When you experiment again, will you try screens of glass and very thin ebonite? The former is very imperfectly transparent to short vibrations, and the ebonite is opaque to all but low *infra-red* rays, which pass freely through it. It would be well to try magnets with Abney's plates. If there is sufficient radiated energy to affect the eye, it might be well to see if, with the most sensitive pile, there is any indication of a rise of temperature from the magnetic field. In this case, if an electro-magnet is used, care must be taken that any rise of temperature in the wire from the current may not be allowed to affect the pile. This would be a good preliminary experiment before trying for photographic evidence of red or *infra-red* rays.—Yours very sincerely,

WILLIAM HUGGINS.

* I could see no trace of any form at all on the plate.—W. F. B.

IV.

ON SOME PHENOMENA ASSOCIATED WITH ABNORMAL CONDITIONS OF MIND.*

BY W. F. BARRETT, F.R.S.E., M.R.I.A., &c.

There are certain conditions of the mind, either temporarily induced or habitual, which appear to be associated with many remarkable phenomena that have hitherto received but partial attention from scientific men. On various occasions during the last ten years I have had the opportunity of observing some of these singular states, and in the hope of eliciting further information or of stimulating inquiry by those more competent than myself, I venture to bring the following facts under the notice of the British Association.

The observations to be described belong mainly to the class known by the names of mesmerism, hypnotism, or induced somnambulism, for these terms express very similar mental stages. The experiments of the late Dr. Braid have led physiologists to recognise the existence of the fact that an extraordinary condition of the mind can be induced in certain susceptible or sensitive individuals by merely fixing the attention rigidly for several minutes upon any bright object. Whilst staying with a friend in Westmeath, now some years ago, I had the opportunity of frequently witnessing the production of this morbid condition, and, further, of observing some phenomena that are usually denied by eminent physiologists of the present day.

Selecting some of the village children and placing them in a quiet room, giving each some small object to look at steadily, it was found that one amongst the number readily passed into a state of reverie, resembling that dreamy condition between sleeping and waking. In this state the subject could readily be made to believe the most extravagant statements, such as that the table was a mountain, a chair a pony, a mark on the floor an insuperable obstacle. As Dr. Maudsley observes in his *Mental Physiology*, "the mind of the patient becomes possessed with the ideas the operator suggests, so that his body becomes an automatic machine set in motion by them."

In the Proceedings of the British Association for 1855, is a paper by Mr. Braid in which the phenomena of mesmerism are referred to

* This paper was originally read before the British Association, at the Glasgow Meeting, September, 1876. By permission of the Council of the S.P.R., it was included in the proceedings of the meeting on April 24th, after a verbal revision and the omission of a few paragraphs. Though this paper was the subject of much animadversion when first read, students of the Reports published by the S.P.R. will be able to judge how far the opinions expressed seven years ago have since received confirmation.

what is termed a mono-ideo-dynamic action, the ideo-motor force of the present day. Many other writers might be quoted, but the main facts are not now denied; in fact, this peculiar physiological state is referred to in all recent works on the mind.

The fact that one mind can thus readily be thrown into a state of passive obedience to another mind is undoubtedly a fact of much importance. It is important, not only as exhibiting a state into which certain minds are liable to be exposed, but also as probably affording a clue to some of the extraordinary assertions that have been made by credible witnesses as to the elongation and levitation of the human body, the handling of fire and the like. These facts are testified to by eminent men whose word one cannot for a moment question. Either the narrators *saw* the things they describe or they *thought* they saw them. The following considerations seem to render it highly probable that the latter affords a provisional explanation.

Mr. Herbert Spence has compared the ordinarily vivid mental impressions produced by the perceptions of external things which are simultaneously present in our consciousness with the fainter ideas produced by reflection, memory, or imagination—to two parallel streams of consciousness, constantly varying in their relative breadth, as the outer or the inner world predominates. During states of activity we are receiving a crowd of impressions from the senses, and hence the stream of consciousness derived from the external world causes the faint manifestations derived from within to sink into insignificance. But when the vivid manifestations produced by the senses are enfeebled—*e.g.*, by closing the eyes, stillness, &c.—the usually faint stream of consciousness becomes predominant; the heterogeneous current of ideas grows more distinct, and almost excludes the vivid order of impressions, and finally, on lapsing into sleep, the manifestations of the vivid order cease to be distinguishable as such, and those of the faint order come to be mistaken for them.

It is highly probable that the vivid stream of consciousness produced by sensation, having been reduced by quietness and twilight, the minds of those who testify to the feats referred to, would readily yield themselves to any emphatic suggestion on the part of the operator. However, to put this matter to the test of experiment, I selected (in the manner already described) a young lad, who in the course of fifteen minutes was hypnotised, as Mr. Braid would say. The lad now readily believed any assertion I made, with evident relish going through the farce of eating and drinking because I suggested the act, though the only materials I gave him were a book and an empty vase. When subsequently he partly awoke, he was under the conviction that he had had his tea, yet could not understand how it was, as he associated the actual books with the forced idea of bread and butter, and the struggle of reason and memory,

was curious to witness. On another occasion, when the lad was hypnotised, I placed my shoes on the table and forcibly drew his attention to them. I then suggested that I was standing in them, and after he had given his assent, I said, "Now I am going to rise up and float round the room." So saying I raised my hand, and directing his sight upwards, pointed out the successive stages in my imaginary flight, and on my slowly depressing my hand, and asserting I was once more on the ground, he drew a sigh of relief. On awakening he held to the belief that I had in some indistinct way floated round the room and pointed to the course I had taken. I had not the slightest doubt that after a few trials, this extravagant idea might have been fixed in the lad's mind with the greatest ease.

I adduce the foregoing experiment to shew the powerful influence of *suggestion* when the mind is in certain states such as reverie, and hence the need of guarding against illusion. At the same time, I do not wish it to be supposed that I dogmatically assert this must have been the explanation of the phenomena described by Lord Lindsay and others; all I assert is, in our present state of knowledge, it is an easier explanation than to assume the actual occurrence of the marvels. Nevertheless, in justice to those who hold an opposite view, I am bound to mention a case that came under my own repeated observation, wherein certain inexplicable physical phenomena occurred in broad daylight, and for which I could find no satisfactory solution either on the ground of hallucination or of fraud.* . . .

Returning to the experience gained at my friend's house in Westmeath, the girl there mesmerised passed on another occasion into a state of deeper sleep or trance, wherein no sensation whatever was experienced unless accompanied by pressure over the eyebrows of the subject. When the pressure of the fingers was removed, the girl fell back in her chair utterly unconscious of all around, and had lost all control over her voluntary muscles. On re-applying the pressure, though her eyes remained closed, she sat up and answered questions readily, but the manner in which she answered them, her acts and expressions, were capable of wonderful diversity by merely altering the place on the head where the pressure was applied. So sudden and marked were the changes produced by a movement of the fingers that the operation seemed very like playing on some musical instrument.† I mention these facts simply to ask whether a careful and systematic study of them

* The description of this case is here omitted, not from any doubt of its genuineness, but because it is thought better to refer it to the special Committee of the Society appointed to deal with this class of phenomena.

† The deep mesmeric sleep and the complete insensibility of the subject seemed to be the best guarantee against a clever course of deception on her part.

might not throw some additional light on the localisation of the functions of the brain. For extraordinary as it may appear that moderate pressure on the skull could produce any local irritation of the brain, yet it must be borne in mind that we are here dealing with the brain in an abnormal condition, probably a state of unstable equilibrium, so that a slight disturbance might produce an altogether disproportionate effect.

On a third occasion the subject, after passing through what has been termed the "biological" and "phrenological" states, became at length keenly and wonderfully sensitive to the voice or acts of the operator. It was impossible for the latter to call the girl by her name, however faintly and inaudibly to those around, without at once eliciting a prompt response. Even when the operator left the house, and at intervals gently called the girl's name, at the same time indicating the fact by signs to those within sight, she still responded, more and more faintly, it is true, as the distance became greater. This extraordinary and unnatural sensibility surprised me greatly, as it exceeded anything I had heard or read, and I regretted being unable, at the time, to carry out more experiments in this direction.

In his *Mental Physiology*, Dr. Carpenter states that he has seen abundant evidence that the sensibility of a hypnotised subject may be exalted to an extraordinary degree in regard to some particular class of impressions, this being due to the concentration of the whole attention upon the objects which excited them. Thus, he has known a youth in the hypnotised state find out, by the sense of smell, the owner of a glove which was placed in his hand, from amongst a party of more than sixty persons, scenting at each of them one after the other, until he came to the right individual. In another case, the owner of a ring was unhesitatingly found out from amongst a company of twelve, the ring having been withdrawn from the finger before the somnambule was introduced. He has seen other cases, again, in which the sense of temperature was extraordinarily exalted, very slight differences, inappreciable to ordinary touch, being at once detected.

Without denying the possibility of such an extraordinary sensibility, other facts I witnessed pointed in the direction of a *community of sensation* between the mesmeriser and the subject, for I noticed that if the operator tasted, smelt, or touched anything, or experienced any sudden sensation of warmth or cold, a corresponding effect was instantly produced on the subject, though nothing was said, nor could the subject have seen what had taken place upon the operator. To be assured of this, I bandaged the girl's eyes with great care, and the operator having gone behind the girl to the other end of the room, I watched him and the girl, and repeatedly assured myself of this fact. If he placed his hand over the lighted lamp, the girl instantly withdrew hers, as if in pain; if he

tasted salt or sugar, corresponding expressions of dislike and approval were indicated by the girl. If, however, anyone else in the room other than the operator tried the experiment, I could perceive no indications on the part of the subject. Certainly, so far as my observations extended, there did seem to be a vast difference between the influence exerted on the subject by the operator, and that which could be exerted by anyone else. Dr. Carpenter believes, however, that there is no foundation for the "*rapport*" which is so often asserted to exist between a mesmerised subject and the operator. On this point he remarks: "If the subject be 'possessed' with the previous conviction that a particular individual is destined to exert a special influence over him, the suggestions of that individual are obviously received with greater readiness, and are responded to with greater certainty, than are those of any bystander. This is the whole mystery of the relationship between the 'biologiser' and his 'subject.'"

For my own part, I do not think that the whole mystery of this so-called "*rapport*" can be disposed of quite so easily. Not only do the facts I have just given negative Dr. Carpenter's easy solution, but the following still more remarkable experiments shew, at any rate, that the question is one deserving of more extended inquiry.

When the subject was in the state of trance or profound hypnotism, I noticed that not only sensations but also ideas or emotions occurring in the operator appeared to be reproduced in the subject without the intervention of any sign, or visible or audible communication. Having mesmerised the girl myself, I took a card at random from a pack that was in a drawer in another room. Glancing at the card to see what it was, I placed it within a book, and in this state brought it to the girl. Giving her the closed book, I asked her to tell me what I had put within its leaves. She held the book close to the side of her head and said, "I see something inside with red spots on it." "Count the spots," I told her; she did so, and said there were five red spots. The card was the five of diamonds. Another card, chosen and concealed in a similar way, was also correctly named; and when a Bank of Ireland note was substituted she said, "Oh now I see a number of heads; so many I can't count them." She sometimes failed to guess correctly, asserting the things were dim, and invariably I found she could give me no information of what was within the book, unless I had previously known what it was myself. More remarkable still, I asked her to go in imagination to Regent Street, in London, and tell me what shops she saw. The girl had never been out of her remote Irish village, but she correctly described to me the shop of Mr. Ladd, the optician, of which I happened to be thinking—referring to some large crystals (of Iceland spar) and to other things in

the shop—and when she mentally left the shop she noticed the large clock that overhangs the entrance to Beak Street.

In many other ways I convinced myself that the existence of a distinct idea in my own mind gave rise to an image of the idea in the subject's mind; not always a clear image, but one that could not fail to be recognised as a more or less distorted reflection of my own thought. The important point is that every care was taken to prevent any unconscious movement of the lips, or otherwise giving any indication to the subject, although one could hardly reveal the contents of an optician's shop by facial indications.*

This power of "thought-reading," as it has been termed, has often been described by writers on mesmerism, but little credence has been given to it by physiologists or psychologists.

Some assert that this state extends even further; that subjects in this condition are able to perceive occurrences at remote distances which are not known to any present, and yet are subsequently verified. I

* The following interesting communication from my friend, Mr. W. E. Wilson, of Co. Westmeath, reached me in September, 1876, after the foregoing was written, and gives us a glimpse of something even beyond thought-reading, but many more experiments are necessary before a *prima facie* case in favour of so-called "clairvoyance" can be said to have been established.

Mr. Wilson writes in reference to the above-mentioned card experiment:—

"You are correct, as I remember several experiments of the same kind, I think we proved beyond all doubt that the subject is able to read the thoughts of the mesmeriser. Also that they are able to see through things which are to us optically opaque, provided that they could touch the objects or hold them in their hand. At any distance beyond that I don't think we have evidence that they can see things unless the mesmeriser knows them, in which case it of course becomes thought-reading. A lady subject has often told us the time by a gold hunting watch, which was put in a box after the hands were altered to any extent by the keyless arrangement, so that no one knew their position. I remember one instance with her. There were some friends in the room looking on. The hands of the watch were twisted round promiscuously; it was then put in a box and the closed box put in her hand. She at once said what o'clock it was. My father opened the watch to see if she was right, but found to his astonishment that she was wrong. He told her so, and gave her the watch to try again. She at once said she was right. He told her to look again, but she got crusty and refused to look for some time. He pressed her to look once more. She still said she was right, but that it was now a minute past the time she first said. My father opened the watch to shew those present the mistake she made, but found that she was perfectly right, that he had made a mistake himself. In that instance the thoughts of the mesmeriser were against her. Another instance I remember was with a country boy. He was mesmerised in a room which we made perfectly dark. Cards were given to him at random from a pack. He told fourteen correctly without a mistake, and I have no doubt would have gone through the pack if we liked. Of course you know that they don't try to use the eyes to see with. They always, without exception, put whatever is put in their hand to the side of their head, a little behind the ear, and about six inches from them. They always say that everything is greatly diminished. Ordinary book print they describe as fine lines."

have had cases of this kind described to me by those whom I esteem as careful and conscientious observers ; but as nothing of the sort has ever come under my own observation, I refrain from stating what I cannot vouch for myself. Even as regards the facts I have myself witnessed, I do not pretend that they do more than justify further inquiry, as a large amount of similar evidence must be obtained by well qualified men before these phenomena can be accepted unreservedly. All I wish to urge is, that it is not wise to allow a natural feeling of incredulity on this matter to become a barrier to a possible extension of knowledge.

Dr. Carpenter himself remarks, that “ everyone who admits that ‘ there are more things in heaven and earth than are dreamt of in our philosophy,’ will be wise in maintaining ‘ a reserve of possibility ’ as to phenomena which are not altogether opposed to the laws of physics or physiology, but rather transcend them ”; and he adds (*Mental Physiology*, p. 633), “ some of his own experiences have led him to suspect that a power of intuitively perceiving what is passing in the mind of another, which has been designated as ‘ thought-reading,’ may, like certain forms of sense-perception, be extraordinarily exalted by entire concentration of the attention. So far, however, as we are acquainted with the conditions of its exercise, it seems to depend upon the unconscious interpretation of indications (many of them indefinable) furnished by the expression of the countenance, by style of conversation, and by various involuntary movements ; that interpretation, however, going, in many instances, far beyond what can have been learned by experience as the *meaning* of such indications.”

It will be noticed that whilst Dr. Carpenter does not deny the possibility of thought-reading or some analogous kind of divining power, he distinctly asserts that everything *he* has seen is explicable by sign or “ muscle-reading.” The evidence that I have here adduced, on the other hand, indicates that when a person is thrown into a hypnotic or passive condition, the nervous action associated with thought can be excited by a corresponding action in an adjoining individual, and this across space and *without* the intervention of the recognised organs of sensation. Nor does this seem an altogether incredible fact. The energy of electricity exerts itself in two ways, by transmission along a material conductor and by influence, or induction as it is termed, across space. May not nerve energy, whatever be its nature, also act by influence as well as conduction ? For many years I have held this view, and it has been confirmed by what I have witnessed from time to time. My main object in bringing this paper before the Section is to direct attention to the subject in the hope that those who have any evidence to offer in support of this view, or any good grounds for opposing it, may favour me with their experience.

Circular No. 1.

To Members and Associates of the Society for Psychical Research.

C I R C U L A R N O . 1 .

14, DEAN'S YARD, WESTMINSTER, S.W.,

February, 1883.

The Council of the S.P.R. have from time to time received letters from Members and Associates, inquiring in what practical manner they could best further the Society's objects.

The Council on their part warmly welcome such offers of assistance. They feel that the task which the Society has before it is a long and arduous one, and can only be achieved by the co-operation of many labourers. It is, moreover, desirable that these labourers should be widely distributed over this and other countries, in order that each may act as a centre for the collection of information, for the formation of local committees, or at any rate for the dissemination of a spirit of serious inquiry. It has been thought, therefore, that an account, somewhat more detailed than has been already published, of the lines of work which seem to offer the best chance of useful results, may with advantage be circulated among all our members. Their active help in research is more important even than their pecuniary support.

The research-work of the Society is at present divided between six Committees, elected by the Council from among the Members and Associates. The following are the names and addresses of the respective secretaries:—

1. *Committee on Thought-transference.*

PROFESSOR BARRETT, 18, Belgrave Square, Monkstown, Dublin.

2. *Committee on Mesmerism.*

MR. F. PODMORE, 16, Southampton Street, Fitzroy Square, W.

MR. G. J. ROMANES, F.R.S., 18, Cornwall Terrace, Regent's Park, N.W.

3. *Committee on Reichenbach's and similar experiments.*

MR. W. H. COFFIN, 94, Cornwall Gardens, South Kensington, S.W.

4. *Committee on Physical Phenomena.*

MR. ST. G. LANE FOX, The Garden Mansion, St. James's Park, S.W.

DR. C. LOCKHART ROBERTSON, Hamam Chambers, 76, Jermyn Street, S.W.

5. *Committee on Haunted Houses.*

MR. EDWARD R. PEASE, 17, Osnaburgh Street, Regent's Park, N.W.

6. *Literary Committee (for the collection, examination, and presentation of evidence).*

MR. EDMUND GURNEY, 26, Montpelier Square, S.W.

MR. F. W. H. MYERS, Leckhampton, Cambridge.

Taking these Committees in order, let us consider how the work of each may be most effectively furthered.

(1) Thought-reading—or, as we should prefer to call it, *thought-transference*,—is the branch of our research in which hitherto most progress has been made. This is right and natural; till this comparatively simple class of facts shall have been widely and intelligently recognised, our labours in other directions must fail of their full effect. And we think that there ought to be little difficulty in rapidly rendering our investigation on this side so complete as to leave no further room for objections, however trivial or unfair. But this rapid progress depends on the amount of collaboration that we receive. There is yet much to be done before our evidence can present itself to the eyes of a world, consisting not wholly of philosophical and dispassionate persons, as a sufficient foundation for the structure which we desire to raise upon it.

We fully allow that for this end the conditions of the experiments have not as yet been sufficiently varied—the trials having been conducted, for the most part, by one set of experimenters, and with but a few subjects. It may fairly be argued that if this faculty of thought-transference is found in some persons in a high state of perfection, it should be present in a rudimentary state in many more: this hypothesis has so far been most insufficiently tested. We have to allow, moreover, that we are as yet only less ignorant than the rest of the world as to the conditions under which these phenomena occur, and their relations to other natural facts. Thus we neither know what circumstances favour the receptivity of the recipient, nor how best to arrange the number, or to direct and concentrate the impressional energy, of the experimenters; nor have we any certain induction as to the effect of greater or less distances or of obstacles interposed between the experimenter and the "subject." Again, while our experiments so far seem to prove that the transferred impression is sometimes of a visual, sometimes of an auditory kind, sometimes, again, of the nature of suppressed

speech, we are ignorant of the relative frequency of these several modes, and of the conditions which favour any one of them rather than the others; whether, for instance, the explanation of such differences is to be sought rather in the peculiarity of the subject, or in the special manner in which the attention of the experimenters is concentrated. Once more, in our experiments on the mental transference of rude drawings, which could not be expressed in words, the visual impression in the recipient's mind has sometimes been laterally inverted, and in the complementary colour of the original,—black lines on a white ground appearing as white lines on a dark ground,—obviously fuller information on these points is most important. What is needed, then, is a large number of experiments similar to those already published, but conducted by different groups of persons and under different conditions. We have reason to believe that the percipient faculty, so far from being abnormal or infrequent, is pretty generally diffused; and if this fact is gradually made good among persons of recognised position and intelligence, attempts to explain the results by trickery and collusion will become increasingly ridiculous. Only thus, moreover, can we obtain sufficient material upon which to base generalisations.

The experiments required are neither difficult nor costly; they involve no great expenditure of time, nor do they demand any other qualities than patience and accuracy. Even where they fail, the time spent upon them will not have been wasted; for where the aim is not merely to demonstrate the existence of particular facts, but to ascertain the conditions of their occurrence, failure may be as instructive as success.

We shall be grateful, therefore, to all persons, whether members of our Society or others, who will undertake a series of experiments of the kind detailed below, and will forward the results to us. These results will be collated and summarised, and the whole or a portion of the evidence will be eventually published, together with any general conclusions and observations that may be suggested by it. We must specially urge, however, that those who are willing thus to co-operate with us will accurately record the results of *every* experiment made; we do not desire *selected* results.

Instead of sending the results of their investigation to the Committee, our friends may prefer to present a paper on the subject, in their own name, to the Council; such papers will be gladly received, and if passed by the Council will be read before the Society, and “referred” for publication in the Proceedings of the Society. We would further ask all intending coadjutors to communicate their names to the Hon. Secretary of the Thought-transference Committee. Forms, a specimen of which is sent herewith, for recording the results of the experiments, and coloured

discs, &c., can be obtained on application to the Secretary of the Society, at 14, Dean's Yard, Westminster, S.W.

The objects recommended for experiment are (1) cards, (2) numbers, (3) words and names, (4) coloured discs, (5) geometrical figures, patterns, &c., (6) tunes.

If the experiment is made with cards the whole pack should be used, and not a selected portion of it. If with numbers, names, &c., the principle on which the selection is made should be indicated (*e.g.*, that the number consists of two figures, or that the name is a Christian name), in order that some estimate may be formed of the chances against success. In no case should more than two trials be allowed; and when the number of objects to be selected from falls below ten, there should be no second trial. Absolute silence should be secured during the progress of the experiments. If the first trial is a failure, the percipient should learn that fact from the silence of the experimenter, or "agent," as we prefer to call him. It should further be stated what precautions, if any, have been taken to preclude the possibility of learning the object selected by ordinary means. There are reasons why experiments conducted by two persons only are specially valuable. Particular attention should be paid to the following points:— (1) the exact nature of the impression produced, and the relative sensibility of different persons to the visual and other sorts of impression; (2) the comparative success of the experiment with one "agent," and with many, and especially whether success seems to be promoted by the fact that the circle contains a member or members nearly connected by blood, or by any sympathetic bond, with the "subject"; (3) the connection between the experiments and the state of health of both agent and percipient; (4) the duration of the sensitive stage; (5) its capacity for improvement by exercise. Any other observations suggested by the experiments will, of course, be welcomed by the Committee. A specimen schedule is appended; × indicates quite right; 0 indicates that no impression was produced, and no guess made.

FORM No. I.

EXPERIMENTS ON THOUGHT-TRANSFERENCE.

AGENT :		PERCIPIENT :		AGENTS :		PERCIPIENT :	
<i>John Smith</i>		<i>Robert Jones</i>		<i>John Roberts, Mary Roberts, Henry Owen.</i>		<i>Ada Roberts.</i>	
Date.	Object selected. (e.g., a card.)	First trial.	Second trial.	Date.	Object selected. (e.g., a name.)	First trial.	Second trial.
<i>Mar.</i> <i>1,</i> <i>1882.</i>	<i>4 of diamonds</i>	×		<i>April</i> <i>3,</i> <i>1883.</i>			
	<i>2 of clubs</i>	<i>3 of clubs</i>	×				
	<i>Q. of spades</i>	<i>3 of spades</i>	<i>Q. of clubs</i>				
	<i>1 of hearts</i>	×					
	<i>3 of spades</i>	<i>Q. of spades</i>	×		<i>Hutchinson</i>	×	
	<i>8 of hearts</i>	<i>1 of hearts</i>	×		<i>Watkins</i>	<i>Wells</i>	×
	<i>5 of diamonds</i>	×			<i>Sefton</i>	<i>Skipton</i>	×
	<i>Kn. of hearts</i>	<i>Kn. of diamds.</i>	<i>K. of hearts</i>		<i>Orton</i>	×	
	<i>7 of clubs</i>	×			<i>Higgins</i>	<i>Hitchins</i>	×
	<i>6 of hearts</i>	<i>4 of hearts</i>	<i>9 of diamonds</i>		<i>Inman</i>	0	0
	Total No. of experiments, <i>10.</i>	No. right on first trial, <i>4.</i>	No. right on second trial, <i>3.</i>		Total No. of experi- ments, <i>6.</i>	No. right on first trial, <i>2.</i>	No. right on second trial, <i>3.</i>

Observations :—*In two out of the three experiments with cards which failed on both trials, the two guesses together include the correct designation of the card. In two of the three experiments with names, which were successful on the second trial, the name given on the first trial bore a distinct resemblance to the right one.*

(2) The transition from thought-transference to the phenomena of so-called *mesmerism* is a gradual one. Many, at least, of the commonly reported mesmeric phenomena consist partly of some transmission of thought or sensation from the operator to the subject. We should be glad to hear of and to witness any such cases. We are anxious also for evidence as to the *curative* power of mesmerism; and if any of our members, resident in or near London, can suggest a case where mesmeric treatment seems likely to be of service, we shall be glad to consider whether we can provide such treatment, under the supervision of a duly qualified physician.

We are especially anxious to witness cases of what is termed *mesmeric lucidity*, or *clairvoyance*. The distinction between thought-transference (mesmeric or otherwise) and clairvoyance we take to be that in thought-transference the idea or image is flashed into the recipient's mind from some other mind in which it is already present, whereas the *clairvoyant* is said to discern at a distance inanimate objects, or persons whose thoughts are in no way directed towards him. Such clairvoyance is undoubtedly rare, but there is much evidence for its occasional occurrence. Experiments in these higher phenomena of mesmerism need to be conducted under careful supervision. There is reason, however, for confident belief that they can be safely carried on under experienced guidance; and the Committee earnestly request that early information may be sent to them of cases where these occurrences are observed.

(3) *The Reichenbach Committee*, who have recently achieved unexpectedly favourable results, will be glad to receive information as to any peculiar electric or magnetic effect observed in connection with special organisations; or as to any unexplained luminous appearances attaching to crystals, magnets, and the human form. The occurrence of natural somnambulism is a marked prognostic of sensitiveness of this kind; and the Committee will be glad to offer facilities for experiment, at their rooms in Dean's Yard, to any person in whom this symptom has shewn itself.

(4) *The Committee on Physical Phenomena*—of the kind commonly called spiritualistic. This is a subject which has been largely brought before the public through paid mediums. In such cases it is clear that there are strong temptations to fraud, and the Committee (some of whom have for many years attended specially to this particular point) are of opinion that results obtained where the medium is paid, and the investigators untrained, are generally worthless for scientific purposes. They desire to eliminate, at least one temptation to fraud, by sitting with private and unpaid mediums, and they earnestly request communications from private circles, giving an account of such phenomena (occurring spontaneously or otherwise), as lights, movements of objects, raps, voices, unexplained noises, and other

cognate occurrences. It should be specified whether such phenomena came under the observation of more than one person, and if so, whether their accounts were consistent. An exact description of the conditions of observation is also requested. The Secretaries of this Committee, or other members of it, would gladly assist, if so permitted, at the further verification of these reported phenomena. They can easily understand that private circles may be reluctant to admit any observers from without. But they would impress upon such circles the extreme importance of so doing, in order that the scattered phenomena may be brought to a focus, and set forth in a manner to command scientific attention.

Any account of personal experiments with the so-called "divining rod" will also be welcomed by this Committee.

(5) *The Committee on Haunted Houses* invite information on any unusual occurrences seemingly confined to particular localities, such as bell-ringing, unseen footsteps, &c. ; but, especially, apparitions of any kind. It should be specially noted whether these phenomena were observed at fixed periods or on certain days of the year. There are houses bearing this kind of reputation in most localities ; and it would be of real service if any member would take pains to sift the rumours current about such houses in his own neighbourhood, and, if possible, track them to their source. It may probably be often found that the reputation of being "haunted" is due to easily explicable sources of noise or disturbance, and it is eminently desirable that all such cases should be distinctly cleared up.

We shall gladly avail ourselves of any opportunity which our members may be able to procure for us of personally investigating occurrences of this nature. As the pecuniary value of a house is sometimes thought to be endangered by a reputation for being haunted, we may here repeat the statement which refers equally to communications received by all the Committees—viz., that all information will be regarded as confidential, when it is so desired.

(6) *The Literary Committee.* The communications hitherto invited have mainly been concerned with phenomena now occurring, or presumably capable of reproduction. But the Literary Committee are anxious to receive accounts of experiences, in the past as well as the present, of any kind at all cognate to those already enumerated. *Dreams*, premonitory, symbolic, or coincident either with other similar dreams or with the external fact dreamt of ; instances of so-called *second-sight* ; accounts of *apparitions* during life, at the moment of death, or after death ; or, on the other hand, of *spectral illusions* recognised as such by the subject of them ;—there is hardly any kind of abnormal phenomenon which, if exactly recorded and fully attested,

may not add a valuable item to the vast collection of facts which must be garnered up before generalisations can be safely attempted.

The Committee are glad, also, to receive references to passages in books, in any language, where phenomena of this kind are incidentally recorded. In many *biographies* some such incident occurs; and a reference to such a story, with the title-page and date of the book distinctly given, will always be gratefully received. Information as to foreign researches on psychical subjects is also desired; and as the Society is founding a library for the use of its members, any offers of books, either as gifts or for purchase, will be gladly considered.

It may be added, in conclusion, that any criticisms or suggestions with which readers of this paper may favour us, will be a welcome form of assistance.

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Letters of inquiry or application for Membership may be addressed to the Secretary, EDWARD T. BENNETT, 14, Dean's Yard, Westminster, S.W.

OBJECTS OF THE SOCIETY.

The Society for Psychical Research was formed at the beginning of 1882, for the purpose of making an organised and systematic attempt to investigate that large group of debateable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *primâ facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value. The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis. The following subjects have been entrusted to Special Committees :—

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.
2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain ; clairvoyance, and other allied phenomena.
3. A critical revision of Reichenbach's researches with certain organisations called "sensitive," and an inquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs.
4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.
5. An inquiry into the various physical phenomena commonly called Spiritualistic ; with an attempt to discover their causes and general laws.
6. The collection and collation of existing materials bearing on the history of these subjects.

The aim of the Society is to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so

many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognise the exceptional difficulties which surround this branch of research ; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

The Council desire to conduct their investigations as far as possible through private channels ; and they invite communications from any person, whether intending to join the Society or not, who may be disposed to favour them with a record of experiences, or with suggestions for inquiry or experiment. Such communications will be treated, if desired, as private and confidential ; or, if presented for publication, they will, if passed by the Council, be read before the Society.

Letters relating to particular classes of phenomena should be addressed to the Hon. Secs. of the respective Committees, as follows :—

- (1) Committee on Thought-transference : Professor W. F. Barrett, 18, Belgrave Square, Monkstown, Dublin.
- (2) Committee on Mesmerism : Frank Podmore, Esq., 16, Southampton Street, Fitzroy Square, London, W.
- (3) Committee on Reichenbach's Experiments : Walter H. Coffin, Esq., 94, Cornwall Gardens, London, S.W.
- (4) Committee on Haunted Houses, &c. : Edward R. Pease, Esq., 17, Osnaburgh Street, Regent's Park, London, N.W.
- (5) Physical Phenomena Committee : St. George Lane Fox, Esq., Garden Mansions, Queen Anne's Gate, London, W. ; Dr. C. Lockhart Robertson, Hamam Chambers, 76, Jermyn Street, London, S.W.
- (6) Literary Committee (for the collection, examination, and presentation of evidence) : Edmund Gurney, Esq., 26, Montpelier Square, London, S.W. ; Frederic W. H. Myers, Esq., Leckhampton, Cambridge.

In addition to the foregoing Research-committees, the Council have also appointed a Library Committee, a Publication Committee, and a House and Finance Committee.

Meetings of the Society, for the reading and discussion of papers and of the reports presented by the Committees, will be held from time to time ; the Proceedings of the Meetings (with which it is proposed sometimes to include translations of important foreign papers on Psychological Research) will be published periodically.

The Council, in inviting the adhesion of Members, think it

desirable to quote a preliminary Note, which appears on the first page of the Society's Constitution.

“ NOTE.—To prevent misconception, it is here expressly stated that Membership of this Society does not imply the acceptance of any particular explanation of the phenomena investigated; nor any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science.”

The privileges and conditions of Membership are defined by Rules IV. and V. as follows :—

Rule IV.—The Society shall consist of :

(a) *Members*, who shall contribute not less than two guineas annually, and who shall be entitled to hold any of the offices of the Society ; to vote in the election of the Governing Council, and at all meetings of the Society ; to use its Reading Rooms and Libraries ; to borrow books from its Libraries ; and to the free receipt of any journal, transactions, or periodical publication which may be issued by the Council.

(b) *Associates*, who shall contribute not less than one guinea annually, and who shall be entitled to attend all meetings of the Society, except such as are convened for business purposes only ; and to the free receipt of the ordinary published Proceedings of the Society ; and to have free access to its Reading Rooms and Libraries.

Members and Associates shall be entitled to purchase all the publications of the Society at half their published price.

Rule V.—All Members and Associates of the Society shall be elected by the Council. Every candidate for admission shall be required to give such references as shall be approved by the Council, unless he shall have been proposed in writing by two or more Members or Associates, who, on his behalf, and by his authority, shall assent to the Constitution and Rules of the Society, and consent to abide and be governed by them, one of whom shall have certified in writing, from personal knowledge of him, that he is a fit person for admission. Every such certificate having been read and approved at a Meeting of the Council, the Election shall be proceeded with. The election to be by ballot, and one black ball in six to exclude. The Council shall cause the result to be made known to the candidate, who, if elected, shall be furnished with a certificate of election, and a copy of the “ Constitution and Rules.”

Ladies are eligible either as Members or Associates.

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PROCEEDINGS
OF THE GENERAL MEETING OF THE SOCIETY ON

July 18, 1883.

The fourth general meeting of the Society was held at Willis's Rooms, London, on July 18, 1883,

HENRY SIDGWICK, ESQ., PRESIDENT, IN THE CHAIR.

The following address was delivered by the President:—

Before the real business of the meeting commences, I should like to say a few words on an important aspect of the programme and work of the Society, which is liable, I think, to be imperfectly understood by friends no less than foes. Of the two, it is more important at present that our position should be as thoroughly and as widely as possible understood by our friends—I mean by those who are willing to co-operate with us; since, up to the present time, those hostile to our work have mostly delivered their criticisms from so very broad and distant a view of it, that it would be too sanguine to hope that they could be affected by any explanations of details.

The point to which I refer is our claim to be a scientific society, and to carry on our work in a scientific spirit and by scientific methods. Some not unfriendly critics have urged on me that this pretension is absurd: "You may be right," they say, "but at any rate it is a pitched battle between you and modern science; if you win, modern science will receive a hard blow." If this were true, I for one should entirely decline so unequal a struggle; but we hold it to be the reverse of true. We admit, of course, that the majority of scientific experts still keep aloof from us, and that the agreement of experts is the final test of the establishment of truths;—indeed we may apply to the scientific world what an eminent statesman has said of the political world, that the main duty of a minority is to try to turn itself into a majority. But this is just what we hope to do; not so much by direct controversy, as by patiently and persistently endeavouring to apply to the obscure matters which we are studying methods as analogous as circumstances allow to those by which scientific progress has been made in other departments.

And even now I conceive that the conflict between our view—either the general assumption on which we proceed or the particular facts which our committees claim to have established—and the views of

the majority of scientific men, is really much less profound than many conflicts that go on within the field of recognised science. For there we continually see an internecine struggle of opposing positive doctrines; but what we have opposed to us is not really any positive doctrine or proved method of another school of inquirers—much less any established positive conclusion of science—but mere sweeping negations of persons who have mostly given no study or thought to the matters about which they deny; or, at any rate, a mere general presumption against what appears to have no affinity to facts already systematised. With the few positive contributions which physicists or physiologists have offered towards the explanation of the phenomena we are investigating, we have no conflict whatever. We recognise in almost all cases a partial truth in such explanations; what we maintain is that a careful comparison of them with the facts shews them to be inadequate.

A very different objection seems to be sometimes felt to our attitude of scientific inquirers by some of the persons who are in the best position for assisting our investigations. I mean persons who believe themselves to have certain knowledge on the most important matters on which we are seeking evidence, who do not doubt that they have received communications from an unseen world of spirits, but who think that such communications should be kept as sacred mysteries and not exposed to be scrutinised in the mood of cold curiosity which they conceive to belong to science. Now we do not wish to appear intrusive; at the same time we are anxious not to lose through mere misunderstanding any good opportunities for investigation: and I therefore wish to assure such persons that we do not approach these matters in any light or trivial spirit, but with an ever-present sense of the vast importance of the issues involved, and with every desire to give reverence wherever reverence is found to be due. But we feel bound to begin by taking these experiences, however important and however obscure, as a part of the great aggregate which we call Nature; and we must ascertain carefully and systematically their import, their laws and causes, before we can rationally take up any definite attitude of mind with regard to them. The unknown or uncommon is not in itself an object of reverence; there is no sacredness in the mere limitations of our knowledge.

This, then, is what we mean by a scientific spirit; that we approach the subject without prepossessions, but with a single-minded desire to bring within the realm of orderly and accepted knowledge what now appears as a chaos of individual beliefs. In saying that our *methods* are scientific, we do not of course pretend to possess any technical knowledge or art, needing elaborate training. "Science," as an eminent naturalist has said, "is only organised common-sense;" and on ground so very new as most of that is on which we are trying to advance, the

organisation of common-sense, which we call scientific method, must necessarily be very rude and tentative. Indeed, the value to us of the scientific experts whom we are glad to count among our number depends much less on any technical knowledge or skill than on the general habit of mind—what I may call the “higher common-sense”—which their practice of scientific investigation has given to them; somewhat greater readiness and completeness in seeing considerations and adopting measures which, when once suggested, are not only intelligible, but even obvious, to the common-sense of mankind at large.

For instance, nothing can be more obvious than the need of making as systematic and extensive a collection of facts as possible; partly in order to establish as fact what, we believe, can only be established by such an accumulation of evidence; and partly in order to obtain by classification a general view of the leading characteristics of the facts, so that we may be started in a right direction for investigating their conditions. But this need does not seem to be thoroughly understood. Thus a representative of the intelligent public has informed us that we have now given facts enough, and that the intelligent public now demands from us a satisfactory theory of them. Speaking for myself, I am afraid I must ask the intelligent public to restrain its impatience for a year or two more: a restraint which hardly ought to be difficult, considering the length of time for which it has remained in a state of contented nescience on these subjects. Again, a friend who has sent me a valuable first-hand narrative of Thought-transference at a distance, has thought it needful to apologise, on the ground that we “must be inundated with these stories.” Well, it is in one sense true that we are inundated; the stream of them keeps flowing in more strongly than I had anticipated; but we wish to be still more inundated—the tide is a favourable one and it cannot rise too high for our purposes.

And this leads me to speak of the desire which the Council entertain to get as much co-operation as possible in the experimental work of the Society. We have endeavoured by the “Circular No. 1,” printed in our last Proceedings, to stimulate the formation of local committees and independent centres of investigation in the subjects, especially, of Thought-transference and Mesmerism. I am sorry to say that this circular has so far produced little effect: I wish, therefore, earnestly to call the attention of our members to it, and emphasise our desire for the kind of co-operation which it suggests. Any great increase in the numbers of the committees appointed by the Council seems undesirable: but these committees would be glad to give the benefit of their experience, in any way that may be desired, to any local committees that may be started on an independent basis for this kind of research—or supposing such local committees to prefer complete independence, we should be no less glad to avail ourselves of their results. In short,

if any member or associate of our Society feels moved to assist in any part of our work, and does not find that the circular to which I have referred gives him sufficient guidance as to the best method of doing this, he has only to write to the secretary of the committee whose sphere of operations interests him most, and the committee will do their best to find for him a useful line of co-operation.

I have said that we cannot have too many well-attested narratives or records of experiments, even with a view to establishing the general trustworthiness of the results. The reason for this lies in the impossibility, or extreme difficulty, of absolutely excluding, in any one case taken by itself, explanations of the phenomenon recorded which refer it to causes already recognised by science. This leads me back to the question of the scientific method of dealing with the evidence attested; as to which, again, we find ourselves in *primâ facie* opposition with the majority of scientific men. But here, again, as I have said, the opposition does not arise from any general unwillingness on our part to accept the explanations of our opponents; on the contrary, we are especially anxious to give them all due weight in the collection and treatment of our evidence. We only refuse to admit them where we find that the hypotheses manifestly will not fit the facts.

Thus, *e.g.*, before coming to our conclusion as to Thought-transference we considered carefully the arguments brought forward for regarding cases of so-called "Thought-reading" as due to involuntary indications apprehended through the ordinary senses; and we came to the conclusion that the ordinary experiments, where contact was allowed, could be explained by the hypothesis of unconscious sensibility to involuntary muscular pressure. Hence we have always attached special importance to experiments in which contact was excluded; with regard to which this particular hypothesis is clearly out of court.

Again, take Faraday's well-known experiments on table-turning. I have no doubt that Faraday rendered a real public service in preventing ignorant persons from supposing an unknown force required to explain the turning round of a drawing-room table when a group sit down to it in an evening party. And if the eminent physicist had been able to explain, in the same simple and effective way, the rarer but yet strongly attested cases in which tables are reported to have moved without contact, or to have risen altogether off the ground, he would have really "exploded the whole nonsense" of table-lifting. But we submit that it is not a scientific way of dealing with a mass of testimony to explain what you can, and say that the rest is untrue. It may be common-sense; but it is not science.

Here, however, our more careful opponents, when they cannot find a physical explanation for the facts related, fall back on various psychologi

cal explanations of the fact that they are related. They say that the reporters have been deceived by "conjuring tricks" or illuded by "expectant attention," or led into involuntary exaggeration from the impulse to entertain their hearers with marvels, or have laid undue stress on accidental coincidences, through oblivion or non-observation of instances on the other side:—or when there is nothing else left they simply say, with more or less polite circumlocution, that we or our informants must be telling lies.

Here, again, we admit that every one of the suggested causes—not excluding the last—has been, in the history of human delusion, a *vera causa* of marvellous narratives; and the whole detail of our procedure in the different departments of our inquiry is governed by the need of carefully excluding them. What we venture to think unscientific is the loose way in which our opponents fling them about, without any proper attempt to determine the limits within which they are probable.

Thus, *e.g.*, when a man pays a guinea to attend a spiritualistic exhibition in a room over which the recipient of the money has perfect control, it is reasonable to attribute to preparation and sleight of hand whatever of the results could be produced by a professional conjurer on his platform; but it is not, therefore, equally probable that similar results in a private dining-room are due to the hitherto latent conjuring powers of the housemaid. When a man goes to a house which he knows to be haunted, it is not a noteworthy fact that he dreams of a ghost; or even if he lies awake at night in a nervous condition, he is likely to mistake the rattle and sigh of the wind for evidences of ghostly visitants; but it is not, therefore, plausible to refer to "expectancy" apparitions for which the seers are wholly unprepared, and which they at first take calmly for their relatives. When a marvellous story is told after dinner by a person who heard it from a friend of the cousin of the man who was actually there, we may reasonably suppose that an indefinite amount of thrilling detail has been introduced in the course of tradition,—especially if the links in the chain of tradition are supplied by persons who are not accustomed to regard scientific accuracy as important in these matters; but it is not therefore legitimate to explain in this way a narrative which is taken direct from the diary of the original eyewitness. We may ultimately be able to shew that the whole mass of evidence presented to us under each of these heads is clearly explicable by causes which all will admit to be natural: but I cannot think that this result will be attained without a more careful and patient examination of the evidence than our critics deem it worth while to give.

For the purpose, then, of this examination, our primary endeavour is to collect phenomena, where explanations like those above mentioned have at least a high degree of improbability. In no single case can the

inadmissibility of such explanations be absolutely excluded—not even in the case of our own most conclusive experiments, when regarded from the point of view of the outside public. For all records of experiments must depend, ultimately, on the probity and intelligence of the persons recording them ; and it is impossible for us, or any other investigators, to demonstrate to persons who do not know us that we are not idiotically careless or consciously mendacious. We can only hope that within the limited circle in which we are known, either alternative will be regarded as highly improbable.

I.

SECOND REPORT
OF THE
COMMITTEE ON MESMERISM.

Committee :—W. F. BARRETT, F.R.S.E.; EDMUND GURNEY, M.A. ;*
FREDERIC W. H. MYERS, M.A. ;* HENRY N. RIDLEY, M.A., F.L.S. ;
W. H. STONE, M.A., M.B. ; GEORGE WYLD, M.D. ; and FRANK
PODMORE, B.A., *Hon. Secretary*.

The experiments recounted in the first Mesmeric Report took us up to a certain defined point. They were conclusive as to the production of a very singular physical and mental state in the "subjects" of them ; but the majority of them contained no conclusive indication of any peculiar or specific influence, exercised by the organism or the will of one person on the organism or will of another. It has long been known that the fixation of the eyes in a particular manner which slightly strains their muscles, or a gentle monotonous stimulation such as that produced by passes, or even the monotonous ticking of a watch held to the ear, will throw the nervous system of a sensitive "subject" into an abnormal state, in which he is at the mercy of a "dominant idea," or of external suggestions and commands, and responds to them in an automatic way. Facts of this sort, and the theories of nervous change by which they may be accounted for, are classed together under the name of Hypnotism ; what distinguishes Hypnotism, as a theory, from Mesmerism being just this—that the one denies and the other affirms the existence, in certain cases, of a *specific influence or effluence*, passing from the operator to the "subject." We should be the first to admit that the commoner of the phenomena popularly styled "mesmeric," those, for instance, associated with platform exhibitions, are for the most part quite explicable on the hypnotic hypothesis—in other words, that fixation of certain muscles, or gentle monotonous stimulation of one of the senses, is competent to produce a condition in which the normal control of ideas and choice of movements is to a great extent abolished. It is, however, worth while to remark that even the more ordinary exhibitions suggest points which have not been sufficiently noticed by those who reject all idea of any specific influence.

Firstly, the objection to the sufficiency of the hypnotic explanation, from the fact that some persons can operate successfully and others

* THE COUNCIL HOLDS ITSELF GENERALLY RESPONSIBLE FOR THE REPORTS OF ITS COMMITTEES. AT THE HEAD OF EACH REPORT THE NAMES OF THOSE MEMBERS OF COMMITTEE WHO ARE SPECIALLY RESPONSIBLE FOR ITS COMPOSITION ARE MARKED WITH ASTERISKS.

cannot, has never been realised or met. There are all varieties both of power and of susceptibility ; but if we take a casual group of persons, omitting those who are in no degree susceptible, we shall probably find that they be arranged somewhat in the following order. A and B can hypnotise *themselves*, either by the inward and upward squint, or, as it may sometimes seem, by mere imagination and expectancy. C and D cannot hypnotise themselves, but can be hypnotised by gentle rhythmical stroking at the hand of almost any one. E and F can be slowly and partially affected by almost any one, but immediately and thoroughly by a given "mesmerist," X. And the rest of the letters of the alphabet can be sent into the sleep-waking state by X, and by X alone, even though they may have no previous notion that X can affect them—nay, even though they are distinctly told that it is not X but Y who will be able to control them. In such a case—as we have ourselves seen—Y may be as Goliath and X as David in comparison, but the big man will not succeed in doing in an hour what the small man who has the specific gift will do in five minutes.*

Secondly : just as X alone can send these persons into the trance, so X alone can awake them out of it. It is very easy to take care that the subject shall have no previous notion that X alone will be able to wake him ; and, as a matter of fact, the most striking illustrations of this thesis are cases where every one present, mesmerist included, is new to mesmerism, and believes that any one who chooses can wake any "subject" up again. The typical case is somewhat as follows. A group of persons at an evening party begin to mesmerise each other in joke. One of the guests sends a schoolboy to sleep, and drives off, thinking nothing more about it. At the end of the evening the boy's parents try to wake him up. They cannot do so ! The boy begins to rave, and is worse when touched or spoken to. Next morning they send in alarm for the guest who has done the mischief. He succeeds in waking the boy, but the experiment is followed by a week of headache and depression.

This brings us to a *third* point, tending to shew the reality of the mesmeric influence, namely, the distress and even danger which sometimes follows on *cross-mesmerisation*—on passes, that is to say, made by Z upon a person whom X has already mesmerised, and over whom X may make passes as often as he likes with only a soothing result. In such a case, Z's passes or personal contact may very probably have no effect

* Nothing in Heidenhain's treatment of the subject is more unsatisfactory than his attempt to account for the existing differences in the power of producing the result by differences of temperature, moisture, and style of movement, in the several operators' hands. All that is needed, according to his own theory, is gentle monotonous stimulation. The number of hands in the world whose "moisture, temperature, and style of movement" are, or can be made, such as to allow of this sort of stimulation, are clearly innumerable ; and the fact of wholly exceptional operative powers is thus left quite unexplained.

whatever ; but in a specially sensitive "subject" they sometimes bring about a state of mental chaos, of alternating violence and bewilderment which, though it almost always subsides after a time, constitutes a risk against which experimenters in mesmerism must before all things be on their guard. To the reality of this singular state, whatever its cause, we can testify from personal experience. Now the "dominant idea," so far as it exists here, must be strong fear or dislike to all human beings except one ; but inasmuch as there has been nothing whatever to suggest such an idea to the "subject's" mind, its existence is not an explanation, but a fact which itself seems explicable only on the hypothesis of a special *rapport* established between the "subject" and his recognised controller.

And fourthly, passing from these general characteristics of the mesmeric state to more definite experiments, we may observe that even the rough platform exhibitions often present features which seem quite irrelevant to any theory of paralysis of the will, or subjection of the mind to a suggested idea. A boy, for instance, is told that he may have a sovereign if he can pick it up. He struggles to do so till the sweat runs down his face ; while his countenance, so far from being blankly acquiescent, is full of incredulity, resolution and rage. Sometimes he will succeed in doing what he is told he cannot do—he will wrench his flat palm away from the operator's flat palm after an apparently desperate struggle. Can we suppose that in these cases volitional power has been paralysed, or the nerve-functions normally associated with the desired acts inhibited, during all the time that the boy has been vehemently struggling to perform them? The theory which covered the cases of the frog stroked into immobility, or the cock set staring at a chalk line, must be considerably stretched if it is to suffice us here. Or let us take a case in which the obvious effect is a *mental* one. A boy in a light state of trance is asked what is his name, and gives it ; he is at once asked again, and now (at the mesmerist's silent wish) he cannot remember it. It may be said that the idea that it is impossible to recall the name, though not virtually expressed, is suggested to him by the very nature of the experiment. But at any rate this idea is so far from being *dominant* in his mind that he will sit for half an hour hopefully struggling for the word, as may be proved by asking him from time to time what he is thinking about. It may be answered : "It is not needful that the suggested idea should *absorb* the mind, but only that the brain should have been thrown into such a state that particular centres or sets of connections can easily be made to suffer inhibition of their normal functions. All that is necessary is to inhibit the nerve-activities which normally accompany the boy's utterance of his name." But what, then, are we to take as the immediate cause of such inhibition? Surely the

suggested idea that the action is *impossible*. But here the boy's conviction is that the action is *possible*; so that we shall have to conceive the inhibition as consequent on an idea which the boy at most imagines as present in *some one else's mind*, and which he persistently refuses to admit into *his own*. That is to say, we must credit with this singular inhibitory power an idea which is nevertheless unable to prevent its exact opposite from dominating consciousness. So that here again the inhibitory theory will have to be stretched to embrace facts almost directly opposite to those which it was originally started to explain.

Clearly, however, public exhibitions are very ill-suited for producing conviction; nor is the platform the place for delicate experimentation. We will therefore proceed to give a few samples of the more conclusive results, indicative of the specific mesmeric influence, which we have obtained in private. We hoped to have by this time added largely to their number; but have, unfortunately, been prevented from doing this by the illness of the operator whom we were employing.

Prominent among these are various phenomena belonging to the class of mesmeric *rapport*. Of the subdivisions of this class, the one most widely attested by previous observers is perhaps that of community of sensation between the operator and the "subject"; and to us the results obtained in this department are of special interest, owing to their bearing on those further phenomena of Thought-transference between persons in a normal condition, which have only quite lately obtained any degree of scientific recognition. Not, of course, that the two sorts of phenomena are by any means identical; but it may be hoped that the two inquiries will throw light on one another; and at any rate the *à priori* objection of *impossibility* to which the facts are exposed is the same in either case, and is satisfactorily disposed of by proof of the reality of either. We may observe that it is to experiments in *rapport* that the hypothesis of *collusion* seems specially appropriate; and it must be met by an accumulation of experiments with different "subjects." But fortunately the hypothesis has not, in the departments of Hypnotism and Mesmerism, the same plausibility as it had in relation to some of our experiments on Thought-transference, the "subjects" of which were in a normal state. For the peculiar condition of the mesmerised or hypnotised "subject" is one which, after a little experience, it is not easy to mistake; and the irrepressible honesty and directness of conduct which characterise it have been generally recognised by those who deny no less than by those who maintain the reality of the "mesmeric" agency.*

* For a case in which the hypothesis of a code was absolutely excluded by the fact that the investigator was himself the mesmeriser, see Professor Barrett's paper read before the British Association at Glasgow in 1876, and partly reprinted in the last number of our "Proceedings."

A series of experiments, illustrating one form of *rapport*—the community of sensation,—was included in our last Report. We are pursuing this branch of inquiry, but will defer a further account until a considerable number of cases have been collected and compared.

A much more distinctive sort of mesmeric sympathy may be found in the extraordinarily exalted susceptibility of the "subject" to sensory impressions received from the operator. As long as this merely takes the form of exalted sensibility to the operator's *voice*, combined as a rule with deafness to other voices, it no doubt may be and frequently has been explained in the old way, as due to the dominance of a single idea—the possession of the "subject's" mind by the idea of his operator's control making him abnormally wakeful and responsive to any sensible signs that can be recognised as issuing from *him*, and correspondingly inattentive to all others. Even so, the experiment may be so arranged as to bring out very clearly the abnormal *physical* state on which it was Braid's great merit to insist; for if the operator's voice and words be distinguished among a perfect Babel of other voices, the sensorium of the percipient must be at any rate in a most remarkable state, analogous, *e.g.*, to that of a person who should distinguish the flame of a candle held against the sun. But it seems impossible to carry on the "hypnotic" explanation in any way to cases where the sensory impression is not a spoken sentence, but the faintest whisper of a monosyllable. The individuality of voices (at any rate where there is no exceptional peculiarity in the pronunciation of consonants, such as a lisp) depends entirely on *timbre* and inflexion, which are produced by the vocal chords and by changes in the shape of the pharynx, and which have no place at all in a low whisper. It is easy for anyone to assure himself of this by shutting his eyes and getting a dozen of his acquaintances in turn faintly to whisper such a monosyllable as "Fred" in his hearing; he will find himself totally unable to identify the author of the sound. How far the case is otherwise with a mesmerised "subject" may be seen from the following experiments. Our former "subject," Fred Wells, being placed in a corner, with his back to the room, Mr. Smith and two of our own number kept whispering his name, "Fred," as softly as possible and at uncertain intervals; he in every case responded to Mr. Smith, and in no case to either of the others. Again, Mr. Smith took his place in a corner of the room, side by side with one of the observers; Wells, again in a tolerably deep state of tranec, was seated in the opposite corner, in such a position that he could not have seen Mr. Smith even had his eyes been open and in their normal state; and one of the present reporters kept up a perpetual loud howling and clapping at the distance of an inch or two from his ear. Mr. Smith then at quite uncertain intervals, whispered the one syllable "Fred," so faintly as to be inaudible to the gentleman who was sitting in contact

with him, and who saw his lips move. Wells responded at once to every such whisper. This experiment was successfully repeated ten times. Mr. Smith, with his companion, then went into the adjoining dark room, where thick curtains separated him from the "subject," and again ten immediate responses were given to the whispered word, which at that distance would have been inaudible to an ordinary ear even if listened for in perfect silence, instead of amid unearthly bellowing. On being asked afterwards whether he had heard the bellower's voice, Wells replied that he had only heard Mr. Smith; but when the latter prepared him for being spoken to by the gentleman to whose loudest vocal efforts he had thus been impervious, and when that gentleman then addressed him in the gentlest tone, he at once complained loudly of the excessive noise.

A stranger phenomenon still, and one which takes us altogether out of the region of exalted sensibility, is the effect produced on the power of response by the unexpressed will of the operator. Our experiments on this head have been made on our friend, Mr. Sidney Beard. A list of twelve *Yeses* and *Noes* in arbitrary order was written by one of ourselves and put into Mr. Smith's hand, with directions that he should successively "will" the "subject" to respond or not to respond, in accordance with the order of the list. Mr. Beard having been previously put into the deep trance, and lying with closed eyes, a tuning fork was struck and held at his ear, with the question, "Do you hear?" which in this case was asked by one of ourselves, as the ordinary insensibility to other voices than those of the operator had not supervened. This was done twelve times with a completely successful result, the answer or the failure to answer corresponding in each case with the "yes" or "no" of the written list—that is to say, with the silently concentrated will of the mesmerist.*

These cases, it will be observed, however conclusive they may appear

* Similar trials on other occasions were equally successful; as also were trials where the tuning-fork was dispensed with, and the only sound was the question, "Do you hear?" asked by one of the observers. On these latter occasions, however, Mr. Smith was holding Mr. Beard's hand; and extreme adherents of the theory of "muscle-reading" might maintain that "yes" and "no" indications were given by unconscious variations of pressure. How completely unconscious the supposed "reader" was of any such sensible guidance will be evident from Mr. Beard's own account. "During the experiments of January 1, when Mr. Smith mesmerised me, I did not entirely lose consciousness at any time, but only experienced a sensation of total numbness in my limbs. When the trial as to whether I could hear sounds was made, I heard the sounds distinctly each time, but in a large number of instances I felt totally unable to acknowledge that I heard them. I seemed to know each time whether Mr. Smith wished me to say that I heard them; and as I had surrendered my will to his at the commencement of the experiment, I was unable to reassert my power of volition whilst under his influence."

as to mental influences acting otherwise than through recognised sensory channels, still do not drive us to suppose any special physical *effluence* or force as passing from the operator to the "subject." Such an effluence is indeed strongly suggested, as we have already seen, by the mode of producing or of putting a stop to the mesmeric state, taken in connection with the exceptional powers in that direction which certain individuals possess; but as far as the resulting phenomena go, it would be a conceivable hypothesis that the trance-condition is produced hypnotically, and not as any special effect of one organism on the other, but that, when once it is produced, a special mental influence can be brought to bear, analogous to ordinary Thought-transference, but differing therefrom in the striking fact that only one person is able to exercise it. Even so the heart of the mystery, the mental *rapport*, the problem why the one influential person should always be the operator, remains wholly unravelled; since no amount of supposed hypnotic submission to the operator's will could afford a solution to cases (like those just described) where there was nothing to suggest to the "subject" what that will at that particular moment was. But further experiments make it almost impossible to doubt the reality of some sort of special force or virtue, passing from one organism to the other, in the process of mesmerisation; and however vague at present may be our conceptions of the nature of this *physical rapport*, there is at any rate a satisfaction in being able to point to it as the basis or condition of the *mental*.

We find what seems at any rate a probable indication of such physical effluence in cases where the "subject" is allowed to remain in a perfectly normal condition, with the exception of *local* effects produced on him without contact, and without any possibility that the idea or expectation of them shall dominate his mind. Such an experiment is the following which in the first instance was suddenly improvised, and which we have repeated between thirty and forty times without a single failure. The "subject" was blindfolded and seated at a table, on which his ten fingers were spread out before him. A screen, formed of thick brown paper quadruply folded, was then placed in front of his body in such a way that it rested on his fore-arms and against his breast and head, extending far beyond him in all directions. On some occasions holes were made in the paper for his arm to pass through, so that the screen became a gigantic breastplate reaching high above his head. No one probably will deny the possibility of so arranging this simple apparatus as to make sure that the boy's fingers should be completely concealed from his sight, even apart from the blindfolding; and no one who witnessed the experiments found it possible to entertain the slightest doubt on this score. Two out of the ten fingers were then selected by one of the present reporters and silently pointed out to Mr. G. A. Smith, who then, standing beyond

the screen at a distance of some feet from the subject, proceeded to make extremely gentle passes over them. Care was taken to preserve such a distance between the tips of Mr. Smith's fingers and those which he was operating on as to preclude all chance of contact, or even of the production of a sensible current of air. The experimenters themselves were totally unable to detect any such current when similar slow passes were made over their own fingers, though their hands were decidedly less thick-skinned and more sensitive in the ordinary sense than those of the "subject;" but, to make assurance doubly sure, one of them as a rule kept making passes over two of the eight non-selected fingers, imitating Mr. Smith's pace and mode of action as completely as possible. It was even found possible to dispense altogether with movement, the mesmerist simply holding his fingers in a downward direction over those of the "subject;" but the results were obtained more quickly when passes were made. It is needless to say that Mr. Smith (whose genuinely scientific curiosity on the subject has led him throughout to welcome the most stringent tests and conditions) was under the closest observation during the whole experiment. After the passes had been continued for a minute or less, the two fingers proved to be perfectly stiff and insensible. The points of a sharp carving fork gently applied to one of the other fingers evoked the sort of start and protest that might have been expected; the same points might be plunged deep into the chosen two without producing a sign or a murmur. The insensibility being once proved, the stabs were on several occasions made with a violence which it required some nerve to apply, and which would have seemed barbarous to an ignorant bystander unless he had chanced to note at the same instant the smiling silence or easy chatter of the victim and on all occasions what was done was sufficient to produce in a normal finger, however pachydermatous, a most acute pang. The experiment was equally successful when varied by applying a lighted match to the more sensitive region surrounding the nail; but it was not thought well to repeat it often in this form, as we were unwilling to cause the "subject," even with his own consent, any sensible amount of subsequent inconvenience. It may possibly be suggested* that some organisations

* The only other objection that occurs to us is that it is possible here to suppose a case of *direct inhibition*—that, though the currents of air or changes of temperature produced by movements of the operator's hand were imperceptible to the "subject," they yet sufficed to set up a weak monotonous stimulation, whereby the power of response in the particular sensory centre was gradually annulled. But (1) other operators ought then to succeed; (2) the explanation does not extend to the cases where the operator's hand did not move; (3) the explanation is itself most violent, and contrary to all analogy. Heidenhain himself never suggests that the weak and monotonous stimulation which induces the hypnotic state can be so weak as not to reach the threshold of consciousness; and it seems incredible that such sub-liminal stimulation should suffice to bring about the local anæsthesia

are extremely impervious to pain; and that the youth, being warned of what was coming by the slight preliminary pricks on some of the fingers which retained their sensibility, was enabled to set his teeth, and to carry out the wholly inscrutable and useless project of enduring the agony when it came without complaint. Anticipating this objection, on a good many occasions after we had convinced ourselves of the genuineness of the phenomenon, the wielder of the fork or the match took care to *begin* with one of the mesmerised fingers. The assault then came, it will be observed, at a moment which it was impossible for the "subject" to foresee; and we know of no warrant for the assumption that an ordinary youth, who is sitting with relaxed limbs in quiet unconcern, would be able to control every sort of reflex start or twitch when a naked flame is suddenly applied to one of the most sensitive parts of his person. It is wise, however, to guard against even unwarranted assumptions; and we have accordingly repeated the experiment with other "subjects"—one of them a delicate woman, whose shrinking from pain was such that the merest touch of the point of the fork on one of her un-mesmerised fingers would cause a half-hysterical cry. The trials with her were fully as successful as those with the robuster organisms; but were sooner discontinued, owing to the difficulty, in the case of very thin-skinned and delicate hands, of taking such measures as under ordinary conditions would cause severe pain without running the risk of subsequent annoyance or disfigurement.

The rigidity of the mesmerised fingers could be tested with, if possible, even more certainty than their insensibility, by simply telling the "subject," after a minute of mesmerisation, to close his or her fist; the selected digits in every case refused to bend with the others, and thus for the first time revealed to their possessor what particular pair it was that had been operated on. And opportunities sometimes presented themselves for testing this rigidity and want of motive power in an impromptu way. Thus it happened one night that the youth whose fingers were the subject of the experiments just described was lying in a very deep mesmeric sleep, with his head buried in a cushion and one hand extended and grasping the back of the sofa frame. One of the present reporters silently threw a screen over his head and body, leaving only his one hand exposed, and then beckoned to the mesmerist to approach and make a few noiseless passes over the hand.

which (when produced, as above described, without suggestion) is a far rarer phenomenon than the general hypnotic state. *Local and partial* inhibition of particular sensory centres, brought about by *unfelt* stimuli, while general volition and consciousness remain quite unimpaired, would at any rate, bear no relation whatever to the inhibition (as Heidenhain conceives it) of the *whole area* of volition and consciousness by a monotony of *felt* stimuli.

The screen was then removed, and the boy wakened by the usual elap and call. On endeavouring, however, to rise and leave the sofa, he found his hands tightly glued to the frame, nor did all his efforts avail to withdraw it until some reverse passes had restored it to animation.*

We have advisedly described the results described in the last two paragraphs as only a *probable* indication of a specific effluence. For we cannot pronounce it *impossible* that they may merely represent a special form of *Thought-transference*. If we admit that the operator's knowledge as to what particular finger he is operating on is an idea communicable by *Thought-transference*, and that such knowledge, when imparted to a "subject," might lead to paralysis of sensation in the finger to which his attention was thus directed, then it is not inconceivable that the same train of events might happen with the *omission* of the psychical element of the "subject's" knowledge. In other words, it is conceivable that some process of nervous induction, not from finger to finger but from brain to brain, might produce the insensibility, without excitation in the "subject's" brain of that particular activity which would correspond with a *conscious idea* of the particular finger. This hypothesis requires at any rate to be carefully tested.

The reality of the physical effluence is much more strongly suggested by the fact that, though emitted only from living bodies, it can be made to produce effects which inhere for some minutes in inorganic ones. An object which has been handled, or over which passes have been made, by a mesmerist, will be recognised and picked out of a number of similar objects by a person who is sensitive to that mesmerist's influence. This phenomenon is no doubt rare, but fortunately it is one which it is particularly easy to test. In the following case, for example, the "subject"—a gentleman with whom we have frequently experi-

* In connection with this experiment, we may quote the following passage from Professor Mayo's *Truths contained in Popular Superstitions*, 3rd edition, p. 155:—"A servant of mine, aged about twenty-five, was mesmerised by Lafontaine for a full half-hour, and, no effect appearing to be produced, I told him he might rise from the chair and leave us. On getting up he looked uneasy, and said his arms were numb. They were perfectly paralysed from the elbows downwards, and numb to the shoulders. This was the more satisfactory, that neither the man himself, nor Lafontaine, nor the four or five spectators expected this result. The operator triumphantly drew a pin and stuck it into the man's hand, which bled but had no feeling. Then, heedlessly, to shew it gave pain, Lafontaine stuck the pin into the man's thigh, whose flashing eye and half-suppressed growl denoted that the aggression would certainly have been returned by another, had the arm which should have done it not been really powerless. However, M. Lafontaine made peace with the man by restoring him the use and feeling of his arms. This was done by dusting them, as it were, by quick transverse motions of his extended hands. In five minutes nothing remained of the palsy but a slight stiffness, which gradually wore off in the course of the evening."

mented, and whose anxiety for complete tests has always been fully equal to our own—was engaged in conversation by one of our committee in a room on another floor during the time that the process of mesmerising the chosen object was going on. That process consisted merely of passes and occasional light touches, and was most carefully scrutinised throughout. When it was concluded, the mesmerist was taken into a third room by another member of the committee, and the “subject” was then introduced into the room where the mesmerised object lay among a number of others. This object had of course been selected by one of ourselves, and its position in relation to the others was generally changed after the mesmerist had left the room and before the subject entered it; but this was a superfluity of precaution, as the two were never for an instant within sight or hearing of one another. In the first experiment a cardboard box, in the second a pocket-book, selected from a small group of ten small objects (including, *e.g.*, a lump of wax, a pen-wiper, a paper-knife, &c.), was mesmerised and was successfully picked out by the “subject” after he had held each of the objects for a moment in his hand. We have found it best to avoid using coins and metallic substances, as our results with them, though sometimes startlingly successful, have been uncertain; and also they are so easily warmed even by very slight contact with the hand, that it is necessary in their case to take special measures for insuring equality of temperature between the object operated on and the others. After the second trial we eliminated the uncertainty as to results which might arise from the use of a variety of substances, and employed ten small volumes, resembling each other as closely as any two peas. Any one of these that we selected having been operated on, the “subject” identified the particular volume four times in succession the instant that he touched it, and again on a fifth occasion after taking up each of the ten in turn. The sense of *smell* was in no case resorted to; and to avoid all chance of Thought-transference or of unconscious indications, we were careful that the particular member or members of the committee who had selected the volume, and knew which of the ten it was, should avoid watching this part of the proceedings. In the last trial (as well as in other successful experiments of the same kind) no contact whatever had taken place between the hands of the mesmerist and the book. That the very slight contact which was permitted in the preceding trials could produce such a change of temperature in a cardboard box or the binding of a book as would be sensible to human hands a minute afterwards, seems a violent assumption; but we took the precaution, during the mesmerising process, of ourselves giving a similar amount of handling to some of the nine objects which were not being operated on. The chances against succeeding *by accident* in seven consecutive trials of this kind are ten millions to one; and the experiment may therefore, we

think, be considered a tolerably crucial one. The "subject" described his sensation on taking up the right object as "a kind of mild tingling." This result may be compared with Esdaile's most striking account of the effect of "mesmerised water" on his Hindoo patients. Our own experiments on the power of a sensitive "subject" to detect water over which mesmeric passes had been made, have been successful to the extent of giving results against which, on the hypothesis of accidental occurrence, the chances were hundreds to one: but in these matters it is perhaps a justifiable demand that the adverse chances shall be reckoned by millions.

We have been here concerned with the reality of an influence other than those which any form of *hypnotic* theory has recognised; and have defined the particular sorts of experiment in which such an influence may be most clearly traced. But though the experiments above recorded were made under accurate scientific conditions, and their results therefore seem to us to constitute a strong *primâ facie* case, we are fully aware that their number must be very largely increased before we can hope for any wide scientific acceptance of a theory of *mesmeric* influence; and the chief object which we have had in view in the present Report is to indicate lines of inquiry, and to emphasise the importance of vigorously following them up. For this purpose what has been said will, we hope, prove sufficient. Future reports will necessarily be drawn up in a less popular style, and will comprise more formal and detailed statements of the experimental work.

II

RECORD OF EXPERIMENTS

IN

THOUGHT-TRANSFERENCE,

At Liverpool,

By MALCOLM GUTHRIE, J.P., and JAMES BIRCHALL, Honorary Secretary
of the Liverpool Literary and Philosophical Society.

The following is a record of all the experiments which have been made with the two "subjects" employed, from the commencement of anything like systematic trials at the beginning of April, 1883, till the end of May, and again from the end of September till the middle of November; with the exception (1) of a series in which some members of the Thought-transference Committee of the S.P.R. took part; and (2) of experiments in the reproduction of diagrams,—which will be separately recorded. Some of the experiments, as will be seen, were failures. Others, such as the "willing" of particular actions, were made not so much for scientific purposes as for the sake of variety, and to keep the "subjects" amused; and we do not present these as evidence of "Thought-transference," since the possibility of unconscious indications was not excluded. But there are a large number of complete successes under conditions when that possibility *was* excluded. And the cumulative force of the *whole series* of trials will scarcely be denied by anyone who is willing to accept our assurance of their complete genuineness. The "subjects" were two young ladies whom I have known for many years; and I am thoroughly satisfied as to their *bona fides*, and as to the thoroughly trustworthy character of the experiments.

I shall hope to justify this confidence in a further report.* For the present it must suffice to say that, almost all the experiments *with objects* were performed under strict conditions—the "subjects," being blindfolded,

* A description by Mr. Guthrie of the circumstances in which these experiments originated, and a fuller account of the conditions under which they were conducted, as well as the experiments here omitted, will be included in the next number of the Proceedings. That number will also contain many specimens of diagrams which the "subjects" have reproduced by means of a transferred impression. These results differ from those already obtained and published by the Committee on Thought-transference, in that, in many cases, the diagram to be reproduced was only seen by *a single person*—to wit, one or other of the gentlemen who were conducting the experiments.

and the objects placed out of the range of their vision, even had they not been thus incapacitated for observation ; and silence being preserved during the progress of the experiments. In other cases the precautions were not so strict ; but as the rule has been to record *every* incident, without any exception whatever, the full record is presented.

MALCOLM GUTHRIE.

My attention, throughout the whole series of experiments, has been mainly directed to the strict observance of the necessary conditions. As far as I am able to judge, the experiments here recorded are unquestionably genuine. The explanation of them I leave to those who feel competent to undertake it.

JAS. BIRCHALL.

N.B.—When no contact was used, all who were present (except the “subject”) were concentrating their attention on the object, and all, therefore, are described as the collective “agent.” The words, “all present,” under the heading of “agent,” thus imply absence of contact. When contact was used, all present were, as a rule, similarly concentrating their attention ; but here, for convenience, the *one* person who was in contact with the “subject” is described as “agent.” For the first half of the experiments, the contact, when employed, consisted in clasping hands ; for the second half it consisted merely in laying a hand lightly on the back of the “subject’s” hand. But it soon became pretty obvious that the contact had little, if any, direct effect ; and the reason why it seemed well to continue using it at the commencement of a series of experiments, was merely to put the “subjects” (who possibly had some faith in it) at their ease. It should be added that the results were spoken, not written, by the “subjects.”

April 4, 1883.

Present : Mr. Guthrie, Mr. Birchall, Miss R., Miss R—d, Miss C., and Miss J.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Miss J.	Miss R.	Figures 17 on a card, containing Nos. 1-31.	“Sixteen.”
do.	do.	20816 on bank note	“4” . . . “2” ; remaining figures not seen.
do.	do.	A large spot of scarlet silk on black satin.	“A round red spot.”
do.	do.	A triangle of blue silk on black satin	“The colour is blue . . . like a diamond . . . but it isn’t a diamond. Like as if it were cut off. Is pointed at one end. The rest of the shape I cannot see.”

April 7, 1883.

Present : Miss R., Miss R—d, Miss J., Miss E., and Miss C.

(First experiments without contact, reported by Miss C.)

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss R.	A half-crown.	"Like a flat button — bright . . . no particuar colour."
do.	do.	Four of spades.	"A card . . . four of elubs." Said she did not know difference between spades and elubs afterwards.
do.	do.	An egg.	"Looks remarkably like an egg."
do.	do.	A penholder, with thimble inverted on the end.	"A column, with something bell-shaped turned down on it."
do.	do.	A small gold eardrop.	"Round and bright . . . yellow . . . with loop to hang it by."

April 9, 1883.

Present : Mr. Guthrie, Mr. Birehall, Miss R., Miss R—d, Miss J., Miss E., and Miss C.

AGENT	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss R.	A gold cross.	"It is yellow . . . it is a cross."
do.	do.	A red ivory chess knight.	. . . It is red . . . broad at the bottom . . . then very narrow . . . then broad again at the top. . . . It is a chessman." Asked to name the piece said she did not know the names of the pieces.
do.	do. Mr. B. in this experiment turned the percipient's face to the wall, and away from the rest.	A half-crown held up by Mr. B. and taken out of his pocket after he had placed the percipient as described.	"It is round . . . bright . . . no particuar colour . . . silver . . . it is a piece of money . . . larger than a shilling, but not as large as . . ." The percipient was unable to say more.
do.	do.	A diamond of pink silk on black satin	"Light pink . . . cannot make out the shape . . . seems moving about." N.B. The object was held somewhat unsteadily by Mr. G.

April 13, 1883.

Present : Miss R., Miss R—d, Miss J., and Miss C.

(Reported by Miss C.)

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss R.	A leaf out of a little square book—yellow paper.	"Bright yellow square."
do.	do.	A key.	"A little tiny thing, with a ring at one end and a little flag at the other like a toy flag." Urged to name it, replied, "It is very like a key."

April 14, 1883.

Present : Mr. Guthrie, Mr. Birchall, Dr. Carter, Mr. Steel, Miss R., Miss R—d, Miss J., Miss E., and Miss C.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Miss R—d.	Miss R.	A horseshoe shape of black silk on white satin.	No answer:
Miss R.	Miss E.	Word "Via" taken letter by letter.	"V" (at the first answer) . . . "I" (at the second answer) . . . "A" (at the second answer).
All present.	Miss R.	A large quarto book bound in red cloth	Colour named correctly, but not the shape.
Miss R—d.	do.	A key.	"A key." Answer given instantly.
do.	do.	Mr. B.'s watch held at some little distance behind the percipient.	"Is it bright . . . round . . . is it a button?"
Mr. Birchall.	do.		The percipient accurately localised three pains in the agent. Two imaginary (1) in the little toe of the right foot, and in the left eye and temple. A wooden letter-clip being fixed on Mr. B.'s left little finger was described as "a grip," but the percipient placed it on the left thumb.

April 20, 1883.

Present: Mr. Guthrie, Mr. Steel, Mr. Birchall, and the ladies before-mentioned.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Miss E.	Miss R.	A square of pink silk on black satin.	"Pink . . . square." Answered almost instantly.
do.	do.	A ring of white silk on black satin.	"Can't see it."
Miss R.	Miss E.	Word, R E S, letter by letter.	Each letter was named correctly as it was set up on the first trial.
do.	do.	Letter Q.	"Q," first answer.
do.	do.	Letter F.	"F," first answer.
All present.	Miss R.	A gilt cross held by Mr. G. behind the percipient.	"Is it a cross?" Asked which way it was held—the percipient replied, "The right way," which was correct.
do.	do.	A yellow paper knife.	"Yellow . . . is it a feather? . . . It looks more like a knife with a thin handle."
do.	do.	Mr. Steel's Exchange passticket (similar to a first-class railway contract ticket), maroon coloured leather cover.	"Is it square? . . . longer one way than the other . . . a dark reddish colour."
do.	do.	A pair of scissors, standing open and upright.	"Is it silver . . . No—it is steel . . . It is a pair of scissors standing upright."

April 25, 1883.

Present: Mr. Guthrie, Mr. Birchall, Principal Rendall, M.A., Mr. E. Davies, F.C.S.; and Miss R—d, Miss J., Miss E., and Miss R.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Miss R.	Miss E.	Word "Puella," letter by letter.	"Q" named first . . . then "P." The other letters beginning with the U named correctly at the first answer.
All present.	Miss R.	A diamond of blue silk on black satin	"Is it a diamond?"
do.	do.	A dark green circle of silk on black satin.	"Is it dark green? Can't see the shape."

April 25, 1883 (*continued*).

Present : Mr. Guthrie, Mr. Birehall, Principal Rendall, M.A., Mr. E. Davies, F.C.S.;
and Miss R—d, Miss J., Miss E., and Miss R.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss R.	A terra-cotta meerschau pipe, glazed at the mouthpiece; the stem joined to the bowl by a carved bird's claw.	"Is it yellow? . . . does not seem to be all yellow . . . only one part of it . . . Can't see the shape well . . . all confused . . . Do not know what it is . . . seem to be a lot of stems . . . It looks like this" (tracing an imaginary curve in the air), "with claws" (the percipient here shaped her fingers like claws).
do.	do.	A small toy dog, coloured light brown, with tail extended, and in the act of leaping.	"Is it green? . . . I can see something, like with a lot of branches . . . Can't count them—look too many—like a long stem—so—" (tracing a horizontal line in the air) "with things down" (tracing lines downward). "Looks to be a lighter colour now . . . not green as at first, . . . but now it looks like an animal. Can't see any more."
do.	do.	A dark crimson apple, brought in by Mr. B., who had been out for some objects that had not been previously thought of.	"Is it round? . . . a dark red shade . . . like a knob off a drawer. . . It is an apple."
do.	do.	An orange.	"It is not another apple . . . it is an orange."
do.	do.	An electro-plate teaspoon.	"Is it very bright . . . either steel or silver . . . is it a spoon?"
Miss E.	do.	A bright steel door key.	"It is something very bright—and round . . . Is it a brooch? . . . Silver, I think."
do.	do.	A red ivory ball.	"Is it yellow?"
Mr. B.	Miss E.	A cross of yellow silk on black satin	No answer.
Miss R.	do.	The same.	"It looks light . . . yellow like. Seems like a lot of rings . . . Is it round? . . . Can't see any shape."

April 25, 1883 (continued).

Present : Mr. Guthrie, Mr. Birchall, Principal Rendall, M.A., Mr. E. Davies, F.C.S., and Miss R—d, Miss J., Miss E., and Miss R.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Miss R.	Miss E.	"Tom." All the letters fixed up to be read at once.	"Are there three letters? . . . one is an O . . . one is a 'stroky' letter . . . Is it T . . . oh ! it's Tom."
None.	Miss R. placed in the next room with Mr. B.	A gold watch. Miss R. was to describe this from the next room — Mr. B. taking her description down.	A failure.
Miss R—d.	Miss R.	A jug, cut out in white cardboard.	"Cannot see any colour . . . looks all light . . . Is it a cup? There is a handle . . . oh, it is a jug."
do.	do.	A five-barred gate, cut out in cardboard.	"Same colour as the last . . . seem to be lines across . . . do not know what it is . . . seems to be nothing but lines."
do.	do.	An electro plate egg cup.	"Is it a narrow stem—going on till it gets wide? . . . Is it a wine glass?—Seems bright . . . seems to be silver."
do.	do.	A toy cat, white, with black stripes radiating from the back, which was darkly shaded.	"Is it very dark? . . . Is it a card? . . . White all round . . . like with a black centre . . . Seems to be crimped in and out. Is there more than one colour in the centre? Do not know what it is—can't see any shape at all."
All present.	do.	Six of diamonds.	"Is it yellow?"
Miss R—d.	do.	Same.	"Is it square? . . . A card. Red . . . cannot tell how many spots . . . seem to be two or three, one over the other . . . Diamonds. Cannot see the number. Card seems moving about."
All present.	do.	A white toy bird.	"Is it white? . . . Seems to have no shape." Then placed in contact, first with Principal Rendall, second with Miss R—d, but no nearer approach made. The percipient had now been subject to a very long examination.

May 9, 1883.

Present : Mr. Guthrie, Mr. Birchall, Miss E., Miss R., Miss J., Miss R—d, and Miss C.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Miss R—d.	Miss R.	A white ivory chess castle.	Reply came quickly, "Is it white?" (Then after a longer interval) "Is it square?—little longer than wide." (Another interval.) "No—can't tell what it is . . . there's something long and white." (Another interval.) "No—I don't think I see it now." N.B.—When shewn the object, said she had not seen it.
All present.	do.	The percipient having left the room, it was arranged that all should think, with closed eyes, of an orange.	No picture was formed by Miss R., who was not blindfolded, but simply sat in the middle of the room, and tried to form the image of the object thought of by the rest.
do.	do.	A gilt cross thought of as above.	After a brief interval, Miss R., as above, said, "Is it a person? A face?" Then placed in contact with Miss E. said, "Can see nothing but a face . . . the eyes and the features distinctly."
do.	do.	A purse or small bag with steel mountings and steel handle. First shewn to the company, and then placed out of sight and thought of.	"Is it something not quite square? A little longer than? . . . Something bright in the middle. Is it a purse? There's something very bright at the top . . . Has it anything else over it? Don't know what this is . . . whether it belongs to the purse . . . I've lost it . . . Is it like a bag?"
do.	Miss E.	Word "Cordis." The letters only of the word were placed before the percipient, in disorder—she being required to form the word, while the company thought of it.	At the first moment Miss E. placed the letters in order—except I, when she seemed puzzled, and gradually lost trace of the word.

May 9, 1883 (continued).

Present : Mr. Guthrie, Mr. Birchall, Miss E., Miss R., Miss J., Miss R—d, and Miss C.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss E.	"Vogel," as above.	Failed.
do.	do.	"Dot," only thought of by the company; Miss E., blindfold, being required to write the word.	At first thought the word was "Company," which was in her head then. "Is first letter D?" (Told it was right, and to think of the next letter.) "Not I, is it?" (No.) "Can't see anything else. I can't do anything more."
do.	Miss R.	An oval gold locket, with diagonal band. Object first shewn—then only thought of, Miss R. absent during arrangements.	"Is it a light colour?" (Mr. G.: "That will do to begin with.") "Is it long and narrow?" (Mr. G.: "Will leave you to go on without saying anything—will only think of it intently.") "Looks to me something long and bright—like a knife." (After a time contact with Miss E. was proposed and then Miss R. continued.) "Are you all thinking? At first it looked like a knife. Now it looks round—like a lot of rings." (Miss R—d. placed in contact also with Miss E.) "Now I've got it at last. It's a sand glass."
do.	do.	The company, during Miss R.'s absence, arranged to will that she should take a locket out of Miss E.'s pocket and give it to Mr. G.	Did not succeed at first. The locket was then placed on Miss E. so that all could see it (except, of course, Miss R. who was blindfolded.) After a few moments Miss R took the locket and gave it to Mr. G., putting it into his side coat pocket. Miss R. could give no explanation why she failed to remove the locket when out of sight. The locket was in Miss E.'s jacket pocket and to get it Miss R. would have had to stoop. Said she did feel a strong desire to bend or stoop, and felt a chair, as if she were desirous to sit down.

May 9, 1883 (continued).

Present: Mr. Guthrie, Mr. Birchall, Miss E., Miss R., Miss J., Miss R—d, and Miss C.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss R.	To remove Mr. B.'s spectacles and place them on Miss E. The company willing this.	A decided success. Miss R., as soon as she re-entered the room, advanced slowly across and touching Mr. B. quietly removed the glasses from his eyes, and handed them to Miss E. on the opposite side of the room.

May 16, 1883.

Present: Mr. Guthrie, Mr. Birchall, Miss C., Miss R—d, Miss E., Miss R., and Miss J.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss E.	A triangle of blue silk on black satin, thrown over the back of chair in front of percipient.	"Blue, is it? Rather dark . . . looks like . . . straight at the bottom and going up like that" (showing two converging lines in the air).
do.	do.	A bright yellow oblong of silk on same. N.B.—A fray of yellow threads hung from the silk shape.	"Seems brighter than the other . . . gold like . . . Is it a yellow? . . . Canary colour" (Mr. G.: "Quite right—now the shape?") "Is it square? Yet it looks a shade longer this way" (pointing horizontally) "than the other." (Mr. G. here asked Miss E. if she could see anything else about it. Replied: "Yes . . . something bright . . . a pin at the corner." (N.B.—The fray of threads was most conspicuous and was expected to be seen.)
do.	Miss R.	A pale blue feather.	"Is it pale? It looks like a leaf; but it can't be a leaf . . . looks like a feather curled. Is it a feather?"

May 16, 1883 (continued).

Present: Mr. Guthrie, Mr. Birchall, Miss C., Miss R—d, Miss E., Miss R., and Miss J.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss E.	An artificial Marguerite daisy, behind percipient, with three stalks hanging down.	“Don't see any colour . . . Looks white . . . like a white O; black in the middle. Is the middle raised a little bit? . . . Doesn't look like a dog, but seems to have branches. It's like a flower. Centre seems dark . . . might be brown . . . might be one of Miss R.'s daisies.” (Asked how many branches, said, “Three.”)
do	do.	Five of spades. Thought of only by the company, and not seen.	After a brief space, Miss E. seemed unable to see anything, when Mr. G. observed it was a card that was thought of, and Miss E. immediately replied: “I was just going to ask if it was a card. I thought it was a card when you told the company to think of the object as a whole.” Finally gave it up, saying she would not be able to get it. Same object tried a second time, on same conditions. Miss E. simply asked, “Is it a face?” <i>Note.</i> —When the object has not been first shewn, but is only thought of, success seems to depend upon the vividness of each person's mental picture.
de.		Three of diamonds, previously shewn for a moment to the company only.	“Is it an alphabet letter?” (Mr. G.: “If it does not come to you, don't keep it on too long. It's a card again.”) Another pause, after which Miss E. said, “I think I shall have to give it up.”
do.	Miss R.	A name thought of — “Bacon,” as shewn over shop-door in Bold Street.	“Is it a word of six letters?” (“Say the word as a whole— not by letters.”) “Can see a word of about six letters, but it is not very distinct. No— I don't think I'll get it.” N.B.—It afterwards appeared that some of the “agents” had thought of the name as printed on bills, others as gilt letters on a black ground, as over the windows.

May 16, 1883 (continued).

Present : Mr. Guthrie, Mr. Birchall, Miss C., Miss R—d, Miss E., Miss R., and Miss J.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss R.	“Adam.” Each thinker requested to pronounce it in imagination.	“Something with an M.”
do.	do.	Proverb, “Time flies.” This was only thought of ; but a proverb was openly named as the subject of thought.	“Has it only two words? Is it ‘Time flies’?” The answer came with almost marvellous quickness—on the instant nearly.
do.	do.	“How doth the little busy bee.”	} Both failures.
do.	do.	Nil desperandum.	

For the next experiment an historical scene was proposed ; and it was agreed to think of “Queen Elizabeth walking”—with an event to follow. The event intended by Mr. Guthrie was Queen Elizabeth, surrounded by her courtiers, walking to her barge. Coming to a muddy place she hesitates, and Walter Raleigh steps forward and spreads his cloak for her to tread upon. These details were not given by Mr. G. to the other thinkers. All that was done was to write the short sentence given above on a slip of paper, which Mr. G. held in his hand as he went round the company. It appeared, however, on inquiry afterwards, that all surmised what was coming, and thought of the full scene. There were two trials. At the first trial, Miss R., without contact, said: “The letter M ; something moving backwards and forwards, like a lot of people walking.” (Mr. G. : “Distinguish one of them.”) “Can’t see one . . . letter M distinctly like two archways.” In contact with Miss R—d she said, “A lot of small faces moving about . . . can’t distinguish any one in particular.” At the second trial, Miss R. said, “I see two archways. I see a lot of people. Oh ! it is a picture. It is Queen Elizabeth walking from her palace to the barge ; and Sir Walter Raleigh spreads his cloak for her to walk upon.”

May 23, 1883.

The record of this meeting has been lost. Professor Barrett, the Rev. E. H. Sugden (Bradford), Mr. Guthrie, and Mr. Birchall were present. The experiments were nearly all failures ; but after the “subjects” (Miss R. and Miss E.) had become familiarised with the presence of the strangers by some pin-finding experiments of Mr. Sugden’s, their capacity improved. The evening, however, had become so advanced that it was time to go home before much had been accomplished.

May 30, 1883.

Present : Mr. Guthrie, Mr. Birchall, Miss R—d, and Miss R.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss R.	A child's toy, brightly coloured red, yellow, and blue, and moving up and down on a stick, by means of which the arms and legs were alternately drawn together and separated.	Miss R. said : " I see red and yellow, and it is darker at one end than the other. It is like a flag moving about . . . it is moving . . . now it is opening and shutting like a pair of scissors."

In another experiment, it was agreed to think of a scene, and Miss R. was requested to leave the room. In her absence, it was decided to think of Cinderella, the Prince kneeling before her, trying on the glass slipper. On Miss R.'s return, she was blindfolded and isolated. Presently she appeared to be very much amused at something, and laughed, but could not be induced to tell what she saw. After protracted waiting, she would not say anything, and other experiments were proceeded with. Afterwards, the experiment was renewed, Mr. B. kneeling down before one of the ladies, to represent the scene. Miss R. again displayed much amusement, and finally asked, "Is it Cinderella?" She was then asked what she had seen, and replied, "I saw a little girl in rags sweeping up the hearth, and the fairy godmother looking in at the door." Asked if this was what she saw before, said, "Yes, but I did not know who it was." Asked why she did not tell us what she saw, she said, "I could not suppose you would think of any picture like that." When told of the actual picture thought of, she said she had no idea of it. The picture she had described was very distinct ;—she saw the little girl sweeping up the hearth, and the old woman looking in at the door, but she did not know who they were.

As it was not convenient to carry on the experiments during the summer, no more sittings were held till the end of August. The young ladies reported that they did not try any further experiments among themselves. The first meeting in the autumn was held as follows :—

August 30, 1883.

Present : Mr. Guthrie, Miss R—d, Miss J., Miss R., and Miss E.

There was not the usual amount of interest taken by any of the persons present, and the experiments were nearly all failures. Some experiments on the "transmission of tastes" were, however, successful.

One incident is specially noteworthy. An outline in white paper of a teapot was shewn on a black ground. Miss R. said, "I see a white ground with something dark and long and indistinct in the middle of it. Oh! there is a line of yellow all round it. It is square, longer one way than the other," and (then in a puzzled manner) "It can't be a window." Half way through the description Mr. G. noticed that she was describing a gold-framed and glazed fashion plate, a little distance above the object, and he removed the object.

September 26, 1883.

Present : Mr. Guthrie, Miss R—d, Miss C., Miss R., and Miss E.

A number of experiments were tried. There were more successes than on the 30th August, but still a great many failures. First the distinguishing of shades of colours was tried. Some of them were described with great accuracy, but as they were all selected on account of their peculiar shades, in order to test accuracy of colour perception beyond the mere naming of the vivid primary colours, the

descriptions might or might not be considered accurate. Further, the colours having been selected by daylight, did not look the same by gaslight, and the descriptions given under such circumstances were not applicable when seen by daylight. It was also thought that the colours of other objects in the room might mingle with the colour thought of, in the way of colour composition, and that the various "willers" might thus see the colours differently. These experiments were abandoned, after taking up a good deal of time.

Mr. Guthrie then tried the reception of pains, but failed. In contact with Miss R. (blindfolded) he tried to convey to her by concentration of thought and silent movement of the lips the name "Peter" but failed. In the same contact Mr. G. then directed Miss R. to do as he did, and moving his right (and disengaged) arm, Miss R. made a fair imitation of the movement.

In the same experiment without contact, Mr. G. standing behind Miss R., moved his closed fists round each other. Miss R. did the same in a faint, undecided manner.

A taste experiment was next tried. In one room Miss C. reported that Miss R., in contact with Miss R—d, who had carraway seeds in her mouth, said, "I taste biscuits—something in biscuits—it tastes of carraway seeds."

Similarly, Mr. G. being in contact with Miss E. in another room, the latter said, "I taste something sour. Now it tastes like spice. . . . Is it cloves? . . . Is it carraway seeds?" Mr. G. waited a short time to see if anything more would come, but Miss E., getting tired, said, "Oh, I can taste nothing else."

Miss E. said she would like to try the Bank note experiment. Mr. G. accordingly undertook to think of five successive numbers. Without writing the figures down, he took Miss E.'s hand and thought of 3. The subject said, "Is it three?" After recording this Mr. G. pictured to himself the figure 7. The answer was "Is it 1?" No! "Then it is 7." After recording this Mr. G. pictured 6. The answer was "Is it 4?" No! "Is it 6?" Yes. Mr. G. felt his own power of concentration fail, the strain having been very severe. He endeavoured to form a mental picture of 8, but it would not come. Miss E. said, "I see a blank—is it 0?" No! "Is it 1?" No! "Is it 4?" No! This was evidently guessing, and the experiment stopped. Having made the record Mr. G. thought of 1, and the reply was "Is it 4?"

Mr. G. then tried the same experiment with Miss R., but she saw nothing.

October 3, 1883.

Present: Mr. Guthrie, Mr. Birchall, Mr. R. C. Johnson, Miss R., Miss E., and Miss R—d.

Miss R. blindfolded and in contact with Mr. B. Mr. G. pinched the forefinger of Mr. B.'s left hand with a small pair of pincers. No perception.

Mr. B., still in contact with Miss R., imagined a neuralgic pain on the left cheek and temple. Answer: "I feel a pain down the left side of my face."

Mr. G. in contact with Miss R. and Miss E., both blindfolded. Mr. G. had previously left the room and put some ground coffee in his mouth. Answer from Miss E.: "Something hot, like a kind of spice."

Then, Mr. G., being in sole contact with Miss R., the latter said, "Is it a kind of biscuit? I'm sure it is either flour or oatmeal. It tastes between a biscuit and oatmeal and spice—like a dry biscuit. Still all the time I get that taste." Mr. G. again left the room and took salt, and on re-entering the room jokingly observed that he was going to give Miss E. some poison. Miss E. in contact with Mr. G. and Miss R—d. She hesitated to answer, because of the above remark, and, after contact was broken, answered almost immediately, "Salt."

Miss E. seated apart in a chair and blindfolded. The letter N on a square white card, placed on the back of the cheval glass behind her. "J, is it? I don't see anything at all."

Miss R. alone, in the chair, blindfolded. A circle of scarlet satin on white ground. "I can see a lot of light—white, I think it is—don't know what it is. There seems to be something in the centre—don't know what it is. Seems to be such a lot of white." (Mr. G.: "Yes, that is all right. Now tell us what is in the centre?") Contact being suggested, Mr. G. took Miss R.'s hand. "Is there something pink in the centre—does it go across?" (Pointing horizontally, not clear as to shape.)

October 3, 1883 (continued).

Present: Mr. Guthrie, Mr. Birchall, Mr. R. C. Johnson, Miss R—d, Miss R., and Miss E.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.		
All present.	Miss R.	Mr. G.'s gold watch, suspended by a hair or silk guard on the face of the same white ground—the back of the watch fronting.	“I still see a lot of white—and something hanging . . . looks like a letter . . . something of the shape of an A . . . looks like a locket or a watch.” N.B.—The guard of the watch and the watch itself hung against the white surface thus— <table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td style="text-align: center;">V</td></tr> <tr><td style="text-align: center;">O</td></tr> </table>	V	O
V					
O					
do.	do.	Letter L.	“Is it a letter? L.”		
do.	do.	Letter Q.	“It is either an O or a Q.”		
do.	do.	A knife, with the three blades open.	“Is it something this way?” (tracing horizontally.) “Is it a knife? Open . . . pointing up . . . three blades.”		
do.	do.	One of the framed and glazed fashion pictures. A lady in full costume. Frame, black and gold.	“Can't see . . . something white . . . something in the middle . . . with a lot of colours . . . Is there anything dark all round the edge? . . . Seems like a black line . . . and then a white . . . with something in the middle . . . Can't see distinctly what is in the middle . . . There's more than one colour . . . seems to be a lot down at the bottom . . . then seems to go up narrower . . . No . . . I don't see it a bit distinctly.” (Mr. G. now placed himself in contact.) “Is there anything written at the top? . . . Looks to me something like a picture, but I can't tell what it is.”		
do.	Miss E.	Letter B.	“A letter, is it? I see B.” N.B.—Was not at all aware what object would be presented— <i>i.e.</i> , the <i>kind</i> of object . . . she asked, but was not informed.		
do.	do.	Letters S O.	“Are there two letters? . . . one looks like an O . . . another T” (this last only suggestively, as if she were thinking aloud) “I see the O, but the other! not so distinct . . . is it S I think the S is first.”		

October 3, 1883 (continued).

Present: Mr. Guthrie, Mr. Birehall, Mr. R. C. Johnson, Miss R., Miss E., and Miss R—d.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss E.	Letters G D U.	"Seem to be three letters . . . G . . . is one D? Is the next letter V? . . . No—can't see the other letter—got mixed . . . U!" Asked then to take a view of all the letters in a group, answered: "Is one letter over the others? . . . G—D is the next letter."
do.	do.	A key shewn to the company in the absence of the percipient, who left the room in charge of Mr. J., and returned with him blindfolded. The object was withdrawn from observation on her return.	"A key, is it?"
do.	do.	A plain gold cross thought of, but the object not under observation. N.B.—The cross was not there in fact.	"Is it a gold cross?"
do.	Miss R.	Mr. J.'s gold chain and pendant (only thought of, not seen).	"Is it a chain . . . a watch chain hanging from a pocket; with a little pendant at the end of it?"
do.	do.	A pine apple, with the tuft of leaves at the top. Simply imagined (only thought of, not seen).	"No idea . . . can't see." Then when about to give up, and being asked whether she wished to give it up, replied, quickly: "Is it a fruit? . . . I was thinking of a pine apple."

October 10, 1883.

Present: Mr. Guthrie, Mr. Birchall, Miss R—d, Miss R., and Miss E. Mr. R. C. Johnson also present at the last experiment of this sitting.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss E.	Letter A fixed upon chevalglass frame behind her.	"Is it a cross? . . . is it T? . . . L . . . Oh! I saw a white L."
do.	do.	Letter C.	(In about thirty seconds) answered "C."
do.	Miss R.	A black anchor on a small white card about 2½ in. by 2 in., placed behind the subject on the back of the glass frame.	"Are there two letters? . . . Can't see anything distinctly." (After a few seconds, decidedly) "No!"
do.	do.	The five of clubs.	"Is there anything red about it? Can't see anything to-night as I usually do."

[It was at this period that the very successful experiments in the reproduction of diagrams were commenced, a full description of which is deferred to the next number of the Proceedings.]

October 24, 1883.

Present: Mr. Birchall, Mr. Guthrie, Mr. Johnson, with Miss R—d and the two subjects.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Mr. G. (others were not attending to the object.)	Miss E.	No. 8 imagined.	"No. 8."
do.	do.	No. 2 imagined.	"No. 2."
do.	do.	Letter F imagined.	"D"—then "J;" but Mr. G. said that he kept changing the letter involuntarily into M and then back again to F
do.	do.	Letter W imagined.	Answer: "S."
do.	Miss R.	"Patrick" imagined.	"Is it Peter or Patrick?" N.B.—The answer was given in less than a minute.

October 24, 1883 (continued).

Present: Mr. Birehall, Mr. Guthrie, Mr. Johnson, Miss R—d, Miss R., and Miss E.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Mr. G.	Miss R.	"Jemima "	"Is it Lawrence? No—it looks like a long name, but I can't see what it is a bit . . . No . . . Angelo, is it?" (All were now shewn the name and called upon to think.) . . . "It begins with a J . . . Oh! I see a J." (Mr. G.: "Do you see the letters as a whole?") "I'll try to look at the letters. Oh! I can see five or six letters, but can't get the name." (Mr. G.: "Then you see the letters. Well, take it letter by letter. You've named the first letter; now, what is the next?") "Is it E?" (Mr. G.: "Right. Now the third letter.") "M." ("Right—the fourth letter?") "L." ("Right—next letter?") "Two more, like C A." ("A is right; now look at the last letter but one.") "E, I think." N.B.—The subject had no idea of the name, or of what letters had passed through her mind, so as to get the name.
do.	Miss E.	"Joseph."	"Mary"—failure.
do.	Miss R.	"Margaret."	"Is the beginning of it C?" (All were now shewn the name and invited to think.) "Is it Mabel? Oh, it's Maggie or Margaret."

November 1, 1883.

Present: Prof. Herdman, Mr. Guthrie, Mr. Birehall, Miss R—d, Miss E., and Miss R.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
Mr. G.	Miss E.	Letters R L on a card, set up behind percipient, who was first blindfolded as usual.	"Are there two letters . . . is S one? . . . L is one . . . R . . ."

November 1, 1883 (continued).

Present: Prof. Herdman, Mr. Guthrie, Mr. Birchall, Miss R—d, Miss E., and Miss R.

AGENT.	PERCIPIENT:	OBJECT.	RESULT.
All present.	Miss E.	Letters K Q B setup as here placed.	"Is there more than one letter? Two, I think . . . S? No . . . Oh! dear, that S will bother me." (Mr. G.: "We'll take the letters separately if you like."), . . . "K?" ("Right, now the next one?") "P . . . looks like an O . . . might be O or Q . . . then B." (Mr. G.: "Right . . . what position are the letters in—can you tell?") "No, I can't." (Mr. G.: "Well, look at the letters as a whole.") . . . "Does K come first? then the O or Q . . . then B . . . Are they all one after the other?" (Mr. G.: "I want you to tell me that.") . . . "Is the B over? . . . I can't see distinctly."
do.	Miss R.	Mr. G. first observed that he would try and think of a name.	After some three or four minutes the name was said to be "Sarah." This was wrong.
do.	do.	"Lorenzo."	No answer came for a time. (Mr. G., "Will you try and spell it?") "Is it J?" ("No.") . . . "L?" ("Right. Now the next?") "O?" ("Right.") "G? . . . F?" . . . (Mr. G.: "You must not guess; you must take the impression. Is it a name you are acquainted with?") . . . "R?" ("Right. Next letter?") "D." ("No.") . . . "E. . . N." ("Right.") . . . "Is it S or Z?" . . . ("Right.") . . . "N . . . M . . . O or Q. Don't know what I spelled."
do.	do.	"Zion."	At the end of about thirty seconds and no reply coming, Mr. G. asked, "Has the word come to you?" . . . "No." ("Then we'll take it letter by letter.") "Is it Z again?" ("Right.") "I." . . . ("Right. Next letter.") . . . "O." ("Right.") . . . "P? M?" . . . ("No.") "N."

November 1, 1883 (*continued*).

Present: Prof. Herdman, Mr. Guthrie, Mr. Birchall, Miss R—d., Miss E., and Miss R.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	do.	"Polonius."	"I've got a confused idea of O's and P's; but don't know what it is. Is it Apollo? No, I can't get it." (Mr. G.: "Well will you spell it?") . . . "P." ("Right.") "O." . . . ("Right.") "L." . . . ("Right.") . . . "N." ("Right." Mr. G. passed over the O, as it had been missed by Miss R.; but no one noticed it. He continued, "Now the next after the N.") . . . "I." ("Right.") . . . "S . . . U."

November 7, 1883.

Present: Mr. Steel, Mr. Guthrie, Mr. Birchall, Miss R—d., Miss E., and Miss R.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss E.	Letter N.	"Is it a letter? . . . H? . . . I can't see anything distinctly." (Mr. G. here placed himself in contact.) . . . "L." . . . (Given up.) N.B.—No previous intimation given of what kind of object would be set up.
Mr. G.	do.	Letters T F.	"Is it another letter? . . . I seem to see J . . . but not very distinctly, I see so many . . . Y." ("No.") . . . "Don't think I shall get it . . . there seem to be two or three letters." . . . (Given up.)
do.	do.	Letter Q.	.. "S." ("No.") . . . "Oh, dear me." ("We shall have to pass you over.") . . . "I think so." Miss R—d now joined with Mr. G. in contact, but no result came.

November 7, 1883 (*continued*).

Present : Mr. Steel, Mr. Guthrie, Mr. Birchall, Miss R—d., Miss E., and Miss R.

AGENT.	PERCIPIENT.	OBJECT.	RESULT.
All present.	Miss R.	A reddish coloured vase or urn cut out in cardboard.	Some three or four minutes elapsed before the answer came. "Is it a colour? . . . I seem to see some green about it." (Mr. G. here placed in contact.) . . . "Oh, Mr. Guthrie, I seem to see such a lot of colours." (Mr. G. : "Well, never mind the colours; take the form of it.") . . . (Given up.)
Mr. G. and Miss R—d.	do.	A teapot cut out in silver coloured cardboard.	After about five minutes the percipient said, "Is there anything bright . . . like silver? . . . Is it a teapot?"

III.

APPENDIX TO THE REPORT ON MESMERISM.

In the Report printed above, we were mainly occupied with one undamental question—the question of the reality of the mesmeric force; in other words, of the reality of the specific facts of Mesmerism, whether mingled with, or standing beyond and distinct from, those of Hypnotism. As time goes on we shall hope to deal with some further departments of the subject, including the vexed questions (often called, *par excellence*, the higher phenomena) of clairvoyance, phreno-mesmerism, mesmeric healing, and mesmeric effects produced without either fixation, manipulation, or expectancy. But one fact remains which concerns the lower phenomena as much as the higher, and which is of such fundamental importance in the study, whether of Hypnotism or of Mesmerism, that the statement of it (though involving references to future topics) will find its most fitting place here. It is a fact on which Dr. Elliotson, one of the acutest minds that ever applied itself to these subjects, frequently insisted, but which both mesmerists and anti-mesmerists, though for different reasons, have often been tempted to ignore. Briefly it is this: that (with certain exceptions to be hereafter explained) the more startling effects of Hypnotism and Mesmerism may be matched with occurrences, either closely parallel or absolutely identical, which have occurred spontaneously; while at the same time, the rarity and the pathological character of their spontaneous occurrence are entirely in accordance with that theory of *exceptional* nervous affection which has throughout recommended itself to us. The fanatical mesmerist is apt to keep this spontaneous occurrence in the background, as tending to impugn the unique character of the influence which he is celebrating. The anti-mesmerist begins by relegating these mysterious phenomena to the scanty chapters on “Somnambulism” which form one of the weakest points in the medical conspectus of man; and then, when he is confronted with these same phenomena as produced by Mesmerism, he exclaims that they are incredible, and dismisses them as inconsistent with established physiological laws. Now it is perfectly true that some of these phenomena do sound incredible; that they cannot possibly be fitted into our present conceptions of the way in which the nervous system acts. But it is not Mesmerism which is responsible for them, but Nature; that is to say, Mesmerism offers a special way of producing phenomena which have been spontaneously produced in ways wholly

unknown to us for centuries before Mesmer was born. To prove this in detail (a task which we hope hereafter to attempt) would carry us far beyond our present limits. We must content ourselves here with referring the reader to the list of authorities given below, a list which, though by no means exhaustive, contains, we think, full justification of all that we shall at present advance.*

What, then, are the main modifications of ordinary waking consciousness, which spontaneous *sleep-wakers* (to use a term of convenient vagueness) have been observed to present? The rough analysis, which is all that we shall here attempt, shews us that these modifications extend irregularly over one or more of five regions.

Confining ourselves to broad distinctions of external manifestation, we find obvious changes occurring in (1) sensibility to pain; (2) sensory and supersensuous perception; (3) the current of consciousness; (4) memory; and (5) emotional disposition or character. In each of these particulars we are familiar with certain changes induced by states of nutrition, by expectant attention, by narcotics, by disease. But in each case the spontaneous sleep-waking state will be found to carry us on by an unbroken series from changes which are familiar and in a certain sense explicable, to changes which altogether transcend the bounds of our systematised knowledge.

Thus, as regards sensibility to pain, we have first the ordinary somnambulist, who shews much the same bluntness of sensibility as a man shews when deeply absorbed in reverie, but who may nevertheless be awakened by a sharp blow or the touch of a hot object. Then we come to cases such as that of Professor Haycock, who "would preach in his sleep so steadfastly that no pinching would wake him;" † and then to such cases as that of Mrs. Griffiths, a patient of Dr. Lingen's ‡ who was repeatedly laid up with severe scalds, caused by her unfortunate habit of cooking her husband's dinner in the somnambulant state and

* See the collections of somnambulie and other cases contained in the following works:—Dr. Abererombie on the *Intellectual Powers*; Dr. Azam in *Revue Scientifique* for 1876, 1877, and 1879; Dr. Belden's *Account of Jane Rider*; Dr. Erasmus Darwin's *Zoonomia*; Dr. Dyce in *Edinburgh Philosophical Transactions*, 1822; Dr. Dufay in *Revue Scientifique*, 1876; Dr. Elliotson in his *Physiology and the Zoist*, vol. iv.; Dr. Maenish's *Philosophy of Sleep*; Dr. Mayo's *Truths contained in Popular Superstitions*; M. Taine's *Traité de l'Intelligence*; Dr. Trousseau's *Leçons Cliniques*; M. Ribot on *Diseases of Memory*; and Professor Wienholt's *Lectures on Somnambulism*. Dr. Herbert Mayo, F.R.S., was Professor of Anatomy and Physiology in King's College, and of Comparative Anatomy in the Royal College of Surgeons, London. We quote from the third edition of his book.

† Maenish, p. 170.

‡ *Zoist*, vol. iv. p. 181.

then throwing the boiling water over her legs, without any perception of having done so till she spontaneously "came to herself." In this case, and in others like it, there was no indication whatever of nervous lesion in the ordinary state, nothing to account for this idiopathic and fitful insensibility to the severest pain.

Again, in the matter of the acuteness of sense-perception, we are familiar with marked exaltations of sensibility in fever, or under the influence of certain drugs. It does not surprise us to find that the sense of muscular balance in the somnambulist is often so acute that he can pass without tottering along roofs wholly impassable to his waking feet. It does not surprise us to find that he can at times hear sounds which are too faint for other ears to catch. But we begin to be staggered when we come to a metastasis of function, when the patient, deaf to all shouting at her ear, hears a whisper at the pit of her stomach.* And as regards *vision*, the sleep-waker's condition offers a series of puzzles. We are of course prepared to believe that the eye may become sensitive to amounts of light far lower than are normally perceptible. We hear, therefore, without incredulity of the sleep-waker who threads her needle under the table, or blows out the candle at midnight before she washes up the dishes, under the impression that she had just had breakfast, and that it is wasteful to burn lights in broad daylight. But the observers of sleep-waking cases go on to insist on what seems a quite needless stumbling-block; they tell us that the eyes of the sleep-wakers are not open but shut, with pupils upturned, or that if the eyes are open, at any rate there is "no speculation" in them, but a mere vacant glare. If we reply that this must be a mistake of observation, they go on to overwhelm us with cases† where the patient reads with the palm of her hand, or with the back of her neck, or criticises the moves of chess-players sitting immediately behind her. Nor is even this all. Professor Mayo became convinced, or, as he expresses it, "resigned himself to the belief," that these spontaneously arising powers sometimes attain a degree so extraordinary that we prefer to describe it in his own words:—‡ "The patient manifests new perceptive powers. She discerns objects all around her and through any obstructions, partitions, walls, or houses, and at an indefinite distance. She sees her own inside, as if it were illuminated, and can tell what is wrong in the health of others. The ordinary obstacles of space and matter vanish to her." It is obvious that the claims of clairvoyance when induced by Mesmerism can

* Dr. Pététin's case; Mayo, p. 113, &c.

† Mr. Bulteel's case, Dr. Pététin's cases, Dr. Delpit's case, in Dr. Mayo's collection alone.

‡ *Popular Superstitions*, p. 111.

scarcely go beyond the powers here ascribed to spontaneous or idiopathic trance.

To proceed to the next point. The mesmerist, when he claims that he can limit the stream of consciousness, and bestow a temporary dominance on some one idea or emotion, only asserts that he can produce a phenomenon which admittedly occurs already both in apparent health and in disease. The power of suggestion begins in the condition of ordinary dream before it attains its intenser degree in somnambulism. The sleeping officer follows with growing anxiety the description of a battle whispered to him by his friends, till at last he jumps from his bed and runs headlong away.* The sleeping beauty, whose ingenious lover has obtained permission to breathe his own name in her ear, is melted at last into tenderness for him by the strange recurrent dream. In more advanced stages the sleep-waker acts out his vision among waking men; he fancies himself employed in some habitual duty, answers only the remarks which bear on this supposed employment, and neglects all external stimuli which he cannot co-ordinate with his dominant train of ideas.

It is possible that we may ultimately be able to trace an unbroken line of progression from the voluntary and transient hypertrophy of a mental image which is necessary for the thinker who wishes it to stand forth distinctly in his brain, to the degenerative hypertrophy of a group of such images which renders them permanently dominant in consciousness and impossible to dislodge. And the key to such inquiries seems to lie in the somnambulant state—midway between idiopathic reverie and monomania—and combining an hallucination as profound as the lunatic's with a capacity of recall as sudden as the shock which arouses a Socrates to the perception that he is not in the ideal world, but before Potidæa. The great drawback is the rarity of these cases of instructive trance; and when the mesmerist claims to reproduce them, he is merely offering to reproduce by empirical means an observed abnormal state, which physiologist and psychologist alike may well desire to be reproduced. It is of course a question of evidence as to whether or not the mesmerist succeeds in this avowedly empirical reproduction of a most obscure nerve-condition; but there is at any rate no reason whatever why his evidence should be slighted, or his attempt dismissed *à priori* as fantastic and unphysiological.

The next point on which, as we urge, the claims of Mesmerism have already been far exceeded by the unsought phenomena of Nature is that of intermittent memory—of the establishment of a second state, which carries on its own memories from one access to another, but whose recollection of the normal state is in varying degrees imperfect,

* Abercrombie, p. 277.

and which is itself altogether forgotten so soon as the normal state recurs. The complexity of these intercurrent memories may reach a point which imagination can scarcely realise. Dr. Mayo cites a case of quintuple memory, where a normal state was interrupted by four separate morbid states, each with a memory of its own. The phenomena, whether of amnesia or hypermnesia, which mesmerists allege, reach no such marvellous pitch as this; but they offer a means of direct experimentation such as cannot otherwise be obtained in this direction; and some of the cases adduced—as of the so-called “mesmeric promise,” or impression made on the brain in the mesmeric state, which irresistibly works itself out in the subsequent normal condition—present a singular conformity to some of the best physiological speculations on the mechanism of memory.

The fifth point which we mentioned as conspicuously subject to modification from obscure but spontaneously arising causes, was *character*—the set of emotional and volitional dispositions which make up a recognisable personality. Character is of course largely influenced by *memory*: a change in the body of pictures reproducible at will must needs change the general conception of the universe on which a man's more definite views and preferences are based. And there is a child-like sense of freedom and deliverance in the escape from the trammelling recollection of what one has done in the past, and what other people think about one, which forms a marked feature in many accounts of spontaneous double-consciousness as well as of mesmeric trance. But the history of spontaneous double-consciousness includes also cases where character alters—as though through some altered distribution of the supply of blood to the brain—while in the altered state the memories of the normal state are preserved. Such cases are of much importance with reference to certain allegations of permanent change in emotional disposition effected by Mesmerism; and it may not be out of place to refer here to Dr. Azam's case of Félicité X. (the earlier stages of which have been already summarised in *Mind*)—a story which brings home to us the relativity of human judgments, the pathetic limitations of man's outlook on the world, more forcibly than any romance:—

Félicité X., an hysterical young woman living in the South of France, became subject in 1856 to accesses of what was at first considered as somnambulism—states lasting a few minutes or hours, of which she retained no consciousness on regaining her normal condition. Gradually the duration of these accesses increased; they became considerable enough to rank as a “second state;” and it was observed that in this second state Félicité perfectly remembered the first state, though in the first or normal state she forgot the second. The second state gradually grew upon her till it has become almost continuous, her relapses into the first state occupying perhaps not more than one day per

month. And it is remarkable that her second state is in all respects superior to her first. Her health is better; *her character is more cheerful and even*; her memory perfect for both states. She is aware of her occasional entry into her first state, but she considers that as abnormal, and though not unduly distressed by it she would fain avoid its occurrence. When in the first state, on the other hand, her aches and pains return, and her memory for the second state disappears. She is then truly miserable, even to the verge of suicide, and helplessly bewildered by the vast gaps in her memory, which are so profound and extensive that if her husband or children happen to be out of the room at the moment when she enters the first state she does not know whether they are alive or dead, and waits anxiously to see whether they come in again. She is ashamed of this loss of memory, and uses all her art to conceal it. Of late she has hit on a plan which somewhat lessens this inconvenience. When she feels that an access of the first state is coming on, she writes a letter to her other self, giving a précis of the facts which she considers it desirable that that self should know. Thus, for instance, she details the orders which have to be executed, the measurements of chintz, &c. But there are cases where the poor creature is glad to forget. For example, in the second state she learnt facts giving her grave cause for jealousy as to her husband's conduct with a female friend of her own. So much did this distress her that she attempted suicide. She was rescued before life was extinct; and then in her new misery she ardently desired the return of the first state, with all its suicidal gloom—preferring, as one may say, to hang herself in forgetfulness of the truth, rather than because she remembered it. She has since then, in fact repeatedly returned to the first state, and knows nothing therein of the trouble which has come on her second self. Yet this immunity is not without its inconveniences; for while, in the second state, she rejects indignantly all acquaintance with the treacherous friend, she knows that there will be, as it were, intercalary days of amnesty when she will greet her again with cordiality and ease.

The brief sketch thus given of some of the abnormal phenomena of sensation and consciousness which do unquestionably occur and which unquestionably occurred before Mesmerism was named or thought of, might easily have been indefinitely extended. But enough has been said we think, to shew how unscientific is the objection urged against Mesmerism on account of the *incredible character* of the phenomena said to be thereby induced. It may or may not be the case that the mesmeric process induces these phenomena; but to call such phenomena *à priori* *incredible*, is to ignore or disregard an immense though scattered mass of testimony (of a perfectly unbiased kind) to the existence of precisely similar and of still stranger phenomena, which have been sporadically observed in all ages and countries in which anything like accurate observation has been possible.

For our own part we feel so strongly the profundity of the mysteries which the phenomena of somnambulism involve that we cannot recognise any *à priori* objection to what may be called the grotesque simplicity of method with which Mesmerism attacks them. We cannot but

remember that the first clues to problems whose solution lies far beyond the resources of existing knowledge are generally discovered accidentally and in unexpected quarters. We are in no way suggesting that a clue thus empirically discovered is likely to prove to be the central solution, the true *mot de l'énigme*. We are inclined to attribute a quite co-ordinate importance to the classes of experiments associated with the names of Reichenbach and of Charcot, which indicate hitherto unexpected relationships between the nervous system and certain forces resident in inorganic matter; and we watch with great interest the various series of experiments which Professor Stanley Hall and others are conducting on the more easily accessible forms of abnormal nervous states. But we urge that these experiments are not enough; that, the higher the generalisations to be reached, the more various probably must be the means employed for reaching them; and that, besides the exactly measurable experiments which can be instituted on such points (for instance) as the modification in the speed of nervous reactions in the hypnotic state, we need an immense mass, an immense variety, of experiments—necessarily indeed vaguer, but not on that account less instructive—on the higher, the rarer, the less analysable phenomena. Some of these phenomena are wholly irreproducible. A case like Férida's must simply be waited for till it occurs of itself. But other rare phenomena—sense-metastasis, clairvoyance, alternating memory, emotional modification—these Mesmerism, and Mesmerism almost alone, claims to be able to reproduce. This claim—which we shall hope to discuss in a subsequent paper—may be mistaken or exaggerated, but at any rate it is not obviously absurd, it is not *prima facie* illegitimate. And if the claim be in any measure justified by facts, if this strange empirical process can achieve one-tenth of what Elliotson, Esdaile, or Mayo have claimed for it, there will assuredly be matter for the close attention of all exact inquirers. For a new roadway of direct experiment will have been driven into the jungle of those obscure phenomena which Science neglects because they cannot be accurately tested, and Ignorance distorts because they cannot be authoritatively explained.

NOTE ON MUSCLE-READING.

BY THE REV. E. H. SUGDEN, B.Sc., OF BRADFORD.

About six months ago I was led to try a few experiments in so-called Thought-reading, as exhibited by Stuart Cumberland, and I was very soon convinced that all that he had done, and much more, could be effected by careful interpretation of muscular indications. A number of public lectures afforded me opportunity for confirming my opinion by numerous experiments performed upon a great number of "subjects," usually strangers to myself, but selected by the audience or chairman of the meeting. A few general results may be worth putting upon record.

(1) *Character of the Experiments.*—They included the discovery of persons thought of in the audience, and articles worn by them; the finding of pins and other hidden articles; reading the numbers of bank notes, both by means of tickets with the ten digits printed on them and placed on a table, and by writing the numbers on a blackboard; the localisation of pains; following a track chalked out on the floor; and other similar tests. It will be observed that in all these cases the thought discovered is a thought involving either motion in a definite direction, or a definite point in space, the position of which has been indicated by movements.

(2) *Modus operandi.*—The subject was directed to concentrate his whole attention on the person, number, &c., thought of. I (of course blindfolded) took his left hand, as being more automatic than the right; then if the object was to find some person or thing in the room, I walked somewhat rapidly in front of my patient, following the indications he gave, until the person or thing was reached. If the number of a bank note was to be discovered, I moved the patient's hand rapidly to and fro over the figured cards on the table until I found where it most contentedly rested, so obtaining the five figures in succession; or else laid his right hand upon the back of my own, and following his indications wrote the figures successively on a blackboard. In localising a pain, the patient's hand was rapidly passed over his body until some preferential point was discovered. I found further that for the large scale experiments it was quite enough to have a walking stick between myself and the patient, he holding one end and myself the other; indeed, I have succeeded occasionally with only a piece of thin wire as the connective.

In all cases muscular indication was all that I used; I never had any thought borne in upon my mind, or any image produced there; there

was no genuine Thought-reading. I simply followed muscular signs. These varied very much in clearness and force. Sometimes the subject positively did all the work, leading me to the place, writing the figures, and so on while I was passive as possible; in such cases I have often gone on to write words or sentences upon the board under their guidance. But such instances were rare; as a rule, I had to make a careful estimate of the muscular resistance in each direction and follow the line of least resistance until the place was reached or the figure so far shaped as to be recognisable; then the indications usually became very much more positive.

(3) *Failures and their Causes.*—I more or less completely failed in about one case in four on an average. Probably the failures would have been fewer if I had had ladies as my patients; as I have always, in private experiments, found them very good subjects. In every case of failure where inquiry could be made, sufficient reason was discovered. The most usual cause was determination not to allow the thing to be done; the patient having an idea that it was a question of his will being conquered by mine, and so bracing himself up to resist. Occasionally persons came forward, determined to thwart me, either because they thought it was "all humbug," or because they considered the phenomena to be due to spiritualistic agencies. When the subject had a financial interest in the experiment, I found success to be very difficult to obtain. Boys, as a rule, I found to be impracticable subjects possibly because they found it impossible to concentrate their thoughts intensely, whilst facing a large audience. I soon found out, too, that persons with cold, dry hands were never so easy to deal with as those with warm, moist hands.

(4) *The Experience of the Patients.*—It is most important to note, that in almost all cases, the question was asked, "Did you give me any indication of what you were thinking about?" and the answer was invariably "No, not the least." The whole was done without any consciousness, and often in spite of a resolution to be quite passive. This should be remembered, whenever contact has been allowed in supposed genuine experiments in Thought-reading. The assurance of the person who is in contact with the Thought-reader, that he gave him no indication, is absolutely worthless. The most respectable and trustworthy persons have, over and over again, assured me that they have never moved their hand, when I have known that they have simply used my hand as a pen, and have written with it, and the chalk it held, using far more effort than they would if the chalk had been in their own fingers. It should be further noted that contact with my hand is not necessary. I have succeeded in finding a person thought of in a room, when the patient's hand was simply laid upon my forehead, or upon my shoulders. The result of my experience would lead me to doubt any

case of alleged Thought-reading where contact of any kind had been allowed.

(5) One or two observations, bearing on the unconscious action of the mind, may be recorded. I noticed very often that when an article had been hidden in one place, and then transferred to another, my patient almost invariably took me first to the first place, and then after a short search there suddenly went off to the right place. The same sort of thing has happened in the case of figures. If the figure has been changed, the one first thought of came out first, only to be declared wrong. Once in writing a bank note number, I could get nothing but twos; they were declared to be wrong; "but," said the patient, "there were twos on another part of the note which I particularly noticed." This is of interest as bearing on the well-known fact that in so-called spiritualistic revelations, the things told are things which the questioner has possibly even forgotten, but which have once been in his mind.

I also found that it is difficult for the mind to avoid transferring itself from one thing to another like it. In finding pins, &c., I have often been led, not to the right place, but to a place similar to it; as *e.g.*, the pin has been in one corner of the room, and I have gone to the other; or it has been in some one's pocket, and almost every pocket that I came near has had to be searched. One case was very singular. The pin had been hidden in the heel of a man's boot, under the instep. I was at once taken to a man near the platform, and got down to his boot heel and to the very spot where the pin really was, but in another man's boot. I could get no farther with that "subject;" but on taking another I at once found the right man, and the pin in his boot-heel.

I may finally add that I have no special power in this direction. I have rarely found anyone who could not pretty readily succeed in performing any of these experiments after a very little practice; and even on the first attempt, if they had confidence.

Circular No. 1.

To Members and Associates of the Society for Psychical Research.

C I R C U L A R N O . 1 .

14, DEAN'S YARD, WESTMINSTER, S.W.,

February, 1883.

The Council of the S.P.R. have from time to time received letters from Members and Associates, inquiring in what practical manner they could best further the Society's objects.

The Council on their part warmly welcome such offers of assistance. They feel that the task which the Society has before it is a long and arduous one, and can only be achieved by the co-operation of many labourers. It is, moreover, desirable that these labourers should be widely distributed over this and other countries, in order that each may act as a centre for the collection of information, for the formation of local committees, or at any rate for the dissemination of a spirit of serious inquiry. It has been thought, therefore, that an account, somewhat more detailed than has been already published, of the lines of work which seem to offer the best chance of useful results, may with advantage be circulated among all our members. Their active help in research is more important even than their pecuniary support.

The research-work of the Society is at present divided between six Committees, elected by the Council from among the Members and Associates. The following are the names and addresses of the respective secretaries :—

1. *Committee on Thought-transference.*

PROFESSOR BARRETT, 18, Belgrave Square, Monkstown, Dublin.

2. *Committee on Mesmerism.*

MR. F. PODMORE, 16, Southampton Street, Fitzroy Square, W.

MR. G. J. ROMANES, F.R.S., 18, Cornwall Terrace, Regent's Park, N.W.

3. *Committee on Reichenbach's and similar experiments.*

MR. W. H. COFFIN, 94, Cornwall Gardens, South Kensington, S.W.

4. *Committee on Physical Phenomena.*

MR. ST. G. LANE FOX, The Garden Mansion, St. James's Park, S.W.

DR. C. LOCKHART ROBERTSON, Hamam Chambers, 76, Jermyn Street, S.W.

5. *Committee on Haunted Houses.*

MR. EDWARD R. PEASE, 17, Osnaburgh Street, Regent's Park, N.W.

6. *Literary Committee (for the collection, examination, and presentation of evidence).*

MR. EDMUND GURNEY, 26, Montpelier Square, S.W.

MR. F. W. H. MYERS, Leekhampton, Cambridge.

Taking these Committees in order, let us consider how the work of each may be most effectively furthered.

(1) Thought-reading—or, as we should prefer to call it, *thought-transference*,—is the branch of our research in which hitherto most progress has been made. This is right and natural; till this comparatively simple class of facts shall have been widely and intelligently recognised, our labours in other directions must fail of their full effect. And we think that there ought to be little difficulty in rapidly rendering our investigation on this side so complete as to leave no further room for objections, however trivial or unfair. But this rapid progress depends on the amount of collaboration that we receive. There is yet much to be done before our evidence can present itself to the eyes of a world, consisting not wholly of philosophical and dispassionate persons, as a sufficient foundation for the structure which we desire to raise upon it.

We fully allow that for this end the conditions of the experiments have not as yet been sufficiently varied—the trials having been conducted, for the most part, by one set of experimenters, and with but a few subjects. It may fairly be argued that if this faculty of thought-transference is found in some persons in a high state of perfection, it should be present in a rudimentary state in many more: this hypothesis has so far been most insufficiently tested. We have to allow, moreover, that we are as yet only less ignorant than the rest of the world as to the conditions under which these phenomena occur, and their relations to other natural facts. Thus we neither know what circumstances favour the receptivity of the recipient, nor how best to arrange the number, or to direct and concentrate the impressional energy, of the experimenters; nor have we any certain induction as to the effect of greater or less distances or of obstacles interposed between the experimenter and the "subject." Again, while our experiments so far seem to prove that the transferred impression is sometimes of a visual, sometimes of an auditory kind, sometimes, again, of the nature of suppressed

speech, we are ignorant of the relative frequency of these several modes, and of the conditions which favour any one of them rather than the others; whether, for instance, the explanation of such differences is to be sought rather in the peculiarity of the subject, or in the special manner in which the attention of the experimenters is concentrated. Once more, in our experiments on the mental transference of rude drawings, which could not be expressed in words, the visual impression in the recipient's mind has sometimes been laterally inverted, and in the complementary colour of the original,—black lines on a white ground appearing as white lines on a dark ground,—obviously fuller information on these points is most important. What is needed, then, is a large number of experiments similar to those already published, but conducted by different groups of persons and under different conditions. We have reason to believe that the percipient faculty, so far from being abnormal or infrequent, is pretty generally diffused; and if this fact is gradually made good among persons of recognised position and intelligence, attempts to explain the results by trickery and collusion will become increasingly ridiculous. Only thus, moreover, can we obtain sufficient material upon which to base generalisations.

The experiments required are neither difficult nor costly; they involve no great expenditure of time, nor do they demand any other qualities than patience and accuracy. Even where they fail, the time spent upon them will not have been wasted; for where the aim is not merely to demonstrate the existence of particular facts, but to ascertain the conditions of their occurrence, failure may be as instructive as success.

We shall be grateful, therefore, to all persons, whether members of our Society or others, who will undertake a series of experiments of the kind detailed below, and will forward the results to us. These results will be collated and summarised, and the whole or a portion of the evidence will be eventually published, together with any general conclusions and observations that may be suggested by it. We must specially urge, however, that those who are willing thus to co-operate with us will accurately record the results of *every* experiment made; we do not desire *selected* results.

Instead of sending the results of their investigation to the Committee, our friends may prefer to present a paper on the subject, in their own name, to the Council; such papers will be gladly received, and if passed by the Council will be read before the Society, and “referred” for publication in the Proceedings of the Society. We would further ask all intending coadjutors to communicate their names to the Hon. Secretary of the Thought-transference Committee. Forms, a specimen of which is sent herewith, for recording the results of the experiments, and coloured

discs, &c., can be obtained on application to the Secretary of the Society, at 14, Dean's Yard, Westminster, S.W.

The objects recommended for experiment are (1) cards, (2) numbers, (3) words and names, (4) coloured discs, (5) geometrical figures, patterns, &c., (6) tunes.

If the experiment is made with cards the whole pack should be used, and not a selected portion of it. If with numbers, names, &c., the principle on which the selection is made should be indicated (*e.g.*, that the number consists of two figures, or that the name is a Christian name), in order that some estimate may be formed of the chances against success. In no case should more than two trials be allowed; and when the number of objects to be selected from falls below ten, there should be no second trial. Absolute silence should be secured during the progress of the experiments. If the first trial is a failure, the percipient should learn that fact from the silence of the experimenter, or "agent," as we prefer to call him. It should further be stated what precautions, if any, have been taken to preclude the possibility of learning the object selected by ordinary means. There are reasons why experiments conducted by two persons only are specially valuable. Particular attention should be paid to the following points:— (1) the exact nature of the impression produced, and the relative sensibility of different persons to the visual and other sorts of impression; (2) the comparative success of the experiment with one "agent," and with many, and especially whether success seems to be promoted by the fact that the circle contains a member or members nearly connected by blood, or by any sympathetic bond, with the "subject"; (3) the connection between the experiments and the state of health of both agent and percipient; (4) the duration of the sensitive stage; (5) its capacity for improvement by exercise. Any other observations suggested by the experiments will, of course, be welcomed by the Committee. A specimen schedule is appended; × indicates quite right; 0 indicates that no impression was produced, and no guess made.

FORM No. I.

EXPERIMENTS ON THOUGHT-TRANSFERENCE.

AGENT :		PERCIPIENT :		AGENTS :		PERCIPIENT :	
<i>John Smith</i>		<i>Robert Jones</i>		<i>John Roberts, Mary Roberts, Henry Owen.</i>		<i>Ada Roberts.</i>	
Date.	Object selected. (<i>e.g.</i> , a card.)	First trial.	Second trial.	Date.	Object selected. (<i>e.g.</i> , a name.)	First trial.	Second trial.
<i>Mar. 1, 1882.</i>	<i>4 of diamonds</i>	×		<i>April 3, 1883.</i>			
	<i>2 of clubs</i>	<i>3 of clubs</i>	×				
	<i>Q. of spades</i>	<i>3 of spades</i>	<i>Q. of clubs</i>				
	<i>1 of hearts</i>	×			<i>Hutchinson</i>	×	
	<i>3 of spades</i>	<i>Q. of spades</i>	×		<i>Watkins</i>	<i>Wells</i>	×
	<i>8 of hearts</i>	<i>1 of hearts</i>	×		<i>Sefton</i>	<i>Skipton</i>	×
	<i>5 of diamonds</i>	×			<i>Orton</i>	×	
	<i>Kn. of hearts</i>	<i>Kn. of diamds.</i>	<i>K. of hearts</i>		<i>Higgins</i>	<i>Hitchins</i>	×
	<i>7 of clubs</i>	×			<i>Inman</i>	0	0
	<i>6 of hearts</i>	<i>4 of hearts</i>	<i>9 of diamonds</i>				
	Total No. of experiments,	No. right on first trial,	No. right on second trial,		Total No. of experiments,	No. right on first trial,	No. right on second trial,
	10.	4.	3.		6.	2.	3.

Observations :—*In two out of the three experiments with cards which failed on both trials, the two guesses together include the correct designation of the card. In two of the three experiments with names, which were successful on the second trial, the name given on the first trial bore a distinct resemblance to the right one.*

(2) The transition from thought-transference to the phenomena of so-called *mesmerism* is a gradual one. Many, at least, of the commonly reported mesmeric phenomena consist partly of some transmission of thought or sensation from the operator to the subject. We should be glad to hear of and to witness any such cases. We are anxious also for evidence as to the *curative* power of mesmerism; and if any of our members, resident in or near London, can suggest a case where mesmeric treatment seems likely to be of service, we shall be glad to consider whether we can provide such treatment, under the supervision of a duly qualified physician.

We are especially anxious to witness cases of what is termed *mesmeric lucidity*, or *clairvoyance*. The distinction between thought-transference (mesmeric or otherwise) and clairvoyance we take to be that in thought-transference the idea or image is flashed into the recipient's mind from some other mind in which it is already present, whereas the *clairvoyant* is said to discern at a distance inanimate objects, or persons whose thoughts are in no way directed towards him. Such clairvoyance is undoubtedly rare, but there is much evidence for its occasional occurrence. Experiments in these higher phenomena of mesmerism need to be conducted under careful supervision. There is reason, however, for confident belief that they can be safely carried on under experienced guidance; and the Committee earnestly request that early information may be sent to them of cases where these occurrences are observed.

(3) *The Reichenbach Committee*, who have recently achieved unexpectedly favourable results, will be glad to receive information as to any peculiar electric or magnetic effect observed in connection with special organisations; or as to any unexplained luminous appearances attaching to crystals, magnets, and the human form. The occurrence of natural somnambulism is a marked prognostic of sensitiveness of this kind; and the Committee will be glad to offer facilities for experiment, at their rooms in Dean's Yard, to any person in whom this symptom has shewn itself.

(4) *The Committee on Physical Phenomena*—of the kind commonly called spiritualistic. This is a subject which has been largely brought before the public through paid mediums. In such cases it is clear that there are strong temptations to fraud, and the Committee (some of whom have for many years attended specially to this particular point) are of opinion that results obtained where the medium is paid, and the investigators untrained, are generally worthless for scientific purposes. They desire to eliminate, at least one temptation to fraud, by sitting with private and unpaid mediums, and they earnestly request communications from private circles, giving an account of such phenomena (occurring spontaneously or otherwise), as lights, movements of objects, raps, voices, unexplained noises, and other

cognate occurrences. It should be specified whether such phenomena came under the observation of more than one person, and if so, whether their accounts were consistent. An exact description of the conditions of observation is also requested. The Secretaries of this Committee, or other members of it, would gladly assist, if so permitted, at the further verification of these reported phenomena. They can easily understand that private circles may be reluctant to admit any observers from without. But they would impress upon such circles the extreme importance of so doing, in order that the scattered phenomena may be brought to a focus, and set forth in a manner to command scientific attention.

Any account of personal experiments with the so-called "divining rod" will also be welcomed by this Committee.

(5) *The Committee on Haunted Houses* invite information on any unusual occurrences seemingly confined to particular localities, such as bell-ringing, unseen footsteps, &c. ; but, especially, apparitions of any kind. It should be specially noted whether these phenomena were observed at fixed periods or on certain days of the year. There are houses bearing this kind of reputation in most localities ; and it would be of real service if any member would take pains to sift the rumours current about such houses in his own neighbourhood, and, if possible, track them to their source. It may probably be often found that the reputation of being "haunted" is due to easily explicable sources of noise or disturbance, and it is eminently desirable that all such cases should be distinctly cleared up.

We shall gladly avail ourselves of any opportunity which our members may be able to procure for us of personally investigating occurrences of this nature. As the pecuniary value of a house is sometimes thought to be endangered by a reputation for being haunted, we may here repeat the statement which refers equally to communications received by all the Committees—viz., that all information will be regarded as confidential, when it is so desired.

(6) *The Literary Committee.* The communications hitherto invited have mainly been concerned with phenomena now occurring, or presumably capable of reproduction. But the Literary Committee are anxious to receive accounts of experiences, in the past as well as the present, of any kind at all cognate to those already enumerated. *Dreams*, premonitory, symbolic, or coincident either with other similar dreams or with the external fact dreamt of ; instances of so-called *second-sight* ; accounts of *apparitions* during life, at the moment of death, or after death ; or, on the other hand, of *spectral illusions* recognised as such by the subject of them ;—there is hardly any kind of abnormal phenomenon which, if exactly recorded and fully attested,

may not add a valuable item to the vast collection of facts which must be garnered up before generalisations can be safely attempted.

The Committee are glad, also, to receive referenees to passages in books, in any language, where phenomena of this kind are incidentally recorded. In many *biographies* some such incident oeeurs; and a referenee to such a story, with the title-page and date of the book distinetly given, will always be gratefully received. Information as to foreign researehes on psyehical subjects is also desired; and as the Society is founding a library for the use of its members, any offers of books, either as gifts or for purchase, will be gladly considered.

It may be added, in eonclusion, that any critieisms or suggestions with which readers of this paper may favour us, will be a weleome form of assistanee.

To Members and Associates of the Society for Psychical Research.

C I R C U L A R No. 2.
(THIRD EDITION.)
ON DREAMING AND ALLIED STATES.

14, DEAN'S YARD, WESTMINSTER, S.W. ;
December, 1883.

It is increasingly recognised that the phenomena of dream, somnambulism, and hallucination form an important and promising branch of physiological and psychological inquiry. Much has been already done to trace the genesis of dreams, to classify the stages of subjective illusion, and to discriminate the various sorts of abnormal consciousness. But nothing like the necessary completeness of generalisation can be obtained without a very much wider basis of observed fact. There are obvious difficulties in collecting a large mass of exact statistics on these vague and multiform phenomena by the process of private inquiry. The Council of the S. P. R., however, are encouraged, by the abundant response which previous appeals of theirs have met with, to hope that in this department also they may be able to draw information from a wider area than is easily accessible to individual effort. As a beginning, they hope that *all* the Members and Associates of their own Society will be kind enough to give replies to the accompanying list of questions. In the second place it is earnestly requested that this Circular may be given to as many persons as possible who will undertake to answer it, without any *selection* of those persons only who have unusual facts to relate. One of the main objects in view is to ascertain the *relative* frequency of certain phenomena among persons in ordinary health; *and that object would be defeated if replies were received only from those who have experienced the phenomena.* Should any of the information supplied ever be published, *names* will be suppressed unless their publication be specially authorised.

I. DREAMS.—(1) *Can you recall that you have ever, in the course of the last ten years, when in good health, had a dream of the death of some person known to you (about whom you were not anxious at the time), which dream you marked as an exceptionally vivid one, and of which the distressing impression lasted for as long as an hour after you rose in the morning?*

(2) In your experience does the same dream ever repeat itself on the same night? If so, how many times does it repeat itself?

(3) Have you, ever or frequently, dream-images which persist for an appreciable time after your eyes are open and you believe yourself to be fully awake?

(4) Have you any experience of *sudden* dreams, so vivid that you have afterwards confused them with waking impressions?

II. HALLUCINATIONS.—*Have you ever, when in good health and completely awake, had a distinct impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there?*

III. SOMNAMBULISM.—Are you, or have you ever been, subject to somnambulism, or has that condition in others ever fallen under your notice?

IV. FAINTING, TRANCE, COMA, DELIRIUM, ANÆSTHESIA.—Have you any distinct recollection of visions, or any other mental impressions, experienced in any of these states?

The two italicised questions require some explanation.

The Literary Committee of the Society for Psychical Research have collected a very large number of cases where some marked event—usually either death or serious danger—happening to a person at a distance, has coincided either with the apparent perception, by some friend or relative, of that person's bodily presence, or with an exceptionally vivid and haunting dream of him. The reality of these coincidences is beyond dispute; and their number also is far greater than any one can be at all aware of who has not taken special pains to procure first-hand evidence of them. It may, however, be argued that the coincidence, though real, is in every case due to *chance*. Now the force of this argument must clearly depend on the *frequency* of hallucinations of the senses, or of this particular sort of haunting dream, among sane and healthy persons. If they fall to the lot of every one or nearly every one, then their total number must be enormous, and according to the law of chances it might naturally happen that one of them here and there would fall on the same day or night as the actual event. If, on the other hand, such experiences are comparatively rare, then the cases which have been simultaneous with the actual event form too large a proportion of the whole number for the coincidence to be attributable to chance. For the decision of this point, it is of fundamental importance to ascertain how far the number of those who have *not* had these experiences exceeds the number of those who *have* had them. An accurate result is far from easy to obtain, however wide the range of inquiry be made

for the reason above suggested—that those who have nothing of positive interest to relate are naturally less communicative than those whose experience has been to some extent remarkable. For our purpose it is, of course, essential to obtain a due proportion of *negative* answers; and with this object we have framed the two questions printed above in italics in such a manner as to require no answer but “*yes*” or “*no* ;” and we are desirous of obtaining a *very large number* of such monosyllabic replies.

If any reader of this circular in the course of the next six months will repeat the two italicised questions *verbatim* to 20, 50, 100, or more, trustworthy persons, *from whom he does not know which answer to expect, and who have not already been interrogated by some one else*, and if he will communicate the results, he will render us most valuable assistance; and he would add to our obligation by inducing others to do the same. In any case where a vivid impression or dream *has coincided* with the real event, it is particularly requested that the person who has had this experience will send an independent account of it. In every other case where the answer is *affirmative*, a simple “*yes*” will be sufficient; but we should desire to have (not for publication) the *name and address* of any person who answers “*yes*,” as well as of the collector. In case of *negative* answers, it will be sufficient if the collector will send (not for publication) his own name and address, with the words “*Hallucinations, 20 noes,*” “*Dreams, 100 noes,*” or whatever it may be, on a post-card.

All communications should be addressed to the Honorary Secretary, at 14, Dean’s Yard, S.W.

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CONSTITUTION AND RULES.

As revised at the General Meeting, January 19th, 1883.

TITLE.

1.—The name of the Society is—The Society for Psychical Research.

OBJECTS.

2.—The objects for which this Society is established are—

- (a) To unite students and inquirers in an organised body, with the view of promoting the investigation of certain obscure phenomena, including those commonly known as Psychical, Mesmeric, or Spiritualistic; and of giving publicity to the results of such research.
- (b) To print, sell, or otherwise distribute publications on Psychical and kindred subjects; to afford information to inquirers into these subjects by correspondence and otherwise; to collect and arrange facts respecting them; to open Libraries, Reading-rooms, and other suitable Premises and Offices; and generally to do all such other things as may be conducive to the attainment of the above objects.

NOTE.—*To prevent misconception, it is here expressly stated that Membership of the Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the Physical world, of forces other than those recognised by Physical Science.*

GOVERNMENT.

3.—The Society shall be governed by a Council consisting of twenty-four Members. The Council shall elect from amongst the Members of the Society a President, who shall be President of the Society, and an *ex officio* member of the Council and of all Committees, and who shall retire from office yearly at the first Meeting of the Council after the Annual General Meeting of the Members of the Society. He shall, however, be eligible for re-election, and shall be deemed as retaining his offices until he shall have been re-elected or his successor appointed, provided that no President shall hold the office for more than three years consecutively. The Council shall also from time to time elect Vice-Presidents, who shall be *ex officio* Honorary Members of the Society, and who shall have the privilege of being present at any of the Meetings of the Council.

CONSTITUTION.

4.—The Society shall consist of—

- (a) MEMBERS, who shall contribute not less than two guineas annually, and who shall be eligible to any of the offices of the Society; and shall be entitled to vote in the election of the Governing Council and at all Meetings of the Society; to use its Reading-rooms and Libraries; to borrow books from its Libraries; and to the free receipt of any journal, transactions, or periodical publication which may be issued by the Council.
- (b) ASSOCIATES, who shall contribute not less than one guinea annually, and who shall be entitled to attend all Meetings of the Society, except such as are convened for business purposes only, and to the free receipt of the ordinary published Proceedings of the Society; and shall have free access to its Reading-rooms and Libraries.

Members and Associates shall be entitled to purchase all the publications of the Society at half their published price.

5.—All Members and Associates of the Society shall be elected by the Council. Every candidate for admission shall be required to give such references as shall be approved by the Council, unless he shall have been proposed in writing by two or more Members or Associates, who, on his behalf, and by his authority, shall assent to the Constitution and Rules of the Society, and consent to abide and be governed by them, one of whom shall have certified in writing, from personal knowledge of him, that he is a fit person for admission. Every such certificate having been read and approved at a Meeting of the Council, the election shall be proceeded with. The election to be by ballot, and one black ball in six to exclude. The Council shall cause the result to be made known to the candidate, who, if elected, shall be furnished with a certificate of election and a copy of the "Constitution and Rules."

6.—The subscription shall become due immediately on election, and afterwards in advance on the first day of January in each year. In the case of any Member or Associate being elected on or after the 1st October, his subscription shall be accepted as for the following year. Any Member or Associate who is more than three months in arrear, and who fails to pay after two applications in writing, shall be liable to be struck off the list.

7.—If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.

HONORARY MEMBERS.

8.—The Council may invite any person who is either distinguished or knowledge and experience in the subjects of their investigation or

has rendered valuable aid in connection with these subjects, to become an Honorary Member of the Society, with the privileges, but without the obligations, attaching to Associates.

GENERAL MEETINGS.

9.—The Anniversary or Annual General Meeting of the Members of the Society shall be held in the month of January, on a day to be fixed by the Council, and of which not less than twenty-one days' notice shall be given. The business of such Anniversary Meeting shall be to receive the Annual Report of the Council, and Statement of Assets and Liabilities, to elect new Members of Council, and to discuss questions on the Rules and management. A Member shall not moot any question on the Rules or management of the Society unless he shall have given at least fourteen days' notice thereof to the Secretary, but amendments to any motion may be brought forward without notice, provided they relate to the same subject. The Secretary shall give seven days' notice to every member of all questions of which such notice shall have been given to him.

10.—Special General Meetings of the Members of the Society may be convened by the Council, or by the President, or by the Secretary on the requisition of ten Members, and notice of such Meetings, stating the objects, shall be given at least seven days previously, and no other business shall be entered upon at such Meetings than that stated in the notice.

11.—All General Meetings of the Members of the Society shall be convened by circular to the Members.

PROCEEDINGS IN GENERAL MEETING.

12.—The quorum necessary to constitute a General Meeting shall be ten.

13.—The President of the Society shall preside *ex officio*; in his absence any one of the Vice-Presidents who may at the same time be a Member of the Society; or should no such Vice-President be present, a member of Council. In their absence the Meeting shall nominate its Chairman.

14.—If within one hour from the time appointed for the Meeting a quorum is not present the Meeting shall stand adjourned for one week. At the adjourned Meeting the number present for the time being shall constitute the legal number.

15.—All questions shall, at a General Meeting, be determined by a majority of the Members present, except in the election of members of Council at the Annual General Meeting, for which election voting papers shall be accepted. The Chairman shall have a second or casting vote at all General Meetings of the Society.

16.—Voting papers for the election of members of Council shall

be sent to all Members of the Society with the notice of the Meeting, and shall be deposited with the Secretary of the Society at least twenty-four hours prior to the Meeting. They shall be duly signed by the Member voting, and be enclosed in envelopes securely fastened and marked on the outside "voting paper," and enclosed in a letter sent to the Secretary and signed by the Member voting, and they shall not be opened till so directed by the Chairman at the Meeting.

ELECTION AND BUSINESS OF COUNCIL.

17.—The Council shall consist of eighteen Members, elected annually at a General Meeting, and of other Members co-opted from time to time by the Council, provided that the whole number shall not exceed twenty-four. The Members co-opted from time to time by the Council shall cease to hold office at the Annual Meeting at which new Members are elected, but may be co-opted afresh at the first meeting of the Council after such Annual Meeting.

18.—Of the eighteen elected members of the Council of the Society so appointed six, or whatever number may be required to reduce the number of elected members to twelve, shall go out of office at the time appointed for election of Council in the year 1883; one other third, at the time appointed for such election in the year 1884, and the remainder at the time appointed for such election in the year 1885, and the vacancies so made shall be filled by fresh elections. All members of Council from time to time elected at the annual elections shall go out of office at the time appointed for the annual election in the third following year. The Secretary shall every year, at least twenty-one days before the ensuing Annual General Meeting, send to all the Members of the Society a list of the retiring members of Council, and a statement whether all, and if not, which of them are candidates for re-election. In all cases the retiring Members shall be deemed as remaining in office until they shall have been re-elected or their successors appointed.

19.—Any Member of the Society who shall have paid up all subscriptions due from him, including that for the current year, shall be eligible for election or re-election as a member of Council, provided he shall have been nominated in writing by a Member of the Society duly qualified, and such nomination shall have been forwarded to the Secretary fourteen days before the time of holding the Annual General Meeting. A list of the persons so nominated shall be forwarded to all the Members of the Society at least ten days prior to the meeting. In case more persons, duly qualified, shall be nominated for election at any Annual General Meeting than are required to fill up the vacant places of those retiring by rotation, then such persons shall be preferred and declared elected as shall obtain the highest number of votes.

20.—The Council shall at their first Meeting after every Annual General Meeting elect a President, as provided for in Rule 3. At the same Meeting they shall also elect a Treasurer and Auditor, and such other officers as they may deem expedient, who shall retire from office annually, at the same time and under the same conditions as provided for in the case of the President by Rule 3. They shall from time to time elect Vice-Presidents, Members of the Society, and Honorary Members, as provided for by Rules 3, 5, and 9. They shall have power to appoint a salaried Secretary, and such other paid officers, assistants, and servants as they may deem necessary, and to determine their duties. All the appointments made by the Council, the Council may at their pleasure revoke.

21.—The Council shall elect persons duly qualified to fill up any vacancies which may, from time to time, occur in their own body; and any such persons so elected shall go out of office when the term of office of the persons in whose places they were respectively appointed would have expired by effluxion of time.

22.—The Council shall meet monthly, unless otherwise determined. An attendance book shall be kept, and signed by each Member of the Council at the time of entering the Council Room. In all Meetings of the Council five shall be a quorum; all questions shall be decided by vote, and a decision of the majority shall, except where otherwise provided by these Rules, be the decision of the Meeting; the Chairman to have, in addition to his own, a casting vote. The Chair shall be occupied by the President; or in his absence by a Vice-President who is a subscribing member of the Society, or should no such Vice-President be present, by a Member of Council chosen by the Meeting.

23.—The Council shall have power to appoint for special purposes Committees composed of Members of the Society or other suitable persons. Every Committee shall report its proceedings to the Council through the Chairman of such Committee, who must be a Member of Council, and no report shall be published without the sanction of the Council.

24.—The Council shall have power, by a majority of three fourths of the Members present, in a Special Meeting of their own body duly convened for the purpose, and of which, and of the objects thereof, not less than seven days' notice shall have been given to each Member of the Council, to add to, suspend, or alter any of the rules, regulations, and bye-laws of the Society; such alteration to be in force only until the next ensuing Anniversary Meeting, unless it be then confirmed by the vote of a majority of the Members of the Society there present.

25.—The Council shall have power to employ the funds of the Society, including any funds obtained by donation, bequest, or other-

wise, in any manner consistent with the objects thereof, and they may invest any surplus funds in such securities and in such manner as they may deem proper; and they may sell, employ, or re-invest the said funds.

26.—The Council may establish Branches, and Local or Provincial Societies, in any part of Great Britain or elsewhere, under such regulations, and subject to such limitations, as they may deem fit.

27.—The Council shall have power from time to time to co-operate with, or accept the alliance of, other Societies, having similar objects in view.

AUDITORS.

28.—There shall be two Auditors—one chosen by the Members of the Society, and one chosen by the Members of the Council. These shall audit the accounts of the Society, and report thereon to the Council. The Auditors shall be empowered to examine into the particulars of all expenditure of the funds of the Society, where they shall see occasion; and may report their opinion upon the whole or any part of it, whether it has been expended in accordance with the constitution of the Society.

FINANCE.

29.—The Council shall cause true accounts to be kept of all sums of money received and paid, and shall submit the accounts of the Society, with a statement of the assets and liabilities, to the Annual General Meeting.

PROPERTY AND FUNDS.

30.—Every paper accepted by the Society for reading or publication shall become the absolute property of the Society, unless the author's rights be specially reserved.

31.—The property of the Society shall be invested in Trustees chosen by the Council. The trustees shall be eligible to any other office in the Society.

NOTICES.

32.—The posting of a notice to the registered address of a Member or Associate shall be deemed service of a notice. Members or Associates residing abroad shall name a place of address in the United Kingdom. In default of such address, the posting of a notice in a conspicuous place at the Offices of the Society shall be deemed to be a notice.

33.—A notice forwarded by post to the Secretary of a Branch or Allied Society shall be deemed a notice to the Members of the Society of which he is Secretary.

INTERPRETATION OF RULES.

34.—In the Interpretation of these Rules words importing the singular number only, include the plural, and words importing the masculine gender only, include the feminine.

