

VISIONS AND APPARITIONS COLLECTIVELY AND RECIPROCALLY PERCEIVED

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APPARITIONS are of central interest in connection with certain problems of psychical research. Normally, likenesses of persons appear in memories, in dreams, and in imaginative experiences in general. Less ordinarily they appear in crystal visions, hypnotically induced hallucinations, and in perception of apparitions. In the present study we have undertaken the collection of the best evidenced available cases of certain crucial types. All authenticated instances in which two or more individuals have seen the same apparition at the same time, have been sought for. In addition, search has been made for the best-proved cases of reciprocal dreams, of cases where an apparition of a living person has coincided with a parallel dream by the appearer, and of cases where apparitions have resulted from deliberate attempts at "projection" by the appearer. From among the cases located, all those have been eliminated where it has seemed to us that such hypotheses as mistaken identity, normal suggestion, or sleep-walking might be advanced with any plausibility. Reports of professional mediumistic séances have not been included in this study.

The evidential standards set for inclusion in this study are as follows. In cases accepted as of primary evidential value, the accounts must have been written out by two or more of the percipients, or must have been approved in writing by both of them, within one year of the date of the occurrence. The accounts must contain internal evidence that each percipient had a clearly independent experience of the phenomenon, and did not merely endorse or assent to an experience alleged by another percipient. Cases conforming to these primary standards are given numbers preceded by the letter p. In addition to these, however, secondary examples will be cited, with numbers preceded by the letter s. Among evidential considerations to be taken into account in considering the value of these additional cases are the number and known character of witnesses, the previous existence of records written at or near the time of the occurrence, but which were not available to the investigator reporting the case, and the testimony of persons to whom the case was reported immediately after the occurrence, particularly when the report was made in reciprocal cases before the verifying information was received by the percipient. Besides the primary and secondary cases, a number of tertiary

evidential quality have been included, and designated by the letter t. This group includes in general all cases cited in which the independent testimony of two or more percipients was not secured.

The cases have been collected by search through the *Proceedings and Journal* of both the S.P.R. and the American S.P.R.; *Phantasms of the Living*; *Human Personality and its Survival of Bodily Death*, by F. W. H. Myers; *Noted Witnesses for Psychic Occurrences*, 1928, and *Human Experiences*, 1931, both by Walter Franklin Prince, and other books as noted.

In studying these cases, facts have been sought bearing on the answers to the following questions. (1) How well authenticated are cases where two or more persons have perceived the same apparition (or dream-shape of a person) under conditions not favourable to the hypothesis that one of the percipients may have induced the experiences in the others by normal suggestion? (2) How closely identical have the experiences of the different percipients been? (3) In what respects have the apparitions conformed, or failed to conform, to the appearance of normal persons? (4) To what extent have the apparitions and the dream-shapes of persons here involved been self-conscious entities, and to what extent have they been mere simulacra? (5) In what respects have the apparitions fitted themselves into the space-time environment, and in what ways have they transcended the ordinary laws of matter, space and time? (6) At how great distances from each other have the agents and the percipients been when reciprocal or coincidental apparitions have occurred? (7) What emotional and intellectual linkages have been apparent among the percipient, the appearer, the emotional crises or intellectual focuses of either, and the place of appearance? (8) What evidence have collectively perceived apparitions of the dead given as to whether they represented surviving personalities?

Instead of attempting to present the evidence bearing upon each of these questions separately, clarity will be served by summarising all the authenticated cases found, of each of several general types, and then discussing their interpretation.¹

COLLECTIVE CRYSTAL VISIONS AND ALLIED PHENOMENA

LIKE reciprocal dreams, and like collective perceptions of apparitions, collective crystal visions usually involve the perception of persons not present in the ordinary space-time way. Unlike dreams, in crystal visions the focus of the observer's consciousness seems to be outside the scene rather than in the midst of it. And unlike the

¹ Among previous discussions of collective cases the following may be mentioned *Phantasms of the Living*, ii. 168-70; F. W. H. Myers, *Human Personality*, ii. 260-5.

perception of apparitions, the figures seen in crystal visions seem to be in an environment of their own, not in the surroundings of the percipient. The first two cases below are collective crystal visions proper.

p 1. In or about 1897 a Miss Rose called on a Miss Angus, to ask the latter to look in a crystal for her. The two looked in the crystal alternately. Both saw a bed, with a man lying on it, apparently dead, and a lady in black sitting beside it, or at least present in the room. The case was reported to Andrew Lang by Miss Angus within a day or two of its occurrence, and it was then confirmed to him verbally by Miss Rose. In December, 1897, each of the ladies submitted an independent written account. The accounts disagree as to which looked in the crystal first. It is clear that they announced to each other what they saw, so that the influence of verbal suggestion cannot be ruled out.¹

p 2. On 24 June 1901, Miss B. H. Grieve and Miss Catherine Coad (who were attending college in Worcestershire) both looked into the same crystal ball at the same time. Both of them saw pyramids—a large one in front, and two or more behind; both saw a train of camels passing from left to right; both saw that one or more of the camels carried a rider, while others were led; both noted that the train disappeared behind the pyramid.

Independent written accounts from the percipients were received on 11 October 1901. Upon inquiry, Miss Grieve declared that each of the percipients had written down descriptions of the vision as it occurred, and that they did not speak while the vision lasted.²

In addition to these two primary cases is the following tertiary one:

t 3. Sometime previous to 1871, Miss A. Goodrich-Freer and a friend looked together into a crystal and both saw an improbable scene, which, when they returned home they found to have been veridical.³

The above three cases all involve visions seen in crystals. In the following cases crystal balls were not employed, but the visions were referred to special gazing places, and were not regarded as being in the normal environment. They are therefore included here with the crystal visions.

s 4. On 5 April 1873, Captain Towns died in N.S. Wales. About six weeks after his death, his wife, accompanied by a Miss Berthon, saw the image of the dead man apparently reflected in the polished surface of a wardrobe. Only the head, shoulders and part of the

¹ Andrew Lang, *The Making of Religion* (1900), pp. 90-2.

² *Journ. S.P.R.* (1901-2), x, 134-6.

³ Theodore Besterman, *Crystal-Gazing* (1924), p. 124; from A. Goodrich-Freer, *Essays in Psychical Research* (1899), pp. 127-8.

arms were showing. The face appeared wan and pale, as before his death, and he wore a grey flannel jacket, in which he had been accustomed to sleep. No portrait was present from which this could have been a reflection. Six persons, closely connected with the deceased, then came or were called in succession into the room, and each without suggestion from the others, recognised the image as that of Captain Towns. Finally it faded gradually away.

An account of this case, dated 3 December 1885, was signed by two of the percipients.¹

p 5. In May 1904, in Switzerland, four ladies sat in front of a mirror in company with a friend who was a non-professional medium. The four percipients were Mrs A., her sister Mrs P., her daughter, Miss A., and a Mrs H. All four of them saw in the mirror a vision of the father of Mrs A. and Mrs P. The three who were acquainted with him recognised him; the other notes that the vision was recognised by the others. The face of the vision formed over the reflection of the medium, according to the accounts of all but Mrs H.; she saw it in a corner of the mirror, apart from the medium. Miss A. says that the apparition smiled and nodded at them when it was recognised. Mrs A., Mrs P., and Miss A. all saw a vision of the sister of the two married women who had died three months before. Mrs A. says that she saw this face two or three times, smiling and looking intently at the percipients. Two other apparitions are mentioned as having been seen by one or two of the percipients.

The last vision was more elaborate. Three percipients agree that they saw a hall, opening into a room, or a bay window, brilliantly lighted; the fourth refers to it as a ballroom brilliantly lighted. All saw people moving about. Mrs P. and Mrs H. were unable to recognise any of these, but both Mrs A. and Miss A. recognised the figure of Mrs A. herself, and of her son E., who was at that time in London.

All four percipients submitted written accounts before the end of the year.²

COLLECTIVELY PERCEIVED APPARITIONS OF LIVING PERSONS

IN the crystal vision cases, perceptions of living and of dead persons have been grouped together. The cases of collectively perceived apparitions will be found in four groups: those of persons ascertained to have been living at the time of the apparition; those of persons ascertained to have been at or near the point of death;

¹ F. W. H. Myers, *Human Personality*, ii. 62-3; from *Phantasms of the Living*, ii. 213-4.

² *Journ. S.P.R.* (1905), xii. 17-21; *Proc. S.P.R.* (1908-9), xxi. 463-7.

those not positively identified ; and those ascertained to have been dead.

s 6. On 5 September 1867, Mr R. Mouat of Barnsbury, and his friend, Mr R., both saw the apparition of a Rev. Mr H., who, at the time, was in another part of the town. Both of them saw him in the same part of the room ; both noted the melancholy look on his face ; both assumed that he was simply his ordinary self. But after Mr R. had left, while Mr Mouat was looking at the apparition, a clerk mentioned Mr H.'s name, whereupon the figure disappeared in a second. The clerk then denied that Mr H. had been in the office that day. This was later confirmed by Mr H.

It is stated that Mr Mouat wrote down his account of this case "soon after the occurrence," and that Mr R. supplied to the S.P.R. committee independent and precise corroboration of the facts stated.¹

While the above and case s 55 are the only reports of collectively perceived apparitions of persons known to be living which fulfil even the secondary standards of evidence, a number of tertiary cases have been reported. These are presented in approximately chronological order.

t 7. One evening, in or about the year 1858, in Montserrat, West Indies, the apparition of Mr George Habershon was seen by Mrs Annie Sturge and another young lady after he had left the house and the door had been locked. At about the time the apparition was seen he had been arguing with himself whether to go back to the house.

Mrs Sturge wrote the account in 1884, with indirect confirmation from Mrs Minnie Semper.²

t 8. Mrs Sarah Jane Hall stated in writing in 1883 that in 1863 her own apparition was seen by herself, her husband, and two other people.³

t 9. In Cairo, in, 1864, Mrs E. H. Elgee and a young woman sleeping in the same room each independently at the same time saw the apparition of an old friend of Mrs Elgee's, who at that time was in England. Every detail of the figure's dress was noted. The apparition pointed at Mrs Elgee's companion, who appeared terror-stricken, and then retreated until it seemed to sink through a closed door which was blocked by a settee. The companion next day described the apparition as Mrs Elgee had seen it.

Four years later, the appearer was encountered, and recalled that he was wishing intensely to talk with her at the time she saw his apparition. The account was written by Mrs Elgee in 1885.⁴

t 10. Mr R. P. Roberts, of Manchester, England, reported in

¹ *Phantasms of the Living*, ii. 211-12 ; *Proc. S.P.R.* (1882-3), i. 145-6.

² *Phantasms of the Living*, ii. 625-6. ³ *Id.*, p. 217. ⁴ *Id.*, pp. 239-41.

1882 that when he was an apprentice his apparition had been seen by three persons at a moment when he was actually at home eating dinner. Just before his apparition was seen at the shop his employer had wanted his presence there urgently, while he at the same time at home had looked at the clock and had been startled to see (incorrectly) that it was already time for him to be back.¹

COLLECTIVELY PERCEIVED APPARITIONS OF PERSONS
AT OR NEAR THE POINT OF DEATH

Here, as in the preceding group, no primary cases have been found, and only one secondary case is available.

s 11. On 11 July 1879, fifty miles south of Indianapolis, Indiana, Samuel S. Falkinburg and his five-year-old son, Arthur, both saw the face of Falkinburg's father between them and the joists of the ceiling. Within a few minutes of the time of this vision, the father died suddenly in Indianapolis, just after having been talking of his son and grandson. Falkinburg submitted a signed statement in 1884, supported by an independent signed statement from his wife, who had been present and had heard her son's exclamation at seeing his grandfather's face.²

Here, again, less adequately evidenced cases are more numerous.

t 12. About 1840, according to a statement submitted by Mr C. Colchester of Herts about 1882, he and his brother (then aged about six and five years) saw an apparition of their grandmother in Montreal, Canada, on the same evening when she died in England. They were not told until years later of the fact that their mother also had seen an apparition of the grandmother on that same evening.³

t 13. On 16 April 1845, Phillip Weld, nephew of Cardinal Weld, was drowned in Hertfordshire. At the very hour when this fatal accident occurred, the boy's father and sister both saw an apparition of Phillip, accompanied by two other figures, one of which was later identified from a picture as St Stanislaus Kostka. The father observed that the apparition of his son was transparent.

An account of this case was written about 1868 by the sister. A quite independent account, derived from the man who broke the news of the boy's death to the father, was written out in 1872, and agrees in essential points.⁴

t 14. At Clapham, at a date not stated, a young woman, her mother and her brother all saw what appeared to be the absent sister of the two young people. The narrator pursued the apparition,

¹ *Proc. S.P.R.* (1882-3), i. 135-6. ² *Phantasms of the Living*, ii. 248-50.

³ *Proc. S.P.R.* (1882-3), i. 130.

⁴ *Phantasms of the Living*, ii. 241-4; Frederick George Lee, *Glimpses of the Supernatural* (1875), 277-81.

noted details of her costume, finally overtook her, tried to grasp her, but took hold of nothing. Next day it was learned that the appearer had drowned herself at about the time her apparition was seen.¹

UNIDENTIFIED (OR DOUBTFULLY IDENTIFIED) APPARITIONS COLLECTIVELY PERCEIVED

Several of the individuals represented by the apparitions whose identity was unknown or only surmised, were presumably dead at the time of the appearances recorded in this group. Others may have been living. In order to avoid any question as to classification, these collective apparitions of persons whose vital status is doubtful have been grouped here.

s 15. During a midday dinner in 1884, a mother and daughter, Mrs Greifenberg and Mrs Erni-Greifenberg both saw a large white Angora cat with green eyes under the table. The cat marched round the table, went noiselessly out the door and half-way down a passage, turned, stared at the two women, and then dissolved away under their eyes. The same apparitional cat went through the same performance a year later in Leipzig.

A statement written by the daughter and signed by both percipients was filed in 1890.²

p 16. On 16 May 1888, Miss A. Goodrich-Freer, who had published a report of some systematic experiments in crystal vision in the *Proceedings*, and who had been making some systematic experiments in telepathy, was present at an evening entertainment with Miss H. Late in the evening Miss H. was seized with faintness. Miss Goodrich-Freer followed her into another room, and was soon seated on the floor, holding her unconscious head on her knee. After some minutes of unconsciousness, Miss H. seized her hand and uttered a sudden exclamation. Following the direction of her eyes, Miss Goodrich-Freer saw a figure, standing a few feet distant, directly facing them and looking down at H. The figure was not in evening dress, as all the guests at the entertainment were. The vision lasted only a moment.

Nothing was said at the time by either Miss H. or Miss Goodrich-Freer, and the subject was not even alluded to until some months later. On 9 November following, Miss H., without any remark, handed to Miss Goodrich-Freer a portrait of the subject of the vision. Miss Goodrich-Freer immediately exclaimed, "Just so, the broad forehead." Miss H. wondered what this meant, but said nothing.

Some few weeks later Miss H. narrated her experience of 16 May to Mr Myers, and then Miss Goodrich-Freer, in the hearing of Miss H., described the apparition, and said: "The broad forehead especially struck me." Each percipient drew independently a plan

¹ *Phantasms of the Living*, ii. 615-6.

² *Proc. S.P.R.* (1894), x. 305-6.

of the room, showing the position of the figure to have been exactly the same in both visions.

Miss Goodrich-Freer kept a diary, in which cases of this sort were recorded. The account from which the above is taken, appeared in an article of hers published on 25 October 1889. Miss H. also made a written statement of her part in the experience. Whether the appearer was living or dead was not stated.¹

p 17. On 19 April 1890, in Manchester, England, Mr and Mrs Barber were approaching their own house at about sunset, while the light was still good. When they were about six yards from the gate, Mr Barber saw a woman pass through it and walk up the path to the house. Mrs Barber saw the figure when it was about a yard inside the gate. Almost simultaneously they exclaimed: "Who is that?" The figure appeared entirely natural, commonplace and substantial. Mrs Barber observed that the woman had on a grey dress; Mr Barber noted a plaid shawl and a grey-black bonnet with a bit of colour in it. The figure moved quietly up the walk and then up the two steps to the door. Mr Barber hurried forward with his latchkey, but when he was within four yards, the apparition disappeared through the locked door before their eyes. Mr Barber then unlocked and opened the door, and they made a careful search of the house (for which the natural daylight was still sufficient). Nothing could be found. The figure was not recognised.

Independent written accounts were submitted by Mrs and Mr Barber on 21 and 30 January 1891, and F. W. H. Myers interviewed them on 1 August 1891.²

s 18. In, or about, 1892, Lady B. and her daughter were sleeping in the same room in London. In the middle of the night both ladies suddenly started up wide awake, and saw a female figure in a white garment with dark curly hair hanging down the back. The figure was standing in front of the fireplace, over which was a mirror. Lady B. saw the face in quarter profile, the head intercepting its own reflection in the mirror. Miss B. saw the back of the figure and its long dark hair; the face was not visible directly, but was clearly seen reflected in the mirror. Both percipients immediately sprang out of bed to the doors, which were found locked. On turning round again, the figure had disappeared.

Both of these percipients, and a cousin, stated that when sleeping in a room adjoining the one just mentioned they repeatedly heard footsteps as of a person approaching the door, the door handle would be turned or shaken, and the footsteps would proceed upstairs. Persistent investigation could find no normal explanation for these noises.

¹ *Proc. S.P.R.* (1889-90), vi. 370-1.

² *Journ. S.P.R.* (1893-4), vi. 22-5; *Proc. S.P.R.* (1923), xxxiii. 372-3.

The accounts of these percipients were signed by them as taken down by Mr T. Barkworth, in 1893.¹

s 19. On the night of 1 November 1889, between 9.30 and 10 p.m., three Du Cane sisters all saw the apparition of a man. They had entered their bedroom and were searching for matches to light the gas when all three of them saw the figure and cried out at the same moment. Louisa Du Cane described the appearance as that of a young man, of middle height, dressed in dark clothes and wearing a peaked hat. His face was very pale, and his eyes downcast as though deep in thought. He had a dark moustache. Although the room was too dark for the sisters to see each others' faces, that of the apparition was slightly luminous, so that the features could be distinguished clearly. Louisa's two sisters first caught sight of the apparition in a mirror, but it glided within a few inches of them and suddenly vanished. A fourth sister had her face turned away and did not see the apparition, but all four agree that they distinctly felt a cold air which seemed to accompany it. The figure was not recognised.

Louisa wrote an account of this experience on 31 July 1891, which the other three sisters signed. Mrs Sidgwick later called on them to investigate the case.²

p 20. In August 1891, Agnes McCaskill and her cousin, Miss L. V., were sleeping in a room in Cassel, Germany. The room was supposed to be haunted by an old German knight who had hanged himself there, and whose portrait in stained glass formed one of the windows. The apparition was supposed to come once in ten years, and this night was supposed to be one of the decanniversaries. At, or a little after midnight, Miss V. saw a strange light appear, and then there seemed to emerge from the wall or the stained window a very tall figure, completely draped in white, with no part of the face exposed except green glittering eyes. Miss V. screamed, and Miss McCaskill turned and saw the figure. The apparition was clearly defined, but the wallpaper and other objects could be seen through it. It moved over to Miss McCaskill's bed, making no sound on the polished floor. As it came close to her bed she seized it. She seemed to take hold of something soft, like flimsy drapery, but whatever it was seemed dragged from her and the thing literally sank into the floor, about an arm's length from the bed.

Both percipients submitted written accounts in July 1892. Investigation by Miss Johnson seems to support the written accounts in ruling out the possibility that some human being other than the percipients could have been in the room.³

¹ *Journ. S.P.R.* (1893-4), vi. 145-6.

² *Proc. S.P.R.* (1923), xxxiii. 367-70.

³ *Journ. S.P.R.* (1893-4), vi. 135-6.

While the above case fulfils the technical requirements for inclusion in the primary group, it strikes the writers as being less plausible than cases 19 and other secondary cases.

p 21. On 7 May, 1892, about quarter to six in the afternoon, near St. Boswells, England, Miss Louisa Scott was walking along a road between two very thick hedges, with wide fields on either side. She saw advancing towards her a tall man, dressed in a long black coat, whom she took to be a clergyman. She looked away for a moment, and on looking back was greatly surprised to find that he had gone from sight. There was no place for him to have gone, and she stood for several minutes looking backwards and forwards into the fields and in all directions. She then was surprised to see her sister, Miss M. W. Scott, turn the corner a little higher up the road and commence running down a little hill which was there. Almost immediately she came to a sudden halt, and Louisa saw her begin searching around, as she herself had done. Then she approached Louisa and said: "Where on earth is that man who was standing only about ten feet from you?"

It developed that Miss M. E. Scott had started to run, because she was a little late, but had perceived a tall man dressed in black walking at a moderate pace, and not wishing to run past him, had stopped. The figure turned the corner of the road, but was still distinctly defined between the hedges. Then, while she was looking directly at him, he instantly vanished. It will be noted that the sisters saw the figure successively, not simultaneously.

Toward the end of July, at about the same hour, Miss M. E. Scott was traversing the same spot with another sister. The former observed a dark figure approaching, and exclaimed: "Oh, I do believe that is *our* man. I won't remove my eyes from him!" She saw the entire figure. It was dressed wholly in black garments, consisting of a long coat, gaiters and knee-breeches. The legs were very thin. Round the throat was a wide white cravat; on the head was a low-crowned hat. The face, of which only the profile was seen, was exceedingly thin and deadly pale. The sister saw only the head and to below the shoulders. Both kept their eyes on the apparition until it seemed to fade away towards the bank on the right side of the road. "Frantic" search failed to discover any sign of the vanished figure.

On 12 June 1893, Miss M. E. Scott saw it again, but this time she was alone. Thinking at first that the figure was a woman she wanted to see, she hurried after it. Finding that it was the now familiar apparition, she pursued it boldly, but although the man appeared to be walking slowly she could get no closer than within a few yards, for he seemed to float or skim away. Presently he stopped, turned and gazed at her with a vacant expression. He was dressed as

before, with the same pallid features. She noted that he had on black silk stockings and shoe-buckles. Finally, he moved on and faded from view at the usual spot by the hedge on the right.

Miss Scott reported that at about the same time when she and her sisters had their experiences, two girls from the village, stopping by the road to pick berries, had seen an apparition of exactly the same description gazing intently at them. They fled in terror, but looked back and saw the figure gradually fade away. According to their account his garments were enveloped in a white filmy sheet or vapour. Two years previously two boys were reported to have had a similar experience. Legend told of a child murdered close by. The costume of the apparition was found to be that of a clergyman of the previous century.

Written accounts were submitted within a year of the collective experience by Miss M. E. and Miss Louisa Scott. The other sister approved the account in which she was involved, but felt that a written statement from herself would not be worth while. The apparition seen on 12 June was reported on 14 June of the same year.¹

In addition to the foregoing, the following less adequately authenticated cases may be recorded.

t 22. In 1853, the Rev. and Mrs D. W. Gwynne, awaking in their locked room, both saw a draped phantom figure passing across the foot of the bed. When the Phantom raised its arm, the night-light went out, but Mr Gwynne still saw the figure. Mrs Gwynne heard its garments rustle.

The two percipients each submitted an independent signed account in 1884.²

t 23. In 1857, in Prince Edward Island, two women saw an apparition of a woman with a check shawl crossed over her bosom, holding a baby and surrounded by a supernormal light. In 1858, a Mrs Pennee and her little daughter saw the same apparition. In 1877 Mrs Pennee was consulted by the bishop of that locality relative to a similar apparition seen by the then occupants. Supernormal shrieks and moans were also heard collectively in the same house.

A written account of these phenomena was recorded by Mrs Pennee in 1884.³

COLLECTIVELY PERCEIVED APPARITIONS OF PERSONS KNOWN TO BE DEAD

In case p 5, at least one of the apparitions seen collectively in the mirror was that of a person known to have died previously. In

¹ *Journ. S.P.R.* (1893-4), vi. 146-50.

² *Phantasms of the Living*, ii. 202-3.

³ *Proc. S.P.R.* (1889-90), vi. 60-2.

cases 4, the apparition seen in the polished surface of the wardrobe represented a person known to be dead. In case t 13, the figure of St Stanislaus (who of course was dead) was alleged to have been collectively perceived with the figure of the boy who was drowned. Among the unrecognised or doubtfully recognised cases (numbers s 15 to t 23) it is probable that several represented persons who were dead. In the following cases, only apparitions of persons known to have been dead at the time are included.

s 24. In September 1839, Corporal McQueen and Private Watson were both sleeping in the same quarters in Gibraltar. Watson saw someone sitting on the foot of McQueen's bed, and called out that fact to him. McQueen saw the figure rise and come to the head of his bed. He recognised it as the figure of the wife of a comrade, dressed in the grave clothes in which he had laid her in her coffin. The apparition gave him evidential information in proof of her identity and made him promise to warn her husband against an evil course he was pursuing. She then gradually faded out.

The story of this event became current in the barracks early the next day. The Rev. W. Brown and Captain M. Emmett called McQueen and Watson separately, and cross questioned each strictly, and felt satisfied of their sincerity. The captain took notes of the inquiry, from which in 1854 he wrote out a full account which was submitted in evidence.¹

s 25. In March 1846, the wife and two adult daughters of Dr R., in their home in West Philadelphia, Pa., all saw at the same time an apparition which they instantly and independently recognised as Dr R.'s mother, who had died ten years before. The apparition conformed with a promise made by the old lady before her death, and coincided with the purchase of a house by her son along lines which she had advised.

That same evening the ladies related their experience to the Rev. Y. He later told the story to Robert Dale Owen. Mr Owen then secured an account of the story direct from the elder daughter, and afterwards secured confirmation from the mother. The direct accounts from the percipients tallied exactly with the story as it had been told by Mr Y. Both the mother and the daughter recollected the precise dress of the apparition and their accounts agreed entirely that the apparition had crossed the room, approached a portrait of Dr R., lingered to look at it, recrossed to the door, and inexplicably vanished.²

s 26. On Christmas Eve 1869, after having locked their bedroom door and retired, both Mr and Mrs P. saw an apparition of a naval

¹ *Journ. S.P.R.* (1893-4), vi. 179-81.

² Robert Dale Owen, *The Debatable Land* (1871), 404-8; *Proc. S.P.R.* (1889-90), vi. 32-3.

officer, whom Mr P. recognised as his father. The apparition spoke his son's name reproachfully, cast a deep shadow as it moved past a lamp, and "disappeared, as it were, into the wall." The door of the room was found to be still locked. Mr P. later admitted to his wife that at the time when the apparition occurred he had been intending to take the advice of a man who would certainly have led him to ruin or perhaps to disgrace.

Mrs P. wrote an account of this experience in 1885, which Mr P. certified. Two friends signed a statement that Mrs P. had told them the same narrative some years previously.¹

s 27. On one day in December 1884, three children (all aged between 10 and 12) twice saw collectively an apparition of a tall woman dressed in black. In July 1885, a sister of two of these children saw the apparition and recognised it as the dead wife of an uncle who was living in the house. She saw the apparition repeatedly afterwards, and it was seen individually also by two other members of the household. Collective auditory hallucinations were also reported. The apparition was generally seen, and the noises heard, in or about the uncle's bedroom and dressing-room, and they ceased about February 1886, when he moved away from the house. In July 1886, when he was again visiting there, the children again reported seeing the aunt's apparition, and their mother and grandparents confirmed their accounts.

Written statements were secured from all the percipients in or about November 1891. Sir Oliver Lodge interviewed the principal witnesses in October 1891.²

s 28. In 1886, in Rio de Janeiro, Senhor Ulysses J. C. Cabral upon lying down after nursing a friend, had a feeling of unbounded joy, and felt as if some one were holding his head and placing something around it. Donna Feliciano Dias, sitting where she could not see him, in the next room, said: "I see at your bedside a spirit child clothed in white. She places on your head a crown of roses. She says her name is Deolinda, and she comes to thank you for the kindness and charity with which you behaved to her." Only then did Senhor Cabral recall that that day was the anniversary of the death of a child named Deolinda, whom he had befriended, unbeknown to any of his friends.

The above facts were given in a letter by Senhor Cabral to Professor Alfred Alexander, at the request of the latter, in 1892. Confirmatory letters were written in that year by three other members of the household who were conversant with the event. Professor Alexander also interviewed Cabral and the others personally.³

s 29. Julia Murray died in Yonkers, N.Y., on 23 March 1901.

¹ *Proc. S.P.R.* (1889-90), vi. 26-9.

² *Proc. S.P.R.* (1894), x. 353-6.

³ *Id.*, pp. 383-5.

At about 3 a.m. the next morning, seven relatives and friends (all Catholics) each saw and recognised an apparition of the deceased which came into view near a picture of the Virgin Mary, on the wall of a room next to the one where the body lay. Katie Cain, Rose Kearne and Mrs Corbalis, when interviewed separately, all agreed on the following facts: a wreath or crown (of "flowers," "leaves and flowers," or "evergreens") was on the head; rosary beads hung from the hands, which were crossed on the breast or in a position of prayer, or both successively; the figure wore a robe which ended at the bottom in clouds. Points mentioned by two, but not all three of the percipients interviewed were as follows: The apparition was seen in profile; the hair was hanging down the back; the robe was white; the figure appeared to be solid (or was seen as plainly as in life); it faded toward the ceiling, or disappeared slowly through the ceiling.

The newspapers made a great sensation about these events. James H. Hyslop heard about it and interviewed Mrs Corbalis on 30 March, and Katie Cain and Rosie Kearns on 5 April 1901, but did not secure signed statements from them.¹

p 30. On Sunday, 28 June 1903, a little boy lay dying in a Yorkshire town. His mother had died some years previously. At the foot of the bed watched his eldest sister and a friend of his mother. At about 9 o'clock the boy was unconscious. Suddenly the friend saw the mother distinctly, bending over her boy with a look of intense love and longing, but not seeming to notice the two watchers. The apparition was in her ordinary dress, as when living, and was entirely natural in her appearance. After a minute or two she quietly and suddenly was not there.

The friend said nothing to the sister at the time. Two days later the boy died. After they had performed the last offices to the body, the sister and friend were standing as they had two days before. The friend said, "I had a strange experience on Sunday evening here." The sister quickly replied: "Yes, mother was here; I saw her." (According to a somewhat earlier verbal account she said: "Yes, I know, you saw mother. I saw her too; she came and kissed Hughey.")

The above account is based on a written statement by the friend on 9 December 1903, and signed by both her and the sister. On 29 November the Rev. Alfred Holborn had reported the case as it had been related to him by the friend in substantially the same form.²

s 31. Horace Traubel, poet and intimate friend and biographer of Walt Whitman, died on 8 September 1919, at Bon Echo, Ontario.

¹ *Journ. Amer. S.P.R.* (1914), viii. 584-92.

² *Journ. S.P.R.* (1903-4), xi. 185-7.

About 3 a.m., two days before his death, Lt.-Col. L. Moore Cosgrave noticed that Traubel's eyes remained riveted on a point some three feet above the bed in a dark portion of the room. Slowly a light haze appeared there, spread until it assumed the form of Walt Whitman, standing beside the bed, a rough tweed jacket on, an old felt hat upon his head and his right hand in his pocket. He was smiling down at Traubel. He nodded twice. Traubel said: "There is Walt!" The apparition then passed through the bed toward Cosgrave. It appeared to touch his hand (which was in his pocket) and Cosgrave distinctly felt as though he had touched a low electric charge. The apparition then smiled at Traubel and passed from sight.

Cosgrave and Traubel both told this experience, on 6 September, to Mrs Flora MacDonald Denison, who made an entry that same day in her diary. A copy of this entry was submitted in evidence. Colonel Cosgrave also made note of the experience. In June 1920 he wrote two letters to Walter F. Prince, giving the details embodied in the above account.¹

s 32. On Easter Monday, 1920, a State Tax Commissioner in a New England State committed suicide. He had been greatly devoted to a church of which he was senior warden. On the next Sunday morning, when the offering was brought to the chancel steps by the new warden and his associate, the rector and two parishioners, in widely separated parts of the church, saw an apparition of the suicide at his usual place near the other two wardens. He was as life-like and realistic to each of the three percipients as on any Sunday of the thirty years during which he had officiated there.

One of the Parishioner percipients wrote out an account, some seven or eight years later, and this account was assented to as correct by the rector.²

s 33. On 12 October 1927, at about 7 p.m., a young man passed a stile near a site where a house had stood in which a reputed miser was supposed to have buried his money. The miser had died in 1900, and the young man knew that two youths had been reported to have seen his apparition sitting on the stile. On this evening the youth himself saw the apparition, and when he passed a quarter of an hour later with a young lady friend, they both saw it, but the girl did not know whom it represented until told later. The young man saw the apparition again within a month. The independent accounts of both the youth and the girl agree that they saw an extremely short man, with grey or white hair, wearing a felt or slouch hat, and holding a stick in his hand.

The two main percipients were known personally to Mr and Mrs

¹ Walter F. Prince, *Noted Witnesses*, 144-50.

² *Journ. Amer. S.P.R.* (1928), xxii. 429-30.

W. H. Salter. Mr Salter interviewed them and obtained their independent written and signed accounts. Witnesses, to whom they told their experience immediately after it occurred, confirmed that fact. The possibility that some normal person was sitting on the stile was regarded by Mr Salter as being ruled out by the fact that the night was too cold for anyone normally to be there.¹

p 34. In June 1931, a chimney-sweep named Samuel Bull died of cancer in Ramsbury, Wilts., England, leaving an aged invalid wife and a grandson, James Bull, twenty-one years of age, living in the cottage where he died. In August 1931, a married daughter, Mrs Edwards, came with her five children and her husband to live with them.

Sometime in or after February 1932, Mrs Edwards saw the deceased man ascend stairs and pass through a door, which was shut, into the room in which he died, and in which his widow had been lying for some time, but which was then shut up and unused. Almost immediately after Mrs Edwards saw the apparition, James Bull also saw it.

Later all the members of the family together saw the apparition. Even the smallest girl (aged 5 ?) recognised it as "grandpa Bull." The appearances continued at frequent intervals from that time until about 9 April. Whenever the apparition was seen, all the persons present were able to see it.

The apparition seemed solid, and twice laid his hand on the brow of Mrs Bull. Once she heard him call her "Jane." On one occasion the figure was visible continuously for a period thought to have been a half-hour. It always appeared to be quite life-like. The features were clearly recognised. Mrs Edwards spoke of noting the appearance of the hands, with the knuckles seeming to be protruding through the skin. He was dressed as he usually had been in the evenings when he had finished work. A muffler which he was wearing was noted as being different in colour from the rest of the clothes. Apparently the figure was self-luminous, though contradictory statements were made on this point. He was seen in daylight as well as by artificial light.

The case was originally reported by the local vicar, the Rev. G. H. Hackett. Through him Lord Selborne and Admiral Hyde Parker heard of the case as early as 3 April 1932. Sometime between 7 and 11 April the vicar, at Admiral Parker's request, visited the family and put to Mrs Edwards a series of questions covering the reported phenomena, which she answered perfectly consistently with earlier statements made by the family. On 14 April, Admiral Parker, Mr Hackett, Lord Balfour and Mr Piddington called at the cottage and interviewed Mrs Edwards and Mrs Bull, who confirmed

¹ *Journ. S.P.R.* (1928), xxiv. 227-31.

the information previously supplied. On 31 May 1932, the vicar visited the family and secured the signatures of Mr and Mrs Edwards to the statement of facts which he had previously secured from them.¹

The tertiary cases of this type are as follow :

t 35. In 1864, Miss Harriet Pearson was on her death bed in the house in which had died in 1858 her sister Ann, to whom she was greatly attached. On the night before Harriet died, an apparition of Ann, wrapped in an old shawl and wearing a wig and an old black cap was seen jointly by three women who were staying in the house and also by the dying woman. One of the percipients wrote an account in 1888. A servant who was present in the house when these events occurred, signed a confirmatory statement.²

t 36. In 1874, in Silima, Malta, an apparition of Julia H. was seen on the night following her burial by her thirteen-year-old daughter, her husband, and a nurse. The appearance was that of the mother as she usually came to see her daughter the last thing at night, dressed in a white flannel dressing-gown trimmed with a band of scarlet braid, and her long hair loose. The daughter wrote an account in 1889, and her stepmother signed a statement that she had heard the same story from the girl's father.³

t 37. On 1 July 1893, Miss F. Atkinson and a friend saw in a church an apparition of an old man whose grave they had just visited. They had just been commenting on the failure of the old man's executors to put in a memorial window for which he had provided. Miss Atkinson did not believe in apparitions, but she saw the details of his person and costume with complete distinctness, and then saw him vanish while her eyes were still directly fixed on him. The friend told Miss Atkinson that the same old man had been haunting her family in a very persistent and troublesome way. The above facts were stated in letters written by Miss Atkinson on 5 and 9 November 1893. The friend declined to give an independent account.⁴

t 38. In 1906, in Lyons, France, Monsieur Ballet-Gallifet and his wife both saw an apparition of her father. The dog seems to have seen the figure first. The apparition limped as the father had done. A gas light was feebly visible through the figure. Monsieur Ballet-Gallifet sent his written account of this experience to Flammarion in 1921. A month later, Madame T. Rougier secured a spontaneous verbal statement from him which agreed with the latter, and later she also secured verbal confirmation from the wife.⁵

¹ *Journ. S.P.R.* (1932), xxvii. 297-303. ² *Proc. S.P.R.* (1889-90), vi. 20-2.

³ *Id.* (1888-9), v. 440-1.

⁴ *Journ. S.P.R.* (1893-4), vi. 230-1; *Proc. S.P.R.* (1894), x. 320.

⁵ Camille Flammarion, *Death and its Mystery : After Death* (1923), 17-19.

t 39. On 7 September 1927, Mr D. L. Dadirrian, who is nearly blind, heard footsteps passing along a path around the porch of his home in Hastings-on-Hudson, N.Y., at the same moment when his cousin heard nothing but saw an apparition of Mr Dadirrian's dead wife along the path where the husband was hearing the footsteps. Malcolm Bird secured Mr Dadirrian's assent to his account of these facts, and a servant testified that the cousin had told the experience in terms corresponding with it.¹

APPARITIONS CORRESPONDING WITH DELIBERATE ATTEMPTS TO PRODUCE THEM

Thus far in this study, only apparitions perceived by two or more other individuals have been included. In these cases, it may be said that each of the apparitions was seen from the outside by two or more people. Cases will now be presented in which given apparitions were perceived both from the outside and the inside—where the appearer as well as the percipient was aware of the appearance. This awareness varies greatly in degree; marginal as well as full-fledged cases will be cited.

s 40. In 1878, a friend of W. Stainton Moses, without informing him in advance, succeeded in projecting an apparition of himself into a chair in Moses's room, some miles distant in London. The apparition was in ordinary garments; it remained for some time and then faded away. A few weeks later, again without warning, the experimenter produced his apparition. This time Moses questioned the figure on a subject which was under warm discussion between them at the time. In neither of these experiments was the appearer able to recall having been conscious of his own presence in Mr Moses's room.

The account of this experiment was written down by the appearer about one year after it occurred. The percipient pronounced it correct four years later, although unable to locate notes which he thinks were made at the time.²

s 41. On a certain Sunday evening late in 1881, Mr S. H. Beard determined "with the whole force of his being," that he would make his spiritual presence perceptible in the front bedroom on the second floor of a house in London in which slept two ladies of his acquaintance, Miss L. S. and Miss E. C. Verity. He was living about three miles away. At that hour the elder of the two ladies (aged 25) was much terrified by perceiving Mr Beard distinctly standing by her bedside. When the apparition advanced towards her she screamed: "There is S." This awakened her sister (aged 11) who also saw the apparition. Both sisters were certain that the

¹ *Journ. Amer. S.P.R.* (1928), xxii. 430-32.

² *Phantasms of the Living*, i. 103-4.

figure was in evening dress, and that it stood in one particular spot in the room. The gas was burning low, and the phantasmal figure is reported to have been seen with far more clearness than a real figure would have been.

The elder sister spoke of her experience spontaneously to Mr Beard when he called four days later, and before he had mentioned his experiment. He made an entry in an almanac diary within a week or so, and submitted a written account based on it later. The two sisters who saw the apparition, and a third sister whom they awakened to tell about it, all submitted signed statements of their experience about 14 months after the event occurred.¹

p 42. On 1 December 1882, at 9.30 p.m., in Southall, England, Mr S. H. Beard sat in a room alone and endeavoured strongly to fix his mind upon the interior of a house at Kew, in which resided his friend, Miss Verity, and her two sisters. He fell into a "mesmeric sleep" in which he continued to be conscious, but could not move his limbs. When he had regained his normal state at 10 p.m., he made a written memorandum of his experiment, including the statement that while concentrating he seemed to himself to be actually in the house.

When he went to bed on this same night, he determined that he would make his spiritual presence perceptible to the inmates of the front bedroom of the above-mentioned house.

The next day he visited his friends in Kew, and found there a married sister of Miss Verity—Mrs H. L., whom he had met only once before, two years previously, and then very briefly. During the conversation, although he had asked her no question on such a subject, she told him that she had seen him distinctly twice on the previous night. She had slept in the front bedroom. At about 9.30 she had seen him walking before her down a hallway. At about 12 o'clock, while she was still awake, the door opened, and he entered, walked round to the bedside, and there stood with one foot on the ground and the other knee resting on a chair. He then took her hair into his hand, after which he took her hand in his, and looked very intently into the palm. She said to him: "You need not look at the lines, for I never had any trouble." She then awoke her sister, and told her of the apparition.

Immediately upon hearing this account, Mr Beard took from his pocket the memorandum which he had made the night before, and showed it to some of the persons present. Independent statements were written and signed by Mr Beard, Mrs L., and the sister, Miss Verity, who was awakened after the apparition. All the accounts agree. They appear to have been submitted within a year of the occurrence, although, as given in the printed account, they are not dated.²

¹ *Phantasms of the Living*, i. 104-6.

² *Id.*, i. 106-8.

p 43. On 22 March 1884, Mr S. H. Beard posted a letter to Mr Edmund Gurney, stating that he was going to attempt, on that night, to make his (spiritual) presence perceptible at the home of his friend, Miss L. S. Verity. Part of his intention was to produce the impression of touching the percipient's hair. On 2 April he called upon Miss Verity, and she volunteered the information, without any suggestion on his part, that on 22 March, at about midnight, while she was quite widely awake, she had seen a most vivid and unmistakable apparition of him come towards her and stroke her hair. Thereupon she dictated and signed a statement describing her experience. Her sister also signed a statement to the effect that she remembered L. S. telling her, before Mr Beard called, that she had seen Mr Beard and that he had touched her hair.¹

The Mr S. H. Beard of these experiments was a member of the Stock Exchange, well known to Sir Wm. Barrett and to friends of W. T. Stead as a man of high character.²

p 44. The Rev. C. Godfrey, of Eastbourne, England had been reading a first edition copy of *Phantasms of the Living*. On the night of 15 November 1886, he determined to appear if possible to his friend Mrs —. He had never dropped the slightest hint of any such intention, and had not even mentioned the subject to her. He set to work, with all the volitional energy which he possessed, to stand at the foot of her bed. He endeavoured to translate himself, spiritually, into her room, and to attract her attention while standing there. After sustaining this effort for perhaps eight minutes, he fell asleep. He then dreamed that he was meeting the lady on the next morning and asking her if she had seen him last night. She replied in the dream that she had, and that she had been sitting beside him. He then awoke and found that it was 3.40 a.m. He immediately made a brief written memorandum.

On 17 November, Mr Godfrey went to see someone residing in the same house as Mrs —. As he was leaving she called out from the window that she had something special to tell him. Later in the day she called, and with no prompting gave him an account of the following experience. At about half-past 3 o'clock on the morning of 16 November, she awoke with a start and with the idea that someone had come into the room. She heard a curious sound, but fancied it might be the birds in the ivy outside. She felt so restless that she lit a candle and went downstairs for some soda-water. As she returned, when she reached the bottom of the stairs, she saw Mr Godfrey's figure, on the landing, about eleven steps up. It was quite distinct and life-like at first, though she remembered

¹ *Phantasms of the Living*, i. 108-9.

² W. T. Stead, *Real Ghost Stories* (1921), p. 72; Barrett, *Threshold of the Unseen* (1918), 153.

noticing only the upper part of the body. He was dressed in his usual style, and with an expression on his face that she had noticed when he had been looking very earnestly at anything. He stood there, and she held up the candle and gazed at him for three or four seconds. Then, as she passed up the staircase, the apparition grew more and more shadowy, and finally faded away. Soon after she got upstairs again, the street lamps were put out, which usually occurred at about 3.45.

Mr Godfrey wrote out an account of his experience in a letter to Mr Podmore on 17 November 1886, including a written account by the percipient.¹ On 22 November 1886, Mr Podmore interviewed both the appearer and the percipient, and noted their *viva voce* account. Details from these different accounts have been combined in the above version.²

p 45. On 7 December 1886, at the suggestion of Mr Podmore, but without giving Mrs — any reason to expect it, Mr Godfrey repeated the experiment. While undressing, he concentrated his attention on the percipient. Then, for some ten minutes after getting into bed, he devoted intense effort to transporting himself (spiritually) to her presence, and to making his presence felt both by voice and by placing his hand upon her head. He then fell asleep, and, as in the case previous, dreamed that he met her on the next day, asked her if she had seen him, and was told that she had seen him indistinctly.

Next morning, her first words on seeing him were (laughingly) "Well, I saw you last night anyway." According to her written account, she retired at 10.30 on 7 December. Suddenly she heard a voice say "Wake," and felt a hand rest on the upper side of her head. She became wide awake in a second and distinctly saw a figure leaning over her. The only light in the room was from the street lamp, which made a long line on the wall over the washstand. This line of light was partly obscured by the figure. She turned round and the hand seemed to slip from her head and rest on the pillow. There seemed to be a mist before the face of the apparition, but she saw its outline and recognised it and the appearance of the shoulders as being those of Mr Godfrey. During the occurrence, she heard a curious sound, something like a Jew's harp, and felt cold air streaming through the room. The time when the apparition occurred was about 12.30.

Written accounts by both the appearer and the percipient were sent in on 8 December 1886.³

¹ The text gives this date as 16 November, but that is inconsistent with the letter itself.

² *Phantasms of the Living* (1886. Late copy of first edition), i. lxxxii-lxxxiii.

³ *Phantasms of the Living* (1886. Late copy of first edition), i. lxxxiii-lxxxiv. These cases appear also in Myers, *Human Personality*, i. 688-90.

s 46. On 5 July 1887, Mr B. F. Sinclair after undressing, but before going to bed in New York City, "willed" himself to be in Lakewood, N.J., at home to see if he could see his wife and make her see him. After a little he seemed to himself to be standing in her room before the bed, and saw her lying there. On that same night, between 8.30 and 9.0 p.m., his wife, just before retiring, saw him standing "as plain as could be" in front of the bed. The apparition was not in night clothes, but appeared as if dressed in a suit of clothes which actually was hanging in the closet at home. His face was set as if he were either dead or trying to accomplish something which was beyond him.

In the morning the wife related this experience to her son. When the husband returned, she told him about it before he mentioned his experiment. Independent written accounts by the husband, wife and son were filed in 1894; Dr M. L. Holbrook asserted at that time that he had known about it "for years."¹

s 47. At least seven years before the record of the following experience was written out in 1907, the man who wrote it was away from home. He wakened at one a.m. and saw his wife standing at the foot of his bed, in the dress which she ordinarily wore about the house in the mornings. She seemed perfectly normal. He exclaimed, "What are you doing here?" She replied, "I thought I would come out and see how you are getting along." She walked around from the foot of the bed, bent over, kissed him, and disappeared.

He related the experience to a friend in the morning. On his return home, she began quizzing him about his sleep that night, and then, without hearing his account of his experience, confessed that she had fixed her mind upon the intention of appearing to him. Her determination was to awaken him from sleep, to attract his attention to herself while she was on the opposite side of the room, to walk over to his bedside, and to kiss him. Her written account agrees essentially with his, except that according to her recollection she appeared at 11 p.m., whereas she had determined to appear at 1 a.m.²

In addition to the primary and secondary experimental cases just cited, the following tertiary cases may be considered.

t 48. Some time before 1819, Councillor H. M. Wesermann, in Düsseldorf, claimed to have succeeded in four attempts to produce dreams along definitely specified lines in the minds of sleeping friends. Each of the experiments was directed at a different friend. In three of the dreams he himself appeared. The distances between him and the sleepers varied from one-eighth mile to five miles.

In a fifth experiment, at a distance of nine miles, he intended

¹ *Journ. S.P.R.* (1895-6), vii. 99-100; Myers, *Human Personality*, i. 697-8.

² *Journ. Amer. S.P.R.* (1907), i. 596-602.

that a Lieutenant N. should see in a dream, at 11 o'clock, a lady who had been dead five years. But the Lieutenant was awake, and he and a friend both saw an apparition of the lady.

The testimony of the two percipients is not presented except indirectly.¹

t 49. Mr John Moule of Codicote, England, determined in 1855 to try to appear to a mesmeric subject of his. He concentrated and dreamed vividly of appearing to her. She later spontaneously confirmed his account of the apparition in some detail.

The narrative was written down by Mr Moule some years later (about 1883).²

t 50. In April 1859, Mrs H. R. Russell, who was living in Scotland, suddenly made up her mind to go to Germany to see her mother and sisters, and determined to attempt to make her own apparition notify them. For about ten minutes she thought most intensely of her sisters, and felt that she was half present at home, and could see her people.

When she arrived she found that, at the time she had concentrated, one of her sisters saw her quite clearly entering the room by one door, passing through it, opening the door of another room where their mother was, and shutting the door behind her. The sister rushed after what she thought was Mrs Russell, and was "quite stupefied" when no trace of her could be found.

The account by Mrs Russell was dated 8 June 1886. She wrote to the sister asking whether she remembered the occurrence, and received this reply, "Of course I remember the matter as well as if it had happened to-day. Pray don't come appearing to me again!"³

t 51. An able and respected professor in Harvard University, who was a colleague of William James, reported to him the following experiment. In 1883 or 1884, this professor resolved to try to project his astral body to the presence of a friend, without telling her of his intention. At the time when he was trying to wish himself into her presence, half a mile away, she thought she saw him looking through a crack of the door. This account was told verbally to Professor James, shortly after it happened. The written account was made at his request in 1903, and tallied exactly with his memory of the earlier story.⁴

t 52. Some time between 1888 and 1890, Alma Radberg was hypnotised unpremeditatedly in Kalmar, Sweden, by Mr Alfred Backman. She was instructed to go to Stockholm to the Director-

¹ *Phantasms of the Living*, i. 101-2.

² *Proc. S.P.R.* (1885), iii. 420-1; *Phantasms of the Living*, i. 110.

³ *Phantasms of the Living*, ii. 675-6.

⁴ *Noted Witnesses for Psychic Occurrences*, 30-1; from *Journ. Amer. S.P.R.* (1909), iii. 253-4.

General of Pilotage. She reported that he was sitting at the writing table in his study. The hypnotist told her repeatedly to rattle a bunch of keys which she said were on the table, and to put her hand on the Director's shoulder. She reported that he really observed her. He, although he had no idea that the experiment was taking place, reported later that at the time specified he was at the desk, had his attention attracted to the keys, and twice thought he caught a glimpse of a woman, though no one was there. The account is taken from an article by Dr Backman, published in 1891.¹

In addition to the above strictly experimental cases, the appearer is reported to have been concentrating his attention on the percipient, or on the percipient's environment, in cases t 7, t 9, t 10 and s 11.

APPARITIONS CORRESPONDING WITH DREAMS OR HALLUCINATIONS IN THE APPEARERS

The following cases are similar to some of the experimental cases in that the appearer is conscious of the percipient and of the percipient's surroundings. In some of the present group of cases, moreover, it seems clear that concentration of attention occurred, similar to that employed in the experiments.

Cases in the present group are like reciprocal dreams in that two percipients share closely similar hallucinatory experiences. The chief difference is that in each of the following cases, one percipient experienced a dream, or vision, containing elements of the situation in which the second percipient was awake, and that this second percipient (visually or otherwise) perceived the presence of an apparition of the dreamer in these surroundings.

s 53. In 1854, the Rev. P. H. Newnham, then a student at Oxford, had a vivid dream that he was stopping with the family of the lady who later became his wife. He rushed upstairs, overtook his fiancée on the top step, and passed his two arms round her waist, under her arms, from behind. On this he woke, and a clock in the house struck ten almost immediately afterwards. He wrote a detailed account of this the next morning to his fiancée. Crossing his letter came one from the lady, telling that about ten o'clock on the night when the dream occurred, on reaching the landing of the stairs she heard the footsteps of the man to whom she was engaged quickly mounting the stairs after her, and then felt him put his arms round her waist.

Some years later Mr and Mrs Newnham read over the two letters, noted that their personal recollections "had not varied in the least degree therefrom," and then destroyed the letters. Both participants filed independent written accounts in 1884.²

¹ *Proc. S.P.R.* (1891-2), vii. 206-7.

² *Phantasms of the Living* (1886), i. 225-6.

s 54. On 3 October, 1863, Mr S. R. Wilmot sailed from Liverpool for New York, on the steamer *City of Limerick*. His wife and children were in Watertown, Conn. Toward morning on the night of Tuesday, 13 October, he dreamed that he saw his wife come to the door of the stateroom clad in her nightdress. At the door she seemed to discover that her husband was not the only occupant of the room, hesitated a little, then advanced to his side, stooped down, kissed him, and after caressing him for a few moments, quietly withdrew. In the morning it developed that Wilmot's fellow passenger (whose berth was above his but set farther back) had, while awake, seen a lady enter and act in a manner corresponding exactly with Wilmot's dream of his wife's visit.

The wife did not meet the steamer at New York. Almost her first question, when they were alone together in Watertown, was, "Did you receive a visit from me a week ago Tuesday?" "A visit from you?" Wilmot asked; "we were more than a thousand miles at sea." His wife then told him that she had been worried about him on account of the going ashore of another ship, the *Africa*. On Tuesday night she had lain awake thinking of him, and about four o'clock in the morning it seemed to her that she went out to seek him. Crossing the stormy sea, she came to a steamship. Descending into the cabin, she passed through it to the stern until she came to his stateroom. (Although she had never seen the ship, she described it correctly in every particular.) She noted the upper berth, set back farther than the lower. In it she saw a man looking at her, and for a moment was afraid, but soon went up to the side of his berth, bent down and kissed her husband, embraced him, and then went away.

This experience was written out by a man to whom he told it, and the manuscript was corrected and signed by Mr Wilmot about 1885. Mrs Wilmot confirmed the experience in writing in 1890. Mr Wilmot's sister, who accompanied him on the voyage, wrote and signed a statement telling of having discussed the experience, at the time and also three years later, with the man who had been in the upper berth. The facts about the sailing of the *City of Limerick* and the going ashore of the *Africa* have been verified from newspaper accounts published in 1865.¹

s 55. One night in November 1875, in Nebraska, Mrs Mary M. G. Manning woke from a dreamless sleep, wide awake, and yet to her own conscious feeling as if she were back in her childhood, left alone in the darkness by her elder sister, Jessie, who used to care for her. She sat up in bed, and called with all her voice, "Jessie! Jessie!" This aroused her husband, who spoke to her.

The experience was so vivid that she wrote next day to her sister,

¹ *Proc. S.P.R.* (1891-2), vii. 41-4; Myers, *Human Personality*, i. 683-5.

who was living 300 miles away, in Omaha. In a few days she received a letter from her, written on the same day her own was written, and telling that on the night in question she had been awakened by Mary's voice calling her name twice. The impression was so strong that her husband had gone to the door to see if Mary possibly could be there.

Both sisters, and their husbands, submitted signed statements about their parts in this experience in 1894; the letters were not preserved.¹

p 56. On 10 June 1883, Miss Constance S. Bevan dreamed, in London, that someone had told her Miss E. Elliott was dead. Instantly, in her dream, she rushed to Miss Elliott's room, entered it, went to her bedside and pulled the clothes from off her face. Miss Elliott was quite cold; her eyes were wide open and staring at the ceiling. This frightened Miss Bevan so that she dropped at the foot of the bed, and knew no more until she found herself half out of bed in her own room, and wide awake. She then heard the clock strike five.

Miss Elliott wrote that she awoke on this same morning and was lying on her back with eyes fixed on the ceiling, when she heard the door open and felt someone come in and bend over her. Miss Elliott did not move, but instead of kissing her, Constance went and crouched at the foot of the bed, moving the bed-clothes from Miss Elliott's feet. When the apparition touched her bare foot, Miss Elliott knew nothing more till she found herself out of bed looking for Constance. She never doubted that she had really been there until she saw both doors fastened on the inside. She looked at her watch and found that it was a few minutes past five.

Both participants wrote independent accounts in February 1884. Before leaving her room on the morning in question, Miss Bevan had told the dream to her sister, who sent in a signed statement to that effect.²

p 57. About the end of October 1884, Jno. T. Milward Pierce was trying to catch a horse on a ranch in Nebraska. The horse kicked him in the face, splitting two teeth, but leaving no visible surface injury. He backed away to avoid the next kick, and leaned against a stable wall. A moment only had passed when he saw on his left, apparently quite close, what appeared to be the young lady to whom he was engaged, but who actually at that moment was 25 miles away, in Yankton, Dakota. She was pale, and her eyes looked troubled. Her whole form appeared, looking perfectly material and natural. The vision lasted, perhaps, a quarter of a minute. Pierce's attention was distracted by someone who asked

¹ Myers, *Human Personality*, i. 417-8; *Journ. S.P.R.* (1895-6), vii. 100-1.

² *Phantasms of the Living* (1886), i. 318-20.

whether he was hurt. When he looked back, she had vanished. Pierce's mind was entirely clear, for he went at once to his office and drew plans and specifications for a new house.

He was so haunted by the appearance that, next morning, he started for Yankton. The first words the young lady said when he met her were, "Why, I expected you all yesterday afternoon. I thought I saw you looking so pale, and your face all bleeding." He asked when this happened and she said, "Immediately after lunch." It was just after his lunch that the horse kicked him.

The account from Pierce was dated 5 January 1885. He stated that he had taken down the particulars at the time they happened. Before verification directly from the young lady could be obtained, she underwent a severe illness, and her recollection of details was rather vague. In a letter written 27 May 1885, Pierce said that she wished him to say that she recollected the afternoon in question, remembered expecting him (though it was not his usual day for coming) and recalled that she was afraid something had happened to him. On 13 July 1885 she sent a signed statement saying that she remembered feeling sure some accident had happened, that she had told Mr Pierce at the time everything unusual that she felt, and that subsequent events had effaced all clear recollection of the further facts.¹

p 58. On 20 June 1905, Captain Frederick Ward drove Mrs Ellen Green to the home of Mr and Mrs John Berwick, near Cardiff, where she was to spend a couple of days. He then returned to his own home, about two miles distant. On the way the horse upset the trap, and Captain Ward was badly bruised and shaken. The next afternoon, between three and four o'clock, he was lying on a couch in his sitting room, wondering what Mrs Green would think if she knew of the occurrence. On that same afternoon, about half-past three, Mrs Green was sitting alone in the drawing-room of Mrs Berwick's house. Happening to look up, she saw Captain Ward, dressed in his usual clothes, standing at the bay window and looking at her as though he desired to speak to her. She rose hastily and went toward the window calling to him and waving her hand to him, partly in greeting and partly as a sign for him to go to the hall door. When she reached the window she was surprised not to see him. She hurried to the door, but he was not there, nor was anyone anywhere near the house.

Meantime Captain Ward, at his home, suddenly heard Mrs Green's voice outside the house. He managed with difficulty to get to the window to call her in, and was greatly amazed not to see her, and to find no one there.

Shortly after seeing the apparition, Mrs Green told Mr and Mrs

¹ *Phantasms of the Living*, ii. 156-8.

Berwick about it. Next day Captain Ward came over to take her to the station, and told of his experience. The two percipients and Mr and Mrs Berwick signed a joint statement of the experience on 26 July 1905. Captain Ward sent in an independent statement on 2 August 1905.¹

s 59. The following case was reported to Hyslop by Dr Albert H. Roler of Chicago, sometime between 1906 and 1909. The doctor's mother, on comparing notes with him "a few weeks" after the event, told of having had a vivid "nightmare" between 2 and 3 a.m. on 17 July. She dreamed that she was in the bedroom where her husband had died the previous spring, in Dr Roler's home, 300 miles distant. She thought she saw her husband lying on the bed, as he had between his death and his funeral, but in her dream he moved and made an effort to rise. Startled, she rushed into the next bedroom, where Dr Roler slept, and called "Bert, oh Bert!" At that instant she awoke, looked at her watch, and was unable to sleep again for some time because of the vividness of the dream. On the same night, at the same hour, her son dreamed that he saw her standing, much agitated, in the doorway of the bedroom where his father had died, and he awoke hearing her call "Bert, oh Bert!" The experience was so vivid that he woke his wife, told her the dream, and could not sleep again for some time. Dr Roler offered to provide Dr Hyslop with affidavits from his mother and his wife, but these are not published with the account.²

p 60. On 11 February 1912, Mrs Barnard was up nearly all night with two sick children. Her two other children were away at school, and both had measles. One of these, named Francis, was much on her thoughts on this night. Twice during the night Mrs Barnard dreamed that he wanted to put his head on her shoulder and could not because baby Betty, whom she was holding, was in the way. Each time she woke up to find herself telling Francis to be careful of the baby. Although no one had told her that Francis was not in his own room during his illness, she became aware that he was in the big dormitory, in the third bed on the door side.

On this same night Francis was very ill in the bed just specified. Both when asleep and when awake he felt his mother close beside him. He wanted to put his head on her shoulder and could not because she was holding the baby in her arms. He wrote her of this experience ten days later, asking if she had been thinking of him. Signed statements were submitted by Mrs Barnard on 21 February, by her husband on 2 April, and by Francis on 15 April.³

The haziness of the line between shared dreams and apparitions projected out of dreams is illustrated by case p 60 where the boy,

¹ *Journ. S.P.R.* (1905-6), xii. 193-6. ² *Journ. Amer. S.P.R.* (1909), iii. 615-6.

³ *Proc. S.P.R.* (1923), xxxiii. 415-7.

both when he was asleep and when awake, "felt" the presence of his mother and noted that she was holding the baby; and by case s 59, where the apparition of the mother was seen in the son's dream in the room where he was actually sleeping, and her cry was heard as he was waking up. Strictly speaking, case s 59 should probably be classed as a shared dream, or as a transitional form.

p 61. On the night of 5-6 March 1912, in Brighton, England, Miss Emma M. Steele awoke to find herself standing in the middle of her bedroom, answering, "All right, I'm coming," to a Mr Claude Burgess, whom she thought she had heard call, "Miss Steele! Miss Steele! Miss Steele!" Mr Burgess was an invalid who had been staying at her private hotel, but three weeks previously he had moved to another address in the same city. By the time she had put on her dressing gown, she recalled that he had gone; she looked at her clock and noted that it was exactly 3 a.m. Later in the day she received the following letter from him: "Dear Emma, I had a funny dream about you last night. I dreamed that you appeared at about 3 a.m. Just a glimpse of you. It's funny, isn't it? Yours, Claude Burgess."

In response to inquiries, Burgess stated that he woke up and then saw an absolutely distinct apparition of Miss Steele standing at the door of his bedroom. He had closed the door, but she appeared to have opened it. She was attired in her ordinary dress. Although the room appeared dark, Miss Steele looked just as she would have appeared in daylight.

Miss Steele wrote out and sent in her account on 13 March 1912. The original letter from Burgess was placed on file with the Society for Psychical Research. Signed corroborative statements were secured on 13 March from Miss Steele's cook (to whom she told her experience before receiving the letter) and from the man who carried the letter; on 27 April signed statements were filed by a husband and wife to whom the events were related on the evening of the day when they occurred.¹

s 62. In 1918-9, in Hartford, Conn., Mrs BX. roused one night to a state which seemed to be neither waking nor sleeping. She could see the objects in the bedroom, but felt as if she were in a trance. Her husband was sleeping beside her. She was gradually aware that he seemed to be rising in a position parallel to his physical body, and to be floating a few feet above her. This floating body she *sensed* rather than *saw*, and yet with peculiar intensity. The floating body approached the window. The wife then put out her hand to touch the physical body of her sleeping husband beside her. He gave a long sigh and awoke. "I had a strange dream," she said. "So did I," he returned. He then told her that he had been dreaming

¹ *Proc. S.P.R.* (1923), xxxiii. 398-9; *Journ. S.P.R.* (1912), xv. 259-62.

that he was disembodied and that he was floating out of the window, when her touch seemed to pull him back, and he awoke.

Independent signed statements were submitted by both Mr and Mrs B \bar{X} . in February 1930.¹

The following tertiary cases of dreams or visions coupled with apparitions of the dreamers add certain interesting considerations to those presented in the primary and secondary ones.

t 63. In 1754, in England, the Rev. Joseph Wilkins, when about 100 miles from his parental home, dreamed "very perfectly" that he visited it, tried the front door, entered the back, and conversed with his mother. On the same night the mother heard him try the front door and enter the back, and heard the spoken words of his dream. In his account, written some years later, Wilkins describes a letter written by his father about this event immediately after it occurred.²

t 64. Mr Crowell F. Varley, chief engineer of the electric telegraph in England testified before the London Dialectical Society in 1869 that on one occasion when he was in danger of being asphyxiated from the fumes of a chloroform sponge which he had used to put himself to sleep, his apparition succeeded in rousing his wife, who was sleeping in another part of the house. He was able gradually to recall having seen himself with the sponge on his mouth, unable to move, and having exerted all his will to make his danger clear to his wife.³

RECIPROCAL DREAMS

In the group of cases just presented, there are several examples of apparitions coinciding with dreams in which the appearer saw the percipient and the percipient's surroundings. Reciprocal dreams proper involve the reciprocal perception of each other by two or more percipients, in a common dream environment. Included here also, however, are authenticated cases of dreams paralleling each other in various respects, even where the dreamers did not dream of each other.

p 65. In July 1887, a Mr and Mrs H., both on the same night, dreamed that they were walking in Richmond Park with their friend J. They were discussing an invitation to a party, to be given by Lady R. (In her dream the invitation was prospective, in his dream it had already been received.) They were talking of the difficulty of getting home, when J. remarked, "Oh, I will manage that for you." Mrs H.'s dream, as presented, contained the addi-

¹ Walter Franklin Prince, *Human Experiences* (1931), 210-1.

² *Proc. S.P.R.* (1882-3), i. 122-3; Robert Owen, *Footfalls on the Boundary of another World* (1860), 184-7; from Abercrombie, *Intellectual Powers*, 215-6.

³ London Dialectical Society. *Report on Spiritualism* (1873), 162-3.

tional details of seeing notices of the party posted up on trees, and of a carriage driving up when J. struck a blade of grass with his stick. An account written by Mrs H. was signed by both dreamers and sent in the following month.¹

s 66. Two young men were sleeping in the same bed one night in 1891. They had often discussed the marriage which one of the boys planned, but which his parents and the other young man opposed. On this night, the youth who contemplated the marriage dreamed that the ceremony was about to occur in the dining-room, but that his friend came rushing into the house, in shirt-sleeves, and insisted that it must not take place. The friend dreamed on the same night that he hurried off, coatless, to the place where the marriage was about to take place, that he found his friend in a back room, where his father was trying to get him to change his mind. He dreamed that he called the prospective groom aside and tried fruitlessly to talk him out of the plan, and then went home in disgust. Independent accounts were written in Lehmann's, La., by the two dreamers in 1893, and the father also testified at that time that his son had told him of the dream the morning after it had occurred.²

p 67. In Elmira, N. Y., on 26 January 1892, between 2 and 3 a.m., Dr Adele Gleason dreamed that she stood in a lonesome place in dark woods, that great fear came over her, that the presence of her friend, J. R. Joslyn came to her and shook a tree by her, and that its leaves began to turn to flame. On the same night, at the same hour, Joslyn dreamed in another house in Elmira, that he found Dr Gleason in a lonely wood after dark, apparently paralysed with fear, that he went to her side and shook a bush, when the falling leaves turned into flame. Both dreamers submitted written accounts within a month of the occurrence. The accounts agree that when the two dreamers met, four days after the event, she mentioned having had a strange dream, but that he at once stopped her and related his own dream first, without suggestion from her. Dr Hodgson made written inquiries and found that Dr Gleason had made a record of the dream in her notebook the morning after it occurred, and before she saw Joslyn.³

s 68. In 1897, a Mr Davis dreamed one night that he was helping two ladies across the ruined planking of an old saw-mill, built over black, stagnant water. Something white, glimmering below, proved to be the face of his wife, just showing above the water, with her eyes looking into his, but without a motion or sound. Mr Davis dreamed that he immediately jumped into the water and caught her round the shoulders and neck to support her. At that instant

¹ *Journ. S.P.R.* (1889-90), iv. 220; *Proc. S.P.R.* (1923), xxxiii. 355.

² *Journ. S.P.R.* (1893-4), vi. 169-70; *Proc. S.P.R.* (1923), xxxiii. 355-6.

³ *Journ. S.P.R.* (1895-6), vii. 104-5; *Proc. S.P.R.* (1923), xxxiii, 417-9.

he was roused from sleep by a smothered cry from Mrs Davis at his side. He shook her to waken her and asked what she had dreamed to frighten her. She had just been dreaming of finding herself sinking in a pond of water by the roadside, of throwing up her arms above the water, and trying to scream for help. Just as she felt her hand grasped by someone, to help her, Mr Davis spoke, and she awoke. Both dreamers wrote independent accounts (in New York City ?) about two years after the occurrence.¹

p 69. In the small hours of the morning of 7 October 1900, an associate of the S.P.R. awoke with a painful conviction that his wife, who was that night sleeping in another part of the house, had burst a varicose vein, in the calf of her leg, and that he could feel the swelled place, three inches long. He wondered whether she would be able to bandage it and come upstairs to where he was sleeping. She also awoke, at 2.15 that morning, with a vivid impression that a vein had burst, and that her husband was there and called her attention to it. She thought she felt the blood trickling down her leg. When she became fully awake she found that her leg was in its usual condition and that no break had occurred. She wondered then whether she would have been able to bandage it and go up to him. Both participants wrote independent accounts of their experience on the same day when it happened. It will be noted that at least part of the coincident experience occurred in a half-awake or wide-awake state, though both of them were in a dream-like condition when the experience began.²

p 70. In January 1901 (somewhere in America ?), a man and his wife both dreamed that his mother (who was dead) came into the room and stood at the foot of the wife's bed. The wife's dream included hearing the mother say that the wife's mother would not live three months. The dreamers told each other at breakfast. The husband sent a written account two days later, and the wife replied to an inquiry that she had nothing to add and no change to make in the statement made by her husband. The wife's mother (who was 83 years old, and seriously ill at the time of the dream) actually died six months later.³

p 71. In October 1907, in Baltimore, Md., Carl A. Jacobson dreamed very realistically that his wife's sister Ada had one of the epileptic fits to which she was subject, and that he worked with her to get her out of it, but that she died. Her lifeless form lying there in his dream was very realistic.

When he awoke in the morning, he told his wife Mary what he had dreamed. She then told him that she also had dreamed that

¹ *Journ. S.P.R.* (1907), xiii. 119-20; *Proc. S.P.R.* (1923), xxxiii. 357-8.

² *Journ. S.P.R.* (1899-1900), ix. 331-2.

³ *Journ. S.P.R.* (1907), xiii. 118-9; *Proc. S.P.R.* (1923), xxxiii. 358-9.

Ada had an epileptic fit, and that she died. The body lying there in her dream was such a gruesome sight that she could not stand to look at it, but went out of the room.

These simultaneous dreams made such an impression that the following day Mary wrote to her other sister, telling her about them and requesting her to tell Ada to be careful. Ada laughed when she heard it, and said, "It's funny they bother so much about me."

About three weeks later, on 11 November, Ada was struck and killed at a grade crossing in York, Pa. Presumably she was just going into one of her seizures, and could not move as the train bore down upon her.

On 14 November 1907, Jacobson made a note in his diary of the coincidental dreams and the correspondence with the sister. A photostat of the page containing this record was submitted in evidence. Dr Jacobson (who had been awarded his Ph.D. degree in the meantime) wrote an account of this experience for Dr Prince in 1930, and his wife wrote an account of hers in 1931.¹

p 72. On the night of 3 July 1916, a man found himself lying on the floor, feeling very ill, unable to move or to call for help. About 3.35 in the morning he managed to call the cook, saying, "Come quickly, I am very ill." The cook sent the housemaid for some whiskey; they poured some into his mouth and then, with difficulty, got him into bed. He revived a little and said, "I am feeling very ill. I think I am dying."

On this same night this man's brother-in-law dreamed very vividly that he saw him lying unconscious and ghastly on the floor. In the dream he lifted him with difficulty to the bed. He then tried unavailingly to get assistance. A woman promised to get some whiskey, but did not come back.

On this same night the daughter of this dreamer also dreamed that her uncle had said "I am very ill" and had left the room, that she then found him lying unconscious, and that neither she nor others were able to go to his assistance.

The two dreamers, the cook, and the physician who treated the sick man, all signed statements covering their experiences. The father told his dream to the daughter before she related hers. It was not until the following day that they obtained from the uncle the information corresponding to their dreams.²

p 73. A woman called Ann Jones awakened from an unusually deep sleep at 7.45 on the morning of 28 December 1919. She carried over from her dreaming consciousness a vision of heaven as an immense, dark, blue-purple-violet globe, with a segment open, from which radiance and strongly stressed music issued. Trying

¹ Walter Franklin Prince, *Human Experiences* (1931), 177-8.

² *Journ. S.P.R.* (1917), xviii. 25-9.

to arouse herself, she turned and saw (normally) a white toy elephant which stood in the room. This sight banished her vision and the sound of the music. She told no one about it until she related it to her brother in the afternoon. Just after he left, and without having seen the brother, their sister, E., came in, and spontaneously told of dreaming that morning that she saw Ann walking up an incline into a mound which was heaven. In a few moments she perceived in her dream that Ann reappeared from behind the mound in the form of three small white elephants. E. then awoke, to find that it was 7.45. Both participants signed independent accounts of these experiences, which were filed within three months of the occurrence. The brother also signed a statement that he remembered his sister having told him a dream on this occasion.¹

p 74. On a morning in February 1924, a man dreamed that a long-necked bird (something like a cross between a turkey and a pheasant) was rubbing his wife's eyes with its beak, and that he warned her to be careful with her eyes. In his dream he heard her say that it would be all right. She, at the same time, dreamed of a swan coming up out of the sea and attacking a dog. In her dream she crouched down, with the swan's neck over her. She kept quiet and said to her husband, in the dream, "I suppose it could hurt me." He replied, "Oh, rather! It could have your eyes out." A joint statement of these dreams was written out immediately after the participants had related them to each other, and signed by both of them.²

p 75. On the night of 7-8 June 1925, in London, Theodore Besterman dreamed that he was in a room with an elderly woman and two men. He was aware that the woman suffered from devil-seeing delusions. She thought he was a devil, and charged at him, full tilt. The two men held her back, but she seemed at the point of breaking loose. He then dreamed that he fainted because her movements and features became so horrible. When he recovered from the swoon, he was in icy terror, but at this point he was awakened by the screams of his wife. She had just been dreaming that she was with men friends visiting other people. She became convinced that one man, with a black eye, was a devil. Friends, who were standing behind her, urged her to sing a song, in which she pointed him out as a devil. His eyes then blazed up horribly, and he seemed about to descend on her. She awoke screaming. Mr and Mrs Besterman each wrote out their own account of the dreams on the following day.³

In addition to the eleven cases which fulfil the primary or secondary conditions of authentication, the following are worth notice, though the evidence is not so well supported as in the first group.

¹ *Journ. S.P.R.* (1924), xxii. 350-2.

² *Id.* (1924), xxi. 349-50.

³ *Id.* (1925), xxii. 123-5.

t 76. In 1869, Henry Armitt Brown, a brilliant lawyer, dreamed in New York City that he was lying on his back in a narrow street, in the grip of a low-browed, thick-set man with unkempt hair and grizzled beard who was trying to choke him. The dreamer saw two horror-stricken friends rushing into the street to save him, but before they could get there the assailant crashed through Brown's forehead with a hatchet. The next morning the man who had been the foremost rescuer in the dream told spontaneously, and without prompting, of having dreamed his part in the drama in great detail, corresponding accurately with Brown's dream. Within a week the second dream-rescuer also spontaneously told of having dreamed his part also. The written account, by Brown, was dated four years after the dreams occurred.¹

t 77. In 1905 to 1907 Miss Irene A Wright was city editor of the *Havana Telegraph*. One night she dreamed that the editor had done her a grievous wrong. She dreamed with extraordinary clarity that she proceeded to the editor's room, floated upstairs, and in great fury stabbed him repeatedly.

Next morning when she entered the editorial room her friend greeted her, "Last night you appeared to me in a dream . . . You were a fury!"

Miss Wright's account was dated 11 April 1929. No account was secured from the editor.²

t 78. Carrington, in 1931, reported a case in which he and two other persons all had on the same night a dream of a black baby (or, in one dream, a black bear) which fell from a height and was smashed below with a peculiar "plot" sound. The dreams differed in details.³

t 79. In her recent autobiography, Mrs Osborne Leonard describes what she believes to have been her explorations of the spirit world in her astral body. She says that she and Sir Walter Gibbons compared notes about their astral journeys to the same place, and verified each other's experiences. She has not presented an independently written account by Sir Walter, and the latter has not replied to a letter from the present writer, asking for confirmation of the experience.⁴

The degree to which the pairs of participants in the above cases actually shared in each other's dreams, as distinguished from a mere sensing by one of some aspects of the other's dream experience, is difficult to determine, but apparently varies widely. In cases,

¹ Walter Franklin Prince, *Noted Witnesses for Psychic Occurrences* (1928), 61-4.

² Walter Franklin Prince, *Human Experiences* (1931), 211-2.

³ *Journ. Amer. S.P.R.* (1931), xxv. 404.

⁴ Mrs Osborne Leonard, *My Life in Two Worlds* (1931), 95-100.

p 65, p 67, p 69, p 75, t 76 and t 77, both dreamers in each instance were conscious of the other, in settings which corresponded in some major points. In p 70; the husband noted that the dream apparition of the mother went to his wife's bed, implying a consciousness of his wife's presence. The account of her dream does not mention the husband or even his bed, but the setting obviously was the same. These eight cases, then, may be fairly classified as shared dreams.

In case s 66 it is not clear whether the young men reported vaguely a genuinely shared dream, or whether merely telepathic or accidental likenesses were involved. In cases s 68 and t 78 the dreams differ too much from each other to be regarded as shared. p 72 is really a double telepathic dream, in which both dreamers appear to have shared experiences of the sick man or of those near him, but in which neither dreamer was conscious of the participation of the other. In p 73 E. seems to have shared, in a somewhat altered fashion, certain aspects of Ann's half-awake experience. In p 74, the dreamers each dreamed of the other, and the central trends of the dreams are alike, but the details are too different to consider the case a truly shared dream.

The extent to which experiences on the borderline between sleeping and waking entered into cases p 69, p 72, and p 73, is worth noting. The line between dreaming and waking experience is not a clear one, as had already been pointed out in connection with cases s 59 and p 60.

WHAT ARE THE PROBABILITIES THAT PHENOMENA OF THE TYPES HEREIN REPORTED ACTUALLY OCCUR ?

What is the probability that apparitions located in space-time are actually perceived collectively ? If a single case were absolutely proved, it would be necessary to admit that collectively perceived apparitions actually occur. But the sceptic may raise the question whether any given instance may not be the result of a conspiracy to hoax, or the product of a combination of errors, delusions and coincidences. How strong a case is built up by a collection of the sort presented in this study ? What is the approximate probability that in this collection there is no single valid case ?

Cases s 6 to t 39 inclusive and also s 54—a total of 35—involve reports of collectively perceived apparitions. If all of these cases had been reported to have happened in London in 1884, or in Washington in 1925, the presumption might arise that an epidemic of hoaxes had arisen—that one story had inspired others, and that therefore the whole group as a unit should be regarded with suspicion. Actually, however, the alleged occurrences range in date from 1839 to 1932—a span of 93 years. In location, about half

occurred in the British Isles, a smaller number in the United States, and the rest in places scattered about the world. In view of the very wide chronological and geographical spread of the cases, it seems reasonable to assume that their probabilities are fairly independent of one another.

The probability that every one of a collection of independent cases is false is equal to the product of the probabilities that each individually is false. Judgments as to the veracity of a given case will vary widely. But in order to illustrate the order of probability established by this collection, the writer will assume that the probability of falsity of each primary case is $\cdot 3$, of each secondary case $\cdot 5$, and each tertiary case $\cdot 7$. The collection of reports of collectively perceived apparitions includes 6 primary cases, 15 secondary, and 14 tertiary. Under the assumption just stated, the probability that all of the primary cases are false amounts to the sixth power $\cdot 3$ which equals $\cdot 000729$; the probability that each of the secondary cases is false amounts to the 15th power of $\cdot 5$, or $\cdot 000030$; the probability that all the tertiary cases are false amounts to the 14th power of $\cdot 7$, or $\cdot 006782$. The probability that every case in all three groups combined is false amounts to the product of these three probabilities, which is $\cdot 00000000015$, or one chance out of approximately 6,770,000,000.

Judging the original probabilities of truth in the case reports as being better or worse than that assumed above will, of course, affect this combined estimate. Suppose, for example, one made the sceptical assumption that there were 9 chances in 10 that each case, taken by itself, was a hoax. Under that assumption there would still be only about 1 chance in 40 that every case in the 35 was a hoax.

In estimating the probable truth or falsity of the individual case reports, it is important to remember that the seeing of apparitions is not in question. Even the most conservative psychologists accept the fact that some people, under certain circumstances, believe that they are seeing persons who, according to ordinary tests, are not there. Neither is the seeing of veridical apparitions to be judged exclusively or even mainly on the basis of the evidence herein adduced. Scores, if not hundreds of other cases have been reported in which the occurrence of apparitions has been alleged to have coincided with related events not normally known to the percipients. The question at issue in relation to the present 35 cases is this: granted that people do see apparitions, and that some apparitions may coincide, in ways not explicable by chance, with events not normally known to the percipients, what is the probability that these reports of the same apparitions being seen at the same time by two or more percipients are genuine?

Moreover, in seeking the absolutely most probable estimate of the truth of such accounts as we have been considering, it is necessary to contemplate not merely the records of experiences actually assembled here, but the probable collection which would have resulted if an exhaustive study could have been made. Obviously, only a small fraction of actual accounts of seeing apparitions have ever been published. The present writers cannot hope to have made an exhaustive collection of even the published cases. In view of the strong probabilities established by the present cases, it seems clear that a truly exhaustive collection of the evidence which already exists, or has existed, would establish overwhelmingly the proposition that collectively perceived apparitions of types more or less similar to those covered in this study do occur.

What is the probability that apparitions have been produced experimentally? Of apparitions corresponding with deliberate attempts to produce them, 13 cases are recorded. These cases involve 11 different experimenters who reported a total of 19 different successful attempts to project apparitions of themselves. The cases range in date from 1819 to 1900. Eight occurred in the British Isles, 2 on the Continent, 2 in the United States, and one is not localised. There is somewhat more tendency for these cases to be clustered than the examples of apparitions. Five of the experimental cases occurred in England during the years 1881 to 1886, and at least three of these experiments were stimulated by reading about other attempts. Whether this reduces or enhances the reliability of the reports may be left to the judgment of the reader. But one additional source of strength in these reports is the fact that in two cases (p 43 and p 45) the experiments were made with the advice and foreknowledge of eminent psychical researchers.

Of the cases in this group, 4 are primary, 4 secondary, and 5 tertiary in evidential quality. Assuming that the probabilities of hoax, misreporting, and the like are .3 for primary cases, .5 for secondary and .7 for tertiary cases, the probability that all 14 cases are falsified would be .000853. Assuming that the chances of hoax or credulous misreporting is .9 for every case, the chances that all 13 are false would be about 1 in 4.

Another way to approach the question of the probability that experimental projection of apparitions is a demonstrated phenomenon, would be to ask what would be the attitude of physicists, chemists or biologists, toward an hypothesis with respect to which 20 successful crucial experiments had been reported, assuming that the reports varied in their authentication as these 20 vary.

Whatever may be the answers given by different readers to these questions, it may certainly be said, with all due scientific caution,

that a sufficiently strong case has been made out for this type of phenomenon to justify exploring the corollaries which follow if experimental projection is possible.

What is the probability that apparitions sometimes correspond, and have causal connections, with dreams? The 12 reported cases of this type string out from 1754 to 1918. Seven occurred in England; 4 in the United States, and 1 on the Atlantic. As to evidential quality, 5 are primary, 5 secondary, and 2 tertiary. If the probabilities of falsity are taken as being .3, .5 and .7 respectively, the odds against all of these cases being hoaxes or credulous misreports is 1 in about 27,000; if the odds against each individual case are taken to be 9 to 1, the odds that the 12 cases as a group are all false become 1 in 4.

What is the probability that genuine reciprocal dreams occur? Of this type of phenomenon, 15 cases have been reported in this study, ranging in date from 1869 to 1925, and about evenly divided between England and the United States. The fact that 9 of the cases are of primary evidential quality (in addition to 2 secondary and 4 tertiary) raises the authentication of this group to a high point. The probability that all the cases are spurious (under the .3, .5, .7 assumption) is .00000119, or 1 in about 840,000. Under the 9 to 1 assumption for individual cases, the odds for the group become 1 in 5.

Summary for cases as a whole. When the crystal visions are included, a total of 79 cases have been summarised in this study. Of these, 27 are primary, 26 secondary, and 26 tertiary. They range in date from 1754 to 1932. About one-third occurred before 1880; about one-third after 1900. About half of them happened in the British Isles, chiefly in London and its environs. About one-fourth came from the United States. The rest were scattered widely over the earth. In a word, even with the very inadequate efforts at collection which psychical research agencies have thus far been able to make, the reporting of collective and reciprocal apparitions and visions has been persistent and world-wide. It seems overwhelmingly probable that these reports have some basis in actual fact: the reality of jointly and reciprocally perceived apparitions may be taken as demonstrated.

IN WHAT RESPECTS ARE THESE APPARITIONS "OBJECTIVE"?

Meaning of the term "objective." To say that an apparition is purely subjective means that it has no existence independent of the percipient. But when the attempt is made to set up tests of objectivity, the distinction becomes rather elusive. Ultimately,

the objective reality of an experience is to be measured in the degrees to which it is capable of being shared with other people, and the degrees to which it enters into working relations with the rest of one's experience. Specifically, the following tests, while not conclusive, help to illuminate the degrees to which apparitions described in these 80 cases partook of objectivity.

To what extent did these apparitions affect more than one sense? Much the most frequent type of apparition among those described in these cases is the purely visual. But both visual and auditory experiences were combined in cases s 24, s 26; s 40 (?), p 59, t 63, p 65, and p 74. Tactile as well as visual sensations were produced by the apparition in p 42, p 43, s 53, s 54, p 56, p 60, s 68, and p 69. Visual, auditory and tactile impressions were all involved in cases p 45, s 47, p 72. Sensations of cold were induced in cases s 19 and p 45. It will be noted that these lists include 10 primary, 8 secondary, and 1 tertiary cases.

In case t 39, one percipient experienced auditory hallucinations and the other visual; in case s 28 the apparitional experience of one percipient was tactual, while that of the other was visual and auditory. In s 24, the account indicates that the voice was heard subjectively. The vision itself was stated to have been subjective in s 62, and both vision and voice seem to have been subjective in s 28.

How consistently did independent percipients perceive the apparitions? This is the most usual common sense test of objectivity. "Did you see what I saw?" asks the incredulous observer. In case s 6, both Mr Mouat and Mr R. saw the apparition of Mr H. standing opposite Mr Mouat at the corner of the table, looking melancholy. In case t 13, the daughter saw three figures and called the attention of her father, who saw them in the position which she indicated, but realised that they were phantasmal. In case p 16, Miss Goodrich-Freer followed the eyes of Miss H., and saw there the same apparition which both agreed later stood in the same position. In p 17, Mr and Mrs Barber both saw the apparition of the old lady go up the walk to the door of their house. In s 18, the mother and daughter saw the apparition in the same place in the room; the profiles of the figures and the reflections in the mirror were what would have been the case if a "real" person had been standing there. In s 19, the original account makes it clear that all three percipients got consistent impressions of the location and movements of the apparition; the position as first seen in the mirror was consistent with the position as directly observed. In s 24 both percipients saw the apparition sitting on the foot of the bed, and both observed it rise, go up to the head, and bend to speak to the corporal. In s 25, the three percipients all saw the apparition

enter, pass through the room, contemplate the same picture, and depart. In p 30, both percipients saw the figure of the mother bending over the bed of the dying boy. In s 31, the Colonel followed the eyes of the dying man to the spot where they both saw the apparition of Walt Whitman. In s 32, the rector and the two widely separated parishioners all saw the church warden apparition standing before the altar. Here then are eleven cases, in each of which two or more percipients (as far as their accounts relate the facts) saw the same figure in the same special location, wearing the same clothes, with the same facial expressions and doing the same things. Although these are perhaps the most striking cases, much the same thing might be said of the other collective perceptions of apparitions. If these experiences were subjective, they were collectively subjective, and were consistent in their relations to the material environment.

To what extent did the apparitions produce effects upon the material environment? In reports of other psychical phenomena it has frequently been alleged that apparitions or materialised spirits have opened doors, moved flowers about, left imprints on gravel walks, on dental wax, on smoked paper, and on photographic plates, made paraffin moulds of hands, feet or other members, and produced other lasting modifications in the material environments in which they appeared. The nearest approach to such phenomena which have been noted in these cases are the mirror reflections in s 18 and s 19, the casting of a shadow in s 26 and p 45, the opening of the door in t 50, the trying of the front door in t 64, and the extinguishing of the light in t 22. Most if not all of these may well have been subjective impressions. If collective observations in *séance* rooms were included, far more data would appear on this point, but the difficulty of demonstrating to sceptical investigators the absence of fraud in such phenomena makes it necessary to treat professional mediumistic *séances* as a special category, and to confine the present study to spontaneous and non-*séance* experimental cases.

In what ways did the apparitions transcend ordinary space-time conditions? Distance has been transcended radically in many of these experiences. In cases t 50, t 52, s 54, s 59 and t 63, the distances between appearer and percipient were measurable in hundreds of miles; in case t 9, thousands of miles are reported to have been transcended.

The apparitions were observed in a number of cases to pass through material obstacles. In case s 31, the apparition of Whitman was seen to pass through a bed; in s 26, the apparition of the naval officer was seen to pass through the wall; in t 23 the woman and baby did this; in p 20, the figure sank through the floor; in t 9 it sank through the floor and locked door; in s 29 it went up through

the ceiling. In cases t 22, s 26, and p 56, the apparitions were discovered in rooms known to have been locked. In case t 14, the percipient attempted to catch hold of the apparition, but could get hold of nothing. In p 20, the percipient caught hold of something, but it was dragged away as the apparition sank into the floor. (Yet in the various tactile cases, the apparitions became tangible in certain respects.) The apparitions were transparent to at least one percipient in t 13 and t 38. They took form gradually in p 5 and s 31. They faded gradually from sight in s 15, s 21, s 24, s 29, s 40 and p 44. They vanished suddenly under the eyes of the percipients in s 6, s 19, p 31 and t 37. The apparitions were seen in normally impossible positions in two cases—on the ceiling in s 11, and on the wall in s 29. The visions were self-luminous or carried their illumination with them in s 19, t 22, t 23, s 29, s 41, and probably in some other cases.

Summary. Apparitions, in the above cases, typically transcend spacial separation even of hundreds of miles, and typically pass through ordinary matter. Yet they may produce effects on the senses of touch and hearing at the same time as that of sight, and they have frequently been seen by two or more observers, whose reports of their appearance, facial expression, costume, position, movements, and other details, correspond so closely as to indicate that the experience was shared to a degree approaching that of ordinary sense experience.

TO WHAT EXTENT WERE THESE APPARITIONS CONSCIOUS PERSONALITIES

Conscious apparitions of living persons. In 10 of the cases cited, a definite dream, vision or clairvoyant experience corresponded closely enough with the setting in which the apparition occurred to justify the inference that the focus of consciousness of the appearer was in the apparition. These cases are s 46, t 52, s 53, s 54, p 56, s 59, p 60, s 62, t 63, and t 64. This list includes 3 primary, 5 secondary, and 3 tertiary cases. (In case p 57, the conscious memory of the appearer terminated before the apparition completed its activity.) In addition, 5 cases (of which 4 are primary) include suggestions that some vague consciousness existed. In t 50, the appearer "felt in her thoughts she herself was half present at home, and could see her people," but gave no evidence that this conscious experience corresponded with what actually happened at home at the time. In p 42, Mr Beard made a memorandum that "while concentrating he seemed to himself to be actually in the house." In p 44 and p 45, Mr Godfrey had dreams in which the experiences of the percipient were reported to him in a way possibly suggestive of sub-conscious knowledge on his part of what had taken place.

In p 57, the appearer thought she saw her fiancé looking pale and with his face bleeding at the time when he was kicked in the face and when she appeared to him. His face, however, was actually not bleeding.

In two cases—p 5 and t 8—the appearer and the percipient were the same person. In two others—s 40 and t 51—it is stated specifically that the appearer had no memory of the experience of appearing. Presumably this was true also in other experimental and collectively observed cases where no statement on this point is made. In case t 64 the memory of the experience was recaptured only by persistent effort. It would be exceedingly interesting to discover whether hypnotism or other methods of tapping the sub-conscious could elicit suppressed memories of apparitional experiences in such cases. In the absence of data of that sort, it can only be said that some apparition of living persons seem to have been self-conscious personalities, while others seem to have retained only vague memories, or no memories whatever, of their having appeared.

As far as can be judged from the cases at hand, these unconscious, or partly conscious (or perhaps forgetful) apparitions were of much the same types as the fully conscious ones. They spoke (p 45 and s 40), touched the percipient (p 43 and p 45), made apparently intelligent adaptations of their movements to their physical surroundings and the people in them (p 5, s 40, p 42, p 45, t 50, and t 51), and showed much the same tendency to appear to loved persons, as the conscious apparitions did. It may possibly be significant that the apparitions in s 40, p 44, and p 45 showed tendencies to take shape slowly, be misty or dissolve gradually, whereas this characteristic is not reported for any of the fully conscious apparitions. It may also be worth noting that four of the conscious cases are reported to have occurred at distances of 100 miles or more, between appearer and percipient, while only one of the vaguely conscious or unconscious cases were at such a distance.

Are the apparitions of the dead similar in observable characteristics to the conscious apparitions of the living? In 16 of the cases, apparitions of persons known to be dead were collectively observed. With these, probably, should be classed also cases p 20, p 21 and t 23. In what reported aspects were these 19 apparitions similar to, and in what reported aspects different from, the 11 conscious apparitions of living persons? Due to the method of selecting cases for this study, all of the reported apparitions of dead persons were collectively perceived. But of the conscious apparitions of living persons, s 55 was also collectively perceived.

The self-conscious apparitions spoke to the percipients in cases s 59, t 63 and t 64; they touched the percipients in s 53, s 54, s 56 and apparently in s 60. Apparitions of the dead are reported to

have spoken to percipients in cases s 24, s 26, and s 28 ; in s 28 and s 31 they are reported to have touched the percipients. Conscious apparitions of the living are reported to have made intelligent or apparently purposeful adjustments to physical objects or to people in 7 of the 11 cases—s 53, s 54, p 56, s 59, s 62, t 63 and t 64. Apparitions of the dead are reported to have made such adjustments in cases p 5, s 24, s 25, s 26, s 28, p 30, s 31, s 32, p 43, t 36, t 37 and t 48—*i.e.* 12 of the 16 cases. A conscious apparition passed through a locked door in case p 56 ; apparitions of the dead passed through physical objects in p 20, t 23, s 26, s 29 and s 31 ; they disappeared suddenly in cases p 21, p 30 and t 37.

In the matter of taking shape or fading out gradually, of being transparent, and of being self-luminous, differences occur. None of the fully conscious apparitions showed any of these characteristics, while 9 of the apparitions of the dead showed one or more of them—namely, p 5, t 13, p 20, p 21, t 23, s 24, s 29 and s 31. However, apparitions of the living who did not retain conscious memories of appearing showed tendencies to fading in s 40, p 44 and p 45.

The apparitions of the dead had it reported that they wore ordinary clothes in 13 cases, but this was probably because of the general expectation that they might wear something else. Of the conscious apparitions, s 46 was reported to be wearing ordinary clothing, and s 55 had on a night-dress.

The emotional connections between appearers and percipients seem to have been much the same in the group of conscious apparitions as in that of apparitions of the dead. In the conscious group, the relationship between appearer and percipient was husband and wife, or betrothed, in 4, mother (or father) and child in 3, and friend or near relation in 2 cases ; in only one case was the percipient a stranger. For dead persons, there were among the percipients a husband, wife, or betrothed, in 3 cases ; a son or daughter in 8 ; and a close friend or relative in 14. In only 3 cases was the apparition seen only by strangers, though this number would probably be increased if full facts were available about doubtful cases.

Four of the apparitions of the dead occurred at a time of crisis for the percipient or the person toward whom the apparition was directed : in s 25 the old mother appeared at her son's portrait at the moment when he was consummating a business achievement along the lines which she had urged ; in s 26, the dead father appeared to his son at a time of financial and moral crisis ; in p 30 the mother appeared at the bedside of her son when he was dying ; in t 35 the dead woman appeared in the house where her beloved sister was dying. But conscious apparitions of the living also tended to appear at times of crisis for the percipient. In s 46 the

husband, worried about his wife, appeared by her bed. In s 54, the wife came in apparitional form to her storm-tossed and seasick husband, about whom she had been concerned. In p 57, the apparition of the fiancée was seen by the man who had just undergone a painful accident. In p 60, the presence of the mother came to the sick boy.

Except, then, that they show tendencies to be self-luminous and transparent, and to fade in or out, the collectively observed apparitions of the dead seem to be closely similar in character to the conscious apparitions of the living.