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# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING.*

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A

PRIVATE MEETING OF THE SOCIETY

WILL BE HELD IN

**THE SOCIETY'S ROOMS,**

31 TAVISTOCK SQUARE, LONDON, W.C. 1,

On *THURSDAY, FEBRUARY 5th, 1925, at 5.15 p.m.,*

WHEN A PAPER ENTITLED

“ *A<sub>2</sub>* Report on some Further Evidence obtained  
through Mrs. Leonard ”

WILL BE READ BY

MRS. W. H. SALTER.

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*N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

## NEW MEMBERS.

**Cox, Lady**, 25 Carlyle Square, Chelsea, London, S.W. 3.

**Ferguson, Mrs. W. C.**, 37 Atlantic Avenue, Hampstead, N.Y.,  
U.S.A.

**Horan, The Rev. F. S.**, 11 Earl's Court Gardens, London, S.W. 5.

**Joekes, Dr. Theodore**, 86 Brook Street, Grosvenor Square, London,  
W. 1.

**Lambert, Mrs. Helen C.**, 520 West 114th Street, New York, U.S.A.

**Mackenzie, Mrs.**, Longhope, Central Provinces, South Africa.

**Thomas, Norman**, 1917 Club, 4 Gerrard Street, London, W. 1.

**Trimble, W. Copeland, J.P.**, Century House, Enniskillen, Ulster.

**Weguelin, Mrs. Arthur, C.B.E.**, 20 Carlyle Square, Chelsea,  
London, S.W. 3.

**Williams, T. D. G.**, Elsenham, Seacroft, Skegness.

## MEETING OF THE COUNCIL.

THE 214th Meeting of the Council was held at 31 Tavistock Square, W.C., on Friday, December 12th, 1924, at 3 p.m.; the PRESIDENT in the chair. There were also present: Sir William Barrett, Sir Lawrence Jones, Bart., Sir Oliver Lodge, Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Ten new Members were elected. Their names and addresses are given above.

The following Sub-Committee was appointed to examine the evidence in Mr. Bligh Bond's hands concerning alleged buried treasure in the grounds of Glastonbury Abbey: Sir William Barrett, Sir Lawrence Jones, Bart., and Mr. G. W. Lambert.

The Hon. Research Officer was asked to convey to Frau Doktor Holub and Herr Willie Schneider the Council's thanks for their kindness in coming to England and co-operating so willingly in the Society's investigations.

The Council desired also to thank Mrs. Dingwall, Mrs. J. G. Robertson and Mrs. V. J. Woolley for the assistance they have

given the Society in connection with the experiments and in entertaining the Society's visitors and making their stay enjoyable.

The Monthly Accounts for November, 1924, were presented and taken as read.

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### GENERAL MEETING.

THE 168th General Meeting of the Society was held in the Steinway Hall, Wigmore Street, London, W., on Friday, December 12th, 1924, at 5.15 p.m.: the PRESIDENT in the chair.

A Report by Mrs. HENRY SIDGWICK on "Further Experiments in Thought-Transference carried out by Professor Gilbert Murray," was read by Mrs. W. H. SALTER. The Report will be published in full in the forthcoming Part of the *Proceedings*.

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L 1263

CASE.

### AN APPARITION OF THE LIVING.

THE following case of an apparition of the living has reached us through Sir Oliver Lodge, to whom the percipient related her experience in a letter which we print below. By the percipient's request her name and address are withheld, and she is referred to here as Mrs. *Richardson*. Her true name and address are known to the Society. Mrs. *Richardson's* first letter to Sir Oliver Lodge was as follows:—

*September 24, 1924.*

Will you pardon the liberty I am taking in asking you for your opinion on the following incident? I know nothing of Spiritualism, and have no opinions whatever on the subject—for or against—but the following incident has made me think.

My half brother (40) and self quarrelled last Saturday, and afterwards were greatly upset, as such a thing never occurs. At about 7 or 8 o'clock the next morning my brother apparently passed quickly through my *unopened* bedroom door across the room, and disappeared into a corner. I was lying wide awake, so it was no dream. The door was closed, and he apparently passed through it without it being opened—glancing sorrowfully at me in bed as

he quickly passed—with something in his left hand, and dressed in a blue flannel suit, with no hat.

I mentioned the matter to him at lunch (when he was wearing a *brown* suit), and he told me that he went out about that time to early service *with a prayer book in his hand, and in his blue flannel suit*, and had been greatly troubled during the night over our quarrel, which had not been made up, but was not frightfully serious.

We occupy a large house here, he having one part and myself the other, but he did *not* have to pass my bedroom door on going out to early service.

Will you tell me if it is possible for the spirit of a *living* person to appear to another, or to leave the body of that person whilst he is sleeping? I was not at all frightened, but a little startled, when I saw the door had remained closed, and he apparently came through it.

E. M. RICHARDSON.

To this letter Sir Oliver Lodge replied, suggesting that the apparition was due to “a telepathic impression,” and asking whether the percipient would allow her experience to be sent to the S.P.R. She replied as follows:—

September 26, 1924.

Thank you so much for your opinion on my strange experience. I quite follow and understand your explanation and agree with it, although the apparition and facial expression of kindness and concern was so very real. The only change seemed to be that he looked stouter than he is, but my explanation of that is that I had always told him he looked stouter in that blue flannel suit, so that might have been sub-conscious on my part. Your remark that “if it is a vivid impression it might produce an *auditory* or visible hallucination” reminded me of an occasion six years ago (when I was ill in bed with depression and subconsciously fretting for my husband, who had gone to Africa), when I distinctly heard his voice on the bungalow verandah—no actual sentence or remark did I catch, but just heard his voice. A letter arrived shortly after, saying on that particular Sunday afternoon he was talking actually on board ship and remarked that he was certain something was wrong in his home or with his wife. He was very anxious all that afternoon. Of course that is only a small instance

of telepathy; but to those like ourselves, who have never studied or thought of these things, they are most interesting.

I do not mind my case being sent to the S.P.R. if you would care to do so, but only anonymously, of course. My brother, who is well known, would not care for any publicity, although he is most impressed.

E. M. RICHARDSON.

Subsequently, Sir Oliver Lodge sent Mrs. *Richardson's* letters to the Editor, Mrs. Salter, who wrote to Mrs. *Richardson*, putting a few additional questions. These questions, together with Mrs. *Richardson's* replies, written on November 6, 1924, are printed below:—

(1) *You mention that you did not know until lunch time that your brother had gone to early service. Had you any reason to think it probable that he would go; I mean, was it in accordance with a usual habit of his?*

*Answer.* His usual habit was to go at eleven.

(2) *Had you any reason to think that if he went out early he would be wearing a blue suit? Did he usually wear this suit in the mornings?*

*Answer.* Only if going on the river.

Mrs. Salter also enquired whether it would be possible to obtain from Mrs. *Richardson's* brother a statement to the effect that his mind had been dwelling on the quarrel which had taken place, and that at about the time of the experience he had left the house wearing the suit in which he was seen by the percipient.

To this question Mrs. *Richardson* replied in the negative, but stated in her covering letter to Mrs. Salter:—

My brother, I know, suffered very much from the time of the quarrel till it was over the next day at lunch.

Although it has not been possible to obtain a corroborative statement from the apparent agent, we think the case is worth putting on record, as it is a good example of this type of case, and the percipient put her own experience on record while the event was still fresh in her mind, only three days after the apparition.

“HEAD-SNAPS.”

WE print below a group of communications received from Members of the Society in which they describe experiences analogous to the “head-snaps” which were a frequent feature of Mrs. Piper’s trance, just before her return to normal consciousness.

The first of these communications was contained in a letter written by Miss Dallas to Sir Oliver Lodge, thus:—

*August 17, 1924.*

When reading the article by Dr. Alrutz in the July *Proceedings* (*Proc. S.P.R.*, Vol. XXXIV., p. 170), I recalled an experience I have sometimes had, and wondered whether it was worth mentioning. . . . I do not know the physiological cause of this experience. Of course, it may be quite simple.

I do not very often fall asleep in the day, but when I do, for a few minutes, I sometimes am conscious of a curious sensation in my head just as I awake. It is—or *seems to be*—a sound like that of the word *shoot*—prolonged, and yet not slowly: *shūt t* (not shut) seems to give a better equivalent. I have sometimes remarked that it feels as if a door had been banged just in time! As if I had only come back just in time, been pushed in and the door banged behind me!

Of course, I only describe it so to give some notion of the sensation, not as expressing an opinion. I have wondered whether it is at all like Mrs. Piper’s “cliek.” It is not quite pleasant; it is too abrupt to be pleasant. It may be due to change of blood-pressure on the brain?

I have not had it for some time now; whether that is because I am feeling stronger in health than I did a few years ago, I cannot say. I never remember to have had this sensation when awaking from ordinary sleep in the morning. H. A. DALLAS.

To this letter Sir Oliver Lodge replied as follows:—

*August 18, 1924.*

While reading your letter, the snap in Mrs. Piper’s head, during awaking out of trance, vividly occurred to me—as I saw later it had to you also. She sometimes had two of these snaps successively, and each marked a definite, and so to speak discontinuous, change in the return of her normal self. The return was mainly



gradual, but with these one or two sudden steps or drops, as it were, into or towards normal consciousness.

I should judge that most likely a physiological explanation can be given, but whether it is due to the sudden uniting of nerve centres, or to the breakdown of some inhibitory obstacle, or, as you say, to a sudden change of blood pressure, I do not know. And it could not be a thing easy to make experiments on. I imagine it might be described as the restoration of the normal connexions to the conscious part of the brain; and the suddenness does not seem to me so much like a change of blood pressure as to a closing of a gap in the nerves or nerve centres, which in the trance state may be slightly dislocated, using the term “dislocation” in an exact sense. Mrs. Piper expected us to hear the snap. I am not aware that anyone ever did. But I think it is more than a subjective sensation; I think there must be a physical cause for it. . . .

OLIVER LODGE.

We have also received a report of a similar experience from Miss Kelly, who writes thus:—

August 17, 1924.

In reading the July issue of the *Proceedings*, Part XCI., I have been much interested in the paper by Dr. Alrutz, and would like to tell him that I have myself frequently experienced Mrs. Piper’s “Head-snaps”!

I am not a trance-medium, and am aware of my surroundings, even when “under control.”

I cannot at all produce the condition at will, during which I feel the “click,” and I never know when it will come; but when it does, it is loud enough, to me, to make me jump, and I feel other people must hear it! No one ever does.

I had felt it, and wondered if it was a usual sensation in mediumship, before I read anything about Mrs. Piper’s trances.

From Dr. Alrutz’s remarks it does not seem to be a *common* experience, and therefore I think I ought to record my own. I do not get it after automatic or inspirational writing, nor the use of an ouija board, but I do after a circle, when I have been under “control” or when I have felt myself to have been withdrawn from my body, and not *always* even then. . . .

ELEANOR B. KELLY.

We have also received a report of a single similar experience from Dr. Hereward Carrington, thus :—

*August 22, 1924.*

Dr. Sydney Alrutz's discussion of Mrs. Piper's "head-snapping" was particularly interesting to me, for the reason that I once (and only once) experienced the same thing myself. I have given a brief account of the incident in my *Problems of Psychological Research*, English edition, pp. 144-45. This note was appended to the chapter giving an account of my Piper sittings, in 1908, and it will be noted that the head-snapping incident occurred at the end of my own sittings also (v. pp. 122, 143).

With reference to my own experience, one fact of considerable interest should perhaps be mentioned, which I did not sufficiently emphasize. At that time, especially, I used to awaken *instantaneously*, and be in immediate possession of all my faculties—unlike many persons who "come to themselves" very slowly. On this particular occasion, however, I felt absolutely dazed upon waking up, and this condition lasted for several seconds, until my head "snapped"—when I was instantaneously restored to full consciousness. Needless to say, I was extremely interested in the experience, and made note of it at the time. The "snap" seemed to take place in the very centre of my brain, and though soft seemed to be distinctly audible to my own ears. I have ever since that experience been enabled to sympathise with Mrs. Piper in her amazement that her sitters do not hear the "snap" too

HEREWARD CARRINGTON.

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### CORRESPONDENCE.

*To the Editor of THE JOURNAL OF THE S.P.R.*<sup>1</sup>

MADAM,—May I contribute to the correspondence on "Brain and Speech" some facts which have come under my own observation with regard to the inhibition or enervation of the motor

<sup>1</sup> Mrs. M'Connel, the writer of this letter, is the mother of the young airman, Lieutenant David M'Connel, an apparition of whom at the time of his death was reported in the *Journal*, Vol. XIX., p. 76, and again in Mrs. Sidgwick's paper on "Phantasms of the Living," *Proc. S.P.R.*, Vol. XXXII., p. 152. Since Lieutenant M'Connel's death, Mr. and Mrs. M'Connel have had a considerable number of sittings with mediums, at which good evidence has been obtained.

centres in the ordinary brain, and its application to success of communication ?

I am a biologist, and, as such, interested in what we may call the recrudescence of the belief that pre-natal influences can affect the mentality of the offspring. This premise has been considered also by psycho-analysts in tracing the reason of "wounds" or apparent mental obstruction, resulting in morbid conditions in the adult, to the mental impression received upon the brain of the mother of the subject during gestation, the announcement of the cause to the subject having released him from the thralldom of this brain association.

It is in the use of associations that we get the most satisfactory communication; memory persists, and thought continues as the acting communicating parts of the person passed over; and if the waves of thought-carrying memories can reach a receiving depot, as it were, here, in a brain having a corresponding memory, a path of communication is made where there is no obstruction to success. It would seem, however, by our own experience that it is not necessary to success that the recorder of the séance should have the memory or association in her mind, but that there must be a corresponding memory in someone's mind on the earth plane which can be discovered by controls and used. Memories which are capable of being put into pictorial form, or words which have already been uttered or written, are the most easy of communication.

Names are difficult to obtain, I think because they cannot be pictorialized. But we have had great success with our names. A lady for whom David was working as one of the controls of her medium sat with another medium at times, a long distance away, and this medium gave to the lady descriptions and names of persons who had already presented themselves without names to Feda. The lady was a stranger; she did not know what the names meant; but there seems to have been some association of place which made it easy for these spirits to give their names, there being no mental obstruction to their doing so either in the mind of the medium or the recorder.

Inhibitions are more difficult to understand in relation to the brain and to the non-success of communications. During the last year I have had a little grandson to care for; he was born in war time; my son's wife kept his coming as a surprise; she had

planned a telegram on the event of his birth, announcing the birth of a son to those most concerned. This idea of hers rather obsessed her. The child was born tongue-tied. He left my home in England a fine-looking boy of two years; when I reached California two years later, I was sad to find that he was small and delicate, and could only say a few disconnected words. No attention had been paid to the tongue, and he had adjusted himself to life without talking; he was very intelligent, knew the parts of a motor-car as they fitted and the use of tools, and loved other children and dumb creatures. After the operation there was still not any attempt to talk; tools he knew the use of, but could not name; but one day I got him a new tool and said, "This is a gimlet." Immediately he said "gimlet." His little vocabulary consisted of the following:—"Babben, his sister; Mummy; Daddy; come here, please; wat's that; here tis; wat for." His sister said she understood a kind of jargon he spoke, but we could make nothing of it. I feared some mechanical defect in the organs of speech; but one day he sat and looked at David's picture as a little boy and said, "Grannie, he can't get out," and then he said, "upstairs to the telephone." The telephone at his own home was downstairs. One day a friend of mine gave him a word to say, and he said, "I can't say that; I am tongue-tied, you know." One day sitting alone he said, "I hate the very sight of her"; this was something he had heard coming from the subconscious. If one tried to make him say anything, some mental obstruction arose and he could not do it; the little face would work, and he would stutter in trying hard to say the word. What he gave forth of speech had to come without conscious effort. He has lately had an operation for adenoids, and I think it has had the effect of removing in some measure the mental inhibition; I hear he is now making sentences for himself. He asked me "wat for?" and I said, "Well, you can talk now, you know."

Our experience with mediums has shown us that our conscious mind can cause inhibition. In this experience of the child one has the possible cause of inhibition by the mental attitude of the mother, the unfortunate mechanical defect, the acceptance of the condition of not being able to talk by the mind, resulting in a quiescent state, which allows the subconscious only to function when anything is said, and then the brain storm and inhibition

set up by an attempt to alter the accepted quiescent state when conscious effort was urged by another mind.

The mind of the medium is in the quiescent state, the thoughts of the communicator are being passed over her brain as an instrument by means of the power of the control. Any sudden question or alteration in the direction of the association of thought calls for conscious effort and sets up a brain storm in the medium, and causes obstruction in the harmonious relation which has been until this minute existing between four minds: that of the communicator, the control, the medium, and the recipient. At first when communicating with David I did not realize this; there was one person I longed to hear of through Fedá, but I could get nothing about him. My own mind was in the way. At last I asked about him. Then Fedá got a wrong name—"Ned"—which was not the name at all, but when she spoke of Ned afterwards I always got the right man. David did not correct her as he had done in the pronunciation of French. I had myself set up an inhibition by my conscious longing and effort either in the mind of Fedá or that of the medium.

The recipient must be willing to receive what is offered, and to take leads, but not to insist or assert.

We have found that Fedá is aware of a possible inhibition. One day she came to me while I was sitting with another medium and said that she and "Mrs. Gladys" (Fedá's own name for Mrs. Leonard) would not be able to give me a good sitting, as someone had impressed her brain too much. I did not believe this, but it was very evident at my next sitting, some time after. When David came through at last by direct voice, he said it had been difficult to get past Mrs. Leonard's brain, but he made satisfactory explanation. It was no fault of the medium, but only showed a peculiar sensitiveness causing a contest in the brain, because knowledge had been imparted to her in her conscious condition which might possibly come through when she was in trance. It was extremely interesting that Fedá knew what the result might be of a few inadvertent words.

At one of our sittings Fedá told me of a man who had come and sat like an image and got nothing. Why she told me I do not know, unless perhaps she felt that I might try to tell him how to receive his messages. I did not know him at all, but had heard of him; he had come all the way from South Africa to

visit Mrs. Leonard in order to try to take home with him comfort to a woman's sorrowing heart—but he failed. He attended the séance and behaved as if he were a stone. The demand of his conscious mind for evidence set up an inhibition in the brain of the medium which it was impossible to penetrate. He might just as well have filled his physical ears with cotton wool; the evidence he asked for could not be given, because he did not understand or accept the methods by which the mental associations could be given to him. I tried to reach him, but he had gone back to Africa.

Feda has come to me in California with David through a ouija medium; she said that she and David had an appointment together, so could not stay long. She called me "Mrs. David." This was a name given to me by my husband's people as the wife of a younger son. It had caused some confusion, because I had a good deal of public work to do in Queensland, Australia, my home, and I was better known by my full name; also the wife of the Archdeacon was named Mrs. David, and we sometimes got one another's letters. Years afterwards Feda teasingly called me Mrs. David; no one in England had done so. It is these little incidents which make for our belief in survival.

MAY M'CONNEL.

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## REVIEW.

*Towards The Stars.* By H. DENNIS BRADLEY. T. Werner Laurie. 1924. 7s. 6d.

THE author of this book has been peculiarly fortunate in having received from the outset of his investigations evidence which has entirely and at once convinced him of the survival by individuals of bodily death and of the ability of these individuals to communicate with the living.

This conviction is so definite that he is led to adopt towards those investigators who have been less fortunate a tone which is somewhat dictatorial or even abusive, and they are likely on that account to feel rather repelled by his writings and to underestimate the importance of the evidence which he brings forward. What is of most interest to English investigators is his account of his numerous sittings with the American medium, George Valiantine, who has not up to the present been very much heard

of in this country. Valiantine is what is known among spiritualists as a "direct voice" medium. That is to say, it is claimed that through his mediumship discarnate spirits are enabled to materialize the vocal organs which are necessary to enable them to carry on direct conversations with the sitters, and that they in fact do so without making use of the vocal organs of the medium, who can sometimes be heard speaking at the same time as the spirit. In the investigation of such a medium there are evidently two quite distinct problems involved: one concerned with the method of production of the voices, and the other with the evidential material provided by what the voices utter; and Mr. Bradley wisely decided to concentrate his investigation on the second of these problems, since this had the more interest for him, although he is fully convinced that the voices are not proceeding from the medium's lips. The arguments for and against this belief may be briefly summarised as follows:—

## FOR.

- (a) The voices are heard proceeding from various parts of the room remote from the position of the medium and including the ceiling and the floor.
- (b) Mr. Bradley and other sitters claim that the voices are readily recognizable in tone and expression in a way which would be impossible to imitate.
- (c) The voice of the medium is said to have been heard speaking at the same time as the "spirit voice."

## AGAINST.

- (d) In the course of an investigation by the *Scientific American* the investigators claimed to shew that the medium was not occupying his chair at the times when voices were heard from other parts of the room.
- (e) The megaphone or "trumpet," which is usually employed in these as in other "direct voice" sittings, is stated (but not by Mr. Bradley) to have been found at the close of a sitting to be warm near the mouthpiece, as if it had been held in the hand, and to have contained condensed moisture inside.

Mr. Bradley's account, however, deals more with the content of their utterances than with their method, and adds to the literature of survival a contribution which is of real and permanent value.

His first sitting took place in June 1923 by the invitation of Mr. De Wyckoff. It is stated that Valiantine was wearing luminous wristlets by which he was located throughout the sitting, and in the course of it Mr. Bradley carried on for fifteen minutes a conversation with a voice purporting to be that of his sister Annie who had died ten years before. The important points to notice are:—

- (a) The voice was not whispered but fully audible.
- (b) Every word was heard by all the others present.
- (c) "Her voice on earth was soft and beautifully modulated. I have never met any woman who spoke in the same odd way."  
"When she [*i.e.* the voice] addressed me, she said sayings in her own characteristic manner. Every little peculiarity of intonation was reproduced."
- (d) Mr. Bradley is confident that no one present *could* know that he had had a sister who had died ten years previously.

At the second sitting his sister again communicated with him and alluded to certain physical phenomena which had occurred in Mr. Bradley's presence when he was alone in his bedroom after the previous sitting, and which he attributed to her agency. Unfortunately, he does not state whether he had mentioned these to anyone in the interval, but during this sitting he addressed to her a question regarding her life on earth and received an answer which he is convinced shewed knowledge of events which were in fact known only to himself and her. At this sitting too he heard Valiantine's voice conversing with De Wyckoff at the same moment as the spirit voice was speaking to him, and an example was afforded of a further peculiarity of Valiantine's mediumship in a conversation carried on in Spanish and in a little known South Spain dialect between De Wyckoff's cook and a voice claiming to be that of her husband who had died six months previously. The Spanish conversation was understood and followed by Mr. De Wyckoff, but it is not clear whether he was able to follow the dialect.

After these two sittings Mr. Bradley returned to London, and as he does not tell us that he maintained any secrecy about his experiences we must assume that they became more or less generally known among those interested. They appear to have been mentioned in the *Daily News* on some unspecified date about



the end of July 1923, and at about the same time he had an interview with Mrs. M'Kenzie at the British College.

On August 28th Mr. and Mrs. Bradley had an anonymous sitting with Mrs. Leonard, and obtained much evidential matter claiming to be given by the spirit of a Mr. W. A. who had been well known to both of them. The account is like that of any other "good" Leonard sitting, but is a little confusing to read because the communications are recorded as in the words of the communicator though apparently the Feda control actually persisted throughout. The most remarkable fact recorded is that there seems to have been a "direct voice" utterance of one word, a phenomenon which has never been previously recorded in connection with Mrs. Leonard's mediumship.

Mr. Bradley then visited various other well-known mediums with rather less satisfactory results. The accounts are mainly of interest as tending to shew that his previous successes had not, as so often happens, destroyed his faculty of criticism.

His second Leonard sitting was on November 27, and was attended as before by Mrs. Bradley. The interest of this sitting depends mainly on the knowledge claimed by the controls of the events of the American sittings. As before, the chief part was taken by W. A., but "Annie" also communicated freely and described in considerable detail what she had told Mr. Bradley at the Valiantine sittings. It is clear that the evidential value of these communications depends on how much had become known in this country of Mr. Bradley's American experiences. He had returned about five months earlier and had made no secret about them, and though the second sitting like the first was anonymous it is difficult to be certain that his identity was unknown, either consciously or unconsciously, to Mrs. Leonard. This difficulty rather impairs the value of the evidential matter obtained, which at this sitting consisted largely of very detailed and accurate references to what had passed at the Valiantine sittings, the alleged communicator being now the same sister who had been recognized by Mr. Bradley at his first experience. There is so much valuable evidence offered in this account that it is impossible not to feel some regret that there is not rather more detail available. It would be interesting to know whether the "elderly gentleman" giving the initials M. J. B. was recognized by Mr. Bradley, and whether the name of "old A.," given in full at the

second sitting, was or was not one of the two names mentioned by Mrs. Bradley to W. A. during the course of the first, and represented by blanks in the report on p. 53. Spae does not allow of any further summary of the Leonard sittings, which do not differ in essentials from the numerous other "good" Leonard sittings reported by other sitters. Early in 1924 Mr. Bradley invited Valiantine to his house and held there a series of sittings. In the course of these he obtained much further evidence of the same kind as that of the previous Valiantine sittings. A large number of sitters attended, and many of them seem to have been satisfied that they were actually conversing with a departed friend. The most noteworthy phenomena are perhaps the recorded conversations in various foreign languages, including German (Feb. 19), Welsh (Feb. 27) and Italian (Feb. 28), none of which languages Valiantine is believed to know. These conversations were impressive and convincing to those who took part in them.

Their description will confirm the belief of those who are already convinced on other grounds of the possibility of such communications, but they do not appear to go further to satisfy the sceptical reader than do the records of other investigators, with the possible exception of the recorded conversations in foreign languages. There is practically nothing communicated which was not known to the sitter at the time the communication was made. The third part of the book deals with a series of scripts obtained through automatic writing by Mrs. Travers Smith. They were written mostly in answer to questions propounded by Mr. Bradley on various philosophical and ethical topics, and are necessarily non-evidential, since it is not possible to judge the correctness of the replies given.

The main interest of Mr. Bradley's work is the degree of correspondence which can be shewn to exist between the Valiantine and Leonard communications, and it is to be hoped that he may be able in the future to investigate more fully the relations between these two groups of controls.

V. J. WOOLLEY.

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#### CONCERNING PART XCI. OF *PROCEEDINGS*.

THE above Part of *Proceedings*, which will complete Vol. XXXIV., has been held back for a few weeks, in order to include in it a report on the additional experiments in thought-transference with Professor Gilbert Murray, of which some account was given at the General Meeting on December 12th, 1924.

# NOTICES.

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## ANNUAL GENERAL MEETING.

THE ANNUAL GENERAL MEETING (for Business Purposes only) of the Members of the Society will be held at 31 Tavistock Square, London, W.C. 1, on Friday, January 30th, 1925, at 3.30 p.m.

## MEETINGS OF THE COUNCIL.

Meetings of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Friday, January 30th, 1925, at 2.30 p.m., and immediately after the Annual Business Meeting.

## PRIVATE MEETING.

A PRIVATE MEETING of the Society will be held in the Society's Rooms, 31 Tavistock Square, London, W.C. 1, on Thursday, February 5th, 1925, at 5.15 p.m., when a paper entitled "A Report on some Further Evidence obtained through Mrs. Leonard" will be read by Mrs. SALTER.

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TO THE

## SOCIETY FOR PSYCHICAL RESEARCH

1882—1911

BY

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WILLIAM JAMES, SIR WILLIAM CROOKES, F. W. H. MYERS,  
SIR OLIVER LODGE, SIR WILLIAM BARRETT, CHARLES RICHET,  
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NO. CCCCXII.—VOL. XXII.

FEBRUARY 1925.

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# JOURNAL

OF THE

## Society for Psychical Research

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### NEW MEMBERS.

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**Deeping, G. Warwick**, Eastlands, Weybridge, Surrey.

**Dodds, Professor E. R.**, 12 George Road, Edgbaston, Birmingham.

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**Williams, H. G.**, 22 Guildford Street, London, W.C. 1.

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### COUNCIL MEETING.

THE 215th Meeting of the Council was held at 31 Tavistock Square, W.C., on Wednesday, January 14th, 1925, at 2.30 p.m.; THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Sir Lawrence Jones, Bart., Mr. W. H. Salter, Dr. F. C. S. Schiller, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

Nine new Members were elected. Their names and addresses are given above.

The first draft of the Annual Report was presented and considered.

## CONVERSAZIONE.

A CONVERSAZIONE for members and friends was held at 31 Tavistock Square, London, W.C. 1., on Wednesday, January 14th, 1925. Tea was served from 4 until 4.45 p.m. SIR WILLIAM BARRETT spoke on telepathy. Mrs. X., introduced by Dr. F. C. S. Schiller, gave an interesting account of her experiences in a haunted house, and corroborative statements on some points were made by Mr. X. and Dr. Schiller. Mrs. X.'s account was much appreciated by those who heard it, and the cordial thanks of the Society are due to her for her kindness in giving it.

## A RECENT NEWSPAPER TEST

BY THE REV. C. DRAYTON THOMAS

THE *S.P.R. Journal* for May 1921, published an account of experiments which took the form of forecasts to be verified in *The Times* newspaper for the day following. The medium was Mrs. Osborne Leonard, and the asserted communicators were my father and sister. Although these forecasts have been superseded by other forms of experiment, they continue to be given from time to time, avowedly for practice. I here describe the most recent example transcribed from notes of a sitting on October 3rd, 1924. This forecast was given at 2.30 p.m. A duplicate copy posted that evening reached Mrs. Salter next morning, its envelope bearing postmark, "Bromley, 9.30 p.m. 3 Oct. 1924."

Immediately before introducing this newspaper test Feda (Mrs. Leonard's control) referred to a communicator whom I had no difficulty in recognising as an old friend and fellow student in psychical research, who had more than once given messages of a highly evidential character through Mrs. Leonard and also through Mr. Vout Peters. There had, however, been no attempt to give his name, nor had I ever mentioned it in the presence of any medium. But on this occasion there was a double reference to the name:—

(a) I was told that it might be found in my house "stamped into the outside of a book"; also—

(b) "He says that, for experiment, he has looked out a test



which your father will give for him. *Times* for to-morrow; column two, page one, see this man's two names. One given correctly, the other is part of his name, yet enough to show that his name is meant by us."

Since the name is required for elucidation of the above I here make it public for the first time,—Cyril Lockhart Hare. On reaching home I discovered it stamped deeply into the soft suede cover of his book published posthumously and privately some ten years ago. I had of course read the book and therefore must once have been familiar with its appearance, although quite unaware at the time of this sitting whether or no the above description was correct.

[Upper half of page 1]

**THE TIMES**

SATURDAY, OCTOBER 4th, 1924.

Column 1	2	3
		<p>DOREEN DOREEN DOREEN DOREEN</p>
<p>CYRIL Berkshire WETHERBEE Wetherbee</p> <p>TRUSTWORTHY</p> <p>on reverse of page.</p>	<p>HILAIRE</p>	<p>the 1st April ship "Westward" sailing</p>

From this preliminary we turn to investigate the front page of *The Times* for October 4th, 1924. In column one, less than half way down, appears the name CYRIL. On a level with this, in column two, the name HARE lies buried in HILAIRE, which gives the required letters in correct order. Interpreting the directions strictly one would have expected to find both

names in the second column. Whether by accident or design their exact position in the column was not stated; yet an important location mark is found in words connecting the three following sections of the test,—“very close to one of these names”; “a little lower in the same column”; “in conjunction with it.”

Thus the next three items, to be correct, must be found near together and close to the foregoing names Cyril and Hilaire. We shall find that they do so appear. I now give the remainder of the tests; in each instance quoting Fedá's exact words, and adding a note respecting their verification.

“The syllable BAR is very close to one of these names.”

Below Cyril, and separated only by one line, is BERKSHIRE, of which, the first syllable contains the *sound* required. In taking down this forecast I spelled according to sound, as experience indicated that Fedá would probably fail to give the letters correctly if asked for them.

“A little lower in the same column he saw name of a place which you visited while on holiday this year.”

Immediately beneath the words Cyril and Berkshire comes the name WETHERBEE twice repeated; despite its termination this suggests the Yorkshire town Wetherby, which I visited more than once while on holiday at Harrogate last July.

“In conjunction with it was seen a name . . . can't get that (exclaims Fedá) . . . of a quality to be aimed at and worked for.”

The “name of a quality to be aimed at and worked for” is found in bold type one inch below Wetherbee, *but on the reverse of the page*. It is the word TRUSTWORTHY. In my long experience of these tests there have been sufficiently numerous instances of the required word appearing on the reverse of the designated spot to indicate some cause other than chance. This is a not unfamiliar happening in book tests, but there the page is already printed, and one may concede that the operating intelligence might well find difficulty in discerning upon which side of thin paper certain words appear, more especially as the books are not open at the time. In the case of a newspaper not in type at the

time of the experiment we may suspect still greater difficulties even though we cannot formulate them mentally.

“Column three, a little above half down, Etta got feeling of a well-known book which we, you and I, both know well.”

The well-known book is perhaps *Westward Ho!* for “Westward,” placed between inverted commas, stands four inches above half-way down column three. It occurs in the line,— *ship “Westward” sailing shortly.* My sister Etta and I had been specially interested in Kingsley’s *Westward Ho!* when residing in the part of Devon where that story centres.

“Just above it, and close, seemed to be figures or numbers which indicated a time when she and father are often with you, and when you would expect them.”

This is striking; for, immediately above the word “Westward” and but one inch distant, appears a date, *the 1st April.* This was the day on which my sister died. Each year, at my sitting next following the anniversary, she speaks of having spent part of that day with me. It is therefore a habit of mine to think specially of her and of my father, and to realise their presence with me, on that date.

It is significant that all the above verifications are found within a space only six by two inches. Such a collection of test words within a small area has been frequently conspicuous.

“Look for the word DOOR.” (Here I inquired for the spelling of this word.) “Felt like the door of room.”

No clue was given to the whereabouts of the word DOOR, but an advertisement three inches above the foregoing date mentions the name DOREEN four times in large type. In the first syllable of this name we have the sound required, though not the spelling expected. The sound DORE would have an attraction for my sister, because DORE (without the accentuated *E*) is one of her names. I have established to my own satisfaction that Fedra is frequently unable to hear names, or isolated words, with any degree of certainty; and that, where possible, she expects to be helped by being shown, or impressed by the idea of, some object having a name similar or identical in sound. In this instance the picture, or impression, of a

door would be the only such assistance which a communicator could give. Be this as it may, a frequent feature of these tests has been that spelling is ignored and identity of sound relied upon.

An accompanying sketch exhibits the above words in relative position, together with indication of their place in regard to the whole page.

Two items were given for page five, but the verification of these is not sufficiently definite to detain us.

The total result of the experiment shows, as usual, a mingling of accurate and inaccurate; but it will be conceded that hits are more numerous than misses. Neither *The Times* for the day before October 4th, nor for the day after, afford any hits whatever. It might be interesting to ascertain what degree of correspondence could be found between this forecast, given for October 4th, and any half score of *Times* for dates selected at random. This has been done on a previous occasion and the result showed that chance coincidence averaged less than two successes, as against ten obtained in the experiment through Mrs. Leonard. (See *Some New Evidence for Human Survival*, pp. 145-7.)

It may be asked how much of the information revealed could have been known to Mrs. Leonard normally? Exactly the following and no more:—That I had spent my holiday in Harrogate; that my sister's death occurred on April 1st; that Dore was one of my sister's names; and that I was familiar with the west of England.

It will be perceived at once that, supposing we grant the medium's possession of these facts, the problem of the newspaper test remains unchanged. For the problem is this:—How came it to pass that these items of information were successfully paired with words which were not yet in type, but which would by midnight be placed in the designated positions in the paper and page stated? The forecast was given at 2.30 p.m., an hour when no operator of *The Times* office would know in what part of the columns the advertisements would finally be placed.

Verifications such as the foregoing are interesting, although not sensational. Can the result be attributed to normal

causes? If not, then the action of a supernormal faculty produced this forecast. What was the nature of this faculty and by whom was it exercised? My communicators have said that this type of test was devised to show that they could produce forecasts which eliminated the hypothesis of telepathy between sitter and medium, since they combine matter familiar to the sitter with information which could be known only, if at all, to *The Times* officials. It is further claimed that the method employed in forecasting the approximate whereabouts of names upon a page not yet in type is an extension of clairvoyant faculty, a viewing of "the shadow cast before." If the above verifications justify that claim we are confronted by a phenomenon which may throw some light upon those more distant forecasts of which Dr. Eugene Osty has given examples in his recent book, and of which Prof. Camille Flammarion has recorded many striking instances. As Prof. Charles Richet has recently written:—

"Among all these perplexing phenomena there is one that is more perplexing than any others—Prevision. It is established by proofs that are absolutely certain, but it remains totally incomprehensible."

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### MEMORY.

BY F. C. CONSTABLE.

It is most important for Psychological Research that when we use the term "memory" we should have as clear an idea as possible as to what we mean by the term.

Now in all the discussion that has arisen, I think there has been an underlying error. Memory has been confounded with the *use* of memory.

When we remember anything, what we do is that we think, in the present passing moment, about something that happened in the past of our lives. When, in the present, we remember something that happened in the past, what is it that we do? We use, in the present, something already in our minds, whatever our "minds" may be. In some way or other this past must be in our minds or we could not "take it out" to use it in the present.

This power in man I define as memory. The *use* of the power, that is the use in the present, of the past stored up in the mind—is the *use* of memory.

I have, in *Personality and Telepathy*, worked out at inordinate length a theory of memory. Good, bad or indifferent, I think it *starts* on the right line, that is, on the distinction between memory and the use of memory.

I try now shortly and so, necessarily, dogmatically to state what the theory is. And, as I know well the dislike in the west for the abstract, I try to keep as close as is possible to the concrete.

Consider any man of fifty years of age. From the cradle he has had personal experience of a series of events. The events have come and gone in time. But how did the mind of the man *function with* the events? It did not function with perceptions or even conceptions. It functioned with *ideas* of the events. We do not think a chair, table, or indeed any object. We think *about* it. That is, our minds function with *ideas* of things, ideas which give us certain information about “things.” When an event has come to an end we can still think “about it” because an *idea* of the event remains stored up in the mind.

The events of the man’s life have come and gone in time. But the *ideas* of the events remain in the man’s mind. The events perish: the ideas still live.<sup>1</sup> There is in the man’s mind a *storage of ideas* of his past human experience. This storage I define as memory.

In ordinary parlance we say the man has a good, bad or indifferent memory. What do we mean by saying this? We cannot mean that this *storage* of memory is good, bad or indifferent. What we mean is that his *use* of the storage is good, bad or indifferent.

But what do we mean by the *use* of memory?

Let the man of fifty be taken to have an indifferently good memory. He can, then, remember many events that took

<sup>1</sup> Bertrand Russell, referring to the dematerialization of matter by science, states: “The whole solidity (of matter) is gone, and with it the characteristics that, to the materialists, made matter seem more real than fleeting thoughts.” (Cf. *Psyche*, vol. v. p. 115). Ideas of events outlive events. We get an inkling of Platonism.

place at differing periods of his lifetime. He can do this because, though the events themselves have perished in time, *ideas* of the events remain stored in his mind. He remembers, let us say, an event of ten years ago. What does this mean? It means that he takes out of his storage of ideas one particular idea and uses it in relation to himself and his human experience, as he exists *ten years* after the event happened—ten years after the event has come to an end. The same is true for *all* the events that he can remember.

Now here comes in the contradiction between the expressed opinions of Richet and Sir Oliver Lodge. The question I now consider about which there is dispute is this:—What is the *mind* of man which has this storage of ideas? I hold that no one can deny that the storage exists.

Richet holds that the storage is in the brain of man. Let us consider this argument.

The brain of man is manifest in our sensible universe, it is a "subject of consciousness." In Kant's words, it is subject to time and space, which are the absolutely first formal principles of our sensible world.<sup>1</sup> The brain of man is subject to the *changes of time and space*. It follows that the contents of the brain must be subject to the changes of time and space. This appears to me to be a logical conclusion.

But what is the human experience of the man of fifty years of age? All the events of his life have perished in time and space, the very form of his brain has changed with the changes of his time and space. And yet the man finds in his mind a practically *changeless storage of ideas*. When he takes out of his storage an idea, the idea is the same as if he had taken it out when he was, let us say, forty years old. It is true that *relatively* to the man when forty it would not have had the same *relative* appearance as when he was fifty. But this comes from no change in the idea itself. It comes because the man himself, as a living organism of body, brain and thought (so far as thought is correlated to the motion of the brain) has changed in time and space. Our universe is one of rela-

<sup>1</sup>Cf. Kant's *Inaugural Dissertation* of 1770 (by W. J. Eckoff, Columbia University, New York, 1894, pp. 63, 67). Kant never resiled from this. Alexander's "space-time" originated with Kant.

tivity, not of the absolute. So when the man's outlook changes the "same thing" takes on a different aspect.<sup>1</sup>

I think that this permanent content of ideas cannot exist in a material "thing" like the brain, which is subject, in continuity, to the changes of time and space. An event of my own life which happened in 1867, is as clear and definite *in me* at the present time as when, over fifty years ago, the idea first became mine. How could any "permanent thing" be stereotyped on a changing material object?

This practically permanent storage of ideas does, I think, exist. And, if so, what it is *stored in* must be permanent, that is, not subject to the changes of time and space. It cannot, then, be stored up in the brain, which is subject to the changes of time and space. I think the "mind" that ideas are stored up in cannot be that changing thing the brain.

If the distinction between memory and the use of memory be accepted, I think that, logically, we must refer back memory (the storage of ideas) to a permanent mind in man, and not to that material thing the brain, which is subject to the changes of time and space. For there is nothing permanent about the brain from childhood to old age. It does not, as time passes, merely *accrete* the potentiality of motion, accrete it on something which in its origin is permanent. Its whole form changes with the changes of time and space. Besides this, no idea exists in itself. All ideas must be mine or yours as conditions of their existence. And this means that ideas can only exist for or in relation to personalities.

The argument cannot here be carried further, or we shall be landed in the metaphysical. All now attempted is to show, logically, that memory cannot be regarded as dependent on the existence of the brain.

<sup>1</sup> We all regard the same one universe from different points of view. For each of us, as personalities, there appears to be a different universe. Whatever the universe may be, or may not be, it is subjective to each one of us as human beings.



## CORRESPONDENCE.

## CONCERNING TELEPATHIC COMMUNICATION WITH ANIMALS.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—I have for a long time held the opinion that light might be thrown on the subject of Telepathy by a careful study of what appears to be telepathic communication between different animals; also by any well authenticated instances of telepathy between human beings and domesticated animals.

In *A Game Ranger's Note-Book*, Mr. A. B. Percival remarks on simultaneous action on the part of giraffes: I append the passage in case you think it sufficiently interesting to be worth inserting.

I myself once received a telepathic impression from a pet cat. I feel sure these are not isolated incidents.

May I venture therefore to ask my fellow members of S.P.R. to be so kind as to furnish me with particulars of any instances of telepathy (a) between different animals, (b) between animals and human beings?

S. M. KINGSFORD.

EXTRACT FROM *A GAME RANGER'S NOTE-BOOK*,  
BY A. BLAYNEY PERCIVAL, page 274.

THE thing that struck me more than anything else while watching the giraffe at Sultan Hamud was this: the whole troop would be scattered over an area of perhaps a couple of acres, feeding or standing; suddenly, with one accord, all would drift away in the same direction as though in obedience to some signal seen simultaneously by every eye. Sight, however, was not the sense to which the command was addressed—if there were a command—for many of the animals would be standing in positions whence they could not see their fellows. Not a sound was heard, but the unanimity of the movement gave the impression that they possess some mysterious means of intercommunication. It was almost uncanny, the singleness of mind with which the great creatures all moved in the same direction.

The giraffe was for long supposed to be incapable of uttering any sound at all; they are extremely silent creatures, and it was not until I had had a good many years' experience with game in Africa that I first heard one raise its voice.

## II. A FORGOTTEN MEMORY REVIVED IN A DREAM.

*4th September, 1924.*

DEAR MADAM,—The following may interest you.

I possess two heavy hammers, one kept for driving goat-stakes, one for household use. A few weeks ago I broke the goat-hammer, and went to fetch the other, but could not find it. I hunted everywhere likely for it, and had it constantly in mind, because until the other could be repaired I had to make do with a light hammer. At last I had what I believed an "inspirational" flash of an idea; I seemed to recollect that I had last used it when a neighbour was helping with a job. He moved away some months ago, and I decided (on this inspiration) that he had helped himself to my hammer. I can't say I had forgotten the matter, because I have never replaced the tool, and miss it every time I do a job with a hammer too light.

Last night I dreamt I was walking in the long rough grass near the bee-hives, and saw my hammer, fine and bright, on the top of the grass.

To-day, some hours after I had risen—about 11 a.m.—I suddenly recalled this dream in a "flash vision" induced by stooping and getting blood to the head. I went to the rough grass, which is very bad, as I have been unwell and neglecting my hives, and is never grazed, as I can't let animals down there. With a hoe and sickle I got some of the rough cut away and beaten down, and there between two large stones was my hammer; but not bright, very rusty, and the haft sodden.

The rough grass is a patch some  $2\frac{1}{2}$ — $3\frac{1}{2}$  yards in width, and I should say 14—18 yards long. The grass and weeds are knee-high, and matted by being grown through.

I have since recalled that in the early part of the year, before the bees were working, I put a brood of ducklings in coop out in that spot to forage for a week or two, and probably had the hammer to mend the coop some time.

Before sleeping last night I had no thought of the hammer, but was deeply concerned about a little old pet which is very ill, and I rose in the night to see her—whether before or after my dream I don't at all know.

IDA WILD.

## REVIEW.

- (1) *Die Stellung der heutigen Wissenschaft zu den parapsychischen Phänomenen.* By Prof. KARL CAMILLO SCHNEIDER. Pp. 53.
- (2) *Gesundung durch Erziehung, Paedagogische Psychogymnastik, Persuasion und Couéismus.* By Prof. Dr. FERDINAND WINKLER. Pp. 25.
- (3) *Psychologie der Suggestion.* By Dr. A. MISSRIEGLER. Pp. 25.  
Fornung Nos. 2-4 of the Vienna Parapsychic Library, and all published by Johannes Baum, Pfullingen, Württemberg.

(1) Of these three publications of the Vienna Parapsychic Institute, that of Prof. Schneider of Vienna University, the President of the Institute, is the longest and most important. It is an ambitious attempt to determine how and on what assumptions the various 'occult' phenomena, telepathy, telekinesis, dream, madness, clairvoyance and magic, assuming them to exist, could be accommodated within the scheme of modern science. But the attempt is too ambitious for the space allowed, and the result is very tough reading. For Prof. Schneider plunges so deep into metaphysics that he can extricate himself by nothing short of a theory of creation, which makes not God (who is 'imprisoned' in it) but nothingness the creator of the world, and derives its origin from "a stupid accident" (p. 49). The truth is that he has tried to pack too much into a small space, and has not room enough to develop his ideas: they are only indicated very concisely, and much of the argument is left obscure. In particular, it is not adequately explained *how* precisely the 'occult' phenomena support Prof. Schneider's interpretation of their significance. Philosophically, Prof. Schneider is perhaps over-anxious to fit the occult into a scheme of realist metaphysics, whereas on the face of it it seems rather to contest the unique reality of the physical world our science has constructed, and to point to vistas radiating out from the same material of immediate experience in a great variety of directions. The indications seem to be distinctly *pluralistic*, and they certainly look easier to interpret *idealistically*. But it is perhaps a little premature to dispute about the philosophic interpretations of phenomena that are still so imperfectly known and controlled.

(2) Dr. Winkler's pamphlet is a medical appreciation of Coué's

methods, which approves of his practices while rejecting his theories. Dr. Winkler emphasizes the need of cooperation between the will to heal of the doctor and the will to get well of the patient, and relates (p. 11) how the victims of morbid itching whom he had treated with amyl nitrite and temporarily relieved were able to repress an attack by merely imagining this treatment.

(3) Dr. Missriegler is an enthusiastic Freudian and an opponent of medical materialism. He regards suggestion as always involving an appeal to a dissociated part of the self, of which normal consciousness is not aware, and holds that *auto*-hypnosis is always in ultimate analysis dependent on *hetero*-hypnosis.

F. C. S. S.

### SUPPLEMENTARY LIBRARY CATALOGUE.

*Books added to the Library since the last list, Journal,  
February, 1922.*

- Alhaiza (A.), *Synthèse Dualiste Universelle et Culte Spirituel.* Paris, 1910.
- Bagger (Eugene S.), *Psycho-Graphology. A Study of Rafael Schermann.* London, 1924.
- \*Barrett (Sir W. F., F.R.S.), *Au Seuil de l'Invisible.* (Translated from the English.) Paris, 1923.
- \*Bazett (L. M.), *After-Death Communications.* London, 1920.
- Begbie (Harold), *On the Side of the Angels [of Mons]* London, 1915.
- \*Besterman (Theodore), *Crystal-Gazing.* London, 1924.
- Bisson-Alexandre (Juliette), *Le Médiumisme et la Sorbonne.* Paris, 1923.
- Bond (F. Bligh), *The Company of Avalon.* Oxford, 1924.
- Bousfield (Paul, M.R.C.S.), *The Omnipotent Self.* London, 1923.
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- \*\*Bradley (H. Dennis), *Towards the Stars.* London, 1924.
- Brown (William, M.D.), *Suggestion and Mental Analysis.* London, 1922.
- Caithness (Countess of), *Old Truths in a New Light.* London, 1876.
- Coates (James), *Photographing the Invisible.* (Revised edition.) London [1922].
- Coué (Emile), *Self-Mastery through Conscious Auto-Suggestion.* London, 1922.
- \*Crawford (W. J., D.Sc.), *La Mécanique Psychique.* (Translated from the English.) Paris, 1923.
- de Faria (Nogueira), *O Trabalho dos Mortos.* Rio de Janeiro, 1921.
- \*de Heredia (C. M., S. J.), *Spiritism and Common Sense.* New York, 1922.
- de Tromelin (G.), *Le Fluide Humain.* Paris, 1909.
- Doyle (Sir A. Conan), *The Coming of the Fairies.* London, 1922.
- *Our American Adventure.* London [1924].
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- DR. BEALE. By E. M. S. London, 1921.

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- Du Prel (Dr. Carl), *La Magie*. Paris, 1907.
- Elliott (Rev. G. M.), *A Modern Miracle*. Kirton, 1921.
- F. D., *The War and the Prophets*. London, n.d.
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- *Life of Sir William Crookes*. London, 1923.
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- Geley (Dr. Gustave), *L'Ectoplasmie et la Clairvoyance*. Paris, 1924.
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- [R] Gurney (Edmund), *The Power of Sound*. London, 1880.
- Gurtis (F.), *Voices from Another World*. (Translated from the German.) London, 1923.
- \*Heuzé (Paul), *Do the Dead Live?* (Translated from the French.) London, 1923.
- Hill (J. Arthur), *From Agnosticism to Belief*. London, 1924.
- \*Hingley (R. H.), *Psycho-Analysis*. London, 1921.
- Hyslop (J. H., Ph.D.), *Borderland of Psychical Research*. Boston, 1906.
- James (William), *Études et Réflexions d'un Psychiste*. (Translated from the English.) Paris, 1924.
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- \*Keyserling (Graf H., and others), *Das Okkulte*. Darmstadt, 1923.
- Kindermann (H.), *Lola or The Thought and Speech of Animals*. (Translated from the German.) London, 1922.
- King James the First, *Dæmonologie* (1597), including *Newes from Scotland* (1591). Republished. London, 1924.
- \*\*Kingsland (William), *Rational Mysticism*. London, 1924.
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- Küller (A. M.), *The Diary on the Science of Life*. London, n.d.
- Lambert (R.), *Geheimnisvolle Tatsachen Okkultismus und Spiritismus*. Stuttgart, 1921.
- Lancelin (Chas.), *Méthode de Dédoublément Personnel*. Paris [1913].
- LETTERS FROM JULIA. London, 1899.
- Lodge (Sir Oliver, F.R.S.), *Making of Man. A Study in Evolution*. London, 1924.

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- Lodge (Sir Oliver, F.R.S.), *Raymond Revised*. London, 1922.
- Machen (Arthur), *The Bowmen and Other Legends of the War*. Second edition. London, 1915.
- \*\*Mackenzie (Dr. William), *Metapsychica Moderna*. Rome, 1923.
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- \*\*Maxwell (Dr. J.), *La Magie*. Paris, 1922.
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- *An Outline of Psychology*. London, 1923.
- \*Mead (G. R. S.), *The Doctrine of the Subtle Body*. London, 1919.
- \*\*Mitchell (T. W., M.D.), *Medical Psychology and Psychical Research*. London, 1922.
- Moseley (S. A.), *An Amazing Séance and an Exposure*. London, 1919.
- \*Murray (Margaret A.), *The Witch-cult in Western Europe*. Oxford, 1921.
- \*\*Nicolardot (F.), *À propos de Bergson*. Paris, 1921.
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- †Osty (Dr. Eugène), *La Connaissance Supra-normale*. Paris, 1923.
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- Schwab (Dr. F.), *Teleplasma und Telekinese*. Berlin, 1923.

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(To be continued in the March Journal.)

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NO. CCCCXIII.—VOL. XXII.

MARCH 1925.

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# JOURNAL

OF THE

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A

PRIVATE MEETING OF THE SOCIETY

WILL BE HELD IN

**The House of the Royal Historical Society,**

22 RUSSELL SQUARE, LONDON, W.C. 1,

*On WEDNESDAY, MARCH 18th, 1925, at 5 p.m.,*

WHEN A PAPER ENTITLED

“ A Report on Physical Phenomena recently  
observed ”

WILL BE READ BY

MR. E. J. DINGWALL.

---

*N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

---

 NEW MEMBERS.

**Besterman, Theodore**, 2 Fairfax Road, London, N.W. 6.

**Craven, Arthur H.**, Brogueswood, Biddenden, Kent.

**Harverson, Mrs.**, 79 Fitzjohn's Avenue, Hampstead, London, N.W. 3.

**Rafferty, Fred**, Santa Ana, California, U.S.A.

**Rogers, Miss F. I.**, Southdown Lawn, Crownhill, S. Devon.

---

 MEETINGS OF THE COUNCIL.

THE 216th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, January 30th, 1925, at 2.30 p.m.; THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Sir Lawrence Jones, Bart., Mr. W. H. Salter, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

The Report of the Council for the year 1924 was considered and approved as amended.

Committees were elected as follows:

*Committee of Reference and Publication.*—The Rt. Hon. Gerald W. Balfour, Sir William Barrett, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley.

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*House and Finance Committee.*—Mr. W. W. Baggally, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. Sydney C. Scott, and Dr. V. J. Woolley.

---

THE 217th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, January 30th, 1925, immediately after the Annual General Meeting of the Society; THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Sir Lawrence Jones, Bart.,

Mr. W. H. Salter, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

Five new members were elected. Their names and addresses are given above.

Mr. J. G. Piddington was re-elected President of the Society for the year 1925.

Mr. W. H. Salter was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and Mr. W. H. Salter were re-elected Hon. Secretaries; Dr. V. J. Woolley was re-elected Hon. Research Officer, and Mrs. W. H. Salter Hon. Editor; Messrs. Miall, Wilkins, Avery and Co. were re-elected Auditors for the current year.

Corresponding Members and Hon. Associates were elected for the year 1925, the name of Dr. Eugène Osty being added to the list of Corresponding Members, and that of Signor E. Bozzano to the list of Hon. Associates.

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#### ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 31 Tavistock Square, London, W.C., on Friday, January 30th, 1925, at 3.30 p.m.; THE PRESIDENT in the chair. The following Members were present: Mr. W. W. Baggally, Miss Jephson, Sir Lawrence Jones, Bart., Mrs. Kingsley, Mr. W. H. Salter, Miss Scatcherd, Mr. W. S. Montgomery Smith and Dr. V. J. Woolley; (and, by proxy, Mr. Henry Bury, Mr. F. C. Constable, Miss Dutton, Rev. W. S. Irving, Miss S. M. Kingsford, Dr. T. W. Mitchell, Mrs. W. H. Salter, Mr. H. F. Saltmarsh, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick and Mr. W. Whately Smith).

THE CHAIRMAN presented the Report of the Council. Mr. W. H. Salter read the Report to the Meeting; and discussion was invited.

THE HON. TREASURER (MR. W. H. SALTER) in presenting the Financial Statement said that there was not much more to say about the finances than had been said in the Report which he had just read. The Society had, both in 1923 and 1924, been fortunate in receiving donations from several members, by virtue of which it had acquired a very satisfactory Séance Room and had a sum in hand towards equipping it with special apparatus, as well as a certain sum for a specific

investigation. He thought that members did not always understand that any single investigation of a medium entailed a great deal of expense, *e.g.* the recent investigation of Herr Willi Schneider had cost more than £200; and in addition there would be the expense of publishing a Report. Mediums must be engaged well ahead. He believed in a forward policy as regards investigating any mediums willing to accept the properly vigorous conditions imposed by the S.P.R. In order to make these arrangements well in advance, the Society must have money in hand to carry them out. With this object a sum, comparatively small as it was for the work in view, had during the past year been placed in a temporary investment realisable without delay at any time. But he urged that it was imperative to increase the settled income of the Society, and particularly that of the Endowment Fund, and he hoped that Members would use their influence in this respect.

THE CHAIRMAN announced that the six retiring Members of Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: Mr. W. W. Baggally, Dr. T. W. Mitchell, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. Sydney C. Scott, and Mrs. Henry Sidgwick.

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#### PRIVATE MEETING.

THE 81st Private Meeting for Members and Associates was held in the House of the Society, 31 Tavistock Square, London, W.C., on Thursday, February 5th, 1925, at 5.15 p.m.; THE PRESIDENT in the chair.

A Paper entitled "A Report on some Further Evidence obtained through Mrs. Leonard" was read by MRS. W. H. SALTER. It is hoped that the full Report will be published later in the *Proceedings*.

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#### ANNUAL REPORT OF THE COUNCIL FOR 1924.

A DIFFICULTY from which the Council suffers every year in making its Annual Report to the Society is that of avoiding a sort of sameness—a sameness which is really inevitable,

because the work we have to do from year to year is so much the same. For the Society exists to collect and investigate, or rather encourage investigation of, certain phenomena, and to bring the evidence concerning the supernatural origin of these up to a sufficiently high standard to be worth considering. In some cases we succeed in obtaining adequate evidence and then the results are printed in the *Journal* or *Proceedings*; but often we fail for various reasons. Occasionally definite evidence that the phenomenon in question is not supernatural can be discovered, but this is relatively rare. Of course, it is only selected cases to which our attention is called; and those in which a normal explanation is fairly obvious do not as a rule come before us unless the explanation has some features of special interest. In most of the cases, whether experimental or spontaneous, which we try to investigate, the result tends to be inconclusive, and nothing is obtained worth reporting. Much time and labour may be spent by the officers of the Society or by private members on investigations of this sort, of which the Society never hears, and which superficially may appear to be spent in vain. But such work is sometimes very important. It is of course our business as a Society to classify the facts that come before us, and to endeavour as far as possible not only to accumulate evidence, but to throw light on the conditions and causes of the phenomena. For this purpose phenomena which cannot be regarded as in themselves clear cases of, say, telepathy, or communication from the dead, or of supernatural movement of material objects, may yet fall into line with more decidedly evidential cases and sometimes throw light on these. Another reason why long perseverance in not very successful experiments may prove useful, is that possibly telepathic and other powers may be cultivated and developed.

The assistance received this year from members of the Society in work and in interest has again been very satisfactory and much valued.

In the way of new evidence received from members the most outstanding are the experiments in thought-transference carried out by Professor Murray, continuing those reported on in 1916 by Mrs. Verrall. This further set he sent to the Society

for analysis and report by Mrs. Sidgwick—and this report was read at a meeting on December 12th and is just about to appear in Part 92 of *Proceedings*. The interest excited by newspaper references to that Meeting has led to private letters being received from several persons, not members of the Society, who believe themselves, on apparently good grounds, to have telepathic faculty of one kind or another, and it is hoped that this may lead to further good evidence. These letters, and others sent to the newspapers, show, it is true, some interest in the subjects of our research, but also widespread ignorance of the objects and even of the existence of our Society, and it is perhaps worth suggesting to members the possibility of advertising it by enclosing when writing to suitable correspondents a copy of the leaflet known as “Objects of the Society,” of which any number of copies can be obtained from the Secretary.

Another long record of experiments and of some other phenomena during the last ten years has been sent by a member of the Society who made a systematic effort during that time to get into touch with a deceased relative, and to obtain from him, by answers to questions and otherwise, information unknown to the sitters. Most of the attempts were made with an alphabet and a tumbler serving as pointer, on the Ouija-board plan, the automatist who seemed to affect the movements most being usually blindfolded and often not knowing the question. Great pains were taken in selecting the questions, and in investigating the correctness of the answers and other information given. The result gives indication of some success in establishing the identity of the communicator, and there is comparatively little error: but owing perhaps to poor automatism, or restriction imposed on the communicators by questions put by the experimenter, there is too little in the communications definitely and unmistakably right, to be worth publishing. There are, however, interesting points, and we are glad that the experimenter has allowed her long manuscript record to remain at the rooms, so that it is available for the use of serious students.

At the other end of our scale, some time was spent in looking into a case of supposed communication from the dead,



which turned out to be a rather elaborate hoax perpetrated by a member of a circle of friends. It was described in the *Journal* for October last under the title "A Fictitious Communicator."

As regards experiments—the members of the group, including Miss Newton, who, as mentioned in our last report, were experimenting regularly in telepathy and clairvoyance, are still at work, and generally meet once a week. They are, however, not yet prepared to report their results. They would gladly welcome members or friends who have reason to think that they possess some telepathic faculty.

Mr. Dingwall has continued in our Séance-room the experiments which were begun in 1923 with the young German lady—not a professional medium—whom we may call Miss Hermann. The experiments have been carried on at intervals throughout the year, and the phenomena—chiefly raps and movements of objects without contact—are interesting, but Mr. Dingwall would prefer to obtain further results before reporting. We are much indebted to Miss Hermann and the lady she lives with for the kind way in which they have co-operated with Mr. Dingwall.

Another series of sittings has been carried out by Mr. Dingwall in the Séance-room with a young man with whom some unusual photographic phenomena are said to occur. This gentleman, who is a near relative of one of our members, has very kindly lent himself to experiment, and demands the strictest test conditions. Results of some interest have been intermittently obtained, but not as yet in sufficient quantity to warrant a conclusion as to their nature.

A short series of sittings was also held in the Séance-room with a professional medium in whose presence it was reported that luminous appearances had been observed. The sittings were, however, uniformly negative in result, and were therefore discontinued.

Towards the end of the year, by invitation from the Council, the Austrian medium, Willi Schneider, visited England accompanied by Mrs. Holub, widow of the late Dr. Holub. The sittings, which were under the direction of Dr. Woolley, were held in the Séance-room, and some excellent results were

obtained under good conditions: both levitation of objects untouched by the medium, and movements of objects within a gauze cage such as that used with this medium by Dr. von Schrenck-Notzing at Munich (see *Journal* for October 1922). It is intended to publish an account of these experiments shortly.

The Séance-room, described and photographed in the December *Journal*, has been found most convenient for all these series of sittings; and the various fittings and arrangements, mostly planned and carried out by Mr. Dingwall, work smoothly and well.

The Research Officer made two visits abroad during the year—one to Copenhagen in January, to investigate the phenomena said to occur with Einer Nielsen and with another Danish medium. The results were not satisfactory, as the conditions demanded by the mediums prevented any decision being reached as to the origin of the phenomena.

His second visit was to Paris in February on the invitation of the late Dr. Geley to be present at sittings with the Italian medium, Pasquale Erto. An account of his impressions, and of the subsequent discrediting of the *bona fides* of the medium by a committee in Paris, was given in the *Journal* for June 1924.

Mr. Dingwall is now abroad again, partly on behalf of the Society, and partly for private purposes, and hopes to make a series of enquiries both in Europe and America bearing on a number of public and private mediums.

An attempt by Dr. Woolley and Mr. Dingwall to investigate a poltergeist case of special interest in Leicester, in which they were greatly helped by one of our members in that town, Miss G. Vincent, should also be mentioned. On a first visit, which was made by Mr. Dingwall alone, some curious phenomena were observed, for which he was unable to perceive any normal explanation; but on his second visit, when he was accompanied by Dr. Woolley, the phenomena had completely ceased, and they have not since recurred. The accounts given to our investigators indicated that while the phenomena were mainly spontaneous, they could also be induced by setting up appropriate conditions.

We may take this opportunity of thanking members who have reported to us cases occurring in their neighbourhood, or have sent newspaper accounts of cases elsewhere. We should be very glad if more members would make a practice of helping us in this way.

During the year Mr. Baggally made attempts to induce the Zancigs to submit to an investigation, but they regretted having to refuse on the ground of want of time.

An investigation of "Eyeless sight" was also contemplated, and one of our members, Lady Malmesbury, offered to contribute towards the expense, but owing to the fact that M. Romain's trained subjects were apparently no longer available, and to his absence from Paris, it was not found possible to arrange for any experiments.

There has been some re-arrangement of administrative work. Dr. Woolley has during the year undertaken the post of Honorary Research Officer instead of that of Honorary Secretary, and it has involved him in a very considerable amount of work, especially during the sittings with Willi Schneider. Mr. Salter has added the work of joint Honorary Secretary to that of Honorary Treasurer.

By the resignation of Miss Radclyffe Hall in April, and the death of Sir George Beilby in August, the Council has lost two of its co-opted members. Miss Radclyffe Hall resigned on account of pressure of other work, and is anxious that it should not be supposed that she has in any way lost interest in our researches. And in fact, we hope in due time to receive from her and Lady Troubridge more evidence of as good quality as that already published.

Three Corresponding Members were elected during the year: Professor Oesterreich of Tübingen, Mr. Carl Vett of Copenhagen, and Dr. Geley. We regret that only six months after the election of the last, he was killed in an aeroplane crash.

We have lost by death two other Corresponding Members: Professor Stanley Hall of Worcester, Mass., and Mr. Severin Lauritzen of Copenhagen; and also an Honorary Associate of long standing, Professor M. T. Falcomer of Venice.

We have lost by death during the year nine Members and eight Associates, among whom we have to regret several

friends and supporters of long standing, including the Very Rev. Hastings Rashdall, Mr. James T. Hackett, Captain Kelso, Miss F. M. Charlton, Mrs. Charles Baker, and Mr. F. H. Bradley, O.M. The names of nineteen Members and nine Associates have been struck off the lists owing to the non-payment of subscriptions. During the past year thirty-six Members and nineteen Associates resigned, some of whom state that they are resigning for financial reasons only, and several hope that they may rejoin later.

Sixty-two new Members and three Corresponding Members have been elected, and six Associates have become Members. The total membership of the Society now stands at 1,123, of whom 568 are Members and 555 Associates.

Three Parts of *Proceedings* were published during the year: Part 90 in May, Part 91 in July, and Part 93 in June.

The amount received by the sale of the Society's publications to Members and Associates is £36 1s. 10d.; no complete sets of the *Proceedings* or the *Journal* were sold. The amount realised by sales to the public by Mr. Francis Edwards is £63 9s. 8d.; and by the Society's American Agents, £17 18s. 10d.

As in 1923, the Council have pleasure in recording several very generous donations. Three donors, who wish to remain anonymous, have between them contributed £978 10s. 10d. towards the building and equipment of the Séance-room, and towards the Research work. Out of this, £505 17s. has been invested temporarily for Research. A donation of £160 was also made to the Endowment Fund.

Moreover a donation of £200 for printing expenses was received, and Lord Dunraven generously contributed another £200 towards the publication of his "Experiences in Spiritualism with D. D. Home," issued as Part 93 of the *Proceedings*, as well as in book form.

It will be observed from the Balance Sheet that if the Society's funds had not been so largely increased by these donations, the Society would not have been in a position to finance out of its current income an investigation on the scale of that of the medium Willi Schneider, without cutting down expenses in other directions, e.g. the issue of publications.

Now that the Society has, for the first time in its history, a well-equipped Séance-room, and also has definite prospects of investigating several mediums, the Council take this opportunity of pressing upon Members and Associates not only the necessity of increasing the membership of the Society, in order that the Society's work may not be hampered by lack of money, but also, for the same reason, the urgent claims of the Endowment Fund. An Endowment Fund, properly invested and thus assuring a permanent income, enables the Council to plan and carry out schemes which would be almost impossible without it. Our Research Officer, for instance, is paid from the income of the Endowment Fund, and much could be done with an assured income larger than our present Endowment Fund furnishes.

The Council wish to assure Members and Associates that the administrative work of the Society is conducted with the utmost regard for economy. When the move to the Society's present premises was contemplated, it was estimated that, though the move would entail immediate expense, the ultimate result would be a substantial saving. The Council are pleased to record that these anticipations have been justified. For the year ending Michaelmas 1924, the net cost of the Society's tenancy of 31 Tavistock Square (rent, rates, repairs, house-keeper's wages, etc.) was £222, as compared with £289 for the last year at Hanover Square. Moreover, if the Society had remained in its old quarters this last figure would have been increased to £374.

The Council have approved, under certain conditions named in the *Journal* for November last, p. 327, of giving small groups of Members and Associates the opportunity of meeting at the Society's Rooms for the purpose of relating their personal experience of, and discussing, various aspects of psychical research.

The Council desires to speak in the highest terms of the zeal and energy of its salaried officials.

Four General Meetings, two Private Meetings and a *Conversazione* were held during the year.

February 14th. A *Conversazione*.

\*March 6th. "Arguments for and against Survival," by Sir Oliver Lodge and Professor Charles Richet.

April 7th. "Some Recent Sitzings in Paris with the Medium Guzik," by Sir Oliver Lodge.

\*May 8th. Presidential Address by Mr. J. G. Piddington.

June 17th. "Some Reminiscences of and some Lessons from Fifty Years of Psychical Research," by Sir William Barrett.

\*October 31st. "Des Conditions de la Certitude dans les Sciences Métapsychiques," by Professor Charles Richet.

\*December 12th. "Further Experiments in Thought-Transference carried out by Professor Gilbert Murray," by Mrs. Henry Sidgwick.

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#### CASE.

#### L. 1264. A CASE OF APPARENT TELEPATHY.

WE print below a letter from one of our members, Mr. H. F. Saltmarsh, in which he records what appears to have been an instance of spontaneous telepathy, occurring during a series of experiments designed to test clairvoyance.

Mr. Saltmarsh writes as follows:—

*25th January, 1925.*

DEAR MADAM,—I beg to report what appears to me to be a clear case of telepathy.

My wife and I were undertaking some experiments in card guessing. A card was drawn from a full pack and held in the hand without being looked at and then guessed. The results were recorded, and the score, according to Mr. Fisher's table (*Proc.* Vol. XXXIV. p. 181), worked out.

On 24th December, 1924, my wife was seated on one side of the dining-room table and was drawing cards from a pack for guessing. I was seated on the other side scoring, the distance between us being roughly five feet. As she drew the second card of the series I happened to see it and wondered at the moment whether it would affect the result. She immediately guessed the card and said that she knew her guess was correct; the name of the card

flashed across her mind instantly, and the feeling was totally different from ordinary guessing.

The score for a correct guess according to Mr. Fisher's table is 34.55 for chance, 4.44 for this series.

In the five sets of experiments done by my wife she had no other complete success, and her average score was about equal to that due to pure chance. I made a note of the occurrence at the time on the back of the scoring card and enclose it for your inspection.

The mere fact of the correct guess taken alone would not be enough to suggest telepathy, for such coincidences must occasionally occur, but that the knowledge of the card should flash across the mind in the one case where the card was seen by another person and never in any other instance, renders the hypothesis of telepathy extremely probable.

Yours faithfully,

H. F. SALTMARSH.

Together with this letter Mr. Saltmarsh enclosed the card upon which was recorded the result of the experiment on December 24th, 1924, thus :—

Date 24 Dec. 1924.

GUESS CARD	ACTUAL CARD
1. 7 Hearts.	3 Diamonds.
2. Knave Clubs.	Knave Clubs.
3. 10 Diamonds.	Ace Hearts.
4. 6 Spades.	8 Diamonds.
5. 2 Hearts.	4 Spades.

The card is initialled by Mrs. Saltmarsh, and with reference to the second experiment in the series Mr. Saltmarsh has written on the back of the card :—

In this case it happened that I saw the card as my wife took it from the pack. She said that the knowledge of the card flashed across her mind immediately, almost like a definite thing, and quite different from the other guesses. This appears an excellent case of telepathy.

# ACCOUNT OF RECEIPTS AND EXPENDITURE

Dr.

FOR THE YEAR ENDING DECEMBER 31ST, 1924.

Cr.

To Balance, 31st December, 1923:					
On Deposit Account at Westminster Bank, Ltd.,	£425	0	0		£190
On Current Account, or in Treasurer's hands,	349	7	11		610
In Secretary's hands,	5	8	9		17
				£779	16
Subscriptions:					
Members:					
(1922),	£4	4	0		
(1923),	6	6	0		£7
(1924),	975	11	2		19
(1925),	75	14	5		5
Associates (1917),				1,061	
(1922),	£1	1	0	15	
(1923),	3	4	3	7	
(1925),	7	12	2		
(1924),	548	5	10		
(1925),	2	2	0		
Life Members (\$100.00 and £21),				562	5
Life Associate,				43	4
Special Annual Subscriptions,				10	10
Special Donations towards the Expenses of Removal and Research Work,				13	3
Special Donations towards the Building and Furnishing of the Séance Room,				538	10
Special Donation for Steel Cupboards,				400	0
Special Donation towards Printing Expenses,				40	0
Guarantee Research Fund Instalments,				200	0
Library Subscriptions,				3	2
Sale of Publications:				0	15
Per Secretary,					
Francis Edwards,	£36	1	10		
F. W. Faxon Co.,	63	9	8		
	17	18	10		
Sale of Reports of International Congress,				117	10
Royalties,				2	2
Rent and Proportion of Garden Rate and Electric Light from the Society's Tenant,				9	16
Contributions to the Piper Fund,				208	2
Contribution from Lord Dmrayon towards the Publication of Part 93,				46	16
				200	0
Interest on Investments (including the Interest on Securities of the Piper Fund (£22 6s. 7d.), and of the Edmund Gurney Library Fund (£7 17s. 3d.), less Income Tax,				£4,237	11
				4	
				242	12
				7	
By Printing of Publications:					
<i>Journal</i> (cccxcviii.—cccxcviii.),					£190
<i>Proceedings</i> (Parts LXXXIX.—XCI. and Part xciii.),					610
Library: Books,				£7	19
Binding,				21	18
Postage and Dispatch of Publications,					5
Salaries: Secretary,	£300	0	0		
Assistant-Secretary,	164	17	0		
Pension to Miss Alice Johnson,					
Grant to Mrs. Piper,					
Rent, Property Tax and House Duty,					
Rates,					
Fuel and Lighting,					
Expenses of Meetings of the Society,					
Travelling and Research Expenses,					
Stationery,					
Sundries,					
Telephone Rent,					
Auditors,					
Insurance,					
Income Tax on Interest from Consols and Annuities, and Deposit Account,					
General Printing,					
Cartaker's Wages and Cleaning Expenses,					
Furnishing: (General),	£50	1	3		
" (Séance Room),	136	6	5		
House and Property Repairs,					
Building of New Séance Room,					
Advertisements,					
Purchase of Second-hand <i>Proceedings</i> ,					
Commission on Sales, Cheques, etc.,					
Edmund Gurney Library Fund: Purchase of New South Wales Stock, in place of the Victoria Govt. Inscribed Stock repaid, in 1923,					
Purchase of £500 War Loan Stock (Temporary Investment of Special Donations),					
				£4,415	7
				10	
Balance in hand, 31st December, 1924:				£350	0
On Deposit Account at Westminster Bank,				23	10
In Secretary's hands,					
				£373	10
				3	
Less Overdraft on Current Account at Westminster Bank, Ltd.,				8	14
				2	
				364	16
				1	
				£4,400	2
				11	



MEMORANDUM OF ASSETS.

GENERAL FUND.

£562 0 0	London Midland and Scottish Railway 4% Preference Stock.
£520 0 0	East Indian Railway Deferred Annuity.
£1,540 0 0	East Indian Railway Irredeemable Debenture Stock.
300	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175 4%	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
225	Consolidated Ordinary Shares of £1 each in the Prescott Gas Co.
£100 4%	Preference Stock of the Prescott Gas Co.
£800	York Corporation 3% Stock.
£1,200	Southern Nigeria 3½% Government Stock.
£937	London Midland and Scottish Railway 4% Debenture Stock.
£500 5%	War Stock, 1929/47.
£62 19	0 2½% Consolidated Stock.
£58 11	2 2½% Annuities.
£250	New South Wales 5% Stock.
	Piper Trust Fund Securities held by Trustees.

ENDOWMENT FUND.

£2,258 0 0	London Midland and Scottish Railway 4% Preference Stock.
£1,260 0 0	East Indian Railway 4½% Irredeemable Debenture Stock.
£260 0 0	East Indian Railway 3½% Debenture Stock.
£1,035 0 0	Great Western Railway 5% Rent Charge Stock.
£908 0 0	India 3½% Stock.
£1,797 0 0	London and North-Eastern Railway 4% Debenture Stock.
£850 0 0	War Loan 5% 1929.
£450 0 0	National War Bonds 5% 1927.
£650 0 0	" " 4% 1928.
£350 0 0	" " 4½% Conversion Loan, 1940-1944.
£500 0 0	4½% Victory Bonds.
£161 11 6	New South Wales 5% Stock, 1935/55.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1924.

RECEIVED.	PAID.
To Balance in hand, December 31st, 1923, - - -	£131 11 5
" Donation, - - - - -	160 0 0
" Part Payment in Cash on conversion of Exchequer Bonds, - - -	7 17 6
" Interest on Investments, - - - - -	364 6 4
	£663 15 3
By Income Tax on War Loan, - - - - -	£14 12 6
" Research Officer's Salary, - - - - -	250 0 0
" Purchase of £161 11s. 6d. New South Wales 5% 1935/55 Inscribed Stock, - - - - -	160 0 0
" Balance in hand, December 31st, 1924, - - -	239 2 9
	£663 15 3

We have examined the above Accounts and compared them with the Society's Cash Book, Receipt Books and Vouchers, and certify that they are in accordance therewith. We have also verified the investments of the General and Endowment Funds as set forth in the above Statements.

52 Coleman Street, London, E.C., January 29th, 1925.

Miall, Wilkins, Avery & Co., Chartered Accountants.

## SUPPLEMENTARY LIBRARY CATALOGUE.

(Continued.)

- Siehler (A.)**, Die Theosophie in Psychologischer Beurteilung. Munich, 1921.  
**\*\*Simon (Gustave)**, Les Tables Tournantes de Jersey. Paris, 1923.  
**[R] Sinnett (A. P.)**, Incidents in the Life of Madame Blavatsky. London, 1886.  
 ——— The Occult World. London, 1884.  
**\*Smith (W. Whately)**, A Theory of the Mechanism of Survival. London, 1920.  
**Somerville (H., L.R.C.P.)**, Practical Psycho-Analysis. London, 1922.  
**Steiner (Rudolf, Ph.D.)**, The Way of Initiation. London, 1912.  
**\*Stobart (Mrs. St. Clair)**, Ancient Lights. London, 1923.  
**SURVIVAL**. Edited by Sir J. Marchant, LL.D. London, 1924.  
**Tartaruga (U.)**, Aus dem Reiche des Hellsehewunders, neue retroskopische Veruche. Pfullingen, 1924.  
 ——— Das Hellsch-Medium Megalis in Schweden. Leipzig, 1922.  
 ——— Kriminal- Telepathie und Retroskopie. Leipzig, 1922.  
**THE HEART OF A FATHER**. London, 1924.  
**THE NURSERIES OF HEAVEN**. Edited by G. Vale Owen and H. A. Dallas. London, 1920.  
**Thomas (Rev. C. D.)**, Some New Evidencee for Human Survival. London, 1922.  
**Tischner (Rudolf)**, Geschichte der Okkultistischen Forschung. Pfullingen, 1924.  
 ——— Telepathy and Clairvoyance. Translated from the German. London, 1925.  
**Travers Smith (Hester)**, Psychic Messages from Oscar Wilde. London, 1924.  
**Trethewy (A. W.)**, The "Controls" of Stainton Moses. London, 1923.  
**Tuttle (Hudson)**, Arcana of Nature. London, 1908.  
**Underhill (Evelyn)**, Practical Mysticism. London, 1914.  
**UNEXPECTED TIDINGS OF THE WAR AND THE FUTURE**. London, 1915.  
**Van Velsen (Dr. P.)**, La Suggestion. Brussels, 1912.  
**Wagner (Adolf)**, Das Zweckgesetz in der Natur. Munich, 1923.  
**†Walbrook (L.)**, The Case of Lester Coltman. London, 1924.  
**Warcollier (R.)**, La Télépathie. Paris, 1921.  
**Wasielowski (Dr. W. v.)**, Telepathie und Hellschsehen. Halle, 1923.  
**Wingfield (K.)**, Guidance from Beyond. London, 1923.

\* Presented by the Publisher.

\*\* Presented by the Author.

† Presented by a Member.

## CONCERNING "VISIONS OF THE DYING."

SIR W. F. BARRETT asks us to say that he would be glad if any members of the Society who know of well-authenticated cases of "Visions of the Dying" (see his report in the *Journal* for December 1924, p. 345) would send them to him at 31 Devonshire Place, London, W. 1.

# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Wednesday, March 18th, 1925, at 3.30 p.m.

## PRIVATE MEETING.

A PRIVATE MEETING of the Society will be held in the House of the Royal Historical Society, 22 Russell Square, London, W.C. 1, on Wednesday, March 18th, 1925, at 5 p.m., when a paper entitled "A Report on Physical Phenomena recently observed" will be read by Mr. E. J. DINGWALL.

## NOTICE TO MEMBERS OF THE SOCIETY RESIDING IN CANADA AND THE UNITED STATES OF AMERICA.

Members and Associates living in America are requested to pay their subscriptions, as they become due, to the Society's Agent, the F. W. Faxon Co., 83 Francis Street, Boston, Mass.

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## SOCIETY FOR PSYCHICAL RESEARCH

1882—1911

BY

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OF THE

## Society for Psychical Research

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# JOURNAL

OF THE

## Society for Psychological Research

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### *NOTICE OF MEETING.*

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A

PRIVATE MEETING OF THE SOCIETY

WILL BE HELD IN

**The House of the Royal Historical Society,**

22 RUSSELL SQUARE, LONDON, W.C. 1,

On *WEDNESDAY, MAY 6th, 1925, at 5 p.m.,*

WHEN A PAPER ENTITLED

“*Cryptesthesia Versus Survival: An Enquiry into a Remarkable Case*”

WILL BE READ BY

SIR WILLIAM BARRETT, F.R.S.

---

*N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

## NEW MEMBERS.

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MEETING OF THE COUNCIL.

THE 218th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, March 18th, 1925, at 3 p.m., THE PRESIDENT in the chair. There were also present: The Rt. Hon. G. W. Balfour, Sir William Barrett, Sir Lawrence Jones, Sir Oliver Lodge, Mr. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last two Meetings of the Council were read and signed as correct.

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

Sixteen new Members were elected. Their names and addresses are given above.



The following were co-opted as Members of the Council for the year 1925: Mr. W. R. Bousfield, K.C., F.R.S., Dr. William Brown, Mr. G. W. Lambert, Mr. W. Whately Smith, and Dr. M. B. Wright.

The Monthly Accounts for January and February, 1925, were presented and taken as read.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES

THE 82nd Private Meeting for Members and Associates was held in the House of the Royal Historical Society, 22 Russell Square, London, W.C., on Wednesday, March 18th, 1925, at 5 p.m., THE PRESIDENT in the chair.

A paper entitled "A Report on Physical Phenomena recently observed" was read by Mr. E. J. Dingwall. It is hoped that the Report will be published later in the *Proceedings*.

---

#### PROFESSOR MURRAY'S EXPERIMENTS IN TELEPATHY.

*(We print below a letter by Dr. Thouless, Senior Lecturer in Psychology at the University of Manchester, on the subject of Professor Gilbert Murray's experiments in telepathy, a report on which was recently published in Part XCII. of "Proceedings." Dr. Thouless's letter appeared originally in the "Manchester Guardian." We are glad to know that Dr. Thouless is prepared to consider the evidence in so fair and open-minded a way, and that he realises—as not all psychologists appear to do—that where the human mind is concerned some latitude must be allowed in regard to conditions of experiment.*

*We hope that it may at some time be possible to carry out further experiments with Professor Murray with the object of determining more exactly the nature and limits of his remarkable powers.)*

THE newspaper correspondence which has resulted from the reports of experiments on thought-transference carried out by Lord Balfour and Professor Gilbert Murray brings out very clearly the difference between the assurance with which most people accept telepathy as an unquestionable fact, and the hesitation which psychologists show in admitting it as a scientific fact at

all. Thus Professor Titchener, the leading experimental psychologist of our time, says: "No scientifically-minded psychologist believes in telepathy." This seems to be rather an extreme statement when we bear in mind that Professor Bergson, Professor McDougall, and the late William James are all declared believers in telepathy. Titchener's statement, however, does indicate a point of view which is common amongst experimental psychologists, and Dr. Wohlgemuth's letter on the subject in Tuesday's *Times* echoes the same scepticism. This hesitation deserves more attention than it commonly receives from the upholders of telepathy, for it springs from a well-founded dissatisfaction with the methods by which experiments in telepathy are often carried out, and with the quality of evidence which is commonly regarded as sufficient for the support of the startling assertion that there are other modes of communication of knowledge than the sense-organs which our examination of the human body reveals to us.

It must be admitted that the contribution of laboratory psychologists to psychical research is not always very helpful. Too often it consists in prescribing arbitrary conditions under which the phenomena must take place if they are to be believed. What would we think of a physicist who said that he would not believe in photography unless the whole process of exposing and developing a plate could take place under his observation in full daylight or in ball-lightning unless it could be produced in his own back garden at a prescribed date? Yet psychologists often adopt an attitude not far removed from this in their criticisms of psychical research, and even as open-minded an observer as the late Professor Stanley Hall said: "Only when conditions can be so controlled that, *e.g.*, a teacher can announce beforehand that, on such a day, hour, and place he will demonstrate these things [telepathy and clairvoyance] can or will they be accepted by any sound scientific mind."

The central point of interest in these and all similar experiments is the question of whether the mode of communication between the reader and the receiver of his messages is of an unknown nature. It is clear that these particular experiments were successful a greater number of times than could be accounted for by chance alone. Two hypotheses are possible in order to account for their success, and these two hypotheses must be kept sharply distinct. First, the ideas received by Professor Murray

may have come to him through a channel entirely different from those of our ordinary sense organs. Secondly, his ears may have received sound-waves which, although too faint to give sensations of sound, were yet strong enough to start the train of thought which the words were intended to convey. The first is the hypothesis of telepathy, the second is the hypothesis that the results were due to hyperæsthesia.

A good deal of confusion of thought can be avoided if we resolve to use the word "telepathy" only for a supposed mode of communication independent of all known sense organs. If this was the kind of communication which took place, we can say nothing of its properties; these must be found out by experiment. If the hyperæsthesia explanation is the true one, the facts are of less revolutionary interest, and presumably hyperæsthetic hearing will follow much the same laws as ordinary hearing.

The correspondence which has already appeared in various papers on this subject has shown that most persons have already made up their minds as to which of these two explanations is the true one, and that they are prepared to defend the explanation they have chosen with some heat. Perhaps, therefore, it will be worth while to consider very shortly what lines of evidence could lead us to make a decision between the two alternative explanations.

It is no sufficient evidence against the theory that the results were due to sound-waves too faint to produce sensations of sound to say either that sounds could only be interpreted by a person who was conscious of hearing them or that this explanation is ruled out by the fact that there was a large room between the speaker and the person receiving his messages. It is certain that a stimulus may be the starting-point of a train of thought before it is strong enough to be perceptible, and if this is the case nothing but experiment can decide what limits this capacity has. It may indeed be impossible for thought to be affected by sound waves which have traversed two walls and a large room, but it may, on the other hand, be possible, even if the waves have travelled ten times that distance. This must be found out before we finally reject the hypothesis of hyperæsthesia.

It may be possible to find a conclusive test to decide between these hypotheses. Every physical vibration which can give rise to a sensation obeys the law of inverse squares—*i.e.*, if the

distance from the source of the vibrations is doubled, these are received at a quarter of their original strength; if it is trebled, their strength is reduced to a ninth. It is possible that communication by telepathy does not follow this law. There is some indication that it does not, for successful telepathy experiments have been reported between experimenters in different countries, although the percentage of successes in these experiments was so small that we must remain doubtful of their interpretation. In the experiments on Professor Gilbert Murray, however, we seem to have a subject who gives a high percentage of correct answers. It ought to be easy to find out whether increase in the distance between the reader and the subject does or does not cause a rapid increase in the percentage of error. If there were such an increase, this would, of course, be no final evidence against the telepathy theory, for the unknown source of telepathic communication may itself obey the law of inverse squares. If, however, it could be shown that increasing the distance even to a very great extent did not produce a great increase in the number of errors, this would be very strong evidence indeed in favour of the "telepathy" explanation.

It is to be hoped that these experiments will not stop at the point of demonstrating that communication of some sort exists. By the ordinary methods of scientific research—*isolation and independent variation of all the conditions under which communication takes place*—it should not be difficult to settle conclusively all the questions that are still in dispute. Such a research should show whether the results are to be explained by telepathy or by hyperæsthesia; and if by telepathy, it should provide material for formulating the laws of telepathic communication.—Yours, etc.,

R. H. THOULESS.

Department of Psychology,  
The University,  
Manchester, *December 17th.*

---

## THE PRESENT POSITION OF THE DIVINING ROD QUESTION IN GERMANY<sup>1</sup>

BY COUNT CARL V. KLINCKOWSTROEM, OF MUNICH.

WHILST in England the phenomenon of the Divining Rod is looked upon generally, since Sir W. F. Barrett's comprehensive articles,

<sup>1</sup> Translated from the German.

as a psychic phenomenon having its basis in a supernormal sensitiveness of the dowser himself bordering on clairvoyance,—in Germany, since well-known physicists have interested themselves in the question,<sup>1</sup> the point of view already discussed in these columns (*S.P.R. Journal*, Dec. 1912) has been further investigated and confirmed, viz.: that it is essentially a matter of physical-physiological reflex manifestations. The physiological processes occasioned by the reaction of the divining rod have in recent years been to a large extent explained. Concerning this, the following brief particulars may be given:

We must separate from each other three component parts of divining rod phenomena:

(1) The hypothetical physical stimulus of the dowser.

(2) The occurrence of reaction.

(3) The interpretation of the latter through the dowser.

Wherein the susceptibility of the dowser lies is still wholly unexplained. Why is one person musical and another not? It may be a question of some atavistic sense vestige which is perhaps paralleled by the so-called weather sensibility found in many people.

In this connection all kinds of more or less vague theories have been advanced in which electricity and radio-activity hold the chief place.<sup>2</sup>

<sup>1</sup> Hans Falkinger's pamphlet, which was sent to me for discussion (*The Divining Rod, 1923*, Leipzig and Vienna: published by Waldheim-Eberle) stands, so to speak, in the middle between the two points of view. It is a remarkable little book. Pertinent remarks and observations are mixed up with others, which leave one sceptical. The suggestion of the Benedictine symbolic mysticism is discredited, as he shows in interesting fashion, but not dead. But Falkinger's own hypothesis, though not enlarged upon, of psychic rays and their deflection by the object sought, is only an intellectual stop-gap. Falkinger finds all that he looks for; his divining rod, or one-handed rod, or even the bare hand, gives him the answer to all he asks. It becomes to him an oracle,—like Planchette to spiritualists. And from the twitching hand to automatic writing is only a little step. Falkinger is a clairvoyant medium. Whether he really has at his command clairvoyant faculties cannot in any way be proved from his own statement as to his observations, and would require to be made clear by experiments. The real divining rod problem appears to me not to have much to do with such things, inasmuch as the rod operates as a detector unconsciously to the perceptions.

<sup>2</sup> I would venture, in regard to several of the enquiries and views here briefly dealt with, to refer to my pamphlet *The Divining Rod as a Scientific Problem*, with Appendix "Aids from Geophysics," Stuttgart: Konrad Wittwer, 1922.

In recent years several physicists have turned their attention to this question. Dr. R. Ambronn, Professor of Physics at the Geophysical Institute "Erda" at Göttingen, has come to the conclusion, from his own experiments, that the dowser reacts in such places where sudden alterations in the radio-active conditions may be ascertained by means of special geophysical methods. For instance, in places where there are ores, slag, etc., Ambronn inclines to the opinion that the dowser responds to these sudden alterations, and that therefore an effect from vibrations may be expected on the nervous systems of particularly sensitive people.

The physicists, Eduard Haschek (Vienna) and K. E. Herzfeld (Munich), have made very thorough tests at the Second Physics Institute of the University of Vienna with a dowser (Bergrat Lukas Waagen), and have come to the conclusion that not any kind of ray, but electrostatic vibration fields (alterations of tension must here be taken into consideration), to which the dowser would respond where geological strata (permeated by earth currents) of conductivity different from that of their surroundings or zone of disturbance, alter the electric field.

That would also, for example, be the case with water-conducting slag with higher radio-active rays, or with beds of iron ore, which are always manifested by a considerable decrease in the activity on the earth's surface. The considerations from which Haschek and Herzfeld started their experiments, and the conclusions they arrived at, are shortly as follows: Electric currents (the earth currents) are always flowing through the soil, as to the causes and laws of which our knowledge is still admittedly very scanty. Now the currents will flow freely into the better conductors of the soil, while the inferior conductors will receive them in less degree. This lack of uniformity in the course of the currents, which has its origin in the unequal resistance of the soil, will also manifest itself in the state of tension, that is to say, in the area of the electric field.

Let us suppose for the moment that the soil is quite homogeneous and penetrated by an even current, so that the resistance would be everywhere equal, and the conditions of tension equal everywhere also,—the areas of equal tension (surface or potential areas) being perpendicular to and at equal distances from the ground,—the electric force will run parallel to it with constant power. Let us now place something heterogeneous in the ground,

and the resistance will be altered at this spot. If the conductivity is greater (ore, water) the state of tension is less, and the surface areas (niveauflachen) disperse. If the conductivity is less than in the surrounding ground (*e.g.* hollows), the tension (spannungsverbrauch) is correspondingly greater, and the lines of force and the surface areas crowd more closely together. Only in a *single* instance will the electric field not be influenced,—that is when the heterogeneity (mineral lode or flow of water) is accidentally parallel to the earth current; then the intensity of the current increases there so far that the condition of tension is equal both inside and out. Only where currents *cross* the heterogeneity is it apparent in the electric field. If one compares these conclusions with observations on the practices of the dowser, it is found to be in accord, and a full explanation of many failures. It becomes clear why a uniform reflector of underground water fails to affect the dowser, but that wherever there are other kinds of water (streams), such places can be discovered by the rod. Also the finding shows at once that the dowser in the case of a flow of water or linear mineral lodes is often only in a position to indicate certain parts; should the earth current at such a spot be exactly parallel to the supply, no result will be obtained. Not the earth current in itself, the two investigators are led to believe, or its alterations, are what the dowser feels, but the distortions of the electric field in which he finds himself. The electric field is subject to such distortions owing to any isolated bodies present in it. Any alteration of the structure, no matter how caused, of the electric field must produce its effect, as also ionised gases, even the accumulation of ions in a free field, which would confirm the observation of Ambronn on the co-existence of observed radioactive elements and deflections of the rod in connection with mineral slag, etc.

Haschek and Herzfeld emphasise finally that their explanation cannot be more than a first attempt at a physical theory of the divining rod. Only when the material for observation is quite cleared up, can one really decide as to the utility of the theory. For the present we cannot regard it as more than a working hypothesis.

Physiologists and psychologists—such as Professors R. Graseberger (Vienna), R. Sommer (Giessen), and the Dresden nerve specialist, Dr. H. Haenel, have long endeavoured to explain the:

reaction when the rod deflects. Whilst the first asserts that the reaction is only the effect of pure psychical stimulus (imaginative ideas, expectation or even unconscious perception and interpretation of the peculiarities of the ground), and inclines to the old ideomotor method of explanation, Haenel and Sommer take the view of a dynamic relation existing between earth and man. Haenel, who has instituted the most thorough scrutiny of this question,<sup>1</sup> starts in his explanation of the processes from the normal, or at any rate usual standpoint, when the rod deflects: holding the fork ends with an undergrip, that is to say, the palms of the hands upwards (in supination), placing the upper part of the arm close to the body, the rod held with the pointers horizontally to the front, whereby it comes into a condition of tension more or less. The greater the power of resistance, and at the same time the more elastic the substance of the rod, so much the more vigorous will be the pull on the ends of the fork, but all the greater too the resistance of the rod itself to this movement.

The ends of the fork tend, in this position, to approach one another, and naturally seek to attain this end by the way of least resistance. This is to be found in the position of supination; as the palms of the hands (which were upwards at first) turn inwards (change into pronation), the ends of the fork approach each other once more and the point of the rod strikes downward, and the tense "muscle-rod-system" previously in equipoise now relaxes.

According to Haenel, when the rod deflects it is a question only of the yielding—the relaxing of a tightened muscle amongst a number of others which remained relaxed. It needs only quite a slight shock, which may be due to a delicate impression on the mind, or even a purely psychic condition, to induce this outstretched apparatus to relax at any point; and immediately the latent energy is transformed into activity, the rod jerks violently into a position of rest.

Privy Councillor Professor Sommer has definitely established that in the dowser, even before the actual deflection of the rod, involuntary slight alterations of the muscle tension take place, which are apparent in spasmodic movements of the finger and

<sup>1</sup> Vol. 8 of the Records of the Society for enquiring into the Divining Rod problem.



hands. In fact, in many cases, a typical alteration takes place in the dowser's whole bearing, so that slight ulnar inflexion occurs in the forearm. On this there quickly follows the deflection of the rod. The divining rod is therefore, according to Sommer, a strongly magnifying indicator of minute alterations of tension of the muscle in a definite nerve tract (Ulnaris).

The train of reasoning which Sommer connects with these observations is interesting (*Periodical of Divining Rod Research*, Gernrode-in-Harz, Nos. 9-10). The same nerve tract comes into play with the dowser as with a bird in flight and with a man in swimming movements. According to Sommer, this parallel physiological relation points to the fact that in the flexion movements of the ulna in dowsers a quite primitive kind of movement is involved, which man has inherited from ancient times from a primeval method of locomotion which has some relation to flying.

In conclusion, with regard to the practical application of the divining rod to the discovery of the earth's treasures, this is without doubt the problematical side of the whole question. The explanation of the reaction through the dowser, on account of the numerous possibilities of the effect of excitement, easily offers occasion for wrong diagnosis and mistakes. From the records of experiments so far before us, definite conclusions cannot be drawn, chiefly because the reactions of the various dowsers are of such markedly different character. This question can only really be satisfactorily settled through long years of practical co-operation between geologists and dowsers, recognised as trustworthy and experienced observers, which might ultimately clear the matter up. In this connection the Professor of Geology at the University of Halle, Professor Johannes Walther, has already made an encouraging beginning.<sup>1</sup>

NOTE.—In a recently published pamphlet<sup>2</sup> Prof. Dr. A. Wendler, (Erlangen), has reached a different conclusion, based on experiments with a trustworthy dowser, a First Commissioner of Woods and Forests. The complex phenomenon of the divining rod cannot, according to Wendler, be regarded as a mere reflex reaction. He has come to the conclusion that we must assume a "biological

<sup>1</sup> Compare his scholarly work, *Subterranean Water and the Divining Rod*, Gernrode-a-H.: E. Hampel, 1921.

<sup>2</sup> Wendler, *Experimentaluntersuchungen zum Problem der Wünschelrute und biologischen Strahlung*, Erlangen: Verlag Th. Blaesings Universitäts-Buchhandlung, 1925. 8°. vii. and 39 pp.

radiation," as in another connection this has already been postulated by Durville, Alrutz and others. Considering that it is a physical expert, who at the same time is fully acquainted with the psychical sources of error, who sets forth these rather bold theories, the book may lay claim to serious notice. It is to be hoped that Wendler's experiments and conclusions will be examined by other experts, and with other dowzers.

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### THE "MARGERY" MEDIUMSHIP

READERS of the *Journal*, who have followed the history of the "Margery" mediumship in the current literature as indicated in the Notes on Periodicals, will be aware that a Committee of the *Scientific American* has been long investigating her claims. This Committee has now decided not to award the prize of \$2500 for which she had entered. Owing to the controversy that the case had aroused, and also owing to the natural interest that I felt in the phenomena presented, I visited Boston at the kind invitation of "Margery" and her husband and have only recently returned.

The phenomena I observed fall broadly into four main classes: Auditory, Luminous, Telekinetic, and Teleplastic. The auditory phenomena consist almost exclusively of a voice, alleged to be the voice of the medium's control, Walter, who was the brother of the medium and who was killed in a railway accident some years ago. This voice, it is claimed, is independent of that of the medium and originates for the most part at about three inches from her head. The luminous phenomena are very varied, but I had only the opportunity of observing one class of such occurrences, which consisted of vague luminous shapes, sometimes upon the table and sometimes upon the medium's dress, which faded and then increased in brilliance, a phenomenon which occurred several times during the short time that the appearance remained visible. The telekinetic and teleplastic phenomena were by far the finest that I have ever seen, and if fraudulent must involve a very considerable degree of ingenuity and manipulative skill, coupled with elaborate and careful preparation.

The sittings are mainly held in the dark, good red light being permitted only as dictated by the controlling voice, which whispers during the whole of the sitting, cracking jokes and making amusing sallies at the expense of the investigators. Luminous bands are worn upon the wrists and ankles of the medium, who wears also a luminous disc upon her forehead. Similar bands are worn on the wrists of the controllers, one of whom is usually F. H., the medium's husband, a Boston surgeon and author of a bulky volume on post-operative treatment.

The materialisations consist mainly of masses of greyish-white clammy substance resembling to the touch a cold and damp blanc-mange. These masses often lie upon the table in front of the medium in good red light, and can be examined during the five seconds or so that is permitted. Objects feeling like clammy tongue-like fins are also observed, and these appear to seize objects on the table and wave them about. Ill-formed hands are sometimes seen covered with greyish or white wrinkled-looking skin, and these formations are all apparently attached to the body of the medium by bands or cords, which to the touch appear gristly, and in places clammy and viscous with knobby excrescences. I have repeatedly handled these structures and have observed them closely in fairly strong red light. The control of the medium appears to be rigid, and is faultless if we accept Dr. F. H. as a *bona-fide* investigator, which, under the circumstances, he is himself the first to admit is impossible.

The conditions, therefore, of the sittings, are such that I cannot at present affirm my belief in the authenticity of these phenomena. If the occurrences are indeed supernormal, as is claimed by the medium, then "Margery" is by far the greatest physical medium alive, and for the purposes of science the most important physical medium of whom we have any record. If, on the other hand, the phenomena are produced normally, then the case assumes an importance which it is impossible to exaggerate. For then the position of the private medium is undermined, and all phenomena occurring in a private circle will have henceforward to be discounted until adequate investigation demonstrates their reality. In a case of this kind no

definite decision can be arrived at unless the phenomena occur under the most rigid test conditions. I hope that an opportunity for further enquiry may arise, and that it will then be possible to arrive at definite conclusions concerning these amazing occurrences.

E. J. DINGWALL.

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### THE GLASTONBURY SUB-COMMITTEE

REPORT TO THE COUNCIL OF THE PSYCHICAL RESEARCH SOCIETY.

[*Some little time ago Mr. Bligh Bond came to the conclusion from evidence in his possession that there existed buried treasure under the ground within the ruins of Glastonbury Abby. He had obtained reports from various dowsers who had located different spots within the ruins where they indicated that such treasure might be found.*

*As he was anxious to obtain from the Trustees of the ruins facilities for excavation at the most likely spots, he approached the Council of the S.P.R. with a request that they should appoint a Committee to consider his evidence.*

*The Council accordingly in December last appointed a Committee consisting of Sir William Barrett, Sir Lawrence Jones, and Mr. G. M. Lambert, who after consideration of the evidence have presented the following report.—ED.]*

THE data placed before the Committee by Mr. Bligh Bond included the findings of three diviners, Mr. Timms, Miss Turner, and Mrs. Greig, who had been taken over the site of the ruins by Mr. Bond. We carefully collated these findings, and found that in upwards of seven places, the findings of all three coincided.

We came to the conclusion that there was a good case for arranging an experiment with a further diviner; and after some enquiries, we obtained the services of Mr. Foord of Shipham, recommended by Sir William Barrett. He went over the ground on the 10th of March, 1925, and he was guided by Mr. Wescombe, architect's assistant of Bristol. Mr. Wescombe had in his hands a plan of the ruins on which certain *lines only* were drawn according to an arrangement

previously made by us affording a minimum indication of the directions in which the dowser was to try for results.

Mr. Foord's results have been collated with those of the earlier diviners. He reacted about seventy times in all, and of these, twelve reactions coincide quite closely with those of earlier experimenters. Of these twelve, eight were close to spots found by all the three previous diviners.

We do not consider that any reliable data have been furnished as to the depths at which finds of metal might be discovered, but the indications, such as they are, suggest depths which might prove serious obstacles if excavation is tried.

In conclusion, we are of opinion that the data already obtained present a case for pursuing the search by excavation.

(Signed) LAWRENCE J. JONES.

W. F. BARRETT.

Dated *March 17th*, 1925.

G. M. LAMBERT.

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#### CONCERNING THE FORMATION OF A GROUP FOR SPECIAL STUDY

We have been asked by one of our Members, Mr. A. W. Trethewey, to insert the following letter in the *Journal*.

ARTILLERY MANSIONS,  
VICTORIA STREET,  
LONDON, S.W. 1.

*Telephone* : Franklin 6145.

It is suggested that a group should be formed in the S.P.R. (see *Journal* for November, 1924, pp. 327, 328) for collecting information about the practice of Spiritualism in foreign countries. I have been engaged for a short time in this work, mainly with a view to seeing whether the communications received from so-called spirits about the environment "on the other side" are substantially the same in all countries, that is to say, represent the conditions as resembling those on earth. It seems, however, that the enquiry may be expanded to embrace other purposes. It may be possible to indicate fresh lines of experiment by discovering the methods used in other places and to throw light on obscure phenomena of our own mediums by comparing them with

practices employed elsewhere. At this stage it is unnecessary to discuss the scope and methods of the enquiry in greater detail. These matters may be left open for consideration. At present all that I ask is whether, if the date is convenient to you, you will attend a meeting in the S.P.R. rooms at 31 Tavistock Square on a day in the latter half of May to be subsequently fixed to discuss the question and will then decide whether you will join the group and undertake a share in the researches. Of course your decision will depend on your approval of the programme. The date will be intimated to you in due course if you reply now that you wish to attend the meeting.

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#### REVIEW.

*An Investigation into Psychic Phenomena.* By J. ARTHUR FINDLAY.  
(Printed for private circulation.)

In this little book (to which Sir William Barrett, F.R.S., contributes a preface), Mr. Findlay, a Member of our Society and Vice-President of the Glasgow Society for Psychical Research, gives an interesting account of sittings held by him during six years with the Glasgow medium, John Sloan. During this period Mr. Findlay had thirty-six sittings with Sloan, at which he claims that one hundred and sixty-nine facts, which it was impossible for the medium or any one else present to have known normally, were accurately communicated. Of the incidents printed at length by Mr. Findlay the first is perhaps the most striking. Mr. Findlay brought to a sitting his brother, who had recently been demobilised; the brother was not known to any one present and was not introduced by name. He was hailed by a voice giving the name "Eric Saunders," which at the time meant nothing to him. On being questioned, "Eric Saunders" said he had been trained as a gunner under Mr. Findlay's brother, gave the name of the small village where they were stationed, mentioned various incidents which occurred during training, and the date he completed his course and went abroad. All these details were subsequently verified.

We have frequently exhorted our Members to bring to the Society's notice records of successful sittings, and we cordially welcome this report of what appear to have been remarkable experiences carefully recorded and annotated.

W. H. S.

# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Wednesday, May 6th, 1925, at 3.30 p.m.

## PRIVATE MEETING.

A PRIVATE MEETING of the Society will be held in the House of the Royal Historical Society, 22 Russell Square, London, W.C. 1, on Wednesday, May 6th, 1925, at 5 p.m., when a paper entitled "Cryptesthesia versus Survival: An Enquiry into a Remarkable Case" will be read by SIR WILLIAM BARRETT, F.R.S.

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OF THE

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# JOURNAL

OF THE

## Society for Psychical Research

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### OBITUARY.

DR. SYDNEY ALRUTZ.

WE deeply regret to have to record the death of Dr. Alrutz of Upsala on February 14th last, at the comparatively early age of 57. For twenty-five years Dr. Alrutz has been one of our most valued and energetic Hon. Associates. He was appointed lecturer (*privat docent*) on Psychology in the University of Upsala in 1901—the funds of the University being inadequate to support a full Professorship of Psychology. We understand, however, that the University had recently asked the Swedish Parliament for a grant to enlarge the psychological laboratory and provide a better endowment for the Chair.

Dr. Alrutz devoted himself enthusiastically to the investigation of hypnotic phenomena, and published a large work, entitled *Till Nervsystemets dynamik*, etc., or “Dynamics of the Nervous System,” which contains the results of his experimental investigations extending over the years 1913 to 1917 on the suggestibility and nervous energy of subjects, both in the waking and hypnotic conditions. He continued his researches up to his last illness, and shortly before his death published two lengthy papers in the *Scandinavian Scientific Review* for last year. These papers give a summary of what Alrutz considered to be the most important of the questions discussed in the work already referred to, namely, the problem of nervous effluence. This problem rightly appeared to Dr. Alrutz of such great importance, that an English translation has been issued of these recent papers under the title of “A new form of Effluence or radiation from the human organism.”

## HUMAN RADIATION.

Many years ago Dr. Alritz sent to the present writer an account of a prolonged series of hypnotic experiments he had made upon a Swedish labourer whose illness he had hypnotically treated with success,—and who proved to be a very sensitive subject. These experiments appeared to demonstrate the fact that an *effluence* passed from the hypnotiser to the subject, a belief entertained by the older mesmerists. I was deeply interested in Alritz's results, as more than forty years ago the hypnotic experiments which I made with Edmund Gurney,—and before that in Ireland,—seemed to indicate the existence of this effluence. Alritz invited me to visit him and verify the results he had obtained. Accordingly in 1911 I went to Upsala, and the results of my experiments will be found in the *Journal of the S.P.R.* for 1912, pp. 178-188.

The conclusion at which I arrived from these experiments, with Dr. Alritz's subject, confirmed the view which was expressed in the second S.P.R. report of the committee on Mesmerism,—of which Myers, Gurney and myself were members—and was published in the first volume of our *Proceedings* for 1883. We state, on p. 257, that our experiments “make it almost impossible to doubt the reality of some special force or virtue passing from one organism to another in the process of mesmerisation,” and we record a series of experiments (of which I have a vivid recollection) which appeared to point out some kind of effluence passing from the hypnotiser to the subject. (See *Proc.*, Vol. I., pp. 257-262.) In conclusion we stated that these experiments, which “were made under accurate scientific conditions,” constituted a strong *prima facie* case in favour of this effluence; though we acknowledged that the number of these experiments must be very largely increased before such a theory could be generally entertained. Subsequently Dr. Liébeault of Nancy, as the result of numerous experiments, was also led to the conviction of a specific mesmeric influence. The therapeutic results he obtained, after submitting very young children, from three to four years old, to hypnosis, led him to this conclusion. Some years later Mrs. Sidgwick and Miss Johnson published in our *Proceedings* for 1890 an important paper, in which they discussed these experiments

and those by Dr. Alrutz, and from their experiments were led to doubt the conclusions arrived at. But Mr. Myers in *Human Personality*, Chap. V., says it is "by no means improbable that effluences, as yet unknown to science, but perceptible to sensitive persons, should radiate from living human organisms."

Some of the experiments made long ago by Gurney and myself upon a sensitive subject were so extraordinary that we did not publish them at the time, but subsequently other evidence supporting these experiments reached me, hence a brief report of them will be found in my little book on *Psychical Research* (see pp. 198-199).<sup>1</sup> We found that any object over which the hypnotiser had made a few passes, or even pointed his finger at it, could at once be detected by a sensitive subject, who had been excluded from the room, from which the hypnotiser had also been excluded, and put in a separate room. In fact every precaution was taken to avoid collusion, or of any information reaching the subject, either normally or telepathically. I am convinced the results were unquestionable, whatever explanation might be given by further investigations. But if such an effluence does exist, it appears to have a polarity like magnetism. A knitting-needle stroked with one end of a bar magnet becomes magnetised, but a couple of strokes in the reverse direction demagnetises it.

Dr. Alrutz's experiments not only confirmed the experience of the older mesmerists that downward passes produced analgesia of the limb of the subject thus treated, and upward passes restored its sensibility; this fact,—though unlikely to be known to the ignorant subject Dr. Alrutz hypnotised,—his own knowledge might have telepathically suggested to the subject. But Alrutz's experiments went much further and seemed to demonstrate that certain screens were transparent to this effluence and other opaque. Thus he found that glass and metal plates were transparent, but cardboard, wool, etc. were opaque. One of his many experiments may here be quoted:—Two similar screens of a transmissive substance, such as glass or metal, were fixed by clips horizontally, one over each arm of the subject. The experimenter then put a thick woollen glove on to one of his hands

<sup>1</sup> Home University Library.

and nothing on the other; passes were then made respectively with the gloved and the ungloved hand over each of the two plates; the screens were then removed and the sensitiveness of the subject's arm tested. Only the passes made by the bare hand produced any effect; as wool was one of the substances Dr. Alrutz found to be opaque to the effluence. A series of experiments are recorded by Dr. Alrutz which appear to prove that the subject could not have derived, normally, any sign or guidance as to the nature of the arrangements adopted in the numerous experiments.

The results of my own experience at Upsala confirmed the fact of some specific effluence passing from the hypnotiser to the subject, but they left me somewhat doubtful of the transparency or otherwise of certain screens. I felt convinced that any normal or even telepathic knowledge did not reach the subject, but it seemed possible that he might gain information of what was being done if he were *clairvoyant*. However, it is not fair to put the few experiments I made against the long and elaborate researches conducted by Dr. Alrutz. Moreover, some of Alrutz's ingenious experiments seemed to meet this question of clairvoyance, provided the subject had no information as to the nature of the interposed substances, or which were likely to be opaque and which transparent.

In 1920 Dr. Alrutz delivered a lecture on the subject before a large meeting of the S.P.R.; this was published with numerous illustrations in Vol. XXXII. of our *Proceedings*. As an illustration of Dr. Alrutz's remarkable energy and linguistic talent, the substance of this lecture was first of all given in Swedish at Stockholm, a day or two later in German at Berlin, then in French at Paris, and the following day in English at London. Dr. Alrutz happened to be my guest at the time and told me what he had done during the preceding week; this was the more remarkable as in no case did he read the paper, but delivered it from a few notes. Mrs. Alrutz informs me that her husband had recently found a new sensitive, a Mrs. Mozen, who is a very good hypnotic subject, and she hopes that our S.P.R. will be able to make experiments with this subject.

Though Dr. Alrutz's deepest interest was bound up in his

hypnotic experiments and his researches into "nerve radiation," he also studied the psychological effects produced by aviation, and suggested certain tests for aviators which he communicated to the authorities, not only in Sweden but also in England, France and Germany. He attended many Congresses on psychology and psychical research, and contributed important papers to the Congress at Oxford and to the International Congresses at Copenhagen in 1921, and Warsaw in 1923. He also published numerous papers on psychology and psychical research in the Swedish, German, English and American journals. Shortly before his death Dr. Alrutz had finished a new book, entitled *Hypnotism and Suggestion*, which we understand will shortly be published. It is to be hoped that the "Institute for Psychological Research" which he founded in Upsala will continue his experiments, and communicate to the S.P.R. any results they may obtain.

The Swedish papers contain tributes to the respect in which Dr. Alrutz was held by his colleagues and friends. Prof. Ohrvall writes that Dr. Alrutz's experiments compelled him to admit the existence of a hitherto unknown radiation passing from the human organism to certain persons. Prof. Svedberg writes that however difficult orthodox science may find it to accept the facts, nevertheless he adds:—"If I am not able to agree with the conclusions Dr. Alrutz arrived at, I am of the opinion that the conscientious care of his work, and the precautions that he took to eliminate error, are of permanent value in this difficult branch of scientific research."

In conclusion we may mention that Dr. Alrutz married in 1903, and his charming Swedish wife survives him. They had only one child, a boy born in 1907. Alrutz was fond of athletic sports and of yachting; in his youth he won many of the prizes offered by the Swedish Royal Yacht Club.

He was taken ill suddenly and had to be operated at once, and died under the operation before his wife could reach him. An excellent portrait of Dr. Alrutz has been sent to us, which can be seen by our members at 31 Tavistock Square. His portrait gives a glimpse of the enquiring and eager mind he possessed and his genial and lovable personality.

W. F. B.

## CASE.

## L. 1265. AN APPARENTLY TELEPATHIC DREAM.

THE following report of a dream which had an apparently telepathic origin was first given to the Secretary, Miss Newton, in conversation by the dreamer, Miss Boucher James, who is a Member of the Society. We are indebted to Miss James for the trouble she has taken to collect the evidence and for permission to use her name.

Subsequently, at Miss Newton's suggestion, Miss Boucher James sent a written account of her experience in a letter, as follows :

*February 2, 1925.*

You asked me to write you the dream I told you of this afternoon. So here it is . . . I dreamt on Monday night, January 26, 27, without any apparent reason whatever for doing so, that we were going to a meet—presumably. Mrs. O. was there, who is always at the meets, and my younger nephew T. We halted at the cross-roads and seemed to change about in the cars, and Mrs. O. went on in a pony carriage, my nephew leading the pony up the hill. She hit it—which I thought a mistake—saying to myself, “The pony's doing its best.” I turned my back to them, and immediately after there was a shout and I turned to see the pony on its head in a very deep ditch with my nephew underneath. Mrs. O. did not seem hurt. We could hear his groans and gasps and then to my relief he stood upright, but looking frightfully dazed and shaken. In the morning I remembered the dream and made a brief note of it.

My sister writes: “B. (my elder nephew) had a pretty bad toss on Monday [January 26, 1925]. They had had a long run and came to an unknown jump which his horse refused three times. T. (my younger nephew and the one dreamt of) gave him a lead, but, although B. changed from the original place to an easier one, his horse failed to clear and pitched over with B. partly under him. T. looking round saw the whole thing and as usual was first on the scene . . . he kept on saying, ‘If only it had happened to me instead.’ ‘No bones broken, but concussion.’”

I quote all this to show the younger boy who figured in the dream, though not the victim, took a very active part materially and emotionally. . . .

F. S. BOUCHER JAMES.



On February 4, 1925, Miss Boucher James wrote again to Miss Newton, enclosing the letter from her sister from which she quoted in her letter of February 2nd and giving a rather more detailed account of her own dream. The only additional point it seems necessary to note here is that Miss Boucher James speaks of seeing her nephew standing up after his fall "looking very dazed and confused, his eyes very red—suffused with red, changing the colour of them." Subsequently, on February 27th, 1925, Miss Boucher James wrote to Miss Newton, thus:

I saw my nephew when I was in Devon and asked him to tell me about the accident to his brother. The only fresh information was that his eye must have had a blow, as it swelled tremendously. I asked him, "Did you think, or rather, were you afraid his eye was hurt, when you saw him fall?" "Oh, no," he said, "I thought he was dead." So apparently I got the eye impression from some other source—unless he went up late that night and heard of it. He had not evidently seen his brother when the eye was swollen, as he quoted Mrs. James, the brother's wife, as his informant.

F. S. BOUCHER JAMES.

With regard to the question of when she noted down her dream and when she had news of the accident to her nephew Miss Boucher James writes thus:

Since I had the Memory Dream which interested me, I have kept a book by my bed and briefly note any dream that impresses me. This is cut from it:

"Jany. 27. Dreamt Mrs. O—— and pony and T—— T. in deep ditch, pony on top."<sup>1</sup>

The dream entered above this is marked "Jan. 20" . . . I am afraid my notes are very brief and often indecipherable. I did not write the above when I woke, but I think during the day, as I remember the thought coming once or twice, "I must write that down," and then I made the effort—that afternoon, I think. In any case I could not have heard the news till Friday [Jan. 30th], as though my sister's letter is undated, a p.c. from her came by the same post, marked Thursday, and to say "B.

<sup>1</sup>The actual cutting from the notebook was sent.

has had 6 hours' sleep," and that was the first I knew of anything being amiss with him.

If it would be more satisfactory to you to see the notebook, I will send it. The date I always enter them on is the date of the *morning* of the dream (which I had in the night). I very seldom wake as I finish dreaming, so when I wake in the morning, that is the date I use. So dreaming on Monday night, the 26th, or early morning, Jan. 27th, I shouldn't know which it was.

If I had thought consciously of either brother hunting, it would more likely have been B. who is Master of the hounds, and not T. who is always lending his horses to others, or imagining he is too busy to go out.

F. S. BOUCHER JAMES.

Subsequently, on February 8, 1925, Miss Boucher James wrote again to Miss Newton with regard to the question of when her note of the dream was made. Her recollection is clear that it was made during Tuesday, January 27th, and there seems no reason to doubt that it was made before she had any news of the accident. Miss Boucher James tells us that she is in the habit of noting dreams of possible psychic interest on the day after their occurrence. The next entry in her notebook, after the entry of January 27th, was made on February 5th.

Miss Boucher James has also sent us a newspaper cutting which gives an account of the accident, as follows :

(From the *Bideford and North Devon Weekly Gazette*,  
*February 3, 1925.*)

Followers of the Stevenstone Hounds, and sportsmen generally throughout the district, will regret the somewhat serious accident which befell the popular Master, Col. B. C. James, D.S.O., of Stevenstone, in the hunting field on Monday of last week.

Near Finnemore Gate, Sheepwash, when the hounds were in full cry and had run a fox for three hours, Col. James's horse refused a bank three times, and when the Master put it at another part of the fence the horse came down with the rider and partly rolled on him.

Col. James received a severe kick in the head, and his brother, Capt. E. H. James, who was riding near him, found him lying on the ground unconscious.

## BRAIN AND SPEECH

WE print below a report received from Miss G. Ogden Tubby, for many years Assistant Secretary to the American Society for Psychical Research, concerning the difficulty experienced by Dr. Hyslop during his last illness in enunciating certain words and names.

Miss Tubby sent her report to Sir Oliver Lodge with a covering letter from which the following extract may be quoted:

*February 24, 1925.*

I have long had it in mind to tell you of a most interesting experience I made note of in the last illness of Dr. Hyslop. I wanted to tell you of it this summer, when I hoped to see you. Miss Dallas urged me to write to you of it, after I had recounted it to her. But the time has rolled by all too fast, filled with matters of more urgency, though less interest.

I am enclosing here the account of the matter I refer to. It may be of interest in the discussion of "Brain and Speech" now going on in the S.P.R. Journal, thanks to the attention you have given the matter in the past year....

GERTRUDE OGDEN TUBBY.

The following statement was enclosed with this letter:

In the course of the illness of James Hervey Hyslop, after his thrombosis, he had difficulty in enunciating syllables, ordinary words and proper names, some of which I noted during his conversations with me. There were certain variations that were recurrent, although not unalterable, and one became accustomed to interpreting him. The familiarity of the words or names had nothing to do with the ease or the difficulty of the enunciation. There was entirely clear memory and purpose in the remarks made, when they were interpreted. The memory was unusually full and clear. He went over all his papers and records, indicating condition, readiness for use, incompleteness, and so on. Dr. Hyslop's instant recognition of the correct, or denial of the incorrect interpretation of his meaning indicated in every instance his clarity of thought and reference.

One dramatic example he asked me to make public, as I am now doing. He had tried for a day or two to refer to a case he had in hand, wishing to see the papers and make some suggestion. His daughter and his nurse could not get his meaning. He told them the case concerned someone whose name was the same as one of the Presidents of the United States. They were young and thought, naturally, of recent Presidents and the more notable ones of the past. Dr. Hyslop repudiated them all. So they appealed to me over the telephone and I went up to the sick-room to set his mind at rest. At once I knew when the reference was made, that he referred to the "Hayes Case." The father of the lady he also referred to in an abortive attempt at the right name, and I spoke that for him. He sighed a deep sigh of relief and the tears rolled down his face, at the release from the tension of effort to make himself understood. Said he: "Do you see, I knew it all the time, all the time, tried to say it, and couldn't make myself clear. No one could understand what I meant. And this is *my own organism*. I wasn't guessing at all, not for one instant. My mind was perfectly clear, memory clear all the time. I knew at once when you got the right reference and the others got it wrong. Do you see? What if I had been a poor medium? Some outside influence trying to express the same thing through another's organism might have fared the same way. But I knew all the time what I meant, and this is my own organism, yet it wouldn't work for me, rightly. Tell them that, tell them that! It's a pretty illustration."

I am happy to avail myself of an opportunity to "tell them" what is indeed a very pretty illustration, and a very helpful one, of the difficulty in expressing through an instrument not properly co-ordinated for the use of the thinker who is trying to work it.

Some of the equivalents in Dr. Hyslop's conversation I did not note, of course, as I was otherwise occupied, but of a few I made running note as he spoke, and the table below represents these. The recurrence of the final sound "er" or "eer" was notable. The number of syllables and the accent were usually correct. "Smead" is a pseudonym for a two-syllabled name, so the count is right in that, as was the accent.

<i>Correct Word.</i>	<i>Variation.</i>
Smead (C——)	Sithin
Carrington	Sitheneer
Channing	Chuverser (approximately. Slightly varied at times.)
Friend	Presen
Hickson	Chuverser (as nearly spelled as possible. <i>Cf.</i> Channing.)
Hodgson	Chonson, Choneer, Hodgman.
Huxley	Shupney
Lodge	Thodge
Moriarty	Paranáky
F. W. H. Myers	F. W. H. Maynard
Prince	Purgener, Jinn, Senth, Chintz, Crinz, Prinz. (The last four variations in succession, in one effort.)
Endowment	Sivener
He isn't honest	He isn't prisoner
Picture	Pictchener

Contrast the attempts of a small child of my acquaintance to pronounce words, with phonetic relation between word and variation: "tuh-tuh" for potato, "kuk-kuk" for cookey or cracker, "dsh" for dress, "hah" for hair, and so on. The organism very evidently responds differently in the two types of instance.

This should throw a flood of light on mediumship and proper name-getting.

GERTRUDE OGDEN TUBBY.

## CORRESPONDENCE.

### I. SUBLIMINAL IDIOSYNCRASIES.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—Sir Francis Galton in his well-known work on Human Faculty records a series of interesting idiosyncrasies of number vision, and other subjective visual phenomena. This surely is a line of research which might be extended with fruitful results.

Some years ago I was present in a circle of friends when Miss Goodrich Freer was asked how one could tell, *à propos* of scrying, if one had potential visualising powers. Her reply was in the

form of a question: "Where was King Alfred sitting when the cakes were burnt?" This led to our comparing notes, and I was interested to find that my picture differed from those of all the rest of the company who were accustomed to picture to themselves, however vaguely, incidents presented to their imaginations. Alfred, as I saw him, sat with the hearth on his right (more or less) as I stood regarding the scene with the hearth before me on my left.

Since then further investigation has convinced me that I, being inveterately left-handed, regard things, as it were, from my left side, looking towards the right when visualising, so that the centre of interest in the picture is on my right. Further, on comparing notes with "right-handeds" I have often found that my visualised pictures are, even in detail, except of course when description defines positions, practically mirror reversals of theirs.

The same thing holds in the case of illustrated books: if two people are described standing side by side, I find my picture, when I come to the illustration of the author's description, is wrong: similarly my people always face the opposite way.

My visualisations are not always graphically visible. I sometimes try in the dark to visualise an object, *e.g.* a rose. I gaze at the dark red retinal screen in vain sometimes, and nothing comes. I seize upon the passing lines and blotches and strive in vain to twist or expand them into rose form.

With my attention thus rigidly fixed upon the screen, after fruitless efforts I become aware that I have no picture of the rose form in my mind. My object in the experiment was originally to watch the screen until the rose came: not to force its appearance, or seize upon a fortuitous retinal shape to form a *point de repère*. I then try to recollect a rose form. To do this I feel that I turn my eyes, as the instrument for the purpose, upwards and over towards the back of my head. Returning with what I sought (dimly apperceived as a mental image, faintly visualised perhaps, but so faintly that I cannot be sure), to the screen, I often manage to bring the retinal images and lines quickly into service and get a clear vision of a rose, and with relaxed concentration, watch the vagaries of its behaviour as it changes its shape, in the guise of an interested and disinterested spectator.

Sometimes I almost get my rose when it proves recalcitrant and will not lie flat or keep still, and a really exhausting effort

and tussle are required to "get it under." The corolla, to quote an example of its behaviour, sets itself edgewise, flattens to a plate and spins and gyrates upon the stalk as axis.

I can do nothing with it edgewise, so with a supreme and dizzy final effort "I" swoop upwards and forwards and come down upon it. To bend it back flat and motionless against the screen is then the work of an instant; subdued, it takes the proper form and leaves come apparently spontaneously upon the stalk.

The *raison d'être* of the recollective bending back seems clear. "I" am, as spectator of the retinal screen, behind the eyes, situated with "my" back to my head. "I" have tried, as it were, sitting sideways, to watch the screen and recollect the rose form at the same time. An oscillation from one to the other is at once experienced. One can attend subconsciously-unconsciously, but one cannot, I think, consciously partly distract one's attention.

When objects are clearly visualised at night I lose sight or consciousness of the background. But I think when the visualising apparatus is in full swing and the mind is wholly given to it, the background becomes luminous; because at a sudden noise everything seems to vanish instantaneously in a phosphorescent flash. Light dreams (*i.e.* in light sleep), from which I have been similarly awakened, appear similarly to have been experienced against a luminous background.

E. S. THOMAS.

## II. ON "HEADSNAPS."

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—In the *Journal* for January, p. 6, I see some accounts of "Head-snaps" occurring after or at the end of trances or sleep. Surely these as described must be mild forms of what are known as nocturnal bombs, well known to many people. They usually take this form: after falling asleep for a few minutes, one is suddenly aroused by a flash of light like the explosion of a bomb in the room, apparently sufficiently bright to light up everything in the room, accompanied by the sound of an explosion, and instantaneously one falls into a dead sleep. A mild form of this may be compared to a door shutting. An account of this phenomenon appears in an article

on "Disorders of Sleep" by Dr. J. T. Murray Robertson in the *Journal of the Straits Medical Association*, No. 4 (1894), p. 19. He writes: "Another phenomenon of sleep or its borders, and also in the sensory sphere, is what has been described as sensory shock. Hughlings Jackson has written about it. In the praesomnic state of fading sensation, but never on waking from sleep, the patient has in his head a sudden and violent sensation, and the forms it assumes may be classified thus: (1) In the sphere of general sensation he feels as if struck, or that a bolt has been driven through the head; (2) auditory, a loud noise like that of a pistol shot, or as if a broken glass, or a bell or a wire sharply twanged; (3) visual, a flash of light; (4) olfactory, a sudden sense of an odour; (5) emotional, abrupt sense of fear, sometimes preceding, sometimes following, the sensory shock."

He also mentions sleep jerks: "We all have had the common experience of a sudden jerk of the body as we were falling asleep." Though he states that the sensory shocks do not occur on wakening, for the second or so after the explosion one is or feels quite awake, and on one occasion in the daytime I found what I had suspected, that the explosion was accompanied by a violent convulsive jerk, and on that occasion managed to wake up completely.

As these explosions generally occur on two or three or more nights in succession, generally diminishing in violence, it seems most improbable that they are due to the sudden uniting of nerve centres or breakdown of some inhibitory obstacle or a sudden change in blood pressure as suggested by Oliver Lodge, but rather in some form of violent and spasmodic nerve impulse in the brain. Murray-Robertson states: "These symptoms are found in some neurasthenics in hysteria and most commonly in men too much addicted to tobacco smoking. The analogy to epilepsy is close."

H. N. RIDLEY.

*(A few days after receiving Mr. Ridley's letter we received from one of our members, Miss Wilkinson, an account of her personal experience, which is of very much the kind that Mr. Ridley describes. We print her letter below.)*

I am much interested in the correspondence on "head-snaps." I wonder if any other correspondents have had my experience,



namely: a sort of crack in my head just as I am falling asleep. This occurs sometimes for several nights consecutively, and then perhaps not again for some time. It always wakes me up very distinctly. As far as I know these have no psychic connection.

MARIAN S. WILKINSON.

### III. BRAIN AND SPEECH.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—In Mrs. M'Connel's letter, published in the *Journal* for January, 1925, occurs a passage which interested me very much, and which I have thought about for a long time, myself. It is: . . . "Memories which are capable of being put into pictorial form, or words which have already been uttered or written, are the most easy of communication."

Now, in my *Problems of Psychical Research* (English ed., p. 371), in speaking of the curious behaviour of the Ouija Board, on a certain occasion, I said:

"It certainly appeared far easier for the board to point to letters than to write—and this is most suggestive and interesting when we consider it. It would seem to indicate that the 'controlling intelligence' found it easier to convey its thoughts when the letters were before it, in plain sight—a suggestive fact, taken in conjunction with certain mediumistic phenomena. . . . I have in mind especially one remarkable (but hitherto unpublished) experiment with Mrs. Piper. A certain lady of my acquaintance—an old Piper sitter—had tried to convey a certain word to 'Rector' telepathically, to be given by automatic writing through the trance. Several attempts failed. Finally, one day, the lady in question wrote out the word on a blackboard, and sat looking at it for about half an hour. The word was given the next day through Mrs. Piper. The blackboard was in the lady's own house, distant some 800 miles from Mrs. Piper, in Boston. This certainly seems to show that there is a peculiar 'magic' in thoughts or things that are objectified in this manner. It served to explain why it is that many clairvoyants cannot read thoughts and questions until written out on paper. . . ."

HEREWARD CARRINGTON.

## IV. A CORRECTION CONCERNING THE "LIFE OF CROOKES."

To the Editor of THE JOURNAL OF THE S.P.R.

MADAM,—In *Proceedings*, Part XCII., page 315, I reviewed the *Life of Crookes*, and make a gratuitous reference to a book of Dr. Fournier d'Albe's in which are quoted some extracts from *There is No Death*, by Mrs. Ross Church (Florence Marryat),—among them an incident the experience of which Crookes had denied; and I gave a reference to Crookes's denial in *Journal S.P.R.* XII., page 268, though inadvertently I said *Proceedings*. The denial however is not to any statement made by Mrs. Ross Church herself, but to a reproduction from her book of an account of a vivid dematerialisation episode in the *Annales des Sciences Psychiques* for 1906, where unfortunately it is cited as if on the authority of Sir William Crookes, instead of on the authority of Miss Florence Marryat. Crookes denies having seen anything of the sort: he does not express any opinion about the testimony of someone else. Hence that testimony remains unaffected by his denial. I regret that I did not get this matter right at first: for in that case I need not have referred to Mrs. Ross Church's book at all. Sir Arthur Conan Doyle has kindly called my attention to the misunderstanding.

OLIVER LODGE.

## NOTES ON PERIODICALS.

IN December 1924 a series of articles was concluded in *The Two Worlds* which commenced on October 10th. The author, Mr. Leslie Curnow, deals with the physical phenomena of the past and the articles constitute a valuable sketch of mediumistic activity in this direction from 1848. Many references are given to contemporary literature and accounts are printed of the phenomena said to occur in the presence of mediums whose names are now forgotten except by those who interest themselves in the historical growth of spiritualism. *The Journal* of the American Society for Psychical Research for March contains an account of the "Margery" Case, partly by Drs. Crandon and Richardson, and partly a reprint of the report of Mr. Dingwall's lecture in Boston on January 31, 1925, which was published in the [Boston] *Banner of Life* for February 7, 1925.

E. J. D.

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THE SOCIETY'S ROOMS

31 TAVISTOCK SQUARE, LONDON, W.C. 1.

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# NOTICES.

COMMUNICATIONS FOR THE EDITOR TO BE ADDRESSED TO—

MRS. SALTER, Society for Psychical Research,  
31 TAVISTOCK SQUARE, LONDON, W.C. 1.

Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

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## Subscriptions for 1925.

MEMBERS AND ASSOCIATES WHO HAVE NOT YET PAID THEIR SUBSCRIPTIONS ARE REQUESTED TO SEND THEM TO THE TREASURER, W. H. SALTER, Esq., 31 TAVISTOCK SQUARE, LONDON, W.C. 1, AT THEIR EARLY CONVENIENCE. THE SUBSCRIPTION OF MEMBERS IS TWO GUINEAS; THAT OF ASSOCIATES IS ONE GUINEA.

CHEQUES MAY BE CROSSED "WESTMINSTER BANK, HANOVER SQUARE BRANCH."

With regard to the Subscriptions of Canadian and American Members, see Notice on third page of cover.

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Information relating to any branch of the Society's work may be sent to the Honorary Secretaries, or to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Applications for Membership and for printed documents should be addressed to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Subscriptions are payable to the Hon. Treasurer, W. H. Salter, Esq., 31 Tavistock Square, London, W.C. 1. Article 18 is as follows:—

"All subscriptions shall become payable upon the election of the Member or Associate, and subsequently on the 1st day of January in each year; provided that in case any Member or Associate is elected on or after the 1st day of October, his subscription shall be accepted as for the next following year."

Forms for the regular payment of subscriptions through a banker may be had on application.

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A form of bequest can be had on application to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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The Rooms of the Society, at 31 Tavistock Square, London, W.C. 1, are open every week-day from 11 a.m. to 5 p.m., except on Saturday, when they close at 1.30 p.m.

# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING.*

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A

GENERAL MEETING OF THE SOCIETY

WILL BE HELD IN

THE LECTURE HALL

AT THE KINGSWAY HALL, LONDON, W.C. 2,

*On THURSDAY, JULY 2nd, 1925, at 8.30 p.m.,*  
(Doors open at 8 p.m.)

WHEN A PAPER ENTITLED

“A Report on some Communications received  
through Mrs. Cooper”

WILL BE READ BY

MR. S. G. SOAL, M.A.

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*N.B.—Visitors will be admitted on production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite one friend. Members and Associates will be admitted on signing their names at the door.*

### OBITUARY NOTICES.

#### SIR W. F. BARRETT, F.R.S.

WE have to announce with great regret the death of Sir William Barrett, F.R.S., which occurred from heart failure on Tuesday, May 26th, 1925. Sir William Barrett, whose name is known to all our Members, was one of the founders of the Society, and a former President. A full obituary will appear later in *Proceedings*.

#### MONSIEUR CAMILLE FLAMMARION.

WE have also learnt with regret of the death of Monsieur Camille Flammarion, which occurred on June 4, 1925. Monsieur Flammarion was best known as an astronomer, but he has been greatly interested in psychical research for many years, and was President of this Society in 1923. We hope to print a fuller obituary later.

### NEW MEMBERS.

- Beeby, Dr. T. W.**, 4 Philbeach Gardens, London, S.W. 5.  
**Davis, Mrs.**, 28 Norfolk Road, St. John's Wood, London, N.W. 8.  
**Enthoven, Mrs. Gabrielle**, 97 Cadogan Gardens, London, S.W.  
**Hadfield, Dr. J. A.**, 9 Harley Street, London, W. 1.  
**Kennion, T. Alfred**, The Maples, Hoddesdon, Herts.  
**Machin, Mrs. H. A. C.**, Kenora, Ontario, Canada.  
**Maffei, Comtesse A. L.**, 33a Gloucester Road, South Kensington, London, S.W.  
**Sagendorph, Mrs. G. A.**, 476 Heath Street, Chestnut Hill, Mass., U.S.A.  
**Tarpey, Mrs. Kingsley**, 33 Buckingham Mansions, Hampstead, London, N.W. 6.  
**Wah, S. Tiong**, 11 Amber Road, Singapore.

### MEETING OF THE COUNCIL.

THE 219th Meeting of the Council was held at 31 Tavistock Square, London. W.C., on Wednesday, May 6th, 1925, at



6.30 p.m., THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Mr. E. N. Bennett, Mr. W. R. Bousfield, Mr. G. W. Lambert, Sir Lawrence Jones, Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Ten new Members were elected. Their names and addresses are given above.

Mr. E. J. Dingwall was re-appointed Research Officer for the year.

The Monthly Accounts for March and April, 1925, were presented.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 83rd Private Meeting for Members and Associates was held at 22 Russell Square, London, W.C., on Wednesday, May 6th, 1925, at 5 p.m., SIR LAWRENCE JONES in the chair.

A paper entitled "Cryptesthesia versus Survival: An Enquiry into a Remarkable Case" was read by Sir William Barrett; a discussion followed in which Sir Oliver Lodge, Mr. Trethewy and others took part.

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#### AN ENQUIRY INTO A "HAUNTED HOUSE."

WE print below a report of an enquiry into an alleged case of haunting, carried out by two members of this Society, by arrangement with the Secretary and at the request of the tenant of the house in question, whom we will here call Miss *Robinson*.

It appears to be clearly established that the most definite and persistent feature of the "haunting" was entirely due to a normal, but obscure, physical cause, and the case is for that reason instructive. In view of the fact that as stated by Miss *Robinson* (see below) some disturbance continued after this physical cause had been removed, it cannot be held as proved that this cause was the only one involved. Since Miss *Robinson*

gave up her tenancy of the house very shortly after the enquiry took place, no further enquiry was for the moment possible. We hope, however, that if the new tenant should experience any disturbance, the Society will be informed.

The two members of the Society by whom the enquiry was carried out were Mr. G. W. Lambert and Mr. G. W. Hayley. Mr. Lambert's report, corroborated by Mr. Hayley, is as follows :

#### REPORT OF INVESTIGATION AT CHELSEA, S.W.3.

On 3rd February, 1925, under arrangement made by the Secretary of the S.P.R., I visited this house, taking with me Mr. G. W. Hayley, also of the S.P.R., to enquire into some disturbances there, apparently "psychic" in origin. We arrived at about 10.30 p.m., and heard accounts (in the following order) of the phenomena complained of. The accounts are compiled from brief notes taken at the time :

1. *Matilda W*—, aged 19, maidservant, heard slight taps in back room on ground floor (used as Miss *Robinson's* bedroom); tapping had been occurring on and off since last Friday (Jan. 30th); heard in early morning (7 a.m.) and afternoon; occurred while she was alone as well as in presence of Miss R—. (Miss R— tapped a china Madonna on the chest of drawers in the room in question and the maid assented that the noise was like that.) The taps seemed to come from different parts of the room.

2. Miss N. *Robinson* (tenant of the house) said she had lived in the house since September, 1923. The maid (M. W—) had been with her all the time. Before she (Miss R—) came to the house, she had had various uncanny experiences, from 3 years of age (recounted); had felt uncomfortable since coming to the house, and had been conscious of something on the stairs. Disturbances had commenced since Christmas; (a) on one night there was an unexplained movement of two curtain rings on curtain pole in bedroom; (b) on Friday, Jan. 23rd (when visitors were present) there was a scuffling noise on stairs between 12 and 1, cause not ascertainable; (c) Friday, Jan. 30th, tapping noises in bedroom so bad that she moved her bed to (front) sitting room; (d) Feb. 2nd, scuffling noise about 10 p.m. A friend, Mr. M—, came in late and eventually stayed night.

3. Mr. M— (just referred to) slept upstairs, two flights up, in room next but one above the "disturbed" bedroom. Before

going to sleep he said he heard sound outside door like glass pendants (of a chandelier) being knocked together. Next morning early (by daylight through curtain) saw a grey column in corner of his bedroom. It was opaque and reached from floor nearly to ceiling: sat up and looked at it: it persisted an appreciable time. He turned over and when he next looked it had gone.

(Mr. M—— left shortly after giving his account.)

I then went to make notes in sitting room (with G. W. H.), and Miss R—— went to sit in bedroom to see if noises would start. She shortly after fetched us to the room. Almost at once I heard a distinct "tick," then others in twos and threes at irregular intervals. They continued, whether Miss R—— was in the room or not, whether the light was on or not. They were very difficult to locate exactly, but seemed to come from the direction E-F on attached (rough) plan. They were all the same quality—somewhat metallic. Miss R—— thought they came from region of Madonna on the chest of drawers ("O" on plan).

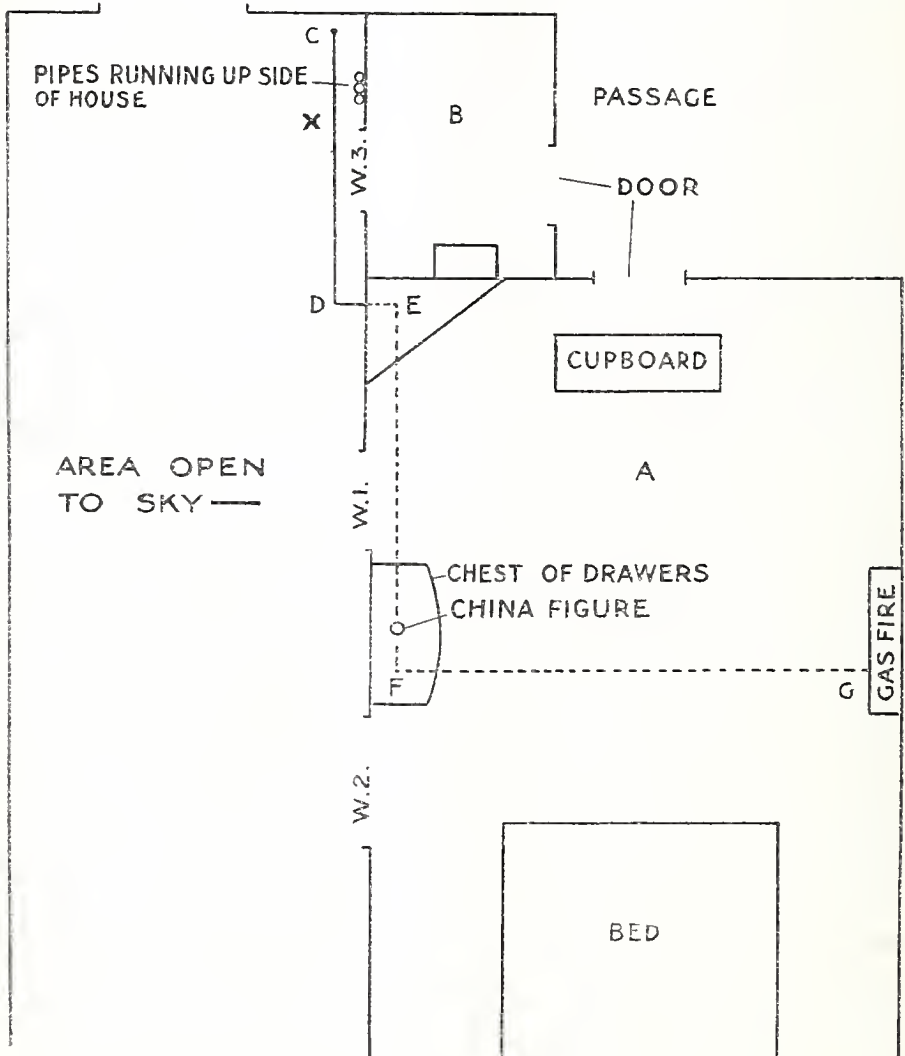
Outside window (W3) there was a constant drip into the area from an overflow pipe higher up. The drip could be heard falling on to paving of area when the window was open, but the drip was fairly constant and did not synchronise with the "taps," moreover it was some distance from the apparent source of the sounds in the bedroom, and differed from them in quality.

Eventually we discovered that there was a gas pipe (supplying the gas fire in the bedroom) which ran outside the house parallel with the wall, and at a few inches distance from it (to clear some stack pipes). It then turned at right angles, went through a square hole in the brickwork without touching it. After that it presumably followed under the floor the dotted line shown in plan. At point X this pipe was in a position to be struck by some of the drips from the overflow above. The vibrations thus set up travelled along the pipe apparently to one or more points where it touched the floor of the room, the floor acting as a sort of sounding board. The angle at F would be just underneath the Madonna from the region of which some of the sounds came.

We tested the matter thus. I tapped the pipe gently with a pen-knife at a point outside the house and Miss R—— and G. W. H. heard sounds of exactly the same quality as the "taps" already heard. G. W. H. and I then exchanged places. He tapped the pipe at the exact place where the drips had been

falling on it, and I (standing in the room) could hear taps apparently coming from under the chest of drawers. The "direct" sound of the tap on the pipe could not be heard in the room, and if listened for out of the window was quite different in quality.

PLAN OF ROOMS.



A = Bedroom (on *ground* floor).

B = Lavatory (one two floors above this caused drip, apparently).

C, D, E, F, G, approximate path of gas pipe.

X, approx. where the drips struck the pipe.

W 1, W 2, 2 windows of bedroom ; W 3, window of lavatory.

The dotted line E, F, G, is the assumed path of gas pipe under the floor.

The tapping noise was the only occurrence of which G. W. H. and I had personal experience, and we were both satisfied that it was caused in the manner indicated above.

5th February, 1925.

G. W. LAMBERT.

GUY W. HAYLEY.

This is a correct account of the events told and occurring here on February 3-4, 1925. N. [ROBINSON.]

February 9, 1925.

On February 5, 1925, Miss *Robinson* wrote to the Secretary, Miss Newton, as follows :

CHELSEA, S.W. 3.

Feb. 5th, 1925.

I have returned to my own bedroom, and last night was wakened twice by groanings and shufflings in the room, and this morning a glass-like bell has rung twice between 9 and 10.30.

I will let you know of any other disturbances which may occur here before I leave the house and will not tell my tenants about anything, except the drip from the water pipe.

N. [ROBINSON].

Subsequently a further report was received from Miss *Robinson*, as follows :

Thursday, February 5th.

Last night I slept again in my own bedroom—having muffled the drip on the gas-pipe. At 3 a.m. I was awakened by a loud groaning close to my bed. I turned on the light and read for some time. When I turned it off again the groaning was repeated three or four times. I fell asleep about 6.30.

In the evening six or seven people came in after dinner and stayed till midnight. R—— M—— arrived later and stayed on till 1 a.m. After she had gone I remained up for half-an-hour setting things in order. Just before going to bed I heard a loud crash in the hall. I was the only person in the house below the second floor. I went to examine the court. Nothing had fallen or was broken in the house and no doors or windows were open.

Saturday, February 7th.

I came in from visiting several Private Views at 3.30 to-day, having left the house at 11. My maid, Matilda W——, had made up the dining-room fire shortly after my secretary had left for the

day at 1.45. At that time all was normal in the dining-room. Matilda W—— let me in and we went together into the dining-room. Two Staffordshire poodles which had belonged to my great-aunt and a small Chelsea figure had been removed from the shelf where they usually stand and were ranged on the lid of a box-table by the fire-place. No one had entered the room after Matilda W—— had made up the fire at 1.45 until we went in together at 3.30.

*Tuesday, February 10th.*

This morning between 12 and 1 I went upstairs to do some writing in the room on the 2nd floor in which E. M. had slept on February 1st.<sup>1</sup> After I had been there for half-an-hour a loud knocking produced itself in the middle of the room. No one was in the room above, and the room below had been empty and unfurnished since September.

N. [ROBINSON.]

<sup>1</sup> It would seem from Mr. Lambert's report that it was on Feb. 2, 1925, that Mr. M. slept in this room, but the point is of no importance.

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### CASE.

#### P. 295. A PREMONITORY HALLUCINATION.

WE print below a report of an apparently premonitory hallucination experienced whilst playing roulette. A first report of the incident was received from Mrs. Boustead, the mother of the percipient and a Member of this Society. Mrs. Boustead wrote to the Secretary thus:

*5th January, 1925.*

My son and his wife have been staying with me and playing roulette in the Casino a good deal. The other day they had been playing at one of the numerous tables there and had lost and decided to go home—but in passing out, my son stopped at one table near the door and his wife wandered over to another. My son idly watched the play. One "coup" or throw was just over, and the ball lay in the winning number. I don't know if you know roulette, but in case anyone doesn't, I may explain that the wheel has 36 numbers round it and these numbers are represented on the table itself by corresponding numbers painted on the cloth, and if you wish to stake your money on any one number you

place it on that one and it is called *en plein*, and should it come up you get paid 35 times your stake, as there are of course 35 chances against you.

Well, he was standing there, looking at the wheel and the ball lying in the last winning number, when he saw a *second* ball (the balls are always white) at the *opposite* side of the wheel, lying in number 34. Very much puzzled, for there is *never* more than one ball used, he looked more closely and then became aware that this second ball had something different about it to the other. The edges of it were faintly blurred, although it was perfectly distinct. He shut his eyes and opened them again, and it was still there in number 34, and after a minute or so it vanished. He then began to realize that he must have had an occult vision of some sort, and his wife approaching the table at that minute he told her about it. She begged him to stake on 34 immediately, and taking all he had left in his pocket out (which was not much) he put it on 34 *en plein*—and sure enough up it came!

The incident can be vouched for by his wife—to whom as I say he told it to, *before* the next throw. Unfortunately I was not there, nor at the moment, anyone else we know, but should you consider the facts evidential enough to publish, my son and his wife are both ready to reply to any inquiries you may make.

LEILA BOUSTEAD.

On January 10th, 1925, the Secretary, Miss Newton, wrote to Mr. Cedric Boustead, asking if he would send an account of his experience with a corroborative statement from his wife. In the course of the letter she put the following questions:

(1) Have you ever had a similar experience? Or any other experience of a psychical nature?

(2) Do you remember any other occasion when 34 was the winning number?

(3). Most people have two or three special numbers which invariably occur to them in experiments and games in which number forms are used. Is this your experience. And, if so, does 34 happen to be one of your numbers?

To this letter Mr. Boustead replied as follows on January 18th, 1925:

The experience I had at Monte Carlo was as follows:

My wife and I had been playing in the *Salle Privée* one after-

noon without any success and decided to go back to the Hotel for some tea. On the way out one has to pass through the "Kitchen" (several rooms known by this name) and on glancing at one of the tables I saw to my surprise two balls in the wheel.

I went closer to see what was the matter, and immediately realised that one ball was the real one whilst the other was obviously a ball of my imagination, that is to say, the ball, although exactly like the real one, was blurred and would not come into focus. The phantom ball, if I may call it such, was lying in either number 34 or number 6, but as the wheel was still revolving I could not be certain which, although I was almost certain it was number 34. (I might explain here that 34 and 6 are next to each other on the roulette wheel.) I stared at this phantom ball in utter amazement for at least five seconds, when it quite suddenly vanished, upon which I walked over to my wife who was standing about ten yards away and said: "The most extraordinary thing has just happened. I have just seen two balls in that wheel, and one of them was a phantom ball and was lying in number 34 or 6, I'm not quite certain which, but I think number 34." She laughed and replied, "Then for heaven's sake back both." I then walked back to the end of the table and handed the croupier some money and told him to put half of it on number 34 and the other half on number 6. The spinner by this time was calling "Faites vos jeux" and had spun the ball. I then walked round behind the wheel to watch the result, and after a few seconds the ball fell into No. 34 and I had won!

Now to reply to your three questions:

1. I have never had a similar experience, although I have had one or two rather curious experiences, but which might easily be put down to ordinary coincidence, but none of those happened at Monte Carlo.

2. It is impossible to play roulette for any length of time without having all the numbers turn up sooner or later—not once but many times.

3. No. 34 was not my lucky number and I seldom backed it—Zero being my favourite number.

There seems to me to be only two possible explanations to this experience:

1. That the phantom ball was simply a reflection of the real ball, which is highly improbable, as the real ball was the other



side of the wheel, and I stared hard at the phantom ball before it disappeared.

2. That it was some form of psychic phenomena.

If the experience had happened after dinner I might well be accused of having dined not wisely but too well! but the incident took place at about 4 p.m.

Needless to say I looked for phantom balls for the rest of my stay at Monte but without success.

C. BOUSTEAD.

On January 26th, 1925, Mrs. Cedric Boustead sent a corroborative statement, as follows:

With reference to your letter asking for a corroborative account of my husband's peculiar experience at Monte Carlo it was as follows: We had been playing in the early afternoon at roulette in the *Salle Privée* of the Casino, and having lost a certain amount of money agreed to return to the hotel to tea. As we were passing through the Salle Schmidt, commonly known as the Kitchen, where one can play in 10 franc stakes, my husband stopped at the first roulette table while I walked on to the first Trente et Quarante table. I heard him call me and walked back, when he told me in a great state of excitement that he had just seen two balls in the roulette wheel which was slowing up after the coup. He said that one was the real ball and the other obviously a phantasm, and that the phantom ball was between 6 and 34, which numbers lie adjacent on the wheel. I told him to back both numbers for the following coup, which he was just in time to do, and sure enough 34 was the winning number. As far as I am aware 34 has never been a favourite number of his. He was exceedingly definite about having seen the second ball stop where it was lying. I shall be glad to give you any information further than this account which you may require.

D. JOYCE BOUSTEAD.

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### WHAT IS WRONG WITH TELEPATHY?

THE attention so justly excited by Prof. Gilbert Murray's experiments and by Lord Balfour's endorsement of them has led to a prolonged discussion of the subject of telepathy in the public press, to which Dr. Thouless's letter to the *Manchester Guardian*, reprinted in the April *Journal*, was a most valuable contribution. I

am glad that it has been brought to the notice of members of the Society, and am tempted to improve the occasion further. For really the situation is most instructive, and has vividly brought out the weak points in the position of believers and of disbelievers in telepathy alike.

I shall most fitly begin by commenting on the foibles of the latter. Messrs. Ray Lankester and Bryan Donkin are of course free to disbelieve in telepathy, as no one contends that the evidence for it is coercive; but they should concede a right to believe in it to those to whom it seems sufficient. Instead of which, in their attacks on Lord Balfour in the *Times*, they show themselves the faithful pupils of W. K. Clifford. It was from him, many years ago, that they learnt the ineffable turpitude of letting belief outstrip knowledge, and yet they themselves also appear to believe that they can *prove* the beliefs which they cherish. They identify science with dogma, and will allow no one to question the infallibility of what was scientific orthodoxy forty or fifty years ago. So they seem blissfully unaware of the results of modern reflection on the theory and methods of science, and seem strange survivals in an age which has dethroned Newton for Einstein, and through its scientific leaders declares that a scientific doctrine is a policy and not a creed! Moreover, it is now nearly thirty years ago that William James explained to us the nature and functions of the will to believe, and discredited the ideal of a purely intellectualist method of knowing.

Sir Herbert Stephen at first sight appears to hark back to a still more antiquated attitude. He seems to question the validity of pure science itself, and to reject the existence of telepathy, because it has been under investigation for thirty years, and has not yet superseded the more ordinary modes of communication between minds. So he infers that "it will never be of solid or enduring use to human beings," and that "for all practical purposes there is no such thing." It is intelligible that such apparently Philistine and obscurantist sentiments should have provoked a rebuke from Sir Oliver Lodge in *Nature* for May 9. Other disbelievers have appealed to Prof. Coover's researches as proof positive that there is nothing in telepathy, although, as I think I showed in my review of his book in *Proceedings*, Part LXXVI., this is by no means the only possible interpretation of Prof. Coover's evidence. Still it is clear that the case for tele-

pathy does not yet carry conviction to several distinct types of mind.

It is natural therefore to ask who is to blame for this deplorable situation, and difficult to acquit the advocates of telepathy of contributing to it. For it is unfortunately true that they have not yet obtained *experimental control* over the phenomenon. It may well be, of course, that no phenomenon into which a psychological factor enters can ever exhibit simply mechanical regularity; but at present the success of a telepathic experiment cannot be anticipated with anything like such confidence as the strokes of an expert player of any game.

Sir Herbert Stephen therefore is quite justified in saying that telepathy is not of any practical use. He is right also in holding that this practical defect has a bearing on its theoretic truth. For it very much affects belief. If telepathic phenomena were controllable, and common, and trustworthy in ordinary life, it would not be possible to persist in an attitude of disbelief towards them. Thus, though no one knows what electricity is, no one hesitates to use it on this account. What, therefore, Sir Herbert Stephen is really urging is that the belief in telepathy is not confirmed pragmatically, *i.e.* by its working. It is not yet able to stand the pragmatic test. But inchoate truths never can. If it had got so far as to stand it, the dispute about it would cease; for it would not be worth any one's while to deny the truth of what would have become a very useful and important means of communication between minds. Sir Herbert Stephen is wrong only in assuming that because telepathy is not working at present, it never will be got to work. For the history of science shows that many of the forces of nature have remained obscure, disputable and useless for centuries, and then been established as true, useful and important.

To render telepathy useful, therefore, by discovering how to control the conditions of its occurrence, is the most convincing way of establishing its truth. For it is the only way of overcoming prejudices which will never yield to argument, nor to the report of experiments which the objectors have not seen, and will not observe. And it should be the chief concern of those who already believe in telepathy as a scientific fact to make it also a practical success.

In saying this I do not underrate the difficulties of their task.

For the truth is that *in no matters of psychology* have we yet attained a scientifically fruitful method of inquiry. Psychologists have laboured, long and arduously, under the impression that, by imitating the methods which the physical sciences hit upon after many centuries of failure, they could obtain a guarantee of scientific success. After fifty years of experimentation on these lines, pursued by crowds of highly trained experts in expensive laboratories, it is pretty clear that this belief has proved illusory. The most successful method of operating on the human soul at present appears to be that of "psycho-analysis," which does *not* employ the assumptions of physics but, in spite of the gravest theoretic and moral objections, seems to be efficacious in a considerable percentage of the cases so treated. Psychical researchers are conducting psychological explorations in a different direction, with far too exiguous resources in men and equipment, and a correspondingly modest measure of success. But if they have the faith to persevere, they may yet be rewarded by rendering indisputable discoveries which must revolutionize man's outlook upon life. At the moment, moreover, we have one line of inquiry which *can* employ the experimental test. I refer to the suggestion that Prof. Murray's results are due to auditory hyperaesthesia. As Dr. Thouless has pointed out, hyperaesthesia would be a *physical* fact, and its processes should conform to known physical laws. Let experiments therefore be made with Prof. Murray's auditory apparatus. Let us ascertain how far he can hear, and under what conditions: for possibly, with the aid of a microphone, he may be able to hear whispers all over the house! I dare not add, let Sir Ray Lankester and Sir Bryan Donkin themselves conduct these experiments: for if they had desired to investigate, they would no doubt have done so (like Prof. Lehmann, with his theory of "unconscious whispering") *before* alleging hyperaesthesia in a merely dialectical way.

F. C. S. SCHILLER.

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#### CORRESPONDENCE.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—The newspaper test reported in the *Journal* for February, 1925, by Rev. C. Drayton Thomas brings to a focus a point that has occurred before but which has, I believe, never received the

attention that it deserves—the transmission by sound-content of names as between the “communicator” and the “control.”

As I understand it we have two telephonists each in call boxes—at one end the “control” and at the other the “automatist.” Shouting messages to the former from outside the box is the “communicator,” and outside the receiving box is the sitter to whom messages are shouted by the “automatist” in the box.

Now the normal surroundings of the automatist and sitter lead to transmission of ideas by sound since speech is our ordinary means of communication here below. It is intelligible that even where speech is not actually in use these minds may be so accustomed to register sound values that they automatically find them the easiest means of expression.

But with regard to the pair who operate from “another place” such information as we have leads to the belief that conversation is *not* carried out by speech, nor by any analogous representation of ideas by an arbitrary code, but by direct transmission of the concepts themselves from mind to mind. How then are we to explain cases where misconceptions seem to arise as between the communicator and the control in form such as would correspond to conversation between them by speech (under difficulties) in the English language.

Unless some satisfactory explanation is forthcoming the fact of such misconceptions occurring would seem to point to their origin in minds habituated to English speech; that is to say would be an argument against the genuineness of the phenomena.

B. G. BOUWENS.

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#### REVIEWS.

I. *Das Leuchtvermögen des menschlichen Körpers.* By Prof. Dr. RUDOLF SCHMID. Pfullingen: Johannes Baum. Pp. 16.

*Die Magnetischen Kräfte des Menschen und die Praxis des Heilmagnetismus.* By Dr. LUDWIG LASZKY. Same publishers. Pp. 28.

These two pamphlets form Nos. 5 and 6 of the Vienna Parapsychic Library, edited by Dr. U. Tartaruga. The first of these endeavours to bring the luminous phenomena reported at séances, and by the sensitives of Reichenbach into connexion with the “phosphorescence” “luminescence,” and “fluorescence” observed

elsewhere in nature, and in particular explains Reichenbaeh's "odie rays" by some experiments made in 1914 in the physical laboratory of Vienna University by a physicist, Prof. E. Hasehek, and a medical man, Dr. F. Winkler, and reported by them to the Vienna Academy of Sciences. It seems that eyes thoroughly adapted to the dark room perceived luminescence round a horseshoe magnet, but not round a much stronger electro-magnet, the explanation being that the lacquer covering of the former phosphoresced in the dark. Also it was found that the human body was in fact visible in total darkness. At a distance of two millimetres Prof. Hasehek could still count the number of fingers extended on a hand. This was explained by the facts that fatty acids are present in the skin, and grow chemically luminous when oxidizing in the air. This hypothesis was verified by a number of experiments, such as that the light was extinguished by an atmosphere of carbonic acid and was intensified by ozone. It seems very desirable that these interesting and important experiments should be repeated in other laboratories; for, though there seems no reason to doubt the explanation given, the case of Blondlot's N-rays shows that even eminent physicists are at times capable of seeing things that aren't there!

The second pamphlet is written by a Vienna doctor who practices "magnetic" healing and believes that there is a specific "magnetic" force radiating from the human body. The account of his cases is interesting, but has to be taken on trust, and it is as well that Dr. Tartaruga in his introduction to the lecture should take occasion to refer to the experiments of other inquirers, like Dr. Alritz, who have brought forward evidence of the objectivity of a human radiation.

F. C. S. S.

# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Thursday, July 2nd, 1925, at 5.30 p.m.

## GENERAL MEETING.

A GENERAL MEETING of the Society will be held in the Lecture Hall at the Kingsway Hall, London, W.C. 2, on Thursday, July 2nd, 1925, at 8.30 p.m., when a paper entitled "A Report on some Communications received through Mrs. Cooper" will be read by Mr. S. G. SOAL, M.A.

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TO THE

## SOCIETY FOR PSYCHICAL RESEARCH

1882—1911

BY

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OF THE

## Society for Psychical Research

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JULY 1925

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# NOTICES.

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Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

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## Subscriptions for 1925.

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# JOURNAL

OF THE

## Society for Psychical Research

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The Rooms of the Society at 31 Tavistock Square, London, W.C., will be closed after Friday, July 31st, re-opening on Monday, September 7th. The next number of the "Journal" will be issued in October.

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### NEW MEMBERS.

- Barber, Stanley S.**, 27 Northway, Hampstead Garden Suburb, London, N.W. 11.
- Bartlett, A. T.**, 1030 Euclid Boulevard, St. Petersburg, Florida, U.S.A.
- Conybeare, Mrs. F. C.**, United Berkeley Club, Knightsbridge, London, S.W. 1.
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- Wallace, Dr. Hilda R.**, Highbury, Sibley, nr. Loughborough.
- 

### MEETING OF THE COUNCIL.

THE 220th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, July 2nd, 1925, at 5.30 p.m.; THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, the Rt. Hon. G. W. Balfour, Mr. E. N. Bennett, the Hon. Everard Feilding, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss I. Newton, Secretary.

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

Resolved that the following Minute be entered in the Minute-book, and that a copy of it be sent to Lady Barrett:

"The Council learned with deep regret of the death on May 26th, 1925, of Sir William Barrett, one of the founders and original Vice-Presidents of the Society, and a Past-President; and they hereby place on record their appreciation of the many services he rendered the Society, and of his unflagging interest and participation in its labours.

The Council desire to tender to Lady Barrett their heartfelt sympathy in the loss she has sustained."

Eight new members were elected. Their names and addresses are given above.

The monthly accounts for May and June were presented and taken as read.

It was agreed that the Rooms of the Society should be closed this year on July 31st until September 7th.

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### GENERAL MEETING.

THE 169th General Meeting of the Society was held in the Kingsway Hall, London, W.C., on Thursday, July 2nd, 1925, at 8.30 p.m.; THE PRESIDENT in the chair.

Mr. S. G. Soal read a paper on "A Report on some Communications received through Mrs. Cooper," which will, it is hoped, be published later in the *Proceedings*.

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### CASES.

#### 1.

#### L. 1266. AN APPARITION SEEN SHORTLY AFTER DEATH.

THE report which we print below was sent to us by Mrs. Walter Shadwell who is a Member of the Society and a daughter of Mrs. A. V. Thornton, by whom the apparition was seen. The case is an old one, having occurred in 1913, but we are able to print a statement by the percipient (with a corrobora-

tive statement by the principal witness), which was written within a few weeks of the occurrence.

The case was first brought to our notice in a letter from Mrs. Shadwell to the Secretary, Miss Newton, thus :

*March 22, 1925.*

I have an account written by my mother, Nov. 19th, 1913, and corroborated by my eldest brother, Nov. 23rd, 1913, of an appearance to her of my father who died Oct. 19th 1913. My father was Canon A. V. Thornton, Chaplain of S. Edward's, Cambridge, and died suddenly during evensong on Sunday, Oct. 19th. I could give names of people in Cambridge who knew him and would remember the event. I have newspaper cuttings and the *Cambridge Review* of Oct. 23, 1913, mentioning it . . . My mother died soon after my father. She never had any experience of the sort before. The points of interest about the apparition are :

(1) She was very short-sighted and was wearing reading-glasses at the time and saw the figure as she would see a *real figure*, no more clearly, but quite recognisable by outline as any real person would have been to her.

(2) My father died *in his cassock*—a fact unknown to her when she saw the figure, and she remarked to us, when she was telling the story, "I can't think what he can have had on—a long black robe it looked like." I then told her of the cassock. The verger of S. Edward's, if he is still alive, might remember helping my father to take off his surplice.

(3) *The absence* of fear or even surprise which the appearance might have occasioned. She did not wait to see it disappear—merely turned round and put out the light . . .

ETHEL M. H. SHADWELL.

We give below Mrs. Thornton's original statement, dated November 19, 1913, and a corroborative statement by her son Mr. Hugh C. Thornton, C.M.G., C.V.O., dated November 23, 1913.

#### A VISION.

##### I.

On the evening of October 20th, 1913, between tea and eleven, I was lying in bed at Duff House, Banff. I had arrived there on the evening of the 17th, and intended staying two or three weeks for medical treatment. The room was in darkness save

for the heavily-shaded electric lamp on the table at the left side of the bed.

I was lying on my left side, reading a novel, when the feeling of a presence in the room made me turn on my back. There standing at the bottom of the bed on the right side was a figure. I thought I saw the head and shoulders of a man outlined against the white wall-paper and clothed in a long and shapeless black garment. I could see no face, owing I thought to my short sight, but the shape of the head and shoulders was, I believed, that of my husband, and I felt no doubt at all that it was he. He gazed at me and I gazed at him for some seconds. I remember wondering what he had got on, and said to myself, "Well, if I were an imaginative person, I could make a good story of this," and turning round again I put out the light and went to sleep.

The next morning Dr. Spriggs came to break the news to me that my husband had died suddenly while doing duty at St. Edward's Church, Cambridge, on Sunday evening, Oct. 19th, and at about 10 a.m. my son Hugh arrived to fetch me home. It was not till after his arrival that I remembered my vision and I at once told him of it. It was not till we got back to Cambridge on Wednesday evening that I heard the exact details of his death. During the singing of the "Magnificat" he had felt ill, and saying to a member of the congregation, "I can do no more. Fetch the verger," he walked by himself to the vestry. There he said, "Take off my surplice," and helping to take it off himself, he sank to the ground, where he almost immediately expired. He died therefore *in his cassock*, and the long shapeless black garment of the vision is explained.

It is my own attitude of mind which is to me so extraordinary. I was neither alarmed nor excited nor even particularly interested. It never occurred to me that it might portend death or illness, though I had been anxiously expecting a letter that Monday evening to tell me how he had got through the Sunday. It seems as though he came to reassure me that all was really well and to say that though I would hear of his death in the morning, I should have this vision of him to comfort me in place of the leave-taking which I had missed—at any rate this was the effect it had.

(Signed) C. H. THORNTON.

Nov. 19th, 1913.

## II.

On Monday, October 20th, 1913, I received a letter at about 8 a.m. from Mr. P—, the churchwarden of St. Edward's, Cambridge, informing me that my father had died the previous evening in the vestry of St. Edward's during evening service. The letter gave me no further details of his death. He told me, however, that my sister Dorothea wished me to leave at once for Duff House, Banff, to bring my mother back to Cambridge. I accordingly left London at once by the ten o'clock train from King's Cross. At Edinburgh station I bought a local evening paper in which I found a paragraph announcing my father's death. No details, however, were given, except that he died in the vestry of St. Edward's during the evening service.

I arrived at Banff on the morning of Tuesday, October 21st, and at once saw Dr. Spriggs. I had arranged by telephone with Dr. Spriggs beforehand that he should break the news to my mother about one hour before my arrival. My conversation on the telephone with him took place from Aberdeen on the night of Monday, Oct. 20th. Dr. Spriggs asked me whether I knew any details which he could tell my mother. I told him that all I knew was that he had died in the vestry of the church during service.

I saw my mother a few minutes after my arrival at Banff on the Tuesday morning. She immediately asked whether I knew any details. I told her I knew nothing except what Dr. Spriggs had already told her. I then shewed her Mr. P—'s letter.

Very shortly afterwards my mother told me that she had seen a vision of my father whilst lying in bed. I am not absolutely sure whether she said she saw it on the Sunday or the Monday night. I am, however, almost sure she said it was on the Monday night. My reason for thinking it was Monday and not Sunday is that I have a sort of recollection that she expressed some surprise that it should have been on the Monday because (as I think she told me), she was thinking a great deal on Sunday evening about my father and was wondering how he was getting through the service. I will try to give, as far as I can remember, the exact words which my mother used in describing her experience to me :

“I was lying in bed about 10 o'clock reading a book. I turned round on my other side and saw a figure standing

by my bed. I had no doubt whatever that it was daddy. I could see his head and shoulders quite clearly, but I could not make out the features of his face. The rest of the figure was undefined but it looked as if he was wearing some kind of a robe. I looked at the figure for some moments and then turned round and put out the light to go to sleep."

I do not remember my mother telling me that the figure was clothed in a *black* robe, but she may, of course, have done so. My mother also told me that at the time of the vision or just afterwards she said to herself: "If I were an imaginative person I could make a very good story out of this."

(Signed) HUGH C. THORNTON.

Nov. 23rd, 1913.

With these statements were enclosed a statement from Miss Dorothea M. Thornton, who was at Cambridge at the time of Canon Thornton's death, and a further statement from Mrs. Shadwell. These we print below.

(i.)

*April 6th, 1925.*

To the best of my recollection my mother told me two or three days after her return to Cambridge, that on the Sunday or Monday night (I think the Monday but cannot be sure), as she lay in bed reading by an electric light near the bed which was so shaded as to concentrate the light on her book and leave little light in the rest of the room, something made her turn right round in bed and she then saw my father on the dark side of the bed, looking at her.

He did not speak, but gave her such a strong impression of happiness and calmness that she thought "All is well with him," and felt distinctly happier.

DOROTHEA M. THORNTON.

(ii.)

*7th April, 1925.*

My husband and I were staying with his brother, Dr. C. L. Shadwell, at the Provost's Lodgings, Oriel College, Oxford, when Mr. Parker's letter arrived telling my husband of my father's death in church at evensong—no details were given.

My husband and I went to Cambridge the day before the



funeral and were at Lynton, Huntington Road, Cambridge (my parents' house), when my mother and eldest brother arrived from Scotland. As we were in the drawing-room at tea (my mother still in her outdoor things and not having had any talk with my sister Dorothea), my mother said, "If I were one of these psychic people I should say I had seen a spirit. I was in bed at the Clinic, about 10 o'clock reading—I can't remember if it was Sunday or Monday night but anyhow it was before Hugh came—I saw a figure standing at the foot of the bed—I had my reading glasses on but recognised him by outline and I thought, 'Why, there's daddy—whatever has he got on—a long black robe' and then I turned round and put out the light. I don't know what he can have had on—"

I then said, "He died in his cassock."

ETHEL R. H. SHADWELL.

We have also received from Mrs. Shadwell some newspaper cuttings giving an account of Canon Thornton's death, from which we print the following extract, taken from the *Cambridge Chronicle* of October 24, 1913 :

It is with deep regret that we record the death of Canon Thornton, Chaplain of St. Edward's Church, Cambridge, who died on Sunday during the evening service. For a considerable period the state of health of Canon Thornton has been the source of the greatest anxiety, and disease of the heart has frequently prevented him from giving attention to his clerical duties. Death ensued in a tragic manner. He prepared to take the evening service and read the First Lesson. During the singing of the Magnificat he sat down and towards the close of the Chant he slowly walked to the vestry, accompanied by the vergers. In the vestry he removed his surplice and lay down on the floor, requesting the vergers to stop the service. Dr. Ellis, who was in the church, was called, and other medical assistance was summoned, but death supervened almost immediately.

It will be noticed that in Mr. Hugh Thornton's statement he says that he telephoned to Dr. Spriggs (at the nursing home where Mrs. Thornton was staying), from Aberdeen on his way to Banff. The train by which he travelled would reach Aberdeen about 10 p.m. and it seems therefore that

the news of Canon Thornton's death was received at the nursing home within a short time of the hour at which Mrs. Thornton had her experience "between ten and eleven" in the evening, but whether shortly before or shortly after it is not possible to ascertain. It is clear that at the time of the apparition Mrs. Thornton had no normal knowledge of her husband's death.

## II.

### L. 1267. A VERIDICAL STATEMENT OBTAINED AT A TRANCE-SITTING.

WE print below a report of a case in which a veridical statement was made at a sitting concerning a recent event of which the sitter had no normal knowledge at the time. The medium concerned in the case is Mr. C. Glover Botham; the name and address of the sitter are known to the Society, but a pseudonym has by request been substituted here.

A first report of the incident was sent by Miss *Castleton* (pseudonym) to Sir Oliver Lodge; this report is printed below, the sitter's comments on statements made at the sitting being given in square brackets:

On January 13th [1925], I had a sitting with Mr. C. Glover Botham of 65 Blenheim Crescent, Ladbroke Grove, W. Mr. Botham is, I am sure, a gifted young medium who should do great work in this study in course of time, with the necessary help of sympathetic understanding. It is in trance mediumship that he is at his best, his control being an Indian girl who calls herself "Lily" and who speaks through him in imperfect English but with a sweet and childlike individuality. Nothing whatever concerning me or my family or friends is known to Mr. Botham. I tell him no names which he has given me at my occasional sittings with him nor in this particular one did he employ psychometry—which in my own case he does not seem to find necessary.

This sitting was arranged for a friend of mine who had lost someone very dear to her, but she was unable to keep the appointment, so rather than waste the medium's time, I took her place. It will be seen therefore that I was not seeking for communications for myself in the first instance, which I consider

is a point worthy of notice. As soon as Mr. Botham was under control, a matter of two or three minutes at most, he, in the voice of the control told me that my mother was with me looking very radiant and happy—"she must have known that you would like her to come." After some very personal conversation about a visit I had recently paid to my old home, the medium said speaking softly—"William"—"Will"—[Will is my second brother who died suddenly five years ago]. I said, "Tell me all about Will."

"Mr. Will is so glad to be able to speak to you. The mother draws a line round you three to show you belong to each other. He has been to you very often, but this is the first time he has been able to speak." [quite correct]. Then—after a pause—"Charlie"—[Charlie is my third brother who also died suddenly 3½ years ago].

The medium told me of the affection between these two and described their passing, telling me at the same time of their well-being and happiness now. It was of "Will" chiefly and it seemed that Will was spokesman throughout. He gave me very kind and most natural messages from him about my present conditions—how much they thought of me because I had made my way without help, etc. About his delight at the prospects of another member of my family, "a boy" about to enter into some new undertaking, "a linking up," or "partnership of some kind" [This is the marriage of a nephew]. Then—"There is a 'George' with Mr. Will and an 'Edith'" [George and Edith were his brother and sister-in-law]. Then he said, "Do they know an Annie?"

"Yes," [Annie on this side is Will's widow, living now in Suffolk]. "This Annie has something amiss with her knees?" I said "No." [She does not get rheumatism or anything of that kind]. "Yes, yes," the [medium said emphatically, and rubbed his own knees as if in great pain. I said "Not that I know of," but he seemed convinced and then passed on to tell me of an "Edward" whom Will and Charlie were helping to get through to me. I said "No, I don't know that name at all." "Yes, yes," the medium said, apparently working hard to get at something—"Edward—Edward [Wragge]" (pseudonym). "Oh!" I exclaimed, really astounded, "Edwin Percy [Wragge]." "Yes, yes (very excited). Oh, he is so grateful to you for giving him this opportunity of speaking to you." [E. P. W. was a devoted friend of

mine who passed over twenty years ago—I little thought I should ever hear of him. He was well known to my brothers]. “He never knew that spiritual things had any meaning apart from churches and parsons and he never went to Church.” [Quite true]. A pause, then back to “Mr. Will” again and his surroundings.

“They are showing me a concert room—someone on a platform—a lady—tall—she has a basket of eggs!” [This I’m afraid I thought too absurd! Who would be on a platform with a basket of eggs? I think I rather blushed for the medium’s inaccuracy, and though I put it in the notes I was taking, I dismissed it from my mind as *not* a thing which would be likely to be important or true or which I should be able to place.]

Then he spoke of a “boy” who goes to school close by. The name of “Gibson,” which I took to be the name of this boy, and other things from Will but not bearing on this present story.

On Monday, Jany. 26th, I received a letter (a most unusual occurrence) from “Charlie’s widow” in Essex, telling me that “last week” she had had a letter from Annic (in Suffolk) saying that she had had a bad fall and hurt her leg. I wrote at once to Annie sympathising and asking her to tell me particulars of her accident. She replied by return of post as follows:

“Yes, I did have a horrid accident, on 2nd of January, and I will tell you how it happened. I dressed up as Santa Claus at a big affair given to the children of Debenham in the Foresters Hall. I gave each child (200 of them) two gifts which were handed to me off the tree, then to every child who passed me again on the platform I gave from myself a chocolate mouse done up in white crinkled paper to look like a *snowball*. I went off the platform, disrobed, and then went on again to fetch my *basket that I had had the snowballs in*. I did not notice that the platform had not been put back close to the wall so my left foot went down, my right leg doubled up under me and I fainted. It was nearly a fortnight before I was free from pain, but I am all right now except for my *knees* which crackle if I go upstairs.”

Since I received the foregoing I have written to ask about the “boy” and the name of “Gibson.”

“Annie” wrote again and said she is very much troubled about a great friend—the young district nurse—who is lying in Ipswich Hospital shattered by a terrible motor-cycle accident. Her name (though always called “nurse”) is “Gibson.” At the end of her letter she says “Roy” is now six and goes to school.” [Roy is a more or less adopted son who lives with his mother in Annie’s house.]

I have the letters and notes made at the ‘sitting’ in my possession. No one connected with me knew of these happenings on January 2nd. In the kind of “pictorial descriptions” which the spirit people seem enabled to give in place of verbal descriptions which are more difficult, I think the fleeting vision of a “basket of eggs” is accounted for. My sister-in-law is tall. I can only think that my brother was doing his *utmost* to tell me of these things which he had seen but which I did not know, as his wife and I rarely communicate with each other.

M. [CASTLETON.]

The above report was forwarded by Sir Oliver Lodge to the Society, and on receiving it the Secretary, Miss Newton, wrote to Miss *Castleton*, asking whether any corroborative evidence was obtainable. On May 5, 1925, Miss *Castleton* and her maid, Alice Cook, called at the Society’s rooms and saw the Secretary. Concerning this interview Miss Newton notes that the various details given at the sitting concerning the “lady on a platform” had been told by Miss *Castleton* to Alice Cook, who has been in Miss *Castleton*’s service for fifteen years, on the evening after the sitting. A letter to this effect was subsequently received from Alice Cook, as follows :

DEAR MADAM,—All the facts of the sitting of Miss *Castleton* on Jan. the 13th were told to me directly after it had taken place. I remember quite clearly that her brother came through and said his name was Will and he said Edith and George was with him and did they know an Annie. The control (medium) asked if she, Annie, had anything the matter with her knees, and Madame said No, and the control rubbed his knees and seemed sure and said, very firmly, that she had. Then the control said she saw a tall lady on a concert platform, holding a basket of eggs. One of the next things she said was a Boy and the name

of Gibson. Madame first heard from Mrs. C. C. saying that she had heard that Annic had had a fall and hurt her leg. Madame came and told me of it directly she got the letter. She wrote that night asking her to tell her about the accident and she wrote directly telling Madame all about it, saying she was better but her knees were still bad. The accident happened in Suffolk, on Jan. the 2nd, and was unknown to us or anybody who knew us. Then Madame wrote asking about the name of Gibson and she wrote back saying that a friend of hers by the name of Gibson had had a bad motor cycle accident which worried her very much. The boy's name who went to school was Roy, and lives with Annie. Madame told me each thing in the letters when they came. I hope I have told you all you want to know, if not, will you write and ask me anything else that you wish and I will write again.

ALICE S. COOK.

The letters from "Charlie's widow" and from "Annie," giving an account of her accident (see above) and of the accident to Nurse Gibson are in the Society's possession.

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#### THE RIGHT HON. W. E. GLADSTONE'S OPINION OF THE VALUE OF PSYCHICAL RESEARCH.

I HAVE often been asked where the Rt. Hon. W. E. Gladstone's opinion of the importance of Psychical Research is to be found; it may therefore be of interest to quote the following extract from the brief obituary notice of Mr. Gladstone, written by Mr. Frederic Myers, and published in the *S.P.R. Journal* for June, 1898:

Mr. Gladstone's relation to Psychical Research affords one more illustration of the width and force of his intellectual sympathies. Many men, even of high ability, if convinced, as Mr. Gladstone was, of the truth and sufficiency of the Christian revelation, permit themselves to ignore these experimental approaches to spiritual knowledge, as at best superfluous. They do not realise how profoundly the evidence, the knowledge, which we seek, and which in some measure we find, must ultimately influence men's views as to both the credibility and the adequacy of all forms of faith.

Mr. Gladstone's broad intellectual purview—aided perhaps in this instance by something of the practical foresight of the statesman—placed him in a quite different attitude towards our quest. "It is the most important work which is being done in the world," he said in a conversation in 1885. "By far the most important," he repeated, with a grave emphasis which suggested previous trains of thought, to which he did not care to give expression. He went on to apologise, in his courteous fashion, for his inability to render active help; and ended by saying, "If you will accept sympathy without service, I shall be glad to join your ranks." He became an honorary member, and followed with attention—I know not with how much of study—the successive issues of our *Proceedings*. Towards the close of his life he desired that the *Proceedings* should be sent to St. Deiniol's Library, which he had founded at Harwarden—thus giving final testimony to his sense of the salutary nature of our work. From a man so immersed in other thought and labour that work could assuredly claim no more; from men profoundly and primarily interested in the spiritual world it ought, I think, to claim no less.

Here it may be mentioned that other honorary members of the Society, who were also greatly interested in the subject, were John Ruskin, G. F. Watts, A. R. Wallace, and also the distinguished Presidents of our Society, the Earl of Balfour, O.M., the late Lord Rayleigh, O.M., Sir William Crookes, O.M., and Prof. Wm. James of Harvard.

W. F. B.

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### CORRESPONDENCE.

CONCERNING THE FORMATION OF A GROUP.

*To the Editor of THE JOURNAL OF THE S.P.R.*

ARTILLERY MANSIONS,  
VICTORIA STREET,  
LONDON, S.W. 1.

MADAM,—With reference to the announcement about starting a group which appeared in the *Journal* for April 1925, I shall be obliged if you will kindly allow me to report progress for the information of any members of the Society who are interested in the subject.

A meeting was held in the S.P.R. Library on May 26th, 1925. The chair was taken by the late Sir W. F. Barrett, at whose instance the formation of the group had been proposed. This was his last visit to the Society's rooms, for he passed away suddenly the same afternoon a few hours after leaving the Library. We deeply regret his departure, and trust that we may be able to carry out the project on lines which he would have approved.

At the meeting it was resolved that an effort should be made to establish a group "for the collection and collation of existing materials bearing on the history of psychical subjects," or, in other words, for literary research mainly on historical and anthropological lines. The scope and method of the enquiry are to be determined by the group itself when constituted.

It was also decided to endeavour to enlist more workers and to adjourn the discussion to a meeting to be held in the autumn. I shall be pleased to intimate the date of the next meeting, when it has been fixed, to any member of the Society who wishes to take part in the researches and addresses me on the subject.

A. W. TRETHERY.

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## REVIEWS.

*Parapsychologische Erkenntnisse.* By DR. KARL GRUBER. München, 1925.

*Pseudo-Entlarvungen.* By PROF. DR. CHR. SCHRÖDER. Leipzig, 1925.

*Versuche über Materialisation und Telekinese.* By FRITZ GRUNEWALD, Leipzig, 1924.

*Die okkulten Tatsachen und die neuesten Medienentlarvungen.* By R. LAMBERT, Stuttgart, 1925.

INTEREST in what the German speaking peoples call Parapsychological phenomena appears to be growing. Controversy is rampant throughout Germany and Austria, not so much concerning the interpretation of these phenomena, but as to the question of their reality. Dr. Gruber in his *Parapsychologische Erkenntnisse* affirms his acceptance of the authenticity of supernormal phenomena, and in a thoughtful sketch emphasises the importance of the subject to the scientific man. He admits the constant exposures of mediums, but defends some of these mediums, although



not with the same vigour as Dr. Schröder, whose pamphlet, *Pseudo-Entlarvungen* attempts to show that certain of the recent exposures are worthless. More judicial in tone is the little book by Mr. R. Lambert, which is quite an admirable summing up of the evidence, and his criticism of the Goligher phenomena is to be recommended to those of his Continental readers who so often in their works appear to consider that the evidence obtained by Dr. Crawford was of great value. On the other hand we cannot assent to the importance he attaches to Prof. Henning's Russian "medium" in connexion with the telekinetic phenomena of Mlle. T.

In his *Versuche über Materialisation und Telekinese*, Mr. Grunewald describes in some detail the experiments he has undertaken with Mr. Johannsen and other mediums. In the first part, Mr. Grunewald deals with the materialisation of mediumistic energy under the influence of the conscious will, and in the second he gives some account of alleged telekinetic movements of a balance enclosed in a glass case. These experiments appear to have been carefully conducted and recorded, and independent verification of the results would seem eminently desirable.

E. J. D.

## II. *The Physical Phenomena of Spiritualism: A Historical Survey.*

By LESLIE CURNOW, B.A. Reprinted from *The Two Worlds*.  
Pp. 110, vi. Manchester, 1925.

The articles comprising this volume are reprinted from those which appeared in *The Two Worlds* from October 10th, 1924, to December 26th of the same year. They trace the history of the various classes of alleged physical phenomena as they have occurred since the rise of modern spiritualism in 1848. Mr. Curnow begins by the history of the rapping phenomena and shows how such occurrences took place long before the rappings at Hydesville, although he does not attempt to explain how it is that these particular phenomena became the starting point of the spiritualistic movement. Passing on to the other manifestations, the author shows how lights, the movement of objects without contact, levitation of the human body, olfactory and auditory phenomena and materialisation were all recorded as occurring with the English mediums of the past. How far these marvels are worthy of credence it is difficult to say. Mr. Curnow appears impatient at

criticism, but he omits the many exposures of certain mediums whom he extols, even when these doubts were raised by persons who were deeply involved in the spiritualistic activity of the time. Thus he says nothing of the reputations of Colchester, Foster, Duguid, Herne and Williams, and it would seem that some account of the inner history of these persons ought to find a place in an historical survey. Apart from these omissions, however, the book is an interesting little addition to the subject, and for those who have but slight knowledge of the past the phenomena of such little known mediums as Mrs. Thayer, Mrs. Suydam, and William Turketine, ought to prove instructive and entertaining.

E. J. D.

#### NOTES ON PERIODICALS.

*Psychische Studien* for February has a critical account by Dr. von Schrenck-Notzing of recent experiments by Dr. Fischer with the psychographologist Rafael Schermann, and Prof. Dessoir publishes a vigorous reply to the attacks made upon him by Dr. Schröder regarding the authenticity of so-called occult phenomena. The issue for March had a criticism by Dr. von Schrenck-Notzing of Prof. Oesterreich's philosophical views of mediumistic phenomena, and H. Hanig has a note upon the alleged fluidic body with special reference to the Durville and Kilner experiments.

The issue for April has an article by Wilhelm von Trajtler-Tordai on Mediumistic Drawings, which are of some interest, whilst Professor Ludwig has a note upon some phenomena on Hauntings.

In the issue for May, Dr. von Schrenck-Notzing has something to say about methods of automatic registration in *Psychical Research*, in which he makes mention of the results of Professor Winther with the Danish medium, Anna Rasmussen. General Peter has an article on Viscount Adare's experiments with D. D. Home as published recently in the *Proceedings*, and Professor Zimmer has a note on telepathic investigations with thinking animals.

E. J. DINGWALL.

#### SCRYING IN EGYPT.

WILL any member or associate who contemplates visiting Egypt in the near future and who would be willing to undertake some experiments with Egyptian scryers communicate with Mr. T. Besterman, c/o The Society?

# NOTICES.

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OCTOBER 1925.

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# JOURNAL

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**The British Medical Association House,  
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*On TUESDAY, NOVEMBER 10th, 1925, at 5 p.m.,*

WHEN A PAPER ENTITLED

“Some Recent Evidence bearing on the Question  
of Survival”

WILL BE READ BY

**SIR OLIVER LODGE, F.R.S.**

---

*N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

## NEW MEMBERS.

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## MEETING OF THE COUNCIL.

THE 221st Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Monday, September 28th, 1925, at 5 p.m.; THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, the Rt. Hon G. W. Balfour, Dr. William Brown, the Hon. Everard Feilding, Mr. G. W. Lambert, Sir Oliver Lodge, Mr. W. H. Salter, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last two Meetings of the Council were read and signed as correct.

The following motion of condolence to Mrs. Lloyd Tuckey was passed:

“The Council of the Society for Psychical Research have



received with much regret the news of the death, on August 12th, 1925, of Dr. Charles Lloyd Tuckey, who was their colleague on the Council from 1897 till his resignation in 1922; and they desire at this, their first meeting since his death, to express to his widow their sympathy in her loss. Dr. Tuckey was a familiar figure at the Council Meetings while his health permitted, and after ill-health had caused him to resign from it his interest in the Society's work continued unabated."

Eighteen new Members were elected. Their names and addresses are given above.

The Council filled the vacant place among their elected Members caused by the death of Sir William Barrett by appointing to it Dr. Maurice Wright, hitherto a co-opted Member.

The monthly accounts for July, August, and September, 1925, were presented and taken as read.

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## OBITUARY

### I. DR. C. LLOYD TUCKEY.

WE have to record with regret the death of Dr. C. Lloyd Tuckey, which occurred on August 12th of this year. Dr. Tuckey was a Member of the Society from 1889 to 1922, when he was elected an Hon. Associate. He was a Member of several Committees, including in early days the Hypnotic Committee, of which he was the Chairman, and the Library Committee, from which he retired in 1917.

He was co-opted a Member of Council in 1897, and became an elected Member in 1901, retiring in 1922, when his state of health made it impossible for him to attend the meetings. He contributed a number of reviews of books on hypnotism, and several cases, to the *Proceedings* and *Journal*, but his principal contribution to the Society was the interest he always showed in its work.

He was one of the pioneers in this country of therapeutic treatment by suggestion, and his well-known book on *Hypnotism and Suggestion* has been through many editions. We print below a contribution received from an old friend and a medical colleague of Dr. Tuckey's, Dr. A. Percy Allan:

When I was a student at Guy's Hospital in the late eighties

hypnotism, lately introduced into England as a method of treatment, was causing attention and curiosity in medical circles. Bernheim, Chareot and his school at Paris had made the initiative, and the quiet, unassuming little doctor, Liébault of Nancy, was working extraordinary and sensational cures. Lloyd Tuekey, then in general practice at the West End of London, had been over to Nancy to study the methods and means of treatment at this famous clinic. Dr. Milne Bramwell, who followed him closely in this work, gave a demonstration and lecture to medical students at Bethlehem Royal Hospital. A party of students from Guy's Hospital had attended, and, being eager for further study, were fortunate in getting an introduction to Dr. Lloyd Tuekey, then in practice at Green Street, Park Lane. He invited us to his house—a party of four. Among our number was Prof. Sir Gowland Hopkins, then a student with us. Dr. Lloyd Tuekey received us most kindly, and having introduced us to three of his patients, demonstrated to us his methods of work. We were all charmed with his personality and not a little flattered by the courtesy and consideration he showed us. From that introduction sprang up a long and intimate friendship between him and me, which only terminated at his death. Under his guidance and instruction I took up treatment by suggestion, and he was also instrumental in introducing me to the Society for Psychological Research. Like myself and many of the older members of the Society, he was not a “spiritualist,” but rather an inquirer into the phenomena that our Society investigates.

Despite his fine appearance he never enjoyed robust health; it was trying, he used to tell me, to spend one's life largely in the company of the neurotic and mentally perverted, which from my subsequent life I can entirely endorse. He used to envy me in engaging in general practice as well, as a set-off to the other work.

Before the War his health began to fail, and he was the victim to a physical disorder which finally compelled his retirement from active practice. He married rather late in life, and led a leisured and secluded life at Eastbourne. I visited him from time to time, and assisted him in the revision of the sixth edition of his book, *Hypnotism and Suggestion*. During his retirement he maintained an interest in psychotherapy and psychological research, but was diffident of expressing an opinion on the newer methods of the

former, as he had had no practical experience. He met his death with extraordinary patience and equanimity, and was devotedly attended by his wife until the end.

A. PERCY ALLAN.

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## II. MR. FRITZ GRUNEWALD.

THROUGH the death of Mr. Fritz Grunewald in Berlin in July 1925, Psychological Research has lost one of its most energetic workers in the field of the physical phenomena. Mr. Grunewald, whose early training in engineering specially fitted him for the task, was one of the pioneers in the work of devising suitable devices for mechanically registering the forces responsible for the physical phenomena of the séance room. Although not a member of the Society, Mr. Grunewald was in friendly touch with several of the officers and corresponded a good deal concerning Continental affairs. Mr. Grunewald possessed a well equipped private laboratory and a review of his book describing his apparatus was published in the *Journal* for May, 1923, pp. 286-290.

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## CASES.

### L. 1268. I. INFORMATION GIVEN THROUGH AUTOMATIC WRITING CONCERNING FACTS OF WHICH THE AUTOMATIST HAD NO NORMAL KNOWLEDGE.

MR. CHARLES THORNTON who had previously had some correspondence and conversation with Miss Newton about some automatic script of his own which may have been veridical though we have not the necessary evidence to prove it, wrote to her as follows, from the St. James' Club, Piccadilly, on January 14, 1924.

. . . About the end of September last I was invited by two sisters to try and get into touch with their mother by automatic writing.

The old lady with whom I had been well acquainted in the course of the last half dozen years, had died about 1 month previous to the sitting [after long illness].

The short script that resulted contained two points of interest. It terminated with: "Will you please try and get into touch with me another time as I have now *To go to mother.*"

The daughters informed me that the expression *underlined* [above] was constantly used by her during her last illness. . . . I am as confident as it is possible to be that I had never heard her use those words. However, that might conceivably be set down as an instance of "unconscious memory" or telepathy. The second point is not susceptible of either of these explanations. As usual in these cases I asked for evidence of identity, though in all the circumstances I had very little hope of getting it definitely. I cannot quote the script accurately from memory . . . but the reply alluded to an old gold pencil . . . in "my bed-room." . . . Neither of the sisters had any recollection of seeing their mother with such a pencil. However, when I was at the house last night I was interested to hear that quite recently . . . had been found [in a concealed drawer of a dressing case] that had been in their mother's room . . . a broken gold pencil that had evidently been put away there at some time or other as useless.

Mr. Thornton had lost or destroyed the original script but had left a copy of it with Miss Sidgwick, from which the following is again copied.

"Give my love to my daughters. All is well." (Question. Did you suffer pain?) "No. I want to go down to old associations and old friends." (Question. Can you give me a proof of identity?) "Upstairs is a gold pen which I had made into a pencil case when I was in G[illegible] Square. Gold pencil-case in my bedroom. All is well and I am very happy and all the people I have any fondness for are here and are round me.

Will you please to come and try to get into touch with me another time for I go away to-night to mother. Good night."

In a further letter, dated January 21, 1924, Mr. Thornton quoted the passage about the gold pencil case, which he had by this time verified and added:

G[illegible] Square turned out to be Gloucester Square. At the time of getting the [script] I had no idea that the family had ever lived at any other address than Collingham Road. My attempt at Gloucester was an undecipherable blur and the word Square puzzled me to account for it. They left that address in 1897.

Last night with a view to clearing up this point I broke my

usual rule <sup>1</sup> and sat again. In response to a question about the pencil case I got the following from my father—my ‘control.’ Yes, a gold pencil case was made for her by a goldsmith of the name of Allwood [or Attwood], Allwood in a quarter of London which is now pulled down but was in the neighbourhood of G. (again nearly undecipherable though I now knew the reference) Square.

This account is of course too vague to be verifiable, especially as the two daughters have no recollection of hearing of a goldsmith called Allwood or Attwood. Mr. Thornton referred us for corroboration of the case to the ladies concerned. They are two Misses Sidgwick, cousins of Professor Henry Sidgwick, on learning which Mrs. Henry Sidgwick wrote to them, and later called and talked the circumstances over with them. Miss Maude Sidgwick wrote from 25 Collingham Road, S.W. 5, on January 26th, 1924 :

. . . I should like to give you all the help I can concerning it. We have known Mr. Thornton about three years, and are very intimate with him. We did not ask him to try and communicate with mother, but I said to him that I wished it was possible and then he offered to try. During the last year, or rather longer, of mother’s life, this phrase “I must go to my mother,” was constantly uttered by her (she believed her mother to be alive), but I do not think Mr. Thornton ever heard her [use] it. Usually she only said it before [my sister] and me, but not always, as she has often said it to her old friend Mrs. C——, and now and then to casual callers. Mr. Thornton says he has no recollection of having heard it, but I suppose it is just possible that subconsciously he has heard it? On the other hand, when he was reading over what he had written, he read the phrase thus, “I must go to another,” and I suggested that it might be meant for “Mother,” and he then said that the first letter of the word was badly formed and was much more like an M than an AN; showing that he had not got the phrase the least bit in his mind when he wrote it.

This was, I should say, about three weeks after my mother’s death, which was on September 15 [1923].

<sup>1</sup>Owing to continued psychic warnings Mr. Thornton had given up sitting for automatic writing on the grounds of his health.

A bit of evidence which I thought very important was his saying that "the pencil case was upstairs at G—— Square." Mr. Thornton could not read this word, and thought it might be Gordon, but I at once suggested Gloucester, as we lived there for so many years. Now Mr. Thornton had no idea of this. The incident of the gold pencil case was in reply to the question we put, "Can you give us a proof of identity?"

[My sister] and I searched in my mother's dressing ease and found a small gold pencil, of the screwing up kind. We had no idea it was there.

I might add that Mr. Thornton is quite convinced that the writing is a genuine communication. I myself think the "G—— Square" the most unexplainable bit.

It is of some interest to note that the supposed communicator in this case, Mrs. Edward Sidgwick, was for many years an Associate of the S.P.R., and used often to attend our meetings. Her name appears in the first published List of Members and Associates.

L. 1269.

## II. A TELEPATHIC DREAM.

WE have received from Miss Ida Wild, an Associate of the Society, the following account of an apparently telepathic dream. Miss Wild wrote to the Editor, Mrs. Salter, as follows :

OLD LARKSHAYES,  
DALWOOD, KILMINGTON, DEVON.  
27th November, 1924.

The enclosed papers cannot be dignified by the name of "case," but I send them as a sample of the dreams which are more and more frequently "happening" to my sister and me.

I must say first we are much attached and intimately acquainted with each other's lives and even thoughts, but we are not often together. This is my sister's home, equally with mine, but she is much away. However, her greatest interest is here with me, the animals we keep, the villagers, etc. And we both write fully and minutely of the most trivial "ha'penny-farthing" matters to each other.

We are both dreamers. She in her sleep and I in a sort of hypnagogic flash vision have views and knowledge of happenings

*very like* what is happening to the other. I think you will understand, but I am not able to express it clearly. I have from time to time asked her to note her dreams when remembered, but she is a very busy woman, with other people about her, and has no opportunity. Now and again she makes a brief note, as in the enclosed case, and *before* I have written. Too often my letters cause her to say "I dreamt so-and-so some nights ago," which makes the matter valueless.

Some weeks ago—I am sorry I did not keep her letter—she wrote that she had had a beastly dream; she was here, and found in a nest-box a rat's litter, and she was squashing the young rats with a stick. I had not written then what had actually happened to me—I had seen an aged or sick rat slowly strolling across the yard and had smashed it with an iron crow. You see what I mean by "nearly the same." Rat-killing is not a daily job. This is the only rat I've ever slain by hand. Her dream is very apposite. . . .

IDA WILD.

P.S.—Anything important never seems to crop up in our dreams. When I had a serious accident, and when she was ill, the ordinary physical means of communication had to be fallen back on; although, in my case, I made desperate efforts to "let Ann know," as I was lying helpless.

Together with this letter Miss Ida Wild enclosed the first page of a letter from her sister, as follows:

. . . I could come next week if it would be of any help. Am I dreaming that you want to go to the dentist? I can't find it in any of your letters but it is stuck in my mind that you said you would have to see the dentist. I am having short and vivid [dreams] now, so it may be one of them, though mostly my dreams have the goats in them. . . .

Miss Ida Wild also enclosed her own statement as to what had actually occurred, as follows:

27th November, 1924.

On Monday or Tuesday [November 24, 25], I broke the stopping in a tooth, and wrote to the dentist for an appointment. I have not yet (Thursday) had his reply.

I never told my sister of the incident.

She has no reason to suspect dental trouble. I have teeth like a negro, and my last visit to a dentist was 1920 (I believe).

That last visit was to Exeter, as then (my sister being here at the time) no qualified man was handier to us here. My sister probably knows, but has not remembered, that a qualified man from Lyme now visits Axminster three days a fortnight, much handier for us. She has had no dealings with the Axminster dentist so probably thinks I should (in need) travel to Exeter.

I could not go to a dentist at Exeter without elaborate arrangements, three miles by road each end of the train-journey, and with a herd of stall-fed goats I can't get away—hence her suggestion to come home.

IDA WILD.

L. 1270.

III. A TELEPATHIC IMPRESSION.

WE print below a case of apparent telepathy. The case came to us originally through Sir William Barrett to whom the letters from the percipient and her husband were addressed.

A first report of the incident was contained in a letter from Major-General Guthrie Smith, as follows:

21st December, 1914 [in error for 1924].

I have been interested by the correspondence in *The Times* on the subject of "telepathy" and it occurs to me that you might care to hear of the following curious case.

About eighteen months ago my wife and I were staying for a few days in a small village in Switzerland. One morning, while we were taking a short walk before lunch my wife suddenly said to me, "I wonder what became of 'A. B.,' he was such a great friend of 'R.' (our son who was killed in 1914). Ah well, I suppose he was killed like all the others." On returning to the hotel and while standing in the verandah, a young man came up to me and said: "I don't know if you remember me, Sir, I am 'A. B.'"

He had been staying in a small town some 4 or 5 miles distant and had come over to play tennis with some friends in our hotel.

This seems to me too remarkable to be classed as a mere coincidence, especially as neither my wife nor I can recollect having spoken of 'A. B.' in the previous 5 years and had not been talking of the war during our walk.

H. GUTHRIE SMITH,  
(Maj.-General).



In reply to this letter Sir William Barrett wrote asking for a corroborative statement from Mrs. Guthrie Smith, and also for permission to print the case in the *Journal*. He received the following reply :

*December, 25th [1924].*

My husband asks me to write and thank you for your letter and to say we have no objection to your sending his letter to the S.P.R. *Journal*. We were both very much struck at the time by the curious occurrence which he described to you. We were staying at the time at Oberhofen and were about  $\frac{1}{2}$  a mile from the hotel when I spoke of 'A.B.' The time I made the remark must have been soon after 'A. B.'s arrival at our hotel from Thun where he was staying. 'A. B.' is Mr. J—— G—— who on demobilization became a magistrate in Nigeria and of whom we had completely lost sight; he was a very great friend of my son's. I had not spoken or thought of him for a very long time, and I was completely taken aback when I saw him come up and speak to my husband. AGNES E. GUTHRIE SMITH.

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L. 1271. IV. TWO COINCIDENTAL DREAMS.

WE print below a report of two coincidental dreams, which has been sent to us by one of the dreamers, Mr. Theodore Besterman, who is a Member of this Society; the other dreamer was his wife. Mr. Besterman writes thus :

*5th of June, 1925.*

During the night of Sunday, the 7th of June, 1925, I had a dream the details of which I do not remember, but the essence of which is as follows: I found myself in a room with an elderly woman and two men. I was aware that this woman suffered from devil-seeing delusions; during the course of the dream she was overcome by these delusions, and, mistaking me (as I hope) for a devil, charged at me full tilt. She was prevented from doing me an injury by the two men, but each moment she appeared to be about to break loose. Her movements and features became so horrible and the atmosphere of the place so full of menace that I seemed to faint. When I recovered I wandered round the place in a sort of icy terror; at this point I was awakened by rather dreadful screams from my wife: she was waking from a nightmare which she at once described to me. Under the circum-

stances I cannot remember the details of what she told me and have asked her to make an independent statement. My recollection is that in her dream she was warned against associating with a certain family; that she ignored the warning and found herself in the company of that family; one of them, a man, seemed an unpleasant person: he had a black eye, and as he was unable to explain this satisfactorily my wife began to fear that he was a devil! She began to sing *The Gipsy's Warning*, and on coming to some words about a devil pointed at him. The man's face became contorted with fury and he sprang at the dreamer, who awoke in the manner described.

A few notes seem called for. The effect of my wife's dream is shown by her screams, certainly the worst that I have ever heard (though she tells me they are the usual product of a nightmare), and by her prostration on awakening. Of the effect of my own dream I can only add to what I have already said that when I awoke I found myself bathed in perspiration. To make the fact that we both dreamed of devils in this unpleasant manner of more than usual interest the following facts should be noted. We neither of us remember ever having dreamed of devils before. My wife has had a few nightmares before: two or three times after her father's death and once after her mother's. In these cases the father or mother appeared in the dream; it is worth noting that *The Gipsy's Warning* used to be a sort of standard joke in my wife's family. I do not recollect ever having had a nightmare. I ought to add that neither my wife nor I are aware of any psychical phenomenon ever having occurred in connexion with us. During the day we had not read or discussed anything devilish; my wife having read Mr. Galsworthy's *Forsyte Saga* and I the *Observer* newspaper and the larger part of Mrs. Leaning's essay on hypnagogic phenomena in the *Proceedings*. We are both vegetarians and very light eaters; between our dinner at 7.30 and our going to bed at 11 we had eaten or drunk nothing beyond half a glass of lime juice each. (It is true that our dinner had consisted in part of a rice curry, but our devils were not hot, only horrible. Besides we have had this dish before without similar results.) We awoke about 1.50 a.m. I think it useless to add the usual assertion that we are both sane, sensible, critical persons, as such statements naturally carry little conviction to those who do not know the narrators.

The obvious explanation of these dreams is, of course, telepathy; but it should be noted that the dreams were practically simultaneous. I prefer to venture no theory. Finally, this ease is of no value as evidence, since in the nature of the ease it depends on our unsupported testimony. It should however be of some interest to the converted. All the above was written before I saw my wife's account of her dream, which follows, nor had she seen my account.

#### MRS. BESTERMAN'S STATEMENT.

"I dreamed I was with some friends (men)—quite unknown to me—on a visit to some people, also unknown to me and also all men. We were talking and having some sort of experimental games in which we used bottles and basins—all very hazy. One of my friends whispered to me 'I don't think these men are quite . . .' I either didn't hear the word or he left off at 'quite.' I whispered back 'Oh, they're all right.' After some time—it seemed that I had been there overnight and was waking up after sleeping—one of the men came towards me; I looked straight at him and saw that his left eye was very swollen and black and blue. I asked him 'How did you get that black eye?' He stared hard at me and replied 'Never you mind.' I had a feeling of great fear and suddenly felt he was a devil. One of my friends—they were all standing behind me—said, 'Sing *The Gipsy's Warning*,' and I immediately started to sing loudly 'Lady, once there lived a maiden, Pure and sweet and like thee fair,' and went on to a line (I do not know whether it is in the actual song or not), 'And in heaven there dwells . . .' At this point of the song the words should have been, it seemed to me, 'an angel,' but I pointed my finger straight at him and sang in a very loud voice 'a devil,' and, as I said the word devil, his eyes blazed up horribly. He seemed to grow longer and curve backwards and made as if to descend upon me; in terrific fear I started crying and wailing loudly and woke up in great agitation, making horrible wailing cries, and feeling as if I were still surrounded by devils.

I told my husband this dream on waking and have not repeated it to him. I wrote this account before seeing his, which is correct in the parts referring to me."

HENRIETTA BESTERMAN.

THEODORE BESTERMAN.

## CORRESPONDENCE.

I. CONCERNING THE TRANSMISSION OF NAMES IN  
TRANCE-MEDIUMSHIP.

*To the Editor of THE JOURNAL OF THE S.P.R.*

*June 23rd, 1925.*

MADAM,—The point raised by your correspondent, B. G. Bouwens, in this month's issue of the *Journal* (Vol. XXII, p. 94) deals with the point of the transmission of names during trance-mediumship, and the nature of the means used. The analogy drawn from the four telephonists that he puts forward, is useful in so far as it represents the four individuals concerned in the attempt at communication; the pair who operate from "another place," as your correspondent puts it, that is, the communicator, and the control, and the two who are concerned with our end of the business, namely the automatist and the sitter. But one important aspect of the proceeding has been overlooked in this figure of speech. It is that three of those concerned in communicating are functioning on the physical plane, because the personality of the control is, for the time, so largely merged in the physical organism of the medium, that it may be said to be receiving impressions from "the other side," under many, if not all, of the limitations that are suffered by the medium and the sitter, who are in the flesh. This explains those cases where confusion results, taking such form corresponding to mistakes that arise, in conversation, held under difficulties, through the ordinary channel of speech. Of this merging of the control with the organism of the medium, Feda often gives interesting proof. She appears to be both listening, and receiving impressions, as if functioning on two planes of consciousness; her touch with one world, so to speak, both coloured and limited by her contact with the other.

Take the case put on record in the volume called *Survival* (published by Putnam & Co.), where the communicator was giving the name "Broadbent" to the control. What actually passed through appeared in Feda's words as "broad man, broad shoulders, a broad head; altogether broad-looking, he says." Here is obviously a case of impression rather than of mis-hearing by the control; a name is given by the communicator, probably re-iterated for greater force; it is received by the control, and passed on in the

form of an adjective. Or you may take it as a case of mis-hearing; but then you must say it was mis-heard, because of the physical limitation imposed on the control by the very nature of her work.

Again, I have known Fedra say she cannot see the particular person brought by the communicator "because he is not far enough into the physical," for her to do so.

The "four telephonists," therefore, as an analogy, is inaccurate unless we figure three of them operating by means of sound-values and one by the transference of thought. PAMELA GREY.

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## II. EXTENDED TELEPATHY.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—I don't know how the interesting case reported in the *Journal* for July (L. 1207) may be officially classed, but to me it looks like another instance of the extended telepathic action discussed by Mrs. Sidgwick in *Proc.* Vol. XXXIII., pp. 330-1, where agent and percipient are unknown to each other but apparently linked by a person known to both. For the matters communicated manifestly suggest the mental unity of the living sister-in-law, "Annie," rather than that of the deceased brother: they were all things which had recently been in her thoughts.

The communication, as in the case, through Mrs. Brittain, which I reported in the *Journal* for November 1923, took a spiritualistic form. That appears to be inevitable whenever "mediumship" has been attributed to a percipient. Telepathy, indeed, as Mrs. Sidgwick, I think has said, while it makes survival more probable, makes it more difficult to prove.

HUBERT WALES.

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## III. SUBLIMINAL IDIOSYNCRASIES.

*To the Editor of the JOURNAL OF THE S.P.R.*

MADAM,—In the letter from E. S. Thomas, in the May *Journal*, p. 76, the recollection of a rose form is described as accompanied by the turning of the eyes "upwards and over towards the back of [the] head." Mrs. A. L. Sinclair, replying to my enquiry about her own clairvoyance, writes, April 18, 1925:

"My 'seeing' when my eyes are open and I am quite conscious may

interest you, as I do not see things *before* me but seem to be looking into the back of my head and see the pictures as on a black curtain." I find it of interest to place these and similar statements beside one which occurs in the *Journal of the American S.P.R.*, vol. x., p. 644, in a "Digest of Spirit Teachings" received through Mrs. M. E. Keeler and edited by Prescott F. Hall. In this it said that the astral body "is not organised, except the eyes, which are situated back of the physical eyes and are not usually open," and further on (p. 682) adds "may even face backwards as compared with the physical eyes." Dr. Alritz also quotes in *Proceedings* xxxiv, p. 171, Mrs. Piper's remark about having "two distinct pairs of eyes," and that she used the *one pair behind the other*.

F. E. LEANING.

#### NOTES ON PERIODICALS.

FASC I-II, 1925, of the *Archivio Generale di Neurologia, Psichiatria Psicoanalisi*, has an article by Professor Bianchini on sexual symbolism in the mystic dream with special reference to ecstasy which contains a bibliography of some interest.

*Psyche* for April has a criticism on the recent experiments in thought transference with Prof. Gilbert Murray, in which the writer insists on the necessity for control conditions before accepting the phenomena as supernormal. Dr. F. G. Crookshank has an interesting paper on the psychological interest in general medical practice, while Dr. William Brown discusses the relations between religion and psychology.

*Psychische Studien* for June has an important paper by Mr. Ludwig Szczepanski of Cracow, dealing with the medium Guzik. Sittings had been held with members of the Metapsychical Society of Cracow and the results were disappointing. Flashlight photographs had been taken and it was discovered that Guzik had freed one hand from the control and was using it to manipulate objects. The exposure adds to the already considerable mass of evidence against the reality of Guzik's phenomena, but even the Cracow investigators are still convinced that he has some genuine mediumistic power since they say that "during the séances in Cracow we observed telekinetic phenomena which we are unable to explain by trickery."

# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Tuesday, November 10th, 1925.

## PRIVATE MEETING OF THE SOCIETY.

A PRIVATE MEETING of the Society will be held at the British Medical Association House, Tavistock Square, London, W.C. 1, in the Hastings Hall, on Tuesday, November 10th, 1925, at 5 p.m., when a paper entitled "Some Recent Evidence bearing on the Question of Survival" will be read by Sir OLIVER LODGE, F.R.S.

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FOR NOTICE OF MEETING SEE FIRST PAGE.

# JOURNAL

OF THE

## Society for Psychical Research

*For Private Circulation among Members  
and Associates only.*

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NO. CCCCXIX.—VOL. XXII.

NOVEMBER 1925.

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31 TAVISTOCK SQUARE, LONDON, W.C. 1

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# JOURNAL

OF THE

## Society for Psychological Research

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*NOTICE OF MEETING.*

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### A CONVERSAZIONE

WILL BE HELD IN

**THE SOCIETY'S ROOMS,**

31 TAVISTOCK SQUARE, LONDON, W.C. 1,

*On WEDNESDAY, DECEMBER 9th, 1925, at 4 p.m.*

Tea, for which a charge of 1s. will be made, will be provided between 4 and 5 p.m. Afterwards Mr. DINGWALL will give an account of recent work in physical phenomena both in England and abroad.  
(Possibly with lantern slides.)

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*It is requested that Members who intend to be present and to have tea, also those who wish to bring a guest, will inform the Secretary beforehand. It would be a convenience if they would kindly send at the same time payment for the tea.*

*N.B.—Each Member or Associate is allowed to invite one friend.*

*THE CHRISTIAN SPIRITUALIST AND THE S.P.R.*

SOME CORRECTIONS.

THE *S.P.R.* does not in the ordinary way reply to criticisms in the general press, but as copies of *The Christian Spiritualist* for the 7th October, with an article containing numerous inaccuracies both about the Society and about particular Members, have been circulated gratis among our Members, we feel compelled to print copies of correspondence which has passed between Una, Lady Troubridge, and the Editor of that paper, and to add some comments of our own.

LETTER FROM UNA, LADY TROUBRIDGE.

37 HOLLAND STREET,

CHURCH STREET.

KENSINGTON, W.

12th October, 1925.

MR. J. W. POTTER,

SIR,—*Re* the copies of *The Christian Spiritualist* which Miss Radelyffe-Hall and I received from you this morning together with a letter inviting us to become subscribers, I would draw your attention to page 77, on which Mr. Hannen Swaffer attacks the Society for Psychical Research and in which he quotes, as evidence of George Valiantine's powers as a spirit medium the fact that I (Una, Lady Troubridge) in Mr. Swaffer's presence, "obtained a message from an old nurse who mentioned [my] pet name, a most unusual one, a thing the medium could not have guessed."

It is unfortunate for Mr. Swaffer's powers as an observer, and for his claims as a critic of *S.P.R.* investigation that the above incident *never occurred*.

(1) No old nurse of mine has ever purported to attempt communication with me at any time or with any medium.

(2) I was never as a child called by *any* pet name either by a nurse or anyone else, so the suggestion of any such pet name, had it been made, would have been a bad mistake. In justice to George Valiantine and in spite of Mr. Swaffer's mistakes, that incident never occurred to me—nor anything like it.

As regards the further points he quotes in connection with myself and Miss Radelyffe-Hall, not only does he make further

error—"Arthur Herbert" was not a friend of, and never met Miss Radclyffe-Hall. (*N.B.* his *claiming* to have known her *was* a bad mistake.) Not only did "Mrs. Lowther" volunteer only one name and *not*, as Mr. Swaffer states two, but Mr. Swaffer learnt the names of these purporting communicators in what *should* have been the confidence of a séance, and after the séance when he asked Miss Radclyffe-Hall and myself whether he might publish them we most emphatically said *NO*, explaining that until we gave permission they must be kept private, as their publication might cause great pain and annoyance to surviving relations.

I regret that Mr. Swaffer, by associating my name and Miss Radclyffe-Hall's with an entirely incorrect account of what occurred at the sittings we attended, has made it necessary that I should send a clear contradiction of his erroneous impressions for publication in the official organ of the *S.P.R.* and if necessary elsewhere. If he cannot report accurately, at least where we are concerned, and presumably trusts to an unreliable memory, it would be better that he should hold his peace.

I am still more sorry that he broke a pledge of discretion freely given by him to us both, and exacted with a view to sparing pain to the bereaved.

I must beg that you will not allow any further liberties to be taken with our names in your columns. We are serious investigators of many years standing—not emotional or credulous novices, and we cannot have our position assailed by association with the publication of inaccuracies or imaginary incidents.

Yours truly,

UNA V. TROUBRIDGE.

REPLY FROM MR. J. W. POTTER.

Oct. 17th, 1925.

UNA, LADY TROUBRIDGE,  
37 Holland Street,  
Kensington, W.

MADAM,—I am in receipt of your letter of 12th inst. I regret the letter, for the reason that it proves up to the hilt the existence of the very features Mr. Hannen Swaffer very rightly and fairly contends against, namely, the triviality of mind of those who participate in some of these "test" sittings; and secondly, it is a very patent illustration of the very thing he deplors in

a Society of eminence and standing, namely, the unfortunate practice of straining after a gnat and swallowing a camel.

The points on which you base your criticism of Mr. Swaffer are very trivial. The utmost that can be said is that in the darkness he may possibly have mistaken the objective of the spirit-voice. To say that "the incident never occurred" is to ask me to believe that a falsehood has been manufactured. I am not prepared to accept that assertion, particularly in face of certain records which have been produced to me.

However, I can quite understand how eager you must be to desire to put a brighter face upon those sittings than Mr. Swaffer felt himself able to do. And for that same reason I can understand your desire to withhold your names as attestees of such sittings; but I understand you were representing a Society of some public standing, and anonymity does not comport very well with its actions; and I utterly fail to see how he could break a pledge of discretion by using his discretion. No complaint was made as to your personal seriousness, and I have little sympathy with investigators who wish to remain anonymous, even if the facts as recorded and published are not to their liking. However, we have no desire to mention the names referred to in our *Journal*, and they would not have been mentioned had they not been active participators in the sittings referred to—the results of which were for publication, and could not have been of the private character you suggest.

Yours faithfully,

J. W. POTTER.

It will be observed that Mr. Potter entirely avoids the point of Lady Troubridge's letter, which was that after Mr. Swaffer had asked whether he might print the names of two purporting communicators, and this request had been most emphatically refused, Mr. Swaffer has nevertheless published them, an unpardonable breach of confidence. There was no attempt at the sittings to conceal Lady Troubridge's or Miss Radclyffe-Hall's identity, and Mr. Potter's talk about their wishing to remain anonymous is simply an attempt to confuse the issues.

To this we may add (1) Mr. Swaffer was not, as he states, permitted to attend the sittings at Tavistock Square "as

representing the Press." The Society does not invite journalists, as such, to attend its investigations. Mr. Swaffer came as a friend of Mr. Bradley, and as a guest of the Society. His attack on the Society, quite apart from any question of inaccuracy, is a flagrant breach of the ordinary rules of courtesy.

(2) Mr. Swaffer mentions "a big wire cage, in which, I understood, Valiantine might have been asked to sit, later on, if the sittings continued." Valiantine was not being tested by the S.P.R. for physical phenomena, but solely for mental phenomena; no suggestion was ever made as to the employment of any of the forms of control used in physical investigations. The cage in question, as Dr. Woolley clearly explained, was intended to hold, not any medium at all, but articles which another medium, who was quite used to this procedure, was to attempt to levitate. Our séance room is entirely devoid of any "contraptions" designed to "grab" either mediums or journalists.

(3) "Mediums do not like the S.P.R. or their methods." This is a stale untruth. Bona-fide mediums acknowledge the S.P.R. to be their best friend, as Mr. Swaffer can readily ascertain by asking either Mrs. Piper or Mrs. Leonard.

(4) "If the Bradleys and I had not been present at the S.P.R. sittings in Tavistock Square, the story would have spread that because he had failed to reproduce there the phenomena we got in Bradley's house, Valiantine was a fraud." It is difficult to see how any medium could be accused of fraud as a result of negative sittings, and still more difficult to understand how the presence of Mr. Swaffer and Mr. and Mrs. Bradley could help to refute that charge if anyone were foolish enough to make it.

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#### CONCERNING THE FORMATION OF A GROUP.

*Mr. Trethewy asks us to publish in the Journal, in continuation of his letter in the July Number, p. 109, the following circular letter which he has addressed to certain Members and Associates of the Society to invite them to join the group for literary research. He requests any Member or Associate who requires further information and has not already communicated with him, nor received a copy*

of this letter, to consider this copy as addressed to himself and reply to it.—EDITOR.

FROM

A. W. TRETHERY.

ARTILLERY MANSIONS,

VICTORIA STREET,

LONDON, S.W. 1.

October, 1925.

TELEPHONE: FRANKLIN, 6145.

DEAR SIR OR MADAM,—When reading Sir J. G. Frazer's Gifford Lectures on *Immortality and the Worship of the Dead*, I was disappointed with his attitude towards psychic questions. He seems to know little of modern psychical research, and, whenever he touches on phenomena purporting to be spiritualistic, to speak in an apologetic tone for wasting the time of his audience in discussing what he regards as fraudulent fabrications. Any person going over the same ground with an open mind and an adequate knowledge of psychical research would bring into prominence points which he has omitted or kept in the background. There seems to be ample scope for starting a comprehensive survey of the whole field on such lines. As some classes of phenomena which are familiar to us in the West seem to occur frequently among other races, it is reasonable to presume that there as here the genuine and the fraudulent are intermingled. But even if the alleged phenomena are of a type strange to us, the reports should not be discredited on *a priori* grounds without due consideration of the evidence.

(2) The first step in any systematic enquiry must be the collection of relevant material. When sufficient progress has been made in this process, the uses to which the information can be put will present themselves more clearly than can be seen at the moment. We are at any rate justified in hoping that comparison of both methods and results between divers races East and West may throw light on the true nature of such phenomena as trance speaking, "materialisation," and "the direct voice." In China and Japan the "controls" of trance speakers seem similar to those of Western mediums, for instance, Mrs. Piper. Plutarch, with reference to the Oracle at Delphi, forestalled the speculations of to-day concerning the source of a medium's "inspiration" and the influence of the minds of the medium and the sitter on the form of the message. It will be interesting to compare the "spirit teachings" of Europe and America with those of other parts of the world, especially China, Japan, and the South Seas.



There is pretty good evidence of "direct voice" séances among the Maoris of New Zealand; there are extraordinary stories about "materialisations" among the same race and among the Chinese.

(3) By the Maoris the spirits of infants are reputed to be the most dangerous and cruel of all, because they have never undergone the trials of existence and have had no experience of the pains which they inflict. This is an instance of the kind of belief which, though it appears fantastic to us, should not be dismissed off-hand as due merely to *a priori* speculation. Search should be made for some basis of psychical experience, which from the Maori point of view has been interpreted as supporting this theory. Such investigations may increase our knowledge of psychical problems while throwing a different light on the phenomena in question.

(4) The field is too vast for any single researcher to attempt to cover. The only way to begin to deal with it is to form a group and to get each member or set of members to choose a country, or period, or other sub-division of the subject. A great deal of literary research will be required even if it is restricted to psychical practices without being extended to folk-lore and religious beliefs. No doubt it is difficult to draw the line between these subjects because in many instances traditions and opinions may have originated from "spirit teachings." Information about the psychical practices observable in the present day will also be highly desirable, and may perhaps be obtained through members of the Society resident abroad. Attempts may also be made through the Press and otherwise to get into touch with foreign correspondents.

(5) It will be expedient, as a preparatory part of the scheme, to ascertain under expert guidance how much work suitable for the purpose has already been done by Anthropological Societies, Antiquaries and Researchers of various kinds.

(6) The late Sir William Barrett thought that the working section of the Society should be increased, and he urged the establishment of a group to gather together members with a sufficiently wide field to give scope to each for the study which appealed to him individually. I am doing my best to carry out his ideas, and am ready to take my share of the work, but shall be glad to leave the superintendence and direction of the researches to other members more competent than myself.

Will you join us, or at any rate attend a meeting, at the S.P.R.

Library, on Wednesday, December 2nd. at 3 p.m., to discuss the subject, and then or afterwards decide whether you will take part in the work ?

Yours faithfully,

A. W. TRETHERY.

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CASE.

L. 1272.

BOOK-TESTS.

THE following case came to us originally through Sir Oliver Lodge, to whom one of the two automatists concerned, here called Mrs. *Williams*, is known personally. The other automatist, here called Mrs. *Kerr*, is an Associate of the Society. The names and addresses of both these ladies are known to us. The tests have been obtained by the two automatists sitting together, using a ouija board. Both have lost sons in the war, and these two young men are the ostensible communicators.

The sittings at which the tests were obtained took place between February and June, 1923, and a first account of them was sent to Sir Oliver Lodge in December of that year. Sir Oliver Lodge sent them on to the Hon. Editor, Mrs. Salter, in the spring of 1924 with a covering letter, dated March 26th, 1924, in the course of which he says :

A Mrs. [*Williams*] my wife and I met in Scotland and got to know well . . . has often received evidential messages. For instance when she did not know where her son W—— was, she was told supernormally, that he was in the East, and would return some day from Alexandria—all which was true. . . .

In December 1923 she told me of some book-tests received by a friend of hers, a Mrs. [*Kerr*]. I asked Mrs. [*Kerr*] to make a record ; and I enclose those letters also. . . .

OLIVER LODGE.

Subsequently Mrs. Salter got into correspondence with Mrs. *Kerr*, and put various questions to her in regard to points that did not seem clear in the account sent to Sir Oliver Lodge, including questions concerning the date and place at which the sittings occurred. Answers to these enquiries were received from Mrs. *Kerr* in letters dated July 18th and July 24th, 1925.

We print below the report sent to Sir Oliver Lodge, incorporating in it the additional information received in July, 1925. This additional information consists in a statement as to the date and place of the sittings (the actual addresses are not printed here), and an amplification of the report on Test 1, making clear a point which seemed obscure in the original statement. The final report, as printed, is corroborated by the other automatist, Mrs. *Williams*.

STATEMENT BY MRS. *KERR*.

[Mrs. *Kerr* alludes first to some earlier experiences, similar to those described below, of which a report appeared in *Light*. She then continues:]

Since then, another friend, Mrs. [*Williams*], and I have sat together at each other's houses, with gradually improving results. On February 1st [1923] we got our first book-test. I may say here that the tests are not simply proofs that minds not our own are writing through us, but they have each an inner poignant meaning for us which it is difficult to write down in words.

I quote from notes made with one hand while the other is laid lightly beside Mrs. [*Williams*] on the traveller. The communicators are chiefly our two sons.

*Test No. 1.*

Feb. 1st, 1923, at Mrs. *Williams's* house, Edinburgh. "Look in our study." (Do you mean the smoking-room?) "No, study." (Whose study?) "I——'s room." (This word Mrs. [*Williams*] considers was a good test in itself. The room referred to as "the study" was her son I——'s bedroom. This room Mrs. [*Williams*] had been in before her son's return from his Tutor's; it was then an ordinarily furnished bedroom. She was aware that he now retired to this room to read up for an exam., but as it happens, she had not been in the room until she went to fetch the book indicated below. She then found, to her great surprise, that he had metamorphosed the room; had arranged his school-books in the book-case, had hung up dark curtains, and imported a table and a reading-lamp; so that in its present state the room might well be called a "study." The word "study" also, in Mrs [*Williams's*] opinion, had a touch of humour about it, as there had been a family joke about the word.)

“A book with a letter in it.” (On a table?) “No.” (The book-ease?) “Yes. Second shelf, right-hand side, middle book. Hill mounting—on the page a letter about hill-climbing. Count 7 to letter. Our test.”

*Note.*—Mrs. [Williams] remarked that this would be a book about motoring, as she knew her son had books on the subject. She went to her son's room and picked out from his newly-arranged book-ease what she judged to be the middle, right-hand book on second shelf. Together we opened it at page 7. The book was a manual on *précis* writing, and on page 7 was a letter in smaller print than the explanatory matter. I quote a part of it:

“In sooth, the higher a man is raised in the ladder of honour, the more ought he to be distinguished for his virtues, and the *higher* he *climb* up the steep of virtue, the greater shame to him if he fall into the depths of vice.”

The words “climb” and “higher” come into another sentence in the same letter, but it is too long to quote. This metaphorical use of the words made the test an interesting one.

*Test No. 2.*

February 15th, 1923, at Mrs. Williams's house, Edinburgh. “We want to say that you must watch your thoughts always. Mind is soul. Cannot be spiritual when it harbours unworthy thoughts. Look in your prayer-book, on page 7. Be careful. We give a good test. Take very first book out in this room. Top shelf—get prayer-book.”

(Mrs. [Williams] said, “But there are no prayer-books in this room. I am sure of it!”) “Look and see.” Very unwillingly Mrs. [Williams] took out the first book on right-hand of book-ease—top shelf. This top row of books was a set of small books, uniformly bound in ancient calf. They were really there for their neat appearance. Mrs. [Williams] said she had never looked into them. The book indicated was described on the Title-page as *The Voice of Devotion*, a course of prayer for the private use of Christians, dated 1829. On page 7 was the following:

“May my understanding be more informed in divine things; my affection more holy and heavenly, my heart more right with God. Till the day dawn and the shadows flee away, may there be an open and unrestrained intercourse between Thee and my soul.”

This seemed a very beautiful amplification of the thoughts suggested before the test.

*Test No. 3.*

March 23rd, 1923, at Mrs. *Kerr's* house, Edinburgh. In the course of this sitting I asked the communicator, a near relation of Mrs. [*Williams*] if she could tell me what my son's chief work was. I had tried to find out about this, but without success. "He is most industrious about getting his special work on." (What work?) "Must leave that for him to tell, he will tell you soon."

At the beginning of the sitting there had come from my son, "Take out my prayer-book, page 4—my own writing is on the page, a separate page." Then followed messages for my friend from her relatives. Late in the sitting I asked—(What about the prayer-book test?) "On the table upstairs in your room—page 14 or 4."

The only "prayer-book" on the table in my room was Miss Dallas' *Communion and Fellowship*. The words, "my own writing is on a page, a separate page," applied, I found, to a book lying on top of Miss Dallas'. It is curious that there should have been this confusion, when the book below it was obviously meant. On examining Miss Dallas' book we found that the page called 14 is also page 4, eleven pages being taken up with introductory matter. What is called Part I. begins on page 11, so page 14 or 4 describes this page correctly.

The prayer on this page seemed to us to furnish an answer to our question as to my son's special work. I quote part of it:

"Whatsoever work Thou hast for him to do in his present sphere give him the will and the grace to do it with increasing love and power. . . . If it be in accordanee with Thy divine purpose that he should *still share in the work on earth*, may those to whom he is permitted to draw near, be open to receive the help which he can give. . . ."

I have underlined the words which were specially applicable.

*Test No. 4.*

June 11th, 1923, at Mrs. *Kerr's* house, Edinburgh. We have often noticed that the book-tests seemed to be answers to what my friend and I had been discussing before we took up the board.

On 11th June we had been speaking in rather a depressed

manner of how difficult life was. I think the weather had been hot and tiring. After a personal veridical message this came: "Now we see a very curious thing in our dining-room—in a press—on second shelf from top—a little piece of paper in which is written a message." (Which book counting from right hand?) "Book 3, 1st page. That is all. Look!" (What is on the page?) "A curious sentence suitable to you both."

In the dining-room books are kept in a book-case with glass doors, and also in an oak dresser. I looked first in the book-case: the 3rd book on second shelf was *Life of Naismith*. There was no writing in it; and there was no piece of paper in it. I then glanced at the dresser and saw that Blake's poems was the third book on second shelf, but I did not take it out—I felt sure there could be nothing special in it. So we concluded that the test had failed somehow. Later in the afternoon Mrs. [Williams] said she would like to examine Blake's poems for herself, and to my intense surprise she found I had written on the fly-leaf, probably at the time of Lord Kitchener's death, the following:

"Kitchener's Last Message."

"We have to stick it out and do our very best until the release comes. I only wish I could do more, or rather, that what I do was better work." (Extract from a letter to Lord Desborough.)

Note that the word "message" was mentioned in the directions before the position of the book was given.

*Picture-postcard Test.*

February 8th, 1923,<sup>1</sup> at Mrs. Kerr's house, Edinburgh. This last test is rather different as it concerns a postcard instead of a book.

The point of the test lies in the fact that about ten days previously I had been visiting Craigmillar Castle, near Edinburgh, with one of my children, and I said it reminded me of Tattershall Castle in Lincolnshire, which I had visited with the son who now gives us the "Tests." The point of the "test" to my thinking is, that my son wished to let me know he had heard our conversation and had been interested in it.

"We have another test now. Go to R——'s room and look in our post-card book. Be careful. It is on the shelf. You must

<sup>1</sup>Mrs. Kerr explains in a letter that she has put this test last, although in date it is second, because the evidence is of rather a different character.

turn to the page where there is a mighty house in the trees. It is one you will remember you once took me too. No one lives there. . . ." (What else is on the page?) "A picture of animals. You took me specially to see the wonderful courtyard." (Were we alone?) "Just us two."

On one of two shelves in a cupboard in the room indicated we found a pre-war family post-card album.

After examining carefully the 74 pages with two cards on each page, we found that one card alone fulfilled all the specified conditions. It is a picture of Tattershall's Castle, Lincolnshire. I was not aware that we had a card of it.

- (1) It is a high castle and looks very high on the card.
- (2) It rises out of trees.
- (3) No one has lived there for many years.
- (4) The communicator and I were there alone when he was a small boy. We have never been there since.
- (5) There are 8 cattle in the other card on the same page. Only 5 other cards in the album depict animals, and on the pages with them, the second card is a landscape either with or without cottages.
- (6) It is the only castle in the book which the communicator and I visited alone.

Mrs. *Kerr* enclosed with her report a copy of the picture post-card found in the album. It represents Tattershall Castle seen surrounded by trees.

The point which did not seem quite clear in Mrs. *Kerr's* original statement concerning Test 1 was that Mrs. *Williams* had never been into her son's room since he altered the arrangement of it, until she went in to verify the test. Mrs. *Salter* accordingly wrote both to Mrs. *Kerr* and Mrs. *Williams*, asking for a more exact statement on this point. The information received from Mrs. *Kerr* is contained in the report printed above; Mrs. *Williams's* corroboration was contained in a letter to Mrs. *Salter*, as follows:

29th July, 1925.

#### BOOK-TESTS.

I delayed replying to your letter regarding the book-tests which Mrs. [*Kerr*] and I got together, as I have been trying to find the *Précis* book to send you—but without success. It is in my

Edinburgh house, I think, and when we return there in November I shall have another hunt for it.

(1) The name of the book is *How to Memorise, Expand and Recast Extracts in Prose and Verse*. Unfortunately I cannot remember the author.

(2) I had not been into my boy's room since he had altered its appearance with the assistance of his twin brother. They made the alterations just before his brother D— returned to school and I— was left at home to work at some subjects and to attend classes. Mrs. [Kerr] and I had our sitting at about 3.30 p.m. After it I went to my boy (I—'s) bedroom to find the book indicated. I— was out of his room, and as I went to the shelves to look for the books I noticed he had changed the arrangement of the furniture and had put up some heavy dark green rep curtains and hung some pictures, but I was not struck with the fact that it resembled a study. I thought the communicator was being a little playful. I did not examine the book until I returned to Mrs. [Kerr]. It was not until the next morning at about ten o'clock, when I went to my boy I—'s room to speak to him, that I fully recognised the significance of the word "study." Although the sun was shining *brightly* he had the *blinds and curtains drawn*—a small reading lamp (which he had taken from another room) on which he had put a dark green shade, stood on the table at which he was seated, and inkpots, blotters and papers made the room look like a scene of a "study" on the stage.

When Mrs. [Kerr] sent me her notes to read I remember telling her that I thought she had not emphasised the fact that I had no idea of this change made in I—'s room, and did not take in the significance of it until next morning.

My twin boys, I— and D—, were at the motor bicycle age, and all the literature they bought was on that subject. So when I was told that the page indicated was on "hill climbing" I instantly imagined that it would be a motoring magazine that I would find on the shelf. I remember a distinct feeling of failure as I descended the stairs with the *Précis* book. . . .

S. C. [WILLIAMS].

This case may be compared with the book-tests obtained by Mr. J. F. C. Kimber (see *S.P.R. Journal*, Vol. XX., p. 198).



Some of the results obtained by Mrs. *Kerr* and Mrs. *Williams* may be explained by cryptomnesia. though the knowledge shown, especially in the first test, goes beyond what can be easily accounted for in that way.

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### THIRD INTERNATIONAL CONGRESS FOR PSYCHICAL RESEARCH.

WE have been informed by Mr. Carl Vett, secretary to the International Committee for Psychical Research, that the third International Congress will probably be held, not in Italy in 1926, as had originally been suggested, but in Paris in the autumn of 1927. Further particulars will be announced our members in due course.

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### NOTES ON PERIODICALS.

*Psychische Studien* for September has an obituary notice of Mr. Fritz Grunewald by Dr. Kröner and the concluding articles on Professor Gilbert Murray's experiments by Mrs. Sidgwick translated by Dr. Carl Bruek. Professor I. M. Verweyen of Bonn contributes a brief account of some experiments with the medium Willy Schneider, in which he says that his general impression was that the phenomena were supernormal. Dr. Zeller of Hamburg gives an account of the recent developments in the case of Frau van Appen, in which the medium was accused of fraud by reason of the discovery of several compromising objects including portions of putrescent and luminous fish. The issue closes with a reprint of part of the evidence adduced in the recent law case which Frau Rudloff instigated against Dr. Moll and in which she finally obtained a judgment in her favour.

The Belgian Conseil de Recherches Métapsychiques has now issued the first of its *Bulletins*, in which the President, M. Rutot, has collaborated with M. Schaerer in a paper on *Les grandes énigmes du cosmos*, and local news is printed together with a few cases of interest.

The *Bulletin* of the Institut Général Psychologique (25<sup>e</sup> Année. Nos. 1-3) has an important and illuminating paper by M. Louis Favre, the professor of experimental method in the Faculty of Psychology. The article is entitled *La Métapsychique et la méthode*

*scientifique* and is a plea for the serious and unprejudiced study of alleged supernormal phenomena. The author takes his stand by those who adhere rigidly to the scientific method and exposes the hollow pretensions of those whose interest in psychical research is based on curiosity or emotion. He recognises the present position of the subject and suggests a form of notation which can be applied to opinions expressed as to the value of certain facts. The scheme is worth consideration, although it appears that the percentages expressed would only be of value if the reader could first assure himself of the capability of the observing parties who employed the suggested notation.

The *Journal* of the American Society for Psychical Research for July has a reply by Dr. Crandon to the recent paper by Prof. M'Dougall on the "Margery" case and a brief article by the late Dr. Hyslop on certain subjective sensations associated with trance phenomena.

The issue for August has an account by Mr. Harry Price (who has now joined the staff of the reorganized American Society) of some sittings with the medium Willy Schneider in Vienna: the record is fairly full although the control of the circle is not fully described, neither is it stated how the left hand of Mrs. Holub and the right hand of Professor Thirring were controlled. The phenomena were similar to those which occurred in London, but the distances at which objects were moved were greater than anything that had been noted in England. Mr. Price describes the phenomena as "convincing," and although some inquirers might not care to commit themselves to this extent, it appears to be difficult to suggest any theory which does not involve one or other of the sitters as confederates, a supposition which will have to be met and answered in all cases of alleged physical mediumship.

*The Value of Studies in Psychological Research.* By H. A. DALLAS.

Price 4½d. post free, from the Author, Innisfail, Crawley, Sussex.

In this pamphlet Miss Dallas discusses various objections raised to the study of psychical research, which she classifies as scientific, religious, and individualistic, and gives reasons why these objections should not hold. A number of opinions are quoted from scientific men and others as to the importance of psychical research.

E. J. D.

# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Wednesday, December 9th, 1925, at 2.30 p.m.

## A CONVERSAZIONE

will be held in the Society's Rooms, 31 Tavistock Square, London, W.C. 1, on Wednesday, December 9th, 1925, at 4 p.m. Tea, for which a charge of 1s. will be made, will be provided between 4 and 5 p.m. Afterwards Mr. DINGWALL will give an account of recent work in physical phenomena both in England and abroad. (Possibly with lantern slides.)

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1882—1911

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# JOURNAL

OF THE

## Society for Psychical Research

*For Private Circulation among Members  
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NO. CCCCXX.—VOL. XXII.

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# JOURNAL

OF THE

## Society for Psychical Research

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### NEW MEMBERS.

- Dank, Mrs.**, 1 Airlie Gardens, London, W. 8.  
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- 

### MEETING OF THE COUNCIL.

THE 222nd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Tuesday, November 10th, 1925, at 4 p.m.; SIR LAWRENCE JONES, BART., in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, the Hon. Everard Feilding, Sir Oliver Lodge, Mr. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Ten new Members were elected. Their names and address are given above.

The monthly accounts for October, 1925, were presented and taken as read.

## PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 84th Private Meeting for Members and Associates was held in the Hastings Hall at the House of the British Medical Association, Tavistock Square, W.C., on Tuesday, November 10th, 1925, at 5 p.m.; SIR LAWRENCE JONES in the chair.

A paper entitled "Some Recent Evidence bearing on the Question of Survival" was read by SIR OLIVER LODGE, who described and commented on an interesting case of apparent communication from a deceased husband, showing both memory of the past and knowledge of present things concerning his wife, who has herself since died. Sir Oliver had been cognisant of the case (which he called the White case) throughout the five years from its commencement, and in fact his Secretary, Miss Nea Walker, had taken a principal part in the investigation and experiments and in putting the case together.

It is intended to publish the evidence in detail in book form under the title "Evidences for Survival," with an Introduction by Sir Oliver and it is hoped that it will appear in 1926.

---

## ANNUAL GENERAL MEETING.

### PRELIMINARY ANNOUNCEMENT.

THE Annual General Meeting of Members of the Society (for business purposes only) will be held at 31 Tavistock Square, London, W.C. 1, on the afternoon of Friday, January 29th, 1926. Further particulars will be announced later.

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## HYPNAGOGIC PHENOMENA.

SINCE the publication of Part XCIV. of our *Proceedings* dealing with this subject, various accounts have been received from members, of which a selection, partly in abstract, is given below. To them are added the case of an attested veridical vision by a lady, Mrs. *Harry* (pseudonym), personally known to Mrs. Leaning, and who is the correspondent quoted on pp. 335, 350, 367, 386, etc., of the paper referred to. This



is followed by some additional remarks by the writer on the subject.

#### VARIOUS HYPNAGOGIC EXPERIENCES.

##### I. *From Miss M. Cunningham.*

"From a child I have 'seen things' just before sleeping. First I had a sensation of rapid movement, then forms appear, brilliantly coloured and lit up. It is as though the sun illumined and gave brilliance to the moving forms. These are usually beautiful, leaping and running figures in gardens full of flowers. On those days when I have been to town, I see moving throngs; after cycling I see the hedgerows slipping past on either side, while I seem to be darting like a swallow down and up without effort."

##### II. *From Miss Alice Woods.*

"As a child I had these visions constantly, usually of human beings. One of a little organ boy came again and again, so that I made up stories about him to myself. His figure occupied the whole field of vision and came just before sleep. I cannot remember any movement in connection with these visions and in adult life there has been little sense of motion. At present I see landscapes which cover the whole field, but do not move. They appear somewhat suddenly or form themselves from some slight mistiness on the field of vision. They are always very beautiful, but sometimes are in brown siena and not coloured. What is much more usual is to see a most beautiful face of child, woman, or man like a tiny miniature in the middle of the field. These usually just fade away, but occasionally they change into a grotesque or ugly face. Some years ago I used to see most lovely colours, especially a most radiant blue, but I have only had a very rare treat of the blueness since I was about 60 yrs. of age."

##### III. *From Mrs. Ernest Thesiger.*

Between the ages of 4 and 7 "I used to see 'grotesques,' horrid little figures with leering faces and indeterminate outlines." From time to time another vision "was of a round whirling thing, again of ill-defined shape, but with a sort of face, which appeared at the cornice of the room at the corner furthest from my bed, and rolled towards me: when it reached the middle point of the ceiling, it vanished there, reappearing simultaneously in the corner

again. It went very fast and always vanished at the centre. The last time was before I was twelve." After-images, such as worms after a day's hoeing, sweet-peas, after cutting many hours, have occurred, though "I am a very bad visualiser."

#### IV. *From Mr. H. F. Saltmarsh.*

"I have visual hypnagogic illusions with great constancy. . . . But in addition to the ordinary phenomena it happens sometimes when I am getting drowsy a sentence or phrase keeps coming into my mind. It is usually completely nonsensical; I have not consciously taken any part in forming it, nor have I any control over it, it comes and goes apparently from some extraneous source. There is no pseudo-auditory or other sensory accompaniment. I am, as in other hypnagogic states, sufficiently conscious to criticise and be interested in it. . . . This is what I call the pure phenomenon, but I have also experienced it, though less frequently, mixed up with the visual type. In these instances I have a hypnagogic vision of a printed book which I try to read. I never succeed in getting more than about half a line, and it is always the same sort of nonsense. I have never been able to remember any of the sentences except on two occasions when I spoke them aloud in the hearing of my wife. The first case was accompanied by a vision of people walking up and down a road which I recognised. I said 'there are multi-millionaires and psychical entities walking about.' The second case is hypnopompic and is of the pure type. I said aloud 'What's the squadron?' What I wanted to say was 'What's the time?'"

If I am right in considering these phenomena as being of the same nature as the more common hypnagogic visions, I think they throw some light on the theory of origin. It is a plausible theory that the visual type arise from entoptic phenomena, and the auditory from similar entauric sensations, but in the case of the sentences unaccompanied by any pseudo-sensations a peripheral origin seems to be out of the question."

Mr. Saltmarsh further asks whether the data show any connection between visualizing power and power of control. As the percentages shown do not apply to the same individuals in the two groups respectively, nothing can be based on a comparison of them. The contradictory results given by those cases where there is sufficient information, points, however, to there being no necessary connection involved.—F. E. L.

V. *From Mr. E. S. Thomas.*

“With regard to the mental moving pictures, I am led to wonder whether the never-ceasing cinematograph is not possibly due to a slight derangement of the optical nerve-roots or brain areas relative thereto. One can see no *use* for the everworking cinematograph or regression of visual images. For the never-ceasing stream of thought or memory there is a utilitarian object,—the adjustment of past experiences to present needs.

I have been struck in my own hypnagogic experiences by visual imagery of landscapes in which moving objects occur. . . . I had many before the war. At times just before sleep I could conjure up the visual perception of anything I liked; *e.g.* faces of friends with most amusing distinctness and naturalness of detail. At other times I have, and had never been, a good visualiser. Hypnagogic faces I often see of the kind described by Myers, grotesque and hideous faces growing larger, moulded out of the dark purple background of the ‘screen.’ [They] are indescribably horrible at times, leering and evil, with raw gaping mouths. Yet they are not terrifying; they only fill me with amazement and they do not affect my dreams.” (Letter of May 1923.)

“I am a generally healthy person, seldom seriously ill, but tend to be easily depressed. I am short-sighted but have had no optical hallucinations which could be attributed to eyesight. I feel myself that the hypnagogic phenomena have no connection with eyesight, or experience, or *generally* with one’s artistic or aesthetic proclivities in the form they take. [The faces] at first are only faintly visible: then they come forward and become better ‘lit,’ crowding round or passing away to my right. They are either long or puffy as a rule, the latter as though made of cotton wool or dough. I think the two forms keep distinct, the long type elongating and dropping to pieces like a viscid material, the other breaking away more or less laterally. . . . I have no control over them except to dismiss them at will, if I think of it, which is equivalent to returning to full consciousness. I should class separately exceedingly distinct and minutely accurate visions of friends and relatives which I am able very occasionally to summon at will. There is not the same ‘psychic tone’ accompanying them as the others. There is in the latter case a tone feeling difficult to describe: utter solid silence: a kind of relaxed numbness.

I too have experienced the bright sunlight landscapes, but less frequently: usually a white road in an avenue of trees, every detail—leaves, trunk, cart-ruts, pebbles—microscopically clear. I have seen a little figure running down the road, bobbing as he comes: I observed him with reference to the trees, and he really ‘moved.’

A year ago after a successful effort to compose a mediævally conceived illumination to an old carol, I had a remarkable hypnagogic vision of a hyper-mediæval, hypergothic type: positively celestial, blue white and gold, angels and kings in sumptuously embroidered garments, with collars like Richard II. in the Westminster altar embroidery, gothic tracery galore, musical instruments, gracious smiling faces: I remember the general setting well. Then came a glorious statue of a queen, with long plaits, in a curious high crown with a wonderful type of face something like the early Greek type... She opened her eyes and gradually glowed with living hues... Latterly after seeing some pre-Raphaelite pictures which delighted me very much, I had gorgeous colour-experiences. Endless carpets were unrolled, changing rapidly. They had carpet patterns, but the colours glowed like sunlit stained glass, producing... rich and majestic effects. The whole effect... was of splendour and graciousness, and glory, and rarity.” (Letter of June 5th, 1925.)

In reply to questions Mr. Thomas wrote (June 12th, 1925):

“I have never seen tiny figures... At what age I started seeing I cannot say. I feel that I saw them as a small child very dim and misty, and that I also have seen them as a child vaguely fearfully, with my eyes open and very large. (It comes back as I write). I saw the Devil under a bush in the kitchen garden when about 6 in Ceylon. (My childhood, through native servants, was occupied with much “devil” thought!). At night I used, occasionally, to hear music, generally of an intensely sad nature.”

#### VI. *From Prof. Romaine Newbold.*

When about 8 years old, just falling asleep, I felt something soft and warm press against the back of my neck for a moment and then withdraw. I thought it was the cat, but in a moment realised a cat could not thus withdraw without giving more definite evidence of her presence: then I shrieked in terror and my parents had much trouble in pacifying me... I have had no

other hallucination of touch, but can explain the above, which I recall vividly, in no other way.

In 1881, when I was 15½ yrs. of age, I spent a week or so camping on the south shore of Long Island . . . gunning for snipe and plover. While falling asleep I would see vivid pictures, now of the reedy bay shore, now of the sandy ocean beach, with or without the birds I was seeking. I have never had any visualizing power, and these brilliantly colored pictures gave me my first comprehension of what I had lost by not having it.

The first hypnagogic visions since then I can date from my recovery from influenza in 1889. For days I was tormented at night with horrible faces and the like. But as I do not recall being alarmed, I presume the experience was not wholly novel.

If I am delayed in falling asleep I very frequently begin to "see things." These belong to definite classes, and the classes are, I think, never intermingled.

(A) Faces, with or without figures. Of two kinds:

(a) Ugly, often, with grotesquely compounded bodies. These I see only when in bad health, especially when suffering from indigestion. I am quite certain that the devils portrayed in middle age sculpture and painting had their origin in the bad food and consequent chronic indigestion of the workers. At all events I have frequently seen troops of precisely similar devils.

(b) Ordinary people such as one sees on the street. Always seen singly, in semi-darkness, motionless, in gentle melancholy, like the grieving relatives on a 4th century Greek grave stele. I have never seen anyone I knew or any face of conspicuous beauty, nor have I any voluntary control over what I see. Effort to exert it usually causes them to disappear. The figures are always clothed. I have never seen a nude or obscene figure. There is little if any color.

(B) Visions of natural objects. (a) Most frequent of all, the starry night sky. (b) Very frequently I find myself flying, face downward, about 20 ft. above the ground. It is always night, and I am following a road, trees, fences, fields, dimly seen along the roadside (generated by automobile experiences). (c) In a white fog I see openings and catch glimpses of distant landscapes. None are recognised.

All the above are of common types, but the last is of a kind which I think is not common.

Two or three times I have caught glimpses of what I took to be the convolutions of my own brain. One experience was so curious that I will give details . . . I saw a darkish field or area like the circle cast on the screen by a lantern. In it were a number, say 7-15, of rounded objects, irregular in shape, like pebbles or potatoes, irregularly disposed, each glowing with a soft light like that of a glow-worm. The most distinctive feature of this vision was its permanency. With this sole exception, all I have seen last but a moment; I cannot hold them long enough even to see the details I wish to see. But this was fixed, save that the boundaries of the field expanded or contracted from time to time. I contemplated it in curiosity for a long time. Suddenly the lower boundary moved downward bringing into the field a new object. It was something like a starfish, but the arms were but slender threads springing from projections of the central body and I only saw half of it something like this [diagram given]- Both the centre and the arms glowed with brilliant light, like that of a full moon, very much brighter than that of the objects I first saw. I recognised it instantly as one of the "giant star-shaped cells" of the nervous system, and inferred that the objects first seen were brain cells. A thrill of excitement went through me—and instantly all disappeared. I saw darkness only. Long I watched for its reappearance, and once did I see the tips of the "tentacles" on the left (there were, I think, three "tentacles" visible in the upper side), but I saw no more . . . I should have added to my list the twitching 'head-snaps,' flashes of light, sound of explosion before falling asleep, all of which I have experienced frequently."

*Remarks by F. E. Leaning.*

Among the suggestions made to account for hypnagogic visions are two purely physical ones: that of Mr. Thomas, that they are due to disturbance of the optic nerve, and that of Prof. Newbold's, that indigestion may have much to do with it; in both cases this applies especially to the "grotesques." Since Dr. Head's enquiry established a connection between a certain kind of hallucination and visceral disease, this is quite a plausible idea. Writers on psycho-analysis, however, who identify dream phenomena with the hypnagogic, and have given very little attention

to the latter, have an explanation of theriomorphic or animal-shaped forms as symbols of a special (moral) conflict.

More light on the subject as a whole seems to me to be found in Dr. Morton Prince's studies of co-conscious activities than in any other direction. These studies are experimental, extended over many years, and found to be of practical application by other persons. They seem to establish the fact that there may be, as Herschel said, "a thought, an intelligence, working within our own organisation distinct from that of our own personality,"—our conscious personality, that is, and working with the general material supplied by it, but recombined and elaborated. This is not speculation or hypothesis, but an interpretation very strictly based on facts, which may be examined in the following papers by Dr. M. Prince, which I give for the use of those wishing to follow it up, in addition to the less detailed examples in his book *The Unconscious*:

An Experimental Study of Visions. *Brain*, Pt. lxxxiv, p. 528 (1898).

Experiments to Determine Co-Conscious Ideation. *Journ. Abn. Psychol.* Vol. II., Nos. 1 and 2 (1907). Reprinted as a pamphlet.

Co-Conscious Images, *Journ. Abn. Psychol.* Vol. XII., p. 289 (1917).

An Experimental Study of the Mechanism of Hallucinations. *Brit. Journ. of Psychol. Med. Sec.*, Vol. II., Pt. 3, p. 165 (1922).

Dr. C. G. Jung, in his *Psychology of the Unconscious*, chap. iv., gives the account by his subject, Miss Miller, of her poem "Chiwantopel" composed in the hypnagogic condition, and of her visions. Other slight references by psycho-analysts are:

Dr. Constance E. Long, in *Collected Papers on the Psychology of Phantasy*, pp. 100, 177, and 188, and Freud, *The Interpretation of Dreams*, pp. 25, 40, and 185 (3rd Edition, 1916).

#### VERIDICAL HYPNAGOGIC VISION BY MRS. HARRY, REPORTED BY F. E. LEANING.

On the 2nd July, 1925, Mrs. *Harry* (pseudonym) wrote to me as follows:

Since sending my experiences to you I have had within the last month quite an interesting one: an early morning "vision,"

between first and second sleep, in a state of passive but aware consciousness, I saw suddenly, all at once, a clear vision of my sister, seated quietly at a table, her face in profile, not looking at me, and apparently unconscious of me. She moved her head, looking downwards as if in thought. I noted her dress, dark with a full light pattern all over it. When writing her next I related this and asked if she had such a dress. We have not met for two or three years. Her reply stated the description of the dress was quite correct and was one I had not seen. I mentioned I saw it as a very dark navy or black, with a light pattern. It was dark navy.

After a visit to Mrs. *Harry*, she obtained for me the original letter to her sister, Mrs. *Jack* (pseudonym), written June 11th, giving the same account as the above, and Mrs. *Jack's* reply, as follows:

It's quite right. You got me some hour of abstraction or other, (sitting at the table), the frock quite correct, and I enclose the belt for you to see (not worn now) quite an old cotton voile I've had some few years now, but *you* have never seen it. As you "saw" me at 5.30 on waking (a.m.) obviously it was the developing of the impression that you had received earlier, the day before probably.

It will be noted that this is a very similar case to that of Miss Ida Wild and her sister, reported in the *Journal* for October.

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## REVIEWS.

### I.

*The Mind and its Place in Nature.* By C. D. BROAD. London: Kegan Paul, 1925. (International Library of Psychology and Scientific Method.)

This volume is an extended version of the Turner Lectures, recently given in Cambridge by Dr. Broad. The aim of the Turner Benefaction was to found a course of lectures on "the relation or lack of relation between the various sciences" and in the present work the author has fully complied with the conditions of the Benefaction.

The book is divided into five sections. The first is devoted to a consideration of the various alternative theories of life and mind



whilst the second is concerned with mental knowledge of existents. In the third section Dr. Broad examines with some care the various theories of the unconscious; and in the fourth he discusses in outline the arguments, both ethical and empirical, for human survival of bodily death. The fifth section concerns itself with the unity of the mind and the unity of nature, concluding with a few remarks as to the probable future of mental evolution.

It is impossible in a few words to discuss or even to indicate in broad outline the many remarkable features of this brilliant and stimulating book. The author summarises the various arguments for and against such theories as Biological Mechanism and Substantial Vitalism in a lucid and penetrating manner, showing how the theory of Emergent Vitalism may prove more acceptable than Substantial Vitalism, inasmuch as it does not assume the existence of hypothetical entelechies. Moreover Emergent Vitalism does not require or necessitate (as Biological Mechanism appears to do) a Deistic complement, although it is consistent with such an idea should there be any valid reason for believing in such a Being as Deism necessarily implies. In this connection Dr. Broad has admirably summed up the arguments from "design" with their natural relation to teleology; concluding that the theory of entelechies has received some favour on account of the teleological nature of organisms regarded from at least one point of view which he clearly expounds. On this basis, the author argues, entelechies have a dual nature which would seem scarcely compatible, since on the one hand they may be regarded as very inferior minds or inferior parts of minds animating organisms, and on the other as really master minds which almost deserve the title of "gods." Although the whole volume is essential to the general student of philosophy, it is above all important to the psychical researcher. For in Section D. Dr. Broad has discussed the arguments for human survival, and in doing this he has largely drawn his facts from those so laboriously collected by the Society for Psychical Research. Thus he commences the second chapter of this section by presupposing that the work of the Society "has elicited a mass of facts which may fairly be called "supernormal," in the sense that they cannot, if genuine, be explained on the usual assumptions of science and common sense about the nature and powers of the human mind." Having assumed the genuineness of a great many of these facts, Dr.

Broad proceeds to examine firstly the ethical arguments and secondly the empirical arguments. Belief in survival would seem, according to the author, to be founded upon five reasons. (1) Some have thought that it was immediately obvious or that they had received a divine revelation which assured them of it. (2) Others have believed it on authority. (3) Some have thought that it could be proved by general metaphysical arguments. (4) Some have thought that it follows from certain ethical premises. And (5) some have thought there is special empirical evidence in favour of it. Now, of these five reasons the first two can be dismissed, whereas the third and fourth Dr. Broad ignores, since he is of opinion that those metaphysical arguments with which he is acquainted are extremely doubtful either in their *a priori* part or in their empirical part or in both. There remain therefore only the ethical arguments and the empirical arguments. After a discussion of the question whether ethical arguments with factual conclusions can be logically valid, Dr. Broad passes to the most plausible of those which have been produced in support of the hypothesis of survival. For this purpose he examines the article by Professor A. E. Taylor, entitled "The Moral Arguments for Immortality,"<sup>1</sup> but concludes that the author of that paper has not produced any valid arguments for human immortality. Such evidence, Dr. Broad thinks, is to be sought, not in ethical considerations but in the empirical arguments based on the phenomena treated by psychical research. Now in discussing the antecedent probability of human survival as a hypothesis which adequately describes the facts, certain rival hypotheses have to be considered. For instance, there is the theory of a very extended telepathy among the living; the theory of impersonation which is often connected with another theory which describes the impersonators as "devils," and other hypotheses of a similar kind. Dr. Broad admits the extreme difficulty of discussing the intrinsic probability of survival and the rival hypotheses. But he thinks that the common theory of impersonation (in which I understand him to mean impersonation from *without*) can be neglected, especially in its diabolic form, which he explains very simply as due to a desire to frighten people from dabbling in the occult, and also to that very general feeling of exclusiveness such as that felt in the medical profession

<sup>1</sup> *Holborn Review*, April, 1920, XI. (N.S.), [LXII.], 213-234.

and trade unions when quacks and "blacklegs" are objects of discussion.

Apart from these considerations, the world as it appears to us in ordinary experience furnishes no trace of support for the belief in survival; although Dr. Broad admits that the absence of evidence cannot be regarded as in any way conclusive as a negative argument. Similarly all arguments based upon the amazing picture of the world and the apparently hap-hazard manner in which many human beings make their appearance thereon, are shown by Dr. Broad to be logically fallacious, since they rest mainly upon the illegitimate introduction of judgments of value into questions of fact.

The scientific arguments against survival centre around epiphenomenalism; even though there are other theories concerning the relation between mind and body which would seem less unfavourable to the hypothesis of survival. Having examined these alternatives, Dr. Broad turns to the abnormal and supernormal phenomena. He sees in the cases of supernormal phenomena which are said to suggest survival rather what he terms *persistence* than a conscious, continuous and surviving mind existentially independent of its body. For the sake of argument he conceives the mind as a compound of two factors; the psychic factor and the bodily. Now it might be supposed that the psychic factor persists for a time after the dissolution of the bodily factor to which it was originally united. This persisting psychic factor may then become attached to the organisms of certain persons (mediums), and form what Dr. Broad calls a "mindkin." The psychic factor alone is no more a mind than the body in the grave is a mind; it only becomes part of a mind, or a "mindkin," when attached to another organism normally animated by its own psychic factor. This theory is developed at some length, but Dr. Broad is willing to admit that if the cross-correspondences really showed the signs of deliberate intention which are claimed for them, then something more than the mere persistence of a psychic factor might have to be conceded. He is not, however, satisfied that this claim has been substantiated, and even if it were granted it would not be unplausible to suggest that the active participants in the work were minds incarnate rather than discarnate. It is true that in this case an ingenious process of telepathic selection has to be assumed, but this selective operation

has to be assumed in any case, and as requiring less assumption than the hypothesis of survival would seem to possess greater intrinsic probability.

How far Dr. Broad's hypothesis of the psychic factor will account for the existing facts is hard at present to estimate. The conception clearly rests upon the difficulties of any adequate description of the facts in the terms demanded by epiphenomenalism or its derivatives. But in what way Dr. Broad would describe the psychic factor when detached from its own organism is a question which is not fully discussed in this book. It is to be hoped that the author will return to it in another volume as tolerantly written and as lucidly expounded as the present.

E. J. D.

## II.

*The Crisis in Psychology.* By HANS DRIESCH. Princeton University Press, Princeton, N.J.; Oxford University Press, London. Pp. xvi, 275.

EVEN more markedly than the other philosophic sciences, Psychology still lingers in that preliminary stage of development in which a science has to experiment with 'first principles,' that is, to search for assumptions which will enable it to progress. The more and the more consciously, therefore, it experiments, the more likely is it to hit upon conceptions which will be valuable, and so (in a wide sense) 'true.' It is, therefore, a complete technical justification of Psychological Research that it is one of the many ways of experimenting with psychological principles, and by no means the least promising and the least likely to lead to success in controlling the operations of mind. It is also an excellent reason for welcoming another such experiment in the interesting little sketch of a psychology which Professor Driesch bases on his 'theory of order.' But a still more cogent reason for welcoming this book may be found in the attitude towards Psychological Research which it reveals. The day is no doubt past, when any psychology which claimed to be 'scientific' would, as a matter of course, ignore the psychical phenomena, such as dreams, hypnotism, dissociation of personality, subconsciousness, unconsciousness, co-consciousness and immortality, not to mention such horrors as telepathy, clairvoyance prophecy and spiritism, in which Psychological Research found the problems for its studies: but even now they only receive a grudging mention in most academic psychologies, and I do not

know of anything to equal Prof. Drieseh's generosity in devoting about one-third of his space to their discussion. It is true that even so, to go into these topics fully, his book is not planned on a sufficiently ample scale; it arose out of popular lectures delivered at Peking, Tokyo, and Columbia, and cannot go very deep into the topics it selects as worthy of mention. But the change of attitude is very significant of the change that has come over the academic world in Germany, and is very encouraging.

Prof. Drieseh not only expresses his conviction, based on personal experience, that "there are parapsychological or 'psychical' facts of various kinds" (p. 230); but recognizes their importance, and justifies his treatment, because as he rightly points out, "in every science the problematic side is more important for its advancement than the side which is well established" (p. 242). His general conclusion about the 'crisis' of psychology is that "the older psychology . . . had become absolutely alien to mental life as it is experienced by natural men. It 'explained' something that did not exist! But modern psychology tries to explain what really is present. The popular view of mental life is *deepened* by it, but not displaced" (p. 266). Assuredly, if, as is rumored, Prof. Drieseh will accept election as the next President of the S.P.R., we shall have every reason to look forward to a Presidential Address which will be a real contribution to the theory of the puzzling phenomena which engage our attention.

F. C. S. SCHILLER.

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#### NOTES ON PERIODICALS.

The *Revue Métapsychique* for July-August has an interesting account by Professor Cazzamali of Milan on his experiments on alleged radiations proceeding from the brain. The subject first attracted attention in 1912 when Prof. Cazzamali was employing the sthenometer of Joise and when he came to the conclusion that the movements of the needle were certainly not "due entièrement aux radiations thermiques des corps" (p. 215).

Proceeding to more complicated apparatus he constructed an isolation chamber to assist in the experiments. This apartment, which in certain aspects resembles Dr. Boyd's experimental room in Glasgow for his work on the emanometer, is lined throughout

with sheet metal; the floor is of pine, mounted on porcelain blocks, and there is an opening in the roof to permit entrance and egress. The main principle of the experiments is to ascertain the existence of brain "waves" from the subject by means of wireless telephonic apparatus. Various subjects have been tried and Professor Cazzamali maintains that the unexplained noises heard in the receivers are due to mental action on the part of the subjects, or in his own words that from the human subject proceed "des oscillations electro-magnétiques du type des ondes radio-électriques."

How far Professor Cazzamali's conclusions will be confirmed by independent observers remains to be seen, but that such inquiry is desirable seems obvious and would become even more necessary if the unexplained noises receive further confirmation through automatic registration. Control would then consist in verifying independently the times of the noises as registered and the times recorded by the investigators when applying the various stimuli to the subjects.

E. J. D.

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#### ALTERATION IN THE METHOD OF NUMBERING THE *PROCEEDINGS* AND *JOURNAL*.

The attention of Members is called to the fact that from next month, January, 1926, onwards, the numbers of the Society's *Journal* and the parts of *Proceedings* will be numbered in Arabic in place of Roman numerals. This suggestion has been made from time to time by various Members of the Society and the present decision was reached by a vote of the Council on a motion proposed by Sir W. F. Barrett.

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Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

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# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING.*

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A

PRIVATE MEETING OF THE SOCIETY

WILL BE HELD AT

**The British Medical Association House,  
31 TAVISTOCK SQUARE, LONDON, W.C. 1,  
IN THE HASTINGS HALL**

*On THURSDAY, FEBRUARY 18th, 1926, at 5 p.m.*

WHEN A PAPER ENTITLED

“Some Personal Psychical Experiences  
and Experiments.”

WILL BE READ BY

**WILLIAM BROWN, M.D.**

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*N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

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### NEW MEMBERS.

**Bartlett, Captain J. Allen**, 16 Park Lane, London, W.  
**Dillon, Charles**, 3 Sefton Road, New Ferry, Cheshire.  
**Grugeon, C. L.**, The Chestnuts, Henley-on-Thames.  
**Nicholl, I. B.**, Llanmaes, Llantwit-Major, Glamorgan.  
**Speakman, Mrs.**, Inglewood, Holland Road, Crumpsall.  
**Walton, Miss Gladys F.**, 16 Park Lane, London, W.

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### MEETING OF THE COUNCIL.

THE 223rd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Tuesday, December 15th, 1925, at 5 p.m. The PRESIDENT in the chair. There were also present: Mr. E. N. Bennett, the Right Hon. G. W. Balfour, Mr. W. R. Bousfield, the Hon. Everard Feilding, Mr. G. W. Lambert, Sir Lawrence J. Jones, Bart., Mr. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Six new Members were elected. Their names and addresses are given above.

The monthly accounts for November, 1925, were presented and taken as read.

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### SAVAGE TELEPATHY.

*We have received from Mr. Theodore Besterman the following correspondence concerning a case of "savage telepathy." The case is an old one and no further enquiry is now possible, but it seems worth while to put the incident on record for comparison with other similar incidents which are from time to time recorded.*

—ED.

Following a letter which I addressed to *The Observer* in reply to a query concerning savage telepathy, I received the following communication from Commander R. Jukes Hughes, R.N. (ret.):

WHIDDON HOUSE, NR. NEWTON ABBOT,  
 20th October, 1925.

I read your letter in the *Observer* of the 11th inst. with much

interest, having had an experience of Native Telepathy. In the year 1878, I happened to be serving upon a Govt. Commission in the Transkei (S.A.). Our Chief was Col. J. T. Eustace, R.M., with Kreli the Chief of the Gealekas and the third member was a Capt. T. Sansom. At the time I am writing of, our work was near the right bank of the Bashee River (the S.W. boundary of the Pondos). The Geaika-Gealeka War was recently over and the Transkei was absolutely clear of natives. The Commission employed about a dozen natives, but their work for the same kept them from roaming the country.

One day they came to us rather excited and announced that there had been a great disaster in Zululand, that our troops had been overwhelmed by the Zulus, who were pouring into Natal. We had an immediate consultation as to what we should do, as if the rumour was correct it was possible that a general rising of all the Kafirs west of the Tugela River would take place, in which case we should have to "seettle" for the Old Colony with our horses and leave the wagons to their fate; but within a few hours we had further news through the same agency stating that the strain had been relieved—this was the result of the noble stand made by the handful of troops at Rorke's Drift.

News of the disaster did not reach us officially until two days after the event.

We were roughly speaking some 300 miles (as the crow flies) from the scene of the disaster Isandalwhana, with some very rough country between, including several rivers. For some years I lived under canvas on those parts so had a fair knowledge of the difficulties of travel.

R. JUKES HUGHES,  
Commander, R.N.  
(retired list).

I addressed a series of questions to Commander Hughes, which he very kindly answered to this effect:

The events occurring in Zululand were reported to us within an hour or so (if not quicker) of their occurrence.

The natives did not state from whom their information was obtained, this I should not have expected them to do. Not many kraals, only principal ones, would have a Witch Doctor.

In my opinion it was absolutely impossible for natives to have

obtained the information by normal means, certainly not by water communication.

Commander Hughes gave his kind permission for his experience to be recorded in the *Journal*. This certainly seems to be a cryptesthetic incident of a kind of which we possess far too few examples to justify any generalisations.

THEODORE BESTERMAN.

#### NOTE CONCERNING CASE No. L.1272.

WITH reference to the book-tests printed in the November *Journal* (Vol. XXII., p. 136), one or two enquiries having been made as to whether the records were complete, as printed, or whether any failures had been unrecorded, we wrote concerning this question to Mrs. *Kerr*, by whom the original report was sent to us.

Concerning these two results Mrs. *Kerr* writes to the Hon. Editor, Mrs. Salter, thus :

December 6th, 1925.

. . . I enclose the list of the sittings Mrs. [*Williams*] and I had together from the time "tests" began to appear.

You will see from this that only one was a total failure. Mrs. [*Williams*] had asked where a certain key she had lost had gone to, and the answer was wrong. The key was not there. But it was a confused sitting.

The other one about the pocket-book was also confused and contradictory, owing, I believe, to our asking a lot of questions, which always leads to wrong answers being given. I suppose our minds are working hard and actively and suggesting answers, instead of remaining passive, which is the condition for successful "writing."

M. L. [KERR].

It appears from the detailed statement sent by Mrs. *Kerr* that the test concerning the lost key was not a *book* test at all and need not therefore be taken into account in the series. The test concerning the pocket-books, which though confused, was not entirely without interest or value, may be reckoned as a book-test in so far as it was concerned with a book, but it was of a rather different type from the other tests in the series.

## MINUTES OF A GROUP MEETING.

WE have received from Mr. A. W. Trethewy the following Report of the Proceedings of a meeting of the Group he has been organising (see *Journal* for November, 1925, Vol. XXII., p. 133):

PROCEEDINGS AT A GROUP MEETING HELD IN THE  
S.P.R. LIBRARY, DEC. 2ND, 1925.

*Present.*

MR. T. BESTERMAN.	MRS. KINGSLEY.
MISS A. J. CASE.	MRS. LEANING.
MRS. ST. JOHN CLARKSON.	MR. G. R. S. MEAD.
MISS L. CORRY.	MR. H. AND MRS. PENNINGTON.
MR. G. A. DE ZOYSA.	MISS PERKINS.
MR. B. JORDAN SMITH.	MR. A. W. TRETHEWY.

Mr. Mead took the chair by the request of the members and called on Mr. Trethewy to open the discussion.

Mr. Trethewy read the minutes of the last meeting, and stated that a satisfactory assurance having been received from the Council as to the favourable consideration of articles describing the researches of the group for insertion in the Society's publications, he had sent to more than fifty members of the Society a copy of his letter printed in the November *Journal*, inviting them to attend the present meeting.

He then mentioned some communications from Professor Bozzano and others, offering help or making suggestions though unable to be present.

The scope of the work was then discussed, and after considerable debate it was decided that the research should embrace psychical phenomena of the following kinds:

- (1) All objective phenomena.
- (2) Subjective phenomena:
  - (a) occurring in abnormal states of consciousness;
  - (b) occurring in dreams subsequently found to be veridical.

It was also decided that members who have not yet chosen a branch of the subject may do so, informing Mr. Trethewy of their choice, and that members willing to read for the purpose of

research, but not ready to undertake any separate branch, may report the result of their studies to Mr. Trethewy.

Further consideration of plans was deferred to another meeting to be held after the winter.

A. W. TRETHERY.

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### A CASE OF HYSTERICAL AMAUROSIS.

WE have received from one of our Members, Dr. Weston D. Bayley, of Philadelphia, a report, reprinted from *The Hannemannian Monthly*, August, 1925, on "An Unusual Case of Hysterical Amaurosis." The patient, a man, thirty-six years of age, a barber by trade, was referred to Dr. Bayley by a local oculist, "with the comment that he could find nothing organically wrong with the eyes, but desired to exclude the possibility of some intracranial condition which might be surgical." He was a married man with one child, and up to the time of his loss of vision had always enjoyed good health. Dr. Bayley writes:

In May, 1923, "he gave to a friend a quart of blood, by transfusion," with no ill effects. His present condition dates from November 3rd, 1923. He was then in his usual health and had worked all the morning, going home for lunch at noon. On leaving the house at 12.30 he slipped on the icy porch, striking his shoulder and head; but was apparently uninjured, thought no more about it, and continued his work. At 2 o'clock he placed a customer in a chair for a shave. While handling the brush, vision suddenly became dim, and in a few minutes was reduced to mere light perception. During and before this there were no associated symptoms. No headache at any time.

He was immediately taken to a local physician, and in two days some vision returned, but six days later this left him entirely. He was then removed to a hospital, and while there had a return of light perception. This remained for two weeks, when six teeth were roentgenologically condemned for removal. When the dentist pulled the first tooth the patient's light-perception immediately vanished, and he says blindness has been absolute ever since.



During his time in hospital, Dr. Bayley says, the patient is alleged to have developed the power to "determine the colour of objects through the sense of touch." This faculty Dr. Bayley tested with negative results. Being puzzled by absolute "blindness, with nothing to show for it, and normal pupillary reactions," Dr. Bayley called in an oculist, and "strong suspicions developed of either malingering or hysteria."

The manner in which a cure was effected is thus described by Dr. Bayley :

At the time appointed he was taken into my office alone facing against the well-lighted window. Dr. Mackenzie then placed on the patient's nose a test frame with two strong prisms, and directed him to fix his eyes straight ahead. Soon we noticed increased lacrymation. Then as Dr. Mackenzie moved one prism, I noticed a concomitant muscular movement in the other eye. The patient remarked, "I feel something twitch." "Yes," I said dramatically, "and each time you feel that twitch you will see a flash of light." Soon he saw the flash of light. After a few repetitions, I said, "Now you will see the light of the window. Now you will see the window itself," and the suggestion worked. . . .

Vision was restored in this way in about twenty minutes ; so that when he got out of the chair he could see everything. He rushed excitedly into the waiting-room to his mother and uncle who were waiting for him, and immediately wanted to phone to his wife that now he would be able to see her and their child.

Dr. Bayley discusses the question of malingering, but concludes, as a result of enquiry and observation, that this explanation is improbable.

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## REVIEW.

*The Wisdom of the Gods.* By H. Dennis Bradley. (T. Werner Laurie Ltd.).

Mr. Bradley divides his book into two parts : the first gives an account of his sittings with various mediums of various reputations during 1924 and 1925, and of the development of his own mediumistic powers ; the second deals with Valiantine's visit to England

in 1925, when, as on his previous visit, Mr. Bradley acted as his impresario. This part contains Mr. Bradley's account of the S.P.R. investigation of Valiantine, and should be read in conjunction with Part 97 of *Proceedings*.

The position of such an impresario is a delicate one, and doubly so when he is, like Mr. Bradley, himself a medium. It demands qualities of patience and even temper which Mr. Bradley by his own confession does not possess. This comes out clearly whenever the S.P.R. is mentioned.

Several months before Valiantine came to England Mr. Bradley was invited to have his own powers investigated by the S.P.R.; but at a sitting on the 18th October, 1924, at which he was the medium, he was advised by his own "control" to refuse. He entered upon the S.P.R. investigations of Valiantine in a frame of mind which made success most improbable. The séance room, he complains, looked new: a gauze cage, which had been used in the investigations of Willy Schneider (see *Proc.* Part 97) terrified him: he was certain that a luminous spot on the wall, which merely indicated the place of the electric light switch, was a trap of some kind. No explanations, however complete as to the purpose of the cage or the spot, could dispel his *idées fixes*: his feelings became too much for him, and he "smashed" the first sitting in "fury."

When the S.P.R. sittings were transferred to Mr. Bradley's house things went a little better, but after a very few more sittings Mr. Bradley decided "that he could not concede any further time to these experiments with the Society, whilst many of the great intellects of Great Britain were kept waiting for their personal experience." Valiantine was allowed no say in the matter: he was quite willing to "concede" more time and sittings to the Society, but the imperious impresario interposed his veto.

We turn with expectancy to Mr. Bradley's "great intellects of Great Britain" to find that, apart from Mr. Bradley's domestic circle and a round dozen members of the S.P.R., the sitters were composed approximately as follows: fifteen stage celebrities, eight writers (not perhaps of *quite* the first rank), one artist (ditto), one county cricketer, one parliamentary candidate, several score of doubtless worthy people unknown to fame, one anonymous statesman ("one of the few really great men of intellect in Britain"), and last, but of course not least, Mr. Hannen Swaffer, as to whom see

*Journal* for November 1925. The anonymous statesman received from a truly "great man" recently dead the message, "You must use every endeavour to stop those wars. Tell——. Tell the——": a highly characteristic utterance, as will be generally agreed.

One of the sitters was an expert in finger prints, who examined the impress of a "spirit hand" on a sheet of paper, but might have been more usefully employed in examining the trumpets used at the séances for marks of finger-prints, spiritual or carnal.

Mr. Bradley seems to have little idea as to what tests of genuineness should be applied to mediumship of Valiantine's type. He complains of some of the S.P.R. sitters that their main experience had been of physical phenomena, which he says do not interest him, and of others that they had only sat with mediums of the type of Mrs. Leonard. He fails to realise that trumpet mediumship is ordinary trance mediumship accompanied by physical phenomena. So far as the phenomena are mental they must be studied as *e.g.* Mrs. Leonard's have been, practically verbatim notes of each sitting being taken and placed on record. So far as they consist of the production of voices from trumpets moving about the room, they are physical, and, unless occurring under the recognised conditions of control for physical mediumship, are not worth consideration. Sir Oliver Lodge seems to have made a valiant effort to get this into Mr. Bradley's head, but only to have succeeded in arousing his temper.

The question of the genuineness of Valiantine's powers must be considered open. If, for instance, Lady Troubridge's record in *Proc.* Part 97 is read, it will be seen that the medium made some fairly good hits, and one very bad mistake, viz., when his "Feda control" mistook Mrs. Woolley for Miss Walker, whose place at the sitting Mrs. Woolley had taken at short notice. Incidentally Mr. Bradley reports this incident incorrectly: "Feda-Valiantine" first said "Raymond . . . wants to speak to Miss Walker," and only after this remark had caused a sensation was this altered to "Raymond . . . wants to send a message to Miss Walker." On two other occasions the controls made somewhat similar blunders: when a Mr. Whaddia was addressed by the control as "Mr. Maddia," and when Miss Rebecca West was addressed by a "grandfather West" who never existed, her name being a *nom-de-guerre*.

W. H. S.

## CORRESPONDENCE.

## I. A COINCIDENCE.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—In the little coincidences of everyday life we experience our mild surprise because a connecting link we feel should be there is missing. It is missing either because it does not exist or because we fail to notice it. Our surprise in the two cases is the same. Normally, the more striking the coincidence the more disposed are we to suspect the existence of an unnoticed link. I give here, however, an instance which, though it seems to me striking, appears attributable only to accident.

On the evening of (I believe) 18th Sept., 1925, my sister was "listening in" with ear-phones, when she remarked to my mother that the wireless had just given a song which she had learnt as a child, but, until then, had never heard since. She quoted a line which from memory I quote thus: "A green (?) apple tree grew out of his grave." At that moment I was reading the following sentence which appears on p. 270 of *Byways of British Archaeology*, by Walter Johnson (Cambridge University Press, 1912): "Not quite so well known is the theory that we have derived our custom of placing shrubs on graves from our heathen forefathers of the Bronze Age, who were wont to plant trees on their burial mounds."

I will give in some detail the immediate steps I took to fix the incident in my memory. [An incident of a few days earlier date had left me with the determination to record briefly and for my own use cases of coincidence personally experienced.]

(a) I at once (*i.e.* without finishing even the sentence) laid down my book to listen to the conversation; from which, I gathered, the song may be called "Cromwell's grave," and contains such refrains as "Hippity-hop" or "Lippity-lop."

(b) I made no remark of any sort to those present, nor have I since, concerning this incident.

(c) When the conversation on that topic ended, I read to the end of the sentence, *i.e.* the word "mounds," and no further.

(d) I immediately wrote a very brief account to a friend. I cannot remember if I caught the 9.0 p.m. or 4.45 a.m. post from the neighbouring pillar-box.

One does not read word by word, but from the nature of the case, I must at (a) at any rate have reached the words "shrubs on graves," while I believe the specific mention of the Bronze Age was noticed after picking up the book again (c).

The wireless was received from Daventry, there was no loud-speaker, my sister alone was listening in.

I had probably been reading for about a quarter of an hour, and had begun at the place at which I had previously left off.

One small, though perhaps not unimportant point, I cannot determine, whether I stopped reading to listen to the conversation before I was aware of the nature of my sister's remarks; but I laid down the book only after realising that there was coincidence.

In case they may interest you I enclose the name of the friend to whom I wrote (d), and some extracts, etc., from the book in question which bear on the point.

1. Name of friend to whom I wrote: E. J. Dingwall.

2. Titles and pages of Contents of Book:

Chap. 1, p. 1.	Churches on Pagan Sites.
„ 2, p. 51.	Do. do. <i>continued.</i>
„ 3, p. 101.	The Secular Uses of the Church Fabrics.
„ 4, p. 145.	Do. do. <i>continued.</i>
„ 5, p. 205.	The Orientation of Churches.
„ 6, p. 243.	The Orientation of Graves.
„ 7, p. 268.	Survivals in Burial Customs.
„ 8, p. 324.	The Folk-lore of the Cardinal Points.
„ 9, p. 360.	The Churchyard Yew.
„ 10, p. 408.	The Cult of the Horse.
„ 11, p. 452.	“The Labour'd Ox.”
„ 12, p. 488.	Retrospect.
	Addenda.
	Index.

This is information obtained from a friend by correspondence since learning that the case might interest you. I believe the joint grave-tree theme is mentioned also, p. 400, and perhaps search might discover other places. . . .

3. I had borrowed the book from Free Library and had not read it before.

A. J. HALL.

## II. A FORGOTTEN MEMORY REVIVED IN A DREAM.

*To the Editor of THE JOURNAL OF THE S.P.R.*

February 7, 1925.

MADAM,—Some years ago my niece undertook to hand-print me some Christmas cards to send away; when finished she mislaid them; I inquired about them, but she told me she could not find them. One day, when she entered the room, I said: "I *do* wish you could find those cards." I was rather surprised that she did not reply, but left the room abruptly. After a few minutes she returned with them in her hand, and said that when I spoke she suddenly remembered that on the previous night she dreamed that she saw them in a certain book. On recalling her dream she at once went to look for them, and found them there.

H. A. DALLAS.

III. *To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—I have spent some days considering Lady Grey's reply to my letter but find little help in her explanation, which merely, as it seems to me, moves the responsibility one step backwards. The problem is this: errors obviously due to mishearing of the English language occur fairly frequently in communications. Since the transmission of the message, at least at the source, is supposed to be independent of spoken sound, how is this to be explained? I fancy that the point is worthy of consideration, since the correct explanation may throw much light on the *mécanique* of communication, while the failure to explain it must tend to discredit the messages.

B. G. BOUWENS.

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As we go to Press we learn with deep regret of the death of S.M. la Regina Madre Margherita of Italy, for nearly thirty-six years an Associate of our Society.

# NOTICES.

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1882—1911

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„	XXXIII. ( „ LXXXV.—LXXXVIII.) . . . . .	737	12s. 6d.	„ 3.25
„	XXXIV. ( „ LXXXIX.—XCII.) . . . . .	384	10s. 6d.	„ 3.15
„	XXXV. ( „ XCIII.) . . . . .	283	6s.	„ 1.75
	( „ XCIV.) . . . . .	128	3s. 6d.	„ 1.00
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Any of the above may be obtained from the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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# JOURNAL

OF THE

## Society for Psychical Research

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NO. 422.—VOL. XXIII

FEBRUARY 1926.

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THE SOCIETY'S ROOMS

31 TAVISTOCK SQUARE, LONDON, W.C. 1.

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# NOTICES.

COMMUNICATIONS FOR THE EDITOR TO BE ADDRESSED TO—

MRS. SALTER, Society for Psychical Research,  
31 TAVISTOCK SQUARE, LONDON, W.C. 1.

Members are invited to send contributions as to facts arising within their own observation, or critical discussion of the results already obtained by the Society.

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## Subscriptions for 1926.

SUBSCRIPTIONS FOR 1926 ARE NOW DUE. MEMBERS AND ASSOCIATES ARE REQUESTED TO SEND THEM TO THE TREASURER, W. H. SALTER, ESQ., 31 TAVISTOCK SQUARE, LONDON, W.C. 1, AT THEIR EARLY CONVENIENCE. THE SUBSCRIPTION OF MEMBERS IS TWO GUINEAS; THAT OF ASSOCIATES IS ONE GUINEA.

CHEQUES MAY BE CROSSED "WESTMINSTER BANK, HANOVER SQUARE BRANCH."

With regard to the Subscriptions of Canadian and American Members, see Notice on third page of cover.

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Information relating to any branch of the Society's work may be sent to the Honorary Secretaries, or to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Members and Associates are requested to send notice of any change of name or address to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Applications for Membership and for printed documents should be addressed to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Subscriptions are payable to the Hon. Treasurer, W. H. Salter, Esq., 31 Tavistock Square, London, W.C. 1. Article 18 is as follows:—

"All subscriptions shall become payable upon the election of the Member or Associate, and subsequently on the 1st day of January in each year; provided that in case any Member or Associate is elected on or after the 1st day of October, his subscription shall be accepted as for the next following year."

Forms for the regular payment of subscriptions through a banker may be had on application.

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A form of bequest can be had on application to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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The Rooms of the Society, at 31 Tavistock Square, London, W.C. 1, are open every week-day from 11 a.m. to 5 p.m., except on Saturday, when they close at 1.30 p.m.

# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING.*

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A  
GENERAL MEETING OF THE SOCIETY

WILL BE HELD AT

**The British Medical Association House,  
TAVISTOCK SQUARE, LONDON, W.C. 1,  
IN THE GREAT HALL**

*On THURSDAY, MARCH 18th, 1926, at 5 p.m.*

**DR. HANS DRIESCH**

WILL GIVE HIS

**Presidential Address (In English)**

ENTITLED

**“Psychical Research and Established Science.”**

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*N.B.—Visitors will be admitted on production of an invitation card signed by a Member or Associate. One ticket is enclosed with the Journal as usual; additional tickets may be obtained by application to the Secretary, S.P.R., 31 Tavistock Square, London, W.C. 1. Members and Associates will be admitted on signing their names at the door.*

---

 NEW MEMBERS.

- Alvarez, Dr. Juan**, 25 de Diciembre, 804, Rosario, Argentina.  
**Barlow, Fred**, 105 Springfield Road, Moseley, Birmingham.  
**Hoppe-Moser, Dr. Fanny**, Kremsier, Moravia, Czechoslovakia.  
**Lloyd, Miss Margaret J.**, 4 St. James' Square, Bath.  
**Spears, Mrs. E. L.**, 8 Little College Street, Westminster, London, S.W. 1.  
**Thaw, Mrs. A. Blair**, 3255 N. Street, Washington, D.C., U.S.A.  
**Wentworth, Mrs.**, 39 Park Hill Road, Harborne, Birmingham.  
**Weston, H. S.**, 8 The Avenue, Clifton, Bristol.  
**Workman, E. W., B.Sc.**, Rua do Pinheiro Manso 356, Oporto, Portugal.
- 

## ELECTION OF DR. HANS DRIESCH AS PRESIDENT.

OUR new President is already well known in England, where he has many friends, and some of our members may remember hearing his lectures (in English) before the Universities of London and Cambridge in 1913, on "The Problem of Individuality." More recently he has published a further series of lectures entitled "The Crisis in Psychology," reviewed in the *S.P.R. Journal* for December, 1925. Dr. Driesch is distinguished both as a biologist and as a psychologist, and he has always emphasised the value of the contribution which Psychological Research has made to recognised science. Formerly Professor of Philosophy at Heidelberg, he is now Professor of Philosophy at Leipzig. The Society is fortunate in having secured so eminent a President for the current year.

We feel sure that our Members will welcome the opportunity of hearing Dr. Driesch's Presidential Address to be given on the 18th of March at the house of the British Medical Association. Particulars as to obtaining tickets for visitors will be found on the front page of this *Journal*.

---

## MEETINGS OF THE COUNCIL.

THE 224th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, January 29th, 1926, at 2.30 p.m.; THE PRESIDENT in the chair. There were also

present : Mr. W. R. Bousfield, The Hon. Everard Feilding, Sir Lawrence Jones, Bart., Mr. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley ; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Nine new Members were elected. Their names and addresses are given above.

The Report of the Council for 1925 was considered and approved as amended.

Committees were elected as follows :

*Committee of Reference and Publication.*—The Rt. Hon. Gerald W. Balfour, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. Henry Sidgwick, Mr. W. Whately Smith, and Dr. V. J. Woolley.

*Library Committee.*—The Hon. Everard Feilding, Dr. T. W. Mitchell, Mrs. Salter, and Dr. V. J. Woolley.

*Research Committee.*—Mr. W. W. Baggally, Mr. E. N. Bennett, Mr. W. R. Bousfield, the Hon. Everard Feilding, Mr. W. H. Salter, Mrs. W. H. Salter, and Dr. V. J. Woolley.

*House and Finance Committee.*—Mr. W. W. Baggally, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. Sydney C. Scott, and Dr. V. J. Woolley.

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THE 225th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, January 29th, 1926, immediately after the Annual General Meeting of the Society ; THE PRESIDENT in the chair. There were also present : Mr. W. W. Baggally, The Hon. Everard Feilding, Sir Lawrence Jones, Bart., Mr. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley ; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

Dr. Driesch was elected President of the Society for the year 1926.

Mr. W. H. Salter was re-elected Hon. Treasurer ; Mrs. Henry Sidgwick and Mr. W. H. Salter were re-elected Hon. Secretaries ; Dr. V. J. Woolley was re-elected Hon. Research Officer, and Mrs. W. H. Salter, Hon. Editor ; Messrs. Miall, Wilkins, Avery and Co. were re-elected Auditors for the current year.

Corresponding Members and Hon. Associates were elected for the year 1926.

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### ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 31 Tavistock Square, London, W.C., on Friday, January 29th, 1926, at 3.30 p.m.; THE PRESIDENT in the chair. The following Members were present: Mr. W. W. Baggally, Mr. Besterman, Mr. E. J. Dingwall, Mrs. E. J. Dingwall, the Hon. Everard Feilding, the Rev. W. S. Irving, Miss Jephson, Sir Lawrence Jones, Bart., Mrs. Leaning, Mr. W. H. Salter, Miss Scatcherd, Mrs. Henry Sidgwick, and Dr. V. J. Woolley (and, by proxy, Miss Balfour, Lord Balfour, the Right Hon. G. W. Balfour, Dr. T. W. Mitchell, The Dowager Lady Rayleigh).

THE CHAIRMAN presented the Report of the Council. MR. W. H. SALTER read the Report of the Council to the Meeting.

The Hon. Treasurer (Mr. W. H. Salter) in presenting the Financial Statement said that he had nothing remarkable to report this year. We could not expect to receive every year as much by donations as in 1923 and 1924: this year we gratefully acknowledged a gift of £200 from a member who wished to remain anonymous.

The Society started the year with a balance in hand of £364 and ended with a balance of £703, an increase of £339. Part of this increase was due to the donation of £200, and also a legacy of £50. On the other hand there had been exceptional expenses in finishing the building of the Séance Room, which amounted to £68, and so it might be estimated that the net increase in our income this year stood at about £140. Under the circumstances of financial retrenchment now necessary in all ranks of life, and the fact that we were passing out of the unhealthy period of excitement over all occult matters which followed immediately after the war, on the whole one might say that this was a very satisfactory result. Discussion of the Report was invited.

The Chairman announced that the six retiring Members of Council offered themselves for re-election. No other nomina-

tions having been received, the following were declared to be duly elected Members of the Council: the Hon. Everard Feilding, Dr. L. P. Jacks, Professor Gilbert Murray, Mr. J. G. Piddington Dr. F. C. S. Schiller, and Dr. M. B. Wright.

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### ANNUAL REPORT OF THE COUNCIL FOR 1925.

THE year has been marked by the death of Sir William Barrett, the last survivor of the founders of the Society and of its first Council. The Society in its forty-third year has thus entered on what from a sentimental point of view may be described as a new epoch—though without change in its aims or method, which continue what they have been throughout. This is not the place to review the Society's work during those years, but the Council may be allowed to note with satisfaction the evidence of increasing recognition of that work by philosophers, psychologists and men of science in England and abroad, and the increasing degree in which, largely as the results of that work, telepathy at any rate is regarded as a fact to be reckoned with, though we as yet know so little about it.

Mr. Piddington, when his first year as President came to an end, was asked to retain the office for the year 1925, and to our great satisfaction consented to do so.

The ordinary work of the Society has gone on through the year much as usual. Though we should like to have more workers, we cannot complain of any falling off, and are glad to welcome to the ranks of our active workers Mr. S. G. Soal, who has contributed the valuable study on certain supernormal communications of which part was read at a meeting in July, and which was published in December.

We have to thank other members for material received. Mr. W. S. Irving has allowed us to have records of communications received by himself through Mrs. Leonard and other mediums, in which the communicator attempts to throw light on the *modus operandi* of communicating. Mrs. Salter reported on these at a meeting in February, and it is hoped that her report will shortly be published. Several other members have sent us, or have shown to Miss Newton, notes of sittings with Mrs. Leonard often too private and intimate, or for other

reasons unsuitable, for publication. Though it cannot be published, information thus furnished may be of real value in extending our knowledge of Mrs. Leonard's trance-phenomena, and making a comparative study of different sittings possible. We wish to thank members who have communicated private records for their willingness thus to help in the Society's work.

Other evidence bearing on our work has been received, and as usual some of it has been, or will be, printed in the *Journal* or *Proceedings*, and other cases have been filed for reference. Mr. G. H. Breaker, a member of the Society residing in Texas, U.S.A., had the ingenious idea of trying to get, through a medium, particulars concerning a distant place which had been known to his deceased father and grandfather but not to himself. He afterwards visited the place and found that much of what the medium had said about it in a series of sittings was correct, and he was considerably impressed. Unfortunately the value of topographical details, for the most part of a not uncommon kind, is difficult to estimate, and it does not seem to us at present that the results are sufficiently conclusive to justify publication. The case can, however, be studied at the Society's rooms, with Mr. Breaker's annotations and estimates of success.

We have also to thank certain members for assistance given to the Society's officers by enquiring into cases. In particular Mr. Fryer has, as often before, looked into cases reported in the press and elsewhere, and Mr. Henry Bury has done valuable work by calling upon contributors of cases and talking over with them the experiences in question. Even when enquiries show a case to be worthless evidentially, the reports on it are generally worth filing, and a personal interview often results in more relevant information being obtained than would be possible by correspondence, and the case may be thereby improved.

The experiments in thought-transference at the Society's rooms were continued under Miss Newton's guidance during the greater part of the year, but they have not been successful in throwing light on the conditions in which telepathy is likely to occur, which was the object for which they were originally devised. A certain amount of apparent telepathy has, how-



ever, been observed, and Miss Newton will be glad to hear from any members who think they may have power either as percipients or agents and would like to test it.

In the course of these experiments Miss Ina Jephson thought that, aiming at telepathy, she had several times received successful impressions at the moment when the agent drew a card from a pack and before he had seen it. This looked like clairvoyance, and to test this possibility Miss Jephson has tried a long series of experiments on herself and others with results suggesting some supernormal perception. We hope that later she will send a detailed account of her experiments to the Society.

Thanks to the generosity of one of our members some sittings were held with the American medium Mr. George Valiantine, who was at the time the guest of Mr. Dennis Bradley. The results were meagre but not without some interest. An account of the sittings has just been published in *Proceedings*, Part 97. Turning to physical phenomena, a series of experiments was carried out in April and May with the Polish medium, Janusz Fronczek, invited to England for the purpose. The results were unsatisfactory. An account of these experiments has just been published in *Proceedings*, Part 97, together with that of the experiments with Willi Schneider in 1924.

January and part of February were spent by Mr. Dingwall in America, sitting with the Boston medium "Margery" (Mrs. L. R. G. Crandon). The expenses of the journey were met by a member of the Society living in Boston, who also entertained Mr. Dingwall during his visit.

A report of the inquiry was drawn up by Mr. Dingwall and will be published in *Proceedings*.

In the autumn Mr. Dingwall visited Austria and had sittings in their own homes with Willi and Rudi Schneider and Frau Maria Silbert. Some interesting and suggestive phenomena were observed with the Schneider brothers, but the sittings with Frau Silbert were inconclusive.

The Research Officers have visited several places in different parts of England where unexplained physical phenomena were alleged to occur, but their enquiries have not yet resulted in suitable material for publication.

# ACCOUNT OF RECEIPTS AND EXPENDITURE

Dr.

FOR THE YEAR ENDING DECEMBER 31ST, 1925.

Cr.

<p>To Balance, 31st December, 1924 :            On Deposit Account at Westminster Bank, - - - - - £350 0 0            In Secretary's hands, - - - - - 23 10 3            -----            £373 10 3            -----            Less: Overdraft on Current Account at Westminster Bank, - - - - - 8 14 2            -----            To Subscriptions 1            Members (1922), - - - - - £2 2 0            " (1923), - - - - - 4 4 0            " (1924), - - - - - 8 7 9            " (1925), - - - - - 1013 18 6            " (1926), - - - - - 79 16 0            -----            Associates (1922), - - - - - £1 1 0            " (1923), - - - - - 3 3 0            " (1924), - - - - - 10 9 7            " (1925), - - - - - 520 10 7            " (1926), - - - - - 5 4 11            -----            Life Members, - - - - - 540 9 1            " Special Annual Subscriptions, - - - - - 73 10 0            " Special Donations towards Research, - - - - - 10 0 0            " Special Donations towards Research Apparatus, - - - - - 35 0 0            " Library Subscriptions, - - - - - 208 10 1            " Sale of Publications :            Per Secretary, - - - - - 1 5 0            " Francis Edwards, - - - - - £81 17 2            " F. W. Faxon Co., - - - - - 108 16 6            -----            Warsaw Congress Expenses, - - - - - 252 19 2            Royalty, - - - - - 1 12 6            Rent and Proportion of Garden Rate and Electric Light from the Society's Tenant, - - - - - 0 4 1            Contribution to the Piper Fund, - - - - - 208 6 5            Legacy from Dr. C. Lloyd Tuckey, - - - - - 20 17 1            Sale of Second-hand Books, - - - - - 50 0 0            Unemployment Insurance Returned, - - - - - 5 1 8            -----            Interest on Investments (including the Interest on Securities of the Piper Trust (£67 14s. 2d.), and of the Edmund Gurney Library Fund (£12 17s. 3d.), less Income Tax, - - - - - £2,887 18 11            -----            318 16 8            -----            £3,206 15 7</p>	<p>By Printing of Publications :  <i>Journal</i> (cccxcviii.—cccxcviii.), - - - - - £207 15 3  <i>Proceedings</i> (Pt. xcii. and App., Pts. xciv. and xcvi., - - - - - 403 16 7            -----            " Library: Books, - - - - - £10 11 5            Binding, - - - - - 11 8 10            -----            " Postage and Dispatch of Publications, - - - - - £300 0 0            " Salaries: Secretary, - - - - - 176 8 0            Assistant-Secretary, - - - - - - - - -            Pension to Miss Alice Johnson, - - - - - 476 8 0            Grant to Mrs. Piper, - - - - - 120 0 0            Rent and Property Tax, - - - - - 180 0 0            Rates, - - - - - 175 0 0            Fuel and Lighting, - - - - - 38 15 6            Expenses of Meetings of the Society, - - - - - 40 12 0            Travelling and Research Expenses, - - - - - 15 15 5            Stationery, - - - - - 273 19 10            Sundries, - - - - - 24 11 4            Telephone Rent, - - - - - 15 7 1            Auditors, - - - - - 10 2 8            Insurance, - - - - - 10 10 0            Income Tax on Interest from Consols and Annuities, and Deposit Account, - - - - - 18 4 4            -----            " General Printing, - - - - - 1 7 0            " Caretaker's Wages and Cleaning Expenses, - - - - - 25 11 11            " Clerical, - - - - - 115 0 4            " Press Cuttings Subscription, - - - - - 4 6 0            " Furnishing, - - - - - 2 14 11            " House and Property Repairs, - - - - - 4 4 0            " Building of New Seance Room (Architect's Fees), - - - - - 47 1 9            " Advertisements, - - - - - 51 11 6            " Commission on Sales, Cheques, etc., - - - - - 68 13 10            -----            " Balance in hand, 31st December, 1925 :            On Deposit Account at Westminster Bank, - - - - - £600 0 0            On Current Account or in Treasurer's hands, - - - - - 72 18 8            In Secretary's hands, - - - - - 30 9 8            -----            £2,503 7 3</p>
<p>£364 16 1</p> <p>1,108 8 3</p> <p>540 9 1</p> <p>£81 17 2</p> <p>108 16 6</p> <p>252 19 2</p> <p>1 12 6</p> <p>0 4 1</p> <p>208 6 5</p> <p>20 17 1</p> <p>50 0 0</p> <p>5 1 8</p> <p>£2,887 18 11</p> <p>318 16 8</p> <p>£3,206 15 7</p>	<p>£611 11 10</p> <p>22 0 3</p> <p>96 15 5</p> <p>£300 0 0</p> <p>176 8 0</p> <p>476 8 0</p> <p>120 0 0</p> <p>180 0 0</p> <p>175 0 0</p> <p>38 15 6</p> <p>40 12 0</p> <p>15 15 5</p> <p>273 19 10</p> <p>24 11 4</p> <p>15 7 1</p> <p>10 2 8</p> <p>10 10 0</p> <p>18 4 4</p> <p>1 7 0</p> <p>25 11 11</p> <p>115 0 4</p> <p>4 6 0</p> <p>2 14 11</p> <p>4 4 0</p> <p>47 1 9</p> <p>51 11 6</p> <p>68 13 10</p> <p>12 10 0</p> <p>40 12 4</p> <p>£2,503 7 3</p> <p>£600 0 0</p> <p>72 18 8</p> <p>30 9 8</p> <p>703 8 4</p> <p>£3,206 15 7</p>

MEMORANDUM OF ASSETS.

GENERAL FUND.

£562	0	0	London Midland and Scottish Railway 4% Preference Stock.
£520	0	0	East Indian Railway Deferred Annuity.
£1,540	0	0	East Indian Railway Irredeemable Debenture Stock.
300			Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175	4%		Debenture Stock of the South Staffordshire Tramways Co., Ltd.
225			Consolidated Ordinary Shares of £1 each in the Prescott Gas Co.
£100	4%		Preference Stock of the Prescott Gas Co.
£800			York Corporation 3% Stock.
£1,200			Southern Nigeria 3½% Government Stock.
£937			London Midland and Scottish Railway 4% Debenture Stock.
£500	5%		War Stock, 1929/47.
£92	19	0	2½% Consolidated Stock.
£58	11	2	2½% Annuities.
£250			New South Wales 5% Stock.
			Piper Trust Fund Securities held by Trustees.

} Edmund Gurney  
} Library Fund.

ENDOWMENT FUND.

£2,258	0	0	London Midland and Scottish Railway 4% Preference Stock.
£1,260	0	0	East Indian Railway 4½% Irredeemable Debenture Stock.
£260	0	0	East Indian Railway 3½% Debenture Stock.
£1,055	0	0	Great Western Railway 5% Rent Charge Stock.
£908	0	11	India 3½% Stock.
£1,797	0	0	London and North-Eastern Railway 4% Debenture Stock.
£850	0	0	War Stock 5% 1929-1947.
£450	0	0	National War Bonds 5% 1927.
£650	0	0	" " " 4% 1928.
£600	0	0	4½% Conversion Loan, 1940-1944.
£500	0	0	4% Victory Bonds.
£161	11	6	New South Wales 5% Stock, 1935-55.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1925.

RECEIVED.		PAID.	
To Balance in hand, December 31st, 1924,	- - - - £239 2 9	By Income Tax on War Loan,	- - - - £14 12 6
" Interest on Investments,	- - - - 372 0 11	" Research Officer's Salary,	- - - - 250 0 0
		" Purchase of £250 Conversion 4½% Stock, 1940/44,	- - - - 239 12 11
		" Cheque Book,	- - - - 0 5 0
		" Balance in hand, December 31st, 1925,	- - - - 106 13 3
	<u>£611 3 8</u>		<u>£611 3 8</u>

We have examined the above Accounts and compared them with the Society's Cash Book, Receipt Books and Vouchers, and certify that they are in accordance therewith. We have also verified the investments of the General and Endowment Funds as set forth in the above Statements.

52 Coleman Street, London, E.C., January 26th, 1926.

MIALl, WILKINS, AVERY & Co., Chartered Accountants.

The Council was asked by Mr. Bligh Bond to consider evidence presented by him regarding the position of supposed buried treasure at Glastonbury Abbey, with a view to stating whether there appeared to be a case justifying him in applying for leave to excavate. The Council appointed a Committee who reported that the data already obtained present a case for pursuing the search, hitherto conducted by dowsers, by excavation.

We wish to remind Members and Associates of the suggestion that they should form groups among themselves for informal discussion of different branches of Psychological Research. Mr. Trethewy has organised a group for historical study.

In addition to the generous financial help referred to in connexion with the sittings with Mr. Valiantine and with "Margery," the Society has received a donation of over £200 from a member who wishes to remain anonymous, and of £25 and £10 from two American members. The Council desire to express their appreciation of these gifts, and of the special annual subscriptions which three members of the Society have contributed annually for many years. They also record with appreciation a legacy of £50 which was left to the Society by their former colleague, Dr. Charles Lloyd Tuckey, whose Obituary is printed in the *Journal* for October, 1925.

One Corresponding Member was elected during the year: Dr. Eugène Osty; and one Honorary Associate: Signor E. Bozzano. Eighty-one ordinary Members were elected—an increase on recent years—and five Associates became Members. On the other hand, we have lost by death twenty-one Members and Associates, including one Honorary Member (Sir William Barrett), one Corresponding Member (M. Camille Flammarion), two Honorary Associates (Dr. Sydney Alritz and Dr. C. Lloyd Tuckey) and several members of long standing, including the Rev. David Cathels, Mrs. George Drewry, Mr. Robert Lodge, The O'Neill de Tyrone, Mr. Ion Perdicaris, and Mr. Adolph Smith. The names of eleven Members and six Associates have been struck off the lists owing to non-payment of their subscriptions; and thirty Members and fourteen Associates have resigned. The total membership of the Society now stands at 1124, of whom 604 are Members, and 520 are Associates.

Four Parts of *Proceedings* were published during the year : Part 92 in January, Part 94 in May, Part 95 in July, and Part 96 in December.

The sale of the Society's publications at half price to Members and Associates realised £81 17s. 2d. ; to the public, by Mr. Francis Edwards, £108 16s. 6d. ; and in America, by the F. W. Faxon Co., £62 5s. 6d. The total, £252 19s. 2d., compares favourably with the totals of £117 10s. 4d. in 1924, £168 3s. 11d. in 1923, and £169 1s. 5d. in 1922. The increase in 1925 is chiefly owing to the number of single volumes of *Proceedings* and *Journal* that were sold during the year ; on one occasion only was a complete set asked for. The sales of Lord Dunraven's book, "Experiences in Spiritualism with D. D. Home," account for £15 of the amount realised by sales to the public, and £14 of the amount received from America. (It should be added that these sums represent only the number of copies sold up to Midsummer 1925. The returns for later sales, which have not yet been received, will be included in the Report for 1926.)

One General Meeting, four Private Meetings, and two Conversazioni have been held during the year.

January 14th. A Conversazione.

February 5th. "A Report on Some Further Evidence obtained through Mrs. Leonard," by Mrs. W. H. Salter.

March 18th. "A Report on Physical Phenomena recently observed," by Mr. E. J. Dingwall.

May 6th. "Cryptesthesia Versus Survival : An Enquiry into a Remarkable Case," by Sir William Barrett.

\*July 2nd. "A Report on Some Communications received through Mrs. Cooper," by Mr. S. G. Soal.

November 10th. "Some Recent Evidence bearing on the Question of Survival," by Sir Oliver Lodge.

December 9th. A Conversazione.

\*General Meeting.

#### NOTES ON PERIODICALS.

THE *Revue Métapsychique* for November-December has an account by Dr. Osty of certain war predictions made in Athens in 1914 by a young lady under the care of Dr. Antoniou. Certain of these

statements, which were made in hypnotic trance, were published in two of the Greek newspapers and are translated in the present article. They reveal a number of errors, striking omissions, and facts which afterwards proved to be correct. These latter appear to Dr. Osty to be so striking that he asks whether the better theory is to suppose that the whole is due to chance coincidence or that a supernormal power was indicated in the experiments.

In the same number is published an article by M. Sudre on the glossary of terms used in psychical research, which promises to arouse a lively controversy; and also an account of a very remarkable test with the Polish medium Ossowiecki, in which the latter indicated knowledge, apparently supernormally acquired, of the result of a photograph which was presented to him in its undeveloped state on the original plate, protected in a light-proof covering. Not only did the medium show some knowledge of the actual picture, but also he gave a description of certain incidents which occurred at the time the plate was exposed and which were proved correct.

In the same issue is an account of an undeveloped child with abnormal powers of musical appreciation.

Under the title of the *Zeitschrift für kritischen Okkultismus* appears a new German periodical which is especially welcome. The editor is Dr. Baerwald of Berlin, and amongst its supporters are Dr. Max Dessoir, Count Carl von Klineckowstroem and others. It will appear at quarterly intervals, and will contain critical and scientific surveys of modern literature and mediumistic investigations.

The first number is of such a high quality that this journal is likely to take a leading place in German occult periodicals. Dr. Max Dessoir contributes an account of the alleged clairvoyant faculties of Frau Helene Schnelle, and Dr. Bohn has an interesting account of the history of apport mediumship. He considers apports the most remarkable and the most suspicious of all supernormal phenomena, and collects some of the sources of information regarding them from Dr. Dee to the present day. On a paper on the so-called Od-rays, Hofmann examines some of the evidence alleged to favour the existence of these emanations, and comes to the conclusion that the supposed mechanical work which (it is said) can be performed by them has not been adequately demonstrated.

Dr. Albert Hellwig, the Potsdam lawyer, contributes some

reflections on the Moll-Rudloff trial, with special reference to the part played in one of the sittings by Dr. P. Süner and Dr. Carl Bruck.

The second issue of the same *Zeitschrift* has a critical and discerning account by Count Perovsky-Petrovo-Solovovo on certain experiments in clairvoyance with a private medium. The methods of the medium, which have in many respects a close resemblance to those employed by Mrs. Hester Dowden, are carefully recorded, and the Count completes his survey of the evidence by an acute analysis of certain fundamental facts which are often entirely overlooked or partially neglected. Although some may question certain conclusions of the Count regarding the *a priori* impossibility of some remarkable phenomena, it may plausibly be urged that this view is founded upon a misconception of the true meaning that is attached to certain expressions by those who attempt to describe the phenomena. However that may be, few will dissent from the Count's vigorous attack on the "laws" supposed by spiritualists to govern the phenomena in question, "laws" which, he says, are invented either to favour the occurrence of fraud or to help out an unskilful medium when he has been discovered *in flagranti delicto*. In the same number is an interesting discussion by the editor, Dr. Baerwald, on the powers of the unconscious, and also some useful notes by Count Klinckowstroem on the recent exposure of Guzik in Cracow. When confronted with the flashlight photographs showing how he had succeeded in evading the control of his hands, Guzik is said to have remarked: "Well, yes, I helped myself out! Everybody does it." In Count Klinckowstroem's notes on the case he compares the facts with those ascertained in the cases of Kathleen Goligher, Eva C., Palladino and the Schneider Brothers, although it cannot be said that the control of Willi Schneider suffers from the same weaknesses as those of Guzik. Dr. Tischner continues his article on method in psychical research, and Dr. Hellwig contributes a characteristic note on the Drost trial.

*Psychische Studien* for December has an article by General Peter of Munich on the genuineness of spirit photography, with especial reference to the "beautiful evidential cases of psychic photography" provided by the medium, George Moss, at the British College of Psychic Science, Ltd. The author discusses the experiments with the so-called "magnetized plates," and expresses his

belief in the authenticity of the results, basing his judgment upon the often-repeated assurances that there was no possibility of fraud.<sup>1</sup>

The same issue publishes some interesting notes on the recent Drost trial in Germany, and a remarkable history of a series of rustling and crackling sounds in a basket, which the author apparently believes were supernormal and, in a sense at least, controllable by the will.

*Psychischen Studien* for January appears in a new dress. It is now called the *Zeitschrift für Parapsychologie*, and appears to be supported by a number of prominent Continental savants. It would be interesting to discover whether any of these distinguished persons have protested against the publication in the present issue of a translation of an account by an American, Professor Pawlowski, of certain phenomena said to occur with the Polish medium, Kluski. These stories have already appeared in English in two periodicals, and contain material of an unusual character. Thus the materialized lion (*sic*) at Kluski's sittings behaved on one occasion in a threatening manner, beating his tail and striking the furniture. The squirrel (also materialized) was, however, very natural, and the phantom dogs were most affectionate, sitting on the laps of the observers and wagging their tails. The full form materialisations were most impressive. Judging from their steps and the inertia of their bodies, Prof. Pawlowski thinks they had normal weight, but when the mood took them they flew above the heads of the ecstatic sitters, executing fancy evolutions, and thus providing, as the professor expresses it, "a beautiful sight, a kind of aerial ballet" [Ein schöner Anblick, eine Art Luftballett].<sup>2</sup>

In the same issue Baron von Sehrenek-Notzing publishes a report of supposed poltergeist phenomena in the presence of a fifteen year old girl in a small village in Upper Bavaria. He visited the village and attempts were made to hold sittings, but from the account it can hardly be said that the results were

<sup>1</sup> It ought to be added that at least four months before General Petor's article the medium Moss was exposed, confessed, and was dismissed from his employment.

<sup>2</sup> Such stories were common in the middle half of the nineteenth century, although M. Kluski seems to be almost alone in his materializations of the inhabitants of the jungle. At a séance in 1855 the medium, whilst under control, mounted a buffet, which proceeded to gallop round the room in the manner of a horse clearing about 1½ yards at every jump. (*York. Sp. Teleg.*, Aug. 1855, p. 65.)



in any way conclusive. Dr. Tischner prints his address delivered at the Drost trial, and a short note is published concerning a Hungarian poltergeist case which is apparently exciting much attention in Vienna.

The *Journal* of the A.S.P.R. has an interesting account of the voice-control machine invented by Dr. Mark Richardson of Boston for verifying the independent voice alleged to be produced at the sittings with the medium "Margery." There are certain technical points of great importance in this device, but above all the *methods* demanded by Walter (the Control) for using it are suggestive. It would be worth trying to discover whether normal methods could be employed to free the medium's mouth under the precise conditions observed at the sittings. In his discussion of the device Dr. Richardson apparently believes that all normal methods have been eliminated, and in this he is supported by Mr. Bird, although both writers do not appear to consider the possibility that by their attention to the *apparatus* they may be neglecting certain fundamental points in the *method* of using that apparatus. However that may be, both Dr. Mark Richardson and Mr. Bird have failed to find any loophole for trickery in the device, and the next step would seem to be to vary the conditions under the Control's direction until the independence of the voice becomes self-evident in a convincing demonstration.

In the same issue Dr. Thirring of Vienna discusses the exposure of the medium Karl Krauss, and also gives a sketch of the accusations levelled against Rudi Schneider by Dr. Przibram and others. The issue concludes with a review of the Hoagland-Code alleged exposure of "Margery" in Boston, in which the new point is brought out that the supposed private interview between Code and "Margery" was overheard by a third person, and that this third party's affidavit disposes of Code's story of "Margery's" alleged confession and of Code's duplicity.

In the issue of September 9, 1925, of the *Wiener Allgemeine Zeitung* appears an article by Professor Freud on the occult significance of the dream. Two classes of dreams, he says, should be included amongst occult phenomena, the prophetic dream and those showing the influence of telepathy. Freud thinks that the evidence for the former class is not nearly so strong as that for the latter. Indeed, the evidence for telepathy is not only found in dreams, but in both spontaneous waking cases and actual experi-

ments. Occasionally, however, the connection between a prophetic and clearly telepathic dream is only to be seen through an analysis of the statements made by the dreamer, or the medium, as the case may be. In order to illustrate his meaning, Freud gives an actual case in which one of his patients related how some years before she had consulted a medium in a Parisian hotel. The medium appears to have been more what is called in this country a fortune-teller, and the information relative to the sitter's future was in certain respects direct and precise. The prophecies, however, were not fulfilled, and in the course of the psycho-analytic treatment Freud claims to have discovered their origin in the unconscious wishes of the patient, who apparently, according to his theory, passed them on to the medium telepathically, who reproduced them as prophecies. It is through the exercise of psycho-analysis that Freud looks for light on the more obscure telepathic processes.

E. J. D.

#### REVIEW.

*The Religion of Health. An Examination of Christian Science.*

By SIR WILLIAM BARRETT, completed by MISS R. M. BARRETT.  
(Dent. 3s. 6d. net.)

ALTHOUGH the subject is not very closely connected with psychical research, many of our Members cannot fail to be interested in Sir William Barrett's latest, and unfortunately last, book.

Sir William introduces the subject by a consideration of the philosophic aspect of Christian Science, comparing and contrasting it with various types of idealistic philosophy which deny the ultimate reality of matter, and proceeds to a discussion of its relation to the more generally accepted forms of Christianity.

An interesting account is given of Mrs. Eddy's curious life-story, and of the spread of the movement, and the latter part of the book discusses therapeutic treatment by different systems of faith-healing and suggestion. This part of the book will be of particular interest to our readers, in view of the large part which, as Sir William points out, Members of the S.P.R. have always played in this branch of therapeutics.

The book is, as might have been expected, at once sympathetic and critical, and many who are not followers of Mrs. Eddy will find it helps them to understand better a movement which has made such astonishing growth in our time.

W. H. S.

# NOTICES.

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## GENERAL MEETING.

A GENERAL MEETING OF THE SOCIETY will be held at The British Medical Association House, Tavistock Square, London, W.C. 1, in the Great Hall, on Thursday, March 18th, 1926, at 5 p.m. DR. HANS DRIESCH will give his Presidential Address entitled "Psychical Research and Established Science."

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1882—1911

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# JOURNAL

OF THE

## Society for Psychical Research

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### CONCERNING MR. S. G. SOAL'S REPORT ON SITTINGS WITH MRS. COOPER.

WE are proposing to print in the *Journal* several letters we have received concerning Mr. Soal's paper in *Proceedings*, Part 96, including a criticism by Mr. H. D. Bradley and a reply by Mr. Soal.

Mr. Bradley's criticism has already appeared in the issue of *Light* of the 6th February, where it was accompanied by passages imputing unworthy motives to the Society: we are glad to note that in his present article Mr. Bradley tacitly drops these imputations.

In view of the interest Mr. Soal's paper has aroused, we feel justified in departing from our usual practice by printing an article substantially the same as one which has already appeared in another periodical. We must, however, remind our Members that controversies arising out of articles printed by the Society can most suitably be conducted in the Society's own *Journal* or *Proceedings*, where differences of opinion can be discussed frankly but courteously.

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### AN ANALYSIS OF THE EXPERIMENTS OF MR. S. G. SOAL, M.A., B.Sc.

BY H. DENNIS BRADLEY.

IN view of the various assumptions and asseverations contained in Mr. Soal's report, it is necessary to analyse the evidence he advances, and also to consider the sources from which it was obtained.

Mrs. Blanche Cooper, the medium with whom Mr. Soal held all his sittings, is what is termed a "voice" medium,

Mr. Soal does not question the genuineness of this medium, who practises at the British College of Psychic Science, but it is well known to many psychical researchers that she is not a very fully or powerfully developed medium.

As Mr. Soal correctly states, on the occasions when voices manifest they are only heard for a minute or two at a time, and such information as is given comes through in rapid snatches, and the "voice" seldom speaks in complete sentences.

At the majority of the sittings held by Mr. Soal, only he and the medium were present. On the one occasion when eight persons were present, Mr. Soal admits that those who were not sitting in the immediate vicinity of the person to whom the "voice" was speaking could not hear the words which were spoken.

During the entire series of Mr. Soal's sittings with Mrs. Blanche Cooper, whenever a "voice" spoke, a musical box placed in the room was playing the whole of the time. It will be realised, from the faintness of the "voices" (which could not be heard by others in the room), and from the added distraction of music playing at the same time, that Mr. Soal's hearing had to be particularly acute to distinguish what was said.

Under the difficulties of such circumstances, through which misunderstandings could easily occur, it is a point of scientific importance to note that there is no corroboration whatever of the many statements made by Mr. Soal in his report.

At seventeen of the twenty sittings held by Mr. Soal with the medium, Mrs. Cooper, only he and she were present. He is therefore unable to call upon any witnesses to corroborate his statements as to the phenomena which took place. This is a most important point. With all my experience in psychic experiments I should never dream, even now, of advancing any statement whatever as evidence of supernormal phenomena unless I were in a position to call upon other witnesses to confirm the statements I had made.

It is one of the first principles of scientific and psychical research that corroboration must be forthcoming before it can be accepted as evidence.

Dealing with Mr. Soal's personal record he states that he has an exceptional tendency to visualise words and articulate them inaudibly. This tendency may have proved a handicap to him in his investigations.



Mr. Soal states that Mrs. Cooper's supernormal faculties exercise themselves almost entirely on trivial aspects in the lives of deceased personalities, and that in no case did the medium's trance-consciousness occupy itself with subjects of intellectual and artistic interest. In fairness to the medium, however, it should be noted that Mr. Soal only appears, according to his own report, to have asked questions about trivial aspects, and in no case did he appear to endeavour to stimulate artistic interest by any of his conversations.

Mr. Soal, who, apparently, has had no other experiences of "voice" phenomena, presumes in his record that "This case appears to emphasise the necessity of the existence of a physical link relating the sitter to the deceased personality, and argues the impossibility of obtaining in the absence of such a link information about a deceased personality which is not already present in the mind of the sitter."

This theory of Mr. Soal's has been disproved hundreds of times. It is disproved in several instances in my book, *The Wisdom of the Gods*, notably on page 403, when, on April 22nd, 1925, the purported spirit of Lord Curzon volunteered information regarding Dr. John Everidge, which was entirely unknown to any of the sitters, and which was afterwards proved to be correct.

In the series of sittings during which Mr. Soal records communications in the "voice" through his deceased brother, he does not criticise these in any way, but appears to accept them as verifiable communications of an intelligent entity. It is when he records the conversations with a fictitious communicator that his criticism is aroused. The communicator, in this instance a "voice" purporting to be a "John Ferguson," apparently gave information which Mr. Soal found afterwards to be incorrect. The communications given were terribly mixed and indefinite. Many suggestions were put verbally by Mr. Soal to the communicator, who was unable to answer many direct questions.

The following is a typical instance :

MR. SOAL. Where did you die ?

"VOICE." My mind is confused. It was in a very large town.

MR. SOAL. In Brentwood ?

"VOICE." No, not Brent, quite another place,

and, at the next sitting :

MR. SOAL. Do you mean the house in Brentwood ?

“VOICE.” Yes, Brent.

At the following sitting, on November 24th, the “voice” of the guide “Nada,” in referring to “John Ferguson,” said, “He is awfully worried because he cannot remember things,” and it should here be noted that many of the communications were made, not by the purported spirit of “John Ferguson,” but by the voice of “Nada.”

The “voice” of “John Ferguson” only spoke for a minute or two on the first four occasions, after which Mr. Soal appears to have deliberately led this purported communicator on by various forms of suggestion.

At a later sitting :

MR. SOAL, I've just been to Brentwood and have found out that neither you nor your brother ever lived there. What do you say to that ?

“JOHN FERGUSON.” Pardon me, I did *not* say we lived there. We had friends there.

During the series of sittings Mr. Soal was constantly suggesting names and places to the “voices” of both “John Ferguson” and “Nada.” This is a method which is never employed by an expert investigator, and the attitude he maintained throughout was certainly peculiarly brusque.

At the last of these sittings the following dialogue took place :

“NADA.” It is wicked trying to confuse spirits.

MR. SOAL. I didn't try to confuse him.

“NADA.” I think you did.

“VOICE” OF FRANK (Mr. Soal's brother). Think he got mixed up. . . His mind was blank. He caught at any thoughts flying round.

The somewhat lengthy records and notes made by Mr. Soal on this case seem to be quite valueless.

It is simply a case of impersonation or of a muddled spirit endeavouring to communicate. Impersonations often take place when the medium is not fully developed.

The case of Gordon Davis is one of the most absurd instances that I have ever read recorded in psychic literature. It is of the utmost importance to criticise and scrutinise these communications and the unjustifiable deductions which Mr. Soal arrives at

from them, because it is upon these communications that he bases a most illogical and ambitious claim.

This purported spirit, which Mr. Soal assumes to be that of a living person, "Gordon Davis," only uttered twelve short sentences, during the delivery of which a musical box was dinning its melodies the whole time.

I have carefully checked the entire time which it would take to enunciate these twelve sentences, and the time is *fifty seconds*.

Mr. Soal states that immediately this "voice" began to speak, although the musical box was playing, he "had a lightning impression that the tone was quite familiar to him." This appears to me, as I shall show later, to be a very extraordinary assertion to make.

I will quote verbatim, from Mr. Soal's report, the exact words said by the "voice," which Mr. Soal advances as evidence of the personality in question. I emphasise the word *evidence*.

"VOICE." Remember Davis—Gordon from R—R—Roch—Roeh—

When this sentence was enunciated Mr. Soal states "This word was not completed, but I easily understood it was an attempt to say 'Rochford.'"

Mr. Soal has no right whatever to assume any such thing, and such an assumption is entirely contrary to the methods of any expert investigator.

Directly the voice had said: "Remember Davis—Gordon—" Mr. Soal replied: "By Jove, and it's like Gordon Davis, too." The "voice" then went on to say:

How I always argued with H—H—Hs—Hs— oh, confound these names—was for brighter geog—brighter geography—harpoons and things.

In replying to this sentence Mr. Soal said: "I remember about your arguing with Histed but nothing about harpoons." It must be carefully noted that Mr. Soal gave the name of Histed, whereas the "voice" never mentioned the name of Histed, but only said "Hs."

Continuing the conversation:

MR. SOAL. Try and tell me where you lived.

"VOICE." At Roch—you mean?

MR. SOAL. That will do.

"VOICE." Near the M—Ma—Malt.

And when Mr. Soal says to the "voicce," "What proof can you give me that you are 'Davis'?" all that the "voicce" can reply is: "Here, I must hold on—not used to this."

It is necessary here to draw attention to the fact that the "voicce" never gave the correct name, could not say where he lived and did not give the name "Histed." All these names were supplied and spoken by Mr. Soal. It is absolutely ludicrous to base an argument upon such a flimsy basis. No scientific investigator in the world would accept this nonsense.

After this one sitting the "voicce" in question never spoke again. At the only other sitting at which Gordon Davis was discussed, all the communications were given through the voice of the spirit guide, called "Nada." It is therefore a case of absolute and unjustifiable assumption on the part of Mr. Soal, based upon no acceptable evidence whatever, that he should imagine that the voice in question, which spoke for a few seconds only, was that of Gordon Davis.

At the second sitting Mr. Soal deliberately asks for Gordon Davis. During this sitting the voice of "Nada" gave many vague references and descriptions which would certainly apply to innumerable small households and circumstances. During this sitting Mr. Soal himself volunteered several leads and names given by him which were not confirmed by the "Nada" communications. Among the many vague descriptions he managed to elicit from the "Nada" communications, some of the important points were as follows:

"NADA." He says something about a funny dark tunnel—It is to do with his house. There's five or six steps and a half. Very large mirror and lots of pictures. Pictures are all scenes (landscapes). Glorious mountains and the sea—there's one picture where a road or something seems to go between two hills. Some vases—very big ones with funny tops and saucers, but not to drink out of. There's a woman there now, and a little boy. Believe it's a woman fond of the country—fond of flowers—think it's his wife. Downstairs two funny brass candlesticks—on a shelf—something right in front of his house—not a verandah.

In answer to a question put by Mr. Soal regarding the 'wife' "Nada" replied that she could not describe her.

Later, "Nada" says: (here again I quote verbatim)

Something about black dicky bird—think it's on the piano—  
not sure about it.

and again:

He's showing me the letter "E" and some figures, but I can't  
see what they are. Two "E's".

It is upon this terribly confused description that Mr. Soal dares to assert that the voice gave an "accurate description of the environment and interior arrangements of a house which he (Gordon Davis) did not occupy until a year later."

Mr. Soal asks for the address of the spirit as follows:

MR. SOAL. Could you give me the name of the street?

"NADA." Get the letter "E's."

It is on such a reply as this that Mr. Soal assumes the address to be "Eastern Esplanade."

In the communications received a reference is made to a "funny dark tunnel." This, Mr. Soal assumes, referred to a small open archway leading from the front of the small suburban villa to the back garden, with the daylight apparently penetrating through from each end.

Mr. Soal states that when he interviewed the living Gordon Davis some little time later, he notices that Mr. Davis used the expression "old man" twice, and "old chap" once. In the few short sentences spoken at the sitting by the "voice," the term "old chap" was used in *one* of the sentences. Mr. Soal actually advances the use of the term "old chap" as independent verification of a personality. It is almost inconceivable that any man of intelligence could advance such an argument as the use of the common term "old chap" as a proof of identification.

When Mr. Soal discovered that Gordon Davis was still living at Southend, he visited him there, but says, to use his own words: "I then briefly explained about my 'direct voice' sitting and communicated to him (Gordon Davis) the somewhat astonishing news that he himself had been the communicator at one of these sittings."

This is surely the most astounding statement that has ever deliberately been made by even the most credulous of researchers.

There has never been a case before built upon such vague suppositions.

Mr. Soal gives a long tabular analysis of what he calls evidence, based upon the following points.

The "voice" of Nada told him that the communicator said to him at a sitting: "There is a woman there now and a little boy. Believe it's a woman fond of the country and country things—fond of flowers—think it's his wife."

There are tens of thousands of wives with a child and ninety-nine out of a hundred women are fond of flowers.

When the real Gordon Davis was questioned regarding harpoons—an unusual weapon—this was not confirmed. Davis merely says that as a boy he collected various weapons, especially spears and boomerangs, etc.

The word M—Ma—Malt—is assumed by Mr. Soal to mean not even the name of a house, but the house in which Davis lived and which had a malting at the back of it, and this house was sometimes called "The Malting."

The only point which might possibly be assumed to indicate any evidential reference whatever was the volunteering by the "voice" of the name of Playle, but this sentence contained no direct reference to Playle, which is a well known family name at Rochford.

The reference made by the "voice" to the short conversation in the train about a little confab on the work of Guards conveys nothing whatever. Millions of people were talking about the work of the Guards during the war.

In the "Nada" communication, which is assumed to refer to the house which Gordon Davis was living in, a reference is made to "something—not a verandah." This, Mr. Soal takes to be an evidential reference to a seaside shelter which was opposite the house.

The "voice" of Nada says:

"Something about black dicky bird—think it's on the piano—not sure about it."

This reference Mr. Soal regards as a strong evidential point. The "black dicky bird" was not black at all. It was (I quote Mr. Soal's own words) "a small ornament in the form of a kingfisher, which stood on a black china pedestal."

Mr. Soal's report throughout is full of extraordinary mis-statements. He asserts "the communicator was able to give accurately the facts about the past life of Gordon Davis."

No facts whatever were given. Mr. Soal states that the communicator gave the name of the house in Rochford. Another deliberate mis-statement. The name was not given. It was given by Mr. Soal himself.

Mr. Soal states that the voice of the communicator produced characteristic mannerisms, accent, etc., and proceeds to assert that "this, we (Mr. Soal, etc.), must consider to be in a certain sense facts about the life of Gordon Davis, even though they were expressed in dramatic form." I must protest against the acceptance of such a statement by Mr. Soal. It is ludicrous. The description of the house which Mr. Soal describes as accurate is, on analysis, found to be utterly inadequate. The address and the environment were *not* given."

The "voice" was heard through the sounds of a musical box, and, according to Mr. Soal's own report, he says that although he and Gordon Davis were at school together, he hardly knew him, and, throughout the whole of his life, he can only recall one single conversation, and that, a conversation of half an hour, which took place when he met him in a train in 1916 (nearly six years before the sitting), travelling between Shenfield and Liverpool Street.

It is extraordinary that although Mr. Soal says he cannot recognise his brother's voice when the communications came through, yet the only "voice" he asserts he did recognise was the one which he found afterwards to be that of a living person.

Mr. Soal's imagination is built up entirely upon disjointed and chaotic utterances.

The "voice" of the purported spirit of Davis Gordon or Gordon Davis did not volunteer *one* correct name with the solitary exception of a vague reference to the surname Playle, of which name there are many people. All the other names were verbally and inferentially suggested by Mr. Soal, a most deplorable and inexpert procedure which would never be countenanced by any scientific psychic investigator. Mr. Soal even omitted to ask the names of "the wife and the kiddie" who were referred to. A most obvious question which could easily have been verified.

Upon these flimsy and even ridiculous snatches of conversation, which as evidence would be derided and dismissed in any human court of law, Mr. Soal bases his material arguments.

Yet, according to his report, Mr. Soal is still apparently con-

fused in his own mind as to what he really does think, for he commits two of the most blatant contradictions I have ever read.

In one part he says: "It would be entirely illogical to describe this case as one of 'communication' by a living person. All we are entitled to say is that a communication was received *concerning* 'Gordon Davis.'" "

Then, a little later, he says, "This dramatised personality (Gordon Davis), so accurate in its other statements apparently believes itself to be a deceased person."

It is easy to understand the confusion into which Mr. Soal allowed his industrious imagination to entangle his mind, but it is not easy to understand why he should presume to record a few dull, uneventful and often incoherent utterances as evidence of the telepathic or sub-conscious mind theories.

There is one further point which Mr. Soal must explain scientifically. He does not appear to dispute the genuineness of the medium. Nor does he appear to dispute the fact of supernormal "voices" speaking from space. What scientific explanation does he offer of the means by which the sub-conscious mind can create an audible and intelligent sound from space?

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### A REPLY TO MR. H. DENNIS BRADLEY.

BY S. G. SOAL.

MR. BRADLEY, at the close of his criticism of the Gordon Davis case, remarks that the evidence would be derided and dismissed by any human court of law. Now in making this statement it seems to me that Mr. Bradley shows a complete lack of historical perspective in his total disregard of the kind of evidence which psychical research has had to deal with in the past. The comparison with the court of law is misleading and irrelevant. Psychic research during its fifty years of existence has hardly ever had to consider the kind of clear, explicit and connected statement that arises in a human court. It has had to consider evidence that is always more or less elusive, and to deal with this evidence it has perfected a technique that is based largely on the laws of probability and the careful study of coincidences. What consideration I ask Mr. Bradley would the book tests of Mrs. Leonard receive in a human court? Would they not also be derided and



dismissed? Yet a careful experimental analysis of these tests based on the theory of probability affords a scientific demonstration of their supernormal character. A human court of law could have arrived at no such conclusions by applying its ordinary methods of procedure.

I venture to think that in vividness and clearness of detail my records compare favourably with any that have been produced in the past, and are not inferior in this respect to either the Piper records or the Leonard reports. Indeed, I will go so far as to say that had the details been more vivid and connected than is actually the case grave suspicion would have been thrown on their authentic character as psychic records. In the eyes of the serious student the very excess of clearness and precision would probably have appeared as a contradiction to all that has been taught us by the past with regard to the difficulties that arise in the process of transmission.

In his criticism of the Gordon Davis case, Mr. Bradley seems to be entirely unaware of the inevitable difficulties that are associated with the telepathic and other methods of psychic transmission of ideas. He expects, apparently, that proper names should be given in full in every case, and he seems quite unaware that experimental telepathy has established that it is often an associated idea rather than the original idea that emerges in the mind of the percipient. I will give an example. At the commencement of the first sitting "Davis" speaks as follows: "Remember the old school? How I always argued with H—H—Hs—Hs— oh, confound those names—was for brighter geog—brighter geography—harpoons and things."

Now it subsequently transpired that the real Gordon Davis, according to his own story, had been exceptionally interested in geography lessons at school, and to illustrate these lessons brought to school spears, boomerangs, and other savage weapons. Mr. Bradley, by the way, who professes to quote my record verbatim, *leaves out the important phrase*, "Remember the old school?" and then most unfairly concludes that I had no right to assume that the "Hs" syllable repeated at least twice was intended for the name of our old geography master, Histed. Now without any suggestion from myself Mr. Davis understood the whole reference the moment he read it on the typed script—both the name Histed and the reference to harpoons. It is what the phrases

convey to Mr. Davis and not what they convey to Mr. Bradley that is important. What may possibly have happened is this. The fragment of memory that called itself Davis may have been trying to recall the spear that was brought to school and the similar weapons that the real Davis had collected. Unable to hit upon the word spear or boomerang it is conceivable that the "communicator" seized upon some associated memory, with the result that "harpoons and things" was substituted as an approximation to the idea he wished to convey.

Now let us see how Mr. Bradley deals with this incident. He says: "When the real Gordon Davis was questioned regarding harpoons—an unusual weapon—this was not confirmed. Davis merely said: that as a boy he collected various weapons, especially spears and boomerangs, etc."

Having first omitted the phrase: "Remember the old school," which is the key-note to the whole conversation, Mr. Bradley now entirely ignores the obvious fact that the phrase "harpoons and things" follows directly after the statement, "how I always argued with H—H—Hs—Hs— was for brighter geog—geography," and must be read in connection with it. The whole pith of the matter lies in the fact that the real Gordon Davis actually remembered bringing spears and other weapons to school in order to brighten up our somewhat dull geography lessons. The substitution of the words "harpoons and things" for "spears and things" caused Mr. Davis himself no difficulty in identifying the allusion immediately he read it. From what we know of experimental telepathy substitutions such as these are to be anticipated, and a man who expects a psychic communicator to call a spade a spade ought himself to be compelled to use one.

Before proceeding to the question of corroboration, I want to analyse Mr. Bradley's attack on the Gordon Davis case.

Mr. Bradley begins by saying: "I will quote verbatim, from Mr. Soal's report, the exact words said by the 'voice,' which Mr. Soal advances as evidence of the personality in question."

Mr. Bradley *does not* quote my record verbatim. He omits the phrase, "Remember the old school?" and I shall show later on that he deliberately alters the wording of a certain phrase in order to make it fit in with a particular interpretation of his own.

Mr. Bradley says I had no right whatever to assume that the syllable "Roeh" was an attempt to give the name Rochford.

I make no such assumption. I merely record a coincidence. I do not mention either the syllable "Roch" or the word Rochford aloud during the whole of this sitting. I cannot help the word Rochford coming into my mind. Mr. Bradley does not mention that the syllable "Roch"—is given not only twice at the beginning of the sitting, but also once in the middle, after an interval of silence. When it is remembered that I had lived just outside Rochford for years and had walked its streets thousands of times, and that I knew Gordon Davis was brought up and bred at Rochford, it would certainly appear that the coincidence is a rather remarkable one.

Mr. Bradley says: "Mr. Soal actually advances the use of the term 'old chap' as independent verification of a personality." Let me remind Mr. Bradley that this item is only one of a number of noted coincidences between the mannerisms of the communicator and the real Gordon Davis. Whether it is strong or weak, it is my duty in a scientific record to note *every* coincidence. Suppose, for instance, that it had turned out that the real Gordon Davis had entertained a pet aversion to the phrase 'old chap'—as I happen to do myself. In that case I might have been accused of suppressing an important piece of negative evidence. It is the accumulation of coincidences slight in themselves which together make up a case for the identity of personal mannerisms. The total ensemble was so convincing to Mr. Davis that when he read it he laughed heartily at the quaint parody of his own terms of phrase.

Mr. Bradley goes on to say that the name of the house at Rochford was not given, and that I am guilty of a mis-statement in saying that it was. Now the actual conversation on this subject reads as follows:

MR. SOAL. Try and tell me where you lived.

VOICE. At Roch—you mean?

MR. SOAL. That will do.

VOICE. Near the M—Ma—Malt.

Now at the time of the sitting I had not the slightest idea that Mr. Davis had lived near the Malting at Rochford. I cannot, therefore, be accused in this instance of mis-interpreting what was said. I simply recorded it, yet when I showed this record to Gordon Davis himself he immediately understood that the word Malt stood for the Malting at Rochford. Ask any old Roch-

fordian who remembers the days when Gordon Davis lived at Rochford, where in Rochford the house was, and he will reply, I will wager, in nine cases out of ten, "near the Malten." (dialect for Malting). I produce a piece of definite evidence on this point. On February 16th, 1926, I addressed a letter to Mr. T. E. C. Histed, a well-known and respected resident of Rochford, who has lived there for upwards of thirty years. Mr. Histed has not read my report as it appears in the *Proceedings*, but merely the brief extract that appeared in the *Daily News*. In answering my questions, therefore, he is not influenced by any preconceived notions or interpretations. In my letter I asked him the following question: "What do you consider the following would suggest to any old Rochfordian?"

"'G. D.' speaking says: 'Remember Playle and O—Over—Over—.' Also, do you consider that the phrase 'Near the Malt' gives an adequate idea of the location of Gordon Davis's house at Rochford?"

Mr. Histed's reply dated February 17, 1926, reads as follows:

"'O—over—over' of course means Overell (either Cliff or Leonard).

"'Near the Malt' is a concise location of Gordon Davis' house when he lived here. If I have not answered definitely enough please ask again. I have an open mind *re* your researches."

In the face of this evidence it is a mere quibble for Mr. Bradley to maintain that the *name* of Gordon Davis' house was not given. As a matter of fact, as I have pointed out in my paper, the house was actually called "The Malting."

Mr. Bradley states: "This voice of the purported spirit of Davis Gordon or Gordon Davis did not volunteer one correct name with the solitary exception of a vague reference to the surname 'Playle,' of which name there are many people." He forgets to mention that the name "Playle" was given in conjunction with the syllable "Over—" repeated twice, which any Rochfordian would recognise as an attempt to give the name "Overell." Not only did Mr. Davis so recognise it, but Mr. Histed does also. Mr. Bradley further ignores the fact that "Playle" was actually a friend of the real Gordon Davis who has recorded in his diary that he interviewed this friend "Playle" on January 6th, 1922, just two days after the first sitting. Mr. Bradley also ignores the fact that the families "Playle" and "Overell" were close friends.

I come now to examine a piece of criticism which, with its superb negation of every law of human probability, is destined, I believe, to become one of the classics of absurdity. I refer to Mr. Bradley's "analysis" of Nada's description of the future house. His method, so far as I have been able to discover any, seems to consist in taking each detail of the description, holding it up to ridicule and arguing that it would apply to "innumerable small households." Thus he says: "There are tens of thousands of wives with a child, and ninety-nine out of hundred women are fond of flowers." No one will dispute this, and no one will dispute that there are thousands of houses with a pair of brass candlesticks in the basement, other thousands which have something answering to the description of a verandah in front of them, and so on for most of the other details. But surely it is obvious that what is important is the simultaneous coincidence of a large number of items, *each one of which is found to fit the living Gordon Davis. Further, not one statement (excepting the account of his death) given by either Gordon Davis or Nada was found to be inapplicable to the real Gordon Davis.*

Let us see what mathematics has to say on the question. Taking an estimate that is ridiculously low we may safely assert that not one person in 500 will have among his acquaintances anyone of the name of Gordon Davis (or Davis Gordon). Not one in 1,000 houses in Great Britain, on the average, would have anything that could be even remotely described as "a funny dark tunnel." The chance, therefore, of the simultaneous coincidence of these two events is understated at 1/500,000. Not one in a hundred houses in England will be fronted by anything that resembles a verandah as much as the little seaside shelter that stands in front of the Southend house. Not one in a 1,000 houses will contain a piano with a bird of *any* description on it. The denominator of the fraction that denotes the chance of coincidence of these four simultaneous events is  $500,000 \times 100,000$ , or several score times the total number of houses in Great Britain. And we have still the candlesticks, the pictures, the saucers, the two 'E's' representing the name of the street, the fact that the house is joined up to others, the "five or six steps and a half" *in front*, the wife and the little boy to take into consideration. There is, further, the condition that the owner of the house must have lived at a place whose first syllable is Roch— and his house

there must have been near something called "The Malt." Moreover the sentence "Remember the old school?" clearly imposes the further condition that the Gordon Davis mentioned must have been a schoolfellow of the sitter.

We must now add to the other descriptions the following incident related by the communicating Gordon Davis. "Remember our last talk?"

S. "Yes, I do quite well. Where was it?"

VOICE. "In the train—about guards—not train guards though. A little confab on the work of guards. That help you?"

S. "I can recall it excellently."

Mr. Bradley's treatment of this incident of the conversation in the train affords another brilliant example of the startling quality of his logic. He says: "The reference made by the voice 'to the short conversation in the train' about a little confab, on the work of Guards, conveys nothing whatever. Millions of people were talking about the work of *the Guards* during the war." The italics are mine. It will be noted that Mr. Bradley in both these sentences spells 'guards' with a capital 'G' and that in the second sentence 'guards' has become "the Guards."

The conversation in the train had nothing to do with the work of "The Guards," but was a discussion of the differences in the ceremonial of *mounting guard* in the infantry as compared with the artillery.

It will be seen that Mr. Bradley has tried deliberately to obscure the whole issue. The value of the incident is to be found in the very definite reference which Davis makes to his *last* meeting with the sitter in the train, and in his being able to recall the main topic of conversation which concerned the ceremonial of mounting guard in the infantry as well as the artillery. There had been nothing in the previous conversation to lead Mrs. Cooper to guess that my last conversation with Davis was a war-time conversation. It might, for all Mrs. Cooper knew, have taken place in a hundred places other than in a train. We might have talked of a thousand different things other than the duties of mounting guard. The chance of coincidence between two such entirely unconnected and definite events as the correct statement of the meeting place and the main topic of conversation must be inconceivably small.

I must draw attention to some further examples of Mr. Bradley's.

trick of quoting isolated phrases and entirely ignoring the context. He says: "... and again:

He is showing me the letter 'E' and some figures, but I can't see what they are. Two E's."

Mr. Bradley does not mention that I proceeded to ask Nada what the letter "E" meant, and received the reply, "Feel sure that it has to do with the address of his wife."

In the next sitting I ask:

MR. SOAL. "Could you give me the name of the street?"

NADA. "Get the letter 'E's.'"

Mr. Bradley quotes this and comments on it as follows:

"It is on such a reply as this that Mr. Soal assumes the address to be "Eastern Esplanade."

Again I must reply that I *make no such assumption*. I am merely recording a coincidence. I go on recording coincidences until an overwhelming number of coincidences are obtained, until, in fact, I am able to challenge Mr. Bradley to lay his hands on another single house in Great Britain which, with its owner, satisfies the descriptions given at the sittings.

With regard to the passage-way which leads to the back premises of Mr. Davis' house, the expression "funny dark tunnel" used by Nada impresses everyone who has actually seen it as an excellent description. I do not think such "tunnels" are to be found elsewhere in the whole of Southend. Moreover, the seaside shelter which is precisely opposite the gateway of the house, reminds one very forcibly of a verandah, and there is actually a verandah round the roof of this structure.

Mr. Bradley says: "Mr Soal even omitted to ask the names of 'the wife and the kiddie' who were referred to. A most obvious question which could easily have been verified."

This is another mis-statement by Mr. Bradley. On page 565 of my report, item 52, I ask concerning the wife, "Could you describe her or *give her name?*" The name was not forthcoming.

Mr. Bradley says: "Mr. Soal is still apparently confused in his own mind as to what he really does think, for he commits two of the most blatant contradictions I have ever read." He then goes on to misquote me as saying: "It would be entirely illogical to describe this case as one of 'communication' by a living person. All we are entitled to say is that a communication was received *concerning* Gordon Davis." What I actually said was:

“In discussing this remarkable case it would be perhaps entirely illogical, although practically convenient, to describe the case as one of ‘communication’ by a living person. . . . We know that his conscious mind was busy interviewing clients on both occasions on which he was supposed to communicate. All that we are entitled to say is that a communication was received concerning Gordon Davis; that is to say, certain facts were communicated about his life-history, past and future.” I fail absolutely to see any “blatant contradiction” between the above statement and the words “this dramatised personality which is so accurate in its statements apparently believes itself to be a deceased person.” Is Mr. Bradley so ignorant of the technicalities of psychic research as not to understand that a dramatised communicator is not necessarily a real person, but may be, as in the case of James Miles, a mere figment of the mind masquerading as a real person?

I will now deal with the question of corroboration in so far as it affects the case of Gordon Davis. In the case of John Ferguson, I have already stated quite clearly in my paper that the case depends essentially on my own honesty. The details given in that case, which extended over ten weeks, are of an exceptionally clear and vivid character, and unless my own honesty is disputed, I do not think the case can be explained away. With regard to this case of Ferguson it would be quite open for me to take an entirely different standpoint. I might regard the case as one that awaits *confirmation* by other observers. It is true that experimental control has not yet been established in psychic research as in the physical sciences, but this control may be forthcoming any day. It might come, for instance, by the discovery of some powerful drug which would facilitate and multiply the production of all kinds of supernormal phenomena. The mere fact that a certain piece of work awaits confirmation by other experimenters is no argument against its being published—especially if it shows a reasonable acquaintance with the technique of the subject and is moreover a verbatim record.

Moreover, “corroboration” does not necessarily mean having witnesses present at the sitting in a case like that of Gordon Davis, where many of the facts given could not possibly have been known to the sitter at the time of the sitting. I want to emphasise what are the salient features of the Gordon Davis case. One whole sitting is devoted to a description of a house, which



on January 9, 1921, the date of the sitting, was not occupied by the real Gordon Davis. The house and its contents for all practical purposes did not come into being as the residence of the Davis family until December 13th, 1922, almost a year after the time of the sittings. Now we have a witness, a science graduate of St. Catherine's College, Cambridge, who testifies that he read during the vacation of January, 1922, the description of the future house from the same book from which the typed copy was made that was handed to Mr. Davis in April, 1925. It is not a question of how much my brother remembers of the Gordon Davis case. The importance of his testimony consists in the evidence it affords that the same record which was presented to Mr. Davis in 1925 was already in existence in January, 1922.

Now I have already shown that the description of the future house cannot be explained away as a chance coincidence. The laws of probability rank themselves inexorably against such an explanation. There remains, therefore, only the supposition of a collusion between my brother and myself. On his visit to South-end on September 19th, 1925, Mr. W. H. Salter of the Council of the *S.P.R.* saw the house and its contents, and, excepting the removal of two desert scenes which had been transferred to a bedroom, Mr. Salter found no discrepancy in the descriptions previously given by myself and Mr. Davis. Mr. Salter inspected Mr. Davis' diaries, and states that Mr. Davis "fully confirmed Mr. Soal's statements as to their previous acquaintanceship, his lack of interest in psychical matters, and the circumstances under which he became interested in No. 54, Eastern Esplanade."

He also, I understand, formed a favourable impression of the personality of Mr. Davis.

The fact that every detail given by Nada and Gordon Davis, except the account of the latter's death, was actually verified, and corresponds with reality, is in itself an argument in support of the contention that my records at the sittings were exact. I would point out further that the mere fact of having witnesses present at the sitting (even if this had been practicable or useful in my own case), would not have been even a reasonable guarantee that the information given was definitely supernatural. If I had wanted to produce spurious records, all that it would have been necessary for me to do would be to interview Mrs. Cooper in the intervals between the sittings and deliberately suggest various

names and incidents to her conscious mind. Alternatively I could have had a series of sittings at which witnesses were present, and have interpolated other sittings at which I deliberately suggested such incidents or names. The memory of professional mediums is notoriously short, and I feel quite confident that the "direct voice" would have reproduced many of my suggestions in the presence of a room full of witnesses.

Mr. Bradley says that in the first sitting Gordon Davis uttered twelve short sentences, which would take just fifty seconds to enunciate. He does not mention that these twelve sentences are broken by two considerable intervals of silence. In any case, what have the fifty seconds to do with the matter? Let him remember that kings have been dethroned in fifty seconds. Let me also assure him that listening to Mrs. Cooper's voices while the musical-box is playing is simply a matter of practice and nothing else. To say that it is difficult or impossible would be as absurd as to contend that Sir Henry Wood cannot discern the slightest mistake in the piccolo or the wood winds amid the terrific din of the orchestra. I am not a Sir Henry Wood, but I have trained myself, at least to some extent, in picking out various instruments in an orchestra.

I have reason to believe that the trumpet was held quite close to my ear while conversation was being carried on, and after a time I found the effort of listening to the voices far less distracting than say—trying to carry on a conversation in a railway train. In cases where syllables were articulated in attempts to give proper names I have, I believe, in most cases in my report understated the number of times that a syllable was uttered. I was most careful not to record anything unless I was certain it was actually clearly given.

In connection with the case of John Ferguson, Mr. Bradley makes the following statement. "The somewhat lengthy records and notes made by Mr. Soal on this case seem to be quite valueless.

"It is simply a case of impersonation or of a muddled spirit endeavouring to communicate. Impersonations often take place when the medium is not fully developed."

This judgment, given without analysis, without adequate discussion, without even any intelligent notice of the problems which arise in the case, I am content to leave to the verdict of all

readers of the *Proceedings* and *Journal*. There is one statement, however, which I must notice. Mr. Bradley says: "During the series of sittings Mr. Soal was constantly suggesting names and places to the 'voices' of both 'John Ferguson' and 'Nada.' This is a method which is never employed by an expert investigator, and the attitude he maintained throughout was certainly peculiarly brusque."

Now I have gone carefully through the "Ferguson" record, and I find that during the whole ten sittings there are only three occasions on which I ever suggested a proper name to "John Ferguson" or "Nada" which had not been previously given by these communicators themselves. Two of these occasions are quite unimportant. On page 528 of my report, after "John Ferguson" states that he was an engineer, and mentions "a room with big machines," I ask the question, "Was this in London?" and he replies: "It might be London." On page 542 in order to see how the communicator would re-act, I deliberately asked the question: "Were you ever at Gibraltar?" The only other instance occurs on page 542, when in an attempt to elicit the residence of "Shoeshine" I suggest the names Southend-on-Sea and Portsmouth. This resulted in my obtaining the name Plymouth or Plym—which turned out to be the name of the place to which Captain Shoemith had removed. The name was quite unknown to me at the time of the sitting, and my questions were, therefore, quite justified by the result. I want to point out that all the other names I used in my conversation with "John Ferguson" had been previously given by "Nada" or himself. Such names were Brentford, Highland, Onget Road, Warecott Road, Shoeshine, etc. I had a perfect right to use these names in carrying on the conversation with "John Ferguson." My whole object was to prevent him from wandering too far from his previous statements.

Mr. Bradley speaks of my "telepathic or subconscious mind theories." I want to point out that when I have used the term "telepathy from the sitter" I use it not to denote a theory but simply as a name to cover a certain peculiar class of observed mental coincidences. Beyond a passing allusion to the time-space theory, I have restricted my theoretical analysis to the limits of what is required for an intelligent presentation of the facts. Those who attempt to carry this interpretation farther than I

have done, do so at their own risk. If Spiritists see in my facts a menace, it is not because of any theories to be found in my paper, but because my pellucid facts reveal to them, as in a mirror, certain fundamental weaknesses in their own position.

In conclusion, I do not feel called upon to offer "an explanation of the means by which the subconscious mind can create an audible and intelligent sound from space." In the case of Mrs. Cooper I have no evidence even that the voices are produced "from space"—whatever that may mean. S. G. SOAL.

*(Further correspondence will be printed next month.)*

### REVIEWS.

1. *The Facts of Psychic Science and Philosophy collated and discussed.* By A. CAMPBELL HOLMS. Pp. xvi, 512. London: Kegan Paul, Trench, Trubner & Co., Ltd., 1925.
2. *Einführung in den Okkultismus und Spiritismus.* By RUDOLF TISCHNER. 2° Aufl. Pp. vi, 124. (*Grenzfragen des Nerven- und Seelenlebens*, Heft 109). München: J. F. Bergmann, 1923.

As interest in Psychical Research increases there arises a need for introductions to the subject from the pens of reliable authorities. Mr. Holms in his recently completed work on the facts of psychic science has written a carefully documented survey of phenomena believed by spiritualists to be of an occult nature. As a work of reference to recorded instances of alleged supernormal phenomena in English and American literature the work is certainly of value, but its service to serious students of psychical research is of a different kind. For it is a striking example of what the study of occultism can do to the human mind. Mr. Holms began with a healthy disbelief in the everyday occurrence of supernormal phenomena. But study of mediumistic records and the practical experience of the séance room have influenced his mind to such an extent that for him the mysterious showmen of our music halls are no longer clever performers but powerful mediums, who, for purposes of expediency, disguise their gifts. We were aware that this view has been held in other quarters, especially in the early days of spiritualism, but we confess to a feeling of mild surprise at finding it seriously advanced in a work of this character. In order to understand this introduction to "psychic science" the reader must always remember the attitude of its

author. We cannot discover within its pages any criterion of judgment. If Mr. Holms goes to a music hall, sees a conjurer or performer whose methods he cannot understand, then that person is a medium possessing psychic powers. If a Japanese magician has his arms tied together and then receives solid hoops upon his arms, then he must be "a singularly powerful medium," presenting "a good instance of the passage of matter through matter" (p. 337). Obviously the same standard of criticism is applied to the work of the medium proper. How, for example, can one explain the masks, beards, muslin, and phosphoric oil found in connexion with Williams and Rita in 1878? Mr. Holms thinks it is very simple; they are either apports brought in by malicious spirits, or the objects were introduced by the sitters to discredit spiritualism (p. 388). From this it will be seen how the phenomena of the séance room are treated by Mr. Holms, and how the most painstaking historian that spiritualism has yet produced has succeeded in his task. For, apart from the author's mental attitude, the book contains a readable survey of the history of spiritualistic inquiry, and in the accounts of the marvels of the past, the reader will do well to remember that their narrators in many cases had (for all we know) precisely the same mental attitude as Mr. Holms. When that fact is thoroughly grasped the student will realise how properly to appraise the stories he hears which emanate from spiritualistic sources.

Dr. Tischner in his brief survey of the whole field has provided German-speaking peoples with the most useful summary of psychical research which has hitherto appeared. He has selected his examples from a wide range of material, and even if certain of his specimens are open to objection, it is as well for the student to realise that if no cases were given except those the evidence for which was absolutely flawless there would be few cases indeed left with which to deal. In his criticism of the cases of clairvoyance he has wisely omitted the name of Bert Reese, who has been included by Mr. Holms, but on the other hand he seems to accept the reliability of Dr. Crawford's observations, basing his belief apparently upon the improbability of the observer being deceived for so long a period of time. It is to be hoped that Dr. Tischner will study the work of Mr. Holms, as there he will discover an easy solution to his difficulty, and incidentally solve other doubts concerning the probability or improbability of certain minds being open to the

most barefaced deceptions without either suspecting or discovering it, and at the same time preserving an outward demeanour of critical acumen so wholly at variance with their mental outlook.

E. J. D.

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#### NOTES ON PERIODICALS.

The *Journal* of the A.S.P.R. for January has a translation of the article by Prof. F. Cazzamalli which was published in the *Revue Métapsychique* in 1925 (pp. 215-233).

Mr. Price contributes a vivid account of some sittings at which he was recently present with the medium Willy Schneider. The séances took place in the flat of the medium's father, in Braunau am Inn, and the circle included other members of the medium's family. Both telkinetic and teleplastic phenomena were observed, and in certain cases the alleged teleplastic structures were observed supporting the various objects used at the sitting. The account gives a good idea of the typical modern séance for physical phenomena and illustrates the enormous difficulties which stand in the way of any systematic experiments in this field.

Mr. Bird, in the same issue, has a judicial and crushing survey of the Moss Case, which will be found to be of some service to those who may wish to become acquainted with the methods of modern British psychic photographers and their promoters. He shows how the oft-repeated assurances of the impossibility of fraud have no basis in fact and are merely part of a general scheme of propaganda for the sake of publicity.

The *Zeitschrift für Parapsychologie (Psychische Studien)* for February has a German translation of Prof. Cazzamalli's experiments mentioned above, and also a further account of the poltergeist phenomena which are said to occur in the presence of the young girl, E. Zugun in Hungary.<sup>1</sup> From the account given the phenomena do not appear to have been good, and sufficient evidence of their supernormal character is not provided by the writers of the article.

<sup>1</sup> See *Psychische Studien*, 1925, lii. 327-330; 407-409.

# NOTICES.

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1882—1911

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*Elected February 18, 1926.*

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*Elected March 18, 1926.*

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### MEETINGS OF THE COUNCIL.

THE 226th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, February 18th, 1926, at 4 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, the Hon. Everard Feilding, Sir Lawrence Jones, Bart., Dr. T. W. Mitchell, Mrs. W. H. Salter, Mr. Sydney C. Scott,

Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last two Meetings of the Council were read and signed as correct.

Four new Members were elected. Their names and addresses are given above.

The 227th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, March 18th, 1926, at 4 p.m.; THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, The Right Hon. Gerald W. Balfour, Mr. E. N. Bennett, Mr. W. R. Bousfield, Dr. W. Brown, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mrs. W. H. Salter, Dr. F. C. S. Schiller, and Mrs. Henry Sidgwick; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Nine new Members were elected. Their names and addresses are given above.

The following were co-opted as Members of the Council for the year 1926: Mr. W. R. Bousfield, Dr. William Brown, Mr. G. W. Lambert and Mr. Whately Smith.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 85th Private Meeting for Members and Associates was held in the Hastings Hall at the House of the British Medical Association, 19B Tavistock Square, W.C., on Thursday, February 18th, 1926, THE RIGHT HON. GERALD W. BALFOUR in the chair.

A paper entitled "Some Personal Psychical Experiences and Experiments" was delivered by DR. WILLIAM BROWN, who gave an account of his sittings with Mrs. Osborne Leonard and of several interesting incidents that had occurred at them, including some communications that seemed to refer to the late Mr. William Archer and on one or two occasions to come from

him. Mrs. Archer, who was present, took part in the discussion that followed.

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### GENERAL MEETING.

THE 170th General Meeting of the Society was held in the Great Hall in the House of the British Medical Association, 19B Tavistock Square, London, W.C., on Thursday, March 18th, 1926, at 5 p.m., when the PRESIDENT, PROFESSOR DR. HANS DRIESCH, delivered his address, entitled "Psychical Research and Established Science," which will be published, it is hoped, in *Proceedings*.

At the conclusion SIR OLIVER LODGE expressed on behalf of the Society appreciation of the President's Address.

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### A FURTHER DISCUSSION OF MR. SOAL'S REPORT ON SITTINGS WITH MRS. COOPER.<sup>1</sup>

#### I. A LETTER FROM DR. HEReward CARRINGTON.

MR. S. G. SOAL'S Report on his sittings with Mrs. Blanche Cooper, published in the *Proceedings* (Part 96), is to my mind one of the most illuminating so far issued by the Society. It throws an interesting light upon the possible mechanism of such communications, and raises problems of a concrete nature which before had remained mere vague "possibilities." Mr. Soal may certainly be congratulated upon having obtained such valuable results. Unfortunately, my own sittings with Mrs. Cooper were extremely unsatisfactory,—no clear evidence of any supernormal faculty having been obtained at any of them. But sitters may differ as well as mediums, and the mere fact that my own sittings with Mrs. Piper, years ago, were also typically "bad" sittings (relatively speaking), does not in the least alter the fact that many other individuals have had "good" ones. In psychical research each case and each investigation must stand alone and upon its own merits; and Mr. Soal's results are certainly extraordinary. Several points of interest are raised by his paper, it seems to me, well worthy of special comment.

In the first place, we have the "Gordon Davis" case, in which a series of "communications" were received from a man who

<sup>1</sup> See *Proc. S.P.R.*, Vol. XXXV., p. 471 ff., *Jour. S.P.R.*, Vol. XXIII., p. 29 ff.

afterwards turns up alive and well. This instance is by no means unique. One recalls at once the case given by Flournoy, in his *Esprits et Médiums*,—the case of Mme. Dupond. Here, a *soi-disant* “Rudolph” communicates, and sends messages to those still living, stating that he had actually died at 11 o’clock that morning. He also turned up alive and well!<sup>1</sup> Other instances of a like nature could be quoted. Cases such as these bring home to us very clearly that, no matter how spiritistic in setting and appearance a certain set of communications may be, that fact in itself constitutes no guarantee of their authenticity, but that the genuineness of the communications must be judged solely upon their supernormal *content*—as Hodgson and Hyslop both acknowledged in their original Piper Reports.

The “John Ferguson” case, in which a number of communications were received from an apparently fictitious personality, shows us to what an extent suggestion may act upon the mind of the medium and influence the results. Even the best mediums are capable of being similarly influenced; once they get upon the wrong trail, this will be followed for a long time before the error is discovered by the sitter, the medium, or the trance personalities themselves. Ready-to-hand instances of this are the Hall-Tanner sittings (*Studies in Spiritism*), and the case of Dean Bridgman Conner,—details of which are given by Mr. A. J. Philpott, in his book upon the subject. William James was always insisting upon this point: viz., that the mind of the entranced medium is particularly susceptible to suggestion, and that “what you put into the mind you are very likely to get out of it.” But he did not by any means think that this fact eliminated supernormal information being given, or even genuine spiritistic messages. He only contended that this should make us doubly cautious in accepting them upon their face value. And I may point out, in this connection, that this was also emphasised more than a hundred years ago by some of the early “mesmerists.” Deleuze, e.g. in his *Animal Magnetism*, replying to those who wished to question his subject upon points of practical advantage, said:

“You will gain nothing; you will even lose the advantages which you might have derived from his lucidity. It is very possible that you could make him speak upon all the subjects

<sup>1</sup>See my translation of this book, published in English under the title *Spiritism and Psychology*, pp. 72-82.

of your indiscreet curiosity; but in that case, as I have already warned you, you will make him leave his own sphere and introduce him into yours. He will no longer have any other resources than yourself. He will utter very eloquent discourses, but they will no more be dictated by the internal inspirations. They will be the product of his recollections or of his imagination; perhaps you will also rouse his vanity, and then all is lost; he will not re-enter the circle from which he has wandered. . . . The two states cannot be confounded. . . . These somnambulists are evidently influenced by the persons who surround them,—by the circumstances in which they are placed.”

A beautiful example of all this is to be found in Dr. van Eeden's Report on his sittings with Mrs. Thompson, when he says:

“ . . . Being now well on my guard, I could, exactly in this most interesting few minutes, detect, as it were, where the failures crept in. I could follow the process and perceive when the genuine phenomena stopped and unconscious play-acting began. In hardly perceptible gradations the medium takes upon herself the rôle of the spirit, completes the information, gives the required finish and fills in the gaps by emendation and arrangement. . . .”

All this fits very well into James' theory that there are, in such communications, “dips down,” so to say, in which genuine supernormal information is imparted, and that these bits of information are picked-up and elaborated by the medium's subconscious mind, and dramatised and woven into a mental complex,—just as external stimuli are picked-up and woven into a dream-narrative by the dream-mind.

Mr. Soal remarks (p. 549), that “it would even appear that a purely fictitious communicator like John Ferguson can sometimes give supernormal information about facts unknown to the sitter. . . .”

An obvious example of this may be seen in the “Dr. Phinuit” of the early Piper régime. Another good example is “Harrison Clarke,” who purported to communicate through Mrs. Smead, but who seemed to be just as hazy and fictitious a character as Dr. Phinuit. (See Hyslop's Report: *Proceedings of the American S.P.R.*, Vol. 1.) Nevertheless, Harrison Clarke succeeded in obtaining a good deal of information about various sitters, and Dr. Hyslop told me confidentially that he was rather sorry that he had “banished” him, as the quality of the information obtained depreciated very perceptibly thereafter!

As to the "James Miles" ease, assuming the honesty of the medium, the most obvious conclusion to be drawn, it seems to me, is that Mrs. Cooper had unconsciously noted referenees to this incident in the daily papers—just as 'Miss X.', in her oft-quoted ease, mentally recorded the obituary notice of a friend of hers in the *Times*,—without knowing that she had done so,—and shortly afterwards saw this reproduced in the crystal ball. (*Essays in Psychical Research*, pp. 113-14.) But it is true, as Mr. Soal points out, that certain details were also given, which turned out to be true, but which were not reported in the daily papers—at least in London. These must be pigeon-holed for future reference.

Mr. Soal is of the opinion that a "physical link" of some sort between the sitter and the deceased person is often necessary in order to insure the best results (p. 479). It is hardly necessary to point out that Dr. Hodgson was also strongly of this opinion, and presented arteiles to the medium, whenever possible, which had been worn or had been for long in the possession of the alleged eommunicator. He even issued speeial instructions to prospective sitters, telling them to wrap-up such arteiles in oil-silk, and allow no one else to touch or handle them in any way. I myself still have two peneils which were used by Mrs. Piper, when sitting for Dr. Hodgson, which are still wrapped in this manner. I may say that I have tested a number of mediums with these pencils, since then, in order to see if any speeial "influeene" were reeognised. So far, however, these experiments have been entirely negative in their results.

Three main conclusions, it seems to me, may be drawn from Mr. Soal's Report: (1) Supernormal information, sometimes of quite an extraordinary character, was obtained. (2) Communieations having all the ear-marks of genuine spiritistie messages may be received, which are certainly not spiritistie in eharacter. (3) We seem to have opened to our vision a vague and mysterious realm, in which telepathy operates freely, quite unknown to the persons involved; and, in the words of Mr. Soal, "the ease for spontaneous telepathy between medium and sitter is far stronger than the average psyehieal researher usually admits. Indeed, it would seem to be so extensive that in the present state of our knowledge we are not justified in putting any limits to it" (p. 549). This is quite in keeping with Professor Richet's theory



of Cryptæsthesia, and, I may add, with the theory which I myself advanced nearly twenty-five years ago, when writing of the Piper phenomena. (See *Proceedings*, Vol. 17, pp. 337-59.) I then suggested that subconscious telepathic interaction might be far more extensive than is generally supposed. At all events, Mr. Soal's Report seems to me to be full of fascinating problems, no less than it is a valuable record of actual occurrences, and I for one consider it a distinct contribution to the literature of psychical research.

*Reply by Mr. SOAL.*

I would like to offer one or two suggestions with regard to Mr. Hereward Carrington's kind appreciation of my paper in *Proceedings*.

Mr. Carrington mentions the case of "Rudolph" given in Prof. Flournoy's book *Esprits et Médiûms*. Now it seems to me that this case differs essentially from my "Gordon Davis" case in one important respect. If my memory is correct all that was given by the *soi-disant* "Rudolph" might well have been the product of Mme. Dupond's own imagination. No knowledge was shown that was definitely supernormal as happened in the case of Gordon Davis. A remarkable feature of the "Davis" sittings would appear to be the strong resemblance which they bear to the ordinary cases of "spirit communication" from people who are *known* to be deceased. Had "Davis" turned out to be really dead the communications would, I believe, have been accepted by many people as *fairly* good evidence for his continued survival.

In the case of "Rudolph" there does not appear to be any real evidence of identity beyond what could have been derived from the mind of Mme. Dupond who herself wrote the messages.

I quite agree with Mr. Carrington's interpretation of the case of James Miles, but perhaps it is worth while pointing out that the only two details that were *definitely* correct and that were not given in the London papers, were not forthcoming at the sitting until I had read them in the Bath papers. It is possible, therefore, that my own mind may have been the source of these two items. The references to "insurance money" and a "gate near the boy's home" are, I consider, too vague to be taken into account.

II. A LETTER FROM MISS H. A. DALLAS.

*February 2, 1926.*

Will Mr. Soal kindly assist us in our study of his interesting

document, published in *Proceedings*, by telling us whether (1) he had recently been thinking of "Gordon Davis" before the sitting with Mrs. Cooper, Jan. 4, 1922; and (2), whether the voice which seemed "quite familiar" to him made him think of "Gordon Davis" before he asked "Who are you?"

H. A. DALLAS.

*Reply by Mr. SOAL.*

*February 6, 1926.*

In reply to the points raised by Miss H. A. Dallas I had not to the best of my knowledge been thinking of Gordon Davis before the sitting. Had I thought of him even a few days previous to the sitting on Jan. 4 I should have made a note of it at the time, and the fact that I did not make any such note makes it highly improbable that he had entered my mind before the sitting.

I undoubtedly thought of him occasionally during the summer and autumn of 1920 just after I had received the false news of his death, and I have a distinct recollection that more than once I felt extremely sorry for him.

In reply to Miss Dallas' other question I am certain I did not actually think of Gordon Davis until he gave his name. I had merely an impression that the voice was one that I ought to know quite well. But when I heard the name there flashed into my mind an overpowering recollection of the conversation in the train. The peculiar intonation of the "voice" vividly recalled the rather affected accent that I had noticed in the train, and which I had slightly resented at the time. The impression I had of Mr. Davis when I met him as a cadet was that he had cultivated a peculiar kind of intonation whereby all our natural vowel sounds are slightly falsified—an accent that is very characteristic of a certain class of army officer. I felt in fact that Mr. Davis was trying rather to impress me and that he could if he wished revert to a more homely type of speech. In this opinion which I formed in 1916 I am confirmed by my subsequent intercourse with Mr. Davis. There is I think no doubt that Mr. Davis had assimilated a certain accent in accordance with the particular type of men with whom he was associated at the time. It was this accent more than anything else—together with some indefinable resemblance in the actual voices—that made me exclaim, "By Jove and it's like Gordon Davis too!"

### III. A FURTHER STATEMENT BY MR. SOAL.

In order to guard against possibilities of overstatement I wish to substitute for the estimates given on p. 43 of the *Journal* for March (Vol. 23), in my reply to Mr. H. Dennis Bradley, the following reduced figures. It will be seen that these revised estimates make not the slightest material difference to my argument. The corrected argument should read:

Calculations based on a study of several County directories enable me to assert that not one person in 100 will have among his acquaintances anyone of the name of Gordon Davis (or Davis Gordon). Examination of a particular large town like Southend-on-Sea makes it probable that on the average not one in 500 houses in Great Britain would have anything that could be even remotely described as "a funny dark tunnel." The chance, therefore, of the simultaneous coincidence of these two events is understated at  $1/50,000$ .

Again, I think I am quite safe in saying that not one in 50 houses in Great Britain will be fronted by anything that resembles a verandah as much as the little sea-side shelter that stands in front of the Southend house.

It is not easy to estimate the chance that a given house should contain a piano, with a bird of *any* description standing on it, but I feel certain that this chance would be understated at one house in every 20.

Hence the denominator of the fraction that denotes the chance of coincidence of these four simultaneous events is,  $50,000 \times 1000 = 50 \times 10^6$ , *i.e.* several times the total number of inhabited houses in Great Britain [taking this number as  $8.5 \times 10^6$ ].

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### CORRESPONDENCE.

#### CONCERNING ERRORS OF TRANSMISSION IN TRANCE-COMMUNICATION.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—Your correspondent, B. G. Bouwens (*Journal*, Jan. 1926),<sup>1</sup> states one of the problems of trance communication. He says, "Errors obviously due to mishearing of the English language occur fairly frequently in communications. Since the transmission of the message, at least at the source, is supposed to be inde-

<sup>1</sup>See also *S.P.R. Jour.*, Vol. XXII., pp. 94 and 126.

pendent of spoken sound, how is this to be explained?" May I offer some observations based upon a study of Mrs. Leonard's sittings?

According to their method of delivery the communications can be classified thus:

(1) Those transmitted through the medium's lips by Feda, Mrs. Leonard's control.

(2) Those spoken through the medium's lips by the communicator when in direct control, and without assistance from Feda.

(3) Those given in the "direct voice," apparently that of my communicator. These are rarely more than brief sentences, and seem to originate at a spot somewhere in front of the medium's face. I do not think I am mistaken in assuming that this is actually the direct voice. It is not to be confused with "duplications" which may be described thus,—During Feda's controlling I frequently get long passages given a few words at a time. First, these few words are heard spoken by the medium's lips in a clear whisper, and then they are repeated in the ordinary Feda voice. The long messages given in this way are always most carefully phrased and accurate in pronunciation, strikingly different from the Feda talk. Feda meanwhile gives no token of being aware that I hear these whispers, but always most carefully repeats them to me. I think these whispers result from Feda mentally repeating to herself the words she "hears," before she designedly transmits them to me.

Class (1) has three sub-divisions,—

(a) Messages in which Feda gives verbatim the words of the communicator. During reception of these she pauses to "listen," and repeats only a few words at a time. This is easily the best method; proper names sometimes come through with accuracy, at other times they may be correct as to the first portion of a name. There is every indication that Feda, meanwhile, is in the position of a person listening to spoken words.

(b) Messages received when Feda cannot "hear" what the communicator is "saying," or cannot hear with ease and accuracy. Feda then falls back upon a different method, that of "sensing" the communicator's thought and expressing it in her own words.

(c) Ideas expressed in picture form. Feda will say that the communicator is "showing her," or that he is "building up for Feda to see," and then follows the description of a scene, picture,

or symbol. Sometimes there is an appeal for this pictoria method, as when she says, "Fedā cannot get that. Show it to Fedā."

The difference in phraseology between the messages (a) and (b) is most striking. With the former I get the perfectly worded sentences so characteristic of my communicator in his earth-life. Often they appear to be rather beyond Fedā's comprehension. While Fedā is thus "hearing" clearly there is never any obscurity in the contents of the messages. When, on the contrary, she is "sensing," there are frequent omissions in the chain of thought, and the form of expression is sometimes rather vague. Fedā admits that, while sensing, she usually leaves out portions of what is given her to transmit, although doing her best to get through as much as possible. Fedā's own forms of expression, and the English in which they are given, contain many inaccuracies.

I think we must regard these sub-divisions (a), (b), (c), as indicating variations in the form taken by the communicator's thought when it emerges in Fedā's consciousness. His thoughts, reaching her from an external source, emerge as sound, as awareness, or as sight. When the conditions are at their best she seems to herself to be actually hearing; but when conditions deteriorate she is aware only of a general impression of what is in the communicator's mind; while at other times his ideas are received in the form of pictures which she more or less clearly visualises. Fedā asserts that she cannot easily concentrate on two reception methods at once; if she wishes to hear, it is necessary to ignore seeing and sensing meanwhile. To some extent she is able to decide which method to use; her will plays some part.

But whichever method is used "the transmission of the message," as your correspondent says, "is supposed to be independent of spoken sound." I think it is undoubtedly independent. When Fedā speaks of hearing she is describing how the message *appears to her consciousness* at the moment of its reception. I have reason to think that she is aware that whether she hears, feels or sees, the origin in each case is actually *a thought, and thought only*.

The above outline requires, for its completion, illustrations of the different classes of message, together with explanations of the *modus operandi* as given by communicators, and by Fedā, in reply to the sitter's questions. But this would expand my letter into an article of serious length.

It would, however, be misleading to leave the above sketch as it stands; for there is one all-important factor which has not been mentioned. The understanding of this factor would go far to explain why it is that the ideal method of quoting the communicator word for word is not employed throughout the sitting. I refer to that elusive something which Fedá terms "the power." It is, we are told, when "the power is failing" that the sitting comes to an abrupt end. When Fedá says, "there is plenty of power," the best results are obtained.

What is this "power"? Illustrations of its apparent influence upon clarity of expression, the ability to transmit names, and upon the memory of the control, would call for extended treatment. It would also be necessary to quote the communicator's spontaneous remarks about the relation of the power to good conditions, and his replies to my questions about the nature of the power itself.

I am studying this elusive factor. If there exists any record of experiment or discussion bearing upon it, I should be glad of information; for up to the present I have failed to discover anything beyond mere references to "the light," or "the power," scattered here and there in records of sittings. My provisional conclusions may be summarised as follows:

Mediums provide an invisible, intangible emanation which is the indispensable prerequisite for psychical phenomena of any kind whatsoever. In mental mediumship this emanation is in a highly attenuated condition, and it surrounds medium and control, sitter and communicator. It would seem that this emanation uniquely affects both the control and the medium's brain, rendering them highly sensitive to thought. It is said to be attracted towards centres of mental activity. During a sitting, therefore, it should be chiefly collected around the medium and around the communicator; but if the sitter permits his thought to become too intense he unwittingly draws around himself so much of this emanation that it forms a third centre, and confusion in transmission inevitably results.

During a control sitting this emanation is in continual but irregular motion, like wind on gusty days. The receptivity of the control, therefore, varies accordingly. In consequence of this flow and ebb, a degree of accuracy in reception is possible during one period of a sitting which becomes impossible at another period. My communicator breaks off from a subject when he becomes aware that Fedá is in difficulties with its transmission, and he endeavours to revert to it later, should conditions improve. This has a bearing upon the difficulty with names; I have noticed occasionally that names which failed to be given at a first attempt were put through quite easily a few minutes later.

C. DRAYTON THOMAS.

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---

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## CASE.

G. 292.

APPARITION OF A CAT.

WE print below a case in which a house would appear to have been haunted by the apparition of a cat. It is important to note that the three percipients concerned saw the "ghost-cat" independently, that is to say, none of them had any conscious knowledge at the time of the experience that the house was supposed to be haunted, or that any other inmate had seen this cat.

The names and addresses of the persons concerned are known to the Society, but pseudonyms are used here. The case was sent to us originally by Mr. A. W. Trethewy, a Member of the Society, to whom Mr. and Mrs. *Simpson* (pseudonym) are known personally, and who has himself stayed in the house in question.

On June 16, 1925, Mr. Trethewy wrote to the Secretary, Miss Newton, as follows:—

Here are some papers about a house haunted by a cat, which may deserve a place among your records. I have made an enquiry myself and trust that my notes cover every point of importance on which the letters did not give full information.

A. W. TRETHEWY.

With this letter Mr. Trethewy enclosed the following note:—

... I stopped at W— for one night this month with the [*Simpsons*] and my marginal notes on the attached papers are based on the enquiries which I then made. I have no doubt that they gave me correct information to the best of their ability. They seem to be intelligent and accurate observers. I accept their statements as true. I did not see the ghost cat myself. Mr. and Mrs. [*Simpson*] were both clairvoyant in the past, she used the crystal and he had the gift of "travelling clairvoyance"; neither of them uses the power now, they gave up the practice years ago owing to unfortunate experiences. Miss [*Allen*] (pseudonym) probably has psychic powers too . . .

A. W. TRETHEWY.

Mr. *Simpson's* original statement concerning the cat ran as follows :—

20th Feb. 1925.

With reference to the ghost cat we have seen in this house—neither my wife nor I have ever heard anyone say that this house is supposed to be haunted. The house was built, I should think, at the end of the 1400, or early 1500. Fifteen years ago—it was an inn, before that a farm house. “The Bogie Cat” has been seen several times by my wife and myself, also by our friend Miss [*Allen*] when she was staying with us—but it has never been seen by any two of us at the same time. We all agree it is a long-haired cat, practically black. Miss [*Allen*] has seen it both in the house and garden—my wife and I saw it only in the house. Each of us have seen it in several different places. My wife and I have never seen it walking *towards* us—only by our sides—across or away, never coming to meet us. When I have seen it, it always has its tail up on end, anyway, by the time I have decided I am looking at “Bogie,” not at one of our own two cats—which are smaller and lighter in colour. I never used to believe in ghosts and always said when they were mentioned, “Show me something which will stand up to a shot gun, and I will believe I’ve seen a ghost.”

The first time I saw Bogie, I was in the dining-room and thought I saw a cat trying to get into our dresser cupboard (our cats will get into it, if the doors are left open). It was some nine feet from me—I walked over to it and bent down to push the cat away—I then noticed I could see right through it. The cat was going away, so I thought I would follow it and I did so, through the dining room door, which was open, across a little lobby, then through the scullery into the pantry. In the middle of the pantry floor it vanished. I immediately went into the kitchen and saw our two cats asleep on a chair. The doors were all open. I should like to say that at a few feet away it looked like any common cat, but when I was close to it, I knew it would be useless to try to touch it as I could see right through it. Both my wife and I saw it several times before we mentioned it to each other. We never mentioned “Bogie” to Miss [*Allen*] till she said, “I see a cat about your place, which vanishes—it cannot belong to you.”

The last time I saw “Bogie” was about a month ago—I went

to the front door to get the letters by evening post and said to the postman, "Bother, I've let the eat out." He remarked, "No cat came out, Sir." I took the letters to my wife and said, "I have just seen Bogie again."

C. J. [SIMPSON].

With this statement Mr. Trethewy enclosed the following letter from Mr. *Simpson*, to which he appended the marginal notes referred to above. These notes are printed at the end of Mr. *Simpson's* letter.

8th May, 1925.

In your letter of March 10, you asked me to answer the following questions about the ghost eat seen in, and about this house. Before receiving your letter I had not made any notes on the subject. Here are your questions:

(1) *Approximate date?*

We came to this house March 1, 1924; from then till March 10, 1925, my wife and I saw the eat, each several different times. Note in my diary April 4, 1925, at 8.48 p.m. "Elsie (my wife) when coming out of the bedroom saw the ghost eat at the top of the stairs sitting still, it passed her (Note 1, see below), and went on down the stairs.

(2) *Time of day?*

I have seen Miss [Allen] since I received your letter, and she told me she had seen it in the garden in daylight.

(3) *Have dogs and cats seen the ghost?*

We have a bull terrier and two cats, but I have never noticed anything in their behaviour to make me think they have seen the ghost cat (Note 2, below).

(4) *Has your servant seen it?*

No (Note 3, below).

(5) *Has anybody seen it besides you, your wife and Miss [Allen]?*

No, we have had other people stopping with us who have said they wished they could see it, but they have not done so.

(6) *Has it been seen by one person but not by another who was present who would have seen it if it had been a live cat?*

Yes, I went to the front door after dark to take the letters from the postman, saw the eat pass me and run out to the gate, some 24 feet; I remarked to the postman, "I have let the cat out," he answered, "No cat came out, Sir." I went to my wife, gave her the letters immediately, and found both our cats asleep in front of the fire in the room with her (Note 4, below).

(7) *Remarks as to the circumstances of apparition and any other point worthy of mention.*

My idea is that other people, when in this house, may have seen Bogie, but not known it was a ghost, simply on what I have noted, this: That at, say, 9 feet or more it looks an ordinary cat, but when quite close to it you see through it. Miss [Allen] said, when she saw it, she knew she was not looking at an ordinary cat, because it vanished (Note 5, below).

Miss [Allen] was here during the summer of 1924. She told us she once felt it under her feet, looked down, but could not see anything (Note 6, below).

Once since then, when I was coming down stairs in the dusk, I thought that when I was at the top stair, there was a cat some stairs down; I walked on down the stairs, saw no cat, where I had seen one, but I felt my foot kick against something that moved, when I got to the stair where I had seen it, when I was on the landing (Note 7, below).

When Miss [Allen] said she must have felt Bogie, I laughed at her. Because my idea was that Bogie was as it were a mirage, seen but not to be felt, because it was without dimension! Some time after, I myself thought I felt it, may be, because I thought I saw a cat on a certain stair, on getting to that stair, I thought I felt it! When my foot got to that stair, I looked down at the stair but could see no cat! At the time I was certain neither of our cats were anywhere near the stairs.

*Notes by Mr. Trethewy.*

- (1) Sideways, not facing her.
- (2) No dog or cat has been present, when the ghost cat has appeared, but a bull terrier has once or twice appeared frightened at night, looking at something invisible.
- (3) She has never mentioned it, but has not been questioned.
- (4) It was 5.30 on a winter's evening, so, if it had been a real cat, it might have escaped the postman's notice.
- (5) Mr. *Simpson* has never seen it in broad daylight, but his wife and Miss A. have done so.
- (6) She may have fancied this feeling, but it may have been an objective sensation. I did not see her, and can only judge from the *Simpsons* account of what she said.

(7) He was not feeling with his foot for it, but had put his foot forward confidently, as he thought the cat had gone.

(8) All the people who have seen it describe it similarly as larger and darker than the house cats and with tail erect. Nobody has ever seen it coming towards him or her. Its eyes have never been seen because its face has never been turned towards the spectator.

The [*Simpsons*] are trying to sell the house, because it does not suit them, not on account of the ghost cat, so they have not talked to the villagers about the apparition for fear that the house may be considered to be haunted and, therefore, may become difficult to sell.

The ghost cat is not like any cat which they have ever owned and there is no story to connect it with the house; their predecessors in the occupation of the house never mentioned it to them. So far as they know nobody knows anything about it except themselves and the friends whom they have told. It has never been seen in the bedrooms or drawing-room; when seen, it generally walks towards the scullery or pantry. There is no object apparent in its manifestations; it seems to be quite happy.

A. W. T.

Mr. Tretthewy also sent us the following letter addressed to him by Mrs. *Simpson* :—

*May 27th, 1925.*

I was most interested to hear of your friend's ghost kitten. The cat we see here is not like any cat my husband or I have ever had. I have seen it again in daylight in the kitchen since you were here, and I feel sure its interest is in the house and not in us. . . .

ELSIE [*SIMPSON*].

The following account of her experiences was also obtained from Miss *Allen* :—

While staying at the above address [address not given here] last May I saw the phantom cat twice.

My friends Mr. and Mrs. [*Simpson*] had told me nothing about it, so I was not in the least expecting to see anything of the sort.

I saw it twice in one day, first soon after breakfast while in the garden near the backdoor, close to some gooseberry bushes. I realised that it was not one of my friends' cats, the colouring



was different. I did not see it very distinctly—it was going away from me—and I somehow felt there was something funny about it. Shortly afterwards I was in the larder, the door of which was open, leading into the back kitchen, again I saw the same dark-coloured cat, walking past the open door, its tail erect as before. Again I realised that there was something queer about it, and seeing Mrs. [Simpson] I said to her, “I don’t know what is the matter with me this morning, but I am seeing cats!”

I then explained, and she informed me that I had seen the phantom cat. M. [ALLEN].

To this letter Mrs. Simpson has appended the following note:—

Received from Miss [Allen] June 24, 1925. Miss [Allen] was here May, 1924, not, as she says, May, 1925. C. [SIMPSON].

Another case in which the apparition of a cat was seen was printed in the *Journal*, Vol. XV. p. 249-254. In that case the hallucination was collective and the cat was recognised as one which had formerly lived in the house.

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#### THE CASES OF MR. MOSS AND MR. MUNNINGS.

THE two following cases are here discussed, not only to provide Members of the Society with information which they ought to possess, but also to illustrate how easy it is at the present time for fraudulent mediums to find material for the purposes of their trade.

The Society first received information concerning Mr. George Moss in May, 1924. He appears to have been a chauffeur in a northern town, and professed to obtain “extras” upon photographic plates which he could not explain. His employer began to make inquiries, was easily convinced, and the fame of the new medium began to spread. In April, 1925, he left his employment and was placed on the regular staff of the British College of Psychic Science, Ltd. The following note appeared in *Light* on 4th April, 1925. “Mr. George H. Moss is now on the regular staff of the College, for psychic photography. His work, which has been closely watched, and experimented with for the past year, is excellent, and the

College has every confidence in recommending it to those interested in, or requiring, the comfort of this particular psychic manifestation."

A further note appeared on 16th May of the same year, praising Mr. Moss and the remarkable clearness of some of the "extras," and remarking that "the variety and curious conformations of the surrounding ectoplasm" made his work a very valuable addition to that of the other mediums.

A fuller account of the medium's activities were published in the *Transactions* of the College for April, 1925. Mrs. M'Kenzie discussed the evidential results, and showed examples of the recognitions attained by sitters, apparently unknown to the medium. In the same issue the Principal of the College published a long and carefully recorded series of experiments with Moss, illustrating the effect of mediumistic energy upon the sensitive emulsion of photographic plates. These experiments (which had no scientific value) were made because Moss had found it necessary to have the plates used at the sittings in his possession for some time previously. The reason alleged for this proceeding was that it was found that the plates had to be "magnetised," and Mr. M'Kenzie's experiments showed that the plates which had been in the medium's possession behaved differently on development from what normal untreated plates were expected to do.

In June, 1925, Mr. Moss went to Birmingham, and there an unfortunate incident occurred. Mr. Fred Barlow (late Hon. Secretary of the Society for the Study of Supernormal Pictures) was examining some of the plates used at the sittings which bore "extras," when he noticed that all these had one edge roughened whilst the negatives bearing no "psychic" markings were all smooth. This excited his suspicions, and subsequent examination showed similar markings (hitherto unnoticed) on *all* the College plates which bore extras. Mr. Moss had certainly been very careless, and his method was clear. The "magnetization" was merely an excuse for opening the packets of plates and impressing the fraudulent "extras," the correct positions of which were assured by filing one edge of the plate, so that in inserting it in the slide the spirit should not be found standing on its head.

Moss was challenged on these points, but signed a paper denying that he opened the packets. When confronted with further evidence, he confessed to the wholesale imposition, and was dismissed from his employment.

The second case, which furnishes us with a curious history of mediumistic activity, is that of the trumpet medium, Frederick Tansley Munnings. This person first seems to have attracted public notice in 1919, when a letter appeared in *Light* (7th June, 1919, p. 181) describing a séance with Munnings in London, at which the trumpet was plainly seen floating in the centre of the circle, and at which a full-form materialised figure shook hands with some of the sitters. This letter aroused protests from certain persons who had been present at Munnings' sittings, and who believed the phenomena were entirely fraudulent. No definite action seems, however, to have been taken, and in 1921 Mr. Munnings, now "Mr. Gaulton," gave sittings at the Stead Bureau apparently under the auspices of the Guild of Spiritual Unity. Spirits purporting to be Sir William Crookes, Billie Carleton, and Dan Leno kindly communicated, and the result seems to have perturbed the members of the Guild, since some "test" sittings were proposed to Mr. Munnings, *alias* Gaulton.

These séances took place, and the results did not satisfy the Committee of the Guild, whose verdict aroused a lively controversy. Glowing accounts were published as to the marvels to be observed at Munnings' sittings, and other evidence was offered pointing to the normal explanation of these remarkable phenomena. Rubber gloves had been found secreted on Munnings' person, and the "spirit scents" apparently proceeded from a rag which was accidentally dropped by the medium, and was subsequently found by the sitters after the performance. The President of the Hastings and St. Leonard's Christian Spiritualists' Society then published "two photographs of Mr. Munnings, etc., taken during a test séance<sup>1</sup> by the kind permission of his guide" (*Light*, 1921, p. 384). These photographs showed "ectoplasm" proceeding from Munnings, and in one case a "plasmic rod" is supporting the trumpet.

<sup>1</sup> There were no test conditions of any kind at this sitting. (See *Light*, 1921, p. 401.)

The result of these inquiries was to discredit Munnings, and although the spiritualistic press still maintained that he had "the gift," yet the quality of his mediumship was such that "right-minded spiritualists were warned against him" (*Light*, 1921, p. 417). In 1922, however, he was still giving séances until apparently he found more lucrative employment, which ended disastrously before the Surrey Quarter Sessions on 2nd January, 1923, when he was sentenced to nine months with hard labour for burglary on 25th October and 28th November, 1922. Very soon after Munnings came out of prison, he went back to spiritualism. Sir Arthur Conan Doyle, discussing Munnings with the journalist Mr. Moseley (*John Bull*), who was to have sittings, wrote that "these things are on a low plane, but I believe the man is a very strong physical medium."<sup>1</sup>

Mr. Moseley was not impressed by the performance, and wrote an unfavourable account of his impressions. This publicity, however, was building up a fresh clientèle for Munnings, and on 28th June, 1924, *Light* appeared with the headline on the cover, "Broadcasting Spirit Voices." This experiment was devised by Mr. R. H. Saunders, who wished to "broadcast the direct voices of spirits, in bright light." "Sir William Crookes" and "Sir William Preece" volunteered their hearty co-operation (*Light*, 1924, p. 403), and about 250 persons were present on 24th July, 1924, for the demonstration. The name of the medium had apparently been suppressed until the end of the meeting, and then some must have been surprised to find it was Munnings, "one of the strongest voice mediums we have," according to Mr. Saunders. This advertisement brought many clients to Mr. Munnings, and we find Mr. Dennis Bradley devoting Chapter XIV. of *The Wisdom of the Gods* to the same medium. His conclusion was that "F. T. Munnings is a very powerful voice medium" (p. 141), although "there was an absolute scarcity of actual evidence and of personal identity" (p. 140).

In March, 1926, Mr. Munnings was still giving sittings. But unluckily for him, owing to a burnt-out fuse, which confused a sitter as to whether a switch was on or off, the light went up in the middle of a séance and revealed Mr. Munnings.

<sup>1</sup> S. Moseley, *The Mysterious Medium*, London (1924), p. 81.

with an extension device for the trumpet and an angle piece to his mouth. This proved too much, and Dr. Wallace, Sir A. C. Doyle, Mr. Bradley and Mr. Saunders wrote a joint letter to *Light* (13th March, 1926, p. 125) warning the public, although they stated that they knew "of cases where the psychic result has been beyond suspicion."

### NOTES ON PERIODICALS.

THE *Revue Métapsychique* for January-February has a long appeal from the Committee relative to the projects and aims in the research work of the Institute in Paris. Prof. Richet contributes an article on the alleged cryptesthesia of the subject Schermann, as related in the book by Prof. Fischer of Prague in 1924.<sup>1</sup> Prof. Richet thinks that the cryptesthesia of Schermann is established in an irreproachable manner, and in the same number of the *Revue* M. Sudre reviews Prof. Fischer's book in some detail. Dr. Osty, in the same issue, has a lengthy and interesting account of M. Pascal Forthuny's [Georges Cochet] public séances for clairvoyant descriptions, which can be compared with those which have become so familiar with English mediums.

The *Journal* of the A.S.P.R. for February has a further discussion of the alleged supernormal faculties of M. Forthuny from the pen of M. René Sudre, and Mr. Bird has a note upon the Cazzamalli experiments, giving the opinion of Alexandro Tosi that the results are valueless. In his criticism of Tosi Mr. Bird neatly sums up the controversy, but we can hardly assent to his judgment that unless independent experiments give negative results Cazzamalli's results must be tentatively accepted.

In the same issue Mr. Price narrates a story of a poltergeist which was apparently at work nearly thirty years ago, and also an account of a case dealing with what is termed "Pseudo-psychic manifestations due to self-induced hysteria." The case is of little importance to psychical researchers, and the attitude of the subject herself renders any successful treatment difficult to initiate.

The issue of the same *Journal* for March has an article by M. Sudre on the Rôle of Prosopopoesis<sup>2</sup> in Psychical Research, in

<sup>1</sup> *Experimente mit Raphael Schermann...* (Berlin u. Wien, 1924.) Cf. Dr. W. Prince's note on this subject in the *Journal* A.S.P.R., 1924, xviii pp. 537-561.

<sup>2</sup> Prosopopoesis is M. Sudre's name for changes of personality.

which he emphasises the points raised in his recently published *Introduction à la Métapsychique Humaine*, which compel him to state that "the analysis of messages from the dead prevents absolutely our believing their alleged origin."

Mr. Price, in the same number, contributes a characteristic account of a sitting with the slate-writing medium, Mrs. Laura A. Pruden, of Cincinnati. The record is valuable, as it illustrates forcibly the chaotic condition of certain branches of psychical research, and the ease with which any person claiming supernatural powers may attract attention, and reap much material benefit as well. The writer tells us that Mrs. Pruden was induced to come to England to exhibit her powers to "a few of the leading psychists" in the "Old Country," amongst whom he mentions Sir A. C. Doyle, Mr. Hewat M'Kenzie and Mr. Swaffer.

This medium appears to possess so great a contempt for her sitters that she expects them to submit to conditions, which, if Mr. Price had not described them, we would have believed impossible. She sits *alone and uncontrolled* at one end of a table, the legs of which are swathed with cloth material down to the floor *except on her side*. She sits *back* to the light, and her *arms, legs and feet* are *entirely invisible* to the sitters. *She* holds the slates under the table, presumably with both hands (Mr. Price does not tell us), and the "phenomenon" consists of messages on the slates and "answers" to questions written by the sitters on billets placed under the table. Mr. Price concludes that "it would be unfair to pass an opinion as to the abnormality or otherwise of the phenomena" that were produced.<sup>1</sup>

The same issue contains an interesting survey of the early days of the Schneider mediumship by Commander Kogelnik of Braunau am Inn, who has been in touch with the family for some years. In his observations on Kogelnik's] article, Mr. J. M. Bird tries to

<sup>1</sup> The psychological effects of this medium and her performances upon her sitters seems to be peculiar. For in the sitting described above the "phenomena" either were due to the most arrant fraud or were supernormal. To describe messages produced without the aid of human hands as "abnormally" produced is an expression difficult to understand. Similarly, her exhibitions in America aroused great astonishment. Sir A. C. Doyle described her as certainly one of the great mediums of the world (*Our Second American Adventure*, p. 44); and Mr. Bird declared that if she is a fraud, then there is absolutely no sense in believing anything creditable about any member of the human race (J. M. Bird, *My Psychic Adventures*, London, 1924, p. 280).

link up the incipient stages of the Schneider mediumship with those in other mediumships, and finds points of parallelism with them. In particular he discusses certain aspects of the Margery mediumship, but he appears to forget that similarity in phenomena is by no means evidence for their supernormal character, and often rather the reverse. Similarly the importance that he attaches to "clairvoyant descriptions" during sittings for physical phenomena appears inexplicable, unless we assume that he possesses good evidence that such descriptions are, in one sense at least, "veridical," and have been checked by control experiments.

The *Zeitschrift für Parapsychologie* for March has a concluding portion of the translation of Prof. Cazzamalli's experiments, and also an article by Prof. Blacher of Riga on an evidential case of apports. From the account of the phenomena provided by the author the case appears far from evidential, and it is remarkable how writers on supernormal phenomena neglect essential details in their descriptive narratives, which make their contributions worthless from the scientific point of view.

In the same issue are published further notes by Buchner and Kröner on the Moll trial, and in addition an open letter by the latter to the Director of Police, Berlin, on the value of parapsychological phenomena in criminal investigations.

The *Journal of Abnormal and Social Psychology* for January has the report of the Committee which was formed to award \$5000 to any person producing physical phenomena under the conditions prescribed by the Committee. These conditions, which seemed to imply detailed knowledge on the part of the Committee of the laws underlying supernormal phenomena, proved unacceptable, and from the report it would appear that neither the award nor the Committee offering it were considered seriously by any responsible person, replies being mostly received from psychopathic individuals, and in two cases from actual lunatics.

The first number of the new *Journal* issued in connection with the recently-formed British Institute of Philosophical Studies is entitled the *Journal of Philosophical Studies*, and comprises a number of papers by various writers. The aim of the *Journal* is to provide material of interest to students of philosophy, while at the same time to avoid a preponderance of articles intelligible only to the expert. It hopes to foster the growth of a more widely diffused philosophical temper; to publish articles which

may stimulate the beginner to study more original sources; and to survey foreign philosophical literature, both in book and periodical form.

The *Morning Post* has recently published<sup>1</sup> a series of articles upon "Spiritualism and the Church," in which a correspondent of the newspaper has collaborated with Dr. Percy Dearmer in discussing the influence of the spiritualistic movement on orthodox religion. The basis of the discussion is the undoubted fact that large numbers of people are forsaking the churches and following the teachings of spiritualism, and that therefore there must be some good grounds for this new movement in relation to the religious needs of our time. Some attempt is made, therefore, to describe Spiritualism and Spiritualists, and to throw some light upon their methods and arguments. Dr. Dearmer's treatment of the subject is highly sympathetic, and in his examination of the movement his charity leads him to omit the other side of the picture. But although perhaps he is not fully alive to the darker and more secret history of spiritualistic activity, he is fully conscious of the need of the scientific method, and in his discussion of the necessity of evidence he contributes a glowing appreciation of the difficult work of the S.P.R.

The Society, he says, "stands purely for the belief in the value of experimental science. It is disliked by many spiritualists (though not, I should imagine, by the wisest), because of its extremely critical methods, for it has often investigated some alleged phenomenon and issued a report with a negative conclusion." Proceeding, Dr. Dearmer discusses the meaning of proof, and continues: "It was an early work of the S.P.R. to establish canons of evidence of a strictness never known before. Every possibility of human error has to be eliminated; and the mere unsupported evidence of one person that he saw a thing is regarded as of no importance whatever. Collective evidence is of more value; and it was by such collective evidence, duly signed, and supported by the evidence of contingent events, that one of the earliest investigations was made—that which produced the first report on "Phantasms of the Living."

E. J. D.

<sup>1</sup> March 25-27, 29-31; April 1, 3, 5-8.



## REVIEW.

*Introduction à la Métaphysique.* By RENE SUDRE. Paris, Payot, 1926. Pp. 447.

THREE-FOURTHS of this book consist of a rapid, but clear, well-written and well-arranged survey of the whole field of psychical research, which is open only to the criticism that M. Sudre does not sufficiently warn his readers that a large portion of what he accepts as fact has actually been disputed, and does not seem to mind building elaborate theories on somewhat doubtful foundations. The fourth part is a resolute attempt to deal with the philosophic problems raised by a wholesale acceptance of everything supernatural that has been alleged, and to construct out of it something like a general theory of facts; and it is clearly to this part of his work that M. Sudre attaches most importance. Here he is always ingenious and stimulating, whether he carries conviction or not.

The spiritist interpretation of this phenomena he opposes, putting his objections forcibly, and sometimes exaggerating. It is, for example, too much to say that the spiritistic form which the phenomena take is merely a result of training (p. 340): it seems to occur quite spontaneously, and should not be merely put aside. Again, too much should not be made of the incompleteness and triviality of the "spirit" messages while our methods of communication are so rudimentary and defective: for on any hypothesis the obstacles must be enormous, and have only been very partially overcome. Philosophically the problem is that of intercommunication between two psychologically diverse universes or modes of being, and this would naturally involve abnormality both in the communicator and the medium, and possibly also in the sitter. With such conditions, the wonder is that anything that can be recognised as evidential ever gets through at all; yet the evidence of spirit-identity, though far from adequate, is at all events good enough and abundant enough to render impersonation by the medium's unconscious mind (or by devils!) a somewhat violent hypothesis. No doubt there is impersonation, but it is not infrequently suggestive of an effort to *select* (often very cleverly) from the contents of the medium's and the sitter's minds material that will convey the impression of a third intelligence; and this selection is *not* accounted for by tracing the

material to its sources. It is possible that the difficulty of getting through material not in a living mind is so great that such impersonation by selection may be the best a "spirit" can do; and if it thereby conveys a true impression of its personality, it should not be accused of fraud. Lastly, M. Sudre should not argue that because the spiritist interpretation is not the only one, is not "cogent," and does not appeal to all, it is false. For logically the evidence may not at present warrant decision in favour of anything. Also all the theories that have been suggested so far may be partly true and partly false, and, quite probably, the "psychical phenomena" now grouped together may turn out to be so complex and heterogeneous that no single explanation will cover them all.

Nor is it difficult to show that M. Sudre's own theory that living minds possess "metapsychic" powers enabling them to communicate telepathically, to produce telekinetic and teleplastic effects, and to tap the memories of the dead, involves serious difficulties. He has to explain the phantoms seen by the dying as teleplastic fabrications by the latter (p. 357). He derives the supernormal knowledge of sensitives and clairvoyants from the minds not only of the living, but also of the dead (p. 373): yet he will not admit that these surviving memories attest the survival of the departed; they do not form living personalities, but are merely exploited and moulded into impersonations of the defunct (pp. 375, 394). Surely unowned memories, which survive the mind that harboured them, and can be (unconsciously) picked up by living minds, are new to psychological science, and would endow every mind with potential omniscience. But not, according to M. Sudre, with immortality. For in spite of its telepathy, telergy and teleplasty, the soul is tied to the fortunes of the body, as a mere dependency; it cannot transcend the biological sphere. But with such supernormal endowments it would seem more plausible to conceive it as creating both its body and its material world, in idealistic fashion. Lastly, with a boldness that does credit to his logic, he is willing to accept the occurrence of successful predictions as positive proof of the illusoriness of time and freedom and of the reality of an "eternal present." This deduction seems to him (p. 384) to demand merely the sacrifice of a metaphysical theory of M. Bergson's: he hardly realizes that with our immediate experience of the lapse of time would have

to go our consciousness of change and novelty, and a characteristic and all-pervasive feature in our whole reality. Surely before we concede all this to the alleged facts of prophecy, we should have to scrutinize our "facts," and to render them far more unequivocal and plentiful. It would have to be shown that these prophecies were not of the nature of intelligent anticipations, or warnings, or of the sort that bring about their own fulfilment. Lastly, even if they could not all be explained away, they would only conduct us to the conclusion that our experience was radically contradictory, because, of course, they would not *abolish* our experiences of change, freedom and novelty.

Nevertheless, there is plenty of room in psychical research both for the spiritist and for M. Sudre. What is needed at present is a good supply of working hypotheses wherewith to explore a very anomalous region of phenomena, and, perhaps even more, an unremitting endeavour to render both the observation and the recording of the "facts" as complete and trustworthy as is possible.

F. C. S. SCHILLER.

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## CORRESPONDENCE.

### I.

*To the Editor of THE JOURNAL OF THE S.P.R.*

264 LEXINGTON AVE.,

NEW YORK, *February 11, 1926.*

MADAM,—I have been most interested in the account by F. E. Leaning, *Journal* for December, 1925, of further hypnagogic phenomena. In particular, the report, No. VI, from Professor Newbold, I find very suggestive, and possibly of greater import than might at first appear. No one imagines Professor Newbold to be deceived by his imagination, accustomed as he is to strict observation and analysis. It is therefore, most suggestive that he, in catching glimpses of what he took to be the convolutions of his own brain and the giant star-shaped cells of the nervous system, saw them aglow with light. The moment he became interested consciously, it is to be recalled, and excited by his experience, "instantly all disappeared."

On reading the account, at once there flashed into my mind the familiar fact that even private psychics, who know nothing of the

technical terminology of our subject, have frequently had reference to themselves as lights or as embodying some sort of special light. I find, in my own investigations, that each psychic has a tendency to turn to one side when "listening" for messages, and in the cases of Mrs. Chenoweth [Soule], Mrs. Sanders ["Salter"], Mrs. Chamberlaine, and Mrs. Osborne-Leonard, the impressions seem to approach from the right side, if one may judge by the turn of the head and the attention toward that direction. It occurs to me that the psychic "light" may be some such light as Professor Newbold's vision caught, and it may affect one lobe of the brain more than the other. As the psychics I mention are right-handed, their psychic work may thus be addressed, so to speak, to the less used half of the brain. It is quite in keeping that the light disappeared when the consciousness became aware of it, for these psychics work best when the consciousness is at a minimum, so far as their ordinary senses are concerned.

Will anyone who is acquainted with one or more left-handed psychics observe and report on the question as to whether such psychics appear to gather their clairvoyant and general clair-sensory experiences from their attention toward the right or the left side of the body?

I have seen in one case with a right-handed private psychic, Mrs. Sanders, most interesting supernormal light effects on the photographic film, in a private experiment for psychic photography, and these effects were massed to the right of the psychic and slightly above the level of the cranium. The illumination, that is to say, whether from or toward the psychic's cranium, was on the same side as the right lobe of the brain. Such matters are, if not physical phenomena, at least physical concomitants of mediumship and need our attention and observations. GERTRUDE O. TUBBY.

*P.S.*—Just after I had written you on the 11th, I ran across Dr. Hodgson's summary of points about "light" from his Piper records, in *Proc.* XXIII. Part LVIII, p. 147. I am sorry not to have referred to it in my comment.

## II.

*To the Editor of THE JOURNAL OF THE S.P.R.*

14.2.26.

MADAM,—As a genealogist I wonder that information under that head has never (to my knowledge) been used as a proof of identity.

For instance, I am interested in a certain John Jones—a man eminent in a minor way about a century ago. Nowhere can I get a hint of where he came from by which I can try to trace his parentage. Yet the information probably *exists* and given a lead could be verified. Now, if John Jones would tell us where he was born, his parents' Christian names and his wife's surname, and these were proved correct it would be an exceptional case of identification since it can hardly be alleged that all the parish registers and will registries could be clairvoyantly examined by any incarnate subliminal mind.

B. G. BOUWENS.

## SUPPLEMENTARY LIBRARY CATALOGUE.

*Books added to the Library since the last list, Journal,  
March, 1925.*

- Abramowski (E.),** *Le Subconscient Normal.* Paris, 1914.  
**Bazett (L. M.),** *Impressions from the Unseen.* Oxford, 1925.  
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# NOTICES.

## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Wednesday, June 2nd, 1926, at 5.30 p.m.

## PRIVATE MEETING OF THE SOCIETY.

A PRIVATE MEETING OF THE SOCIETY will be held at the Society's House, 31 Tavistock Square, London, W.C. 1, on Wednesday, June 2nd, 1926, at 8.30 p.m., when a paper entitled "The Psychology of Plotinus, and its Interest to the Student of Psychological Research" will be read by Mr. G. W. LAMBERT.

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1882—1911

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# JOURNAL

OF THE

## Society for Psychical Research

*For Private Circulation among Members,  
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NO. 426.—VOL. XXIII.

JUNE 1926.

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# JOURNAL

OF THE

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### *NOTICE OF MEETING.*

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A

PRIVATE MEETING OF THE SOCIETY

WILL BE HELD AT

**The British Medical Association House,**

19B TAVISTOCK SQUARE, LONDON, W.C. 1,

IN THE HASTINGS HALL

*On THURSDAY, JULY 15th, 1926, at 5 p.m.*

WHEN A PAPER ON CROSS-CORRESPONDENCES, ENTITLED

“One Crowded Hour of Glorious Life,”

WILL BE READ BY

MR. J. G. PIDDINGTON.

---

*N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

## NEW MEMBERS.

Bedell, B. H., 76 Park Mansions, Knightsbridge, London, S.W. 1.

Foulds, H., Littlecombe, Caterham Valley, Surrey.

Hayward, Lieut.-Col. W. D., M.B., 50 St. Petersburg Place,  
London, W. 2.

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Vinton, Warren J., 16A John Street, Adelphi, London, W.C. 2.

Voss, Dr. Vivian, Dept. of Physics, Transvaal University College,  
Pretoria, S. Africa.

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## MEETING OF THE COUNCIL.

THE 228th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, June 2nd, 1926, at 5.30 p.m., MRS. HENRY SIDGWICK in the chair. There were also present: Mr. W. R. Bousfield, Mr. W. H. Salter, Mrs. W. H. Salter, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Nine new Members were elected. Their names and addresses are given above.

Mr. E. J. Dingwall was re-appointed Research Officer for the year.

The Monthly Accounts for April and May, 1926, were presented.

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## PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 86th Private Meeting for Members and Associates was held in the Rooms of the Society, 31 Tavistock Square, W.C., on Wednesday, June 2nd, 1926, at 8.30 p.m., SIR LAWRENCE JONES, Bart., in the chair.

MR. G. W. LAMBERT read a paper on "The Psychology of Plotinus and its Interest to the Student of Psychological Research,"

which will, it is hoped, be published later in the *Proceedings*. An interesting discussion followed, in which Professor E. R. Dodds, Sir Oliver Lodge, Mr. G. R. S. Mead, and others took part.

#### SIXTH INTERNATIONAL CONGRESS OF PHILOSOPHY.

WE have received from Dr. Nicholas Murray Butler, who is a Corresponding Member of the Society, an invitation "to participate in the Sixth International Congress of Philosophy to be held in the United States of America, at Harvard University, Cambridge, Massachusetts, September 13th to 17th, 1926."

A Programme of the Congress, giving details as to Membership, arrangements for hospitality, etc., can be seen at the Society's Rooms.

#### A REQUEST FOR ASSISTANCE.

THE experiments devised by Miss I. Jephson and alluded to in the Annual Report of the Council for 1925 (*Journal*, Feb. 1926, p. 19) appear to offer a prospect of obtaining some useful data regarding alleged supernormal processes.

In order to extend these observations Members and Associates of the Society are asked to co-operate in obtaining the required data, the value of which will largely depend upon the quantity submitted. The experiments can be done at home and will take but a short time, requiring for their execution neither skill nor previous knowledge of the subject.

Will those Members and Associates who wish to assist notify the Research Officer in the first instance, who will thereupon forward the necessary instructions?

#### CORRESPONDENCE.

##### I. CONCERNING "A SERIES OF SITTINGS WITH MR. GEORGE VALIANTINE."<sup>1</sup>

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—I should like to comment upon one or two statements made by Una, Lady Troubridge, in her Report upon Valiantine's

<sup>1</sup> See *Proc. S.P.R.*, Vol. 36, pp. 52-77.

alleged trumpet phenomena. It will be remembered that the investigation conducted by the *Scientific American* Committee was entirely unfavourable to the claims of this medium, and the conclusion arrived at was that fraud would account for all the phenomena we then witnessed. I was a member of that Committee, and I wish to state that we have seen no good reason to change our opinions since then—notwithstanding Mr. Bradley's vitriolic attack, in his *Towards the Stars*. In our estimation, fraud was clearly proved on those occasions; and the general tone of Mr. Bradley's writing—hysterical and high-strung as it is—does not serve to inspire confidence in his readers, or to justify any change of opinion on our part. Lady Troubridge, however, is evidently a cool-headed and careful investigator, and what she says must be given due weight. It is unfortunate, therefore, that on the only occasion when she thought she heard the medium's voice at the same time as the "independent" voice, other sitters in the circle failed to do so, and that when they thought they heard the same thing, *she* failed to remark it! In view of the mass of negative evidence accumulated, I think the simplest explanation of this isolated instance is—either that Lady Troubridge was mistaken in her observation, or that she mistook the voice of some *other* member of the circle for that of Valiantine's, on this occasion. Lady Troubridge does not seem to realise the fact that it is the easiest thing in the world for a fraudulent medium to produce a 'voice' at a considerable distance from his seat, and to speak *from* it the next instant. When the medium is speaking through the trumpet, the voice issues from the *other end* of the trumpet, and, if he is leaning forward at the time, the voice is (correctly) located, in the dark, at least four or five feet from his chair. Then, if he merely removes his mouth from the horn, turns his head sideways—at the same moment sitting upright again—his natural voice is heard to speak from his chair, *i.e.* four or five feet from the "independent" voice—and practically instantaneously—or a second later. If the trumpet be directed towards the ceiling, the "independent" voice will seem to be *there*; if to the right or left of the circle, it will be heard *there*, and so on. But the medium can immediately speak from his own chair at any time—since the *origin* of the voice *is* there.

Bearing these facts in mind, and taking into consideration the very dubious nature of the evidence obtained by the *S.P.R.*

investigators; and remembering, also, the extremely negative results of our own sittings—in which fraud was clearly proved—I think that any fair-minded critic may conclude that Valiantine's phenomena are easily explicable, and that fraud alone will serve to account for all the alleged manifestations produced through his "mediumship."

HEREWARD CARRINGTON.

NOTE.—As to the trumpet-sitting given in the *light*: the medium obviously sat with his back to the window to make direct and prolonged observation of his face more difficult. The faintest sounds are caught up and magnified by a trumpet, held in the position indicated. I myself can carry on a prolonged, whispered conversation, with my lips tightly closed, which can be heard very clearly in the trumpet, when held in this position; and all the trumpet mediums I have ever seen, who gave "day-light" séances, clearly employed this method. I can see no reason to think that Valiantine did otherwise.

H. C.

REPLY BY LADY TROUBRIDGE.

I agree with almost everything that Mr. Carrington says. It all comes down to the fact, which has been obvious from the first, that under the conditions imposed by Mr. Bradley—total darkness, no control of the medium and a general atmosphere of antagonism to any "tests" being required—it becomes quite impossible for any serious investigator to do useful work or to form an opinion worth recording of the *physical* aspects of the phenomena.

As regards the psychic aspects much the same applies, since Mr. Bradley introduces his sitters by name; in many cases there are preliminary dinner-parties at which the medium is introduced to all the company and is able, should he wish it, to glean such information as Mr. Bradley and his household may have failed to supply. I am not for a moment suggesting that Mr. Bradley would intentionally prime the medium, but merely that the latter's position as a guest in a household including Mr. and Mrs. Bradley, their son and servants, *and* a younger son of eight years old, offers unlimited opportunities for the acquisition of useful data anent prospective sitters—especially where the hosts are convinced spiritists, who would *scorn* discretion!

In making our record of the dark sances M. R. H. and I were careful merely to state, as far as possible, actual happenings as they struck us; pronouncement as to their mode of production was out of the question. For instance, I recorded that on one occasion I heard a "trumpet voice" speak at the same time as the medium. I also duly recorded that on that occasion no one corroborated my impression, and left the reader the option of interpreting the happening to his taste!

The same obtains all through the record. Mr. Carrington, however, is wrong in suggesting that I mistook another voice for Valiantine's; that I did not do so I am quite certain; Valiantine was too near me, and his voice and accent too individual for such error to be possible. Again, he is wrong in thinking that I do not realise that by leaning forward and speaking through the trumpet a medium can produce a voice at a considerable distance. That is undeniable, but I still think that in some instances the distance at which the voice spoke would exceed that to be obtained in the way Mr. Carrington suggests, unless the medium was in possession of some extension-tube or attachment connecting him with the trumpet.

All this, however, is and must remain pure hypothesis, since none of us is in a position to know whether the medium was or was not stuffed with paraphernalia!

As regards the *mental* or psychic content of the utterances we are exactly in the same position. Nothing was given at our S.P.R. sittings that could not easily have been ascertained by the medium making a few enquiries, while we have no proof that he did so. The definite *mistakes* made, however, such as Mrs. *Eastman* (pseudonym) expressing affection for me, *Alfred Herwood* (pseudonym) claiming acquaintance with M. R. H., our being still at Sterling Street, are more suggestive of a medium's natural lapses and mistakes than of a succession of errors on the part of communicators, and the "Valiantine" Feda, with her Yankee accent and vocabulary, her terrible blunder *re* Miss Walker, and her calling me "Lady Troubridge," is so utterly unlike the genuine "Feda" in every respect that no one who used an ounce of judgment could find any connexion between the two.

*Re* the daylight sittings, Mr. Carrington's explanations of why the medium sat with his back to the light, and regarding the reason for the reversed position of the trumpet, are naturally



those which occurred to us. There remains only the question as to *conversation* with the lips "tightly closed." Mr. Carrington says he can achieve this, and in that case there is no need to seek a supernormal explanation, but I am bound in honesty to say that neither Miss Radclyffe-Hall nor I can do it, in spite of repeated efforts; the lips do show movement at some consonants. But on the other hand we have no practice in such forms of camouflage, and if this is the method employed by Valiantine, it may safely be assumed that he has worked to perfect it.

To sum up: the obvious and flagrant inaccuracies contained in the utterances, which put them entirely "out of court" as genuine psychic communications, justify the deepest suspicion regarding the means employed in their production, but the fact remains that, thanks to the restrictions on investigation imposed by Mr. Bradley, we are none of us in a position to go beyond supposition.

UNA VINCENZO TROUBRIDGE.

## II. CONCERNING THE DISCUSSION ON MR. SOAL'S REPORT.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—In connexion with Mr. Soal's Report on his sittings with Mrs. Cooper and the discussion on it in the April issue of the *Journal* (Vol. XXIII, p. 55 ff.), I should like to suggest that it is unscientific to assume that John Ferguson and Dr. Phinuit are fictitious personalities, because they have never been identified. It is quite as unjustifiable an assumption as it would be to assert definitely that they are *not* fictitious personalities.

About three years ago the first name of an airman was given to me with detailed description and various particulars at a sitting with Mrs. Osborn Leonard. I might have (erroneously) considered this as referring to a fictitious personality, as I could recognise none of the statements made; my only clue was the name of the city of Manchester, which I remembered was the post-mark of a letter recently received from a stranger. With this clue I was able to trace the airman, of whose existence I had no previous knowledge. This experience has convinced me that we have no right to conclude that because we cannot identify a description it is fair to regard it as fictitious.

There is another point on which I would like to comment.

Mr. Soal says that had Davis turned out to be really dead the communication would have been regarded as "fairly good evidence" for his continued survival. Some of the contents of the communication seem to have been derived telepathically from the sitter, but several incidents were unknown to him, so the source can only be traced to the living personality of Gordon Davis.

These particulars therefore afford "fairly good" evidence of the *survival* of Gordon Davis; they indicate that in some way (at present unexplained), Gordon Davis, alive in the flesh, was the source of the part of the communication which dealt with matters unknown to Mr. Soal.

Whether Davis was in the body or out of the body, the evidence justified the conclusion that he survived. What it does not justify—and would not justify if he had died—is the conclusion that he was intentionally and consciously communicating; in this connexion the case is valuable. It is not unique in character, but it affords a useful reminder that mediumistic communications which give correct particulars about a deceased person do not necessarily imply that this person is *consciously* the source; whether that is so or not can only be discovered by the character of the communication.

H. A. DALLAS.

[*Note*.—With regard to Dr. Phinuit it must be borne in mind that he did at various times volunteer statements about himself and his life on earth, which—so far as they were verifiable—appear to have been untrue. For some account of the matter, see Dr. Hodgson's "Observations of Certain Phenomena of Trance," *Proc. S.P.R.*, Vol. VIII, pp. 50-58.—*Ed.*]

#### NOTES ON PERIODICALS.

THE *Zeitschrift für Parapsychologie* for April has a discussion by Baron von Schrenck-Notzing of the series of sittings with Willy Schneider that were undertaken by the Society in the winter of 1924. He compares the results with those obtained elsewhere, but complains that the report in certain places omits details essential to a proper understanding of the conditions. It appears that Baron von Schrenck has confused the gauze *fence* described on p. 5 of the Report (*Proc. S.P.R.*, Pt. 97) with the gauze *cage*:

described on p. 8. Thus when he surmises that at 10.26 p.m. on Dec. 2, 1924, the tambourine must have executed a high curve before falling on to the ottoman, it would seem that he fails to grasp the fact that at this sitting the *fence* was employed and that this, being a three-sided structure, offered no impediment to the fall of the tambourine directly from the table on to the ottoman.

In the same issue Mr. R. Lambert, of Stuttgart, has a useful summary of Mr. Soal's paper recently published in the *Proceedings*, and there are a number of smaller articles, including a brief account of the position of occultism in Greece by Dr. A. Tanagra of Athens; a short paper on Occultism, Science and Religion, by Dr Seitz; and an account of a case of dissociation in a child of 13, which has some interest as throwing light upon certain psychological aspects of adolescence.

The *Zeitschrift für Parapsychologie* for May has an interesting discussion, by Dr. Klee, of the twisting, matting and knotting of horses' tails and manes as reported in various countries, sometimes in connexion with poltergeist cases. These phenomena both with horses and other animals have been noticed from at least the thirteenth century, the knots being usually attributed to spirits or to

"that very Mab  
that plats the manes of horses in the night"  
(*Romeo and Juliet*, i. 4).<sup>1</sup>

Dr. Klee examines the evidence and sums up the conclusions that can be drawn from it. He hopes that owners of horses will make careful investigations when manes and tails are found knotted, in the hope that a satisfactory solution may be found.

The *Zeitschrift für kritischen Okkultismus* (Bd. 1, Heft 3) has an admirable and critical paper by Dr. Moll of Berlin upon the "Clairvoyant" Ludwig Kahn and his investigators. Dr. Moll comes to the conclusion that this medium produces his effects through normal means, and he points out how evidence of this can be seen in the reports of the Parisian investigators themselves (see *Revue Métapsychique*, 1925, 65-79, 132-143). He reveals the fact (which has been known for some time by the Society) that

<sup>1</sup> Cf. *Lear* ii. 3: "I'll elf all my hair in knots," and the stable phenomena reported in the Antigonish Case (*J.A.S.P.R.*, Aug. 1922, 428; and the Neville Case (*Ann. d. Sciences psychiques*, 1906, 523-527).

Ludwig Kahn is none other than the "Professor Akyldar or Akldar" whose sandwich-men were parading Regent St., London, in 1920. It has been remarked by students of Kahn's phenomena that there is a decided resemblance between them and those produced by the American medium, Bert Reese. The normal character of Reese's phenomena is upheld by critical and informed persons who have had experience of them, and thus it seems natural to regard with grave suspicion the phenomena produced by the medium Kahn, and to regret the ready acceptance of his claims by the Parisian enquirers. Dr. Moll supplies a startling supplement to these conjectures in revealing the fact that Kahn himself was actually associated with Reese (or Rees as he puts it) in Memphis (U.S.A.) about 1888. This fact, coupled with the additional statement that Kahn was acquainted with Reese's claims as a thought-reader, seems to supply some good evidence for the supposition that Kahn's methods are those of Reese, and that therefore the *modus operandi* is, in some respects at least, identical.

Dr. Moll, in his criticism of the case, shows that he is not fully conversant with Reese's methods, although his remarks exhibit a singular acuteness in the appreciation of detail. Thus he fully realises that when Kahn insists on touching one of the billets, there is an exchange possible, and he points out how the method of holding the billets facilitates the manœuvres. Similarly he ridicules the idea that Kahn uses several billets to make his work harder, and points out how this employment of *several* billets serves the purposes of trickery, whereas by using one only, substitution might be more difficult. In conclusion, Dr. Moll complains with some justice that the records are without scientific value, and closes on the note that the case is a good illustration of the oft-repeated errors of investigators of occult phenomena.<sup>1</sup>

<sup>1</sup> For purposes of historical interest, I add here a short list of those references to Kahn with which I am acquainted:—M. Schottelius, *Ein Hellseher* (Jour. f. Psychol. und Neurologie, 1913, xx., 236-252); *Ein Hellseher II.* (*Ib.*, 1914, xxi., 31-34); H. Henning, *Experimente zur Technik des Hellseher* (*Ib.*, 1914-15, xxi., 68-76); M. Schottelius, *Un clairvoyant* (Annales d. sci. psy., 1914, 65-71); T., T. *Ein menschlicher Rätsel* (Psych. Studien, 1914, xli., 81-83); R. Meyer, *Beitrag zur Kritik des Hellsehens . . .* (Berl. klin. Woch., 8 Juni, 1914, Nr. 23, pp. 1074-1079; and the same author's *Die "Hellseher," ihre Tricks und ihre Opfer* (*Ib.*, 1914, Nr. 32, pp. 1521-1523), in which he describes Reese's methods and compares him with Kahn); E. W. Dobberkau, *Die Psychologie des Hellsehers* Ludwig H. (*Ib.*, 1915,

The same issue of the *Zeitschrift* has a paper by Albert Hofmann on Volitional Energy which may be found to be of interest to those who have followed the rather melancholy history of the search for human "radiations," and also a curious account of the levitation of a fakir, submitted to and here printed by Count Perovsky-Petrovo-Solovovo. The evidence is somewhat weakened by certain facts fully discussed by the Count, but we are rather surprised at the Count's statement that in the whole literature of psychical research he can find no unquestionable (*unzweideutig*) example of true levitation. In one sense this is, perhaps, true, but there would seem to be modern instances which are far better supported evidentially than travellers' tales of fakir levitation.<sup>1</sup>

In the same number Count Klinckowstroem has some interesting notes on "telepathic" cases as seen in the earlier literature and also a note on the imitation moulds of hands recently made by Sir Arthur Keith, but without appreciating the differences between these and those produced by the medium Kluski.

The issues of *L'Opinion* for March 27 and April 3 have articles by Paul Heuzé on thought-transference with special reference to the travelling "telepathists" of the Donato-Pickman type. He intends to publish the substance of a series of conversations he has had with these showmen concerning their relations with scientific men. Thus Pickman is said to have told him how he deceived Professor Richet, and as to Lombroso, he declared: "In the whole course of my career I have never seen such a sucker (*gobeur*). Whenever a practical joker told him a story, he quickly made a note of it and there!—Observation number 4613!"

xlii., 136-138): K. T. Oesterreich, *Psychologische Bemerkungen zu dem von Max Schottelius publizierten Fall eines "Hellseher"* (Jour. f. Psychol. und Neurologie, 1916, xxii., 76-83): M. Hopp, *Ueber Hellsehen* (Berlin, 1916), Reese, pp. 130-144: H. Henning, *Die Entlarvung des Hellseher* (J. f. Psychol. u. Neurol. 1917-18, xxiii., 47-54): M. Schottelius, *Zur Kritik des Hellsehens* (*Ib.* 1918, xxiv., 166-168): R. Tischner, *Ueber Hellsehen* (Psych. Studien, 1918, xlv., 80-84): P. Süner, *Herr Dr. Moll und die Aufklärung* (*Ib.*, 1924, li., 180-181): E. Osty, *Un homme doué de connaissance paranormale* (Rev. Métap., 1925, 65-79; 132-143 [Eng. Trans. in *Jour. A.S.P.R.*, 1925, xix., 545-570, and Ger. Trans. by Tischner in *Psych. Studien*, 1925, lii., 582-596; 625-635]). Cf. also the account of Reese by Birnbaum in the *Ztschr. f. Psychotherapie und med. Psychol.*, 1924. viii., 368 seq.

<sup>1</sup> Cf. Sir W. Crookes, *Researches*, etc. (1874), p. 90, and C. M. Davies, *Mystic London* (London, 1875), p. 359.

In the issues for April 10, 17, 24, M. Paul Heuzé continues his observations on thought-transmission and deals mainly with codes of various kinds. He considers that all telepathic performances on the stage are due to normal methods, and he even extends this hypothesis of wholesale imposition to the work of the ordinary physical mediums.

The organ of the recently formed "National Laboratory of Psychical Research," which occupies the top floor of the new premises of the London Spiritualist Alliance, is entitled the *British Journal of Psychical Research*, and the first number is dated May-June, 1926. Mr. Price has reprinted part of some of his recent contributions to the American S.P.R.'s *Journal* and also contributes "A plea for accuracy" in which he describes a recent case of what he claims as misrepresentation on the part of a prominent contributor to the spiritualist press. In discussing the reason for the founding of the "National Laboratory" he says, "In Great Britain, prior to the founding of the National Laboratory of Psychical Research, there existed no laboratory devoted solely to psychic experiments," a statement which is in accordance with the assertion in the preliminary announcement (*Light*, April 11, 1925) that "there is no permanent body of psychical research workers in this country (like there is in Paris at the Institut Métapsychique), and the Laboratory will strike a new note in this connection."

Apart from these somewhat surprising remarks, it appears from the prospectus that the organisation has been formed mainly for the study of the physical phenomena, and arrangements are being made whereby "a supply of the best-evidenced types of mediumship shall be available for investigation."

The *Revue Métapsychique* for March-April has an obituary notice of Delanne by M. Andry-Bourgeois and a continuation by Dr. Osty of his account of the alleged clairvoyant faculties of M. Forthuny. M. Clement-Martin has an interesting note on the history of the various pieces of apparatus which in the past have been designed to illustrate the effects of supposed human radiations, and Dr. Ménager has a second note on the fallacies underlying the arguments of many of those who claim to show the reality of these radiations by means of the photographic plate.

The *Journal* of the American S.P.R. for April has a paper on

the ideas of Prof. Driesch by M. René Sudre and also a further contribution to the subject of the slate-writing medium, Mrs. Pruden, by Mr. Hereward Carrington. Mr. Bird sums up the various observations that have been made and notes the fact that "no sitter is ever tolerated in a quarter of the room whence he could see what the medium is doing beneath the table level" (pp. 219-220).

*Psyche* for April has a succinct discussion of modern psychological theories relating to the Body-Mind controversy by Mr. C. K. Ogden, and a refreshing paper on the Rôle of Myth in Life by Dr. Malinowsky, whose field-work in the Trobriand Islands has brought him into close contact with actual native life and its folk-lore.

Professor Rignano, in the same issue, has a stimulating paper reviewing his theories concerning the finalistic aspects of life. He insists on the fundamental importance of teleology and shows how the arguments of the mechanists fail to explain organic processes. At the same time he admits the unsatisfactory character of the opposing theories and advances two new hypotheses which exhibit, it is claimed, none of the weaknesses of existing theories whilst still admissible from the strictly scientific point of view. These hypotheses assume a reciprocally univocal correspondence between specificity of substance, alternately accumulating and disintegrating, and specificity of energetical activity, alternately charging and discharging. The disintegrating process is also assumed to be in some way transformed into the corresponding synthesizing mechanism.<sup>1</sup>

The [Boston, Mass.] *Banner of Life* for May 8th has an interesting account of a sitting for wax-moulds obtained with "Margery." These phenomena have not been very successful hitherto, and the former occasion when one was produced in May 1924 led to an acrimonious discussion. In the present instance two moulds were found in the pail of paraffin. "One proved to be an open man's hand," the report states, "almost perfectly formed, the delicate rose-coloured paraffin resembling the human skin, the fingers and thumb carefully finished. The other mould was of

<sup>1</sup> For further details see Prof. Rignano's two books: *Sulla trasmissibilità dei caratteri acquisiti* (Bologna, 1907), and *La Memoria biologica* (Bologna, 1922). English versions of both works are published.

two clasped hands, one almost perfect, the other much less finished, and not fully formed."

The *Journal* of the American S.P.R. has a paper by M. Sudre upon various forms of precognition and their meaning when viewed in the light of relativity. Mr. Price contributes an account of some sittings with Frau Silbert in Graz, a medium whom he considers "well worth the attention of any scientific worker." Prof. Gruber continues the discussion of the physical phenomena with a paper on the problem of materialization in which he stresses the importance of the Schneider mediumship in a consideration of the subject.

The *Bulletin des sciences pharmacologiques* for April 1926 has a French translation of the report on the plant Yagé which was published by Prof. B. Villaba in the *Boletin de la Sociedad Colombiana de Ciencias Naturales* of Bogota in March 1925. Prof. Villaba discusses in detail the effects of the plant, and denies that supernormal mental phenomena are produced through its use. This, he says, is "loin de la verité. Nous pouvons affirmer le contraire d'après les expériences que nous avons faites avec les sels purs de l'alcaloïde" (p. 253).

E. J. D.

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## REVIEWS.

### I.

*Carbon monoxid or Carbon monoxid Plus?* By WALTER F. PRINCE.  
(*Bulletin* No. II. of the Boston Society for Psychic Research.)  
Boston. [1926.]

THIS booklet is an examination of an interesting case of alleged haunting, in which the percipients were exposed to chronic poisoning by carbon monoxid, a process which is known to be productive of hallucinations. The point to which Dr. Prince wishes to draw attention is the question whether this poisoning can be believed to be responsible for all the phenomena observed in the house. There are certain points in the narrative which seem to discount this hypothesis, of which the chief appears to be the occurrence of the same hallucination to different witnesses at the same time. From the records printed by Dr. Prince it does not seem clear what is the precise chronological sequence of the various documents, and this will permit the supporter of the



poison theory to suppose that this alleged synchronism of perceptions was due to faulty memories in compiling the records.

Generally speaking, the analysis of the case provided by Dr. Prince inclines one to the provisional opinion that the hypothesis of 'carbon monoxid plus' is the more probable; although it must be left to each individual reader to decide what constitutes the factor denoted by the term 'plus.'

E. J. DINGWALL.

## II.

*Okkultismus und Spiritismus, und ihre weltanschaulichen Folgerungen.*

By RICHARD BAERWALD. Pp. 406. Berlin: Deutsche Buch-Gemeinschaft (1926).

This volume, by the Editor of the new *Zeitschrift für kritischen Okkultismus*, is a thoughtful and serious contribution to the discussion of spiritualism. The author is a writer of philosophic temperament, and is not led astray by the emotional quality of the material with which he is dealing. He regards psychical phenomena from the standpoint of the psychologist and the anthropologist rather than from the religious propagandist or utilitarian.

As regards the phenomena proper, Dr. Baerwald accepts the fact of telepathy, but he appears occasionally to forget that it is but a name for a process and not in any true sense an explanation of that process. It may be true, as Dr. Baerwald urges, that the great bulk of the mental phenomena are due to telepathy *inter vivos*, but an extension of a hypothesis founded upon a process concerning the mechanism of which we know nothing, can scarcely be considered a satisfactory method of explanation. Such a course is doubtless legitimate if its origin is clearly envisaged, as also are other methods based upon different premises.

In his treatment of telepathy and alleged communications from the dead, the author has drawn upon a mass of carefully selected material, but in his treatment of the important and neglected case of Staudenmaier (pp. 50-52) it is a pity that he did not include the almost parallel experiences of "Mr. Grünbaum" for the benefit of Continental readers.

In his treatment of the physical phenomena Dr. Baerwald shows himself a member of the critical German school, whose numbers are happily increasing as the years go on. He analyses with

acute penetration the general system of occult theory and practice, and in his selection of Thomas Mann's famous account of a séance, he illustrates the preposterous conditions of modern investigations. Although there are decided differences of opinion regarding his theory of the unknown possibilities of the conjurer's art, it must be admitted that Dr. Baerwald has made out a strong case for his own agnostic attitude. The book is a valuable contribution to the serious literature of the subject, and its attractive format and clear type make it an ideal handbook for the beginner who wishes to become acquainted with psychical research from the point of view of the educated and impartial observer.

E. J. DINGWALL.

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#### NOTICE.

#### CONCERNING "THE BRITISH JOURNAL OF PSYCHICAL RESEARCH"

ON account of a danger of confusion we think it right to point out that a new association calling itself "The National Laboratory of Psychical Research" and publishing an official organ styled the *British Journal of Psychical Research* has no connection whatever with our Society. It is regrettable that names should have been chosen for this new association and its publication likely to lead to misunderstanding, especially abroad.

# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Thursday, July 15th, 1926, at 3.30 p.m.

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Applications for Membership and for printed documents should be addressed to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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Subscriptions are payable to the Hon. Treasurer, W. H. Salter, Esq., 31 Tavistock Square, London, W.C. 1. Article 18 is as follows:—

"All subscriptions shall become payable upon the election of the Member or Associate, and subsequently on the 1st day of January in each year; provided that in case any Member or Associate is elected on or after the 1st day of October, his subscription shall be accepted as for the next following year."

Forms for the regular payment of subscriptions through a banker may be had on application.

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A form of bequest can be had on application to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

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The Rooms of the Society, at 31 Tavistock Square, London, W.C. 1, are open every week-day from 11 a.m. to 5 p.m., except on Saturday, when they close at 1.30 p.m.

# JOURNAL

OF THE

## Society for Psychical Research

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The Rooms of the Society at 31 Tavistock Square, London, W.C., will be closed after Saturday, July 31st, until Wednesday, September 8th. Correspondence will be forwarded to the staff during this time. The next number of the "Journal" will be issued in October.

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### NEW MEMBERS.

**Broch, Dr. Leon**, 76 Cuba Street, Habana, Cuba.

**Kahn, Albert**, 102 Rue de Richelieu, Paris.

**McCombe, John, M.D.**, P.O. Box 276, St. Catherine's, Ontario, Canada.

**Rutherford, Mrs.**, 14 Lauriston Road, Wimbledon Common, London, S.W. 19.

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### MEETING OF THE COUNCIL.

THE 229th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, July 15th, 1926, at 3.30 p.m.; SIR OLIVER LODGE in the chair. There were also present: The Rt. Hon. G. W. Balfour, Sir Lawrence Jones, Bart., Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Four new members were elected. Their names and addresses are given above.

The monthly accounts for June, 1926, were presented.

It was agreed that the Rooms of the Society be closed from July 31st until September 8th.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 87th Private Meeting for Members and Associates was held in the Hastings Hall at 19B Tavistock Square, on Thursday, July 15th, 1926, at 5 p.m., SIR OLIVER LODGE in the chair.

Mr. J. G. PIDDINGTON read a paper on Cross-correspondences entitled "One Crowded Hour of Glorious Life," which will, it is hoped, be published later in *Proceedings*.

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#### CASES.

P. 296.

#### A PREMONITORY DREAM.

WE print below a case of a premonitory dream concerning an accident, which has come to us through Sir Oliver Lodge, to whom the original report was sent by Lord Latymer, as follows :

*3rd April, 1926.*

Apropos of your article in the *Strand Magazine*—I had an experience four years ago which may be worth putting on paper, as small scraps of evidence are worth preserving :

My wife came into my dressing-room one morning in January, 1922,<sup>1</sup> while I was shaving, and said:—"Now do be careful hunting to-day, as I dreamed last night that you broke your arm and collar-bone." We were married in 1900, and I have, except during the War, hunted regularly every winter since 1908. My wife does not hunt herself, but had never before shown any nervousness about my hunting, nor had she ever before issued a warning! I laughed and thought no more of it till I was getting into the car at the door to start off for the Meet. She came to see me off, and again repeated what she had said, adding, "Do be careful, I mean it." The Meet (Portman Hounds) was at Sturminster Newton. Hounds found a fox pretty soon, and at the first fence I jumped, the mare I was on turned upside down,

<sup>1</sup> But see statement by Dr. K— below.



and in the scrimmage I broke my right arm, and dislocated it at the same time; but, be it observed, did *not* break my collar-bone.

I got to a doctor pretty soon, who made me as comfortable as possible; and then I rang up my wife on the 'phone, as I was some way from home, to say what had happened. I shall never forget the gasp of mingled relief and confirmation which my tidings evoked.

That is about all. My wife cannot and never could remember exactly *what* she dreamed—what form the dream took. That had vanished by the time I questioned her about it; only the warning remained planted firmly and seriously in her mind.

What is a little odd, and to my mind significant, is that the whole of the warning was not fulfilled, though it very well might have been. Doesn't it look rather as if the issuer of the warning (I am purposely vague) *saw* the accident in some way, and came to the conclusion that that kind of fall would mean a broken collar-bone as well as arm? The prophecy can't have been based on actual *knowledge* of what was to occur.

LATYMER.

This letter was acknowledged by Sir Oliver Lodge and forwarded to the Editor, Mrs Salter, who on April 13th wrote a letter to Lord Latymer in which she asked whether

- (a) a first-hand report of her dream could be obtained from Lady Latymer;
- (b) the dream might have induced some feeling of nervousness which had in some way brought about its fulfilment;
- (c) the exact date of the occurrence could be ascertained;
- (d) there was any objection to printing the Case in the *Journal* with the names of those concerned.

In reply to this communication the following letters were received from Lord and Lady Latymer:

I.

20th April, 1926.

. . . My wife is quite willing to write a short statement about her dream. . . . I cannot give the actual date of my accident with the Portman, as I do not keep a diary. Perhaps someone in the Hunt may have a record as to the day on which they met at Sturminster Newton in Jan. 1922—I will try to find out. I can

state with absolute confidence that I thought no more of what my wife said to me as I was driving away from the front door, nor of the earlier warning, until I rang her up on the 'phone to say what had happened. Most emphatically there was no feeling of nervousness. I laughed at what she said as a joke, and forgot all about it till an hour after the accident. I suppose shock and pain prevented me from remembering about it sooner. My wife did not show any particular nervousness, but was impressed in spite of herself.

LATYMER.

You can print my letter in your *Journal*, certainly.

## II.

21st April, 1926.

In reply to your letter to my husband, Lord Latymer, about a dream I had in 1922—I am quite willing to answer anything in my power, but the whole affair was really very simple and without detail, although quite clear and definite. I cannot give you the exact date—possibly it could be traced by the doctor who set his arm, or the doctor who X-rayed it. I never had any previous premonition, I was not specially nervous, and my husband had had no hunting accident, for at any rate years.

The facts are as follows:—I dreamt that my husband broke his arm, and I believed his collar-bone, owing to a riding accident. On waking I could not remember the details, but was *very* impressed with the facts. I did not have quite the sensation of an ordinary dream. I was impressed, but it is difficult to explain. I went to my husband's dressing-room and told him, but could not remember any details—beyond the fact that he was riding. I told him again before he started. Of course he laughed and I could not consider the matter seriously. At the same time I remembered the dream with apprehension. When he telephoned to me after the accident I was not surprised, but certainly felt perturbed at the fulfilling of the premonition. I have never had anything of the sort happen since. He broke his arm—but not the collar-bone—although the doctor expressed surprise that that was not broken too. That is all there is to state. I don't object to my name being given privately—but do not wish it to be published in a public journal; private circulation is all right. . . .

HESTER LATYMER.

In reply to an enquiry addressed to him by Mrs. Salter, the doctor who attended Lord Latymer on the occasion of his accident writes ;

26/6/26.

In reply to your letter, my records have it that Lord Latymer met with the accident described on February 4th, 1921.

G— K—

It will be seen that Lord Latymer was mistaken in his recollection that the accident occurred in January, 1922 ; this slip of memory on his part does not, however, materially affect the evidence.

## II.

L. 1273.

### A TELEPATHIC DREAM.

THE following case of a dream, which appears to have been in part, at least, of telepathic origin, was first reported to the Secretary, Miss Newton, by the dreamer, Miss Hornibrook, with whom Miss Newton is personally acquainted. Miss Newton writes as follows :

On the 18th of February, 1926, Miss Hornibrook, who was passing through London on her way from Guildford to Suffolk, lunched with me and related her dream and the apparent confirmation of it which was contained in a letter that she had received from her sister in Persia that morning. She subsequently sent me the following accounts :

#### MISS HORNIBROOK'S STATEMENT.

On the morning of Feb. 17th I awoke suddenly in the midst of a very vivid dream about the twins,—so vivid that when my friend Miss Jackson came into the room a little later, I told it to her, adding that I hoped the twins were all right.

I thought I was walking alone—strolling without any object—in a dull, gloomy place, out of doors. There was apparently no vegetation and it was either a very grey day or twilight. To my left and a little in front of me were shallow pools of muddy water, some of them large enough to be called ponds, but none more than about a foot deep. Presently, as I strolled along, I became aware that the twins were paddling about in them, though I saw no one else near. Suddenly there was a sound of a splash

and little Arthur's voice screaming. I ran for all I was worth towards the muddy water where I could see him almost on his back with his head up yelling, and up to his elbows and knees in thick mud, unable to move. As I ran I became aware that a man was running towards him also, but from the opposite direction. I got there first, and putting my hands underneath him, lifted him out with a squelch, and started to carry him, still crying, back towards a house. As I walked I found the man was walking beside me, and the thought crossed my mind that I had not seen his face and wondered who he was, but decided I could not bother to look at him as I had to quiet little Arthur and get the mud off him. Then I awoke.

A. B. HORNIBROOK.

Corroborative statements have also been obtained from two friends of Miss Hornibrook's to whom she related the dream before she received the verification of it in the letter from her sister. These statements were contained in a letter to Miss Hornibrook, as follows:

*Feb. 24 [1926].*

As far as I can remember this is what you told me of your dream on Tues. Feb. 16th.<sup>1</sup>

You said that you dreamt that Arthur had fallen in a pond. You ran out to rescue him and there was some man who was also running, only you didn't see his face. You said Arthur was covered with mud almost up to his chin, as he was in a kneeling position on his hands and knees and had sunk in and was stuck. You said you had a little difficulty in getting him out, but managed to lift him out and carry him to the house.

G. HAMILTON JACKSON.

This is what I also can remember you telling me.

I. HAMILTON JACKSON.

With regard to the first of these corroborative statements Miss Hornibrook wrote to Miss Newton thus:

*March 6th, 26.*

I enclose Greta's letter, but am afraid it is not much good about my dream, as she says I told her the little man was in a kneeling

<sup>1</sup>This is evidently a slip of the pen for Feb. 17th—see Miss Hornibrook's statement.

position. As a matter of fact, what I said was that he was stuck in the mud up to his elbows and knees, and she took it that he must have fallen forward, whereas I meant to give her the impression that he was in a sitting position, or almost lying on his back. I also told her a very shallow muddy sort of pond, more like a bog. I will find Eileen's account of the incident and enclose it. The rest of Greta's account is all right, as I told it to her . . .

AMY B. HORNIBROOK.

*P.S.*—I see that Eileen does not specifically state that Arthur was on his back, but in my dream he was. I enclose the whole letter, as you may like to read it. The story about Arthur is on the last page.

The following is an extract from the letter referred to :

110 BUNGALOW, c/o A.P.O.C.,  
MASJID SULIMAN,  
VIA AHWAZ,  
G. OF P.,  
Jan. 13th, 26.

. . . Oh, I must tell you about New Year's Day before I stop. It was a pouring wet day and when it rains here the place gets thick with mud in no time. It had been raining the day before too, and the twins were a bit fed up with the house and begged to go out, so I put on their boots and stockings, coats and hats and turned them out—then I went to dress for we had been up till the early hours of the morn at a dance. Just as I was finishing dressing I heard yells of "Mummy" and I seized a coat and dashed out to meet Billo running in from the hill opposite our gate. He said would I come and rescue Arthur who was stuck. So I ran off, slipping about in the mud, and eventually found Arthur in a sunken bit of ground up to his knees in thick slime—unable to budge—his hands had clawed the bank and were also up to the elbows in mud. I was just reaching him when a coolie on the hill saw the position and came down to lift Arthur out. He stepped into the mud and caught Arthur under the arms to haul him out, but Arthur objected to a coolie touching him and started screaming and pushed the coolie, who promptly sat down in it! I tried to argue with Arthur and the coolie

jabbered in his own language, and Arthur howled and struggled with the coolie, but at length the coolie hauled him out and we got back to the bungalow. Well, honestly, you've never seen such a sight in all your life! He was up to his knees in thick slime and really it took me about five minutes scraping the mud off with my hands before I could even find his boots or laces to get them off! But I thought Billo was very sensible—he said to me afterwards, "You know, Mummy, if I had seen that coolie first I could have asked him to get Arthur out and not worried you."

Miss Newton writes :

The dream recalled to me a remark made by Miss Hornibrook when, staying with her last summer, I took the twins for a walk. As she saw us off at the gate she said to Arthur, "Now, don't fall down in the mud," and added in explanation to me, "If there is any mud anywhere Arthur will fall down in it." The prediction proved true, and the accident was triumphantly reported by Billy on our return.

It seemed to me, therefore, that the dream might be merely an association dream, and I asked Miss Hornibrook if anything had occurred on the previous day to remind her of the children. She answered No—but added that Mrs. Jackson on hearing of the dream had at once attributed it to a picture in the *Daily Mirror* the day before of two little boys who had been drowned in a pond. Miss Hornibrook told me that she had read the *Daily Mirror* during the evening, but had no recollection of having seen the picture or any reference to the accident.

The printed matter in connection with the picture in the *Daily Mirror* of February 16th is as follows :

**BROTHERS DROWNED :** Two little brothers, Henry Harris (left), aged seven, and Robert Harris, aged six, who were found drowned in a pond near their home at Hadleigh (Essex). They did not return home from Sunday school, and the tragedy was discovered by their mother when a search was made.

It is reasonable to suppose that the picture might have started the dream, for a pond had been the cause of a good deal of anxiety to Miss Hornibrook in connexion with the twins. They were very young (born in May, 1921) and were left in her sole

charge for a year, until they went out last September to their parents in Persia. The pond was divided from the garden in which they played by a rather low railing, which attracted them; if they had climbed it they would probably have fallen head first into the water, and I knew that Miss Hornibrook worried about this possibility. On April 9th I addressed to her the following questions, to which she appended her replies:<sup>1</sup>

(1) *Do you often dream of Billy and Arthur?*

Occasionally.

(2) *If so, have you ever dreamed before of mud in connexion with them?*

No.

(3) *Have you noticed any recurrent feature in your dreams of them?*

No.

(4) *Did you relate the dream at breakfast because it had been particularly vivid, or were you reminded of it by someone else?*

Yes, it was so vivid that I told Greta before breakfast when she came into my room before I was up.

(5) *Will you please think of all the little natural accidents associated with mud that have befallen Arthur that you can remember. Was there a man associated with any one of them, e.g., passing at the time, or helping Arthur to get up again?*

No, I never remember any man being present when Arthur fell in the mud.

(6) *I have the newspaper with the account of the two little boys falling into a pond, and I think that you must have seen it (though you may not remember looking at it), for there is a photograph of the children in a conspicuous place. I am inclined to think that you may have subconsciously received a telepathic or clairvoyant impression of Arthur's accident at about the time either when it occurred or when Eileen wrote the letter, and that it emerged with other associations in your mind when these associations were stimulated by the idea that started the dream, viz., the accident to the two children reported in the "Daily Mirror."*

I must have seen it as I had the *Mirror*, but I did not remember seeing it when Mrs. Jackson mentioned it the next day.

<sup>1</sup>The questions put by Miss Newton are printed in italics.

We print this case because it is suggestive of the kind of way in which an impression telepathically received may be helped to emerge into consciousness by natural associations in the percipient's mind. It is possible that the impression was originally received by Miss Hornibrook either when the incident in question occurred (New Year's Day) or when her sister wrote the account of the incident as printed above (January 13, 1926); on this point evidence is for obvious reasons unobtainable. As evidence of the partly telepathic origin of the dream it is worth noting that the man who figured in the dream can be accounted for as representing the coolie who figured in the actual incident, whereas he is not accounted for either by the report of the drowning accident in the *Daily Mirror*, or by Miss Hornibrook's association of the boy Arthur with adventures in the mud. On the other hand, it is reasonable to suppose that the dream was, so to speak, precipitated both by these associations and, more immediately, by Miss Hornibrook's attention being called to the drowning of two little boys. It is possible also that the near approach of the letter, received by Miss Hornibrook on February 18, 1926, the day after her dream, played some part in the emergence of the telepathic impression. (For parallel cases see Myers's *Human Personality*, Vol. I., pp. 392-394, and Vol. II., p. 324).

#### NOTE ON THE "OSCAR WILDE" SCRIPT.<sup>1</sup>

BY S. G. SOAL.

It may not be without interest to point out the probable source of a certain passage in the "Oscar Wilde" script. This occurs in the third script written by me on July 2, 1923, in the presence of Mrs. Travers-Smith.<sup>2</sup> The soi-disant "Wilde" describing his posthumous attempts to see through the eyes of living people writes:

. . . I have found sight in the most curious places. Through the eyes out of the dusky face of a Tamil girl I have looked on

<sup>1</sup> See Review by Mrs. Henry Sidgwick, *Proc. S.P.R.*, Vol. XXXIV., pp. 186-196, and bibliography there given.

<sup>2</sup> See *Psychic Messages from Oscar Wilde*, by Mrs. Travers Smith, p. 18.



the tea fields of Ceylon and through the eyes of a wandering Kurd, *I have seen Ararat and the Yezedes who worship both God and Satan and who love only snakes and peacocks.*

I think it will be agreed that the portion in italics is characteristic of the living Wilde in his most bizarre and fanciful mood. Without incongruity or literary offence it might be interpolated, for instance, into the following passage taken from "The Fisherman and his Soul" and thus used:

When the dwellers in the villages saw us coming, they poisoned the wells and fled to the hill-summits. We fought with the Magadae who are born old, and grow younger every year and die when they are little children; and with the Laktroi who say that they are the sons of tigers and paint themselves yellow and black; and with the Yezedes who worship both God and Satan and who love only snakes and peacocks; with the Aurantes who bury their dead on the tops of trees and themselves lie in dark caverns, lest the Sun who is their god should slay them; and with the Krimnians who worship a crocodile and give it ear-rings of green glass and feed it with butter and fresh fowls . . .

The passage in question, however, does not occur in any published work of Wilde, and only quite recently I have discovered what would appear to be its source.

In Vol. I., p. 227, of *Peoples of all Nations*, edited by J. A. Hammerton, is a picture of a woman devil-worshipper with the following note.

#### WOMAN DEVIL-WORSHIPPER OF MOUNT ARARAT.

*She belongs to the far scattered sect of the Yezedes who worship both God and Satan and are devoted to peacocks, snakes, water and the sun. They are forbidden to learn reading and writing.*

This book was undoubtedly in my possession at the time of the sitting. The work was published in serial form in fortnightly parts, but I received it from the newsagent in bound volumes at intervals of seven or eight weeks. By the beginning of July, 1923, I must have had several of these volumes on my shelves.

It is just possible that in the sentence which follows the one quoted (in the same script) we have an echo of the concluding

line of Harold Munro's *Children of Love* (Georgian Poetry, 1913-1915), a poem which I had certainly read some years before the sitting, since I received the book as a present in 1918.

The last line of the poem reads, "But Jesus went weeping away and left him there wondering why," and this may be compared with the following sentence from the script:

Once in a pleasure steamer on its way to St. Cloud I saw the green waters of the Seine and the lights of Paris through the vision of a little girl who clung weeping to her mother and wondered why.

We have now succeeded in tracing many passages in these scripts to their probable origins. The greater part of the first script, for instance, seems definitely plagiarised from *De Profundis*. The literary criticisms of modern writers (at least those contained in my own script) seem modelled on those contained in Wilde's essay, *The Decay of Lying*. The knowledge of Poincaré, Kepler, Tycho Brahe, etc., is probably derived from my own mind. The references to incidents in the life of Wilde seem to have been gathered from different printed sources. The variety of sources from which the script is drawn is as amazing as the adroitness with which the knowledge is worked up into sentences conveying impressions of the different mannerisms of Wilde's literary style. But as Dr. Schiller rightly remarks in another connection, by tracing the facts to their source one does not thereby identify the mind that is responsible for the selection.

If, however, it should eventually turn out that in cases where the communicators are shown to be purely fictitious characters the supernormal selection of material to support the impersonation is as varied and ingenious as in the apparently spiritistic cases, then we should have at least a presumption in favour of the view that in these latter also the supernormal selection may be the work of living minds.

We freely admit, however, that much more experiment is required on these fictitious cases, and suggest that such communications should be deliberately encouraged by those undertaking sittings with mediums.

## CORRESPONDENCE.

## I. THE CASES OF MOSS AND MUNNINGS.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—In the account of these cases printed in the *May Journal*, No. 425, p. 71 ff., you have not made the very pertinent remark that in each case it was the observations and the initiative of spiritualists which exposed the fraud. In both instances it might easily have been dealt with privately, but Mr. M'Kenzie of the Psychic College, in the first instance, and the signatories in the second, including Mr. Bradley, insisted upon the fullest publicity.

As to Munnings, your article seems to sneer at those who maintain that the man had true psychic power in spite of his roguery. I would remind the writer that in the Cambridge experiments the S.P.R., or some of its leading members, turned down Eusapia Palladino as fraudulent on account of her obvious tricks, and yet that a sub-committee of the same Society, including Mr. Baggally, the Hon. Everard Feilding and Mr. Carrington afterwards reported that the psychic powers were genuine. What was true of Eusapia may well be true also of Munnings.

ARTHUR CONAN DOYLE.

II. CONCERNING A SUPPOSED PREMONITORY IMPRESSION PRINTED  
IN THE *JOURNAL*.

*To the Editor of THE JOURNAL OF THE S.P.R.*

MADAM,—It was not until I saw an account of a case of supposed prevision (reported in the *S.P.R. Journal*, Vol. XVI., pp. 29-31) that I knew that it had been included in your records.

The case was, briefly, that a quarry owner visited his quarry on a certain morning, and that after leaving, he sent a telegram from an office a few miles away warning the local manager that a fall of rock was impending, which afterwards came down.

After making certain enquiries I find that this case is one that occurred in Carnarvonshire and with which I was familiar. It caused a good deal of comment among slate-quarry managers at

the time, almost entirely adverse to the idea that the sending of the telegram was due to premonitory influence.

Had this wire been sent without the sender having visited the quarry within, say, forty-eight hours, there would be strong grounds to attribute the case to some psychical agency, but the fact that he had been to the quarry within a few hours renders this most improbable.

It may here be stated that for ten years the writer of this memorandum acted as local manager to one of the largest slate quarries in that section, one adjoining the quarry that this case refers to. It was my responsibility amongst others to see that the rock was safe for the workmen, and it was my misfortune, owing to the way that quarry had previously been opened up, to acquire expert knowledge of everything appertaining to "falls." Perhaps it should be mentioned here that slate-rock should be brought down systematically in blocks, and that "falls" are a calamity. After leaving here I took charge of the well-known Penrhyn Slate Quarries, where I have been now fifteen years.

Fortunately, it is an extremely rare occurrence for any considerable body of rock to come down without giving plenty of warning. The most common is for small pieces to flake away and come down. Usually these are too small to be harmful. Other indications are the appearance of surface cracks, a veining of the face of the rock itself, slight noises, and certain indications known only to quarry men themselves and unexplainable by them. It is the duty for the overlookers to be looking out continually for these warnings in order to report them to the manager.

It is important also to remember that the Mr. John — referred to had not only been familiar with quarrying operations since his boyhood, but that his father and grandfather had similar, if not greater experience, so that he may have had from them some inherent instinct.

The natural explanation, therefore, is that his eyes (possibly, but not probably, his ears) registered some indication that a fall was impending, but that this information was not transferred to the mind until some time later—nearly everyone can recall similar experiences. Often the information is not transferred till an ensuing incident occurs to stimulate it.

Fortunately the loss of life owing to these warnings is almost unknown where falls are concerned, though less happily accidents

do sometimes occur owing to comparatively small pieces of rock, often only a few pounds in weight, falling down from the working face of the rock down on to a man working below.

WALTER D. HOBSON.

I have worked at the Penrhyn Slate Quarry for 56 years in every capacity, from quarryman's apprentice to quarry manager, and what has been written above is in accordance with my views and experience.

DAVID D. DAVIES.

### REVIEW.

*Wunder der Hypnose, erweiterte Hypnotherapie.* By UBALD TARTARUGA. Pfullingen, Johannes Baum. Pp. 42. With 15 illustrations.

THIS is No. 11 of the pamphlets produced by the Parapsychic Institute of Vienna. In it Dr. Tartaruga, after a short historical introduction, calls in "question" the current medical opinion that "suggestion" is a sufficient explanation of all the facts of hypnotism. He refers to Dr. Alrutz's experiments to show that there is also some physical influence, and relates the investigation conducted by the Parapsychic Institute into the claims of a professional hypnotizer in Vienna, one August Grundmann. A noted Viennese psychiatrist having denied that the subjects to whom a "hypnotic crime" had been suggested were really unaware that it was not a real crime, Grundmann undertook to convince him of his error by an assassination aimed at himself; he suggested to his subject, a young girl, a motive for hating the doctor, and equipped her with a revolver she had every reason to believe would go off successfully. The result was, that the subject lay in wait for the doctor for three days, and then made her attempt, which got into the papers, and made a great sensation. Grundmann was arrested as an accomplice, but was able to show that the whole affair was only a scientific experiment. In addition to this he claimed to be able to enlarge, by suggestions, the breasts of some female subjects unilaterally, to enable a patient who had been paralysed and had sustained curvature of his backbone in consequence of acute poliomyelitis, and been declared "incurable," to walk and to carry burdens of 130 pounds, and lastly to duplicate

(with another subject) the performances of the Oriental " fakirs " in perambulating or lying on boards set with sharp nails, without injury to the skin of their soles or back. All these claims were verified at the Parapsychic Institute, and seem to be convincingly illustrated by the photographs of the subjects. Dr. Tartaruga very justly insists that these results are sufficiently remarkable to render it the duty of the medical profession to study and to utilize the possible extensions of hypnotic therapy which are thus indicated.

F. C. S. SCHILLER.

#### NOTES ON PERIODICALS.

*The Journal of Abnormal and Social Psychology* for April has the welcome news that an anonymous benefactor has donated a fund to Harvard University for the purpose of founding a Chair of Abnormal and Dynamic Psychology. We are glad to note that a number of voluntary assistants may be appointed, so that annually a number of students may have the opportunity to become familiar with abnormal phenomena. It is to be hoped that the example may be followed elsewhere, and also that the interest in abnormal mental states thereby aroused may spread to a consideration of the phenomena at present investigated almost solely by psychological researchers.

The *Zeitschrift für Parapsychologie* for June has a long criticism by Mr. Karl Krall of the theory of Lehmann and Hansen regarding involuntary whispering in experiments for thought transference. He points out that those who cannot control an impulse to whisper during such experiments should be excluded, and he minimises the difficulty of detecting involuntary whispering, insisting on the necessity of keeping the mouth entirely closed.

E. J. DINGWALL.

# NOTICES.

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## PRESIDENTIAL ADDRESSES

TO THE

## SOCIETY FOR PSYCHICAL RESEARCH

1882—1911

BY

HENRY SIDGWICK, BALFOUR STEWART, ARTHUR J. BALFOUR,  
WILLIAM JAMES, SIR WILLIAM CROOKES, F. W. H. MYERS,  
SIR OLIVER LODGE, SIR WILLIAM BARRETT, CHARLES RICHET,  
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OF THE

## Society for Psychical Research

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# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING.*

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#### A CONVERSAZIONE

WILL BE HELD AT

**The British Medical Association House,**  
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(IN THE LOUNGE).

*On TUESDAY, NOVEMBER 16th, 1926, at 8 p.m.*

Refreshments, for which a charge of 1s. will be made, will be provided between 8 and 9 p.m. Morning or evening dress optional. Mr. E. J. Dingwall will give an account of the documents and other material, recently acquired by the Society, relating to D. D. Home, and will read some extracts from unpublished MSS. concerning the medium and his times. Original MSS., photographs, etc., will be on view.

---

*It is requested that Members who intend to be present and to have refreshments, and also those who wish to bring a guest, will inform the Secretary beforehand. It would be a convenience if they would kindly send at the same time payment for the refreshments.*

N.B.—*Each Member or Associate is allowed to invite one friend.*

### THIRD INTERNATIONAL CONGRESS FOR PSYCHICAL RESEARCH.

THE Third International Congress for Psychological Research will be held at Paris, by invitation of the French National Committee, from the 26th of September to the 2nd of October, 1927, inclusive.

Any Members or Associates who wish either to attend the Congress or to submit papers to be read at its meetings, are asked to communicate with the Hon. Secretary of the British National Committee, Mrs. Salter, The Crown House, Newport, Essex, from whom further particulars may be obtained.

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All these books are scarce and difficult to obtain. Any Members or Associates who wish to purchase copies are asked to communicate with the Secretary, 31 Tavistock Square, London, W.C. 1, before the end of November.

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### THREE NEWSPAPER TESTS.

By A. W. TRETHERWY.

THE Rev. Charles Drayton Thomas has been continuing the series of newspaper tests of which an early selection appeared in the *S.P.R. Journal* for May, 1921, and others formed the subject of his book *Some New Evidence for Human Survival*, published by Messrs. Collins Sons & Co., Glasgow, 1922. The present article relates to three cases subsequent to those set forth in that book.

In two of them, those relating to Ray and Beard, it was practically impossible for the medium, Mrs. Osborne Leonard, or the sitter, the Rev. Charles Drayton Thomas, at the time when the tests were given to have had by normal methods the information which was to be verified. Their ignorance did not merely relate to the contents of a newspaper not yet in print, but extended to the antecedent facts alleged, which were expressed in so cryptic a manner that the names of the two persons concerned, alleged to be dead, were not disclosed.

The third case, that of Strevett, which will be described first, did not originate with a newspaper test, but reached that stage only after his death was known. It is included because it occurred during the same period as the other two, and the three are so closely connected that they must all be considered together.

#### I. THE STREVETT CASE.

Strevett was a man who had been known at The Leysian Mission, City Road, E.C. 1, for many years; Mr. Thomas gives the following account:

My colleagues had occasionally helped him, and in later years I believe he came to regard me as one of the few who understood him and to whom he might turn for help when increasing weakness rendered it difficult to obtain a living. During recent years I occasionally visited him in hospital and infirmary. I had not heard of him for some weeks when the following incident took place at a sitting with Mrs. Leonard on November 11th, 1921. Fedra (the control) suddenly asked:

FEDRA. Have you heard of someone who has just passed over?

I replied that I had not.

FEDRA. I feel a peculiar condition, not quite in the sitting. It is as if someone who knows you had just passed over and was sending thought towards you.

I inquired how she could be aware that this person had only recently passed.

FEDRA. Because it is a new feeling and as if he had not done it before. It feels like a rather old person, Fedra gets a tired feeling with it.

I asked whether she supposed that someone was thinking of me because I was just then at a sitting.

FEDA. Yes, but he has not quite the power to come here himself.

I then wished to know whether my communicators, Father and Sister, were also aware of this.

FEDA. They are not taking any notice of it. It is *sent to you*, not to them. Fedra gets it because it is sent to you and she is in touch with you now through the medium. Spirits often send thoughts which those in the body cannot feel; although their subconscious mind receives the impression the conscious mind does not understand it, but may yet feel vaguely comforted. Were the conscious mind psychically developed it might get part of the message. Your Father says that Fedra can get it, although it does not reach your conscious mind, because her mind is more receptive to anything of this sort. The thought is sent out to you, and as you fail to receive it it flies on to the next receiving station and is there caught, something like picking up a wireless message.

I remark that I cannot guess who it may be that is thinking of me.

FEDA. It feels like a man, Fedra cannot tell *how* she feels that, but it is like when one knows a thing without knowing how it is known. You will be sure to hear about this and it will be interesting. Fedra feels it is some one nice, for it is a nice feeling.

The day following this sitting I left home and was away for six days, *i.e.* from the 12th to the 18th. My first intimation of Strevett's death was when, on my return, I learnt of a telephone message from the Coroner saying that a man named Strevett, who had died suddenly in the Infirmary, had given my name as the person to be informed in case of death. Calling at the Infirmary I learnt that Strevett had been admitted on the 7th of November and that they had posted me an admission card on the 11th (the day of the sitting), and that he had died in his

sleep on the night of the 13th. There is no doubt but that Strevett would have been thinking about me, hoping and expecting to see me; and as he was very ill, and possibly anticipating his end, such thoughts may possibly have originated the feeling of which Fedra spoke. On the chance of getting some interesting remarks I briefly stated at my next sitting, November 25th, 1921, that the person apparently referred to by Fedra as recently passed had not died until two days afterwards; and I inquired whether Fedra considered that her impressions might have been produced by his thoughts being directed towards me? She replied:

FEDRA. Yes, it is sure to have been that. But such a thing only happens when death is certain.<sup>1</sup>

I objected that the nurses had no idea that he was about to die.

FEDRA. But his spirit might have been aware of it. Your Father says, "The subconscious mind is the greater or spirit mind and it often knows about events which are going to affect it in the near future, especially such an important change as passing from the body, a matter which the conscious mind might only know in rare instances. Often in earth life, when an important change is coming, you may feel that something is impending although you may have no inkling of its nature."

Fedra could not see that man, but only knew and felt. Your Father remarks that it is an interesting point that neither he nor Etta knew. Had the man been over on their side and separated from his body they think they would have at least felt his presence, even if not actually seeing him.

During this discussion, Mr. Thomas may, he thinks, have mentioned Strevett's surname, but not his Christian name. The subsequent development of the case is recorded by Mr. Thomas, as follows:

<sup>1</sup>I recalled this to Fedra at a sitting on May 14th, 1926, after Mr. Trethewy had raised the point, and asked her what exactly she had meant. She replied that she had alluded to "*foreknowledge of death*," the man's soul had foreseen the approaching end although he might not have been conscious of it in his mind. C. D. T.

At the sitting of January 20th, 1922, the following was one of the tests given for verification from the morrow's *Times*:

The *Times* to-morrow, page one, column one, a little lower than half down, is a name of the old man who passed over and visited us here in his astral body before he *finally* passed.

Looking next morning at the place indicated I found the Christian name of my poor friend Strevett, namely, *Ebenezer*. This was between three-quarters and half-way down the first column, and it is a name not frequently found there. The phrasing of this test shows my communicator's opinion of the real significance of the Strevett episode. As to his use of the term "astral body," he has explained that this and similar ones are only employed for lack of better, and that they suffice to convey the general meaning.

During the four years which have passed since the above I have received several communications ostensibly from Strevett. Their internal evidence and character leave no doubt in my mind as to the Strevett authorship. Considerations of space preclude their inclusion here.

Of course the evidence of Strevett's identity is not strong. It is based on the coincidence of Strevett's dying condition with the occurrence of the attempted message noticed by Feda, and on his relations with Mr. Thomas which render the attempt conceivable. The theory is a plausible speculation, but there is no corroboration except the Ebenezer test, which is not conclusive because the name was known to the sitter, and therefore, perhaps, to the medium; for in the passage above quoted Feda says that she is in touch with Mr. Thomas. It is possible that looking through the paper with his subliminal memory at her command she came on the name Ebenezer and realised that it fitted the case. If Mr. Thomas had not guessed that Strevett was the person who was said to have tried to communicate with him, nothing might have been heard of his name. On the other hand there is nothing impossible in the claim, and considering its association with the other two cases which are supported by stronger evidence, we may be justified in believing that it may be true, though



incapable of proof. Of course there is no reason to suppose that the medium Mrs. Osborne Leonard could have been normally conscious that Strevett's name was Ebenezer.

## II. THE BEARD CASE.

Mr Thomas writes :

On January 6th, 1922, during my usual fortnightly sitting with Mrs. Leonard, Feda gave the following message from my Father and Sister. These were my regular communicators, and they both had given me conclusive proofs of their identity. My Father passed over in 1903, and my Sister in 1920.

Something about one who passed quite lately, it is one whom they have been helping,<sup>1</sup> and who went rather quickly. Your Father is very serious about this, as if he wishes to be careful.

Then followed some clues to the identity of the deceased, some newspaper tests concerning him, and some more clues. These clues and tests will be stated in detail below. Nothing more need be said about them at present than that they gave no indication of identity to Mr. Thomas at the time. His report is continued with reference to the same sitting :

Presently Feda bid farewell and my Father took her place as control. While speaking directly through the medium he introduced a reference to the abovementioned Strevett episode, but without giving the name, and asked me if I had carefully noted what had been said respecting that class of incident. On my replying in the affirmative he continued :

Note that that may happen again to you. It would be important to prove if it be possible for the soul to know when it is about to be freed. I am not certain if it can know excepting when the freedom is very near at hand.

I then asked whether he intended to connect these remarks with the person who formed the subject of the *Times* test.

<sup>1</sup>The nature of the help given was not indicated. On several other occasions, however, allusion has been made to their efforts in relieving illness of friends on earth, also to giving guidance and instruction to those recently passed over. C. D. T.

He replied, "Do not press. I do not want to spoil things."

There was some further conversation which left me with the impression that the subject of the day's tests might not yet have actually passed, but be upon the verge of doing so.

Serutiny of the next day's *Times* and *Morning Post* did not help me; I could only think of one person to whom the reference might just possibly apply, and inquiries immediately proved that it did not in any way connect with him.

Six days later I saw in our Church paper, *The Methodist Recorder*, a notice as follows:

BEARD. January 7th, at Southborough, near Tunbridge Wells, Rev. Samuel Wesley Beard; aged eighty years.

Remembering that Mr. Beard had been known to his parents, and that the initial "B" had been declared applicable to the deceased in one of the newspaper tests of January 6th, Mr. Thomas brought up the subject at his next séance, on January 20th, 1922, and after some conversation, which will be repeated in detail below, asked if the deceased was Mr. Beard, and received a reply in the affirmative.

At this stage a further quotation from Mr. Thomas's report is given:

On returning home with this further information I was in a position to examine the *Times* and the *Morning Post* for January 7th, and determine how far any correspondence discovered there might apply to Mr. Beard. It is important to place on record how little I knew about him at this time, merely the few facts following:

He had been occasionally mentioned by my Mother as a Minister who retired and went to live near Tunbridge Wells many years ago, and whose retirement had been necessitated by an unusual form of throat trouble which, however, did not prevent his taking numerous preaching appointments in Tunbridge Wells and the surrounding villages. Further than this I knew nothing, except that he must be elderly. To the best of my recollection I had never seen him, and certainly knew nothing whatever about his family.

My first discoveries were as follows:

*Hill's List*, a reference book relating to Wesleyan Ministers, showed in what towns the Rev. Samuel W. Beard had worked

during his Ministerial career, and from it I learnt, to my surprise, that he had been my father's colleague at Taunton a year before my birth there.

I had frequently heard my parents speak of a family named French at Taunton and of Mr. French's friendship with our Ministers. It therefore seemed probable that this Mr. French would in those days have been intimate with his young minister, Mr. Beard, and that he might be the Fr—— named in one of the tests of the sitting of January 6th.

The results of the inquiries made by Mr. Thomas into the tests and clues were stated by him as follows:

The initial message on January 6th, 1922, was:

Something about one who passed quite lately, it is one whom they have been helping and who went rather quickly. Your Father is very serious about this, as if he wishes to be careful. Why does he give "M"? He keeps giving "M," and yet Feda does not feel as if it is the person's name, though it would connect very closely.

This initial suggests Miss Beard's name, Mary. She had been in attendance on her father since leaving school, and has been his one companion during the five years since Mrs. Beard passed.

They speak of being surprised at the passing, as if it took them by surprise. It is one whom they thought could still do something on earth. It looked like being premature, but Etta shakes her head and says "It is all right." Fr——, Fra——, Feda cannot get the name, but it is mixed up in a newspaper test purposely in case he failed to give it clearly this way.

That they were correct in thinking Mr. Beard might have done further work, and that his passing took them rather by surprise, may be gathered from the fact that he had been preaching during the previous quarter and had promised to do so again in three months' time, but asked to be given no appointments meanwhile as he was unwell.

"Fr——, Fra——"; this appears to be an attempt for the name French which was found in the next day's *Morning Post* (see below).

Then at 2.45 p.m. on the same day, January 6th, came the series of tests relating to the *Times* and *Morning Post* for the following day, January 7th, of which a copy was posted to the *S.P.R.* on the 6th :

*Times* to-morrow, page one, column two, upper half but not quite top, say one quarter down. Name of the person passed recently, not sure if Christian name or not.

Two inches from the top of this second column on the first page of the *Times* appears the name *Samuel*. This is Mr. Beard's Christian name.

Close to is another name, not his own, but of place this person was very much connected with.

In the same advertisement with *Samuel* and on the line immediately above it is *Weston-super-Mare*. In this town Mr. Beard worked for three years. Also, a few lines higher, appears *Somerset*, in which County he lived for six years, and was colleague successively with my father and my uncle.

This person will be missed. Sudden passing, but unsatisfactory health previously; some additional physical trouble led to the climax, then quickly over.

Mr. Beard was certainly missed, both by his only daughter who had been his constant companion and who was now left alone, her only brother being stationed abroad and her mother having predeceased her father, and by the Wesleyan Churches in and around Tunbridge Wells, where he had for some twenty years rendered much assistance. The references to health are correct; Miss Beard had noticed a change in her father after their return from holidays the previous year, and it was then discovered that he had an internal trouble for which an operation was advised. This internal condition greatly aggravated the throat trouble which had compelled his retirement so long previously as 1895. His illness lasted two weeks, and during his last two days the condition of the throat was both painful and serious; so much so that he was given injections of morphia. It is perfectly correct to say that the internal trouble supervening upon the previous throat condition led to a climax and that the end was quick.

An appointment made with the person, important affecting others, could not be carried out owing to the passing.

The operation had been fixed to take place on January 5th, in a London nursing home; but as the day approached he was too ill to be moved, and was in fact dying.

Column one, nearly half way down, find name of a near relative, living, of the above. "J" is given as a name connected with the one passed and is to be found close to that of the near relative.

Within one inch of half way down column one is *Mary*, the name of his daughter. "An initial J" is in the same advertisement with *Mary*. Mr. Beard had two brothers both of whose names commence with "J."

"B" is given; Feda feels sure it is to be linked with the one passed over.

There seems little doubt that this refers to the surname, Beard.

A reference to the place he was shortly going to is made near the bottom of column one.

The operation was to have been in London. While there are several town addresses within four inches of the bottom of this column the word *London* only appears once, and its position is the third line from the bottom of column one.

*Morning Post* to-morrow. He thinks this was from the back page, left side and one quarter down; a name referring to the same man lately passed, as given in the *Times* test. Got idea *re* Ships close thereto.

Exactly one quarter down the first left hand column of the last page of the *Morning Post* is the word *French*. The test message is not quite explicit as to which person the name would fit, but there had been a preliminary attempt to give a name "Fr—," and, when the attempt failed, it was stated that the name would be introduced amid the paper tests for the day. I therefore conclude that this was an attempt to indicate the old Taunton friend, Mr. French. Miss Beard recollects that her father used to speak of that family.

"Ships." The line immediately followed that containing the above name French, ends with the word *Port*, which perhaps, by mental association, suggested ships. This syllable comes at the end of a line and is continued on the next, being part of an address, Portland Road.

Page 5: find name of a place, half way down left side, also mentioned in *Times* test.

This is unsatisfactory inasmuch as no name appears there which had been previously alluded to. It may be a complete failure.<sup>1</sup> It is curious, however, that three inches below the halfway crease of the first column at the left side of page 5 there should be found the word *Avalon*. Avalon is the old, but still used name, for Glastonbury, a place at which Mr. Beard would have frequently conducted services while he was my uncle's colleague in Somerset. In giving this item the "sensing" or the transmission may have been faulty.

Mr. Thomas then reports some further remarks made by Feda at the sitting of January 6th, of which a résumé may be given, as follows:

(a) The one passed over belonged to different conditions, things which interested other people . . . not like those who interest themselves in their homes.

This would apply to any Wesleyan Minister, but especially to one like Mr. Beard who had travelled in many Circuits. Mr. Beard also had other interests, such as the study of natural history and geology.

(b) Reference was made to "a lot of papers," and it was indicated that there would be "something about this that will be posthumous."

Mr. Thomas suggests that this refers to an Obituary Notice. It is the custom amongst Wesleyans, he says, "to present to the May Synod a comprehensive account of the life and work of any minister deceased since the previous Conference. . . . Mr. Beard's Obituary was published the following September, and may be read on p. 113 of the Wesleyan *Minutes of Conference* for 1922.

(c) Reference was made to "talking of going away a little while ago. . . . Feda keeps getting the idea of going to another place." Miss Beard remarks respecting this that there had been occasional conversation as to their next holiday, and that Folkestone had been decided on. She had from time to time introduced

<sup>1</sup>The causes of the failures are puzzling problems. Perhaps the examination of a number of instances and the consideration of the communicators' explanations might throw some light on the process employed in the tests.  
A. W. T.

the subject of his next holiday in order to cheer her father when he was unwell.

(d) It was said that the person concerned "was connected with a paper-test before." This statement was voluntarily corrected at the next sitting, when it was said that the previous allusion was not in a paper-test. Mr. Thomas has not been able to trace any such reference to Mr. Beard.

After seeing the notice of Mr. Beard's death in the *Methodist Recorder* Mr. Thomas at his next sitting, on January 20th, 1922, put some questions "in order to discover whether I could elicit further clues to the subject of the tests of January 7th." The upshot of these questions may be summed up from Mr. Thomas's record, as follows:

(a) The test of January 6th is "not to do with the astral visitor" (Strevett), "nor the one before that" (Ray). [See below.]

(b) "Not a relation," said Feda, "not one you would have seen just previously to his passing, but you heard about him from people with whom you come in contact. Feda gets the idea of a group of people who will know about him at once... B. connected with him.

The group of people among whom he was fairly well known and who would at once hear of his passing would be those of the Tunbridge Wells Circuit.

(c) Mr. Thomas asked the following question: "Was he a Wesleyan Minister near to whom Father once lived?"

This question was due to a misconception on Mr. Thomas's part, but led to a reply of some interest to the effect that his father "was in touch with him twice with an interval between," and that Mr. Thomas's mother would know of this. On this statement Mr. Thomas comments thus:

The first time of contact would be when they worked together in Taunton; a few years later Mr. Beard was working as a colleague with my uncle in the Shepton Mallett Circuit, and my father doubtless met him there when visiting my uncle. My mother and aunt, though remembering Mr. Beard in those distant days very distinctly, cannot vouch for any specific visits during which my father and Mr. Beard would have met after the interval.

(d) In reply to a direct question it was stated that the man concerned in the test was Mr. Beard.

Mr. Thomas has written the following report of a later sitting, with the accompanying comments :

*The Rev. Samuel W. Beard passed away at 1.30 a.m. on January 7th, 1922, some eight hours after the close of the first sitting in which he was described as "passed quite recently," and "very recently indeed."*

In reply to my inquiry as to her father's condition during the day or two preceding his death, Miss Beard informed me that he was then suffering so greatly that the Doctor injected morphia, with the result that her father passed those hours in unconsciousness; as soon as consciousness showed signs of returning he was again put to sleep.

Some weeks later, and after I had completed the above verifications, namely, at a sitting on March 17th, 1922, the following conversation took place :

- Q. About Mr. Beard; there was some ambiguity as to the date of his passing, for he only died eight hours *after* you gave me the tests about him.
- A. We had the information from him.
- Q. What was he doing at the time?
- A. Moving about as Etta or I, he was having a free and independent existence apart from his physical body.
- Q. And you were not clear if he had left his body or not?
- A. I certainly thought he had left it.
- Q. You had no cause for uncertainty?
- A. No; many spirits have left the body before physical death, but, as a rule, it is only when there has been a slow breaking up of physical conditions.
- Q. It seemed significant that you should have followed your tests and remarks about him by reminding me of Strevett's coming, and then saying that what had happened then might happen again; and that when I inquired if this was a case in point you asked me not to press. Did you think that he was then finally released from his body?



- A. I had no doubt about it at the time of getting the information from him; but certainly had a glimmering afterwards.
- Q. By "afterwards" do you mean when giving me the tests about him at the sitting?
- A. Yes; you will see by many things I have done that I give better information after a thing is apparently done with.
- Q. Do you get more information then?
- A. No; it is merely a growth of knowledge. If I found myself on earth in a strange place, I should not immediately know the place, nor where I was, but after identifying myself with it for a little while I should have a better knowledge. I identified myself with the true facts more during the sitting. Can you see that?
- Q. You mean that as you spoke about him you realised more?
- A. Do not say "realised," but suspected. I have often met people both on my own plane and on yours, spirits whom at first I took to be permanently separated from their bodies. By closer touch I should sense, or feel, if they were finally separated. I had not been in very close touch with Mr. Beard, but got into touch, sensing him as it were, during the sitting. There is a reason for so many errors made by mediums during the war; they were not sure which and hurriedly jumped to conclusions.

Do not be surprised if that happens again; you see I shall watch more for it now, and if possible I will bring it about. Should you suspect that I am doing this, do not ask definite questions about it; it is better not.

I then asked whether there was anything further which Miss Beard might be glad to know. The reply was that, on awaking there, Mr. Beard had expressed a wish to see "someone whose name," said Feda, "commences with 'E,' and also another person whose name sounds to Feda like Winnie."

On being informed of this Miss Beard remarked that her father's sister was named Elizabeth, and that he had been especially

attached to his brother Willie. Both Elizabeth and Willie had passed some years before.

In view of the illuminating error by which my communicator mistook Mr. Beard's condition—thinking him to be already a resident in the higher realms, whereas his physical body lay under the influence of anaesthetics, and did not die until several hours later—the quotations given below receive peculiar significance.

Their dates indicate that they were given four years and two years respectively before the Beard incident. Indeed I had quite forgotten their existence, and only discovered them in May 1926, when searching through my notes of earlier sittings at Mr. Tretthewy's request.

They show very clearly that my communicator was aware of the possibility of just that mistake which he came to make in his first references to Mr. Beard's passing.

*Sitting of April 30th, 1918.*

Feda remarked that my father had recently met in the spirit world some youths in whom I was interested, and added:

About one of them he was at first doubtful as to whether or not the lad had finally passed over; because it is sometimes difficult to distinguish between our newly arrived and those who are over temporarily during sleep or while under anaesthetics. He has seen these temporary visitors looking so developed that they might have been taken for the ordinary inhabitants. Of course they do not all appear so familiar.

*Sitting of May 21st, 1920.*

In this sitting allusion was made to visits paid to the spirit realms by some persons during their sleep; I thereupon inquired whether these temporary visitors seemed as fully alert as those living there permanently. My father, who was controlling, replied:

There is a difference perceptible to those who know them well.

The cord of etheric matter which still connects them with their sleeping body is drawn from their psychic body; it therefore follows that a sleep-visitor is limited by the loss of this cord substance which is connecting him with the body. Supposing I saw someone who was only temporarily

out of the body, I might not know whether his modified brightness was, or was not, his usual appearance. For among ourselves there are degrees of brightness, since some vibrate more keenly with life.

I then asked whether he would be certain to distinguish, in the case of his own relations, whether or not they had come over finally. He said:

If long enough with them I should know, but I might not know if I only saw them in passing. There have been cases where relations were spoken to by those who were unaware that the man or woman had come over finally.

In the *S.P.R. Journal*, May 1923, Dr. F. C. S. Schiller contributes a remarkable instance of apparent communication through a medium by a person living, but suffering from senile dementia. His suggestive remarks upon the case include the following (p. 91):

It would seem that our conscious personality, *i.e.* what is traditionally called "our soul," is not so strictly tied down in its manifestations to its "body," nor so completely and adequately represented by its behaviour, as it is natural, and hence scientifically "orthodox" to suppose. The bodily machine may become disordered in ways which irresistibly suggest that the "soul" is destroyed or deranged; but they do not prove this, and all the time it may be leading a life of its own in another "sphere," or on another "plane," though it cannot express this life through a body which is no longer its possession in any effective sense. . . . It was always a possibility that bodily functioning did not *produce* the activities of mind but only conditioned their manifestations, forming the vehicle or machine through which they were *transmitted*. As a logical possibility this suggestion had great merits—it could not, *e.g.* conceivably be disposed of by any of the facts to which materialism was wont to appeal; but it had to remain merely a theoretic possibility in default of positive evidence in favour of its interpretation. Now we seem to have got the requisite evidence. For we seem in this case to catch a glimpse not only of the actual correctness of the "trans-

mission" theory of mind, but also of the real spiritual agencies which are operating behind and through the veil of material mechanisms.

There are many instances in which persons are alleged to have functioned on another plane of existence while still in the physical body. Stainton Moses' visions are cases in point. His "controls" and other authorities have said that under such conditions, which usually occur in a state of physical unconsciousness, the aetheric or astral body is attached to the carnal body by a thread of light. That people still on the earth plane should confuse persons in this form with those who have already passed is quite intelligible, but there are few if any instances of similar mistakes being admitted by spirit communicators who allege that they have themselves finally passed to the other side.

Though no single newspaper test was conclusive and the clues were rather vague, the number of coincidences seems to be outside the scope of chance. The cumulative effects of the points of resemblance makes out a strong case for the identity of Samuel Beard with the person indicated by the communicator. It is really marvellous that so much information could be given of facts unknown to the medium or sitter, accompanied with the predictive element involved in the newspaper tests. The most plausible theory appears to be the spiritistic one that the information came from the sitter's father, to whom it was known and that he devised the newspaper tests. The alternative is to fall back upon some such hypothesis as the existence of an akashic record, or the possibility of telepathic communications from unknown sources. I believe that the method of newspaper tests is similar to that of book-tests, and that, as in the case of Stainton Moses, both in the matter of book-tests and of evidential information apparently coming from a printed source, the medium's clairvoyance (for the want of a better term), is used for the purpose under the guidance of external agency. As to how the newspaper sheet is glimpsed before it is in physical existence I refrain from speculating, because I can find no reasonable basis for an explanation.

## III. THE RAY CASE.

Of this case Mr. Thomas gives the following account :

During a sitting with Mrs. Osborne Leonard on December 20th, 1921, references were given at 11.54 a.m. to be verified in the morrow's *Times*. These were posted to the *S.P.R.* immediately after the sitting in accordance with my invariable custom. Among them was the following: I was asked to look in column one of the first page and there find, "about half way down, the name of a man very recently passed over about whom you have been talking lately."

I did not know to whom this might refer, but heard that evening of the death of Mr. Ray, one of our members at the Leysian Mission. Some months previously he had sent for me to visit him in hospital, and I had since then frequently discussed his chances of recovery with my colleague who was his regular visitor. It therefore seemed to me that the name Ray, if found at the given place in the morrow's *Times*, would perfectly meet the test.

The name appeared there in a marriage notice, *Francis Ray*, and was placed less than two inches below the half-way crease in column one. Moreover, this notice had not been present in the previous day's issue.

This incident impressed me as additional evidence following much of a similar character, showing how closely the communicator was able to follow my work at the Mission. Ray had died eight days before my sitting; the conversation regarding him had always been in private.

Following the above *Times* test was an attempt to get one on similar lines from the *Morning Post*.

*Morning Post*; re the man passed over quite recently, there is a name in column three, near the top; the same name as in the *Times*. Also another name of his a little lower down. The name James seemed to come strongly and close to the above.

Although there were syllables containing the required sound, such as *Rai*, in the word *rails*, it cannot be said this part of the experiment was successful. Yet it is significant that Mr. Ray's

Christian name was *James*, a fact of which I was unaware until several days after this sitting.

It is not stated whence the communicators obtained their knowledge of Ray's death, but the meaning appears to be either that Ray's spirit was present at the séance, or more probably that they (the father and sister of Mr. Thomas) knew from their own observation that he had passed. The case would then be similar to that of Beard, except that Ray had really passed and was not dying, as Beard was when supposed to have passed. In other words, the external agency of the communicators must be postulated. There is an alternative theory: Strevett's case being taken at its face value, we may assume that a similar rapport existed between Mr. Thomas and Ray, resulting in Mr. Thomas being sub-consciously aware of Ray's death, and his knowledge being thus available to Fedra, who thereby appreciated the importance of the presence of Ray's name in the *Times*. She was either looking for some word bearing on Ray's identity or finding such a word thought of Ray's death as a suitable object for a test. That the initiative came from the communicators seems on the whole to be the more plausible explanation. The *Times* newspaper test in this case is very appropriate, and is a striking instance of what can be achieved under favourable conditions.

Of course it is not safe to conclude that because two cases appear similar the same methods were used in both. These three cases seem to be connected with each other and to form part of a programme. It is curious that any two of them may be put in the same class from one point of view and distinguished from the third. If they are considered together they to some extent support each other, for a weak point in one is a strong point in another *e.g.* the newspaper tests are not so conclusive in Beard's case as in Ray's, and the inception of Strevett's case is not so satisfactory as the foundations of Beard's and Ray's. Comparing them together one feels that a weakness may be due to accident or lack of material and that one cannot always expect a perfectly water-tight structure.

## CORRESPONDENCE.

FURTHER STATEMENT CONCERNING "A SUPPOSED  
PREMONITORY IMPRESSION."

*To the Editor of THE JOURNAL OF THE S.P.R.*

TRAVELLERS' CLUB,

LONDON, *September, 1926.*

MADAM,—The letter on the case of prevision which was printed in the *Journal* of July (Vol. 23, p. 118) does not accurately represent the facts as known to me, and I should be obliged if you would give me the opportunity of making the following corrections.

(1) Mr. Hobson states that I sent a telegram to warn the manager that a fall of rock was impending. *I mentioned nothing about a fall of rock.* When my telegram was sent ("to stop the men working immediately") I only knew that the men were in great danger where they were working. I did not know what form the danger took until next morning, when I received three telegrams to let me know what had happened shortly after I had sent the telegram.

Mr. Hobson implies that I knew all about quarry operations from my boyhood. That statement is also incorrect. My father and I lived about ten miles from the quarries, which were worked by a local manager. My father was over forty years of age when he first had an interest in the quarries, which he visited from time to time to consult with the manager; but neither my father nor I had any technical knowledge of quarrying, and in my early days I rarely visited the quarries. If the quarrymen who were working on the ground, and who had known it from childhood, and the agent, saw no indications of danger, how should I?

(3) When I motored back from the quarry with my brother he told me of a "shoot" he had been to. I was interested, and while listening to him the "message" came that the men were in great danger and I should send a wire to the agent to tell them to leave immediately. When I told my brother he said there was no reason and no indication of danger; but I persisted, and at the next Post Office I passed I sent the wire.

When I received the three telegrams the next morning telling me of the landslide I lay on the sofa for an hour, and the thought uppermost in my mind was, if I had been persuaded not to send the telegram what a terrible result would have followed. But I must disclaim Mr. Hobson's statement that I warned the local manager that a fall of rock was impending. I was only aware of some great danger.

JOHN A. A. WILLIAMS.

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### NOTES ON PERIODICALS.

The February issue of the new German monthly periodical *Rerale Bund* has a short article by Professor Schäfer of Wandsbek, which deals with some experiments recently conducted in attempted "control" of a medium by a living person at a distance and by arrangement. One of the results appears to be striking, and a detailed account should be published. Two private persons took part in the experiment, in addition to the circle of observers. One was the daughter of a prominent local official; and the other an officer in the air-force. It was proposed that attempts should be made by the officer to "control" the female medium from a distance. The officer was told the day and hour in which sittings were held, and the circle awaited results. One evening, during the sitting, a sharp rap was heard, and the entranced medium immediately sprang up and assumed a military bearing. She signified her desire to write, and on a paper block which was handed to her she wrote in a changed handwriting the words *Me-mento moris C. . .*. A member of the circle then announced that he had received a letter from the officer stating his intention of being present in spirit at the evening's sitting, and enclosing a sealed envelope. On opening the envelope a piece of paper was found on which was written the same words as the medium had just written herself. It was also stated that the writing was similar to that of the officer.

The *Journal* of the American Society for Psychical Research for June has an interesting article by Dr. Crandon on certain new features of the Margery mediumship, in which what is claimed as examples of erythesthesia are a prominent feature. The case is evidently becoming of increasing importance, and recent visitors



of scientific distinction in other fields have been much impressed, as one would naturally expect.

In the same issue M. René Sudre contributes an abstract of a lecture recently delivered at the Collège de France, in which he severely castigates the persons whose doubts concerning the integrity of mediums and the competence of investigators lead them to adopt an attitude of great caution in the field of psychical research. Thus the present writer is characterised by M. Sudre as one who has "made war against all physical mediums," which is a grotesque travesty of the truth, and in his treatment of Guzik M. Sudre shows that he has but little appreciation of the nature of the evidence against that medium. The persons chastised with so much Gallie vigour by M. Sudre ask for very little. Many of them, the writer included, would travel many miles to hear a few supernormal raps. The only condition they insist upon is that these raps should not be such as may be produced normally, and can it be said that this condition is unreasonable? M. Sudre is continually deploring the aloof attitude of scientific men. "We would wish," he says, "to have a scientific audience," and all that is demanded is "a single effort of good will." Is M. Sudre too ingenuous not to realize that that scientific audience is patiently awaiting a demonstration of the "facts" proclaimed by their enthusiastic sponsor, but under conditions better than those which appear to M. Sudre so perfect, and which he associates so often with the names of Guzik, or Kahn?

In the same issue Mr. Bird continues the discussion of Mrs. Pruden's mediumship, and comes to the wise conclusion that nothing more can be done until that lady permits the inquiry to be conducted in such a way that obvious avenues to fraud are at least partially closed to her.

E. J. DINGWALL.

## REVIEWS.

I. "*Margery*" the Medium. By J. MALCOLM BIRD. Boston: Small, Maynard & Co. 1925. Price \$4.00.

THIS book is an account of the celebrated "Margery" mediumship from its commencement up to the date of publication. For the benefit of those of our Members, if there are any, who are not acquainted with the details of the case, it is worth while to mention that Margery is the name given to Mrs. Crandon, the wife of a well-known Boston surgeon, and that her mediumship began, as far as this book is concerned, in 1923.

For the purposes of this review the book may be considered as consisting of two parts, the first being an account of the various sittings and phenomena which took place up to April, 1924, while the second is an account of the investigation by the Committee appointed by the *Scientific American* magazine to examine the phenomena of mediums who entered for the prize offered by that journal.

The phenomena recorded in the five hundred or so pages before us form perhaps the most heterogeneous and confusing mass of material that has ever been presented to the student. To attempt any kind of summary would be hopeless. Almost every phase of mediumship that has ever been heard of finds some example in this extraordinary case, and the really notable fact which emerges from the mass is that we know no more about the causation of such phenomena or their place in a scientific scheme, than we did when the series began. If, as the author argues, the Margery phenomena are genuinely supernormal, this is a lamentable confession of failure.

Various attempts seem to have been made by different investigators to secure the production, under test conditions, of some single phenomenon which could be examined in detail, but in every case before this end was attained the inquiry went off on to a new track, and for some reason or other the earlier attempt fell through.

The reader will thus find, in this part of the book, an immense number of rather disconnected accounts of alleged supernormal events; but it will be difficult for him to decide whether their

claim to genuineness can be allowed, and, even if it is, they will tell him nothing as to their mechanism.

With regard to Mr. Bird's accuracy as a reporter, the only case in which this can be estimated by us is his account of the sitting at the S.P.R. rooms in 1923, in which he describes Mr. "Fielding" as a conjurer, and the table as "the celebrated trick table of Mr. Harry Price." In point of fact Mr. Feilding is not a conjurer, and the table is in no sense a trick table and was not designed by Mr. Price.

What I have called the second part of the book is an account of the investigation by the *Scientific American* committee, of which Mr. Bird was secretary from its formation until the close of the Margery enquiry, and it is clearly as a criticism of this Committee, and as a reply to its adverse report that the book was largely written. On this side of the Atlantic it is difficult to form any opinion as to the rights or wrongs of this dispute. What is abundantly clear from Mr. Bird's account is, that the Committee was not a sufficiently united body for the task they had undertaken. The members of it had a tendency to pursue their own lines of inquiry, and to formulate their conclusions without a sufficiently frank attitude towards one another. This was probably an inevitable consequence of the constitution of the Committee, but the fact rendered any satisfactory conclusion impossible.

From the present position of the Margery problem as it is presented in this book it is perhaps possible to draw two conclusions. First, that if any progress is to be made it will only be by insisting on the continual repetition of one phenomenon, until by varying the conditions, some definite knowledge is gained as to the nature of the forces at work and their *modus operandi*. Second, that the group of investigators concerned must be prepared to devote a large amount of time and work to possibly monotonous experiment, and must have complete confidence in one another.

V. J. W.

II. *Fakirs, fumistes et Cie.* By PAUL HEUZÉ. Pp. v, 211. Paris : Les éditions de France, 1926.

THIS little book is a discussion of the claims of certain travelling "fakirs," such as Tahra Bey and Rahmann Bey, and their relation

to alleged psychic phenomena. The author will be remembered as one of the promoters of the various schemes for testing the claims of physical mediums in Paris, and in the present volume he applies his strongly developed critical faculty to a consideration of the travelling fakirs. He shows how their phenomena can be duplicated with a little practice and some pain by anyone, and the wrapper shows him with hat-pins thrust through his flesh *à la* Tahra Bey.

E. J. D.

# NOTICES.

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## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 19B Tavistock Square, London, W.C. 1, on Tuesday, November 16th, 1926, at 6 p.m.

## A CONVERSAZIONE.

A CONVERSAZIONE will be held at The British Medical Association House, 19B Tavistock Square, London, W.C. 1, in the Lounge, on Tuesday, November 16th, 1926, at 8 p.m. Refreshments, for which a charge of 1s. will be made, will be provided between 8 and 9 p.m. Mr. Dingwall will give an account of the documents and other material, recently acquired by the Society, relating to D. D. Home.

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## Society for Psychical Research

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# JOURNAL

OF THE

## Society for Psychical Research

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### NEW MEMBERS.

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**Strawson, A. H.**, 27 Norfolk Road, St. John's Wood, London, N.W.  
**Vance, G. H.**, 12 North Hill, Highgate, London, N.
- 

### MEETING OF COUNCIL.

THE 230th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Friday, October 1st, 1926, at 5 p.m., Mr. J. G. PIDDINGTON in the chair. There were also present: Mr. E. N. Bennett, Mr. W. R. Bousfield, Sir Oliver Lodge, Dr. Wm. M'Dougall, Dr. T. W. Mitchell, Mr. W. H. Salter, Mrs. W. H. Salter, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Seven new members were elected. Their names and addresses are given above.

The monthly accounts for July, August and September, 1926, were presented.

L. 1274.

CASE.

AN ATTEMPT TO GIVE INFORMATION CONCERNING THE  
CONTENTS OF A SEALED PACKET.

THE following case has come to us from Mr. E. F. Benson, a Member of the Society, by whom the facts were originally communicated to Mrs. Sidgwick and to Mr. J. G. Piddington. It is a case of an attempt to obtain by supernormal means information concerning the contents of a sealed packet, this information being possessed by no living person. So far as regards its original purpose the experiment failed, but the result was not without interest in the fact that five persons independently made statements which seemed to be attempts to describe the contents of the packet, and these statements agreed with one another, though not with the facts. This suggests that some telepathic rapport may have been set up between the various living persons concerned in the experiment, and for that reason the incident is worth recording. The names of all the persons concerned are known to the Society, but some of them are not given here.

The experiment originated in 1918, when Mrs Benson, Mr. E. F. Benson's mother, sealed up a packet containing something which had belonged to her daughter, who had died two years before. Mrs. Benson herself died in 1918, and in 1923 Mr. E. F. Benson wrote to Mr. Piddington as follows:

*Aug. 15.23.*

... In consequence of what Mrs. Leonard said, while I was sitting with her, about another packet... my mother agreed to prepare Packet B (with which we have to deal). Packet B, which has never been opened, is in my possession. All I know of its contents is that it contains something which belonged to my sister, who died in 1916. The plan was that I should try to ascertain from some medium what Packet B contained. Up till the time of my mother's death in 1918 I had not done so. As far as I know, therefore, nobody alive has any knowledge of what Packet B contains. (i) After my mother's death I told Mrs. A— [a personal friend of Mrs. Benson's, see below] the

story of Packet B, which was then unknown to her. She sat with a friend of hers who does automatic script, and in the script there came out the information of what the packet contained. I do not know what that information was, because I refused to let Mrs. A—— tell me. . . .

E. F. BENSON.

The later part of Mr. Benson's letter to Mr. Piddington is concerned with matters which are told in greater detail in a subsequent letter to Mrs. Sidgwick (see below).

The next development in the case occurred in June of this year, when Mr. Benson wrote to Mrs. Sidgwick, thus:

*June 23.26.*

I enclose a half sheet which may perhaps interest you. . . . I intend now to open the packet in question, because I don't see how, as a test, the conditions could be improved. For the last eight years, nobody, as far as I know, can have known what is in the packet, and if it does contain a lock of hair, or, say, the picture of a lock of hair, or anything of the sort, it is difficult to see from where, except from some disearnate source, the information could have come. . . .

E. F. BENSON.

With this letter was enclosed the following statement:

The substance of this was written on June 17th, 1926, and copied out with two small corrections on June 22nd.

Some months before my mother's death in 1918 she sealed up a packet the contents of which, so far as I know, are unknown to any one living on this earth, and sent it to me with a view to my seeing if any medium could, without handling the packet, tell me what was inside it. I could not find a suitable opportunity before her death, and the packet, still unopened, is in a drawer of the table in the front ground-floor at 25 Brompton Square.

After my mother's death I told Mrs. A—— of the existence of the packet, and she consulted three mediums separately who, purporting to be in communication with my mother, told her what the packet contained. They none of them saw or handled or were in any way put into connexion with it, but they all three said it contained the same thing. Mrs. A—— did not tell

me what this was, but wrote it down and gave it me in a sealed envelope. The idea was that I should independently consult a medium, and therefore had better not know what the others had said. When two of the mediums had given the same answer, but before the third had been consulted, I sat with Mrs. Cooper of the British College of Psychic Science. She professed to learn the contents of the packet (which she said was a flower), but when I told Mrs. A—— this, it did not agree with what had been told her.

Last week, on June 9th, Mrs. A—— brought here a fresh medium Mrs. [Barnes] (pseud.). She went into trance, and speaking with great difficulty called me "her son Fred." She then pulled down a piece of her hair, and wrapped it round her fingers: she repeated this action twice or three times. On coming to herself she seemed to have no idea what had happened, and before going into trance had not known that she was being consulted about the packet in question. Mrs. A——, as the medium was coming out of trance, told me for the first time what the other mediums had said, namely that the packet contained a lock of hair. Mrs. A—— confirms the correctness of this account.

E. F. BENSON.

In reply to some questions put by Mrs. Sidgwick, Mr. Benson wrote to her again a few days later, as follows:

*June 28th, 26.*

... With regard to your first letter (special features), the questions you ask can mostly be only answered by Mrs. A——. I will put them all to her, and get her answers written down before the packet is opened. There are, however, a few which concern me. (1) The drawer in which the packet has been kept was not looked. . . .

E. F. BENSON.

In the rest of this letter and in a letter written on July 1st, Mr. Benson discusses what bearing this fact could have on the experiment. The conclusion he reaches is that it may be regarded as certain that the contents of the packet had not become known to any one. In view of the result of the experiment this part of the evidence does not seem worth recording in detail. Mr. Benson also sent Mrs. Sidgwick a statement concerning Mrs. A——'s replies to questions put to her, as follows:

*Questions asked Mrs. A— by E. F. B. before the opening of the packet, and her answers.*

(1) Did Mrs. A— know where the packet was kept?

*Answer.* No.

(2) About what date did E. F. B. mention the existence of it to her?

*Answer.* About 1921.

(3) What were the names of the mediums who gave the identical solution of the contents of the packet?

*Answer.* (i) Mrs. C—. She gave it in automatic script in 1921.

(ii) Mrs. J—. She gave it in trance in 1921 or 1922.

(iii) Name of third doubtful. She gave it in trance about the same time.

(iv) Mrs. [*Cross*]. She was not in trance, but said she saw my mother, describing her correctly, standing by Mrs. A—, and holding a lock of hair. Date, 1926.

(Finally Mrs. [*Barnes*] said nothing about a packet, but in trance at Lamb House, Rye, in June, 1926, wound my finger in her hair. Nothing was said to her in my presence about my mother.)

(4) Did any of the mediums know before the sitting that they were to be asked about a sealed packet?

*Answer.* No. The information concerning a lock of hair occurred spontaneously, whether the medium was in trance or not. Mrs. C— signed the message as coming from my mother.

(5) Did any who spoke in trance appear to have any subsequent knowledge of what they had said?

*Answer.* No.

(6) Did Mrs. A— tell them what had happened, or mention E. F. B. or his mother?

*Answer.* No.

(7) Did Mrs. A— think that any of the mediums were acquainted?

*Answer.* To the best of her knowledge they were not.

After the opening of the sealed packet Mr. Benson wrote to Mrs. Sidgwick as follows:

*July 2.26.*

The test was a complete failure, for the packet contained a lacquer box, and inside it was a small silver cross and a piece of a necklace of Egyptian beads . . .

E. F. BENSON.

As observed in Mr. Benson's letter the test was a failure, so far as concerns the attempt to obtain information not possessed by any living mind, and the interest of the case lies in the circumstance that five people independently made the same suggestion in regard to the contents of the sealed packet. The force of this coincidence is diminished by the fact that the suggestion as to a lock of hair was a fairly obvious one. On the other hand, there are other obvious suggestions, *e.g.* the one made by Mrs. Cooper, that the packet contained a flower, and it does not seem likely that chance alone would lead as many as five people along the same road. The fact that on all the occasions when a lock of hair was mentioned Mrs. A—— was present, and that on the one occasion when she was not present, the sitting with Mrs. Cooper, a different solution was offered, suggests that telepathy from Mrs. A—— may have played some part in the result obtained.

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### THE S.P.R. SERIES OF SITTINGS WITH MR. GEORGE VALIANTINE.

REPLY BY MR. H. DENNIS BRADLEY TO MR. HERWARD  
CARRINGTON, AND UNA, LADY TROUBRIDGE.

I HAVE read Mr. Hereward Carrington's letter in the issue of the *Journal of the S.P.R.* for June, in reference to the Valiantine sittings. I have also read the reply by Una, Lady Troubridge.

Mr. Hereward Carrington naturally endeavours to defend his position as a member of the Scientific American Committee. The findings of that Committee, published in their Report of July 1923, upon the three sittings held with George Valiantine, were based upon a determined assumption of fraud. My analysis of this Report in *Towards the Stars* was scientifically critical, and those findings were proved to be illogical and groundless.

During 1925 a further series of sixty-one experiments took place under the mediumship of Valiantine. These sittings were attended by one hundred and twenty-two persons. This series, at which luminous trumpets were introduced, was even more successful and evidential than that of 1924. The complete details

are published in *The Wisdom of the Gods*, which Mr. Carrington does not appear to have read.

In his comments on Lady Troubridge's report of the Valiantine sittings Mr. Carrington says: "It is unfortunate therefore, that on the only occasion when she thought she heard the medium's voice at the same time as the 'independent voice,' other sitters in the circle failed to do so. . . ."

This is inaccurate. Simultaneous voices were heard not only by Una, Lady Troubridge, but by Mrs. Bradley, by myself and by Mr. Hannen Swaffer, and, on a subsequent occasion, at that same sitting, when the two voices were again heard speaking simultaneously, every sitter in the circle heard it. (See p. 298 of *The Wisdom of the Gods*.)

Mr. Carrington's naive blundering reaches its height in his primitive explanation of the methods by which the medium is supposed (by him) to produce the voices. He gives a series of curious manoeuvres which a fraudulent medium is supposed to perform with the trumpet, adding, mysteriously and significantly, "in the dark," and ignorant that in the Valiantine sittings two luminous trumpets were used, and that these manoeuvres were impossible without instant detection.

Mr. Carrington is incorrect in his statement of the conditions of the Valiantine tests. Nor are his mis-statements confined to one aspect of the case. Even Una, Lady Troubridge, finds it necessary to repudiate some of his suggestions. (P. 90, *Journal S.P.R.*, June 1926.)

Mr. Carrington would seem to have a high opinion of his own powers as a fraudulent medium, and boasts of his performance in the light, performances as to the possibility of which, however, Lady Troubridge would appear to be dubious. He is apparently ignorant of the conditions of these daylight sittings. Far be it from me to question Mr. Carrington's powers of imposition, but I may be permitted to doubt his capacity for carrying on intelligent conversations in half a dozen languages, under any conditions, light or dark.

It is impossible to understand the attitude now taken by Lady Troubridge, in view of the report she gave in the *Proceedings of the S.P.R.*, and in view of the many statements which she made before witnesses during the series of the Valiantine sittings.

Lady Troubridge now says (June 1926), "I agree with almost everything Mr. Carrington says." This is tantamount to saying that she agrees with the assumption of Mr. Carrington "that Valiantine's phenomena are easily explicable, and that fraud alone will serve to account for all the alleged manifestations produced through his 'mediumship.'"

How is it possible for Lady Troubridge to reconcile this assumption with her report of January 1926 (Part 97, *Proc. S.P.R.*, page 55): "We think it only fair to Valiantine to say that, apart from any evidential value lying in the utterances of the voices, we feel that the total phenomena produced at this sitting were beyond what could have been obtained by the fraudulent efforts of the medium unaided by any accomplice?"

Lady Troubridge now refers to "the conditions imposed by Mr. Bradley—total darkness, no control of the medium, and a general atmosphere of antagonism to any test being required."

It is remarkable that she should now make such an objection, since the entire object of these sittings was to obtain mental evidence, and the question of controlling the medium was never raised. The sittings were not held in total darkness, since the two luminous trumpets or megaphones were brightly luminous, and were both clearly discernible, so that every movement and every angle could be observed by all the sitters.

Lady Troubridge's present objections are in entire contradiction of the facts of the case.

On Thursday, March 13th, 1925, Lady Troubridge and Miss Radelyffe-Hall had their first sitting at Dorincourt, under Valiantine's mediumship.

On this occasion Valiantine was *not* introduced to either Lady Troubridge or Miss Radelyffe-Hall, nor did he see their faces until we walked into the study, when the lights were switched off after a few seconds.

During the sitting three different "voices" came through, giving their Christian names and surnames, and speaking to both Lady Troubridge and Miss Radelyffe-Hall. Lady Troubridge asked one of the spirit voices to give through the name of her daughter; the name was volunteered by the voice, a most unusual name as Lady Troubridge herself states.

In her letter of June 1926 Lady Troubridge states: "Mr.



Bradley introduces his sitters by name; in many cases there are preliminary dinner-parties at which the medium is introduced to all the company, and is able, should he wish it, to glean such information as Mr. Bradley and his household may have failed to supply." This statement is entirely untrue. At the great majority of the Valiantine series of sittings none of the sitters was introduced to Valiantine. It was only on a few occasions with guests who were staying in my house during week-ends, when it was impossible to avoid introductions, that this method was adopted. On each of these occasions I have been careful to state, in my book, that the sitters were introduced.

I have used meticulous care in recording faithfully every incident, and I resent the innuendo made by Lady Troubridge in her statement that "Valiantine's position as a guest in the household, including Mr. and Mrs. Bradley, their son and servants, and a younger son of eight years old, offers unlimited opportunities for the acquisition of useful data ament prospective sitters."

On Monday, March 16th, 1925, Lady Troubridge and Miss Radclyffe-Hall again sat at Dorineourt under the mediumship of Valiantine. Dr. Woolley was also present. On this occasion three different spirit voices again spoke to Lady Troubridge and Miss Radclyffe-Hall, each voice announcing itself by name.

At the time when Valiantine was speaking simultaneously with Dr. Barnett, and the two voices were heard by all speaking together, Lady Troubridge immediately volunteered the statement: "I wish to state that the medium was speaking at the same time as Dr. Barnett." (See *Proc.*, Part 97, p. 61.)

The sitting which took place at 6.30 p.m. at Dorineourt on March 21st, 1925, was a negative one. A mistake was made with regard to a "Feda" communication in reference to Miss Walker. It was far more my mistake than that of the communicant, and, quoting from Lady Troubridge's Report of this sitting (p. 64-75, Part 97, *Proc. of the S.P.R.*), the voice of "Feda" said: "Raymond is here and wants to speak with Miss Walker," and, again, "Raymond has come to give a message to Miss Walker." Later: "Raymond is here and he wanted to speak to Miss Walker." Both the voice of "Feda" and the voice of "Dr. Barnett" said that the mistake was ours and that the circle had misunderstood.

After this incident "Feda" continued talking to me for some two or three minutes; impressing upon me and insisting that she had not made a mistake.

Some few weeks after this sitting Lady Troubridge informed me, at a P.E.N. Club Dinner (I believe the date was April 7th), that at a sitting with Mrs. Osborne Leonard "Feda" told her that she had *not* made a mistake on the evening in question. Lady Troubridge then told "Feda" that "*rather than there should be any possibility of a mistake being made it would be better if Feda did not endeavour to get through at these voice seances again.*"

*How does Lady Troubridge account for this obvious instance of cross-confirmation of evidence of identity obtained through the two different mediums—George Valiantine and Mrs. Osborne Leonard?*

Lady Troubridge states that at the Valiantine sittings, Feda, in the direct voice, speaks with a Yankee accent and vocabulary. "Feda" does not talk with a Yankee accent. She speaks with a peculiar accent, which is definitely characteristic, and which never varies. Lady Troubridge has never heard "Feda" speak in the direct voice.

Lady Troubridge has offered the opinion that it was quite possible it was not "Feda" at all—and that it might be an entity impersonating "Feda." This contention cannot possibly be accepted, as "Feda" has been through on dozens of occasions, speaking in a characteristic manner, both at the Valiantine sittings and at the "direct [voice]" sittings held under my own and my wife's mediumship. She has an unmistakable personality, and, in addition to this, I have a remarkable accumulation of cross evidence through "Feda" in the direct voice, confirmed by sittings with Mrs. Osborne Leonard when "Feda" has spoken through Mrs. Leonard in her trance condition. Mrs. Osborne Leonard herself has spoken with Feda at length at the direct voice seances held at Dorincourt. We all know "Feda" and every intonation of her voice.

\*            \*            \*            \*            \*            \*            \*

During this series of Valiantine sittings both Lady Troubridge and Miss Radclyffe-Hall received several evidential utterances given to them in the direct voice of communicants known to them.

I would particularly refer to pp. 57-58 of Lady Troubridge's Report (*Proc.*, Part 97).

Many other evidential communications are also to be found in Lady Troubridge's report. In her letter of June 1926 Lady Troubridge ignores these, and refers only to what she now, for the first time, calls "definite mistakes." These "mistakes" on analysis, prove to be:

(1) Mrs. *Eastman* (pseudonym), expressing affection for her. (Lady Troubridge.)

This however, is quite a usual occurrence at "direct voice" sittings, when personal spirits address sitters when known to them.

(2) *Alfred Herwood* (pseudonym), claiming acquaintance with Miss Radclyffe-Hall.

The voice of *Alfred Herwood* did not claim to have known Miss Radclyffe-Hall [in life, but it is perfectly logical and, indeed, obviously true, for him to claim her acquaintance at this sitting.

(3) "Our (Lady Troubridge and Miss Radclyffe-Hall) being still at Sterling Street."

This occurred at a daylight sitting (*Proc. S.P.R.*, Part 97, p. 71) when, according to Lady Troubridge's own report, which I quote:

"The voice said: 'I wish X. . . (her daughter) would come here,' and 'sent love to her.' It added that the speaker was coming home with me and had often been with me in Sterling Street."

It must be noted carefully that the voice did *not*, according to Lady Troubridge, say anything whatever about her and Miss Radclyffe-Hall being *still* at Sterling Street. According to Lady Troubridge's report the voice said she *had* often been there. Since Mrs. *Eastman's* daughter had visited Lady Troubridge at Sterling Street, after her mother's death, there is no mistake whatever, that the voice of Mrs. *Eastman* made such a statement, and it may be indeed taken as an evidential utterance.

\* \* \* \* \*

The attitude adopted by Lady Troubridge in her letter of June 1926, published fifteen months after the incident occurred, is curiously contradictory to the attitude adopted by her during these sittings; in her Report of January 1926, and in all the statements she made before witnesses at the time.

Lady Troubridge concludes her present letter by saying: "To sum up; the obvious and flagrant inaccuracies contained in the utterances, which put them entirely "out of the court" as

genuine psychic communications, justify the deepest suspicion regarding the means employed in their production."

It is inconceivable that Lady Troubridge should now make such a grave assertion, after having said on March 23rd, 1925, in the presence of witnesses, "I consider this establishes Valiantine in an exceptional way." Which statement does Lady Troubridge wish us to believe?

Mr. Carrington appears not to have troubled to read the evidences of the various daylight sittings held under the mediumship of Mr. Valiantine, full details of which were published in various chapters of *The Wisdom of the Gods*. At all of these Valiantine was under complete observation. Remarkable evidence was given to various of the sitters by spirit voices.

Upon Mr. Carrington's assumptions, apart from the extraordinary physical phenomena, Valiantine would have to possess the ability to speak in cultured French, German, Italian, Spanish, Russian, the Swiss and Basque dialects, Japanese, Chinese, and idiomatic Welsh. In addition, he would also have had to acquire, by some inconceivable means, innumerable intimate private details of various personal spirits who have spoken to between two and three hundred different people during the series of sittings recorded in my books. He would also have to be able to speak with fluency and knowledge upon art, literature, science, medicine and philosophy. In addition to being a genius in learning, he would also be the finest actor the world has ever seen. He would have to impersonate all types of characters, men, women and children, and, additionally, he would need to be, on the physical side, a brilliant conjuror and a super-human acrobat.

---

#### FURTHER REPLY BY DR. CARRINGTON AND LADY TROUBRIDGE

A word or two in reply to Mr. Bradley, concerning those parts of his paper which refer to myself. I do not agree that Mr. Bradley's criticism of the findings of the "Scientific American" Committee were in any way final or conclusive. On the contrary, I think that Mr. Bird's replies to Mr. Bradley were quite conclusive, and showed Mr. Bradley to be wrong. (*Journal, Amer. S.P.R.*)

I cannot agree with Mr. Bradley in thinking that a dark

séance is not a dark séance merely because the trumpets used are illuminated! Nor have I ever heard this argument advanced before. The illumination would merely show the movements of the trumpets, and not the movements of the medium. Whether the trumpets were moved by some supernormal force, or by the muscles of the medium, would still remain the problem to be solved.

May I finally assure Mr. Bradley that I am in no way opposed to the possibility of Valiantine's genuine phenomena, and am perfectly ready to change my opinion concerning him whenever sufficiently conclusive evidence is forthcoming? Such evidence has not, however, I feel, as yet been furnished.

HEREWARD CARRINGTON.

Having read Mr. Dennis Bradley's statement in the November *Journal*, I find that we are at variance on so many points as regards what happened at those Valiantine sittings which I attended, and also regarding what I said or did not say at various times to Mr. Bradley, or in his hearing, that I do not feel justified in claiming space in the *Journal* for a further discussion of the matter. As to whether my memory and observation or those of Mr. Bradley, are most reliable, that must remain purely a matter of personal opinion, since we both adhere with equal determination to totally different accounts of the same occurrences. I imagine that those who know us both will form their judgment upon the evidence we have given on former occasions of cool and impartial mentality.

There is, however, one statement made by Mr. Bradley on page 152, which in justice to Mrs. Osborne Leonard and her Control Fedra, I must contradict: Mr. Bradley quotes me as having informed him that Fedra had told me that "she had NOT made a mistake" on the evening of the Valiantine sitting when a purporting Fedra made a very grave mistake. What Fedra told me at Mrs. Leonard's and what I repeated to Mr. Bradley, was that she had not spoken AT ALL during the Valiantine sitting in question.

I confess I cannot see that this constitutes any "cross-confirmation of evidence of identity"—if it suggests anything at all, it suggests that there was something very wrong with a voice sitting that produced a "Fedra" voice disclaimed by the

entity to whom it was supposed to belong, and a voice which as I stated before, bore no resemblance at all to that of Mrs. Leonard's Control. Had Mr. Bradley not been a prey throughout that sitting to the most violent emotions of excitement, distress and indignation, I feel sure that his impressions would have confirmed my own.

UNA VINCENZO TROUBRIDGE.

[*This correspondence must now cease.* ED.]

### NOTES ON PERIODICALS.

THE *Zeitschrift für Parapsychologie* for July has the continuation of Mr. Krall's experimental study of involuntary whispering. The experiments seem to have been ingeniously conceived and well executed, and we hope that the articles will be reprinted in pamphlet form. Dr. Voss contributes a short paper on some personal experiments in clairvoyance, and Dr. Barthel has a note upon the problem of telekinesis.

The issue for August has a paper by Professor Messer of Giessen on his experiences with Frau Silbert of Graz. The sittings have no evidential value; and although Professor Messer prints the accounts of the "touches" he receives in italics, it is difficult to understand what importance he attaches to them since the medium's feet remained uncontrolled beneath the table.

The September number of the same periodical has an account by Dr. Von Sehrenek-Notzing of the new electrical method of control derived by Mr. Karl Krall for investigating physical mediums, and employed in Munich by Dr. von Sehrenek during sittings with Willi Schneider. The device consists in a circuit of four lamps, the current for which passes through the medium and controller by means of metal contacts on hands and feet. If control is relaxed the circuit is broken and one or more lights go out, thus revealing where the loss of control has occurred.

The *Zeitschrift für kritischen Okkultismus* (Bd. I., Heft 4), has a long article by Dr. Schulte on methods of control in dark sittings, in which he illustrates his points by referring to the number of sources of error made plain by the ordinary experimental procedure of normal psychological investigation.

Mr. Dingwall contributes a short note on the importance of

the recent exposure of the photographic medium, George Moss, regarded as an example of the worthlessness of observations by untrained experimenters, whilst Count Klinekowsstroem concludes his survey of cases of telepathy in the earlier literature. Count Perovsky-Petrovo-Solovovo publishes a note upon some hitherto-almost unknown experiments with the medium Slade that Aksakoff had in Russia just after the medium's triumphs with the Zöllner group. Finally, Count Klinekowsstroem reviews the recent reports of the S.P.R. on the mediums W. Schneider and J. Fronczek.

The *American Journal of Psychology* for July has a characteristic paper by Dr. Walter Prince on the Margery Case. It takes the form of a review of the published literature up to the end of 1925. The article is clearly negative, and in substance is a defence of the investigators who have failed to be convinced of the reality of Margery's claims. An attack is also made upon the various publications in favour of the medium, and extracts are selected in order to show the various "changes," "omissions" and "subtractions." Dr. Prince lays much stress upon the "conditions" which hampered the work of the Scientific American Committee, although he does not explain why the Committee accepted them. Similarly he complains that "Dr. Crandon was beside Margery in 109 out of the 112 sittings of the Scientific American period," whilst omitting to mention the highly important fact that the link between Dr. Crandon and Margery was often controlled by the committee's own observer.<sup>1</sup>

<sup>1</sup> J. M. Bird, *Margery* (Boston (1925), 154-155, and L. R. G. Crandon in *J.A.S.P.R.*, 1925, xix. 366-367). I have endeavoured to discover the exact statistics concerning this question, but the condition of the committee's records renders accuracy apparently impossible. Dr. Crandon (letter dated July 30, 1926), writes that "the link between Margery and myself was controlled at every sitting for the Scientific American Committee, except for red light phenomena where it is not necessary"; Mr. Bird says (letter of Aug. 4, 1926), that in forty sittings the link was controlled, and Dr. Prince (letter of July 31, 1926), states that the link was controlled in about 36 sittings. It appears to be uncertain how many official sittings the Committee held, and thus confusion arose which now it is impossible to reduce to order.

The *Occult Review* for September has an article by Mr. Fortune on evidence and proof in occult science. The writer is aware that the present position is unsatisfactory, and admits that the nature of proof available concerning the "Inner Planes" differs from that available for natural science.

E. J. D.

## CORRESPONDENCE.

## CONCERNING PSYCHIC "LIGHT."

To the Editor of THE JOURNAL OF THE S.P.R.

MADAM,—With regard to Miss Gertrude Tubby's letter in the *May Journal* (Vol. XXIII. pp. 81, 82), regarding psychic "light," it is interesting to consider the question of the "light" which seems to play such an important part in mediumistic phenomena, in connection with the light which it seems to me, from my own experience and from what I have read, illuminates the normal dream field.

(a) Very often when on the point of dropping asleep and dream imagery is beginning to manifest itself, I have been conscious, on being roused to consciousness by a noise, of the sudden disappearance of light. The light is not caused by the noise or disturbance: I am vividly conscious on waking that the vague inchoate beginnings of dreams have been associated with this light which vanishes in a flash, with the dreams. In Miss Tubby's words, "the light disappears when the consciousness becomes aware of it." It seems probable that these lights (the normal-dream and the mediumistic) only differ quantitatively!

(b) Some months ago you published a letter from me regarding the "left-handedness" of my visionary impressions, in connection with my left-handedness.<sup>1</sup> I venture to recall this in connection with the letter under discussion. But I am surprised to note that the supernormal light effects observed with the right-handed medium, Mrs. Sanders, were massed on the same side as the *right* lobe of the brain: surely right-handedness is due to the domination of the *left* lobe?

ERNEST J. THOMAS.

<sup>1</sup> *S.P.R. Jour.*, Vol. XXII., p. 75.



# NOTICES.

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## SOCIETY FOR PSYCHICAL RESEARCH

1882—1911

BY

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# JOURNAL

OF THE

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*For Private Circulation among Members  
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# JOURNAL

OF THE

## Society for Psychical Research

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### NOTICE OF MEETING

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## A Private Meeting of the Society

WILL BE HELD IN

**THE SOCIETY'S ROOMS,**

31 TAVISTOCK SQUARE, LONDON, W.C. 1,

On *MONDAY, DECEMBER 20th*, 1926, at 5 p.m.,

WHEN A PAPER ENTITLED

“A Report on the Alleged Action of Nervous  
Effluence in Hypnotism”

(Cf. “Problems of Hypnotism,” by Dr. Sydney Alritz, *Proc. S.P.R.*,  
Vol. XXXII. pp. 151-178),

WILL BE READ BY

**ROBERT H. THOULESS, M.A., PH.D.**

(LECTURER IN PSYCHOLOGY AT THE UNIVERSITY OF GLASGOW).

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

## NEW MEMBERS.

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## MEETING OF THE COUNCIL.

THE 231st Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Tuesday, November 16th, 1926, at 5 p.m., SIR LAWRENCE JONES, BART., in the chair. There were also present: Mr. W. W. Baggally, The Rt. Hon. G. W. Balfour, Mr. E. N. Bennett, Mr. W. R. Bousfield, The Hon. Everard Feilding, Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mr. E. J. Dingwall, Research Officer, and Miss Isabel Newton, Secretary.

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

Twelve new Members were elected. Their names and addresses are given above.

It was agreed that the Annual General Meeting should be held on the afternoon of Monday, the 31st of January, 1927, at 3.30 p.m.

The Monthly Accounts for October, 1926, were presented.

It was announced that a sum of £200 had been bequeathed, free of legacy duty, to the Society by the late Miss Constance Simmonds.

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### CONVERSAZIONE.

A CONVERSAZIONE was held for Members and Associates and friends at the British Medical Association House, 19B Tavistock Square, London, W.C. 1, on Tuesday, November 16th, 1926, from 8 until 10 p.m. Specimens of the original documents, MSS., etc., recently acquired by the Society, relating to D. D. Home, were on view, and Mr. E. J. DINGWALL read extracts from letters and unpublished MSS. concerning the medium and his times.

---

### ANNUAL GENERAL MEETING.

#### PRELIMINARY ANNOUNCEMENT.

THE Annual General Meeting of the Society (for business purposes) will be held on Monday, January 31st, 1927, at 3.30 p.m., at the Society's Rooms.

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### OBITUARY NOTICE.

#### PROFESSOR W. ROMAINE NEWBOLD.

NEWS which has only now (November 6th) reached us of the sudden death on September 26th, at the age of 61, of our Corresponding Member, Professor William Romaine Newbold, of Philadelphia, is sad news to all who knew him. And old members of our Society and those who have read back numbers of *Proceedings*, especially in connexion with Mrs. Piper's mediumship, will realise what a valuable member he has been. He has carried out original investigations and published reports of them in *Proceedings*, and he has also written criticisms and useful reviews. It is true that of late years he has not done much scientific work in Psychical Research, and he told me in a letter received two years ago, that he did not expect to do any in the future, partly because of the demands made on his time by the students in his classes, and partly because he had become absorbed in the study of Christian and pagan thoughts in the first three centuries of our era. "But," he added, "I am none the less interested, and I try to keep in touch with the work and to gain members for the

Society whenever opportunity offers." Certainly he was one of the kindest of Corresponding Members, ready to take trouble, and help in any way he could.

Professor Newbold tells us in *Proceedings*, Vol. XIV. p. 11, that he first became interested in Psychical Research in the winter of 1890-1891, as a result of reading the report of sittings held with Mrs. Piper during her first visit to England, published in Vol. VI. of *Proceedings*. This led to his arranging for sittings with Mrs. Piper, of which he had a large number between 1891 and 1895, reported on in a paper published by him in *Proceedings*, Vol. XIV., as a first instalment of Hodgson's projected sequel to his report in Vol. XIII. Professor Newbold did not know Dr. Hodgson when his own investigations into the subject began, but they afterwards became intimate friends; and sittings he had with Mrs. Piper after Dr. Hodgson's death in 1905, with a view to getting, if possible, into communication with him, form an interesting part of Professor William James's "Report on Mrs. Piper's Hodgson-Control" published in *Proceedings*, Vol. XXIII.

I met Professor Newbold for the first and, I think, only time at the International Congress of Experimental Psychology held in London in 1892. I do not know whether it was his general interest in Psychology or his special interest in Psychical Research that led him to attend the Congress, but Psychical Research was rather prominent at that Congress, and a desire to meet those responsible for the report on Mrs. Piper, which had interested him, may well have been an important attraction. It was in the autumn of that year that he first joined the S.P.R.—as an Associate of the American Branch—and not till more than ten years later (1903) that he became a Corresponding Member.

Though my acquaintance with Professor Newbold was in fact slight, for our letters were infrequent, I knew him well enough to realise that he was an unusually sympathetic man, and am not surprised to learn that he was extremely popular with his pupils. He had been a lecturer at the University of Pennsylvania since 1889 and a Professor there since 1903.

ELEANOR MILDRED SIDGWICK.



L. 1275.

CASE.

## A BOOK-TEST.

WE print below a report on a book-test obtained at a sitting with Mrs. Leonard, taken by Mrs. Hugh Meredith. The report of the case came to us through Mrs. Sydney Leaning, a Member of this Society, to whom Mrs. Meredith is personally known, and who, when sending the report of the case, wrote to Mrs. Salter, the Editor, as follows :

ELMSTEAD,  
EPSOM LANE, TADWORTH,  
*August 8th, 1926.*

I have to-day, while reading the Leonard Sitings Report in our latest *Proceedings*, received from the writer, Mrs. Meredith, the enclosed report. I had heard of her sitting and its results and thought it very good, and asked if she would write me an account which I could forward to our *Journal*. She brought it over herself, from Walton-on-the-Hill, and I have seen (a) her original notes, taken at the sitting, (b) her friend Miss Parry's corroborating letter. She assures me that she has no objection at all to her actual name being used, nor has Miss Parry, whom she asked on Friday about it. . . .

F. E. LEANING.

It will be seen that this book-test differs from most of those obtained through Mrs. Leonard in that it contains a definitely experimental element, the experiment being designed to test whether any supernormal knowledge was shown not so much of the book in itself as of the thoughts of a person who had lately read it. We print first an explanatory statement from Mrs. Meredith concerning various relevant facts, and especially concerning the circumstances which led up to the experiment.

*Statement by Mrs. Meredith.*

On March 25th, 1926, I had a letter from Mrs. Leonard saying that a friend who was to have a sitting with her on Friday, 26th, was unable to keep the appointment, but had written to her

suggesting that I might like to come instead. I wrote at once, gratefully accepting the offer.

That evening, March 25th, I met in town Miss A. L. Parry, a friend who had lived with me for nearly four years in Australia, and as we sat at dinner I told her of my good fortune in getting another sitting with Mrs. Leonard, and said that I should like if possible to get some simple test through.

We are rather ignorant of such matters, but decided that when she went home she should read some special book in bed last thing at night and that I should ask the name of it at the sitting. She was to decide on the book after she left me so that I might be quite in the dark about it.

Then after she knew my sitting with Mrs. Leonard was over, she was to write and tell me what book she had read.

She was living at Southfields and I was at Walton-on-the-Hill. On Friday, 26th, I had my sitting and took very copious notes which rather troubled my communicators, but Feda kept holding them back very kindly so that I might get my record.

On Saturday, 27th, I read the full account aloud to a cousin who had come up to spend the day with me. Neither of us could make any sense out of the notes relating to the book-test, except that with regard to what Feda had said about "light" I half expected the book chosen to be 'The Light that Failed,' as I knew my friend Miss Parry had just bought a complete set of Kipling.

For the sake of clearness, before giving particulars of the sitting, I must mention a few facts about those concerned.

My husband, Hugh Meredith, and I were married and went to Burma in 1916. In February, 1918, he had to retire owing to ill-health. We went to Australia to seek a better climate for his lung trouble. I got a post at Frensham, Mittagong, a school in the Southern Heights of New South Wales, and after six months in a Sanatorium in the Blue Mountains, he came and joined me in the Southern Heights and I went on with my teaching. We were then very happy and very hopeful in our cottage in 'The Holt.'

However, in April, 1919, we were ordered out West for the winter, and when the hot weather came we decided to have a home of our own in the Blue Mountains.

To this house my friend Miss Parry came for the first time, and for her first visit to Australia in the November of 1920.

And here my husband died on April 7th, 1924, while Miss Parry was still with us. When he died, a friend who had lost her husband in similar circumstances wrote me these few lines from 'The Disciples' by Eleanor Hamilton King:

And often mused  
 On the strange fate that had elected me  
 To live so close to heroes, and to share  
 Such noble things, and in their hour of need  
 To be obedient to them—and to serve  
 Him whom I loved the best of all the world.

'The Disciples' had no significance for us before my husband died, though I had a copy in my possession.

*Extracts from Mrs. Meredith's original notes of her sitting with Mrs. Leonard, March 26th, 1926.*

FEDA. Did she (A.L.P.) think of *two* books? I feel as if she was thinking of another book too. (Note 1.)

Can't always *read* the books. They don't often read words, they get the sense. But the book she read suggests travelling, and a lot of places, covering a lot of ground, not a book of a few places, but a book touching (especially in the beginning) on many places. (Note 2.)

Something about Light at the beginning. Light comes in rather 'portantly in this book. (Note 3.)

He smiles and says, "If *you* [A.H.M.] open that book, you know the flies pages [Feda's way of saying "fly-leaves"]? There's something on one of those pages which signifies the survival, the continuity of Life," and also, he can't see the words, but gets the idea of *Light*. (Note 4.)

Could you look *early* in the book and see if it describes a place that you and he have been in together, here on earth? He says he wants to explain he's not sure it's really the place you were at, but it would fit the place you were at. He says, "A place we were happy at, one of the most *hopeful* places, and where we had perhaps a happier condition than ever after or before." He's very interested and hopes you'll be able to place it.

*Notes by Mrs. Meredith.*

1. *Letter from A.L.P., written on March 29th, 1926.* "The book I read in bed was 'The Disciples.' I had thought of reading Forbes Robinson's 'Letters to his Friends,' but I thought perhaps Feda might not manage the 'r.'s."

2. 'The Disciples,' being all about Garibaldi and describing the journeyings of his small band of disciples, is essentially "a book touching on many places." The end is mainly set in Rome.

3. See many passages in Overture culminating on p. 25 (edition in Dryden Library) with these lines:

Love that showed  
 First the true *stars* of heaven to *light* the road,  
 And make it straight unto Eternity  
 With aim of all Progressive Life to Thee,  
 O Father, O Divine, Whom, darkened so  
 By priests and tyrannies we could not know.  
 . . . . . and the *morning broke*  
 . . . . . and the *keen rays*  
*In simple splendour light the land of dawn*  
*And the day cometh.*

4. *Letter from A.L.P., March 29th.* "The only things on the fly-leaves, beyond the printers' names, are" her name and greeting from the friend who gave the book.

But in my (A.H.M.'s) copy of 'The Disciples' there is a list of the Volumes in the Dryden Library, and among them (1) 'The Song Celestial,' (2) 'The Light of Asia.'

5. There are 288 pages in the book; on p. 41 occurs:

And one day  
 About midday (*a*), we halted by a lake,  
 A small lake (*b*) in the hollow of the hills (*c*),  
 Amidst the blue and yellow water-flags (*d* and *e*)  
 Where many herons were wading. And we lay  
 And rested in the shadow of the pines (*g*)  
 Upon the sandy shore (*h*).

(1) I didn't know this passage before, but it would describe the spot in Frensham Holt, Mittagong, N.S.W., where a party of us had lunch (*a*) on Christmas Day, 1918, under the pines (*g*) and by the round pool (*b*) in the creek (*h*), fringed by irises or water-

flags (*d*). The iris is the school flower and is on all hat-bands and other badges (*e*). Mittagong is 2000 feet high and surrounded by higher hills, so the small lake is in a hollow of the hills.

(2) A few days before the sitting my Album, containing the signatures of all this Christmas party, was returned to me.

(3) Certainly we were happier and more hopeful at Frensham than ever after or before.

(4) A.L.P. was not at this "party." She came to Australia for the first time two years later. She visited Frensham in February, 1924.

AILEEN H. MEREDITH.

*August 7th, 1926.*

Mrs. Meredith has sent us a note concerning a further incident which occurred at her sitting of March 26th, 1926, which, as she says, "is not exactly part of the book-test, but might be of interest.

*Extracts from Notes of Sitting with Mrs. Leonard.*

FEDA. He says: "You looked at a picture, not in our house, which reminded you of Australia. You have forgotten now, but it will come back."

*Notes by Mrs. Meredith.*

(1) At the Sargent Exhibition I saw a picture of 'In a Church at P.' It belonged to Lord Lascelles and shews a statue of a saint in a niche. The face of the saint was just the face of my husband's friend who came to see him when he was dying in Australia, and I had said it was the only picture in the whole Exhibition I should like to possess. This friend is in Australia now.

(2) I was out to lunch just before going to Mrs. Leonard, and saw—not a picture—but a piece of Staffordshire ware representing Garibaldi and his horse. This naturally reminded me of 'The Disciples' and therefore of all the Australian incidents connected with it.

AILEEN H. MEREDITH.

*August 7th, 1926.*

## REVIEW.

*The History of Witchcraft and Demonology.* By MONTAGUE SUMMERS. London. Kegan Paul, Trench, Trubner & Co., Ltd. 1926. (*The History of Civilization.* Edited by C. K. Ogden.)

It is difficult to understand how this volume came to be included in Messrs. Kegan Paul's admirable series, *The History of Civilization*. The volumes hitherto published have been in the main serious contributions to their respective subjects, and the writers on Pre-History have not been chosen from those whose text-book is the Book of Genesis, neither has Mr. Bryan, we hope, been invited to offer an account of Evolution. We cannot think that a volume comparable with Buckland's *Reliquiae Diluvianae* of 1823 would appear in Mr. Ogden's list, and this fact alone suffices to distinguish sharply the position of psychical research as compared with other sciences. For elsewhere the Noachian geology and zoology are now relegated to the backwoods of thought, and apparently it is only in the abstruse region of psycho-pathology that demonologists and heresy hunters like Mr. Summers can make themselves heard.

The present volume is not a history of witchcraft or of demonology. It is a confused and illogical mass of descriptive matter appertaining to both, highly spiced with crapulent material, and accompanied by a running comment of disjointed extracts culled from an immense mass of material relating to the Witch cult.

Mr. Summers thinks that witchcraft is connected with the primitive Gnostic communities, which were guilty of every kind of abomination, of which the details are set forth by their enemies in the most lurid terms. Indeed witchcraft, as it existed in Europe from the eleventh century, was "mainly the spawn of Gnostic heresy" (p. 29), for its real "foul essence" was the worship of Satan. Satan, to Mr. Summers, is a very real person, but his efforts to make our flesh creep cannot be said to have succeeded. He discusses the "sin of the rebel angels," and we learn that Lucifer had a high rank in the celestial hierarchy, but he still wished to be God. Since God has produced miracles, the Devil, God's ape, must therefore produce them also (excluding, of course, those with the saints), and so the tricks of the Indian juggler are explained, as well as the phenomena of the Sabbat.

The phenomena of witchcraft are true because the learned doctors of the Church affirm it, and even the "ineubi" and "sueubi" are realities. In this latter case, "all the great saints and scholars and all moral theologians of importance" agree, and the demonologists also range themselves "in a solid phalanx of assent" (p. 93.)

It has only remained for Mr. Summers to prove scientifically that this august body of witnesses is correct. The demons, when they wish to fulfil their evil desires, are materialised from ectoplasm, for are we not informed of incidents which "go far to prove the partial re-materialisation of the dead by the vibrations of the natural substance and ectoplasmic emanations of the living" (p. 96)? Witchcraft and Satanism are then to Mr. Summers horrid realities, which have existed in the past and continue to exist. In "those lone empty houses innocently plundered 'To be Sold'" (p. 135), hideous rituals may be proceeding, and the vile orgies of the Sabbat are often concentrated in quiet Cathedral cities in a vain endeavour to disturb those peaceful centres with "the foul brabble of devil worship" (p. 151).

It is only by reading Mr. Summers' amazing analysis that one can realise the ghastly fate of those unfortunate wretches who incurred the suspicion of the Catholic authorities. What chance had the early students of obscure phenomena or the participants in a fertility cult before men to whom demons were as common as dogs, and who were profoundly ignorant of the most elementary principles of medical psychology? It is not difficult to understand how men believed in these things in the days when the scientific method was scarcely conceived. That they should believe in them to-day is a melancholy commentary upon intellectual progress. Perhaps encouragement may be sought in the fact that those whose minds can still assimilate these monstrous superstitions have no longer the power to exercise their talents in burning their fellow creatures at the stake.

E. J. DINGWALL.

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## NOTES ON PERIODICALS.

THE issue for July-September of the *Journal of Abnormal and Social Psychology* has a brief account by Dr. H. H. Goddard of a case of dual personality which has recently come under his observation. The contrast between the alternating personalities was strongly marked, and the case (that of a young woman of nineteen years of age) presents several important and suggestive features, of which the insistent idea of *incestus patris* is one of the most interesting.

*The American Journal of Psychology* for October has a paper on 'Mescal Visions and Eidetic Vision' by Mr. Klüver of Minnesota. An account of the visions is given and the results of experiments recorded in reference to those previously undertaken in connexion with eidetic vision.

The *Journal* of the American S.P.R. for September has a paper by Dr. Haines on Vaticination, in which he gives an account of certain cases recorded in the past and also a further collection of stories of the alleged poltergeist phenomena occurring in the presence of the Roumanian peasant, Eleonore Zugun.

The *Revue Métapsychique* for May-June, 1926, has a continuation of the description by Dr. Osty of the phenomena obtained through the mediumship of M. Pascal Forthuny, and also a note by Professor Richet on Dr. Moll's criticism of the Institute's experiments with the medium Kahn. (See *Journal*, S.P.R., June 1926, pp. 93-95.)

The substance of Professor Richet's reply is to the effect that since Dr. Moll was not present at the sittings his criticism can have little weight. "M. Moll n'a rien vu," writes Professor Richet: "il juge les choses de loin et de haut, à distance." Kahn has not, in many instances, touched the papers, and therefore M. Moll's suspicion that substitution has been practised is not justified. Indeed M. Moll "ne nous a rien dévoilé: il ne pouvait le faire puisqu'il n'était pas là."

The *Zeitschrift für Parapsychologie* for October has an account by Mr. Krall of the alleged powers of telepathy exhibited by Georges Ninoff, and in the same number Professor Driesch contributes a paper on Psychological Research and Academic Science, of which the English version formed his Presidential Address to the Society.

E. J. D.



# NOTICES.

## MEETING OF THE COUNCIL.

A Meeting of the Council will be held at 31 Tavistock Square, London, W.C. 1, on Monday, December 20, 1926, at 3 p.m.

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## PRIVATE MEETING

A PRIVATE MEETING of the Society will be held in the Society's Rooms, 31 Tavistock Square, London, W.C. 1, on Monday, December 20th, 1926, at 5 p.m., when a paper entitled "A Report on the Alleged Action of Nervous Effluence in Hypnotism" (cf. "Problems of Hypnotism," by Dr. Sydney Alrutz, *Proc. S.P.R.*, Vol. XXXII., pp. 151-178), will be read by Robert H. Thouless, M.A., Ph.D. (Lecturer in Psychology at the University of Glasgow).

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