

# JOURNAL

OF THE

Society for Psychical Research

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VOL. XXVIII

1933—1934

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THE SOCIETY'S ROOMS

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# JOURNAL

OF THE

## Society for Psychical Research

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*NOTICE OF MEETING.*

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

WEDNESDAY, 25 January 1933, at 5.30 p.m.

WHEN A PAPER ON

“SOME COMMUNICATIONS OF A PERSONAL  
KIND RECEIVED THROUGH MISS GERALDINE  
CUMMINS”

WILL BE READ BY

MISS E. B. GIBBES

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS.

**Edwards, Francis H.**, 3B Fulwood Park, Liverpool.

**Green, Lady**, Gotwick Manor, East Grinstead, Sussex.

**Kiralfy, Gerald A.**, M.B.E., 9 Addison Crescent, London, W. 14.

**Librarian, University of the Witwatersrand**, Milner Park, Johannesburg, S. Africa.

**Sydenham, Frederick**, F.R.C.S., M.D., 48 Calthorpe Road, Edgbaston, Birmingham.

**Ward, Hon. Mrs Cyril**, Horton Court, Chipping-Sodbury, Glos.

## MEETING OF THE COUNCIL.

THE 300th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 30 November 1932, at 4 p.m., THE EARL OF BALFOUR in the Chair. There were also present: Lord Charles Hope, Miss Ina Jephson, Sir Lawrence Jones, Bart., Mr W. H. Salter, Mrs W. H. Salter, Dr F. C. S. Schiller, Mr S. G. Soal, Admiral the Hon. A. C. Strutt, and Miss Nea Walker; also Mr Theodore Besterman, Librarian and Editor, 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 October were presented and taken as read.

## IMPORTANT NOTICE.

## GRAMOPHONE RECORDS OF A SITTING WITH MRS OSBORNE LEONARD.

STUDENTS of trance mediumship have long felt that it is necessary to make a comparative study of the Controls of different mediums if the real nature of these Controls is to be understood. In the case of the mediumship of Mrs Leonard there is a still more important task, the comparison of the different Personal Controls of this medium, a task which might throw much light on the whole question of survival, communication, and the *modus operandi* of trance mediumship. The Society has devoted much attention to this subject, but the work has been greatly hampered by the difficulty of studying these Controls at leisure, detached from the conditions of the actual sittings. It is clear that this can be achieved only by obtaining permanent and mechanical records of these sittings. This objective has now been attained by the Society.

With the kind co-operation of the medium and of the Rev. W. S.

Irving, who allowed one of his sittings to be used for this purpose, an entire sitting with Mrs Leonard has been very successfully recorded on twenty-three gramophone discs. Owing to the expensive nature of the experiment (which has cost nearly £100), only ten of these discs have been converted by The Gramophone Company, Ltd., into permanent twelve-inch single-sided records. These, however, are quite sufficient for the purpose of the experiment. Finances permitting, it is hoped in time to make a series of records of the most important Personal Controls of Mrs Leonard and Controls of other trance mediums. The present experiment has fully demonstrated that the technical difficulties can be successfully overcome.

These ten private records, which are obtainable only from the Society, preserve the entire Personal Control and the most interesting portions of the Feda Control, including the beginning and the end, as well as examples of the so-called direct voice. As many students of psychical research will no doubt wish to possess these records, which give a graphic rendering of a sitting with Mrs Leonard, it has been decided to place them on sale to Members and Associates of the Society at 5s. each or £2 10s. for the complete set of ten records. This price is only a little above the actual cost of the records to the Society.

Application for records should be made to the Secretary, The Society for Psychical Research, 31 Tavistock Square, London, W.C. 1, not later than the end of February 1933.

#### A VERIDICAL DREAM.

WE have received through Miss E. B. Gibbes, a member of the Society, the following report of an apparently veridical dream, the dreamer being Miss Geraldine Cummins, whose automatic writings (*Paul in Athens, The Scripts of Cleophas, etc.*) are well known. The names and addresses of all persons concerned are known to the Society, but, except in the case of Miss Gibbes and Miss Cummins, pseudonyms are given here.

The first mention of the dream occurred in a postscript to a letter written by Miss Cummins, in County Cork, Ireland, to Miss Gibbes in England on the morning of 4 August 1932 as follows :

“ Any news of *Alice* ? I had a very sad and vivid dream of her last Tuesday night [2 August]. I won't seal this for fear it will delay it.”

Details of the dream were noted by Miss Cummins on 3 August 1932 as follows :

“ *Night of Tuesday August 2nd.*

“ I dreamt in the small hours of the morning that I saw *Alice F.*—

in a dim room. She was dressed in the clothes in which I had last seen her in London in the spring—a white silk blouse and dark skirt. Her face was ghastly pale and she looked terribly ill. She greeted me brightly and at first I was very glad to see her, but felt so sorry she looked so ill. Then she came quite close to me until it seemed as if her forehead was about to touch mine. I shrank away in frantic terror, feeling that at all costs I mustn't let her touch me. She smiled cheerily then and made a joke which I can't remember. But I distinctly recalled her saying, 'I'm quite all right.' After that she disappeared and then I saw *Edith* [an intimate friend of *Alice's*] in another room in the same house. I went down a stair to it. I told *Edith* that *Alice* had said she was 'quite all right' so I supposed it meant she was going to get well again, that she seemed quite sure of it anyway. In fact at that moment I felt quite happy about her. But *Edith* replied, 'No, it's hopeless,' became very upset, completely breaking down and weeping bitterly. I was awfully distressed then, feeling there was nothing I could say. And soon after I woke up. I was so saddened at *Edith's* distress I lit the lamp and read for a while. I didn't note the time, but there was a glimmer of light coming through the curtain. So it was some time in the early morning.

"Later I hoped that the dream might mean that *Alice* had taken a turn for the better and that she was going to get well after all."

The above statement was enclosed with a letter from Miss Cummins to Miss Gibbes written on the evening of 4 August 1932 as follows :

"You will note in the letter I sent you that I said I had a sad and vivid dream about *Alice*. I made a note of it as you will see, which I didn't enclose with the proofs as I was in a hurry to get to the post office in case there was a letter from you by the second post with further corrections. I got quite a turn when I opened your letter in the post office and read that poor *Alice* had died early on Tuesday morning. I am most terribly sorry, for though I only knew her slightly I had a real affection for her, she was such a delightful person.

"Do you think my dream was after her passing or was it when she was unconscious? The strange thing about the dream I had was that I was quite certain she was alive. I made a note of it because I thought that if you wrote and told me that she had taken a turn for the better and was going to get well, there would be some truth in the remark she made in the dream that she was 'quite all right,' and in the impression she conveyed that she was



going to be quite well again. What upset me most in the dream was *Edith's* despair.

"Also I don't understand why I was so terrified lest *Alice* should touch me. There was some mark on her forehead, almost like a slight cut or breaking of the skin. Otherwise she was as I saw her last except that she was so ghastly pale and looked so ill, yet at the same time she was so cheery, and in this respect such a contrast to *Edith*. *Alice gave me such a feeling of happiness* after my terror had passed."

A few days after receiving this letter Miss Gibbes wrote to a friend of hers, Miss C., asking whether she could obtain from *Edith* answers to a number of questions. These questions and the replies received are given below :

1. What was the actual time at which death occurred ?

*Answer.*—To the best of our knowledge A. F. passed on between 9 and 9.30 a.m. on Tuesday morning.

2. At what hour did she become quite unconscious ?

*Answer.*—Was never quite unconscious. Came out of the morphia occasionally. Presumably sank from 5 a.m.

3. Is there any room in the home [*i.e.* the nursing home in which A. F. died] or elsewhere connected with *Edith* with a step leading down to it ?

*Answer.*—The matron's room, where *Edith* used to interview Dr or matron, has a step down to it.

4. Has *Edith* said to you and to others—if so, when—"No, it's hopeless" ?

*Answer.*—A much used phrase since January.

5. Can you explain the mark on the forehead ? I mean did *Alice* have an accident at any time which left a scar for a period ?

*Answer.*—She had a scar on the forehead which she always covered.

On 28 September 1932 the Hon. Editor, Mrs Salter, had an interview with Miss Gibbes in which a verbal account of this dream was given her. Mrs Salter suggested that it would be desirable to obtain further information about the scar, and in particular to ascertain whether knowledge of its existence seemed to be confined to a few persons. On 29 September and again on 22 October 1932 Miss Gibbes wrote to Mrs Salter to the following effect : Knowledge of the existence of the scar seems to have been confined to a few intimate friends and (presumably) *Alice's* relatives. The scar, which was very slight, was received in the following circumstances : as a small child of three or four *Alice* was driving with her father, who was Commissioner of Police in Ireland. A stone was thrown at him and hit the child instead. Miss Gibbes has known Miss C. for

a number of years, but has known *Edith* and *Alice* about three years only. Miss Cummins has known all three for three years only.

In two letters to Miss Gibbes subsequent to the letter of 4 August Miss Cummins referred to her impression of the scar as follows :

“ 1. It is certainly remarkable about the scar on the forehead, for I had no knowledge of it and was impressed by the sight of it in the dream of *Alice*'s forehead.

“ 2. One point more *re* dream. When I saw the scar on *Alice*'s forehead during the dream, I thought it must be caused by the illness from which she was suffering, for she certainly had nothing, no mark, when I knew her. That was my dream thought and waking thought, and so I was surprised to read in your first *re* dream that you had heard nothing about a mark or scar. For it had made such a definite impression on my visual sense in the dream.”

In view of the fact that at the time of her dream Miss Cummins had some knowledge concerning the unsatisfactory condition of *Alice*'s health, a further statement on this point is desirable. About a week before Christmas 1931 Miss Cummins underwent a severe operation, and after a period of convalescence in England she left for Ireland on 24 May. In a letter to Mrs Salter dated 3 October 1932 Miss Gibbes writes : “ The only time I mentioned *Alice* [to Miss Cummins] between that date [24 May] and her death was in a letter which would have been written about a month after Miss Cummins's departure. I only referred to her casually and gave no details, merely saying, as far as I can recollect, that Miss C. had been here and that *Alice* seemed pretty bad. But I avoided telling her that the case was hopeless.”

The point is dealt with again in a letter from Miss Gibbes to Mrs Salter on 22 October 1932 :

“ I quite agree that it would be a good point to state that Miss Cummins was recovering from a severe operation and that I had deliberately refrained from telling her how serious *Alice*'s condition had become. . . . *Alice* was also operated on . . . soon after Christmas. She recovered wonderfully and was out and about soon afterwards. Miss Cummins had seen *Alice* once only last autumn, before she got so ill, and only met her once afterwards at Miss C.'s flat early in April last. *Alice* had been acting in some Sunday play and Miss Cummins tells me that she so envied her being able to work so soon, when she [Miss Cummins] was feeling unfit to do anything. The last Miss Cummins heard of *Alice* before she went to Ireland at the end of May, was that she (*A.*) had developed a bad cough. As I say, I purposely gave Miss Cummins no details of the sudden serious

developments . . . except in the one letter to which reference is already made. I did not want to upset her as she was ordered to rest as much as possible."

An announcement of *Alice's* death on 2 August 1932 appeared in a London paper of 3 August.

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## CORRESPONDENCE.

### NOTES ON SITTINGS.

*To the Editor of THE JOURNAL.*

SIR,—Having read Miss Dallas's letter in the November number of your *Journal*, I thought that the following facts might be found interesting.

At a recent sitting with Mrs Leonard, Fedd, having given me an unmistakable description of a friend, proceeded to spell out her second Christian name; not that by which she is called; and remarked: "He [the communicator] says it isn't the name you would expect him to know her by."

At a sitting last April with another medium, the same communicator alluded to his sister-in-law by her second and more uncommon name.

Is it not possible that these cases are due to an association in the mind of the medium with the name given, which would cause it to be more easily brought to the surface?

Yours, etc.,

ENID DE KAKUCS.

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## REVIEW.

BERNHARD BAVINK. *The Anatomy of Modern Science*, 8vo, pp. xiii. 683, 87 ill. London: Bell & Sons, Ltd., 1932. Price 21s. net.

After outlines, anatomies. Yet anatomy means for most of us study of internal structure. Does science grow that way? Is it not more like a tree which is most alive on the bark, less at the core, advancing by its outer growing edge? Certainly the chief significance of this book lies in its power of dealing with the latest revolutionary advances—one might almost say explosions—of science. In form it almost deserves that favourite Teutonic word, colossal. A Bibliography of some six hundred works, a "Notary" of four hundred and twenty cross references, comments and additional suggestions back up a survey which sweeps through Force and Matter (Part I), Cosmos and Earth (Part II), Matter and Life (Part III), and Nature and Man (Part IV). Who is equal to resurveying and checking up such a compass? To readers of this *Journal* the final part, "Nature and Man," will seem the most important, and

at least they will not be provincial in so thinking, because the author shares their opinion, building up the whole vast structure of his knowledge toward that climax, or perhaps it would be a juster simile to say that this is the keystone with which he would lock the gigantic arch which he hopes to throw across the gap which for most explorers yawns between reality and the ideal. For he is an idealist and thinks that the time has come when, with the material that is to hand, the bridge may be thrown. Up till now he thinks it has only been a rainbow bridge. Now the essential hard facts are quarried and are ready to take our weight if we fit them together.

In the first three parts we are shown how the old materialism is no longer adequate to explain the physical universe that science now apprehends. There is not anything very original in this presentation but, to return to the bridge simile, the abutment from which an arch might be thrown is shown to be far larger and to offer far better purchase for the leap than twenty years ago would have seemed possible, and we are also shown that the abutment grows year by year. In consequence Part IV is the critical part of the book. Everything is pointing to a bridge being a possibility if only the stones could be found to build it. With the earliest chapters of this part we need not concern ourselves, save to point out that when discussing eoliths the conclusions could have been more succinct and definite if the work of Reid Moir, which has now been accepted not only here but by prehistorians in France, had been quoted. It is strange that our encyclopaedist is ignorant of it. The chapter which matters most of all is the one dealing with psychical research. There, he believes, is to be found the material which shows how science is going to advance to a complete new conception of the universe. He divides his evidence into mental and physical phenomena. The case is well put and enough is found to substantiate the author's opinion, but here, too, the author might have consulted more authorities than he has and found better evidence. He believes telepathy and clairvoyance to be proved, but takes as his example of the latter *The Gate of Remembrance* and its companion volume. The case was, of course, of no little interest, but many members of the S.P.R., especially those who combine with their taste for psychology one for archaeology, will wish that he had chosen some other examples, say from the *Proceedings*. When he comes to the physical phenomena his lack of records of the latest work done by Osty with Rudi Schneider is even more serious, for he feels bound to dismiss this whole side as unsubstantiated in any way—a conclusion no one can blame a scientist arriving at until Osty's experiments were published.

Still Dr Bavink owns that if only telepathy is accepted, and he feels that no one who investigates the material now available can

reject it, the bridge that will lead into a new world of apprehension is thrown, though it be to-day but one brick thick. Dr Bavink's contention is that with telepathy we have a link that goes far to establish the "parapsychism" of the universe. His argument for rejecting the common opinion that telepathy is akin to radio and showing that it points much more validly to some sort of access to an underlying field of common consciousness is well put and important and should be studied.

In contrast to this part of the book the conclusion is disappointing. He attempts to sum up how the wise man is to regard the world to-day and gets mixed up in discussions about race—a peculiarly German danger—and eugenics. His conclusion, too, that revelation comes best through the three great Bs of music may be true but is not very scientific or original, while his comments on the problem of pain and evil are not much above the average theological level. It seems a pity, after the immense thoroughness of the first parts and the originality of the part on psychical research, that the ending should be so tame as to be almost trite. The difference to life that the new theories about the world and consciousness will make Dr Bavink does not seem to realise. He is still thinking in terms of pure science, and when that is over he goes back to the old world of politics, of Germany beaten unfairly in the War, of the less well-endowed classes outbreeding professors. He does not seem to realise that whereas the theories and experiments of a Faraday which entertained his cultured contemporaries now control and shape the lives of us all, so even more the researches to-day done into the faculties of the human mind, though this year a drawing-room amusement may have even more portentous effect on the world to-morrow. It is a conclusion hard to realise, but when thought over harder to reject. And as the discovery of electricity made many of the power and traction and lighting problems of the pre-electric age irrelevant, so the discovery of other faculties and apprehensions of the human mind, other than we have been able to employ up to the present in this civilisation, may make many of the problems which seem so pressing and grave to-day insignificant to the next generation.

GERALD HEARD.

#### NOTES ON PERIODICALS.

*Revue Métapsychique*, September-October 1932.

Dr E. Osty, Spontaneous Telepathy and Experimental Thought-transference. [To be continued.]—Tests of Dowsing from Plans. [This extract from the transactions of the recent Congrès de Soureiers at Avignon records certain tests carried out to investigate the alleged possibility of dowsing from plans of the places concerned. The

results were quite negative.]—E. Pascal, A propos of the Prophecy of the Monk of Padua.—Ch. Andry-Bourgeois, The Great Problems of Modern Physics.

*Tijdschrift voor Parapsychologie*, November 1932.

Dr P. A. Dietz, The Controversy about Parapsychology. [This is Dr Dietz's inaugural address on being appointed tutor in parapsychology at the University of Leyden. He takes up a position about midway between the "positivists" and the "negativists." On p. 12 he has been misled into stating that lectures on psychical research have been delivered in the Universities of Oxford, Cambridge and London.]—W. H. C. Tenhaeff, Magic in Tibet. [Concluded.]

*Zeitschrift für Parapsychologie*, 1932.

*January.* Dr Eduard Ritter von Liszt, Käthe Gündl, a medical Medium. [It is claimed of this medium that she makes diagnoses without examination of the patient and even, without seeing him, from his portrait. Among the cases quoted are diagnoses of a man of over sixty from a portrait of him at the age of three, and several portrait-diagnoses of deceased persons. Practically no details are given.]—Dr A. Wendler, On the Nürnberg Clairvoyant Franz Reissig. [A few non-evidential anecdotes.]—Zoé Gräfin Wassilkoserecki, The Alleged Phenomena of Herr Rudolf Merbeller of Prachatitz, Czechoslovakia. [The writer describes how inhabitants of a small town successfully conspired to persuade an elderly man that he was in contact with many spirits and in receipt of gifts from them.]—Dr Carl Vogl, From the *Chronica Derer* of Zimmern.—Dr Willy Seidl, The Reflection on the Cupboard.—A. von Schrenck-Notzing, The Development of Occultism into Parapsychology in Germany. [This work was written in 1926; the first instalment surveys the general literature of the subject and the most important investigations.]—In this number the name of Herr Rudolf Lambert no longer appears as Assistant Editor.

*February.* Dr Wolfgang von Weisl, The Medium at Bránik. [This is the amateur physical medium *Wolf*. The writer witnessed various phenomena, of which table movements in good light were the most interesting.]—Dr E. Mattiesen, Apparition of a Deceased Person. [An interesting case, experienced by Frau Mattiesen, but unfortunately not reported by her until after the event.]—Dr Gerda Walther, A Well-attested Case of Bilocation. [A mutual apparition of a husband and wife while they were at a distance from each other; but the attestation mentioned in the title is altogether lacking.]—Dr H. Zenker, On a Case of Post-mortem Haunting in Leipzig. [A singularly unconvincing case, reported at best at second-hand.]—

Johannes Illig, Contribution to the Study of Post-mortem Hauntings. [To be continued.]—A. von Schrenck-Notzing, The Development of Occultism into Parapsychology in Germany. [The second instalment deals chiefly with parapsychical phenomena.]—Dr Carl Bruck, Are Parapsychical Relations possible between Doctor and Patient? [The writer answers in the affirmative, his opinion being based largely on personal experiences.]—With this number Prof. Gilbert Murray's name ceases to appear in the list of collaborators.

*March.* Hedda Wagner, Poltergeist Phenomena in a Mountain Hut. [A typical case, related at second-hand.]—Johannes Illig, Contribution to the Study of Post-mortem Hauntings. [Concluded. A theoretical discussion of a number of cases, no attempt being made to put them on an evidential basis.]—A. von Schrenck-Notzing, The Development of Occultism into Parapsychology in Germany. [The third instalment discusses mental phenomena.]—Dr E. Kindborg, Exposure of Ottokar Fischer. [The writer protests, with some recent remarks of Herr Fischer's as his text, and with much justice, against the notion that a conjurer is, as such, competent to pass judgment on psychical research.]—With this number another name vanishes from the list of collaborators, that of Prof. Gardner Murphy.

*April.* Prof. C. Blacher, Two Unobjectionable Experiments: a Telekinesis and a Light-phenomenon. [Under this provocative title are described the movement of a glove lying on a luminous board, the hands of the two anonymous mediums being held over it, and the sudden luminosity of a bell. The latter phenomenon is described with so little detail that criticism is impossible (the writer explains that he is too busy to give full particulars); the former could easily have been produced with the help, for instance, of a thread.]—Dr Karel Kuchynka, A remarkable spontaneous Telepathic Vision at a great Distance. [The case is fifteen years old, without contemporary record.]—Dr P. Sünner, Supplementary Report of the Charlottenburg Poltergeist, together with some Considerations of the Problem of the Psychological Explanation of Poltergeists. [To be continued.]—A. von Schrenck-Notzing, The Development of Occultism into Parapsychology in Germany. [The fourth instalment concludes the discussion of the mental phenomena and proceeds to the poltergeist.]—Profs. Franz Haslinger and Daniel Walter, Positivism. [This manifesto has already appeared in *Z. f. metaps. Forschung*, February 1932, *q.v.*]—Hans Hänig, On the Projection of the Human Ego.—Dr Gerda Walther, To General Josef Peter on his 80th Birthday.

*May.* Dr Gerda Walther, New Experiments of Harry Price with Rudi Schneider. [Discussion is postponed until a first-hand account is available.]—Dr A. Tanagra, The Nature of Telekinetic Energy.

[Brief report of sittings with Mlle Cleio, aged 25, in whose presence the needle of a compass makes as yet inexplicable movements.]—Dr P. Sümmel. Supplementary Report, etc. [Concluded. The writer restricts himself almost exclusively to German cases. He concludes that poltergeists and hauntings, which he unfortunately does not differentiate, are due to the operation of spirits.]—Dr [A.] Ludwig, On the Problem of Ecclesiastical Protection against Molestation by Poltergeists.—A. von Schrenck-Notzing, The Development of Occultism into Parapsychology in Germany. [The fifth instalment surveys recent investigations.]—C. H. F. Driessen. Parapsychical and Paraphysical Phenomena in the Life of Girolamo Cardan.

*June.* Dr Gerda Walther, Interesting Experiment with a Hungarian Medium. [The medium, Frau Lujza Ignáth (cp. *Proc. S.P.R.*, xxxviii, 466 ff.), produced writing on wax tablets enclosed in a box. The report is taken from a newspaper and is at least third-hand.]—Prof. [A.] Ludwig, An Investigation of the Nürnberg Clairvoyante H. P. [This medium exhibits a combination of graphology and psychometry.]—L. Deutmann, The true Nature of the so-called Animal Magnetism. [The writer believes in "fluidic threads."]—A. von Schrenck-Notzing, The Development of Occultism into Parapsychology in Germany. [The sixth instalment completes the survey of recent investigations and begins a discussion of antagonistic writings.]—Dr W. Mrsic, On the Problem of the Projection of the Ego. [Two visions at a distance; no corroboration.]—Bruno Grabinski, Apparition of a Deceased Person in Daylight. [Reproduced, at fourth-hand, from a newspaper.]

*July.* Dr Alexander Imich, Report on Two Sittings with a New Medium. M. S. [These sittings for physical phenomena, as the editor points out, were held under very bad conditions: e.g. the light was controlled by the medium.]—V. Mikuska, An Experience of a Haunt and its Explanation in a Telepathic-clairvoyant Dream. [The experience took place in 1919 and it does not appear that any contemporary record was made.]—Hedda Wagner, A Murder and a Clairvoyante. [A continuation of the same writer's article in the March number.]—H. Vorwahl, Poltergeist Phenomena in the African Bush.—Dr Ludwig, Magical Forces of the Living.—Prof. D. Richard Hoffmann, Are there Religious Influences on Poltergeist Phenomena?—A. von Schrenck-Notzing, The Development of Occultism into Parapsychology in Germany. [The seventh instalment continues the discussion of antagonistic writings.]—Rudolf Tischner, Remarks on the Fred Marion Trial. [Taking the performances of the stage clairvoyant Fred Marion as his text, Dr Tischner acutely demonstrates the uselessness of such stage "turns" for scientific purposes.]—A Haunt in Antiquity. [A translation of the



well-known case in Pliny's letters.]—Hedda Wagner, *Two Veridical Dreams*. [Both well over half a century old and uncorroborated.]

*August.* Dr A. Tanagra, *The Decisive Demonstration of Telekinesis*. [A further brief report of sittings with the medium Cleio. The most striking phenomenon in this series is the falling of pictures from the wall in the medium's presence.]—Dr Otto Ingruber, *Three Classical Parapsychical Cases in Sittings with Frau Marie Silbert (Graz)*. [The sounding of a lute placed under the table; the production, under most suspicious circumstances, of a figure 7 ("Conan Doyle's lucky number"), the letters C and D, and a triangle, on the back of a photograph of Sir A. C. Doyle's grave; and the supposed melting of a lead whistle.]—Hedda Wagner, *A Speaking Poltergeist*. [A picturesque account of poltergeist phenomena apparently witnessed by a considerable number of people in the house of a family comprising twelve children.]—A. von Schrenck-Notzing, *The Development of Occultism into Parapsychology in Germany*. [The eighth instalment concludes the discussion of antagonistic writings and refers to various special investigations.]—Dr Felix Paradies, *On the Parapsychology of Dreams*. [An interesting account of a dream and its causation, of no supernormal interest.]—Hedda Wagner, *A Poltergeist in a New Building*. [Dates from 1867.]—Dr Morell, *Parapsychological Incidents in the life of Hanns von Gumpfenberg*. [Extracted from his autobiography.]—Ernst Schillemeit, *The Tempo of Dream Representations*.—Prof. Theodor Hosinger, *Premonition of Death*. [Very brief account of three uncorroborated cases.]

*September.* Dr Carl Bruck, *Two Recent Sittings with the Medium Wolf in Prag-Bránik on 2 and 3 June 1932*. [The report deals largely with apports; it is impressive, but, in view of the unsatisfactory conditions in which the sittings were held, not altogether convincing.]—Countess Zoé Wassilko-Serecki, *A few Experiments with Frau Sabine De Costa*. [The experiments were of the graphologico-psychometrical kind.]—Hans Hänig, *Three Cases of Clairvoyance from the Practice of Frau Maria Hessel*. [The first case is circumstantial but second-hand; the second is well corroborated but very weak; the third is well corroborated, but its evidential value is doubtful: the medium indicated the whereabouts of the body of a boy drowned in a river, but no information is given as to the degree of probability that the body would have been found there in any case, nor are we told whether the point has been discussed, for instance, in the newspapers.]—Prof. Ludwig, *Effect produced at a Distance by a Dying Person*. [A case told at second-hand, uncorroborated, without date (but apparently forty to fifty years old).]—A. von Schrenck-Notzing, *The Development of Occultism into Parapsychology in Germany*. [The ninth instalment continues the

discussion of special investigations.]—Dr Ernst Mannheimer, *The Modern Outlook in its Relation to Parapsychology*. [The writer considers that the modern *Weltbild* does not exclude the super-normal.]—Dr Felix Paradies, *Telepathy*. [The writer seriously suggests that one of the best-known types of stage “telepathy” is due to genuine telepathy.]

*October*. Prof. C. Blacher, *Apport Studies*. [To be continued. In this first instalment the writer is mainly concerned to defend his position against “*Betrugsschnüffeleien*” (approximately “fraud-nosey-parkering”). His attitude is more reasonable and courteous than that of most “positivists,” but he shares with them the quite unsubstantial conviction that certain students of the subject are frivolous and thoughtless in their criticisms.]—Dr E. Mattiesen, *Again the Exteriorisation of the Ego as an Argument for Spiritualism*. [A continuation of an article in the September and October 1931 issues of the same periodical, mainly in reply to Dr Osty’s paper in the *Rev. Métaps.* for May-June 1930.]—A. von Schrenck-Notzing, *The Development of Occultism into Parapsychology in Germany*. [Tenth instalment: summary.]—Hedda Wagner, *Two Fulfilled Prophecies*. [Old and uncorroborated.]

*November*. Prof. C. Blacher, *Apport Studies*. [To be continued.]—Dr Gerda Walther, *Recent Investigation in the Field of Telepathy*. [This first instalment deals with the Sinclair experiments.]—Prof. D. Gustav Entz, *The Problem of Biblical Miracles in the light of Mediumistic Investigation*.—A. von Schrenck-Notzing, *The Development of Occultism into Parapsychology in Germany*. [This work is now concluded (as left by its author) with a discussion of the attitude of protestants and of the most important spiritualistic works.]—Prof. Ludwig, *Marsilio Ficino on the hidden Powers of the Mind*.

*December*. Prof. C. Blacher, *Apport Studies*. [Concluded. The writer has made a serious attempt to establish the reality of this phenomenon on the basis of sittings held by him with two mediums sitting together. It must be said, nevertheless, that the conditions under which these sittings were held, so far as they are described, do not inspire much confidence in the supernormal nature of the apports obtained.]—Dr Gerda Walther, *Recent Investigations in the Field of Telepathy*. [In this concluding instalment the writer considers telepathy chiefly in certain of its theoretical aspects. In a footnote on p. 546 she criticises Mr Soal’s recent experiments, but in so doing makes a serious mistake in describing them.]—Karl Halenke, *The Clairvoyante Helma Poesl-Eichheim of Nürnberg*. [Uncorroborated notes.]—Alois Kaindl, *Du Prel’s Mistake*. [On Du Prel’s suggestion that the supernormal of this world is the normal of the other.]

*La Ricerca Psichica*, 1932. [Under this title is continued the former *Luce e Ombra*.]

*January*. A. Bruers, *Psychical Research*. [Introductory editorial.]—E. Bozzano, *Polyglot Mediumship*. [This work is continued, month by month, throughout the year.]—E. Servadio, *The Future and Premonitions*.

*February*. E. Bozzano, *The Medium Valiantine accused of Fraud in connection with Fingerprints*. [This non-committal review is continued in the March issue.]

*March*. *The Correspondence of Angelo Marzorati*. [Further letters from the late editor of *Luce e Ombra* are printed in subsequent numbers.]—R. Fedi, *The Immortality of the Soul and the Perisprit*.

*April*. G. Provenzal, *Sir William Crookes*. [On the occasion of the centenary of his birth.]—E. Servadio, *Introduction to the Researches in the Phenomena of Spiritualism*.—G. De Boni, *The "Duncan Case" and the Report of Harry Price*. [In support of Mrs Duncan.]

*May*. R. Fedi, *Survival in relation to Biological Science*.

*June*. E. Servadio, *Mediumship and Fraud*. [In this lecture, which is concluded in the July issue, the writer surveys the history of a number of mediums generally regarded as fraudulent. In conclusion he warmly endorses a saying of the late Angelo Marzorati that "fraud is an integral part of mediumship": which would be lamentable if it were true, which it certainly is not.]—*The First International Congress of Rhabdomancy and Geophysics, Verona, 1932*.

*July*. E. Servadio, *Testimony in Mediumistic Sittings*. [Surveys the recent S.P.R. experiments and regards its conclusions as too pessimistic.]

*August*. E. Servadio, *Eight Sittings with the Medium Erto*. [Continues throughout the rest of the year.]—*Id.*, G. Valiantine, R. Schneider and the *Proceedings of the S.P.R.* [The writer does not approve of the papers referred to in the title of this review.]

*September*. *The "Duncan Case" and the Declaration of Miss Mary McGinlay*. [A full translation of that document.]

*October*. A. Bruers, *A propos of the "Duncan Case."* [The writer, following the usual practice of writers in this periodical, tries to support the Duncan mediumship by appealing to the famous names and cases of the past.]

*November*. A. Bruers, *Psychical Research and Philosophy*.—G. De Boni, *More about the "Duncan Case."* [Tries to show that the statement of Miss McGinlay is worthless.]

*December*. E. Bozzano, *Polyglot Mediumship*. [Still in progress, though an English translation in book form has already appeared.]—E. Servadio, *Eight Sittings with the Medium Erto*. [Concluded.]

*Journal of the American Society for Psychological Research*, 1932.

*October.* Dr A. Tanagra. The Explanation of Premonitions. [It is most regrettable that foreign contributions are now always so badly translated in this periodical. Dr Tanagra's theory suffers in the process.]—David Gow. The Resources of Trance Mediumship. [On the mediumship of J. J. Morse.]—Posthumous Work by Baron von Schrenck-Notzing. [A bad translation of Schrenck-Notzing's *The Development of Occultism into Parapsychology in Germany.*]—Dwight J. Bradley, *Psychic Research*.

*November.* The Margery Mediumship. [In reply to Bulletin XVIII of the Boston S.P.R. the Research Committee state, inadequately and discourteously, that they are still considering the matter.]—Baron von Schrenck-Notzing. The Development of Occultism into Parapsychology. [The title is inaccurate and the translation is still bad.]

TH. B.

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THE *JOURNAL* IS PRINTED FOR PRIVATE  
CIRCULATION.

The attention of Members and Associates is drawn to the private nature of the *Journal*, from which no quotations should be made without the previous consent of the Council. Ever since the first issue of the *Journal* in 1884, much of the material appearing in it has been contributed on a definite assurance that the *Journal* is, as stated on the cover, issued "For private circulation among Members and Associates only." The Council hope that all Members and Associates will continue to co-operate with them in maintaining this privacy.

JOURNAL  
OF THE  
Society for Psychical Research

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*NOTICE OF MEETING.*

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 22 February 1933, at 5.30 p.m.*

WHEN A PAPER ON

“THE POSITIVE IMPLICATIONS  
OF TELEPATHY”

BY

MR W. WHATELY SMITH

WILL BE READ

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## ANNUAL GENERAL MEETING.

THE Annual General Meeting of the Members of the Society for Psychical Research (notice of which has already been circulated) will be held in the House of the Society, 31 Tavistock Square, London, W.C. 1, on *Wednesday, 22 February 1933*, at 3.30 o'clock in the afternoon precisely.

## NEW MEMBERS.

(*Elected 4 January 1933.*)

**Ashby, Mrs Thomas**, Albemarle Club, 37 Dover Street, London, W. 1.

**De Zoete, Miss Beryl**, 43 Russell Square, London, W.C. 1.

**Rees-Roberts, Dr J. V.**, F.R.S., 90 Fitzjohn's Avenue, London, N.W. 3.

**Stevens, J. A.**, Wroxham, Hayes Lane, Bromley, Kent.

**Watkins, Miss K. E.**, B.Sc., 53 All Souls Avenue, London, N.W. 10.

(*Elected 18 January 1933.*)

**Payne, Dr Sylvia M.**, 143 Harley Street, W. 1.

## MEETINGS OF THE COUNCIL.

THE 301st Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 4 January 1933, at 5.15 p.m., SIR LAWRENCE JONES, Bart., in the Chair. There were also present: Miss Ina Jephson, The Hon. Mrs Alfred Lyttleton, G.B.E., Mr W. H. Salter, Mr Sydney C. Scott, Mr S. G. Soal, Admiral the Hon. A. C. Strutt, and Miss Nea Walker; also Mr Theodore Besterman, Librarian and Editor.

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

The following votes of thanks were passed unanimously:

To Mrs Fitzgerald for the gift of original records of sittings by Robert Chambers with D. D. Home and other mediums, and to Mr Trethewey for his good services in acting as intermediary.

To Mr Fred Barlow for the gift of a dictaphone.

To Mr W. Harrison Barwell, for a promised bequest to the Society of all the original records of his private circle, including those of the Hacking case and others.

To Mrs Leonard, the Rev. W. S. Irving, and the Rev. C. Drayton Thomas for their valued co-operation in obtaining gramophone records of sittings.

THE 302nd Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 18 January 1933, at 3.15 p.m., MR G. W. LAMBERT in the Chair. There were also present: The Earl of Balfour, Dr C. D. Broad, Lord Charles Hope, Miss Ina Jephson, The Hon. Mrs Alfred Lyttleton, G.B.E., Mr W. H. Salter, Admiral the Hon. A. C. Strutt; also Mr Theodore Besterman, Librarian and Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting were read and confirmed.

One new Member was elected. Her name and address are given above.

The Report of the Council for 1932 was considered and adopted as amended.

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### ANNUAL REPORT OF THE COUNCIL FOR THE YEAR 1932.

*The Society's Jubilee.* The year 1932 will be memorable in the annals of psychical research as that in which our Society celebrated its Jubilee. The Council were so fortunate as to persuade Sir Oliver Lodge to undertake the Presidency during the Jubilee year. Although in this year the office was particularly onerous, Sir Oliver was unsparing of his own comfort in carrying out the duties involved. The Council also decided that it would be proper to the occasion to appoint as President of Honour for the year Mrs Sidgwick, the only one of our Members who has been closely associated with the Society's work throughout the whole of its existence. Mrs Sidgwick had expressed her desire to relinquish the office of Hon. Secretary at the end of the previous year; nevertheless she continued during 1932 constantly to give the Society the benefit of her advice and help.

The Society completed its 50th year in February, but it was thought best to hold the Jubilee celebrations towards the end of June. These took the form of a Council Dinner, followed by a Reception by the President, to which all Members and Associates were invited. Three public Meetings were also held, at which papers by the President, the President of Honour, and Dr William Brown, were read; these papers have since appeared in Parts 126 and 127 of *Proceedings*.

The Society also invited to the Dinner and Reception several foreign psychical researchers of distinction, but owing to the general economic depression none of them was able to be present in person; but they sent congratulations and good wishes, which were much appreciated.

*The financial situation.* The year has, of course, been one of great financial anxiety. Towards the end of 1931 the Council appointed a special Committee to advise on possible economies, and the report of that Committee, which was accepted by the Council,

was summarized in the *Journal* for February 1932. As the result of these economies, of several generous donations, and of two small legacies which were received during the year, the Society was enabled to carry out its activities without serious hindrance, and its financial position at the end of the year was sounder than at the beginning. The Council felt that in view of the financial position of the Society it would not be proper that any part of the cost of the social festivities connected with the Jubilee should fall on the Society's funds, and they are glad to report that the generosity of members and friends relieved the Society's funds of any burden on this account.

Strict economy will be necessary in the immediate future if the Society is to continue its work, and among other economies it may unfortunately be necessary to keep the amount of matter published in *Proceedings* somewhat below the average of recent years.

*The past and the future.* As was only natural, the conclusion of fifty years' work in psychical research raised in the minds of many of our Members and Associates the question whether the time had not come when the Society might make some collective or corporate statement as to the conclusions to be drawn from the work done, in particular with regard to the question of survival and communication, which has played such a large part in our studies. The Council are of opinion that the Society should continue to adhere to the policy it has pursued since its foundation, that is, to decline to make any corporate pronouncement on survival and communication, or on any of the many other questions which have arisen in the course of its researches. In adhering to this policy the Society will be following the usual course pursued by learned Societies with regard to questions that are in any degree controversial.

In addition to this general principle, the Council think that the following considerations are also relevant. The Society has from the beginning included many varieties of opinion on the matters investigated, but on two important points there has been substantial agreement, first, that psychical research is a subject to which time, trouble and money, should be devoted, and secondly, that the methods of investigation laid down and followed by the Society are the only sound ones.

On other questions, including that of survival, there has always been difference of opinion, and this is likely to continue as the problems with which we deal are seen to be more complex the more closely they are studied. The Council would deprecate any course which might impair the comprehensive character of the Society, or alternatively might give an exaggerated view of differences of opinion among our members.

The absence of a corporate pronouncement on any subject, it



need hardly be said, is due to impartiality and not indifference. Individual members are always free to express their opinions, and such expressions, when they are the result of long and careful study of the problems of psychical research, may prove of great value.

*Research.* (1) *Organisation.* As announced in the *Journal* for February 1932, Dr V. J. Woolley, then Hon. Research Officer, was not in agreement with some of the recommendations with regard to economy accepted by the Council, and in consequence resigned from the Society. The Council, considering the situation in the light of recent experience, did not consider it desirable to make any immediate appointment of another Research Officer. The Council wish to emphasise the point of view that every member of the Society ought to assist in the work of research so far as his abilities and opportunities permit. The function of the Society is to further research among its members, to collect and coordinate the results, and to conduct investigations under its own auspices in cases where for reasons of expense or otherwise individual research does not meet the case. As a matter of historical fact much of the Society's most important research has been done by members not holding any official position, but acting on their own initiative and authority.

To advise them in questions of research in the immediate future the Council appointed a temporary Committee, consisting of the Hon. Editor (Mrs Salter), Lord Charles Hope, Admiral the Hon. A. C. Strutt, and the Librarian and Editor (Mr Theodore Besterman).

(2) *Spontaneous phenomena.* Lord Balfour and Mr Piddington investigated a case of haunting, which was reported in the *Journal* for October 1932. Two other cases, one in South Wales and one in Devonshire, were investigated by friends of Sir Ernest Bennett, who reported them to the Society. Mr Salter visited a house in Lincolnshire, said to be haunted; and Miss Newton a supposed poltergeist case in the South of London. Four places, one in London, one in Shropshire, and two in the Home Counties, were similarly visited by Mr Besterman. One of these inquiries was made in collaboration with Mr Gerald Heard and another with Lord Charles Hope. Except for the first mentioned case, none has as yet proved of evidential interest. In one case inquiries are to be continued.

(3) *Other research work.* In addition to the usual routine work, which included several sittings with mediums other than those specified below, a number of special investigations were carried out. In July Mr and Mrs Besterman went to Norway to have a series of sittings with a lady of mediumistic powers, which she uses non-professionally, Fru Ingeborg Köber, *née* Dahl. Some interesting results were obtained, which were briefly reported in the *Journal* for December 1932. It is hoped that the Society may have the opportunity of conducting a further investigation into this mediumship.

Mr Besterman continued his analysis of the records of sittings with Mrs Leonard, with the object of making a comparative study of the characteristics of different Communicators. A preliminary examination of the records of about 250 sittings was made during the year. In view of the very large mass of material involved, amounting to well over six million words, and the limited time available for this work, it is not likely to be concluded for several years. During the year Mr Besterman attended a number of sittings with Mrs Leonard with the same inquiry in view. In November the attempt was made, for the purpose of testing certain points of interest in Mrs Leonard's trance, to record a sitting on gramophone records. The Gramophone Company, Ltd., was employed for this purpose, and the attempt was completely successful. An announcement on this subject was made in the *Journal* for January 1933. Unfortunately experiments of this type, which are nowadays becoming more and more necessary, are expensive. The present experiment cost the Society just on £100, of which a third was supplied by special donations from a few members directly interested in the sitting recorded. Even so, it has been possible to make only ten permanent records of the twenty-three obtained at the sitting. This experiment is intended, finance permitting, to be only the first step of an important investigation which should mark an appreciable advance in the study of trance mediumship.

The experiment in long-distance telepathy between a group in Athens and a group meeting in the Society's Rooms was concluded and reported on in the *Journal* for April 1932. The results were unfortunately negative.

Mr Besterman organised, with the co-operation of Mr J. W. Dunne, an inquiry into precognitive dreams. The experiment was conducted on a considerable scale with groups of members of the Society and of Oxford undergraduates. A report has been completed and will, it is hoped, be published early in 1933.

Various attempts have been made, particularly in recent years, to put on a more solid footing the scoring, or evaluation, of the non-statistical material obtained at sittings with trance mediums. An experiment in this connection has been begun, with several objects in view. It is too early to say more at the moment, as the inquiry is still running its course.

Mr H. F. Saltmarsh has been engaged for some time past on an analysis of the cases of apparent precognition recorded in our *Proceedings* and *Journal*. This important work has now been completed, and Mr Saltmarsh has prepared a report which, it is hoped, will soon be published in *Proceedings*.

Two members of the Society, Mr Fred Barlow and Major Rampling Rose, both gentlemen with expert knowledge of photography, have

for some time past been co-operating in the investigation of super-normal photography, and have had a large number of sittings with the best-known "spirit-photography" mediums. They have kindly kept the officers of the Society informed from time to time of the progress of their researches, the result of which was embodied in a paper read to the Society, and shortly to be printed in the *Proceedings*. This thorough investigation is an important contribution to psychical research.

As it was considered important that further research should be conducted on the lines of Dr Eugène Osty's experiments with Rudi Schneider, a copy of his report was sent to Lord Rayleigh, F.R.S., a member of the Society, who was able to make a valuable suggestion of a line of research which might throw light on the phenomena. This suggestion was embodied by Lord Rayleigh in a paper which will be printed at the beginning of 1933. Apparatus designed on the lines suggested in Lord Rayleigh's paper has been employed in a series of private sittings with Rudi Schneider arranged by Lord Charles Hope and a circle of friends.

Arrangements have also been made between the Society and the Institut Métapsychique of Paris for a collaboration in the further investigation of Rudi Schneider in the New Year. The Council felt that Dr Osty's methods marked a welcome departure in the investigation of parapsychical phenomena and they are glad of the opportunity of collaboration with him that has arisen.

*The Library.* The Carnegie United Kingdom Trust's grant having come to an end last year, the Society now earmarks an annual sum of £50 for the purposes of the Library. This sum naturally allows only the most necessary works to be added to it. The number of books and pamphlets in the Library now stands at 7,276, an increase of about 170 during the year.

In addition to the volumes consulted in the Library, 515 volumes were borrowed by 72 Members. In addition 99 volumes were borrowed by the National Central Library. A few books were obtained for members from the National Central Library.

The Society was again represented by the Society's Librarian at the Annual Conference (at Somerville College, Oxford) of the Association of Special Libraries and Information Bureaux, to which the Society is affiliated.

*Myers Memorial Lecture.* The Council have appointed Dr Osty to deliver the Third Frederic W. H. Myers Lecture in October 1933. Dr Osty is a Corresponding Member of the Society and has a long record of distinguished work in psychical research. The Council regard themselves as fortunate in securing him as Myers Lecturer.

*Changes in the Council.* To fill the vacancy caused by Dr Woolley's resignation, the Council appointed Mr S. G. Soal to be an elected

# ACCOUNTS OF RECEIPTS AND PAYMENTS

FOR THE YEAR ENDED 31ST DECEMBER 1932.

Dr.

Cr.

<i>To Balance, 31st December, 1931:</i>				
In Secretary's hands (General Fund) -	£20 3 1			£110 10 1
On Current Account at Westminster Bank (Library Fund) -	9 4 6			0 13 2
		£29 7 7		£111 3 3
<i>Subscriptions:</i>				60 0 0
Members (1931) -	£14 8 9			
" (1932) -	854 0 8			188 7 0
" (1933) -	58 16 0			517 16 0
Associates (1921) -	£1 8 7			
" (1931) -	4 19 0			
" (1932) -	286 19 0			£701 3 0
" (1933) -	3 3 0			0 10 2
		927 5 5		79 16 8
<i>Life Member</i> -		296 9 7		
<i>Special Annual Subscription</i> -		21 0 0		430 4 0
<i>Donations</i> (see also Research Account and Jubilee Celebration) -		1 1 0		120 0 0
<i>Special Donation to Printing Expenses</i> -		2 0 0		73 4 3
<i>Sale of Publications:</i>		30 0 0		
Per Secretary to Members -	£23 16 5			157 17 5
" Secretary to Public -	92 19 10			34 3 0
" F. W. Faxon Co. -	21 18 8			1 0 8
<i>Rent from Society's Tenant</i> -		138 14 11		175 0 0
<i>Interest on Investments</i> (including Interest on Securities of the Piper Fund, £21 Ss. 10d.) -		250 0 0		36 12 11
<i>Sale of Transactions of International Congress</i> -		244 18 4		37 2 3
<i>Donations and Contributions to Research</i> (see Research Fund Account) -		1 15 0		139 1 0
<i>Contributions to Library</i> (see Library Fund Account) -		155 15 0		7 3 5
<i>Contribution to Expenses of the Jubilee Celebration</i> -		2 2 0		2 19 5
<i>Legacies</i> -		106 10 6		19 11 7
		337 8 8		20 6 2
				9 4 1
				16 13 4
				14 6 11
<i>By Overdraft, 31st December 1931:</i>				
At Westminster Bank (General Fund) -			£110 10 1	
At Westminster Bank (Research Fund) -			0 13 2	
<i>Repayment of Loan from Endowment Fund</i> -				£111 3 3
<i>Printing of Publications:</i>				60 0 0
<i>Journal</i> (Nos. 478-487) -			188 7 0	
<i>Proceedings</i> (Parts 122-126) -			517 16 0	
<i>Binding Proceedings and Journal</i> -				£701 3 0
<i>Postage and Dispatch of Publications</i> -				0 10 2
<i>Salaries:</i>				79 16 8
Secretary -				
Assistant Secretary -			£300 0 0	
<i>Pension to Miss Alice Johnson</i> -			130 4 0	
<i>Mrs. Piper, Interest on Invested Trust Funds, and Balance of Special Contribution for 1931</i> -				430 4 0
<i>Travelling and Research</i> (see Research Fund Account) -			£149 2 5	
<i>Salary (One Month), Mrs Brackenbury</i> -			8 15 0	
<i>Library</i> (see Library Account) -				157 17 5
<i>General Upkeep of Library</i> -				34 3 0
<i>Rent</i> -				1 0 8
<i>Rates</i> -				175 0 0
<i>Fuel and Lighting</i> -				36 12 11
<i>Caretaker's Wages, Uniform and Cleaning Expenses</i> -				37 2 3
<i>House and Property Repairs</i> -				139 1 0
<i>Furnishing</i> -				7 3 5
<i>Expenses of Meetings</i> -				2 19 5
<i>Stationery</i> -				19 11 7
<i>General Printing</i> -				20 6 2
<i>Insurance</i> -				9 4 1
<i>Telephone</i> -				16 13 4
				14 6 11



ACCOUNTS OF RECEIPTS AND PAYMENTS FOR THE YEAR ENDING 31ST DECEMBER, 1932.

FREDERIC W. H. MYERS MEMORIAL FUND.

To Balance, 31st December, 1931	-	-	-	£0 11 0
" Donation	-	-	-	1 1 0
" Royalties on Sales	-	-	-	0 15 0
" Interest on Investments	-	-	-	34 12 5
				<u>£96 19 5</u>
By Balance in hand, 31st December, 1932, at Westminster Bank, Limited:				
On Current Account	-	-	-	£16 19 5
On Deposit Account	-	-	-	80 0 0
				<u>£96 19 5</u>

ENDOWMENT FUND FOR PSYCHICAL RESEARCH.

RECEIVED.		PAID.	
To Balance, 31st December, 1931	-	-	£10 12 6
General Fund—Repayment of Loan	-	-	0 5 0
" War 5 % Stock, 1929-1947—Bonus on Conversion	-	-	-
" Interest on Investments	-	-	-
" Sale of Investments:	-	-	-
£600 Conversion 4½ % Stock	-	-	£653 16 6
£850 War 3½ % Stock	-	-	851 18 6
£646 15 0 Treasury 5 % Bonds, 1933-1935	-	-	583 2 0
£500 Victory 4 % Bonds	-	-	564 2 6
			<u>2,652 19 6</u>
			-
			261 3 6
			<u>£3,300 0 6</u>
By Income Tax on War Stock: Interest			
" Cheque Book	-	-	-
" Librarian and Editor's Salary	-	-	-
" Purchase of Investments:	-	-	-
£700 Great Indian Peninsular Railway 4 % Debenture Stock	-	-	£653 16 6
£800 Great Western Railway 5 % Guaranteed Stock	-	-	851 18 6
£550 India 4½ % Stock, 1958-1968	-	-	583 2 0
£514 London Electric Railway 4½ % 2nd Debenture Stock, 1942-1972	-	-	564 2 6
			<u>2,652 19 6</u>
			-
			261 3 6
			<u>£3,300 0 6</u>

" Balance in hand, 31st December, 1932:

On Current Account at Lloyds Bank, Ltd.

## MEMORANDUM OF ASSETS.

### GENERAL FUND.

£58 11 2	24% Annuities.
£02 19 0	2½% Consolidated Stock.
£219 8 7	3½% Conversion Stock.
£750 0 0	3½% War Stock 1952.
£800 0 0	York Corporation 3% Redeemable Stock 1916/41.
£250 0 0	New South Wales 5% Stock 1935/55.
£1,200 0 0	Southern Nigeria Lagos Government 3½% Inscribed Stock.
£937 0 0	London, Midland & Scottish Railway 4% Debenture Stock.
£502 0 0	London, Midland & Scottish Railway 4% Preference Stock.
£1,540 0 0	East Indian Railway Irredeemable Debenture Stock.
£520 0 0	East Indian Railway Deferred Annuity.
£100 0 0	Prescot Gas Co. 4% Preference "C" Stock.
225	Consolidated Ordinary Shares of £1 each fully paid of the Prescot Gas Co.
300	Deferred Shares of 5s. each fully paid of the South Staffordshire Tramways (Lessee) Co. Ltd. (In voluntary liquidation).

### ENDOWMENT FUND.

£1,460 0 0	4% Consolidated Stock.
£908 0 11	India 3½% Stock.
£550 0 0	India 4½% Stock 1958-68.
£161 11 6	New South Wales 5% Stock 1935/55.
£1,797 0 0	London & North Eastern Railway Co. 4% Debenture Stock.
£1,055 0 0	Great Western Railway Co. 5% Rent Charge Stock.
£800 0 0	Great Western Railway Co. 5% Guaranteed Stock.
£2,258 0 0	London, Midland & Scottish Railway Co. 4% Preference Stock.
£514 0 0	London Electric Railway 4½% 2nd Debenture Stock, 1942-72.
£260 0 0	East Indian Railway 3½% Debenture Stock.
£1,200 0 0	East Indian Railway 4½% Irredeemable Debenture Stock.
£700 0 0	Great Indian Peninsular Railway 4% Debenture Stock.

### F. W. H. MYERS MEMORIAL FUND.

£750 0 0	5% Conversion Stock 1944/04.
£250 0 0	3½% Conversion Stock 1961.

Piper Trust Fund Securities held by Trustees.

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

70A Basinghall Street, London, E.C. 2, 2nd February, 1933.

HARTLEYS, WILKINS, AVERY & FLEW, Chartered Accountants.

member of the Council. They also co-opted Miss Nea Walker and Admiral the Hon. A. C. Strutt to be members of the Council.

*Obituary.* During the past year the Society has lost by death many old members of the Society, including Dr Weston D. Bayley, Miss M. H. Mason, Mr G. Lowes Dickinson (formerly a member of Council), Mrs W. E. Doane, Mr John S. Engall, Dr F. van Eeden (an Hon. Associate), Mrs J. B. Gaskell, Dr J. W. Graham, Mr Charles R. Johnson, and Miss M. E. Verrall. The total number of deaths was eleven Members, ten Associates, and one Hon. Associate.

*Membership of the Society.* Once again the general financial depression is reflected in a decline in the total number of the Society's Members and Associates, though fortunately the decline is not as serious as might have been anticipated, and the number of new Members elected shows a slight increase over last year. During 1932, 44 Members and 23 Associates resigned, and 15 Members and 3 Associates were removed for non-payment of their subscriptions.

The new Members elected number 45, as against 36 last year, and the total membership of the Society, omitting Hon. and Corresponding Members and Hon. Associates, is now 474 Members and 275 Associates.

*Publications.* Six parts of *Proceedings* were published during the year: Part 122 in January, Part 123 in April, Part 124 in May, Part 125 in June, Part 126 in July and Part 127 in October.

The Secretary's sales to the general public amounted to £92 19s. 10d., an increase of nearly £20 over the previous year. On the other hand, the sales of the *Proceedings* and *Journal* to members of the Society, at half-price, amounted to £23 16s. 5d., a considerable decrease on last year's sales, due no doubt to the decline in the Society's membership. The returns from the Society's agent in America amounted, after deduction of commission, to £21 18s. 8d.

*Meetings.* The following meetings have been held during the year:

- 27 Jan. "On the Evidence for Supernormal Occurrences in Classical Antiquity," by Professor E. R. Dodds.
- 24 Feb. Annual General Meeting.
- 24 Feb. "The Psychology of Testimony in Relation to Parapsychical Phenomena," by Mr Theodore Besterman.
- 30 March. "Sittings with Valiantine and other Mediums," by Lord Charles Hope.
- 27 April. "The Relation between Parapsychical and Parapsychical Phenomena," by Mr W. H. Salter.



- 25 May. "The Results of Recent Card-Experiments," by Miss Ina Jephson.
- 29 June. Presidential Address by Sir Oliver Lodge, F.R.S.
- 30 June. Reception by the President and Council to Members and Associates.
- 1 July. "On the History of the Society," by Mrs Henry Sidgwick, D.Litt., LL.D.
- 4 July. "Psychology and Psychological Research," by Dr William Brown, F.R.C.P.
- 28 Sept. "Some Neglected Types of Evidence in Psychological Research," by the Rev. Herbert Thurston, S.J.
- 26 Oct. "The Complete Annotated Record of a Sitting with Mrs Leonard," by the Rev. W. S. Irving.
- 30 Nov. "Supernormal Photography," by Major W. Rampling Rose and Mr Fred Barlow.

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#### REVIEW.

HANS DRIESCH, *Parapsychologie. Die Wissenschaft von den "Okkulten" Erscheinungen.* 8vo, pp. vi. 149. Munich: F. Bruckmann AG., 1932.

The object of this book, as Dr Driesch tells us in his foreword, is to offer some guidance to the psychical researcher, first in the practical observation of phenomena, and secondly in such theoretical deductions as in the present state of our knowledge may legitimately be made.

In his first two sections he discusses the conditions under which observation of spontaneous or experimental phenomena—both physical and psychical—should, as far as possible, be carried out, and the various kinds of malobservation or deception against which we have to guard. We may consider it a matter for mutual congratulation that the methods Dr Driesch enjoins are generally speaking those which this Society has tried to follow. Numerous appreciative references to the Society and its publications will be found throughout his book.

Dr Driesch next seeks to determine which amongst many alleged phenomena may be considered "basic", that is phenomena whose occurrence and supernormal origin are sufficiently demonstrated to be used as a foundation for scientific theory (p. 57).

Pride of place is here given to telepathy and thought-reading (Dr Driesch uses these terms alternatively according as the agent or the percipient is to be regarded as the active member in the partnership); in his subsequent theoretical discussion he makes it clear that he considers these phenomena of psychic origin and not to be accounted for by any hypothetical "radiation".

To clairvoyance Dr Driesch also assigns a place as a "basic" phenomenon (p. 64), although its occurrence is not so well attested as that of telepathy, partly on account of the difficulty of observing it under conditions which shall make certain that telepathy has been excluded. Precognition he leaves an open question, not yet sufficiently determined for theoretical discussion, and he doubts whether psychometry can on the present evidence be considered clearly distinguishable from telepathy.

In his discussion of physical phenomena Dr Driesch agrees with other critical observers in finding the present position very unsatisfactory. He draws attention (p. 26) to the great difficulty of adequate observation in darkness or in dim red light, and holds that in the case of many alleged phenomena, *e.g.* "direct voice" and "apports", the evidence is unconvincing. He does not admit any physical phenomena to be strictly speaking "basic" as defined above, but he considers that "materialisation in association with the body of a parapsychically gifted person" (p. 80) is in a high degree probable. He includes telekinesis in this definition and calls especial attention to Dr Osty's recent experiments with Rudi Schneider; experiments of this kind, he suggests, afford the best prospect at present open to us of setting physical phenomena on a really scientific footing.

In the theoretical discussion which occupies the second part of his book, Dr Driesch, as might be expected from his work in other fields, expresses his firm conviction that a supernormal phenomenon such as telepathy cannot be explained on any purely physical and materialistic hypothesis, within the limit of spatial terms; since the phenomenon occurs, we must go "beyond space" into "the unknown medium of communication"; this medium of communication we shall not find in simple "animism", we must admit some power in the soul of operating beyond the limits of the body. Having made this admission, two further lines of advance are open to us: one towards a theory of "world-consciousness", the other towards the spiritistic hypothesis, and as between these two solutions Dr Driesch inclines to the second.

In view of the author's long-established reputation it would be superfluous and impertinent to praise the scientific moderation with which he sets out his case. Let us hope his book may do something to overcome what Dr Driesch describes as the "inexcusable" negligence of official science "besonders in Deutschland".

H. DE G. SALTER.

## NOTES ON PERIODICALS.

*The Nineteenth Century*, December 1932.

J. Arthur Hill, Fifty Years of Psychological Research. [An estimate of the present status of psychological research, à propos of the Society's jubilee.]

*Quarterly Transactions of the British College of Psychic Science, Ltd.*, January 1933.

[Dr Glen Hamilton], "Katie King" Manifestations in the Mary M. Experiments. [The phenomena obtained in Dr Hamilton's circle get to be more and more remarkable. The features of the sittings now described are the materialised re-appearance of John King and of his daughter Katie King, under the auspices of Walter, and the materialisation by John King and Walter of a miniature ship.]—Rev. Leslie J. Belton, A Theory of Telepathy. [An admirable essay, in which the arguments against any physical theory of telepathy are clearly set out. The author's own theory is that of a form of inter-individual consciousness, akin to Erich Becher's super-individual mind.] The Margery Mediumship. [A letter from Dr Crandon, followed by a reprint of the statement in the November issue of the *Journ. Amer. S.P.R.*]—Mrs Florence Hodgkin, A Surprising Communication. [Information, as yet unverified, given by Mrs Barkel about the lost stone from a sitter's ring.]—Three Supernormal Cases. [A spirit communication through Mrs Mason, a dream of no apparent supernormal content, and a case of healing.]—Stanley De Brath, The Fifty Best Books. [On psychological research; it includes some good books and others not so good.]

*Journal of the American Society for Psychological Research*, December 1932.

David Gow, Hauntings and Uncanny Places.—Dr Mark W. Richardson, The Margery Mediumship. [On apports and "deports".]—Space-Concepts in the Real World.—Baron von Schrenck-Notzing, The Development of Occultism into Parapsychology.

*Revue Métapsychique*, November-December 1932.

Dr E. Osty, Spontaneous Telepathy and Experimental Thought-transference. [To be concluded. This valuable paper will be reviewed when completed.]—Dr E. Osty, Professor J. Babinski and Hypnotism.—Robert Desoille, On some Conditions that have to be satisfied in order to succeed in Experimental Telepathy. [The writer points out that telepathy apparently occurs between subconscious and subconscious; hence it is desirable that the percipient should first pass into his own subconscious, by auto-suggestion, the

idea to be transmitted telepathically. Incidentally M. Desoille states that in telepathic experiments much attention is given to the percipient, but none to the agent: this is not quite true of most recent S.P.R. experiments. M. Desoille then restates the method of calculating probabilities. Altogether a most suggestive little article.]—M. Maire, *Chronicle*. [The clairvoyant E. J. Hanussen undertook to give musical-hall performances; but these were so obviously fraudulent that the Paris audience refused to tolerate the exhibition. The writer surveys the phenomena of spirit-photography in his usual witty style. He concludes that the extraordinary vogue of spirit-photography in England (he might have added America) does not rest on any rational basis. A paper shortly to be published by the Society will show the justice of this conclusion.]

*Bulletin du Conseil de Recherches Métapsychiques de Belgique*, January 1933.

A. Rutot, Monograph on a Case of Observable Survival.—A. Rutot, Other Cases of Observable Survival.—Automatic Writing.

*Zeitschrift für Parapsychologie*, January 1933.

Dr Jan Simsa, Experiments with the Prague Physical Medium "Wolf". [The writer states that although the medium is willing to submit to any control, he himself does not propose to waste his time meeting the criticism of sceptics. Under these circumstances useful results are hardly to be expected from sittings conducted by him.]—Dr F. Schwab, Subjective and Extraneous Material in the Statements of Mediums. [To be continued.]—F. von Reuter, Experiments with the "Direct Voice". [In the writer's private circle.]—C. H. F. Driessen, A Well-established Poltergeist. [Nearly half a century old.]—Prof. J. Kasnacich, Mystical and Occult Happenings in the World War.

*Tijdschrift voor Parapsychologie*, January 1933.

Dr H. A. C. Denier van der Gon, New Methods in the Field of Experimental Parapsychology. [On Dr Osty's sittings with Rudi Schneider.]—Dr W. H. C. Tenhaeff, Spontaneous Paragnosy. [A collection of cases of spontaneous telepathy.]—Dr D. A. Dietz, On Mediumistic Fraud. [To be continued.]

# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING*

## A Private Meeting of the Society

WILL BE HELD IN

**THE SOCIETY'S LIBRARY**

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 29 March 1933, at 5.30 p.m.*

WHEN A PAPER ON

“SOME UNPRINTED CASES ILLUSTRATING DIFFICULTIES OF INVESTIGATION”

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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS.

**Johnson, Mrs Allen E.**, Brixie Field, Godalming, Surrey.

**Varvill, Bernard**, M.R.C.S., 92 Harley Street, London, W. 1

**Wilson, William Robert**, 3592 University Street, Montreal, Canada.

## MEETING OF THE COUNCIL.

THE 303rd Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Thursday, 9 February 1933, at 3.30 p.m., THE EARL OF BALFOUR in the Chair. There were also present: The Hon. Mrs Alfred Lyttelton, G.B.E., Miss Ina Jephson, Mr W. H. Salter, Mrs W. H. Salter, and Admiral the Hon. A. C. Strutt; also Mr Theodore Besterman, Librarian and Editor, and Miss Isabel Newton, Secretary.

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

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

## PRIVATE MEETINGS.

## SUPERNORMAL PHOTOGRAPHY.

THE 118th Private Meeting of the Society was held on Wednesday, 30 November 1932, at 5.30 p.m., MR W. H. SALTER in the Chair.

MR FRED BARLOW and MAJOR RAMPLING ROSE read a paper on "Supernormal Photography", which is published in Part 129 of *Proceedings*.

Mr Besterman said that most students of the subject would agree that the paper they had just listened to had removed what lingering doubts some of them might have had left as to the fraudulent nature of spirit-photography. He felt that the only argument that remained for the genuineness of the phenomena lay in the recognition by relatives of the extras appearing on those photographs. He emphasised that such recognition was to all intents and purposes valueless, and illustrated this by describing the cases of the spirit-photographers Buguet and the Falconer brothers. These two cases, one in France in 1875, the other in South Africa in 1931, showed conclusively that people had recognised extras where there was no shadow of doubt that these extras had been fraudulently produced, and that they continued to recognise them even when the exact process of the fraud was laid bare. He desired particularly to congratulate Mr Barlow on the courage he had shown in coming forward in the way he had done, to explain calmly and dispassionately that his previous convictions as to the genuineness of spirit-photography had been mistaken.

Dr Dingwall said that he wanted a sworn statement from the friend of Mr Barlow's who had made the incriminating discovery in Hope's bag. He asked how it was that no-one had searched Hope in order to find the flashlight. He thought that the evidence for the genuineness of Mrs Deane's spirit-photographs was too contemptible to be discussed.

Mrs De Crespigny said that she was in a position to confirm Mr Barlow's statement about his friend's discovery, and she felt that she ought to do so. She suggested that if physical phenomena bore certain aspects characteristic of the medium it was because those phenomena were produced through the medium. She was satisfied that Hope had produced genuine spirit-photographs.

Mr Marriott gave an account of various methods of fraud in producing spirit-photographs. It was only astonishing that mediums were so stupid that they employed the crude methods they did. He had been investigating this subject for a large number of years, and he was quite clear that every spirit-photograph he had seen was unquestionably fraudulent.

Mr Feilding, Mr Hettinger and Mr Batchelor also took part in the discussion, to which Mr Barlow and Major Rose replied.

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#### PRECOGNITIVE PHENOMENA.

THE 119th Private Meeting of the Society was held on Wednesday, 4 January 1933, at 3.30 p.m., SIR LAWRENCE JONES, Bart., in the Chair.

MR THEODORE BESTERMAN summarised a paper by Mr H. F. Saltmarsh on "The Evidence for Precognition"; and read his own paper on "An Experiment in Precognitive Dreams". It is hoped to print both these papers in *Proceedings*.

A short discussion followed, in which Mr Lauwerys, the Rev. C. Drayton Thomas and Mr Trethewy took part.

Some of the gramophone records recently made of a sitting with Mrs Leonard were then played.

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#### THE QUESTION OF THE POSSIBILITY OF PROVING SURVIVAL.

BY J. B. RHINE,

*Department of Psychology, Duke University.*

THIS most important question has been very interestingly treated in the article by Mr Saltmarsh published in the *Proceedings* of your society (xl. 105 ff.), and in the discussion between Mr Saltmarsh and Sir Oliver Lodge which follows. I find myself largely in agreement with the critical evaluation there given of the alternate

hypotheses and of the various types of evidence considered, as far as they are taken up. But I believe that some further pointing up of the question may be achieved by giving attention to certain special evidential possibilities not included in the article referred to. That is, there are types of evidence which appear to me to discriminate more sharply between the survival hypothesis and the present alternate hypotheses, than do those mentioned by Mr Saltmarsh. If I am correct, such types would, of course, offer better assurance of survival and would bring the whole question to a more definite focus.

I shall continue on the working assumption of Mr Saltmarsh, that each type of evidence has been represented by an actual occurrence, since this keeps the discussion on the same logical level.

The types of evidence to which I refer as offering superior proof-value to the survival theory are those which clearly show purposes that are appropriate only to one individual, the supposed spirit identified. The point in mind is that peculiar motivation is more identificative of the "agency" involved than are data from the past life of the individual concerned, facts describing his personality, or physical manifestations claimed to be due to his efforts. I do not mean merely that a show of appropriate motives has better descriptive and identification value, though I do think this is so. The case is more complex: I mean that we may take into account the causation of these psychical occurrences, and we have to look for this in terms of motives or purposes. If there are cases in which these purposes cannot plausibly be ascribed to any of the living or the dead except the "spirit" identified, I believe we have a stronger type of evidence for survival than those reviewed in the article mentioned above. Evidence of the peculiarity of motive, of its restriction to the particular individual identified, goes farthest, I think, to indicate the responsibility for psychical causation,—*i.e.* for the agency of the process.

This evidence of purpose peculiar to a given "spirit" has to be superimposed upon a basis of identifying information, which may consist of facts drawn from the memory, personality traits, and possibly physical occurrences. Such identifying material does not, as Mr Saltmarsh well points out, escape the explanatory reach of alternate hypotheses. A sensitive alone might conceivably assemble these facts. They serve merely to identify a deceased individual who might be considered as the "candidate". Definite agency must then be proved before the "candidate" can properly be regarded as a surviving "spirit". The function of proving this appears to me to lie with that evidence that shows the purposive causation involved to be appropriate to the "candidate", and of all persons, to him alone.



The best type of this general sort would be one in which a deceased individual communicated a message pertaining to a situation in current affairs in which he alone of all persons living or dead would be expected to be actively concerned, but which would be of great significance to him. This message should come unsought and unexpected, and preferably, should be an intrusion into the communication stream of another communicator. If, then, it is a message that is truly unexpected to those receiving or delivering it, and yet is clearly appropriate and evidential with respect to the supposed spirit who is identified with it, it appears difficult to find a plausible source for the purpose shown other than in a surviving personality itself. It requires, of course, a basis of evidence of mere fact which will establish supernormality first and identify the personality as well. Then upon this basis, if the purpose revealed is appropriate and peculiar to the identified individual, is one that has arisen since death, and is not appropriate to the state of mind of anyone among the living, it makes a relatively strong case for the agency of the person identified.

Let us suppose the following case in order to illustrate the type more specifically. A woman, whose husband has died, and who has never gone to a medium, receives a message purporting to be from her dead husband telling her to go to a physician, and specifying that something is wrong with her breast on the right side. The message does not come directly to the wife, but comes in the course of a sitting which a friend is having with a sensitive, under good conditions of precaution, and represents an interruption to the communication which the sitter has been receiving and of course desires to have continue. The invading communicator, however, seems urgent and, after "taking control" and identifying himself adequately, asks that the message be passed on to his wife. Now, no one else knows of any trouble such as this in the woman's health, and she does not, herself, know of it. There is, therefore, no reason for anyone living to express the purpose shown in the message—no one has the knowledge essential to forming such a motive. The interest and expectation both of the medium and the sitter are directed toward the affairs of the sitter. The message that is forced through is foreign and could hardly be supposed to be motivated by them. And the wife finds, after consultation with the physician, that she has an incipient tumour in the place indicated, which later becomes a menace to her health.

In the illustration given we may well suppose that it is possible for the sensitive to obtain clairvoyantly such information regarding the health of this woman living, and in other extra-sensory ways to recognize the appropriate facts relating to her dead husband. We may even allow that he might be taken by the medium as a supposed

source of the message merely as a matter of technique, or as a simple matter of traditional belief on her part. But we cannot thus account for the motive that thrusts this message in as a disturbance to the medium's regular work and best interest. Causation is as important in mental process as it is in the known physical processes, and we have here a definite set of conditions in which the living agencies are pretty clearly incapable of a purpose adequate to explain it, as far as our knowledge goes.

This type can also occur quite as evidentially under spontaneous or semi-spontaneous circumstances. Suppose an individual to have a dream or waking hallucination in which she experiences the presence of a man she does not know, but who is clearly identifiable later, from her description. The person who thus appears is much agitated and begs that someone be sent to his cottage to rescue his dog companion that has been left to starve by the master's death. No one has yet learned of the man's sudden death. The sensitive individual who has the spontaneous psychical experience had not acquaintance with the situation concerned, but feels an unusual urge to carry out the request. This type of case does, if it is adequately veridical, reveal a purpose that is not only most appropriate to the man who purports to communicate the message, but is, we may almost say, peculiar to him. Again it is true that mere extra-sensory cognition of the clairvoyant and telepathic varieties might supply the facts, but can it supply the causally effective motive or purpose? To suppose that this hungry dog is, in itself, enough to evoke a supernormal experience in the distant sleeping individual, is simply to make equally cligible "potential agents" of all the thousands of hungry or mistreated dogs, cats, and other pet animals around the globe. Rather would the mind turn to the more plausible supposition, that the mind of the dead owner of the dog is in some way still active and is naturally concerned to help his living companion out of his suffering. If the man died suddenly, the argument from the chain hypothesis, that he may have anticipated his dog's predicament while still alive and have telepathically communicated the appeal to someone else, who re-transmitted it to the later percipient, is not tenable. Rather, we have here a post-mortem purpose, and one that is also clearly an intrusion into the purposive system of another. This would appear to me as highly evidential of the agency of surviving personality.

Such a case might well be semi-spontaneous, also, and arise in the casual performance of the Ouija-board or in incidental efforts at automatic writing. When the feature of *unanticipated intrusion* is clear, and the *peculiar appropriateness of the motive* to the one individual identified is established, I believe we have the telepathic

and clairvoyant theories pretty plausibly excluded in favour of a survival theory. One can, of course, always cook up a hypothesis of supernormal deception, in which purposes might be concocted by a malicious or trick-loving spirit agent of some sort. But if one has to deal seriously with such strange and remote alternatives, no scientific conclusion can as yet be taken as established.

Another type of evidence of peculiar purposiveness might be added which, I believe, goes beyond the types considered by Mr Saltmarsh. It can best be given by illustration: A close friend of a family dies suddenly and for some time thereafter there are apparitions of him witnessed independently by different surviving members of the household. Most noteworthy are the unmistakable signs that the very young children and even the dog, recognize the familiar figure of the apparitional friend. Now, after a time mutual confession reveals that the "haunting" has been witnessed by several members, and one of the parents decides to consult an authority about it. This resolve is kept entirely secret. The consulted authority suggests a visit to a good sensitive, and with proper precautions this member of the family holds a sitting with her. Through the medium, who has no normally acquired knowledge of the home situation, there purports to converse the friend whose apparition has been frequently seen. He confesses that he has been much in the home lately, and explains that he is drawn and held by love for the family. He expresses especially his love for the little daughter who had most appealed to him in life. But when he is told that it is not good for the children, he at once agrees to leave. Now, although the children know nothing about the sitting or its results, the apparitions cease from that time on. All the family-members, except the parent who attended the sitting, are likewise kept in strict ignorance; yet the apparitions come no more. A year later the parent goes again to the medium and again converses with the supposed spirit of the friend. The latter refers to the earlier disturbances and gives assurance that the restraint has been wholesome to him as well, and that there is no further danger of disturbance through him.

The salient features of this type of case are: Assuming that the experiences of the family were not brought on as a consequence of grief and auto-suggestion (easy to suppose for the children and dog), but were effects that call for an external source of activation; and assuming that the parent did not want his children to be thus molested, but was sincere in his effort to rid the home of this disturbance (also rather easy to suppose in a sane parent), we have a fairly plausible picture of agency characterized by the strong purpose of the friend to satisfy his sentiment of love for the little girl and her family, both in motivating his apparitional "return",

and later in motivating his departure. The entire series of events and their purposive explanation fit well around the friend whose apparition was recognized. He, and he alone, could be expected to have the purposes leading up to such a chain of happenings. (That is, not considering demon-tricksters, insane parents, and other fanciful additions to the already ramifying and attenuated telepathy-clairvoyance-subconscious-"latent memory" hypothesis.)

The type of evidence just described might be given a sub-type by having the apparitions occur to unsuspecting strangers. Suppose that a woman dies who was deeply attached to her house and a collection of beautiful furnishings. These she has bequeathed to a relative, with the wish that they be kept under certain conditions specified. Some time after her death the house and its contents are sold and a purchaser moves in who is entirely strange to the situation and who knows nothing of the former owner. Then an apparition of an old woman begins to disturb the household, including different members of the family, servants, and visitors. A medium is quietly brought to the house, without being informed of the purpose or the past events. The former owner purports to communicate, identifies herself, and protests against the violation of her trust. She is informed that the present occupants are being made to suffer, without being in any way guilty, and is prayed for her own good to harbour no resentment even toward the erring relative. After a period of exhortation and explanation the "ghost" consents to be "laid", and the disturbances cease from the point on. Subsequent investigation reveals that the facts given were true, and also that the relative who had sold the house had not given much thought to the whimsical and impractical aspect of her bequest, and had had no serious concern or remorse whatever over the sale of the house.

In this type of case the purpose is specific and peculiar enough to satisfy us. A question arises as to whether the old lady might not have produced thoughts of a threatening type before she died, and through the chain-process these might not later circulate around to the occupants. But if she had fears for her plans, she would hardly have left them as she did. If she died suddenly, unprepared as to her plans, the chain-hypothesis is not adequate. If we raise the question as to whether her beloved objects might not themselves have stored up a charge of her presence which they could emanate off through time in the form of subjective reproductions of the original woman, we must remember that the mediumistic experiment put a stop to them, rather as if they were a personality, instead of continuously acting physical emanations. One can go on to suppose that the medium helped the occupants, through suggestion to stop sensing the emanations, even though the latter

may have continued. However, this still does not explain the complete cessation of the apparitions, to servants and visitors who do not know of the medium's visit. Let us spare ourselves further comminution of these fine points! To me this sub-type would do much to assure the agency and hence the survival of the "candidate".

Still a further addition, making another sub-type, would be the inclusion of some clear-cut physical phenomena, recorded from the witnessing of more than one person. The opening of latched doors which have no defect, the movement of objects, and other such material changes, would come in this class. (Even the experiencing of sounds, odours, and sights by a number of persons at once, presses hard upon our credence to be ranked as "physical", all the more since the word is becoming so hard to define in view of modern theory.) In this sub-type we would get further beyond the extra-sensory cognition theories, and require more definite agency. That is, it appears still more difficult to suppose the "emanations" from the treasures of the old lady are capable of opening doors and jerking pictures off their hooks, or to suppose that the absent relative, who has sold the house and has more or less forgotten about it, is actually in some unknown way moving boxes about the attic several miles distant from him. In fact, in the face of such suppositions as to the manner of telekinetic causation the hypothesis of "spirit causation" would be preferable to most of us in the present state of the facts upon which the different hypotheses are based.

Unfortunately, the most common purpose of the supposed spirits, that of bringing reassurance of continued existence and happiness, is close to what we might suppose would be the medium's own professional purpose to be of great proof-value. The mere will-to-communicate is hard to separate evidentially from the will-to-please on the part of the sensitive, even the non-commercial one. Also, this desire of the medium is too much in accord with the desire for messages on the part of the living, for its use in distinguishing between spirit and non-spirit theories. Thus we cannot draw upon the most widespread motivating factors that we find and we have to seek for the special and unexpected purposes, which are peculiar to one deceased individual—such purposes as these illustrations given above have instanced.

But there is at least one more type of case worthy of mention, which would afford high verification-value to the spirit hypothesis if established; and again the basis is peculiarity of purpose. But in this we are dealing with the design or plan-aspect of purpose, rather than the motive,—a type in which the design that the motive takes on is not attributable to any but to the supposed communicator.

I refer now to a complex but unitary procedure in which there is a promise or intention expressed clearly through a sensitive by a supposed spirit personality, referring to a forthcoming event of a physical character which is presumably to be caused by the spirit individual. This physical event is then referred to later by the supposed spirit through another sensitive and the agency in its production laid claim to. (If the "physical event" consists of a sensory experience shared by a number of individuals who were not anticipating it, at once, I think we should have to accept it as physical without requiring that it leave "objectively" enduring traces. But for most critics the latter criterion of the "physical" would be preferable.)

Suppose, as an illustration, that a sitter's principal communicator has been adequately identified, and has shown definite awareness of his current affairs. Now comes the statement that the communicator intends to being about some event, physical in nature, and of peculiar importance to their joint relation. For example: that the clock would be stopped on the anniversary of the communicator's death, at the minute and hour of that event. Later on, through another sensitive the communicator refers to the circumstance, claiming credit for the causation of the event, and refers to the earlier promise. The whole series is repeated with altered circumstances but with similar outline.

The design shown in this series of related occurrences was not that of the sitter or of his friends, since it had not previously taken shape in their minds. And to suppose that the series was designed by one or both of the sensitives is to suppose also that they are able telekinetically to carry out the physical performance at a distance of miles from the scene. It is probable that to suppose such capacity resident in the sensitive herself is no harder for many of us than to suppose it to be a function of the spirit world. But granting *both* as conceivable possibilities, the design as a whole would be appropriate to the spirit communicator's interest in proving her survival and continued happiness, and would suggest intelligent agency,—all of primary importance to her. On the other hand, the design as a whole is inappropriate and far-fetched to the sensitive who without spirit intervention possesses such powers as this. It would be an uneconomical way of practising her gifts, a wasteful manner of exerting her influence, and a perilous fashion of gaining fame from her powers, since it assumes deception. Such a strange masking of her real gifts—if they be hers in her own right—under the play-acting of spirit communication should hardly appeal as it does to all such sensitives, however eccentric we may suppose the profession to be. Wealth and power could be gained in a score of better ways with such abilities. The multiplication of such

examples, then, say to the number of the good book-tests thus far reported, would strain one's doubts to the breaking point and offer proof-value of considerable weight. The inappropriateness to the living of such designs, and their appropriateness to the supposed communicator associated with them, again presents a strong discrimination in favour of the spirit hypothesis.

I am disposed to think that a more persistent attack upon the "purposive possibilities" might offer a still larger range of types of evidence that surpass in verification-value those surveyed by Mr Saltmarsh. At any rate I submit these few as material for consideration and debate. It is very probable that others may find weaknesses in the types proposed of which I am not yet aware. Some of these I may be able to patch up and some perhaps not. But I feel that the importance of this stage of the scientific method in Psychical Research is becoming especially great in view of the fast accumulating evidence seeming to bear upon the hypothesis of survival, and in view of the introduction of new types of evidence. It would appear that definite logical criteria are wanting in the minds of most, and many just allow themselves to grow, or totter, or drift into convictions *pro* or *con*.

Of most value, perhaps, would be the directive aid such suggestions might give to the experimenters themselves; suggestions, for instance, that appear to be in harmony with the general types of phenomena occurring, yet which add features that enormously increase the proof-value. And (if we may assume the spirit theory for the moment) we might be able to furnish suggestions of value to the "communicating minds" themselves, especially since a considerable share in the burden of invention of improvements has been claimed by supposed communicators. Furthermore, the logical establishment of the verification value of various types of evidence will serve not only to guide one in his degree of acceptance, but will help perhaps, by furnishing standard values of evidence, to free him from the uncomfortable criticism of those who believe a little more or a little less than he. And such logical relations as we can thus establish will help decidedly to elevate and coordinate the hypotheses and the evidence into a higher and more systematic science.

I shall not go far to anticipate objections that may be raised to the proof-value of these types, since such conjectures can easily be carried too far. Certain general objections, however, ought to be considered briefly. For example, some people may not be willing to assume that such cases as those described may be expected to occur in reality. To this I will say that the elements of these supposed cases have been reported by serious witnesses, and in the main are common psychic occurrences. The special arrangements

suggested would not appear to offer insurmountable difficulty to the agencies at work, so far as we can judge. There have even been close approximations to these types among the reported cases; and, it may be well to add, among the more respectable psychic literature.

Perhaps the most common objection is likely to be, that purposes, too, can be "faked" or "acted". This we have in part met already in the statement of the suppositional cases. This point is granted to the extent that, where a plausible purpose can be found for "faking" a purpose, the purpose in question could not be used as evidence. Only those purposes which apparently would not fit into any other personality setting or motivational picture than that of the identified "communicator", would be given weight. It is upon such cases of purpose, definitely shown, that the above recommendations are offered—cases, we may say, in which the "purpose-to-fake-the-purpose" seems to be wanting.

Another question we should expect pertains to the large responsibility apparently placed upon the supposed communicator's side of the relationship. The feature of spontaneity (from the observer's viewpoint) in the phenomena, that of intrusion into the normal purposive setting of another, of planning beyond the expectations and the knowledge of the living, and the like, all put the burden of active agency upon the communicating forces, if there are such. The answer to this is in two parts: First, it is upon that side of the problem that we need to have the responsibility placed in order to get, if possible, the evidence of independent agency that is crucial to decision. And second, there have been frequent claims of such agency by the "communicating" side, and a strong appearance of a "will to devise newer and better ways" of settling the question. On the assumption of the spirit theory, then, these proposals could only be helpful suggestions to the communicators for the improvement of their technique. It is entirely conceivable that such co-operation in the logical consideration might be very important.

The purposive aspect of psychical evidence bearing on the question of survival has already received considerable attention, and has played an even greater rôle than we realize perhaps. The sitter or investigator is more struck, I believe, by the thought, "That is just what X. would have done (or said)!", than by anything else in the evidential scale. The evidence for the purpose (or "will") to communicate has been made much of. The question of the purpose involved in the assembling and organizing of facts that come from the medium's trance has been uppermost in the minds of many. But it is worth while, I feel, to go further, and to plan definitely around the purposive aspect just what we can make out of it in the way of more clear-cut verification of what is for many "the Great Hypothesis".



Just as Professor William McDougall has said that there is nothing more fundamental to mind in general than its purposive character, so also I think it might be said almost as a corollary, that nothing is more indicative of a particular mind or personality than the peculiar purposes or motives that are known to be characteristic of it. And we might point to the great part which "motives" play in the thinking of those who deal with the various angles of crime, as a practical illustration of this importance of purpose in identifying the agency involved in a situation. The good detective commonly follows a thread of purpose or motives through his maze of facts.

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## CORRESPONDENCE.

### SPIRIT-PHOTOGRAPHY.

*To the Editor of THE JOURNAL.*

SIR,—With reference to Messrs Rose and Barlow's very complete exposure of the fraudulent methods of certain mediums who specialise in "spirit-photography", are there not other considerations which, *prima facie*, would seem definitely to preclude the possibility of any genuine "spirit-photography" at all—at least when the experiment is made using the ordinary commercial dry-plates and camera lenses?

The "spirit" image that is registered on the plate and developed at the same time and with the same chemicals as the normal image must have registered itself through the energy of light waves brought to a focus on the plane of the plate by the same lens that has correlated the light waves forming the normal image. To suppose otherwise—to take refuge in the vague term "supernormal" without analysing the conditions at all—is to make the whole use of camera, lens and plate sensitized with silver bromide, simply nonsense. If the "spirits" do not really use these things why bother with the paraphernalia at all?

But the "spirit image" light waves do not affect normal vision—otherwise they would register on the retinas of the eyes of the observers just as surely as they register on the photographic plate, and the "spirits" would be seen. That is, the "spirit" light waves must be outside the visible spectrum. Now they cannot be of longer wave-length (infra-red) for, unless specially treated, photographic plates are insensitive to them. They must therefore be of shorter wave-length, *i.e.* ultra-violet.

Now the crown glass used in part of the components of the ordinary photographic lens is opaque to ultra-violet radiation. There is a definite cut-off quite close to the edge of the visible

spectrum. The flint glass portion of the lens extends the cut-off point a little further in the ultra-violet direction. but the lens as a whole would not, I believe, pass any appreciable portion of the ultra-violet radiation. How does the "spirit" image, therefore, come to a focus on the plate at all? To all intents and purposes the lens is never "uncapped" for ultra-violet rays.

There is also another point. In some of the photographs published by Messrs Rose and Barlow the "spirit" image is commendably sharply focussed. Even the stipple marks of the half-tone blocks "imitated" by the spirits are clearly to be seen. The normal image *on the same plate* is also sharply focussed. But ultra-violet rays, presuming they could pass through the same lens would focus at quite a different plane compared with the rays of the visible spectrum. That is, the two images, normal and "spirit" could not both be sharply defined in the same photograph, unless, of course, the "spirit" possessed information of the characteristics of the lens used and a sufficient knowledge of optics to enable him to calculate the right distance at which he must manifest himself from the camera in order to correct the focal distortion. Perhaps that is why so many of the "spirit" photographs are fuzzy—such "spirits" simply do not appreciate the necessity of hovering considerably nearer to the lens than they do in order to compensate for the different wave-length of their reflection.

Yours, etc.,

G. W. FISK.

## THE "ARTHUR GRAHAM" CASE.

*To the Editor of THE JOURNAL.*

SIR,—On pages 239, 240 of a book called *The Truth about Spiritualism* by Mr Bechhofer Roberts, there appears an account of evidence of "spirit communication from the dead" received through Mrs Dowden and sent to the S.P.R. in March 1932. Mr Roberts writes of this evidence, "Excellent, convincing, even unanswerable as this case appears at first sight to be, its value as evidence suffers from a fundamental defect, which it shares with every other such case: it is published without the slightest corroborative evidence".

I took down word for word the entire sitting at which this evidence was given through Mrs Dowden at the ouija board. It was a very private matter of great concern to important people and the information gained at this meeting was accepted and verified by the lawyers and afterwards used in this most important law case.

I am not in a position myself to give the names of the parties concerned as I promised to consider the matter as entirely confidential. But if Mr Roberts is still unable to accept the evidence furnished in this case he should apply to Mrs Dowden herself.

Yours, etc.,

MARION DAWSON.

[We gladly print the above letter, which has reached us through Miss Cummins, though we of course take no responsibility for Mr Roberts's book. Mr Roberts's account of this case is based, he informs us, on Miss Gibbes's letter in the *Journal* for March 1932 (xxvii. 223-4) and on the editorial note to that letter. The editorial note stated that "it has unfortunately proved impossible to obtain corroborative details of the above case", and was written after unsuccessful inquiries had been addressed both to Miss Dawson and to Mrs Dowden. Miss Dawson's present letter merely advances the case to the extent that it is now known that she was herself present at the sitting in question. ED.]

#### REVIEWS.

P. THOMAS BRET, *Précis de Métapsychique. III, IV, V. La Parapsychique.* 8vo, pp. iii. 132. Paris: J. B. Baillière et Fils, 1932.

In this further instalment of his treatise Dr Bret is for the most part concerned with subjects which do not lie strictly within the field of psychical research. He has a section on dream-psychology in which he shows himself to be in the main a follower of Freud, but with certain reservations; he thinks Freud mistaken, for instance, in turning his back so completely on hypnotism, to which Dr Bret attributes considerable curative importance. Another section is devoted to a discussion of the various types of secondary personality.

As he has already shown in the earlier sections of his work (see review in *Journ. S.P.R.*, xxvii. 225-6), Dr Bret is a firm believer in ectoplasmic phenomena; on p. 62 ff. he discusses the theoretical implications of "complete materialisations" of the human form. To some of his readers it will appear that he has fallen into the mistake of seeking to explain a supposed event before establishing its occurrence.

H. DE G. S.

HEREWARD CARRINGTON, *A Primer of Psychical Research.* 8vo, pp. 142. London: Rider and Co., 1932. Price 3s. 6d. net.

The remark "Psychical Research (or 'psychics' as it is so often termed)" is an early example of the lack of critical precision which

is, unfortunately, characteristic of this book; detracting disastrously from its value as a primer for the scientifically minded beginner. The style also is diffuse, vague and over-loaded. The author's convictions lead him to minimise and even neglect adverse evidence: Hope, the spirit-photographer, and Eva C., for example, are "nothing blown upon" in his account. A few extracts bearing on these criticisms are taken at random: "theoretically everyone is more or less psychic" (p. 107), "such phenomena appear to be more or less common" (p. 36), "in many cases the [phantasm] is seen to open doors, lift curtains, etc., so we may assume that a real phantom exists" (p. 55), their objectivity is also proved by photographs which have been taken of them (p. 64), "it is now thought that both magnets and crystals give off noticeable auras" (p. 92), "various magnetic centres in the human body have been shewn to exist" (p. 113).

The whole subject is covered, but not with "proportional representation"; the human aura has two and a half pages, cross-correspondences and classical knowledge tests one page together, oriental magic one page, physical phenomena 23 pages of description. Sir W. Crookes's experiences with Home are interestingly set out, and the chapter on mediumship is well-balanced and the best in the book. There are several misprints; an arresting example being "eremated" for "created" (p. 83).

E. S. T.

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THE *JOURNAL* IS PRINTED FOR PRIVATE  
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The attention of Members and Associates is drawn to the private nature of the *Journal*, from which no quotations should be made without the previous consent of the Council. Ever since the first issue of the *Journal* in 1884, much of the material appearing in it has been contributed on a definite assurance that the *Journal* is, as stated on the cover, issued "For private circulation among Members and Associates only." The Council hope that all Members and Associates will continue to co-operate with them in maintaining this privacy.

JOURNAL  
OF THE  
Society for Psychical Research

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*NOTICE OF MEETING*

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 26 April 1933, at 5.30 p.m.*

WHEN A PAPER ON

“PSYCHICAL RESEARCH AND THE  
WRITTEN WORD”

WILL BE READ BY

MR STEPHEN CHANT.

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## ANNUAL GENERAL MEETING.

THE Annual General Meeting of the Society was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 22 February 1933, at 3.30 p.m., the Hon. MRS ALFRED LYTTTELTON, G.B.E., in the Chair.

The following Members were present: Mrs Ball, Mr Theodore Besterman, Mrs Theodore Besterman, Miss Carruthers, Dr E. J. Dingwall, Mr J. W. Findlater, Mr G. W. Fisk, Mrs Goldney, Miss Isabel Newton, Mr W. H. Salter, Mrs W. H. Salter, Mr W. S. Montgomery Smith, Mr S. G. Soal, Admiral the Hon. A. C. Strutt, Miss Nea Walker, and Miss Margaret Wallace.

The Secretary having read the notice convening the Meeting, Mr Salter referred to the delayed circulation of the February *Journal* containing the Report of the Council, which it was hoped would have reached Members at least a week before the Annual General Meeting. He explained that the delay had been caused by dislocation of work owing to the prevalence of influenza at the printers. As some Members who were present had not received the Report, Mr Salter read the greater part of it, omitting only the paragraphs relating to the routine work of the Society.

Referring to the accounts for 1932 Mr Salter pointed out that the Society started the year with a nominal balance of £29 and ended it with an actual balance of £64. It was necessary, however, to look beyond these figures. The balance at the beginning of the year was only a nominal one, as the Society had overdrawn its Bank account to the extent of £111 and had borrowed, in addition, £60 from the Endowment Fund. Instead therefore of a real balance of £29 the Society started the year with a deficit of £142. To have wiped off this deficit and ended the year with a surplus would in a year like 1932 have been almost a miracle; it could not have been done if the Society had not during the year received and used as income two legacies amounting to £337. In the particular circumstances of 1932 the Council were well advised not to attempt to place any part of these legacies to capital.

Looking to the future, Members might hopefully observe that some of the expenses of 1932 were of a non-recurrent kind. Mr Salter dealt in some detail with the Society's financial relations with Mrs Piper, and mentioned that under arrangements recently concluded, part of the Piper Trust Funds had, at Mrs Piper's request, been transferred to her, while the Society was no longer under the obligation of making her any annual Grant. Before the new arrangement took effect Mrs Piper had received during 1932 a sum of £52 from the Society's funds which the Society would not have to pay again in the future. The Society had always recognised the great

services which Mrs Piper had rendered to psychical research, and the Council were very glad to fall in with her wishes as regards the transference of the Trust Funds.

It would be seen then that while the Society applied legacies amounting to £337 as income, it at the same time converted a debt of £142 into a balance of £64, and made a non-recurrent payment of £52. This must in all the circumstances be considered not at all unsatisfactory, and could only have been done with the help of the generosity of several Members. For instance, as the result of handsome donations towards the Jubilee celebrations, not a penny of the cost of the festivities fell upon the Society. In fact, the Society found itself at the end with the balance of a few pounds over, which had been expended on a badly needed clock with a Jubilee inscription.

The Society received during the year a special donation of £30 towards the printing expenses, and has since received from various members substantial promises of further contributions to the printing. If it were not for these gifts and promises, we should have had last year and this year to cut the amount of printed material very substantially.

Even more generous have been the donations available for research, amounting altogether to upwards of £155 during 1932. With these donations the Council have felt justified in embarking on a forward policy in research, and it might interest the Meeting to hear some of the research work to be undertaken in the near future. The most important would be the further investigation of Rudi Schneider by Dr Osty and our Society in collaboration. It was intended that this medium, whose phenomena had attracted great attention, should be studied continuously for several months under the best conditions and with the assistance of the most up-to-date apparatus. The Society was entitled to have a representative present at all the sittings; it would not probably be one and the same representative for the whole period. This joint investigation had been made possible partly by donations to the Society from members, and partly by a grant by the trustees of the Myers Memorial Fund.

Fru Ingeborg Köber (*née* Dahl) had kindly consented to pay us a visit during the course of the year, and this was another piece of work, of a quite different kind, which should prove of great interest. In the last few days a further experiment had been conducted with regard to Mrs Leonard. For the purpose of comparing the voices of the different Personal Controls at sittings with various sitters, Mr Drayton Thomas had kindly permitted gramophone records to be taken of one of his sittings in the same way as at Mr Irving's sitting, but in the Gramophone Company's studio, Mrs Leonard

kindly coming to London for the purpose. In addition, the Gramophone Company kindly permitted their studio to be used for a simultaneous experiment to ascertain from what part of space the direct voice at Mrs Leonard's sittings proceeds. This piece of work badly needed doing, and of course it could not be done without some expense. As soon as arrangements had been made for the experiment, Mr Salter had written to the retiring President, Sir Oliver Lodge, telling him of what was intended and that further funds for this and other research work were needed, and Sir Oliver had promptly replied with a cheque. Mr Drayton Thomas had also generously contributed £10.

The Society was actively engaged on research, including work of a kind not being done by any other organisation, and such work could not be undertaken unless the Society's ordinary income, reduced by heavy taxation and failure of some investments to pay their dividends, was supplemented by gifts from our members. It was not perhaps an auspicious time to try to collect money for any purpose whatsoever, and he would not venture to make an appeal to our members in general to contribute to the best of their ability were it not that the Council had definite projects in hand, which would more than absorb all the funds available for research and that our retiring President and other members had already shown such a good example.

The general financial position of the Society might fairly be considered hopeful. The loss of members owing to general poverty was regrettable, but not a matter for panic. The Economy Committee appointed a year ago estimated that a loss of income in 1932, owing to the reduction in membership, of £194 was to be anticipated, but in fact, the loss was £68 less than the estimate.

There was an increase last year in the number of new Members elected, and up to date there was a further increase over last year. Any member who could not himself contribute to the Research Fund would help materially to improve the Society's position by introducing new Members.

A discussion followed in which the following Members took part: Dr E. J. Dingwall, Mr G. W. Fisk, Mr W. H. Salter, and Admiral the Hon. A. C. Strutt.

The Chairman announced that there were no candidates for election to membership of the Council other than the six members who retired by rotation, and she declared those six members re-elected accordingly. Their names are: The Rt Hon. The Earl of Balfour, Sir Ernest Bennett, M.P., Sir Lawrence Jones, Bart., Sir Oliver Lodge, F.R.S., Professor W. McDougall, and Mr S. G. Soal.

Messrs Hartleys, Wilkins, Avery and Flew were re-elected Auditors for the forthcoming year.



## PRIVATE MEETINGS

## COMMUNICATIONS OF A PERSONAL KIND.

THE 120th Private Meeting of the Society was held on Wednesday, 25 January 1933, at 5.30 p.m., MR W. H. SALTER in the Chair.

MISS E. B. GIBBES read a paper on "Some Communications of a personal kind received through Miss Geraldine Cummins."

Miss Gibbes first expressed her compunction at revealing certain aspects of family history. She pointed out that the best evidence for the survival of human personality was generally of too intimate a character to be published. In the interests of psychical research, however, she felt that it would be wrong to suppress a case which was, to her, so evidential of survival. Miss Gibbes went on to explain that, though her case contained 19 statements made in automatic writing at the sittings, which were unknown to her and to the automatist at the time of writing, but which were subsequently verified, it was more from the point of view of the reproduction of personality that the Communications should be judged.

The Communications read purported to emanate from her two deceased elder sisters and from T. M., a friend of one of them. T. M. had died three weeks after the death of her eldest sister, *Norah*. These three Communicators were entirely unknown to Miss Cummins and T. M. was a stranger to Miss Gibbes. "Into these Communications," Miss Gibbes remarked, "is woven great accuracy of memory of early family feuds, and of controversies between her two elder sisters." It seemed that this ill-feeling persisted in the sphere in which these Communicators appeared now to exist. The differences of opinion between these two sisters must have originated at least twenty years before Miss Cummins was born. In the scripts subsequently read by Miss Gibbes it was noticeable that "the old arguments and antagonisms were resuscitated, the old petty grievances, quarrels and jealousies, recapitulated. All the idiosyncrasies and peculiarities of these two sisters were reproduced on paper by a woman who had met neither of them in life, nor knew anything of their histories or characteristics."

Soon after her death in 1925, Miss Gibbes's second sister, *Evelyn*, purported to write through Miss Cummins. Though Miss Gibbes believed the surviving consciousness—or part of it—was communicating at the time, her distinctive personality did not fully develop until the alleged meeting in the beyond with the eldest sister, *Norah*, who died in 1928. Miss Gibbes explained that she was never particularly interested in her elder sisters, and she did not discuss their peculiarities with Miss Cummins. Moreover, Miss Gibbes and Miss Cummins were exceedingly occupied at that time

with the production of further portions of the Cleophas scripts and other matters. Very little thought, therefore, was given to the two sisters in question. In fact, *Evelyn* had died before Miss Cummins and she became at all intimate. She only visited her eldest sister, *Norah*, about once a year for two or three nights, and this at a time when Miss Cummins was away in Ireland. Therefore no details concerning her would have been freshly in Miss Gibbes's mind and at once mentioned to Miss Cummins. All the latter knew concerning *Norah* was her name and the fact that she lived in the country: that she had two sons: that she was trying to sell her house and that she had a dog of which she was very fond. Miss Cummins knew nothing of the family history, its quarrels and peculiarities. In fact, the characterisation of all the personalities referred to in the scripts went far beyond the small amount of knowledge in the mind of the automatist.

There was also the unexpected introduction of T. M., whose personality and politeness were in strange contrast to the familiarities of the two sisters. T. M. lived near *Norah*, but, so far as she could recollect, Miss Gibbes had never met him. Neither did she know anything about him beyond the following facts, which were also known to Miss Cummins. They knew that he was a contributor to a leading Sunday newspaper, in which he frequently reviewed books, and that he was a friend of *Norah* and of her husband. They saw the announcement of his sudden death in the papers, but neither Miss Cummins nor Miss Gibbes knew anything of his personality or of his affairs.

The death of *Norah* took place in a small, unattractive nursing-home in Harrogate in the early hours of Thursday, 11 October 1928. Miss Gibbes had been wired for on the morning of the 10th and left London immediately. During the morning of 11th, Miss Gibbes sent a few lines to Miss Cummins asking her to endeavour to get into touch with her sister *Evelyn*. The request to Miss Cummins in the south of Ireland, was as follows: "Please ask Astor [one of Miss Cummins's Controls] to find my elderly sister who died some time ago and was spoken through you before. Tell her that the sister named *Norah* has just died and perhaps she can get the sister called *Audrey* to go to her." (*Audrey* is Miss Gibbes's third sister who died at the age of 21 in 1894. She and *Norah* had been very fond of one another in their earth-life.) No further information was given to Miss Cummins and Miss Gibbes knew neither when Miss Cummins would receive her letter nor when she would endeavour to get into touch. Owing to necessary business very little further thought was, in fact, given to the letter sent to Ireland.

On the morning of the 15th, Miss Gibbes received a script from Miss Cummins purporting to come from her sister *Evelyn* and dated

the evening of 12 October. This script contained many details which were quite unknown to Miss Cummins. The alleged Communicator displayed a considerable knowledge of the affairs of the family and indicated that she recollected at least one dispute with *Norah* of which Miss Cummins was entirely unaware. Moreover, in characteristic fashion, *Evelyn* referred to the fact that *Norah*, in her young married days, used to "go about and ride and was so proud and pleased with herself." Further, *Evelyn* wrote that *Norah* would not want her to go to her, which would be quite in order seeing that, on earth, they continually quarrelled. She referred to the fact that *Norah's* mind was so restless before her death. This was also in order, for *Norah* was extremely worried prior to her decease. *Evelyn* mentioned that *Audrey* was "gentle and kind," which was also correct. In addition to this, *Evelyn* clearly indicated that she was fully aware of the characteristics of the sister who, she declared, had just passed over to her vicinity.

Realising that this script contained interesting evidence of survival and displayed certain characteristics connected with her two elder sisters which were quite unknown to Miss Cummins, Miss Gibbes refrained from making any allusion to the automatist concerning either the communication or the recent death.

On Miss Cummins's return from Ireland sittings were resumed with Miss Gibbes. The first of these took place one month after the death of *Norah* on 10 November. On this occasion *Evelyn* again purported to write. She stated that she "had actually talked with *Norah*" who was very anxious about her husband. She went on to say that "*Norah* had such a pain in her chest before she died" (correct), that "she wasn't able to tell you" (correct). She then proceeded to relate the fact that "some old friend came to her just as I was talking, a man who brought her news. She was so surprised to see him. He broke into our conversation. There was something about a little dog. I know she mentioned a dog. Then when this other spirit came, he took up the point where I left off. He seemed to be connected with some dog or dogs, for he started by saying, 'As the astounding fact is true that I am alive *Mrs Forbes* it may well be that our dogs will follow us.' He talked then about her husband and I was cut off."

*Evelyn* stated that this friend seemed to "have a lot to do with writing and that he had left a half-finished article."

The friend turned out to be T. M., whose death had occurred three weeks after that of *Norah*. He was devoted to dogs, a fact of which both Miss Cummins and Miss Gibbes were unaware. In a later script *Evelyn* indicated that *Major Forbes* (Miss Gibbes's brother-in-law) had given him one of their dogs. *Major Forbes* informed Miss Gibbes that he and T. M. often discussed the possible

survival of animals—a fact also unknown to both sitter and medium. The statement that T. M. left a half-finished *book* was afterwards verified.

At this same sitting *Norah* also purported to write. She intimated that she was cognisant of the fact that Miss Gibbes was alone at Harrogate when she (*Norah*) died. "Sitting by yourself in that horrible place," and she made further statements which were correct and which were unknown to the automatist. The natural assumption on the part of Miss Cummins would be that others were present. *Norah* wrote of how worried she was before her death and displayed anxiety as to the financial affairs of her husband. She then sent the following message to her husband. "Tell *Austen* that we have met. I mean T. M. Tell him he is all right. Says he saw him at his grave, and wanted to say, 'Cheer up, old chap. Don't pull such a long face.'" Commenting later on this remark, Major *Forbes* wrote: "It is just what I should have expected him to say." Miss Cummins was unaware that Major *Forbes* had attended the funeral of T. M. In this communication *Norah* also referred to her two sons, making some characteristic allusions to them. After this the pencil was again controlled by *Evelyn*, who gave details of the meeting between them. She stated that *Norah* had immediately expressed to her her disapproval of the manner in which she (*Evelyn*) had arranged her will. This matter *Norah* had frequently discussed with Miss Gibbes. *Evelyn* further stated that *Norah* had always been so "domineering" and displayed a vivid recollection of the incessant disputes which used to take place between her and her sister when on earth.

Among other veridical statements made by T. M. was the following contained in a message which he asked should be delivered to his friend Major *Forbes*. "Tell him I was right. We do survive whole—not piece-meal." In reply to Miss Gibbes, Major *Forbes* wrote, "I remember T. M. in a talk we had about the future state, making use of practically these words." Many other statements were made by T. M. which were unknown to Miss Cummins and to Miss Gibbes, but which were subsequently verified by his widow or by Major *Forbes*. For instance, the widow of T. M. verified the following remarks: It was stated that T. M. wore glasses, that he "seemed worried about his glasses"; that "he was wondering if dogs had survived," and had remarked that "it would be most unfair if they didn't"; that he was fond of the country and hated having to work in the city. Mrs. T. M. wrote that "he always worried over his glasses" and that he had often said in life that it would be most unfair if he survived and dogs did not. He also mentioned that he had another child by a former marriage, a fact known only to very few and certainly not to Miss Cummins or to Miss Gibbes. Other

details unknown to them both were verified by Miss Gibbes's brother-in-law.

In a few brief remarks Miss Gibbes endeavoured to analyse these writings, pointing out that Miss Cummins was the writer also of *The Scripts of Cleophos* and of *Paul in Athens*, and more recently of *The Road to Immortality*, a series of automatic scripts purporting to be communicated by the late F. W. H. Myers. All of these, Miss Gibbes remarked, were produced in precisely the same manner yet the contrast in style was remarkable. She said that it must be admitted that the scripts just read were extraordinarily human. She claimed that neither telepathy nor latent telepathy would seem to account for these communications nor any of the other theories connected with psychical research. She said that, in her opinion, they were only explicable on the assumption that her sisters survived death. She added that she herself came to this conclusion because of the convincing display of psychological traits exhibited in these writings rather than through the considerable number of correct statements made in them which were unknown to the automatist.

A discussion then followed in which Mr Mead, Miss Macklin, Miss Cummins, Mr Findlater and Mr Lambert took part.

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#### IMPLICATIONS OF TELEPATHY

THE 121st Private Meeting of the Society was held on Wednesday, 22 February 1933, at 5.30 p.m., THE HON. MRS ALFRED LYTTETON, G.B.E., in the Chair.

MR W. WHATELY CARINGTON'S paper on "Positive Implications of Telepathy" was read by Mr W. H. Salter; the following is an abridgment of it.

It may well be felt that some apology is needed for presenting to the Society yet another paper on a subject which has already figured so largely in its activities. There is, however, at least one aspect of telepathy which seems to have been strangely neglected, namely, that of the positive inferences which may reasonably be made if its occurrence as a fact in Nature be conceded.

Interest in telepathy has, almost exclusively, taken the form of invoking it as a means of evading the plain implications of other phenomena; in particular, it is constantly called upon as an explanation alternative to that of communication by discarnate intelligences, which is the *prima facie* interpretation of most mediumistic utterances.

Outside of a small body of instructed students, views about telepathy appear to reduce to one or more of the following erroneous

propositions: (1) Telepathy is an accepted fact of Science; (2) Telepathy does not occur at all; (3) Telepathy is in some way like, or akin to, "wireless"; (4) Telepathy is of no great importance anyway, except for dodging the supposed evidence for survival and communication. I most cordially dissent from each and all of these views.

It is well known to members of this Society that not a few individual men of science, including some of outstanding eminence, have accepted telepathy as a *vera causa*; and this is probably true of all who have seriously studied the evidence as a whole. But they themselves would be the first to admit that telepathy does not enjoy, in the scientific world, a status in any way comparable with that of orthodox physical phenomena even of the rarest types. It would not be fair to attribute this attitude unreservedly to prejudice and apathy. On the contrary, it seems reasonable to suppose that it results from a very proper, if often unwitting, suspicion to the effect that once telepathy were conceded the whole materialistic apple cart would be irretrievably upset.

The main object of this paper is to show that this suspicion is perfectly correct; in short, that no materialistic philosophy is at all compatible with the acceptance of telepathy as a genuine phenomenon. But deviations from the classical laws which appeared final and immutable a bare generation ago have become the rule rather than the exception, whenever extreme cases—of distance, of temperature, of velocity or what-not—are encountered; so that we *ought* to expect rather than to resent corresponding deviations from biological law when we intimately study Man—the extreme case of biological complexity known to us.

Unfortunately, in addition to violating classical law, telepathy is severely handicapped by its unpredictability.

But we shall be seriously underrating the evidence if we suppose, as is too commonly the case, that it is limited to a few sets of debatably successful experiments supported by a relatively large number of dreams, monitions, coincidental impressions and the like, which may be persuasive but are certainly unassessable.

The all-important feature which telepathy shares with practically all the so-called "mental" phenomena of psychical research is that of "paragnosis." The percipient, that is to say, betrays an acquisition of knowledge (gnosis) which is beyond (para) what can be ascribed to normal causes and the operation of classical law.

But it is precisely this feature which characterises the greater and by far the more important part of the evidence for survival and communication. Thus, unless we are prepared to take the rather unusual view that survival and communication are more probable *a priori* than is telepathy, and to attribute all apparently telepathic

phenomena to spiritistic intervention, we are perfectly entitled to claim practically the whole of the evidence for survival as evidence for telepathy, even though it may later prove to be evidence for something more.

In other words; so long as we can concern ourselves with the limited objective of paragnosis, we can throw into hotch-potch a great quantity of evidential material relevant to very diverse phenomena possessed of this common feature, including most of those ostensibly of spiritistic origin. But if, by so doing, we successfully break the ring fence of classical law, we can then re-marshal our evidence under its original headings and consider the claims of telepathy, psychometry, spiritistic communication and so forth separately and on their individual merits.

So far is telepathy from strengthening the hands of sceptics in general, that its concession as a fact necessarily destroys for ever the materialistic position, imposes a radically different type of philosophy and, so to say, makes the world safe for survival.

If telepathy had anything whatever to do with wireless, other than lacking the wires so abundant in radio apparatus, if there were any possibility of explaining it by any extrapolation of electromagnetic theory whatsoever, it would automatically lose all philosophic interest and drop to the level of a mere biological oddity. Fortunately this does not appear to be the case for reasons which I will now briefly indicate.

The most elementary point which arises is that as a matter of plain anatomical fact there exists no bodily organ, whether a part of the nervous system or not, of which the structure even remotely suggests that it could in any circumstances act as a generator of electro-magnetic radiation having the intensity and penetrative power required.

More important is the consideration that all free radiation must conform to the Law of Inverse Squares. That is to say, if you double your distance from the source the "signal strength" is reduced to one quarter of its original value; at five times the distance it is one twenty-fifth and so forth. Now, although we know all too little about telepathy, one thing does seem clear, and that is that distance has nothing whatever to do with it. Spontaneous and experimental phenomena alike indicate pretty plainly that telepathic paragnosis is as likely—or unlikely—to take place over a distance of a thousand miles as over ten feet. This alone would be sufficient to knock the bottom out of any radiation theory, unless we complicate it by postulating some directive mechanism to concentrate the radiation into a beam. But I do not think that any intelligent student would take such a suggestion seriously.

Much more important, however, are considerations relevant to

the underlying principles of the whole process supposed to be involved, which must be essentially the same as that of all other forms of mundane communication.

The essential feature of every normal method of communication whatsoever is the use of signs, signals or *symbols*, of one kind or another, in accordance with an explicitly or implicitly recognised *code*.

This is easily realised in the case of the transmission of messages by means of an artificially constructed code, such as Morse, or the elaborate letter and number codes used for commercial, diplomatic and military purposes, and it is equally true, if not quite so evident, of the ordinary processes of speech and writing.

It would appear, therefore, that if we are to accept the radiation theory of telepathy, or, indeed, any physical theory whatsoever, we must suppose that some process of encoding and decoding goes on—*automatically, unconsciously and with respect to an unknown code*. This seems fantastic to the point of incredibility and any theory involving such suppositions should be regarded as a most desperate *pis aller* to be adopted only if we find ourselves incapable of fitting telepathy into a more rational philosophic scheme.

The combined effect of these objections to physical theories of telepathy is overwhelming and I wish to emphasise with all the force at my command that, if this be so, we have but two alternatives open to us: either we must discard as spurious the whole of the evidence for paragnostical phenomena in general and telepathy in particular, or—conceding telepathy—we must admit that we have smashed for ever the limitations of matter and energy by which materialistic science once sought to confine us.

Thus so far from the fact of telepathy serving to explain away the evidence for survival it serves rather to put the whole realm of non-physical phenomena on the map, even though we must at present mark it as largely unexplored.

The foregoing remarks may appear discouragingly negative to many minds. I hope, in the remainder of this paper, to make amends for my iconoclasm by showing three things, namely: first, that the problem which has imposed the wireless analogy on us is a false problem; second that once the true problem is envisaged a simple solution presents itself; third, that this solution is congruent with philosophic concepts which are not only impeccable in themselves, but conform to important tendencies of modern thought.

I suppose that to the man in the street, if he thinks about telepathy at all, the problem presents itself somewhat thus: How is it that an "idea" in the mind of A, at some particular place, gets transferred to the mind of B, at some other place? Members of this Society would presumably do better and would replace the conception



of "ideas" floating about "in" minds, like goldfish in bowls, by something more sophisticated. Still, at the level of ordinarily intelligent discourse, we may fairly state the problem in the terms:

How is it that one mind, or consciousness, can act on another, regardless of the intervening distance, otherwise than by materially or quasi-materially transmitted signals or symbols?

My contention is that this separation of minds is no more than superficially warrantable and that the conception of distance is essentially a logical fiction.

False, or rather, superficial, distinctions between space and matter, between one object and another, between mind and mind—arise from a too naïve interpretation of experience. Most of us accept without question the superficial antithesis of the self and the not-self, of the consciousness of each and that of which each is conscious: and we do not ordinarily doubt that there exists a real external world of "things-in-themselves," which *have* properties, *exert* influences, are acted on by forces and so forth. But actually, as has been pointed out often enough, all this is a pure fiction—a convenient construct which happens to enable us to order our experience in a manipulable kind of way. All we really know at first hand is the flux of our own states of mind—the modulations of our own consciousness. Thus the localisation of "things" in particular "places"; the subsequent view that "A thing acts only where it is" and the resulting problems concerning the mechanism whereby things contrive to act on each other in final analysis to mere artificialities. If there is any sense at all in talking about "things," except for engineering and allied purposes, it is more reasonable to say that a thing is where it acts than that it acts where it is.

In precisely the same way, I contend, it is absurd arbitrarily to localise consciousness *somewhere* and then to puzzle ourselves as to how it manages to act *somewhere* else.

If the mind of A acts upon the mind of B, it is because they are coincident. Risking a somewhat violent compression, I submit the view that: Telepathy comes about, not by transmission of ideas but by community of consciousness; not by the transference of a Thought but by an identity of the Thinkers.

The general conception of an underlying community of consciousness is far from discordant with modern thought in this field.

However strongly we may agree with William James that "The passing thought is the only Thinker that the facts require," we must none the less admit that mental phenomena occur as if the momentary content of consciousness were but a fraction of an indefinitely larger whole. This conception, largely due to Myers in its early stages is, I suppose, as firmly consolidated as any that

can be found in psychological science, and it would be no more than a matter of prejudice to seek to deny on *a priori* grounds that subliminal or subconscious strata may coalesce, as it were, or become continuous at a sufficiently recondite level, somewhat as the islands of an archipelago find a common basis in the depths of the sea.

Indications of such a view are common enough in psychological literature.

[Mr Whately Carington then quoted two passages from Dr Tischner's *Telepathy and Clairvoyance* illustrating this point of view, and referred to the phenomena of multiple personality, the apparent corporate consciousness of certain insects and the psychology of crowds.]

There is one more line of thought which I should like to consider briefly, the general character of all that is commonly referred to as mystical experience.

If there is really anything in the nature of a fundamental unity of consciousness in which we all live and move and have our being, so that our apparent isolation as individuals is only superficial, then we may reasonably expect to find this unity occasionally realised and the isolation transcended.

Now, if we look at Mysticism in the large, ignoring the major differences between the Eastern and Western branches no less than the smaller divergences of the various schools within these, we find as a cardinal principle common to all varieties of mystic, the conviction, based on inner experience, that there exists a Greater Consciousness—a Universal or Cosmic Consciousness—with which the aspirant, in rare moments at least, not only comes in contact but is identified.

So long as he keeps to a recital of his own experiences, the mystic's evidence is as valid as your own account of falling off a 'bus. You may disagree with his interpretations, you may even use the terminology of mysticism to define insanity; but if a mystic says that he has enjoyed a certain experience of enlarged consciousness, you must either accept it *qua* experience or put him down as a deliberate liar. Your quarrel with him legitimately begins only if he is unwise enough to deny to your mundane experiences the validity which he claims for his own, or to talk—as some have been so rash as to do—about the "unreality" of matter.

When we are thinking about telepathy we cannot ignore philosophy and, which is even more important, when we are thinking about philosophy *we cannot afford to ignore telepathy*.

There can be little doubt that at the present time a notable change is gradually making itself felt in philosophic thought. The old antithetic Materialism and Idealism are alike, being superseded

save in the minds of a few diehards. That is to say, the contention that Mind alone is "real" and Matter only an illusion is gradually appearing as antiquated as the view that Matter alone is "real" and Consciousness a mere epiphenomenon. Even less tenable, of course, is the self-contradictory system which seeks to represent Mind and Matter as radically distinct yet contriving, in some magical fashion, to interact. I fancy that it would be difficult to reconcile the facts of telepathy with any of these naïve views.

On the other hand, a standpoint which might fairly be called that of psychological rationalism seems steadily to be gaining favour. It connects up with telepathy and other conceptions introduced in the course of this paper somewhat as follows :

It is recognised that each of us has direct knowledge or experience only of the changes in his own mental content—which I term "modulations of consciousness." When certain varieties or groups of these are related to each other in particular ways it is our habit to say that we are dealing with material objects forming a "real" world external to ourselves. A different set of relationships, or slightly different groups of modulations related in a slightly different way leads us to judge that we are dealing with something unreal or illusory.

This kind of thing is, it seems to me, all that can reasonably be said about our knowledge of the External World, which is solely a matter of formulating the relationships which subsist between certain modulations of consciousness.

If this view is broadly correct, it becomes at once apparent that the "things-in-themselves," which we commonly think of as enjoying an autonomous existence and supporting the properties which we claim to observe, are no more than useful fictions created by ourselves for the more convenient ordering of our thought.

But this conclusion in turn at once requires us to account for what I may colloquially call the unanimity of experience. Broadly speaking, a number of people looking at the same thing, as we say, will report on it in similar terms and there seems no reason to doubt that the modulations of their consciousness are in the main correspondingly similar.

Normally we take this unanimity for granted, but the moment we begin to inquire into its origin an alternative of considerable interest presents itself. The question is whether we are to locate it outside or inside ourselves, so to speak—as a feature of the external world or of our own consciousness. The former is the alternative invariably adopted by the plain man and it is a perfectly sound procedure for everyday life. But it is easy enough to show that the ontological status of the supposed external world is not worth a moment's purchase.

It is, therefore, eminently reasonable to adopt the alternative view, namely, that the reason for the unanimity of experience is to be sought in Consciousness rather than in these supposititious "things;" and thus this philosophical divagation brings us back again to the conception of an underlying community of consciousness to which my suggested view of telepathy led us. It is significant that such diverse lines of thought should begin to form a tolerably coherent pattern so soon as such a conception is introduced.

The stability of the general view I have advocated lies not so much in the strength of individual contentions—though all, I believe, are sound enough—as in the coherence and reciprocal support of its several parts. Whether we begin with the possible mechanism of telepathy as such; or with phenomena of a purely psychological character; or with those of an important tract of religious experience; or with strictly metaphysical inquiry, we are led to very much the same kind of conclusion—namely, the conception of an underlying community of consciousness far more fundamental and far more important than the apparent segregations suggested by superficial inspection or introspection.

I venture to affirm that telepathy is destined to play a far more important part in moulding the thought of the future than it does at the present time. There can be little doubt that the bridge between the Rational and the Mystical, the Material and the Psychological, is not only being built, but is nearing some kind of completion; and I am by no means sure that telepathy will not prove to be the key-stone assuring continuity between the two approaches.

In the discussion which followed, Mr Hettinger, Dr Dingwall, Rev. C. Drayton Thomas, Mr Mead, Mr Findlater, Mr Besterman and Mr Salter took part. In closing the discussion Mr Salter said that he felt sure he would be justified in conveying to Mr Whately Carington, the best wishes of all members of the Society; although Mr Whately Carington was now, for business reasons, living abroad, he continued to take a very lively interest in the Society's work and an active part in the work of the Committee of Reference.

#### NOTICE.

MR WALTER WHATELEY SMITH desires it to be known that he has resumed, as from 1 January 1933, the original surname of his family, and that he will henceforth be known as Walter Whately Carington.

# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING*

## A Private Meeting of the Society

WILL BE HELD IN

### THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

WEDNESDAY, 31 May 1933, at 5.30 p.m.

WHEN A PAPER ON

“WHY I DO NOT BELIEVE IN  
SURVIVAL”

WILL BE READ BY

PROFESSOR E. R. DODDS

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS.

**Bell, Mrs A. H.**, Backwoods, Lindfield, Sussex.

**Duveen, Mrs Henry**, 5 Stanhope Place, London, W. 2.

**Russell, Dr A. V.**, 4 Oaks Crescent, Wolverhampton.

## MEETING OF THE COUNCIL.

THE 304th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 22 February 1933, after the Annual General Meeting, MR W. H. SALTER in the Chair. There were also present : Miss Ina Jephson, the Hon. Mrs Alfred Lyttelton, G.B.E., Mr S. G. Soal, Admiral the Hon. A. C. Strutt, and Miss Nea Walker ; also Mr Theodore Besterman, Librarian and Editor ; and Miss Isabel Newton, Secretary.

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

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

The Hon. Mrs Alfred Lyttelton, G.B.E., was elected President for the year 1933.

Mr W. H. Salter was re-elected Hon. Secretary and acting Hon. Treasurer ; and Mrs W. H. Salter, Hon. Editor.

Committees were elected as follows :

*Committee of Reference and Publication* : The Earl of Balfour, Dr C. D. Broad, Sir Oliver Lodge, Dr T. W. Mitchell, Mr J. G. Piddington, Mr W. H. Salter, Mrs Henry Sidgwick, and Mr W. Whately Carington.

*House and Finance Committee* : Miss Ina Jephson, Mr G. W. Lambert, Mr W. H. Salter, and Mr Sydney C. Scott.

Corresponding Members and Honorary Associates were elected for the year 1933 as follows :

*Corresponding Members* : Professor Henri Bergson, President Nicholas M. Butler, Dr Max Dessoir, Professor Dr S. Freud, Professor Pierre Janet, Dr C. G. Jung, Count Carl von Klinckowstroem, Maurice Maeterlinck, Professor T. K. Oesterreich, Dr Eugène Osty, Dr Walter F. Prince, Professor Charles Richet, Dr Rudolph Tischner.

*Honorary Associates* : Miss H. A. Dallas, Rev. A. T. Fryer, David Gow, J. Arthur Hill, Professor J. H. Muirhead, Professor Charles Sage, Miss F. Melian Stawell, Dr A. Tanagras, Dr Th. Wereide.

## CASE.

## HALLUCINATORY IMPRESSION OF A RELATIVE'S DEATH.

AN account of this case appeared in the *Journal* for November 1932 (xxvii. 326). It was there stated that the exact time of Lady

Ronald's death was not known. Further inquiries have since been made, and it has been ascertained (by the kindness of the Coroner, Mr Ingleby Oddie) that Lady Ronald was found unconscious at 7.20 on the morning of 25 July 1932, remaining so until her death at 5.30 p.m. the following day. It will thus be seen that Mme de Lara's impression almost synchronised with the finding of Lady Ronald.

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### PROPHECY *VERSUS* PERSPICACITY.

BY COUNT PEROVSKY-PETROVO-SOLOVOVO.

LITTLE inclined as I am to believe in precognition and premonitions of future events, I admit that there do nevertheless exist in that sphere a few (very few !) puzzling cases. Let us here take one of the most puzzling, analyse it and see if it is not susceptible of a normal explanation. We are indebted for it to our highly esteemed Corresponding Member Professor Max Dessoir of Berlin, and I will reproduce it here from his book *Vom Jenseits der Seele* (1931), pp. 145-6, with slight abbreviations.

On 3 August 1914 (let us note the date) Major Guido von Gillhausen (Berlin) of the 3rd regiment of the Guards sent, we are told, in a registered letter to Prince Frederic-William of Prussia, at Camenz, a description of a vision (apparently) seen at 2 a.m. on the same day. The vision—it seems rather to have been a series of visions—deals with the coming war. Von Gillhausen sees passing before him “many enemies”; among them he recognises Belgium with particular distinctness. Next to France he sees also England as Germany's chief enemy, which, he asserts, pushes forward, tramples upon and brutally dominates France. In Africa, von Gillhausen further says, “we shall also have to fight heavily”, and there seem to be whites there who attempt to annihilate the Germans. Between the two hemispheres von Gillhausen sees an indistinct form, as to the identity of which he is not certain (Spain?). Italy hastens to join England, Russia and France. In the Balkans von Gillhausen sees Serbia and Rumania. He tries to “stiffen himself against Rumania”, but it “remains”. Russia gives Germany much trouble, but finally succumbs, though helped by Japan, whilst America helps England. Here von Gillhausen sees [Theodore] Roosevelt hand bread and wine to the King of England, pat him on the shoulder and provide him with money, a powder-flask, a dagger and bullets. “And yet was not Roosevelt our friend?”

The war will be fearful and will last many years. New enemies incessantly appear hurrying towards England from all parts of the earth. The Germans will have to fight over enormous distances and nearly all the peoples of the earth will take part in the fighting. Von Gillhausen sees the war extending from North America to

Australia and from Serbia and Japan to Cape Horn. England is everywhere. She is firmly entrenched in all the ministries of Germany's enemies and rules brutally and selfishly, all bowing down before her, without a single exception. Germany is in a dreadful state and the year 1918 will be the worst. Only in 1920 does the war seem to end—"or is it only an armistice? so it seems to be." "Will the Kaiser still live in 1921?" Von Gillhausen sees him in an ermine mantle with a crown on his head sawing off the legs of his own throne; the ermine mantle grows more and more gray and dusty, gradually falling to pieces, whilst the crown gets smaller and smaller and at last the Kaiser vanishes (*in Nichts zerrann*).

"It seems to me as if England received the death-blow in Egypt and India. I see there movement as in an ant-hill. Germany is terribly weakened by the war and wants thirty years to recover; Russia wakes up and struggles with America for the possession of the future. God be with us."

As stated above this remarkable prediction was sent early on the same day to Prince Frederic-William, a covering letter requesting him to keep the prophecy. Apparently the Prince took cognizance of it, but in Autumn 1915 returned it to the Major, in whose writing-desk the prophecy was discovered by von Gillhausen's executors after his death on 10 May 1918. We are told that that young officer had never cared for politics, but had often experienced trances and seen visions foretelling the future in a remarkable way.

As Professor Dessoir nowhere implies that he has doubts as to the authenticity of the von Gillhausen prediction, and as it is absolutely inconceivable that he should have reproduced it in his work if he had such doubts, without stating them, we are bound to regard it as genuine. The question then arises whether we are therefore also compelled to conclude that it implies foreknowledge of the future in the strict sense of the word.

The first obvious objection to occur to us will be that the World War most undoubtedly engendered thousands of predictions. No less undoubtedly the great majority of these proved utterly groundless. The von Gillhausen prophecy may have been one of the very, very few relatively exact ones which have survived. I am personally acquainted with a case when the war was predicted (in 1917) at a spiritistic sitting to end on Sunday, 10 November; as a matter of fact it ended on a Monday, 11 November.<sup>1</sup> The coincidence is very striking, but how can we attach to this episode any decisive importance in the positive sense in view of the great number of predictions most certainly made in the same sphere and subsequently belied by the events? Cannot chance, pure and simple—too often

<sup>1</sup> *Zeitschrift für kritischen Okkultismus* (1928), iii. 126.



*insufficiently taken into account*—bring about at times the most amazing coincidences? The same argument could, I suppose, with equal force be applied to von Gillhausen's vision.

I do not however wish to press it unduly. For we have here at hand another tentative explanation, at least as—and possibly much more—satisfactory. Will not *perspicacity* explain the bulk of the von Gillhausen "prophecy?" We are told, it is true, by Dr Dessoir (on the authority of von Gillhausen's brother) that that young officer did not care for politics at all. But he was in any case a cultivated man. Can we not therefore postulate *unconscious* perspicacity, perhaps manifesting itself with peculiar intensity in the abnormal state in which von Gillhausen must have been in the night from 2 August to 3 August, an unconscious perspicacity not excluding perhaps lucky hits?

We know in any case that *conscious* perspicacity can occasionally achieve in the same domain results at least equal if not more striking. I say "We know," because we have happily in our possession a document of very great interest which proves this beyond the possibility of cavil. To the examination of that document we shall now turn.

M. Peter Dournovo had been under Alexander III (Nicholas II's father) director of the Russian Police Department, and under the last of the Romanovs he was for rather a short time (1905-1906) Minister of the Interior. On his resignation he was appointed by the Tsar member of the Council of the Empire (the House of Lords of Imperial Russia), where he was one of the leaders of the Right wing. Throughout his political career he had been a thorough "die-hard" and a staunch enemy of the revolutionists. In February 1914 he submitted to his Sovereign a memorandum on the political situation. The memorandum began with the assertion that Anglo-German rivalry was the "central factor of the period we are living in" and that this rivalry will unavoidably result in an armed conflict between these two Powers, a conflict the issues of which will probably be "mortal" for the vanquished side. M. Dournovo then attempted to prove that the then anglophile tendency of Russian diplomacy was erroneous; that Russia would derive no benefit from her *rapprochement* with England; that she had no interest whatever in being estranged from Germany; and that on the contrary her interest lay in an agreement with that country, an agreement from which M. Dournovo did not exclude France and which he wished to see completed by a defensive alliance with Japan. M. Dournovo then insisted on the tremendous difficulties inherent for his country in a war with Germany, on the inadequacy in some respects of the Russian armaments, on the impossibility of recuperating the gigantic expenses incurred in such

a war, even in the case of eventual victory, and on the fact that a social revolution of a most radical character would be inevitable in Russia should that country be defeated (he added that the same would happen to Germany if vanquished).

The chief interest of the Dournovo memorandum lies however elsewhere : in his analysis of the positions to be occupied by different States, should a war break out. It is to him "obvious" that Russia, France and England will form one "basic" group, whilst Germany, Austria and Turkey will make another. It is "more than probable" that other Powers too will take part in the conflict. Italy, if she understands ever so little her interests, will not join Germany. More than this : the possibility of her joining the anti-German coalition if the war should take a turn favourable to the latter, is not excluded. Her position is similar to that of Rumania, who will probably remain neutral until the fortune of war has favoured this or that side : then "led by a healthy political egotism" Rumania will join the victors in order to be rewarded at the expense either of Russia or of Austria[-Hungary]. Serbia and Montenegro will most certainly side with the enemies of Austria, whilst Bulgaria and Albania—"supposing the latter to have formed at the time if only an embryonic State"—will be among the enemies of Serbia. Greece will probably remain neutral or will join the enemies of Turkey, but only after the issue of the war has become more or less clear. The participation of Sweden in the war is to be apprehended, "of course" on the side of Russia's enemies.

M. Dournovo is further of opinion that the main burden of war with Germany will fall on Russia, "since England is hardly able to take part in a continental war on a large scale," whilst France which is poor so far as "human material" is concerned "will probably pursue strictly defensive tactics." Russia will therefore have to play the chief part notwithstanding so many hostile factors. From these factors the [Far] East is however to be excluded. America and Japan are both hostile to Germany, the former from its very nature, the latter "in view of the present political orientation." Russia's rear is therefore completely secured so far as the Far East is concerned : at most she will have to pay for a benevolent neutrality with some economic concessions. More than this, it is conceivable that America and Japan will side with the enemies of Germany, but of course will content themselves with seizing badly protected German colonies. On the other hand a new explosion of hostility to Russia in Persia will undoubtedly occur, troubles among the Moslems of the Caucasus and of Turkestan are possible and an intervention of Afghanistan against Russia in connection with these troubles is not excluded. Finally, very unpleasant complications in Poland and in Finland are to be foreseen ; in the

latter country an insurrection will unavoidably break out if Sweden happens to be among Russia's enemies. As for Poland it is to be expected that Russia will be unable to keep that country in her hands during the whole war: therefore when in the enemy's hands the latter will most certainly attempt to provoke an insurrection: another unfavourable if not very dangerous factor. Apart from this "the influence of our allies may well induce us in the sphere of our relations with Poland to acts more dangerous for us than any open insurrection." In the last sentence the Russian "die-hard" speaks out distinctly.

We shall now proceed to an analysis of both documents leaving aside in the von Gillhausen prophecy such statements as still await fulfilment, such as England receiving the death-blow in India and Egypt, Germany needing thirty years to recover, etc.

What strikes us most first of all in this prophecy, is the categorical statement that the war will last a long time. Of course Lord Kitchener stated later in the same year (1914) that it would last three years at least; but then it was Lord Kitchener! That the great majority of the German officers thought otherwise and expected a campaign of a few months' duration may well be presumed.

Another point to be noted is the extension in space assigned by von Gillhausen to the war, which, he says, he sees raging from North America to Australia and from Japan and Serbia to Cape Horn. Of course something of the kind was likely to occur once Great Britain and her Dominions and Colonies, not to mention her Allies, were to fight not only the German Empire but also its Colonies, but the picture is impressive. Less impressive is the fact that France, Belgium and Great Britain are emphatically stated to be Germany's enemies early in the morning of 3 August, whilst war was declared by Germany on France on that day, but some hours later, and whilst Belgium and England declared war only on the 4th. It is to be expected that in von Gillhausen's *milieu* Germany's plan of invading Belgium (though not of course Belgium's refusal to let the German army pass!) was already known on 2 August; as for England making war it was not an unreasonable deduction (though not a certain one) from the whole international situation. A Franco-German war on the other hand became inevitable after Germany had declared war on Russia on 1 August. Whether Belgium did really inflict on Germany, as von Gillhausen's prophecy asserts, "frightful wounds in boundless cruelty" might perhaps be questioned.

No mention of Belgium appears in the Dournovo memorandum, but the part to be played by England in the future conflagration is there specified not one or two days before 4 August but months before.

We now pass to other items figuring either in both documents or in one of them :

*Italy.* Von Gillhausen says positively that Italy will "hasten" to join England, Russia and France (the word "hasten" is hardly exact since Italy declared war on Austria only at the end of May 1915). Dournovo is less explicit. As is well known, some clairvoyant Germans and Austrians had long foreseen the part Italy would play in a European war; whether many Austro-German diplomatists were among these clairvoyant people may well be doubted (Dournovo, by the way, had never been a diplomatist).

*Rumania.* The passage dealing with Rumania in the von Gillhausen prophecy is very remarkable: he cannot understand, he says, why Rumania is there and tries to get rid of her ("stiffens himself against her"), but without success. This insistence is striking, though it is not expressly stated that Rumania will be among German's enemies. Dournovo rightly foresees that Rumania is very likely not to adhere to the Austro-German coalition but does not go further. He sees however Rumania obtaining territorial advantages at the expense of either Austria-Hungary or Russia. As a matter of fact Rumania has obtained such advantages from both sides by annexing both Bessarabia (Russia) and Bukovina, Transylvania and the Banat (Austria-Hungary).

*Turkey.* It will be remembered that Turkey declared war on Russia only in October 1914, several months after the hostilities had begun. It is conceivable that it would not have sided with Germany and Austria-Hungary at all if the Entente had behaved more energetically—and more intelligently; in particular if the cruisers *Göben* and *Breslau* sent by the Kaiser to Constantinople had been prevented from entering the Dardanelles. Therefore its participation in the war was *not* a foregone conclusion.

*Bulgaria.* That country had been liberated by Russia from the Turkish yoke in 1877-1878, streams of Russian blood being shed. To many Russians the idea of Bulgaria joining in a European war an anti-Russian coalition would therefore have appeared before 1914, in spite of the second Balkan War of 1913 (Bulgaria against Serbia, Greece and Rumania), as almost preposterous. Not so to Dournovo.

*Greece.* That country remained in fact more or less neutral through almost the whole war, joining the Entente only in 1917 after King Constantine's forced abdication.

As neither Turkey, nor Greece, nor Bulgaria are mentioned in von Gillhausen's vision whilst their future positions in the war are quite correctly delineated by Dournovo, the Russian statesman here scores heavily over the Prussian officer and seer.

The latter takes a *revanche* so far as *Russia* is concerned, which

country he rightly sees "succumbing," whilst Dournovo thinks possible both a victory and a defeat of the Russian Empire and does not commit himself.

So far as *America* and *Japan* are concerned, both the Russian and the German are positive that these two countries will not join Germany, but von Gillhausen states categorically that they will help respectively England and Russia whilst Dournovo is not so explicit : he simply admits the possibility of their siding with the Entente.

In the part of his memorandum dealing with *Poland* (not mentioned by von Gillhausen at all), there are some statements more or less corresponding with future events. As a matter of fact Russian Poland passed in 1915 from Russian into German hands, though there was no "insurrection" strictly speaking. And in August 1914 already some promises were given to Poland in a manifesto signed by the Grand Duke Nicholas, Commander-in-Chief, which promises were undoubtedly in accordance with the wishes of Russia's allies.

*The Kaiser.* The von Gillhausen prophecy contains a very striking and picturesque passage which must be interpreted as signifying that William II will vanish from the scene. No mention of the Kaiser's probable fate occurs in the Dournovo memorandum, though in another part its author contemplates the possibility of a social revolution in Germany, which he even thinks (wrongly it appears) is likely to assume proportions as frightful as the Russian upheaval.

We shall now pass to the *erroneous statements* which both documents contain. Von Gillhausen throws out tentatively the date of 1920 as that of the Peace or Armistice and that of 1921 as possibly connected with the Kaiser's death. Both are wrong, and this circumstance deprives of much of its value the mention of the year 1918 as a year of particular hardship for Germany, which would otherwise have been very impressive. It is also to be presumed that von Gillhausen's statements as to the character of the Anglo-French relations during the war will appear quite incorrect if not ludicrous to most Englishmen. Two of Dournovo's mistakes the Anglo-Saxon reader will have already noticed : one deals with Great Britain's supposed incapacity to lead a war on the continent ; the other consists in asserting that America, if she declares war on Germany, will content herself with seizing some ill-defended German colonies. In estimating other mistaken statements we are somewhat hampered by the fact that they are sometimes formulated in a dubitative form, *e.g.*, Sweden will be found among Russia's enemies *if* it takes part in the war and Finland will then revolt ; Albania will side with the enemies of Serbia *if* Albania has already become an embryonic State. Still, it is definitely asserted that an explosion of

anti-Russian feeling will "undoubtedly" take place in Persia (most probably a prediction unconfirmed by fact) and there are other mistaken assertions. Dournovo is therefore not infallible. But von Gillhausen is not infallible either and it is curious that he is silent on the most crucial point, *viz.*, whether his country will vanquish or be defeated. (Is not his account of his vision *purposely* incomplete on that point?) On the whole, it is pretty safe to assert that the Russian statesman's foreknowledge as displayed in his memorandum to the Tsar is by no means inferior to that of the Prussian officer—to say the least.

It must not be forgotten that the von Gillhausen prophecy is one of the most extraordinary—if not the most extraordinary—political prophecies we know of. By the way, though not free from mistakes, it well exemplifies a typical weakness inherent in that class of alleged supernormal "phenomena": the more extraordinary a prophecy, prediction or premonition, the more we are inclined, *after its fulfilment*, to doubt its genuineness! It is pretty sure that the von Gillhausen vision will prove no exception to that sinister rule, and that many people on becoming acquainted with it will say, now that it has been partly fulfilled: it is a hoax!

To this objection (unfounded, I think) the Dournovo case is not open. The memorandum was published in a Soviet review (the *Krasnaja Nov*) as far back as 1922 and about that time I read an extract from it, which impressed me greatly, in a Russian daily then published in Berlin. Still, though it was difficult to understand why the bolsheviks should have forged a document so much to the credit of the intellectual faculties of a statesman who had invariably showed himself a fierce opponent of the enemies of the Tsarist régime, a very slight doubt as to the authenticity of the memorandum may have lingered in my mind. Quite recently however I was lent a typewritten copy of it by a friend of mine and former colleague at the Russian Imperial Foreign Office, which copy that friend made as far back as August or September 1914. It is this copy I have used for my present paper. Needless to say that source has nothing in common with bolshevist sources. The genuineness of the Dournovo memorandum seems to me therefore almost or quite beyond question and that document may be confidently used as a basis for speculation.

We are therefore justified in concluding that: *Perspicacity (political perspicacity at least) may occasionally bring about results at least as bewildering as so-called prophecy or premonition. We are not bound therefore to postulate a supernormal explanation, seeing that a normal one is proved to be perfectly legitimate—especially if we keep in view the possibility of lucky chance-coincidence besides.*

## CORRESPONDENCE.

## SUPERNORMAL OCCURRENCES IN CLASSICAL ANTIQUITY.

*To the Editor of THE JOURNAL.*

SIR,—My thanks are due to Professor E. R. Dodds for his note in the November *Journal*. I did not attempt to criticise his discussion of the relation of spiritualism and Neoplatonism; for I have not studied either of those subjects—the little I know about spiritualism has been taught me by the S.P.R. But in so far as his previous paper took account in general of Greek thought about immortality, there seemed to me to be no irrelevance about calling attention to what another great scholar has advanced on the subject, especially as Friedländer prefaces his remarks with the observation that belief in an inner connection of the spirit world with the world of the living and a constant invasion of the latter by the former was, among both Greeks and Romans, both widespread and very old.

Yours, etc.,

H. NORTHCOTE.

## REVIEWS.

GERALDINE CUMMINS, *The Road to Immortality*. 8vo, pp. 195. London: Ivor Nicholson and Watson, Ltd., 1932. Price 6s. net.

Miss Cummins is a non-professional automatic writer, the daughter of the late Professor Ashley Cummins, M.D., of Cork. She is already known to readers of psychic books through her volume entitled *The Scripts of Cleophas* and other writings. In the volume under review she presents some communications purporting to come from the late F. W. H. Myers. She had not read *Human Personality and its Survival of Bodily Death*, and knew very little about him. The writing was done at great speed, sometimes at the rate of two thousand words in an hour and a quarter. The sensitive's state was one of abstraction or semi-trance, and her friend Miss Gibbes changed the sheets of paper as required.

The matter consists mainly of descriptions of after-death states, and these are something like the scheme of the Theosophists, though in slightly different terminology. There is Hades, which is a place of quiet rest; Illusion-land or Summerland, where the soul lives in its memories, the plane of colour; the plane of flame; the plane of light; and the plane of timelessness. There is reincarnation, at least for some souls, and some of these reincarnations occur on other planets; the soul can choose whether it will go up or down, and its next incarnation will depend as to its conditions on the desires of

of each soul. Spiritual evolution is the purpose of creation, and the end appears to be the attainment of oneness with God. This goes somewhat beyond the aims and objects of our Society, but it is an interesting scheme of existence, and there is much in it that is worth pondering. It is to be noted that Miss Cummins had not studied Theosophic literature, and that she had practically no knowledge of the work of Myers.

As some indication that Miss Cummins's scripts often contain definitely evidential matter, Miss Gibbes gives condensed accounts of messages from people quite unknown to her or to her friend; facts appear to have been given which cannot be attributed to normally acquired knowledge or to telepathy from the sitter.

As to the authenticity of the Myers communications, we cannot feel sure, either one way or the other. But Sir Oliver Lodge tells us, in his Foreword, that the scripts seem to him a genuine attempt to describe the conditions of the after-life, and that the ideas are in many ways characteristic of Myers. And Sir Oliver is probably the best living judge, for he knew Myers intimately. Miss Gibbes is a careful and critical investigator, and the book may be commended to the attention of all students of psychical research literature.

J. A. H.

*Das Rätsel von Konnersreuth im Lichte eines neuen Falles von Stigmatisation.* Von DR. MED. ALFRED LECHLER. Elberfeld, *Licht und Leben*-Verlag.

One of the chief arguments used by Roman Catholics who believe in the supernatural character of so-called stigmatisation is, as is well known, the assertion that hitherto no one has been able to produce stigmata by suggestion. From this standpoint the little book (53 pages) just published by Dr. Lechler deserves attention, and its author may well have been a *bahnbrecher*.

Elisabeth K., Dr. Lechler's patient, entered his service in February 1929 (she was born in 1902). She had been suffering from various ailments from which he cured her by hypnotism. He found her eminently suggestible. On Good Friday 1932 she felt pains in her hands and feet (she had been present at a *Lichtbilderabend* on the sufferings and death of Christ). Dr. Lechler suggested to her in the hypnotic state that she should have wounds where she felt pain; and this suggestion was carried out next morning. He then suggested to her in the waking state that the wounds should become deeper, also that Elisabeth should have tears of blood: again with full success. Then, also in accordance with a suggestion made, the tears of blood disappeared and the wounds on the hands and feet closed.

These suggestions were repeated several times later on. They



sometimes failed, apparently when Elisabeth was unable to concentrate her thoughts adequately on the results expected. At other times they were completely successful. Besides the stigmata on the hands and feet and the "blood tears," Dr. Leehler was also able to induce artificially the appearance on Elisabeth's forehead of traces left as by a "crown of thorns." He also made her see visions of the Passion, she viewing them with such an intensity that she thought *herself* to be crucified (p. 17). Elisabeth did not "fast" à la Therese Neumann, but Dr. Leehler mentions that on several occasions he succeeded in increasing by suggestion his patient's weight. On other occasions, however, suggestions not to lose weight, though Elisabeth ate little or nothing, failed.

The hypothesis of fraud the author thinks completely excluded because of Elisabeth's straightforward character in which he firmly believes. Needless to say that by themselves such subjective impressions have *very* little value. Still some of the observations bearing on the stigmata appear to have been made under good conditions of control (pp. 15, 16); whether these conditions made elaborate preliminary manipulations of a fraudulent character impossible is, of course, another question, as to which I do not feel competent to judge.

From Elisabeth K. Dr. Leehler passes to Therese Neumann; he sees much analogy between both cases, as there undoubtedly is, and attempts a "natural" explanation of the Konnersreuth happenings.

PEROVSKY-PETROVO-SOLOVOVO.

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#### NOTES ON PERIODICALS.

*Zeitschrift für metapsychische Forschung*, 1932.

*January.* Dr. Simsa, Interesting Observations in Physical Mediumship. [To be continued.]—F. W. Warriek, Supernormal Photography in England. [Concluded.]—Dr. Otto Seeling, Perception at a Distance. [Experiment with Fraülein E. H. in 1921-1929; no details.]—Prof. D. Richard Hoffmann, Spiritism and Science. [Concluded.]

*February.* Prof. Ch. Schröder, On "Magnetic" Radiation.—Dr. E. Mattiesen, The Evidence for the Spirit Hypothesis. [A survey of the different types of evidence.]—Prof. Ch. Schröder, Thought-transference to and from Berlin-Vienna-Athens. [A preliminary report, describing the method, etc. of transmission.]—Profs. Franz Haslinger and Daniel Walter, Positivism. [A manifesto of positivism, a word which, as here used, has nothing to do with the philosophy of Comte: it refers to the attitude of those who are positive, *i.e.* affirmative, about all the phenomena of psychical research.]

*March.* Prof. Ch. Schröder, Mediumistic Art, in particular that of Painting. [To be continued.]—*Id.*, On the Phenomena of Hanussen. [To be continued.]—Zoé Gräfin Wassilko-Serecki, The Investigation of Frieda Weissl. [To be continued.]—Dr Simsa, Interesting Observations in Physical Mediumship. [Concluded. A superficial account of poltergeist phenomena at Bránik, a suburb of Prague. The phenomena were of an extremely violent kind, including the killing of many ducks and chickens.]—Mme Alexandra David-Neel, Psychical Education in Tibet.—Clairvoyant Prophecies relating to the Domestic Politics of 1932. [All very vague.]

*April.* Florizel von Reuter, How I obtained the Phenomena of the "Direct Voice" in my own Circle. [To be continued.]—Gräfin Wassilko-Serecki, The Investigation of Frieda Weissl. [Concluded. This poltergeist medium, born in 1906, first produced phenomena in 1929. She has been under more or less continuous observation for various periods by members of the Oesterreichische Gesellschaft für Psychische Forschung and appears to have produced movements, raps, etc. in good light and under satisfactory conditions. This is decidedly a case for further investigation. As the Austrian Society state that they are undertaking further inquiries I venture to suggest that it would be better, instead of admitting large numbers of people to the sittings, to form a small permanent group of experienced and competent investigators.]—Prof. Ch. Schröder, Mediumistic Art. [Concluded. On Heinrich Nüsslein.]—*Id.*, On the Phenomena of Hanussen. [Concluded. Hanussen (since dead) was a clairvoyant of doubtful reputation, which the present report does nothing to improve. What is remarkable is the writer's use, in testing the medium, of leading questions, and his defence of this practice.]—Mme A. David-Neel, Psychical Education in Tibet.—Prof. Otto Rahn, A Prophecy. [The writer was given a message from his deceased brother through a public medium, George Cutter, telling him to wind his clock as it had stopped at 8 o'clock. On returning home in the evening he found the clock still going, but the following morning it stopped at 6 minutes to 8. Some particulars as to the household would be desirable.]

*May.* [Prof. Ch. Schröder], Thought-transference to and from Berlin-Vienna-Athens. [Continued.]—Dr A. Tanagra, Towards a Theory of Prophecy. [An attempt to explain precognition without recourse to determinism.]—Dr Karel Kuehynka, Clairvoyance into the Future. [Together with some admirable theoretical remarks, the writer gives an account of a good case of prevision. At a regimental dinner, held before the departure of the regiment into action, an officer received a sudden impression that two other officers (whom he named) would be dead in six weeks. Exactly 42 days later these two officers were killed, the only ones in the

battalion. An account by the officer concerned is printed, together with a corroborative statement by a brother officer who was an eye-witness. The only defect of the case is the interval of 16 years between the events and the date of the documents.]—Prof. Ludwig Jahn, The Need for an Institution to promote Psychical Research.

*July.* [No issue for June.] Florizel von Reuter, How I obtained the Phenomena of the "Direct Voice" in my own Circle. [To be concluded.]—Frau Magdalene Krüger, Personally experienced Phenomena of Materialisation. [To be concluded.]—Max Georg-albert Brückner, Marvels at Frau Marie Silbert's. [These are the usual light-phenomena (still not explained), movements of objects, engraving of rings, etc. No useful details are given.]—Prof. C. Blacher, Observations of Apports. [To be concluded.]—Prof. Ch. Schröder, The "Medium" Frau Baurat Winkler. [The death of this interesting personality is announced. Known as the "masked medium" she aroused a great deal of interest some years ago.]

*August.* Eduard Baumert, Fridolin Kordon-Veri Experiments in the Institut für metapsychische Forschung. [The medium shuffles a pack of cards; while he holds it in his hand the sitter picks a card from the pack, but does not look at it; the medium then names the card. The whole is accompanied by references to the Kabala, the books of Thoth, and the symbolism of cards, but the performance itself is one of the most banal of card-tricks.]—Dr E. Mattiesen, A Case of a Monition of Death by means of a Physical Phenomenon. [A heavy wardrobe fell on its face 14 hours before the death of a daughter of the house, who was in hospital. Dr Mattiesen found one of the feet of the wardrobe defective, but he does not regard this as telling against the supernormal nature of the incident.]—Karl Röthy, A Notable Budapest Clairvoyante. [Uncorroborated anecdotes about Cornelia Török.]—Ch. Schröder, The Spirit-conjuration on the Brocken. [Some sensible remarks on this lamentable farce.]—Karl Röthy, On the Jubilee of the S.P.R.

*November.* [No issue for September and October.] Dr Karl Bruno, Personal Experiences in the Field of the Supersensuous during the years 1928-1931. [These reminiscences actually go back to 1885. The more recent phenomena consists largely of constant downfalls of showers of ice-cold water on the author—when asleep in bed for instance.]—Prof. Johannes Kasnacich, The mystery of Psychometry, with an Attempt at an Explanatory Hypothesis. [To be concluded.]—Dr E. Mattiesen, The Cross-correspondence Problem: Conclusion. [Dr Mattiesen here begins the conclusion of his prolonged discussion of the S.P.R. cross-correspondences by setting out the "Seven" case.]—Prof. C. Blacher, Observations of Apports.—F. von Reuter, How I obtained the Phenomena of the "Direct Voice" in my own Circle. [Concluded.]

*November.* [Second issue for this month.] Dr E. Mattiesen, *Prophecy or Psychobolia?* [A discussion on Dr Tanagra's theory.] —[Ch. Schröder], *Thought-transmission and Thought-reception between Berlin-Vienna-Athens.* [It is claimed that successes were obtained, but the diagrams are not reproduced.]—A "Communication" in the Handwriting of a Dead Person from the Phenomena of Fru Ingeborg. [A case extracted from Judge Dahl's *We are Here.*] —Dr Gustav Zeller, *Parapsychology a new Branch of Knowledge?*

*December.* Prof. J. Kasnaich, *The Mystery of Psychometry, with an Attempt at an Explanatory Hypothesis.* [Concluded. The author's highly hypothetical suggestions are further vitiated by being derived from facts which could hardly bear critical examination.]—Dr E. Mattiesen, *The Cross-correspondence Problem: Conclusion.* [Concluded. The writer concludes, after a very prolonged examination of the evidence, that although it is not possible definitely to exclude the possibility of the subconsciousness of a living person as the source of the phenomena, the spirit-hypothesis is by far the more probable.]—Frau M. Krüger, *Personally experienced Materialisation Phenomena.* [Reminiscences of little interest.] —Dr K. Bruno, *Personal Experiences in the Field of the Super-sensuous during the years 1928-1931.* [To be continued.]

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### SITTINGS WITH RUDI SCHNEIDER.

It is hoped to publish in a part of *Proceedings* to be issued shortly a paper by Lord Charles Hope on some sittings held with this medium last autumn. This paper will include some comments by Lord Charles Hope on Mr Harry Price's recent charges against Rudi Schneider.

# JOURNAL

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31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 28 June 1933, at 5.30 p.m.*

WHEN A PAPER ON

THE THOMAS CASE (PROXY SITTINGS  
WITH MRS LEONARD)

BY MRS LYDIA W. ALLISON

WILL BE READ

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS.

*(Elected 29 March 1933).***Librarian, University of Cincinnati**, Cincinnati, Ohio, U.S.A.**Mortimer, Mrs Stanley**, c/o Messrs Morgan et Cie, 14 Place Vendôme, Paris, France.**Morton, Dr Eva**, 24 Park Crescent, London, W. 1.*(Elected 26 April 1933).***Fraser-Harris, Mrs F. D.**, 3 Grove Park Lodge, London, W. 4.**Hynes, Miss Gladys**, 41 Haverstock Hill, London, N.W. 3.**Kingston, Leonard J.**, 22 Spencer Park, London, S.W. 18.

## MEETINGS OF THE COUNCIL.

THE 305th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1., on Wednesday, 29 March 1933, at 3.45 p.m., the President in the Chair. There were also present: Lord Charles Hope, Sir Lawrence Jones, Bart., Mr G. W. Lambert, Mrs W. H. Salter, Mr S. G. Soal, and Admiral the Hon. A. C. Strutt; also Miss Horsell, Assistant-Secretary.

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

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

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

On the proposal of Sir Lawrence Jones, Bart., seconded by Mr S. G. Soal, the Council filled the vacant place among their elected members caused by the resignation of Mr L. S. Fletcher by appointing to it the Hon. Mrs Alfred Lyttelton, G.B.E., hitherto a co-opted member.

The following were co-opted as members of Council for the year 1933-1934: Dr C. D. Broad, Dr William Brown, Mr W. Whately Carington, Mr J. Arthur Hill, Lord Charles Hope, Professor Julian Huxley, Mr H. F. Saltmarsh, Admiral the Hon. A. C. Strutt, and Miss Nea Walker.

THE 306th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1., on Wednesday, 26 April 1933, at 3.45 p.m., Mr W. R. Bousfield, K.C., in the Chair. There were also present: Lord Charles Hope, Mr W. H. Salter, Mr S. G. Soal, and Admiral the Hon. A. C. Strutt; also Miss Horsell, Assistant-Secretary.

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

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

The monthly Accounts for March 1933 were presented and taken as read.

## PRIVATE MEETING.

## DIFFICULTIES OF INVESTIGATION.

THE 122nd Private Meeting of the Society was held on Wednesday, 29 March 1933, at 5.30 p.m., SIR LAWRENCE J. JONES, Bart. (later MR G. W. LAMBERT) in the Chair.

MRS W. H. SALTER read a paper on "Some Unprinted Cases illustrating Difficulties of Investigation". Mrs Salter described a number of cases investigated by the Society's officials in recent years, explaining in each case the various reasons why they had been found unsuitable for printing.

A discussion then followed in which Mr G. W. Lambert, Mr Hettinger, Dr Dingwall, Mr Findlater, the Rev. C. Drayton Thomas, Lady Dewar and Miss Fleming took part.

## NOTICE.

## FURTHER GRAMOPHONE RECORDS.

IN the *Journal* for January 1933 (xxviii. 2-3) it was announced that the Society had caused gramophone records of a sitting with Mrs Leonard to be made. These records permanently preserve for leisured study adequate specimens of the Feda Control, including examples of the so-called direct voice, and the whole of a feminine Personal Control, that of "Dora" (Mrs Irving). These records were offered for sale to Members and Associates of the Society and a considerable number has been bought.

An addition to this series of records has now been made, with the generous co-operation of the Rev. C. Drayton Thomas. The new record gives an excellent rendering of part of a male Personal Control, that of "Mr John" (the Rev. John Thomas). It is of considerable interest when compared with the "Dora" records.

Another new record of a different kind has been made by Lord Charles Hope and kindly put by him at the disposal of the Society. This records typical specimens of the breathing of Rudi Schneider when in trance. It is well known that this breathing, at an average rate of 200 per minute, forms one of the most unusual aspects of this medium's trance and one of which no adequate explanation has yet been found.

Both these new records are on sale to Members and Associates at 5s. each, a price which is only a little above the actual cost of the records to the Society (quite apart from the cost of the original recording).

Application for records should be made to the Secretary, the Society for Psychical Research, 31 Tavistock Square, London, W.C.1, not later than 31 July 1933. A few copies of the original ten records are still available.

NOTE ON AN ATTEMPT TO LOCATE IN SPACE THE  
ALLEGED DIRECT VOICE OBSERVED IN SITTINGS  
WITH MRS LEONARD.

As the result obtained was not a positive one this note is kept as brief as possible and is restricted to essentials.

The method employed was an adaptation of the well-known double-tube method. It was suggested by Dr Irons, through the intermediary of Mr Soal. Two pairs of microphones, as shown on the following diagram, were used. Each pair of microphones was connected with a pair of ear-phones in a distant room, each microphone being connected by a different channel with its appropriate ear-phone. The sensitiveness, etc., of the microphones was carefully balanced, slight inequalities in the ear-phones being compensated by appropriate balancing of the microphones.<sup>1</sup>

Mr Heard and Mr Besterman acted as observers; by careful preliminary calibration on two occasions, once immediately before the sittings, they succeeded in distinguishing displacements in space from the normal position, *i.e.* that of the medium, of something less than six inches in any horizontal direction. It was found, however, that this method would be unsuitable for the observation of sounds liable to be produced from different and alternating sources, owing to the serious lag in localising such sounds. Again, it was found that fatigue supervened fairly rapidly and produced serious errors.

The sitting was held on 16 January 1933, with the Rev. C. Drayton Thomas as sitter, gramophone records being taken simultaneously. The notes made by the two observers exactly agreed. A supposed direct voice was heard four times, as follows (approximately corrected times):

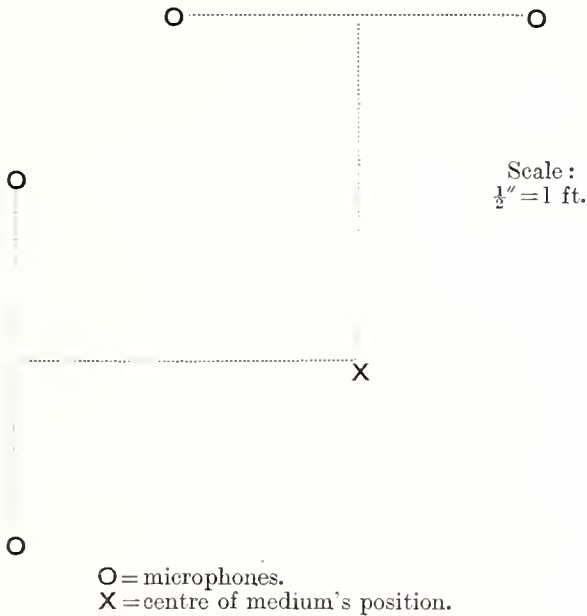
a.m.	
11.21½.	“ Peter ”
11.34.	“ sure to be ”
11.34½.	“ verified ”
11.35.	“ considerable ”

On none of these occasions was the voice found to be displaced in space, *i.e.* to emanate from a source in space other than the position occupied by the medium.

<sup>1</sup> This work was carried out by the Gramophone Co.'s technical recording staff, to whose efficient and willing help we are much indebted.



Gramophone Co.'s studio, Abbey Road, N.W. 8.



Note: two separate microphones, placed between the pairs shown above, were used for the gramophone recording.

THEODORE BESTERMAN.  
 GERALD HEARD.

### CASE.

L. 1298.

#### A DREAM OF AN EXPLOSION.

WE have received the following case from the Baroness de Kakucs, a Member of the Society:

"During the night of the 11th-12th<sup>1</sup> February I had a most vivid dream. I thought I was standing on the verandah of a foreign type of house, looking over a hilly and wooded country. A heavy black cloud was hanging over everything, and the sky and the look of the atmosphere frightened me. I thought the end of the world was coming. I saw a terrible flash of light, and heard a loud explosion; the ground rocked, and thinking the house was going to fall in I rushed out, calling to the other people in it to get clear. I shouted so loud that I woke myself up, and thought that there must have been an earthquake. My bed seemed to rock violently. I do not know what the time was. I told my sister-in-law about it in the morning, before I had seen a newspaper, or

<sup>1</sup>[In reply to an inquiry Baroness de Kakucs explains (16 and 19. ii. 33) that this is a clerical mistake for 10th-11th, and as this letter is dated the 11th (received the 13th, the 12th being a Sunday) this is no doubt the case].

heard of the Saar explosion; and said: 'I bet we shall hear there has been an earthquake somewhere'.

I don't remember ever having had a dream of this description before.

[Signed] G. H. S. CROFTON."

"Major Crofton told me about his dream, on the morning of Feb. 11th before he or anyone in the house had seen a newspaper. We never get our papers here until about 11.30 a.m. and on this particular morning they did not come until 12.45. I met the boy at the gate with them. I remember that Major Crofton said that it was a foreign type of house, and that he was sure we should hear of an earthquake. He seemed much impressed with his feeling of terror and panic.

[Signed] ENID D. KAKUCS."

In answer to a question Baroness de Kakucs states (19. ii. 33) that the wireless in the house had been disconnected for six months before the date in question. Explosions are not, of course, particularly infrequent, nor was the dream very specific, but as this appears to have been the first time that Major Crofton dreamed of an explosion, the incident is worth recording. The explosion in the Saar occurred at 6 p.m. on 10 February 1933, according to the reports in *The Times*.

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## CORRESPONDENCE.

### ON THE POSSIBILITY OF PROVING SURVIVAL.

*To the Editor of THE JOURNAL.*

SIR,—I have studied with much interest the extremely interesting article contributed by Dr J. B. Rhine to the *March* number of the *Journal*, wherein he discusses certain types of evidence for survival in the light of my paper published in *Proceedings*, xl. He suggests that "peculiar motivation is more indentificative of the agency involved than are data from the past life of the individual concerned, facts describing his personality or physical manifestations claimed to be due to his efforts". I agree. On page 115 of the paper in question I said, referring to the reproduction of psychological characteristics, which, of course, include "peculiar motivation", that "it was here that we might hope to find the most convincing . . . evidence for survival," and again on page 117, "Habitual forms of thought and association of ideas are one of the most individual characteristics of any person and it seems to me that if a large number of instances of reproductions of this nature . . . could be collected, a fairly strong presumptive case for survival might be established". I think that "peculiar motivation" may fairly be included under "habitual forms of thought and association of ideas" ..

Further, Dr Rhine claims no more than that cases of the type which he suggests "offer better assurance of survival"; he does not claim that alternative explanations are completely excluded. He would admit, I take it, that the necessity of verification, implying as it does the existence of knowledge in the possession of some living person, or of some other form of record, must provide a theoretically possible alternative in all conceivable cases.

So far, therefore, it seems that Dr Rhine and myself are in substantial agreement. But when we come to cases, it is possible that in spite of our agreement on general principles, our estimates of the plausibility of the survival hypothesis might show very large divergence. The main thesis which I endeavour to establish in my paper is that conviction of the truth or otherwise of the survival hypothesis must always be a matter of individual idiosyncrasy. It is a function of two independent variables, both of which rest on individual opinion. The first is the antecedent acceptability of survival and this is determined to a large extent by factors entirely outside the province of psychical research. On it will depend whether the evidence from any particular case will find a relatively open road or encounter grave obstacles in its path. It seems reasonable that I should demand a higher degree of probability in the evidence before accepting an hypothesis which is antecedently unacceptable than one towards which I am already favourably disposed. Whether reasonable or not, the fact remains that we all do make this demand.

The second variable is the estimate of probability of the survival hypothesis in any particular case against that of the alternatives. As regards the first I have no means of comparing Dr Rhine's position with my own, but in the matter of the relative probabilities of the evidence for survival in his hypothetical cases I think that there might, very likely, be considerable differences between us. For example, take the first case, that of the woman whose deceased husband purports to send a message telling her to consult a doctor. I cannot agree that the "motivation" is so clearly that of the husband. The woman herself might have just as powerful a motive, or her children, her relatives or friends. It is not unknown for a husband to be comparatively callous concerning the health of his wife.

Moreover, though the woman *ex hypothesi* does not consciously know of her impending trouble, we have so much evidence of the wider knowledge of the state of the subject's organism possessed by the subliminal, that it is not unreasonable to suppose that she might have been subconsciously aware of the tumour; in fact, I should be inclined to think that she would be the most likely person to possess that knowledge.

On the other side, of course, the intrusion into an alien sitting and the impersonation of the husband by the alleged communicator, have to be explained. This, undoubtedly, presents difficulty, but I think might be overcome by a little ingenuity.

I do not desire to overdo my self-imposed role of *advocatus Diaboli*. I admit that such a case would be a good one. What I want to make clear is the number of points on which differences of opinion, more or less serious, could arise between two impartial and unprejudiced persons whereby the degree of plausibility of the survival hypothesis would be materially affected. And this was the main purpose of my paper. Apodeictic proof is impossible, conviction or plausibility is subjective.

I do not think it necessary to trespass further on your space by discussing in detail the other suppositious cases put forward by Dr Rhine. They each have their peculiar features of strength and each has its own inherent weaknesses, hence the same general principles of criticism would apply to all. I would, however, beg permission to put forward a suggestion which is, I think, relevant to this matter.

In my experience, so far as it goes, it is very unusual for an ostensible communicator to get a clear, coherent message through the medium at his first appearance. As a rule the earlier communications are confused, fumbling and scrappy. It is only after considerable experience that clear and definite information is transmitted.

When a novelist is writing a book he gradually builds up the characters in his mind until they become almost independent entities whose reactions in any situation will be consistent with the psychological characteristics with which he has endowed them; at least that is the ideal towards which he should strive. As a case in point, we have been told how Mrs Gamp used to speak to Dickens at all sort of odd moments. I imagine that a similar process takes place in the mind of a biographer, only in such case the material from which the character is built up is derived from historical sources.

I suggest that in the case of mediumistic communication something of a very like nature occurs. In the mind either of the medium or the sitter a character is gradually built up and behaves in a manner analogous to that in which the characters of the novelist or biographer behave. The greater the knowledge possessed by the sitter, derived either from his own memory or by telepathy from another source, the nearer will the behaviour of this character approximate to good biography. Now if a good biographical character of a deceased person be thus built up, we may reasonably expect it to exhibit the motivation as well as the other types of

habitual forms of thought and association of ideas peculiar to the original.

In the matter of the possibility of communication from the surviving consciousness of a deceased person, I preserve an open mind, I neither deny nor affirm, though perhaps I lean a little towards acceptance, but I think that there are many very serious difficulties in the way of regarding the ostensible communicator as being the survivor actually there, speaking either to the Control or directly through the Medium.

I suggest, however, that where the "biographical character" which has been built up is a true and sympathetic portrait, telepathy from the survivor (if such exist) will be much facilitated owing to the psychological parallelism existing between the two. It seems not unreasonable to suppose that when there is already in existence a familiar psychological structure the passage of telepathic messages will be easier and distortion less liable to occur. I put forward this suggestion in the rough as it seems to me that some of the difficulties experienced in the interpretation and explanation of mediumistic phenomena may be resolved thereby, and in the hope that it may be subjected to such criticism as may effectively destroy it, if valueless or refine and amplify it if valuable.

Yours, etc.,

H. F. SALTMARSH.

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#### REVIEW.

ERNEST BOZZANO, *Polyglot Mediumship (Xenoglossy)*. Translated by Isabel Emerson. 8vo, pp. 191. London: Rider and Co., 1932. Price 5s. net.

The term "Xenoglossy" was apparently first used by Prof. Richet to denote the phenomenon of speaking with tongues, and Signor E. Bozzano defines it as follows on page 57 of this book: "By phenomena of xenoglossy we mean the cases in which the medium not only speaks and writes in languages unknown to him, but does so by making original observations, or conversing with those present, thus proving that the phrases spoken were created for the occasion." This book is a collection of thirty-five cases in which Signor Bozzano asserts that the phenomenon was exhibited, and which he divides into four categories, namely cases obtained by speaking automatism and clairaudient mediumship, by automatic writing, by the direct voice, and by direct writing. Incidentally, rather a curious position would appear to arise from the inclusion of the last two categories, as it is usually claimed by believers in these two forms of mediumship that the speaking or writing is certainly not done by the medium, in which case of course Signor Bozzano's definition would not apply.

The author considers that through this phenomenon of speaking with tongues, the spirit-hypothesis is proved, and discusses and dismisses various alternatives, including cryptomnesia, telepathic clairvoyance, telesthesia (reading at a distance in closed books), and ancestral memory.

The cases, which vary greatly in evidential value, are taken from many different books and periodicals, ranging from the *Proceedings* of this Society to books by Mr Dennis Bradley and Mr Florizel Von Reuter. They date from as far back as 1857 to 1931.

The case from our *Proceedings* is that from volume xvii, in which a few words of Dutch were spoken in Dr van Eeden's sitting with Mrs Thompson. This of course is included in the first category, together with (among others) the case of Laura Edmonds (taken at second-hand from Prof. Richet's *Traité de Métapsychique*) and that of Ninfa Filiberto, an account of which appeared in this *Journal* in December 1900. Ninfa Filiberto was said to speak fluent English during phases of somnambulism, and to have conversed at length in that language (though having no normal knowledge of it), with two Englishmen. Signor Bozzano concludes his summary of this case by stating that "the English critic of the 'Journal of the S.P.R.' . . . considers that the fact of the somnambulist who spoke English fluently, is not sufficiently conclusive for lack of particulars, seeing that her English dialogues were not written down",—with which criticism I heartily agree.

An interesting case in the second category ("writing automatism") is that of Mrs Laura Finch, who wrote in Prof. Richet's presence about twenty lines of Greek, the sentences she wrote having afterwards been found to exist in print in various works. Nevertheless the Greek phrases often corresponded to actual circumstances and were used for giving appropriate replies to Prof. Richet's questions.

Case fourteen, taken from *The Two Worlds* of 19 June 1931, concerns the medium Mrs Estelle Roberts, and seems to me doubtful, to say the least, but is worthy of note as being the only example given of an English medium at present practising in London. The sitting, which was for the direct voice, took place on 30 January 1931, in total darkness with eight sitters, among whom were a Dutch father and son. No control of the medium is mentioned, but the extract from *The Two Worlds* states that "Red Cloud" (Control) then announced that he had placed the right foot of the medium on that of the sitter to the right, where it remained throughout the sitting (p. 71). Among other voices which manifested was one speaking in a foreign tongue, which the father and son recognised as being Dutch. After finding some difficulty in speaking, the Communicator said he would write a message on the blackboard

(outside the circle), which was evidently at hand for use, and after the close of the sitting a message was found there. Now Signor Bozzano places this case in the second category (writing automatism), thus implying that the medium wrote it herself automatically. But what was she doing outside the circle, and how, if her right foot was on that of the sitter to her right all the time, did she get there?

The last two categories, direct voice and direct writing, might surely have been omitted altogether, as the evidence for the latter (as a phenomenon in itself) is practically non-existent, and as examples of "xenoglossy" in the former are nearly all taken from the mediumship of George Valiantine, whose entire phenomena must be held suspect.

In his conclusion the author considers the various hypotheses mentioned above and decides that the spirit-hypothesis is the only one that fits the facts. There are, however, two hypotheses that Signor Bozzano scarcely seems to have taken into account at all, those of fraud on the part of the medium and suggestibility on the part of the sitters. These two, however unattractive they are, have surely as much right to be considered as the others.

Mrs Salter put much of the difficulty of estimating the evidence for xenoglossy in a nutshell when she said in her paper "The History of George Valiantine" (*Proc. S.P.R.*, xl), "... It is very much easier to discover that a man does not know a language when he is pretending that he does, than to discover that he does know it, when he is pretending that he does not."

S. R. W. WILSON.

#### NOTES ON PERIODICALS.

*The British Journal of Medical Psychology*, vol. xii, Part iv.

J. H. Kenneth, A Psycho-Physiological Interpretation of the "Aura". [The writer states that the theory of negative after-images is inadequate, and adds to it the suggestion that the seeing of auras may also be due to smell-odour synaesthesia, the description of the one in terms of the other].

*Quarterly Transactions of the British College of Psychic Science, Ltd.*, April 1933.

Dr Abraham Colles, A Striking "Psychometric" Experiment. [This case dates from 1904 and was published in 1909 in a magazine].—H. A. V. Green, A Short Discussion of Evidence in relation to Psychic Phenomena.—Stanley De Brath, The Present Position of Psychical Research. [Attempts to harmonise psychical research and religion].—Dr Nandor Fodor, Two Bodies for one Soul. [To be continued].

TH. B.

*Boston Society for Psychic Research, Bulletin XIX, January 1933.*

This number contains, I think, less original matter than we are accustomed to find in the Boston Bulletins, and the choice of topics for discussion in its articles is no doubt largely suggested by recent unfortunate events that have occurred in the U.S.A. in connection with psychical research.

The number begins with a useful consideration of methods of controversy, legitimate and illegitimate, and the mischief done to true search for truth by the latter. This discussion is supported further on in the Bulletin (p. 45) by Illustrations of Illegitimate Types of Controversy, mainly though not entirely quotations selected from one book. The principal article of the Bulletin is the second, entitled "Impossible and Supernormal". This begins with an amusing account of replies to an inquiry into opinions on the possibility under given conditions of an apparently impossible, but actually feasible and easy mechanical performance without trickery. Dr Prince follows this illustration of misplaced *incredulity* with accounts given in more or less detail of forty cases in which the performances of various mediums, having been described by investigators as *impossible* by normal means (or similar words) were subsequently shown to be actually done by trickery. Many other instances could be given of similar credulity and Dr Prince's discussion of the subject will be found interesting.

Some notes on articles published elsewhere in relation to the preceding Bulletin XVIII will be found on pp. 40-5, and the present Bulletin ends with a reply by Lord Charles Hope to certain criticisms in Bulletin XVIII on Mr Harry Price's experiments with Rudi Schneider; and with a short report by Mrs Hemenway of what seems to have been a striking sitting with Mrs Piper some sixteen years ago.

E. M. S.

*Journal of the American Society for Psychical Research, 1933.*

*January.* Le Livre des Revenants. [Part XIII]. [Baron von Schrenck-Notzing, Development of Occultism into Parapsychology. [Continued].—David Gow, "Hark from the Tomb".—A Cambridge Ghost-Story. [The excellent story, *A College Mystery*, is here accepted as a "well authenticated record" of a haunting].

*February.* Le Livre des Revenants. [Part XIV].—May C. Walker, A Seance with Pasquale Erto. [It is impossible to share Miss Walker's high estimate of this sitting. Erto was handcuffed and certain phenomena took place. In the meanwhile, however, occurred an incident which is thus described by Miss Walker, without comment: "Later on, Erto brought his hands to the table



for the sealing [of the handcuffs] to be re-done, as it had come off"].—Samuel E. Anderson, *Psyche the Immortal*.

*March.* Arthur Goadby, *Conversing Animals*. [Part III, the previous part having appeared in January 1932].—Baron von Schrenck-Notzing, *The Development of Occultism into Parapsychology in Germany*. [Part V].

*April.* Stewart Edward White, *Attitudes in Psychic Research*. [An address delivered by Mr White as Research Officer of the San Francisco Section of the American S.P.R., whose members he advises to read the literature of the subject].—*Le Livre des Revenants*. [Part XV].

*May.* *Le Livre des Revenants*. [Part XVI]. —[F. B. Bond], *The Record of a Strange Automatic Script*. [By *John Alleyne*].—Some Sayings by "Patience Worth."—[The publication of a reply to Mr Dudley's report on the *Margery* finger-prints is announced for this month].

*Revue Métapsychique*, 1933.

*January-February.* Dr E. Osty, *Spontaneous Telepathy and Experimental Thought-Transference*. [Concluded. This essay will be reviewed separately].—Dr Borrey, *The Dowser's Pendulum and Disease*. [A note on a successful experiment into medical diagnosis by dowsing].—Dr E. Osty, *Divination amongst the so-called primitive Peoples*. [Extracts from recent works bearing on this subject].

*March-April.* E. Pascal, *A Visit to Ezquioga*. [A full and interesting description of the movement resulting from a vision of the Virgin Mary experienced by two Basque children in 1931].—Dr Borrey, *The Dowser's Pendulum and Disease*. [Further experiments in medical diagnosis by dowsing].—Dr E. Osty, *The Strange Behaviour of Mr Harry Price*. [A brilliant and strictly behaviouristic analysis of Mr Price].

*Zeitschrift für Parapsychologie*, 1933.

*February.* Dr Jan Simsa, *Experiments with the Prague physical Medium "Wolf"*. [To be continued].—Dr F. Schwab, *Personal and Extraneous Matters in the Statements of Mediums*. [To be continued].—Dr Fritz Quade, *Experiments for the Direct Voice*. [The writer testifies to the genuineness of the phenomena obtained in the private circle of Mrs Van Reuter and her son].—Theodor A. Dolejs, *On the Threshold of Eternity*. [An uncorroborated account of a series of spirit visitations experienced by the writer].—Dr Franz Freudenberg, *Remarkable Light and kindred Phenomena*. [These uncorroborated incidents go back 35-50 years and more].

*March.* Dr Jan Simsa, *Experiments with the Prague physical Medium "Wolf"*. [Continued].—Dr F. Schwab, *Personal and*

Extraneous Matters in the Statements of Mediums. [Concluded. The writer's object is to survey mediumistic utterances with a view to distinguishing in them those elements that may be regarded as beyond the reach of the medium. This important undertaking is spoiled, unfortunately, by the writer's uncritical attitude to his sources. Thus we find Dr Schwab (p. 105) saying that Mme Blavatsky wrote *The Secret Doctrine* without knowledge of its subject-matter; in the same sentence he adds that the book in question contains "innumerable references, with page-numbers, to the literary sources".—Dr A. Ludwig, *The Sinister House*. [An anonymous, thirty years old, uncorroborated story of a haunted house].—C. Blacher, *Microphysics, Animism, Spiritualism and Gnosis*. [A preliminary note].—Prof. V. Mikuska, *Maurice Maeterlinck as Psychical Researcher and Philosopher*. [An excellent survey of the eminent writer's works on psychical subjects, in which due acknowledgment is made of his debt to the S.P.R.]

*April.* Dr E. and M. Osty, *The Unknown Powers of Mind over Matter*. [The first instalment of an abridged translation by Dr Gerda Walther].—Dr J. Simsa, *Experiments with the Prague physical Medium "Wolf"*. [Continued].—Dr Carl Vogl, *Light-Phenomena at Prague-Branik*. [On certain of *Wolf's* phenomena].—Baron Dr A. von Winterstein, *Freud's Attitude to Psychical Research*. [A critical account.]

*May.* E. and M. Osty, *The unknown Powers of Mind over Matter*. [Continued].—Karl Halenke, *Clairvoyance into the Past*. [Experiments with Helma Poesl-Eichheim. She was handed manuscripts of the 16th and 17th centuries and gave correct information about their writers].—Dr A. Wendler, *On "Stablehaunts"*. [The writer appears to have taken seriously what are clearly fragments of folklore].—Josef Sell, *An Attempt to explain Haunts by means of Psychophysical Interaction*. [An elaborate hypothesis, which might be valuable if the facts on which it is based were authentic].—Dr W. Carius, *Facts and Reflections relating to the theme "Loca infesta"*. [A collection of uncorroborated cases].

*Der Querschnitt*, December 1932.

[This number is devoted entirely to the "supersensuous"]. Henri Bergson, *The Justification and Value of Psychological Investigation*. [An extract from Prof. Bergson's *Les deux sources*].—C. G. Jung, *Reality and Super-Reality*.—Dr Wolfgang von Weisl, *Cross-section of an Occult Period*. [A fervid defence of Frau Silbert and other mediums].—Prof. T. K. Oesterreich, *The Attitude of contemporary Science to Spiritualism*. [A general survey of psychical research].—Dr Friedrich Schwab, *Teleplasm, a mysterious Substance*. [A slight account, by an uncritical believer].—Graf C. von

Klinckowstroem, *Conjurers and Mediums*. [Various notable cases of fraud are described with gusto].—Rudolf Grossmann, *Visits in the Fourth Dimension*. [Scrappy account of various anonymous Mediums].—Dr K. R. von Roques, *The great Problem of the Dowsing-rod*. [Deals chiefly with the alleged connection between disease and underground water].—Curt Corrinth, *The World War in Prophecy*.

*Zeitschrift für metapsychische Forschung*, 1933.

*February*. [No issue for January]. Prof. J. Kasnacich, *Is Mediumship Transmissible?* [The question is whether a medium can transmit his faculties to one who is not a medium. The writer thinks he can, on the basis of experiences with Frau Silbert].—M. Gontard-Schuck, *A Veridical Communication*. [Inadequate details are given].—*The Haunt at D*. [Non-evidential].

*April*. [No issue for March]. Prof. Pietro Ubaldi, *Personally observed Mediumship*. [Brief introspective notes by an educated observer who has visual and auditory experiences. A more detailed analysis would be welcome].—Dr Karl Bruno, *Personal Experiences in the Field of the Supersensuous*. [To be continued].

[This periodical has now been converted into a popular magazine under the title of *Dein Ich*].

*Tijdschrift voor Parapsychologie*, 1933.

*March*. Dr P. A. Dietz, *On the Terminology of Psychological Research*. [The writer criticises the existing terminologies and proposes yet another new set of words, of which intrasomatic and extrasomatic parapragmasy are the most interesting].—Prof. A. H. de Hartog, *Once more: Neo-vitalism, etc.*—W. H. C. Tenhaeff, *Is Mediumship an Example of Atavism?* [A review of the published opinions on this subject].—Dr P. A. Dietz, *On Mediumistic Fraud*. [Continued. A survey of recent cases in Holland.]

*April*. Dr C. G. N. Noë, *Parapsychological Investigation of a Medical Kind*. [Having observed during the course of hypnotic treatment of pregnant women that they possessed clairvoyant (?) powers, the writer caused them to attempt medical self-diagnosis, with what appears to be considerable success].—Dr P. A. Dietz, *On Subconscious Preferences*. [Experiments with cyphers, playing-cards, colours, and geometrical figures. The usual results were obtained].—W. H. C. Tenhaeff, *Animal Psychology and Psychological Research*. [A thorough survey of the literature].

*La Ricerca Psicica*, 1933.

*January*. Remo Fedi, *The Problem of Personal Immortality*.—Leone Vivante, *Procognitive Phenomena*. [To be continued. This

promises to be a valuable historical survey of the evidence for precognitions and of the theories put forward to explain them. This first instalment is largely bibliographical, though somewhat unsystematically so].—E. Bozzano, Polyglot Mediumship. [To be continued].

*February.* Remo Fedi, The Religio-Theistic Aspect of Spiritualism.—Leone Vivante, Precognitive Phenomena. [To be continued].—E. Bozzano, Polyglot Mediumship. [Concluded].

*March.* Emilio Servadio, The *Parapsychologie* of Hans Driesch. [The writer cordially approves of Prof. Driesch's views—so long as they harmonise with his own].—Leone Vivante, Precognitive Phenomena. [This valuable survey of the literature is now concluded].—Cesare Vesme, A brief Critical Consideration of the Medium Erto's Sitting in Paris. [The writer considers that fraud was not proved in Dr Geley's report (1924)].

*April.* E. Bozzano, Mrs Ingeborg Dahl. [A summary of Judge Dahl's *We are Here*].—G. Pioli, Prophecy and Psychical Research in Israel.—Roberto Pavese, Suggestion and its Mechanism.—E. Servadio, Recent Sittings with Rudi Schneider.

TH. B.

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THE *JOURNAL* IS PRINTED FOR PRIVATE  
CIRCULATION.

The attention of Members and Associates is drawn to the private nature of the *Journal*, from which no quotations should be made without the previous consent of the Council. Ever since the first issue of the *Journal* in 1884, much of the material appearing in it has been contributed on a definite assurance that the *Journal* is, as stated on the cover, issued "For private circulation among Members and Associates only." The Council hope that all Members and Associates will continue to co-operate with them in maintaining this privacy.

JOURNAL  
OF THE  
Society for Psychical Research

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*NOTICE OF MEETING*

A General Meeting of the Society

WILL BE HELD IN

THE CONWAY HALL,

RED LION SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 27 September 1933, at 5.30 p.m.*

WHEN

THE PRESIDENTIAL ADDRESS

WILL BE DELIVERED BY

THE HON. MRS ALFRED LYTTTELTON, C.B.E.

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*N.B.—Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on production of an invitation card signed by a Member or Associate; these cards will be circulated in September.*

The Rooms of the Society will be closed after Saturday, 29 July, until Monday, 11 September. Correspondence will be forwarded to the staff during this time. Members may borrow not more than six volumes from the Library before the Rooms close. The next number of the "Journal" will be issued in October.

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#### NEW MEMBERS.

- Arnold-Foster, Mrs H. C.**, Orchards, Dover Park Drive, London, S.W. 15.  
**Glardon, Rev. Roger**, 17 Avenue Druey, Lausanne, Switzerland.  
**Rugg, Miss E. M.**, Baptist Mission House, Dinajpur, N. Bengal, India.
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#### MEETING OF THE COUNCIL.

THE 307th Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Wednesday, 31 May 1933, at 4 p.m., THE PRESIDENT in the Chair. There were also present: Mr W. R. Bousfield, K.C., Professor E. R. Dodds, Lord Charles Hope, Miss Jephson, Sir Lawrence Jones, Bart., Mr G. W. Lambert, Mr W. H. Salter, Mr S. G. Soal, Admiral the Hon. A. C. Strutt, and Miss Nea Walker; also Mr Theodore Besterman, Librarian and Editor, and Miss Horsell, Assistant-Secretary.

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

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

It was proposed and carried unanimously: That the Council rescind the Resolution dated 28 January 1920, whereby the Council decided to suspend the election of new Associates until further notice, and entertain applications to become Associates of the Society from Students of Universities, or other persons who have attained 18 years of age, who shall, when applying, undertake that on attaining the age of twenty-five years they will, if still Associates of the Society, either apply for full membership of the Society or resign their position as Associates. It was agreed that this class of Associates should be called Student Associates.

It was further resolved to suspend until further notice, the election as Associates of all persons not complying with the above condition.

## PRIVATE MEETING.

## PSYCHICAL RESEARCH AND THE WRITTEN WORD.

THE 123rd Private Meeting of the Society was held on Wednesday, 26 April 1933, at 5.30 p.m., MR W. H. SALTER in the Chair.

MR STEPHEN CHANT read a paper on "Psychical Research and the Written Word", which is printed below, considerably abridged.

Probably a large proportion of my listeners have at one time or another enjoyed some practical experience of psychical research and it is certain that some at least have had very considerable experience of it. Now I have to my credit so very little that it is not worthy of mention; so little that I am not qualified to discuss psychical research at all, except as a literature: and this I have to do before an audience who have arrived here as it were straight from the laboratory. I can only hope that a merely bookish view is not entirely without interest.

For every research worker the time comes when, in making a written report of his labours, he goes one step further than the actual facts; when he reaches the implications of those facts; collates them or edits them; when he betrays his own distinctive preconceptions, his unwitting beliefs or—at the worst—his inadvertent question-begging; when he tries to elucidate his material or to illustrate by means of it some favoured philosophic system; then is the time when the mere reader, if he bends his mind to it, may come into his own.

I am not concerned with the whole body of the literature of psychical research. Let me limit myself to the more sober and respectable part of the output on psychical research proper. I am immediately struck by a difference between the more recent matter and all that went before it. This difference is a little hard to put into words which will not bear an unfavourable implication. This is, however, due to the almost universal presumptions which give to some neutral term a sound either derogatory or the reverse and deprive one, if one is attacking these presumptions themselves, of the very words with which one needs to do it. Put it, if the epithets will not be misunderstood, that the work of a generation ago when compared with the work of to-day has a most disarming appearance of simple-mindedness; or say that it was then *superficially* more amateurish and is now *superficially* more scientific, and you describe a change which in a small way I cannot help but deplore. For such simplicity, as it appears at first glance, does very commonly hide a great deal more preliminary hard thinking than has preceded the writings of official psychologists.

There is no novelty in remarking that the whole history of science displays two great tendencies: (1) the experimental, that is, the tendency to record and to measure, and (2) the theoretical and

abstract. It is precisely my ease that the more impressive pieces of psychical research have always exemplified the first and are now increasingly and regrettably showing signs of the second. The delight in class names and abstract nouns is often excused on the ground that they save circumlocution; but they cannot be a substitute for thought. One cannot get more out of words than one puts into them.

Every field of human inquiry seems to have lent itself, even if somewhat stubbornly, to those processes of abstraction which, in one of its aspects at least, is science. Till now there has always apparently been some set of qualities chosen more or less to taste which could be withdrawn from the complete wholes before us and built into a skeleton or scheme, a kind of map of the objects of our studies, bearing much the same relation to that object as a map itself bears to the undulating living stretch of forest, tilth and pasture which it represents. But in psychology we are no longer dealing with the world without, but with the world within; our problem is no longer objective, it is subjective; we are not now attacking things we can touch, see, weigh, taste, and measure, and so in the last resort we have to accept what the victims of our inquiries tell us of their experiences and then argue as best we may about what we have been told.

If a person becomes possessed of information in some fashion unintelligible to me, why must I invent a something inside him which did the trick and name that something "cryptaesthesia"? *Must* there be a god in the machine to make the wheels go round? How are we any nearer to understanding the unintelligible by forming names for imaginary causes? And why is the "secret" or "hidden feeling" in Greek any less a confession of ignorance than second-sight in English or clairvoyance in French? For myself, I would rest quite content with the older names, finding little to grumble at in "ghosts", "phantoms", "second-sight", "clairvoyance", and the rest; since they generally beg the question not more—as has often been asserted—but less than many later coinages. All that seems to me essential is that everyone should always remember that each name—however quaint-sounding a collection of syllables—is merely a name for a set of events or happenings and not the name of a separate something, a mysterious power which can be advanced as the cause or explanation of these events. In the classic example one must not suppose that glass can be seen through because it is transparent.

It is pretty generally admitted, and I would be the first to concur, that the greatest achievement due to this Society has been the demonstration that telepathic phenomena of all kinds do occasionally but veritably occur. This, in itself, is a tremendous advance on



the position two generations ago, and it is an advance we owe to the earlier activities of the Society. Earlier members were, perhaps, fortunate in that mediums of the first rank at that time seem to have been predominantly mental and it is our misfortune that a difference in those available to-day seem to be turning the attention of psychical research workers all over the world towards physical phenomena. These are matters which, so far as their purely physical problems are concerned, one may safely prophesy will be settled; since not only the technique of 200 years of physical and chemical experiment, but the ideational technique of science as a whole provides methods of attack. But it seems regrettable that the problem of mental phenomena—the two-fold problem, whether they happen and how they happen—already half solved, should not engage all the efforts of research until it is finally elucidated.

There has been no lack of fresh labours to consolidate the territory already won, but we would, each of us, agree, I suppose, that all such happenings remain as profoundly incomprehensible to-day as they did twenty years ago. I hope it will have been observed that when, just now, I referred to telepathy, I did so by means of the expression “telepathic phenomena of all kinds”. I intended not merely to cover by that phrase mediumistic communications; for that these are telepathic in the proper sense of the word as Myers defined it is obvious. My intention was to avoid the implications which the word telepathy so often has to-day. I do not wish to deny that there are such things as telepathic phenomena, but when we have recorded a number of such cases to my mind telepathy is no more than the word with which we head our list. It is the chapter-head to a chapter which contains accounts of a number of mysterious happenings having sufficient points in common to allow of them being grouped together; it is the title of a collection; and this is what I mean when I say it is simply a summational term.

We are not, therefore, justified in using it for the name of a power or faculty, at least until we have isolated and experimented with a power able to produce the phenomena. Such a power has never been isolated; indeed, many of the characteristics of the phenomena make the existence of such a power improbable. We are not, while this is the case, even justified in imagining that such a power may be possessed by anyone. Yet, since we do so, we are saved the labour of searching for a cause more consistent with the nature of our material and so the second part of the problem, *how* these things happen, remains very much where it has been for many years.

We know nothing of the causes of all kinds of telepathy; not even whether they be one or many. That the cause should be, as is often assumed, some kind of faculty possessed by the persons to whom these events occur seems to me very improbable to say the least.

The statistical experiments lately undertaken by certain members of this Society have demonstrated pretty conclusively that there is no such faculty shared by all and sundry to any perceptible degree. Now, we are all, from the bodily point of view, of the same genus; no one of us is the happy possessor of an organ not shared by the rest, and it is surely not excessive to suppose that our minds have a similar likeness. Differences of degree there certainly are—even enormous differences of degree—but we should not expect a flat difference of kind whereby one could produce examples of telepathy, and another no such thing even to the smallest extent.

It is extraordinary that such things should come to a few of us for a short time and, after we have briefly experimented, should fade away not to return; that to quite a number of others they should come but once in a lifetime; that to the vast majority they should come not at all; and that—as we know when through a medium we “consult the dead upon the things that were”, they come to a very very few as part of the everyday business of life. This does not square with the notion of a faculty; it does not even square very well with the notion of a Cosmic Consciousness, or why such inconstancy of access to its reservoirs? It is almost as if telepathy were an event that happened to people or due to something done to, or for them, rather than due to something they themselves did. It is almost as if you caught telepathy roughly as you catch a cold, and also as if most of us were immunised from birth.

As I have said there cannot, for our present needs, be too much hypothesis-making, and it seems to me that any person who has had experiences leading them to form a new guess at the *modus operandi* has a plain duty to give it what publicity he or she can.

A discussion followed, in which Miss Reutiner, Dr E. J. Dingwall, the Rev. C. Drayton Thomas, Mr J. Hettinger, Mr G. W. Fisk, and Mr W. H. Salter took part.

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## NOTES ON SITTINGS.

BY ILLIT GRÖNDAHL.

THE following is an account of a series of sittings with the Norwegian medium Fru Sophie Wereide and with the English medium Mrs Osborne Leonard. A full report has been deposited with the S.P.R., but I should like to emphasize and enlarge a little on the points that to me seem the most significant.

My mother died suddenly in her 72nd year on 15 January 1927, my father after about a year's illness on 31 March of the same year. On 5 April I had a table and planchette-sitting with Dr Th. Wereide, Reader in Physics at the University of Oslo, and his wife, Fru

Sophie Wereide, who is a non-professional medium. We sat in the usual way round a small varnished wooden three-legged table, which immediately began tilting out the following (in English) :

“ Illit your parents hand in hand with wandering steps and slow through our silence to [From this point the planchette was used, all three resting a hand on the planchette]ok their wandering way.<sup>1</sup> Don't call them back they [*sic*] happy ones that have fullfilled [*sic*] their shadow lives. (Question: Who is communicating?) Your old friend D. H., Your earlier guide in this, of course”. D. H. had frequently appeared with communications, in English, to the Wercides.

D. H. here continued in Norwegian, dissuading one from seeking the departed in this way—by mechanical means—because it binds them to the “ shadows ”, their “ doubles ”, and recommending “ spiritual experience ”.

Trying again with the table, the movements were jerky, as though impatient, and we were told, in Norwegian: “ No, do not tear at the veil. (Question: Who is speaking?) Annabetha.” After this the small table waltzed about under our hands and fell over.

At a sitting with Dr and Mrs Wereide on 20 April, in which my sister Mrs Birgit Grøndahl Bekker also took part, a communicator G. M. J. styled himself “ the old dean ” and thereby clearly identified himself as Gustav M. J., a prominent divine in Norway, who died some years ago. He referred to an incident in the life of my father—his presence at the opening of a Scandinavian Seamen's Church at Liverpool (1 December 1884)—which was then unknown to me and which I was afterwards able to verify from the records of the Norwegian Seamen's Mission of which my father was pastor in London 1881-1894.

My subsequent planchette sittings with the Wereides have been marked by the insistent appearance of a late professor of History and Ethnography, under whom I studied some 20 years previously, and of my father's only sister. It is the latter personality, who by her continual appearance, in connection with names of relatives partly dead and partly still living, seems to me to constitute the centre of interest in the following sittings, and especially by persisting—in the same associations—under the mediumship of Mrs Osborne Leonard.

Later in April 1927—with the same sitters—the following was spelt out through the planchette (in Norwegian): “ Johannes is more ill than his nearest are aware of. Anna. He is mostly con-

<sup>1</sup> It was only a year and a half later that I recognized this as a modified quotation of the last lines in *Paradise Lost*.

cerned about Kristoffer: he is not suited to be more alone than he already is". There were at the time two of my relatives by name Johannes who were ill, and I thought first of my uncle Johannes—my father's brother—who was about to have an operation on his leg. But the planchette continued: "You are on the wrong track with regard to the identity of Johannes. Julie." A cousin of mine, Johannes, was ill at the time, and it became clear from the connection that *he* was the person thought of. His brother Kristoffer (or Christopher) was becoming increasingly deaf and "more alone". His wife Julie died at the birth of their only child, a daughter, in 1916. ["Julie" was mentioned by Mrs Brittain in trance, 7 April 1919.] A planchette-sitting with Dr and Mrs Wereide at my brother-in-law's and sister's flat 14 January 1928 opened with the words: "Julie does not come in this way. It will be difficult, a difficult time for Kristoffer. He has tendencies to isolation also. Anna."

On 10 May 1928 I had a sitting with Mrs Osborne Leonard. At an earlier sitting with Mrs Leonard, 11 October 1927 (when my name was not given), nothing recognizable occurred except the name Anna. This was also the case during the first half of my second sitting, when the name Margarete and Anna cropped up in connection with Johannes. Particular significance was added by the declaration that "Mrs Grethe wanted to give that name in the writing". Grethe was the name by which my father's only sister, christened Anna Margrethe—the mother of Johannes and Christopher—was known. Further the name Borger was mentioned in connection with her, Borger being Grethe's and my father's elder brother, who died in March 1927. Grethe, who had in her large and hospitable house outside Christiania been a kind of social centre of the larger Grøndahl family, died about 60 years of age in the late autumn of 1909. A very fair though brief description of her house and the view from it over a bay "like the mouth of a river, flowing in from the sea, like a basin, a kind of town and ships coming up" formed the conclusion of my second, and to me most interesting, sitting with Mrs Osborne Leonard. The significance of it is much enhanced by its position as an interpolation in the series of the Wereide sittings. That (Mar)grethe, who has constantly occurred in connection with her still living sons Johannes and Christopher at the Wereide sittings, should appear in connection with Johannes and her brother Borger at the Osborne Leonard sitting seemed to me to constitute at least a small psychic case, worthy of being followed up.

## THE INVESTIGATIONS OF ROBERT CHAMBERS.

THE name of Robert Chambers (1802-71) is well known as that of a member of the publishing firm of W. and R. Chambers. He was the author or compiler of many works of a semi-popular nature, and he also acquired some reputation as a geologist, and in particular as the author of the *Vestiges of the Natural History of Creation* (1843-6). He is known to have interested himself towards the end of his life in the subject of spiritualism, which was then at the height of its popularity in England. Curiosity has consequently been felt as to the nature of the material referred to in the *Dictionary of National Biography*, the writer in which states that among Chambers's "unpublished works are an extensive inquiry into spiritualistic and psychical research. . . ."

By the kindness of Mrs Edward Fitzgerald, one of Robert Chambers's granddaughters, and of Mr Trethewy, who acted as intermediary, four documents in Robert Chambers's hand and relating to his researches into supernormal phenomena, have come into the Society's possession as a much appreciated gift from Mrs Fitzgerald. These documents, which probably form a part or perhaps even the whole of the works alluded to in *D.N.B.*, are as follows :

1. A report dated 9 May 1853 of a sitting on the previous evening with Mrs Hayden, during which spirit-communications were received by means of raps. This lady had arrived in England a few months earlier and was the first medium to give sittings in this country.

2. A diary kept during 2-23 May 1855, consisting largely of accounts of sittings for raps and the like with a Miss Powell. This diary also records conversations with Mrs De Morgan and with Sir Edward Bulwer Lytton (afterwards Baron Lytton). The latter, among other things, is reported to have described his "intercourse with a Mr Hume, a young man from America, but of Scottish extraction—whose family, he says, had some gift of the second sight. Mr Hume is a medium of extraordinary power—if power be the right word to use in the case. At Nebworth [*sic* for Knebworth] where Sir E. had him on a visit, he caused a table to rise off the floor, and a guitar placed below a table where the party was seated, was touched by an invisible hand. He also caused an invisible hand to touch the individuals in the company. Sir Edward is assured that the ghostly hand is even in some circumstances made visible, as proceeding from the muffled up arm of one of the party." The meaning of the last sentence is obscure.

3. A long account of a sitting with D. D. Home on 21 May 1860. This is reproduced below.

4. A fairly long diary, kept during a visit to the United States,

22 September-16 October 1860. The following mediums are referred to, chiefly from personal investigation: J. R. Newton (pp. 4, 16-24), a healing medium; Mrs Conant (pp. 4-5, 24), a trance medium; J. V. Mansfield (pp. 5-12), a billet-reader, of whom Robert Chambers says that "he has been exclusively occupied giving responses to sealed notes, charging a dollar for each. He has now read about 120,000" [in eight years, making over forty a day!]; Lizzie Doten (pp. 15-17), a trance medium; Mrs French (pp. 25-7), a medical clairvoyante; the well-known medium Charles Foster (pp. 28-46), whose versatile phenomena included raps, skin-writing, billet-reading, and various physical phenomena; one Colchester (pp. 46-8), another billet-reader, whom Chambers suspected, and whose phenomena led him to wonder about Foster; Mrs Staats (pp. 49-52), a spirit-seer; Henry C. Gordon (pp. 56-62, 64-7), who used a kind of planchette and produced physical phenomena; a blind medium called Paist (pp. 62-4), who "can even drive a carriage—by the help of the spiritual sight or seership"; Laura Edmonds, the daughter of Judge Edmonds (pp. 68-74), with whom he had a conversation only; and finally Katherine Fox and Mrs Underhill (pp. 74-8), two of the Fox sisters, who showed him various physical phenomena. In this diary Robert Chambers also describes an apparition seen by Dr Joseph G. Gogswell (pp. 52-6).

These documents clearly contain material of much historical interest to psychical research, and students of the subject are much indebted to Mrs Fitzgerald for having so generously presented them to the Society.

TH. B.

#### A SITTING WITH D. D. HOME IN 1860.

[The most interesting of the papers by Robert Chambers, presented to the Society by his grand-daughter Mrs Edward Fitzgerald, is undoubtedly his detailed account of a sitting with D. D. Home, which is reproduced in full below. The sitting was held in Mrs Milner Gibson's house, and it will be seen that the report dates from the day after the sitting. This particular sitting does not appear to have been previously reported, unless it can be identified, as seems not improbable, with the sitting described by Robert Bell in his *Cornhill* article of August 1860 and afterwards by Dr Gully. (It is characteristic of the records of this period that it should be impossible to determine with certainty, from a comparison of two independent records, whether or not they relate to the same sitting.) For sittings in the same place at about the same time, see, for instance, D. D. Home, *Incidents in my Life*<sup>2</sup> (1864), pp. 141 ff., and Mme Home, *D. D. Home, his Life and Mission* (1888), pp. 137 ff., and

*The Gift of D. D. Home* (1890), pp. 143 ff. The Society's D. D. Home Collection contains a number of letters to Home from both Mrs Milner Gibson and Robert Chambers. These show that the former was on terms of the closest friendship with Home; and that the latter, though never so close an intimate, was in friendly correspondence with him. Not long before the sitting, for instance, on 7 March 1860, Chambers wrote to Home to ask him, on behalf of a Miss Douglas, to wear a pair of gloves for a short time and then to return them.

This account is printed for its historical interest, and no attempt is made critically to evaluate it. ED.]

On the evening of the 21st May 1860, at Mrs Milner Gibson's house, No. 3 Hyde Park Terrace,<sup>1</sup> a small party met to witness some of the phenomena alleged to be produced under an influence which attends Mr D. D. Hume. The party sat down at a round table in the back drawing-room, which was well heated and lighted. At Mr Hume's left hand was Mrs Milner Gibson; next her, Lady Shelley; then, in succession, Mrs R. Chambers, Dr Gully, Mr Robert Bell, Mr R. Chambers, Mademoiselle Gallere,<sup>2</sup> and Mr Ashurst; being nine persons in all. All having placed their hands on the table, knockings were soon heard at different parts of the surface, some in a different tone and force from others. The table also tilted in various directions; slid laterally several times; and finally rose about a foot into the air, but quickly came down again. In the course of the evening, it rose in the same way five or six times; on one occasion, fully eighteen inches. Mr Hume told us that if we could have sat quite still when the table rose, it would have continued longer off the ground. We almost unavoidably shifted back a little to allow it freedom of motion and clear ourselves of it; and this, he said, interfered with or marred the influence at work. It may be remarked that, while one person could doubtless have tilted up the table a little on one side with hand or foot, there was no visible means of raising it equably on all sides to such a height, unless most of the company had combined to raise it, the fact being that all sat perfectly still, with their hands laid lightly on the surface, where no such agency of course could be exercised.

Amongst the earliest particulars observed was a trembling of the table, which gradually extended to the floor and consequently to the chairs on which we were seated. All declared themselves sensible of this tremulation of the floor and chairs. There was also

<sup>1</sup> [*Sic*, read Hyde Park Place.]

<sup>2</sup> [This name is spelt "Galeer" in Mme Home's *The Gift of D. D. Home* (1890), p. 143.]

at this early stage a general experience of the gentle blowing of a cool *aura* ; the more remarkable as the room was very warm.

After perhaps half an hour spent in listening to rappings, &c. Mrs Milner Gibson asked in an endearing tone if "Nolly" was present, meaning the spirit of a son of hers not long ago deceased at eight years old. Taking a twice-round black-bead bracelet from her arm, and holding it half under the cover of the table, she asked if Nolly would take it from her ; and presently it was taken away from her, and carried about under the table, rattling, slapping on the fluted pillar, and dancing about, as if some playful child were amusing himself with it. Finally, it was laid on a sofa behind the company, on the side farthest away from Mrs Milner Gibson.

Acting under directions from Mr Hume, Mrs Chambers held a hand-bell half under the hanging table-cover, and it was in like manner taken out of her hand, and carried round under the table ringing ; all hands keeping meanwhile on the surface, as before. The spirit was asked to bring the bell to Mr Chambers, who presently putting his right hand under the table received it, as from an intelligent messenger, and brought it up to the surface. He then held it under the table cover again, and asked that it might be taken from his hand ; and presently it was received and carried off. The spirit was asked to give back the bell to Mrs Chambers, and she soon felt it at her knees ; but she failed to receive it rightly into her hand, and it was heard to fall with a elash upon the floor.

The end of the room formed a bow, with three windows, all closed and curtained. The curtain of the central window being now opened, and the lights all put out, we had the table removed close to the recess, and all sat down again as before, excepting that the part towards the recess was empty, Mr Ashurst having for this reason to take a seat behind Lady Shelley. The faint light which came through the window from the sky was presently lessened by the slow descent under invisible agency of the blind ; after which we might be said to be sitting in the dark. It was now expected that spiritual hands would become visible between the table and recess ; but we were warned against expecting any such thing too intently, as such expectations were apt to mar the influence. We were at the same time desired to go on chatting, however gaily, as remarkable phenomena were most likely to take place under such circumstances. No one besides Mr Hume professed to *see* any spiritual hand during the evening ; but, while we continued seated at the window, the sense of touch repeatedly bore witness to the presence of what were understood to be spiritual hands. I was frequently touched by what seemed to be a hand, both pattingly on the front of the leg, and with the palm laid on the knee.

Mrs Chambers asked if the spirit of her child Margaret was



present, and received an answer in the affirmative, expressed in the usual manner by three raps on the table. She asked if the spirit would touch her, and presently she felt a couple of little hands fondling her knees, scratching on her moiré silk dress, and patting behind the hanging table cover. A communication was spelt out by the alphabet (conducted by Mr Hume), to the effect, "My dear mother, I am near you." On a suggestion by Mr Hume, Mrs Chambers enveloped her hand in her handkerchief, and held it under the table, with a request that the spirit would take it. She felt as if a dog's nose touched her hand, and presently the handkerchief was drawn away from her. Mr Hume declared he saw it thrown across the table behind Mr Chambers, and there it was immediately after found on the floor by Mr Ashurst. It was impossible for Mr Hume to have dropped it close behind one thus sitting on the opposite side of the table. Mr Chambers then took the same means for having the same experience, but found, instead of a child's hand, a man's, which, after a vain effort on his part to grasp it, withdrew. A communication by the alphabet explained that this was his father's spirit. On a second time putting forward his hand within the handkerchief, the seeming hand came forward, nibbled at it a little, till it seemed to get a sufficient hold of the handkerchief, then drew off the handkerchief, which was next instant thrown in Mrs Chambers's face. In the course of these experiments, Mrs Chambers felt a hand placed upon her head thrice at intervals.

Now and then in the course of the evening, the accordion was held by Mr Hume with one hand under the table, and tunes were played upon it by invisible agency. While light lasted, we could see his one hand lying on the table, as the other held the instrument by the valve end, with the keys hanging downwards. It was then clearly impossible that he could be the player. Mr Chambers held it for a short time, during which a few bars of tunes were played. At a subsequent stage, while the instrument lay on the floor in the recess of the window, it was played on without any one holding it, giving forth the most beautiful strains imaginable, such as I could hardly suppose producible by any mortal musician. On my asking if the spirit of my father would play some of his favourite airs, the high notes were called into play, as in imitation of a quick tune on the flute, which was his instrument. The accordion several times was pushed up in the recess till it came and lay upon the table. Afterwards, it seemed to be carried entirely away from amongst us, and on our asking where it was, it was heard to give out a few notes from a point high in the air at a distant part of the room, as in answer to our enquiry. I may remark that amongst the strains which issued from it in its independent evolutions, there were some of the finest attenuation, as we thought—so fine, as to recall to me

the Shakespearian expression "nought lives 'twixt it and silence"; yet after an interval these were followed by an echo finer still, yet distinctly audible. On one occasion, there was a second echo—an echo of an echo, as it were.

We had now sat for about three hours. Latterly, the curtains of the one open window were drawn by invisible agency close together, so as to produce perfect darkness; but now these were in the same mysterious manner opened, so as to allow of our seeing the dim blind. Mr Hume rose and told us that a hand had taken his and was leading him into the middle of the room. Presently we heard him speaking there. "Oh," said he, "they are raising me up off the ground." Amidst breathless wonder, we heard him during the next two or three minutes speaking from midway up to the ceiling, and so apparently getting carried about through the room, till he seemed to be brought over us, and placed on the table, where I felt his feet and legs. The missing accordion came into his grasp as he sailed about, and played beautifully; afterwards, it was disengaged from him, and went about of itself, playing music that seemed to me quite heavenly. After he had rested a minute on the table, he was raised again, but not high, and we saw him crossing in front of the dim light. I then felt his feet resting on my shoulders, with about a third or fourth of his natural weight, so as not to be in the least inconvenient to me; and next minute or so he alighted gently on the sofa behind me. It was of course to be regretted that we could not see his figure fairly suspended in the air; but beyond question no one could have come upon the table by ordinary means without disturbing some one of our close circle, and so being detected in imposture. We were not left the least room to doubt that he was carried through the air and let down upon the table.

The only remaining manifestation was one very interesting to Mrs Chambers. A communication from her child spirit came as an enquiry, "May Margaret break the roses?" referring, it was understood[,] to a rose-bush with two blown roses upon it, which stood on a stand at one of the side windows. Mrs Milner Gibson gave a cordial assent, and immediately some of the company heard a rose broken off, and this was next instant placed on Mrs Chambers's shoulder. The same spirit asked leave to make a hole in her mother's lace cuff, and on leave being granted Mrs Chambers felt a couple of little hands working at her lace, in which a small gap was made at the edge.

It was now midnight, and most of the company were beginning to feel weary. It seemed to be quite a proper time that the spirits proposed to give us a good night on the accordion. With a beautiful lullaby-like air, the proceedings closed.

London, May 22, 1860.

## CORRESPONDENCE.

THE SPIRIT-PHOTOGRAPHER WILLIAM HOPE.

*To the Editor of THE JOURNAL.*

SIR,—Since the publication in *Proceedings* of the “Report of an Investigation into Spirit-Photography” by Major W. Rampling Rose and myself, further evidence in regard to this matter is available which it is perhaps advisable to place on record.

On one or two occasions Mr William Hope asked me to obtain for him a chemical known as calcium sulphide. This I thought he wanted for painting a *séance* trumpet or the like. A month or so ago, on going through some of Hope’s correspondence, I was surprised to discover a letter to me from his private address at Oakley Street, Crewe. Almost without exception Hope’s letters were addressed from 144 Market Street, Crewe, the home of Mrs Buxton. This particular letter, among other things, contained the following request :

“Will you paint me a card with that luminous paint. Give it a coat or two and let me have it this week if you can, or tell me where I can get it for I cannot get it in Crewe. We are due at the College next week. Let me have the card early and I will do as much for you some day. Write me to my own address which is, 50 Oakley Street, Crewe.”

In my enlightened frame of mind, it occurred to me that he wanted this sent to Oakley Street so that Mrs Buxton would know nothing of it and that he perhaps wanted it to prepare a stock of extras for his visit to London. I immediately tried this luminous paint and was surprised at the result. I do not for a moment suggest that Hope used it for *all* his fakes—he had doubtless many methods—but an examination shows that he *could* have used it for numerous effects. All one has to do is to paint a little of this on a small positive (or place the positive in front of a card that has been painted), press it in contact with the surface of the plate and it gives a perfect image. A small flash light can be hidden in the pocket and if the luminous positives are enlivened by this a few minutes before they are used, they are sufficiently actinic to print an image instantaneously. Calcium sulphide is economical, safe and simple, and the irony of it all is that I provided Hope myself with sufficient of this stuff to fake thousands of extras. Both the “sitter” and the “extras” on the illustration herewith, were printed on the photographic plate by means of luminous paint.

In my paper, as originally read, I referred to a discovery of fake materials in Hope’s bag but did not then feel at liberty to give any details. Mrs Barbara McKenzie in the issue of *Light* dated 2 June

last, has now made public the fact that while at the British College her husband, Mr Hewat McKenzie, made a secret examination of Hope's bag and found in it a flash lamp with bulb attachment, some cut out photographic heads and some hair. In a discussion after the discovery, Mr McKenzie and myself were in no doubt whatever that Hope had been using similar apparatus for the production of his results, although Mr McKenzie was still definitely of the opinion that Hope *had* at times produced genuine psychic effects.

Mr McKenzie's suspicions were aroused by the fact that after the Price-Hope case of 1922, all the extras secured by Hope at the British College, on their specially marked plates, were of the "switch" or flash-light type. The use of a flash lamp had been discussed on many occasions and it was to settle his doubts that Mr McKenzie made an examination of Hope's bag. Certain other events had tended to increase Mr McKenzie's suspicions, such as the fact that Hope's bag was always locked and specially placed. My view is that it was only right for this examination to have been made and for the facts to be placed before the public.

It would appear from my discussion with some of Hope's most strenuous supporters that even *they* believe he deceived. My own considered opinion is that in no single instance did I obtain with Hope a genuine psychic effect.

Yours, etc.,

FRED BARLOW.

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## REVIEWS

T. BRAILSFORD ROBERTSON, PH.D., D.SC., *A Note Book*. 8vo, pp. viii. 39, 2 ill. Adelaide: The Hassell Press, 1932.

This little book consists of notes made by the late Prof. T. B. Robertson, in which he recorded for his own use certain experiences and certain speculations to which they had given rise in his mind. Prof. Robertson, who was a bio-chemist of distinction and the author of *The Physial Chemistry of the Proteins* (1912), *The Principles of Bio-Chemistry* (1918), and *The Chemical Basis of Growth and Senescence* (1923), died in January 1930 at the age of forty-five. This note-book is now published by his wife, Mrs Jane W. Robertson.

The book is divided into three parts. The second, which deals with a visit to Pavlov's laboratory in St Petersburg in 1914, is of no special interest from the point of view of psychical research. The first records eight cases of apparent telepathy, mostly between Prof. Robertson and his wife, which took place in the latter part of 1913 and the earlier part of 1914. None of them separately is particularly striking, but Prof. Robertson says in Part III that the continual accumulation of such experiences persuaded him that



Both the figure and the "extras" were produced by contact with a luminous positive.



telepathy is a fact. Sometimes these coincidences would occur almost hourly for days at a time, and then weeks would elapse without an instance being noticed.

In connection with these apparently telepathic phenomena, Prof. Robertson generally recorded the train of thought in his own mind which had led up to his share in the coincidence. Unfortunately in most cases he did not investigate, or at any rate did not record, the train of thought in Mrs Robertson's mind which had led up to her share in the coincidence.

In Part III Prof. Robertson states that repeated personal experience has convinced him that premonition, as well as telepathy, is a fact. His account of his own premonitory experiences is extremely interesting. They always took place during sleep, and they were nearly always forewarnings of *disagreeable* events. The few exceptions to the latter rule were, he says, "of an indescribably different character." The events foreseen were of three kinds, viz. (a) trivial personal misfortunes, (b) serious personal dangers, and (c) public disasters. The provisions of serious events, both private and public, were a combination of two radically different kinds of experience. One of these was a vague foreboding of danger or disaster; the other was an extremely vivid visual image of certain details in the future situation. Prof. Robertson's statements are not absolutely unambiguous, but I understand him to say that the vague foreboding and the definite visual image would both recur many times and would not necessarily be connected by him. But finally a situation would arise which was dangerous or disastrous, and in which there was some outstanding detail of a quite characteristic kind corresponding to the visual image. Afterwards this visual image would not recur. He makes the important remark that the emotional tone (apprehension, anger, etc.) of his premonitions was proportional, not to the objective danger or inconvenience of the foreseen event, but to the degree of emotion which the latter aroused in him when it actually took place. Thus the provision of an event which was not really dangerous, but which aroused great fear when it happened, would be an experience of strong apprehension. And the provision of an event which was really dangerous, but which aroused no great fear when it happened, would be an emotionally unimpressive experience. The vividness of visual factor was, however, quite independent of these conditions.

Two interesting examples are given. One was an apprehension of grave personal danger associated with a vivid visual image of a long strip of sand and a struggle to escape from something. In September 1915 he nearly lost his life while bathing at Bolinas, California; and he identified the visual image with the sand-pit at Bolinas. Just before starting for Bolinas he had handed a folded

paper to Mrs Robertson, asking her not to read it till they had returned. She put it into a sealed envelope. After the adventure she read it, and found that he had written that they would both be in great danger at Bolinas, and would nearly lose their lives. Mrs Robertson was swimming with him when he was nearly drowned by a strong current, though it is not quite clear from her statement that they were *both* in danger.

The other example refers to the war of 1914 to 1918. He had had an intense and prolonged but vague premonition of impending public disaster, accompanied by a vivid visual image of the arrival of an army at a certain village. And, in connection with this visual image, he had a terrifying impression of "absolutely ruthless and brutal assertion of power". He claims that he afterwards identified his visual image with photographs of Dinant. He admits that he had not beforehand connected the vague presentiment of public disaster with the vivid visual image. This being so, it would seem that the only part of the story which is of much importance as evidence for prevision is the identification of the vivid visual image of a town being entered by a hostile army with the photographs of Dinant. The vague expectation of a great public disaster may well have been quite irrelevant. For Prof. Robertson was constantly having vague apprehensions of unpleasant events, and the contemporary political situation in 1914 was (and has been ever since) such as to provide ample cause for apprehending grave public disaster in the near future.

Accepting telepathy and prevision as facts, Prof. Robertson made and recorded certain speculations to account for them. These are too briefly stated to be easily grasped or profitably discussed in detail. He appears to have held that the physiological basis of telepathic experiences is oxidation-processes in the brain; that such a process in one brain can set up a corresponding process in another brain by some kind of disturbance which travels through an intervening medium; that we might discover the nature of these chemical processes, and make artificial chemical systems in which they could be induced; and that such artificial systems could then be used to record and to experiment with the telepathic influence. He had proposed to carry out experiments on these lines, but he would appear not to have done so. It is difficult to see that this suggestion, even if it were found to be useful as a hypothesis for guiding investigations on telepathy, could throw any light on prevision.

C. D. BROAD.



A. VON SCHRENCK-NOTZING, *Die Entwicklung des Okkultismus zur Parapsychologie in Deutschland*. 8vo, pp. 124. Leipzig: Verlag O. Mutze, 1932.

The present work has been published by his widow from Schrenck-Notzing's literary remains. It was his aim to survey in it the development of psychical research in Germany since 1882, the year of the foundation of the S.P.R. and of the death of Zöllner. Schrenck-Notzing was of the opinion that the appearance of Professors Driesch and Oesterreich as supporters of psychical research marked the taking by psychical research of its place in official science (p. 24). I agree that official science will never again wholly ignore the study of supernormal phenomena, but serious setbacks may yet occur; for more than once famous University Professors, such as Fechner and Weber, and earlier Fichte and Eschenmayer, pronounced themselves in favour of the genuineness of these phenomena, without thereby causing psychical research to become an officially recognised department of science.

Schrenck's book falls into several parts. He deals first of all with the investigation of parapsychical phenomena and with the controversies aroused by them; then he discusses the parapsychical phenomena and finally hauntings. He deals in detail with the criticisms of opponents, and it must be recognised that in doing so he adopts a courteous tone (pp. 75-6) and expressly dissociates himself from the polemical manners of Professor Schröder. Schrenck admits that the critical works of Lehmann, Dessoir and Moll (p. 69) greatly contributed to the scientific advancement of our subject, in that they impressed on psychical researchers the necessity for a more thorough examination of sources of error, for the improvement of method of investigation, and for greater reserve in the theoretical treatment of the results obtained.

In a substantial section are described the works which discuss our subject theoretically and philosophically, in particular the works of Daequé and Mattiesen, and finally Schrenck discusses the attitude towards psychical research of both Roman Catholic and Protestant theologians. The book discusses foreign investigations only in so far as they are known in Germany by translations or exhaustive reviews.

On the whole the book is a readable survey of the most important experiments and theoretical discussions; a vivid impression is given of many little-known works, Schrenck's exposition gaining from the fact that he personally knew not only contemporary investigators, but also such earlier writers as Du Prel, Hellenbach, and Eduard von Hartmann. Schrenck describes himself as in a sense a pupil of Du Prel (p. 6), but he differed from him in supporting a more strictly scientific procedure; in the campaign of Hartmann against the

spiritualists, Aksakov and Du Prel, he supported Hartmann in his animistic interpretation of supernormal phenomena.

A considerable amount of space is naturally taken up by the description and defence of Schrenck's own investigations; this is quite proper, since nothing would remain in Germany in the field of parapsychical phenomena if Schrenck's results had to be put aside. In his efforts to find ever new support for his own results Schrenck-Notzing does not hesitate to put forward highly doubtful investigations, such as those of Dr Schwab with the Berlin medium Frau Vollhardt (p. 63). He is also of the opinion that Dr Imoda's investigations of Linda Gazerra (p. 14) marked an important advance in the investigation of parapsychical mediumship, although elsewhere he had written of them (*Psych. Stud.*, 1912, p. 172), that "the damage which is done by such unsatisfactory publications is very great". In general, Schrenck is much too ready in this book to accept very improbable phenomena without adequate justification. This is particularly notable in his treatment of the Eva C. mediumship, in which he seriously misrepresents the conclusion of the S.P.R. Committee (p. 21).

Still more remarkable is the presentation of the Kraus case. Kraus was a medium with whom Schrenck made telekinetic experiments in 1924. These so impressed him that he gave a glowing account of them at the Paris Congress in 1927, although in the meanwhile Kraus had been exposed in Vienna and had confessed that he had always deceived Schrenck-Notzing.

These and similar passages show that the present work fulfils a propagandist rather than a purely scientific aim. If, however, the investigations by Dr Osty and the S.P.R. of Rudi Schneider finally demonstrate that parapsychical phenomena really exist, the life-work of Schrenck-Notzing will have been justified, even though he sometimes confused the attitude of a partisan with that of a scientific investigator.

(Translated by Th. B.)

R. LAMBERT.

*Letters from Sir Oliver Lodge.* Compiled and annotated by J. A. Hill. 8vo, pp. xiv. 267, 4 portraits. London: Cassell, 1932.

This is a difficult book to review because it consists almost entirely of letters on a variety of subjects written by one man to one friend. Mr Hill had volunteered to help Sir Oliver with his voluminous correspondence on psychical matters, but the letters here collected range over a large number of subjects, and from the very nature of the case can only give an incomplete idea of Sir Oliver's thoughts and occupations. This is no doubt the case with all collections of letters, but sometimes the letters are literary gems in themselves or else illuminate the working of a literary mind. Sir Oliver is a man

of science first and foremost, and scientific questions cannot be adequately dealt with in letters to a friend. The book suffers from its very variety; its range is wide but rarely do the letters go far below or above the surface of things. Mr Hill says, "It is hoped that this volume may serve as a sort of appendix to Sir Oliver's *Autobiography*", and this is exactly how the volume strikes one.

The letters are often interesting, and they do, to quote Mr Hill again, "show aspects of his character which are not likely to appear in what he writes about himself; generosity, kindness, and other good qualities of which he is perhaps unconscious". His friends know these things about him and enjoy their display in intimate letters, but I am not sure if the public will see his character emerge more plainly than in his published works.

There is a most interesting account on p. 47 of his connection with the invention of wireless telegraphy, which it is well to have recorded in his own words, for there has been a great deal of misconception on the matter. Although the invention was the product of many minds, and notably, as Sir Oliver says, of Herz, yet Sir Oliver's own large share has never received sufficient recognition, at any rate from the outside world.

There are many comments, too, on psychical affairs which demonstrate the care with which he experimented and investigated, and on p. 120 ff. the general question of telepathy and its implications is dealt with in a masterly way.

Like everything which Sir Oliver writes and says, his nobility of purpose, his essential humility, his constant pre-occupation with scientific statement, and his fearless pronouncements when he is convinced, shine through the pages of this book. He is, it seems, acutely aware that his psychical opinions have injured his standing as a scientist, but to be convinced of a truth means to a man of Sir Oliver's temper to proclaim it and take the consequences. The consequences in his case may well mean an even greater posthumous reputation as a man of science than his living fame, great though that be.

E. LYTTTELTON.

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#### NOTES ON PERIODICALS.

National Laboratory of Psychical Research, *Bulletin V*.

Mr Price has followed up his *Bulletin IV*, in which he charged Rudi Schneider with fraud, with *Bulletin V*, which chiefly refers to some sittings with Rudi Schneider held in Vienna in 1924. If readers of Mr Price's *Bulletin IV* should happen to turn to this additional *Bulletin* in the hope that it may throw some light on the obscurer portions of his former production, they are likely to be dis-

appointed. Rather is it likely to create a feeling of wonder in the minds of readers that Mr Price should have thought it worth while to have printed it at all. Except that it concerns the same medium and another charge of fraud, even vaguer and less well substantiated than that made in his Bulletin IV, with which I have already dealt in *Proceedings*, it cannot be said to be of any relevant interest.

It seems that Mr Price is seeking to justify the charges brought by him against this medium in Bulletin IV by raking up some very doubtful evidence of fraud, said to have been obtained nine years ago under dissimilar conditions and in regard to a different type of phenomena. If Mr Price attaches such importance to the suspicions of Professor Meyer and Przibram why did he not include their testimony in his book *Rudi Schneider* published in 1930 ?

The only specific charge made against Rudi in connection with the Vienna sittings of 1924 is that of Professor Przibram when he says, in a letter written to Mr Price, and dated 28 April 1933, that while Professor Meyer was controlling, he found that the medium had freed his right hand for a short time. Unlike the procedure at all the sittings held in London with this medium, the controller was attempting to control with one hand both the medium's hands and those of the second controller, who, we are also told, the Professors considered to be unreliable. "In this situation", writes Professor Przibram, "he [Professor Meyer] noticed by feel that the medium had got the right hand free; after reinsertion, the hand was noticeably cooler".

What exact theories the two professors were able to formulate after this experience we are not told, nor is it stated whether any "phenomenon" was recorded as having happened while the hand was free. One hopes, too, that Professor Przibram, in his letter of 28 April 1933, is quoting from contemporary notes and not from memory. If this constitutes the best support Mr Price can find for his newly acquired theory that Rudi can free a hand at will, when held in the manner obtaining at the 1932 sittings, then Mr Price is betraying the weakness of his own position.

The first part of the Bulletin consists of a foreword by Mr Price, including two recent letters from Professor Przibram, referring to the Vienna sittings of 1924, and some comments by Mr Price, referring chiefly to the sittings held by him with Rudi at his Laboratory in 1932 and some subsequent correspondence with that medium; the second part is devoted to a translation of some articles which appeared in Vienna newspapers of 1924, giving, at second-hand, the impressions of Professors Meyer and Przibram gained at four sittings with Rudi, and an account of a pseudo-sitting at which Professor Przibram deputised as the medium and succeeded in impressing fourteen high-school teachers, barristers, medical men, etc. We are

not told how many of these distinguished gentlemen had previously attended the real sittings with Rudi. The articles end by making no definite accusation of fraud, but maintain that satisfactory normal explanations of the phenomena had been furnished by the two professors, a conclusion for which there seems to have been little or no evidence.

In his comments in the first part of this Bulletin, Mr Price tries further to strengthen his case against Rudi by statements of equally doubtful relevance. In referring to Rudi's "trance" breathing and the possibility of its being duplicated by someone in a normal state, Mr Price says the medium's fast breathing rarely lasts longer than for one minute without its being interrupted by him speaking, and in support of this theory includes a portion of the notes taken at one sitting. In the example given, the medium spoke much oftener than he usually does, and even so, two periods of four minutes or more of breathing uninterrupted by speech are included.

Mr Price also reminds us that he already recorded some years ago how he "... simulated Rudi's breathing continuously for  $6\frac{1}{4}$  minutes". I am not surprised to hear that Mr Price then felt "exhausted"—indeed I am very surprised to hear he was able to continue for so long a period without a break. Mr Price, who is so accurate in giving us the length of his experiment to the nearest quarter minute, does not tell us his own rate of breathing, so we are unable to judge how it compared with the original in that important detail.

On p. 19 Mr Price states that Rudi wrote to him on 7 March 1933, accepting an invitation to return to him in the coming autumn "after he had seen Bulletin IV", thereby implying that Rudi recognised his own guilt. Mr Price should quote his authority when making statements of that kind. Actually Rudi, to whom Mr Price had not sent a copy of his Bulletin IV, was not informed of its contents until 9 March, when he was in Paris. On 8 March, Mr Price, writing to Dr Gerda Walther, said, "I heard from Rudi this morning and he did not mention the report, although Osty must have had his copy by then. I expect they are keeping it from him."<sup>1</sup>

I have quoted this to show the value of Mr Price's statements. In another statement, previously made by him in the public press, Mr Price says on p. 11, when referring to the conditions under which Rudi had agreed to sit at his Laboratory in 1932, "Unfortunately we were compelled to have this person, as Rudi would neither visit the National Laboratory nor hold a séance without her." If by this Mr Price means merely that Rudi had asked that his fiancée should

<sup>1</sup>I regret that Mr Price's methods make it necessary to quote a personal letter in this way. Actually Mr Price's report was shown to Rudi by Mr Besterman and Dr Osty the day after its receipt in Paris.

be invited to London, he is deliberately trying to mislead us, but if he means Rudi made her presence at the sittings a condition of his visit, then Mr Price should quote his authority by publishing the letter in which this condition was laid down. Until he does so, I shall refuse to believe a statement so contrary to my own experience.

Mr Price includes a questionnaire to Dr Osty entitled "Vital questions concerning Dr Osty's Report", and in that and some subsequent remarks he attempts to belittle that Report. It may be doubted whether Mr Price is really much concerned that "Dr Osty must expect his report to be mercilessly criticised" and a suspicion will no doubt cross the mind of the reader of this Bulletin V that Mr Price feels more than a little put out that Dr Osty's more convincing methods have succeeded in arousing that scientific interest in the case of Rudi Schneider which his own reports so signally failed to achieve.

CHARLES M. HOPE.

*Journal of the American Society for Psychical Research*, June 1933.

Exposing the Exposers. [Having in an earlier number made the mistake of accepting Mr Price's recent "exposure" of Rudi Schneider at its face value, the Editor now devotes the larger part of the present number to a reprint of various letters and articles which point to defects in that "exposure". Several of Dr Osty's most important points have unfortunately been lost in translation].

*Revue Métapsychique*, May-June 1933.

E. Bozzano, Reflections and Hypotheses in regard to Telepathic Phenomena. [These suggestions are mainly concerned with the classification of telepathic phenomena; made with all their author's customary ingenuity, they are mainly based on Mrs Sidgwick's paper in vol. xxxiii of *Proceedings*].—Charles Richet, What was thought of the Dowsing-rod in the 17th century?—E. Osty, Science and Prejudices. [These two articles consist of notes on extracts from Pierre de Le Lorrain de Vallemont's *La Physique Occulte*, the original edition of which (1693), with others, is in the Society's Library].—R. S. Lacape, The Quantum Theory and Metapsychics.—E. Osty, The Individual Relativity of the Experimental Proofs of Survival. [An acute analysis of a case of apparent possession shortly before death].—Paul Voigt, Infra-red Photography for Metapsychical purposes.

TH.B.

JOURNAL  
OF THE  
Society for Psychical Research

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*NOTICE OF MEETING*

The Third  
Frederic W. H. Myers Memorial Lecture

WILL BE DELIVERED BY

DR EUGÈNE OSTY

AT THE

CONWAY HALL,

(RED LION SQUARE, W.C. 1)

ON

*WEDNESDAY, 25 October 1933, at 5.30 p.m.*

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N.B.—*Admission will be by Ticket only. Full particulars are given on the following page.*

## NEW MEMBERS.

Cochrane-Baillie, Captain The Hon. Victor A., 29 Chesham Street,  
London, S.W.1.

Collins, Seward, 375 Park Avenue, New York City, U.S.A.

Combe, G. A., C.B.E., 1035 Belmont Avenue, Victoria, B.C., Canada.

Craig, Mrs John Dickey, Bankers Trust Company, 501 Fifth  
Avenue, New York City, U.S.A.

Gavorse, Joseph, 329½ West 21st Street, New York City, U.S.A.

Mosher, Mrs Howard T., 216 Alexander Street, Rochester, N.Y.,  
U.S.A.

Thibodeau, William A., 20 Chapel Street, Brookline, Mass., U.S.A.

## MEETING OF THE COUNCIL.

THE 308th Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Wednesday, 12 July 1933, at 3 p.m., THE PRESIDENT in the Chair. There were also present: Dr William Brown, Professor E. R. Dodds, Lord Charles Hope, Miss Ina Jephson, Sir Lawrence Jones, Bart., Mr W. H. Salter, Dr F. C. S. Schiller, and Admiral the Hon. A. C. Strutt; also Mr Theodore Besterman, Librarian and Editor, 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.

Mr Theodore Besterman was appointed the Society's Investigation Officer. Mrs Salter and Lord Charles Hope were associated with him as Consultant Investigators.

The Monthly Accounts for May and June 1933, were presented and taken as read.

## THE THIRD MYERS MEMORIAL LECTURE.

THE Third Frederic W. H. Myers Memorial Lecture, entitled *Les Aspects supranormaux de l'énergie et de la matière*, will be delivered by Dr Eugène Osty in the Conway Hall, Red Lion Square, W.C.1, on Wednesday, 25 October 1933, at 5.30 p.m. Admission will be by ticket only. Tickets can be had by Members and Associates on application to the Secretary, S.P.R., 31 Tavistock Square, London, W.C.1. Should any tickets remain over after the 23rd of October they will be distributed among interested members of the public.

Red Lion Square is in the angle formed by the junction of Southampton Row and High Holborn. The nearest Underground stations are Holborn and Chancery Lane. Buses 19, 38, 138 pass the north entrance of the Conway Hall in Theobalds Road.



## PRIVATE MEETINGS.

## “ WHY I DO NOT BELIEVE IN SURVIVAL.”

THE 124th Private Meeting was held on Wednesday, 31 May 1933, at 5.30 p.m., MR G. W. LAMBERT in the Chair.

PROFESSOR E. R. DODDS read a paper entitled “ Why I do not believe in Survival ”, which it is hoped to print in *Proceedings*.

A discussion followed in which the Chairman, Sir Lawrence Jones, Mr W. H. Salter, Mr S. G. Soal, Colonel Maxwell Dick, Mr A. W. Trethewey and Mr Besterman took part.

## THE THOMAS CASE.

THE 125th Private Meeting was held on Wednesday, 28 June 1933, at 5.30 p.m., MR G. W. LAMBERT in the Chair.

MRS W. H. SALTER read a paper by Mrs Lydia W. Allison entitled “ The Thomas Case (Proxy Sittings with Mrs Leonard) ”, which it is hoped to print in *Proceedings*.

A discussion followed in which Mr Findlater, Sir Lawrence Jones, Miss Newton, Mr Besterman, Dr E. J. Dingwall and Mrs Baggally took part.

## DONATIONS FOR RESEARCH AND PRINTING.

Lord Charles Hope	-	-	-	-	-	£75	0	0
*Anonymous	-	-	-	-	-	30	0	0
Anonymous	-	-	-	-	-	24	0	0
Anonymous	-	-	-	-	-	20	0	0
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*C. E. Stansfield	-	-	-	-	-	10	0	0
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## FOR THE GENERAL FUND.

*Henry J. Patten	-	-	-	-	-	£1	0	0
Dr W. A. Carden	-	-	-	-	-	0	8	8
Rev. A. R. Fryer	-	-	-	-	-	0	7	6

\* Donations so marked were received in 1932.

## OBITUARY.

SÁNDOR FERENCZI.

By the death of Dr Ferenczi the Society loses one of its most adventurous speculative researchers. For over 30 years he published (first in Hungarian, later in German and English) papers on the phenomena of mental energy expressing itself in physical forms, the expression of instinctual longings in alterations of physiological states. The factors which lead to the employment of unusual physical means of expression were on the whole of less interest to him than the mechanisms of such "conversions from psychical to somatic" spheres, so he stood midway between the group of workers whose main interest is the effect of anxiety and guilt in mental life (the present-day tendency in psycho-analysis) and those whose work lies more especially in the descriptive field of psychical research.

His most important contributions bearing on psychical research lay in his stimulating papers on "The Development of the Sense of Reality", in which he showed how the child's developing perception of the external world is a slow relinquishing of phantasies and again how these phantasies are based on the child's notion of himself. In line with these researches are his penetrating observations on the way in which the mind, to conceal from itself its own defencelessness in the presence of what is felt to be overwhelming and disruptive internal excitement, either attributes to the external world what really belongs within itself or attributes to itself what is really external. His two most distinguished pupils have carried his main contributions into fields which every psychologist has sooner or later to master; Dr Géza Róheim now works on the magical beliefs of aborigines, Mrs Melanie Klein on similar beliefs in civilized children.

After Prof. Freud himself no one has contributed more to the psycho-analytical instruments of thought used in the critical analysis of psychical research; he stood second to none in his enthusiasm for new ideas. To the neurologist the notion of telepathy must be accounted a new idea; he hailed the notion as an important one to study. Although he did not publish observations of a kind usually classed as supranormal, it is well known that he had been collecting data for years, but he had not sufficient evidence to warrant a paper. If anyone scouted the notion of telepathy being other than coincidence, *jamais raconté* or other obvious explanation, he reprimanded the unscientific attitude shown and warned the seoffer of the almost unceasing error that scientific people fall into when they dogmatise, and pointed out that even wish-fulfillments serving a personal neurotic advantage might be objectively true.

When asked for the evidence of the supranormal phenomena that he was so ready to welcome, he regretted that even a welcome did not always bring the guest.

Such is the scientist we have all lost ; a smaller number mourn the passing of a personal friend. His endowments in science sprang from his gift for friendship, his capacity to accept and thoroughly enjoy whatever was before him without being easily fooled. By his insight he saw what was genial, productive and solid in everyone he met, as he saw what was useful in a scientific theory of an old wives' tale. His life was a rare unity of mind and heart working together. Eager and romantic in temperament he maintained his youthfulness even through the years of suffering, and his kindness even when bitterly opposed and misunderstood.

JOHN RICKMAN.

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## CORRESPONDENCE

### ON THE POSSIBILITY OF PROVING SURVIVAL

*To the Editor of THE JOURNAL.*

SIR,—I have to thank Mr Saltmarsh for his comments in the June number of the *Journal* on my suggestions presented in the March number relative to the "Possibility of Proof of Survival" question. It will be remembered we are indebted to him for raising the question in his article contained in *Proceedings*, vol. xl. But since I think the question is among the most important we have to discuss in this field and since I represent a different viewpoint from that held by Mr Saltmarsh, I wish to consider further Mr Saltmarsh's comments.

The first point is a very general one. Mr Saltmarsh urges that "conviction of the truth or otherwise of the survival hypothesis must always be a matter of individual idiosyncrasy". It seems to me that this condemns this problem (if not the whole field of psychical research) everlastingly as a matter of unscientific beliefs. If, on the other hand, Mr Saltmarsh means only that there is *at present* a large element of "individual idiosyncrasy" involved in conviction on the question, we can fully agree. This is, however, so very different that we cannot infer it reliably from his own words. We could, of course, agree that the element of personal attitude on the survival question is far greater than in many questions arising in scientific study. I take this to mean, however, that the facts and techniques and principles are as yet quite inadequate for impersonal judgment. But need we then predict that conviction "must always" be a matter of individual idiosyncrasy, or even that it must ever remain to such a partial extent as it is today? May we not say rather that, in as far as the study of psychical research becomes scientifically

developed the role of mere individual idiosyncrasy will be reduced? This change has occurred in other fields of inquiry and probably in every branch of science.

Mr Saltmarsh mentions two variables that, he believes, make individual idiosyncrasy the determining factor in belief. The first is the "antecedent acceptability of survival". Surely he does not allow this to be a determining variable in any truly scientific inquiry! Science knows no "impossibilities", and lack of "antecedent acceptability" is no serious condition to a genuinely scientific decision. The fact that most people are not truly scientific does not, at this point, concern us. In those who approach nearest to the attitude and method of science we find least of this variable.

The second variable Mr Saltmarsh mentions is the "estimate of the probability of the survival hypothesis in any particular case against that of the alternatives". Now if this must always be a matter of individual idiosyncrasy as he would maintain, I think most critical and scientific psychical research students would give up at once, if convinced of this. It is to reduce the variability and unreliability of the personal judgment that, in any science, we try to establish criteria, techniques and safeguards. What a pity indeed, if this must be forever impossible in the field we are studying! Rather, I doubt if any problem can be said to be "always a matter of personal idiosyncrasy".

The second point is merely a psychological distinction. But it is very vital both in theoretical psychology and in this practical question of identification of agencies. The point is that Mr Saltmarsh attempts in the first paragraph of his letter to you, to include my point of emphasis on the special identificative value of "peculiar purposes" and "motivation" under his expression "habitual forms of thought and association of ideas". It is more than mere quibbling to discriminate here, as Dr McDougall and all the purposive psychologists would emphatically maintain. The "habitual forms" and "associations" of a deceased individual are old established relations at the time of the trance experiment (*i.e.*, if they exist at all). It seems to be theoretically possible to explain recall of them by the clairvoyant-telepathic-latent Memory-hypothesis! But the intrusion of a *new* purpose, never before produced, is considerably different. It points to some purposive factor still at work in a new and conative way, but which is more identifiable as the purported deceased agent than as any other, living or dead. In the personal recognition itself, the "habitual forms" and "association of ideas" play a large part, but they do not constitute the dynamic factor which indicates the peculiar agency, and helps to exclude other possible agencies. They are rather the more static components of the mental system. In making my point, I referred

to the much greater identification value of the actual functional peculiarity in novel situations. It is a most fundamental distinction, and whole psychological systems have been founded on this very discrimination. I think its practical value to our problem is very considerable.

A third and last point is still more important, and deals with the specific illustration I used and which Mr Saltmarsh discussed. The case referred to is that in which a deceased husband seems to intrude into an unrelated sitting a message for his wife who has an impending illness of which no one living is cognizant, telling her to consult a physician. The message is forced in upon a trance experiment conducted for another person, to whom the sensitive is at the time supposedly devoted. The most important point, that of the intrusion of the "spirit" agent concerned into the records intended by the sensitive and her controls for another, was not commented on by Mr Saltmarsh other than to say, "This, undoubtedly, presents difficulty, but I think might be overcome by a little ingenuity". I raise a question here of justice to the point before us: Surely we must agree that in discussing the interpretation of cases, the case as a whole must be considered. One part may be explainable by hypothesis A, another by hypothesis B, and so on. This is the piecemeal way in which Mr Saltmarsh deals with my case. But in addition to this failing to supply an alternative hypothesis for the most important part of the case, the intrusion feature, he does not even consider the case-as-a-whole. I regard the logical seriousness of this failure as very great indeed.

Finally, Mr Saltmarsh states that in this matter, "Apodeictic proof is quite impossible, conviction or plausibility is subjective". I agree. *In quite the same way* (though not the same degree) the remark applies to the question of Lamarckian inheritance, the planetesimal hypothesis, localization of function in cortical areas of the brain, or the corpuscular theory of light. But the fact that conviction is, and must be, subjective does not mean that psychical research must forever be a matter of individual prejudice and idiosyncrasy. Biologists will determine the value of the Lamarckian hypothesis, not by "individual idiosyncrasy" but by improved methods and experiments, and accumulated results of varied character and condition. And psychic research students will determine the value of the survival hypothesis by the same general means. If Mr Saltmarsh were to persuade me of his essential rightness, I shall despair for science, not only in the field we are discussing, but in every field in which such subjective factors as "antecedent acceptability", "plausibility", "individual idiosyncrasy", and the like are possibly present in any degree. And in what field are they not?

I believe that most critical students of psychical research will agree with me that the subject has its full opportunity to become scientific, and that final judgment on all its hypothesis, free from antecedent prejudice and idiosyncrasy, is an ultimate possibility and an objective. How long this may require and how difficult it may be, are aside from the point. How large a factor of personal prejudice we have to deal with is also not our point. There is no reason why we cannot progress here as in other fields—and ultimately reach the relative clarity and security obtained in other scientific advances. Thus alone can we progress beyond the blind faith and “individual idiosyncrasy” of our fathers.

Yours, etc.,      J. B. RHINE.

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*To the Editor of THE JOURNAL.*

SIR,—Mr Saltmarsh suggests, in his interesting letter to the *Journal* (xxviii. 86ff.), that in the case of mediumistic communications, a character is built up in the mind of the medium or the sitter which behaves in a manner analogous to that in which the characters of a novelist or biographer behave. In support of this theory, Mr Saltmarsh suggests that “it is very unusual for an ostensible communicator to get a clear, coherent message through the medium at his first appearance”. This has not been my experience, nor, so far as I know, is it that of some of my friends who take sittings: the complaint is, rather, that first sittings are often good, and are not followed up by sittings equally good. My personal experience is as follows: At my first sitting with Mrs Leonard, my Communicator, “Dora”, gave evidence not only of personal identity, but of the ability to give test material that is, I think, in no way inferior to that of the material she has given at later sittings, though there is rather less in the way of quantity. My first sitting with Mrs Brittain (which was my first with any professional medium), and my first sitting with Miss V. Ortner (Mrs Warren Elliott) were, also, I think, well up to the average that one gets with these mediums. These communications contain material that is quite definite and veridical, and the sittings were both striking in certain respects.

I understand from Mr Besterman that this is one of the points he is examining in his study of the Leonard records, and that he is provisionally of the same opinion as myself in regard to it.

Yours, etc.,      W. S. IRVING.

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*To the Editor of THE JOURNAL.*

SIR,—When I read Mr Saltmarsh’s able letter in the June issue of our journal it occurred to me that it might be worth while to report three experiences I have had which bear on the point men-

tioned in that letter. He refers to the fact that the introduction of an "alien" influence into a mediumistic sitting requires to be explained. On one occasion I had a sitting made by appointment with Mrs Brittain, with the object of getting some evidence for a man (I knew only by correspondence) concerning his wife who had died. The medium knew this was my object in this proxy sitting. At the outset, however, she said that someone wished to speak to me. A name was given, and whilst I was considering to whom it might belong, details were added which identified the man who claimed to be communicating, and who said he wished to thank me for helping his wife. I was then surprised by the additional statement that he had been an unkind husband; in forcible language he intimated that he had been miserable but was now happy.

I had become acquainted with the wife of this man some time after she had become a widow, and as she rarely mentioned her husband I had never asked anything about him. Our correspondence was chiefly connected with psychical research and the evidence for survival. I shrank from telling her about this unexpected experience as I thought it might be a mistake and therefore painful, but I felt that I must not withhold it, as, if it were true, it might comfort her. I discovered that it was quite true. This lady had once had a sitting with Mrs Brittain but she assured me that on that occasion her husband was not mentioned.

Whose subliminal consciousness could be responsible for this "alien" influence with its intensely human quality, and wholly unexpected introduction?

Mr Saltmarsh refers to a case in which a husband appeared to be aware of the fact that his wife had a tumour, and he thinks it quite possible that the subconscious knowledge of the wife could account for this message she received.

In 1920 I had a trance sitting with Miss Naomi Bacon. Before passing out of the trance she pointed to her breast and said: "You will be healed of the trouble here". This seemed so irrelevant that it rather annoyed me. The preceding interview had been so impressive that I regretted that it should close with a statement which seemed meaningless. I was not aware of having any "trouble" in the region indicated. Six years later, however, I was hurried into hospital for a *very* serious operation at that spot, which was quite successful.

If my subconscious mind can be held responsible for this knowledge of my condition, can it also have known that I should be healed of the trouble? No one could normally predict that.

The third point in Mr Saltmarsh's letter to which I would like to refer is his statement that the first manifestation at a sitting was usually weak and that the personality may therefore be gradually

built, so to speak, out of the memories of the sitter telepathetically imparted to the medium.

I have been successful in many proxy sittings in which I had *no* memories of the person who claimed to communicate. In one particular instance, I had never seen the widow on whose behalf I had the sitting and I practically knew nothing about her. The result of the first sitting was, however, very impressive to her and her step-father, who had asked me to help her; the second was also very full of evidential matter, though she thought the first the best. The third sitting was almost a failure (the medium was fatigued). When I held the third sitting I knew much more about the widow as I had corresponded with her at some length and yet the personality manifested very indistinctly on that occasion.

I agree with Mr Saltmarsh that, on whatever theory, one would expect communications to be easier in subsequent sittings, but this has not generally been my experience. My best sittings have been when the medium's mind was a *tabula rasa*, *i.e.*, she or he were *entirely* ignorant of the personality purporting to control and in some instances, when I also was nearly equally ignorant.

Yours, etc., HELEN ALEX. DALLAS.

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#### COMMUNICATIONS OF A PERSONAL KIND.

*To the Editor of THE JOURNAL.*

SIR,—In the summary appearing in the April number of the *Journal* dealing with the paper read by me on 25 January last, I notice a rather unfortunate omission. Particular importance attaches to the fact that, in this case, corroborative testimony was obtained concerning the accuracy with which these scripts reproduced the personalities of the alleged communicators.

I read a statement from my brother-in-law testifying to his belief in the authenticity of these scripts. The statement is as follows: "Marvellous! The script is the most wonderful thing I have ever read. The personality of everyone is unmistakable. I have read and re-read it many times."

This case is one in which it has fortunately been proved possible to obtain corroborative details from an individual intimately connected with the alleged communicators. The particular interest that attaches to this corroboration is that *Major Forbes* testifies to the accurate reproduction of the personalities of deceased persons. Clearly, the reproduction of personality furnishes the most convincing of all evidence of survival. Latent telepathy or any other theory of a like nature can hardly be considered to account for it.

Yours, etc., E. B. GIBBES.



## REVIEWS.

WHATELY CARINGTON, *The Death of Materialism*, 8vo, pp. 256.  
London : George Allen and Unwin Ltd., 1933. Price 10s. net.

Mr Whately Carington sets out to slay the dragon Materialism and it must be admitted that, even if that obstinate creature be so disobliging as to remain alive, he delivers it some pretty hard knocks.

The opening chapters are devoted to an examination of the underlying non-logical foundations of belief, a matter which it is well to emphasise yet one to which too much importance may be attached. It is laid down that sentiment of all kinds must be rigorously excluded. As an ideal to be striven for this is justifiable, but it is surely unattainable. In a matter such as this, where the deepest concerns and the most powerful emotions are involved, it is asking too much that the cold impersonal attitude of the mathematician should be maintained. Conclusions can only be tentative seeing that they are based on the estimation of evidence, much of which is of a general and highly nebulous character. These estimations are bound to be influenced by sentiment, preconceived ideas and the whole past history of the estimator.

The case for the materialist from the physical point of view is fairly stated and the author has little difficulty in showing it to be without foundation. He discusses the bearing of Heisenberg's Principle and rightly, as I think, pours cold water on the enthusiasm of those who have claimed it as a powerful ally for idealism.

I think that Mr Carington is undoubtedly well advised to reserve his heavy artillery for the biologist and psychologist ; the physicist, as such, is hardly interested in the question and if he be an active protagonist of materialism it is when he is operating outside his own province. But for those whose subject is life in any form it is a matter of the highest import.

The attack on the mechanistic biologist opens with a somewhat elaborate argument, based on mathematical probability formulæ, by which it is sought to show that consciousness is a " public fact " in the sense that it is " a common belief in which all can share ". As directly experienced it is, of course, private. It is in Chapter IV that the author really gets to grips with the problem, *viz.*, whether all behaviour is ultimately explicable in terms of reflexes.

While accepting the teaching of the mechanistic biologists as regards conditioned reflexes in cases of relatively simple behaviour such as that of Pavlov's dogs, he suggests that the laws they have deduced therefrom break down with the increase of complexity. He draws an analogy with the failure of Newtonian law to cover cases involving very high velocities or temperature and very great or

very small distances. He distinguishes these characteristics as "predicates", contrasting them with properties of objects. Roughly, a predicate is whatever can be said about an object which has nothing to do with the kind of object it is. Further, public predicates are distinguished from those which are matters of private judgment.

Classical law, under which term he includes the laws deduced by the mechanistic biologists, fails in cases where some public predicate is present in a very high degree.

From these considerations the following formula is evolved. "Consciousness is a correlate of that public predicate known as complexity of organisation."

On this basis it is claimed that the opinion that consciousness may play a part in the determination of behaviour may be held without discontinuity with the laws derived from the study of conditioned reflexes.

Part II deals with the problem from the metaphysical standpoint. The consciousness-matter antithesis is discussed and the author cuts the Gordian knot by denying the reality of matter—the "Ding an sich". Consciousness is real, matter is only a "fiction", "a provisional auxiliary construct", useful, in fact indispensable for our ordinary commerce with life, but possessing no metaphysical validity of its own. He accepts the philosophy of Vaihinger as propounded in that writer's well known work, "The philosophy of AS IF".

The next part of the book opens with a useful discussion of the nature of proof based on evidence and this serves as an introduction to the subject of Paragnosis, a term which covers practically all supernormal psychical phenomena. The term is selected, or perhaps I should say coined, for the sake of its wide generality. For this special purpose Mr Carington requires only that knowledge should be acquired in a supernormal manner, whether it be by telepathy, clairvoyance, etc., does not matter. He takes telepathy, however, as his example for demonstration purposes. The point at issue is how one mind can act on another regardless of intervening distance. The wave theory is discussed and rejected and "action at a distance" in general is examined. The conclusion arrived at is that "location in itself" shares the fate of non-existence with the "Ding an sich". "Telepathy comes about, not by the transmission of ideas, but by community of consciousness."

Here we reach the culminating point of the enquiry, from community of consciousness "we must infer a Universal Consciousness of which individual consciousnesses are fragments, off shoots, local centres . . ." and thus we are led into the very heart of mysticism.

The whole argument is admirably summed up by the author himself in four points which he claims to have established.

1. the liability of classical law to breakdown.
2. the elimination of the Thing-in-itself.
3. the recognition of the fundamental unity of consciousness.
4. the insistence that the conception of an external world acting on consciousness must be replaced by that of mutations of consciousness as the only reality.

If these things be so it seems that all that is left for materialism is to choose a fitting epitaph and get itself buried with all convenient rapidity.

But an uneasy doubt remains in my mind. I cannot help feeling that even if materialism be dead, some of its offsprings, more dangerous because more insidious and plausible, may survive. Mr Carington is an avowed determinist and I cannot see that there is much to choose between a deterministic system from which gross matter has been eliminated and one based solely on matter.

I can hardly agree with him that the libertarian view which accepts some measure of freewill is "no more than the product of vanity". One need only mention the name of Henri Bergson to refute this opinion. Although it cannot be said that the controversy is by any means settled, there is undoubtedly a strong case in favour of freewill as is shown, for example, in Mr Charles A. Campbell's *Scepticism and Construction*.

It is, I take it, no part of the business of the reviewer to indulge in detailed criticism, but I cannot refrain from the remark that if the Ding-an-sich be eliminated and mutations of consciousness be the only reality, it is somewhat hard to see how consciousness can be the correlate of complexity of organisation. What is it that is organised complexly? Consciousness cannot be the correlate of itself.

The final conclusion is frankly mystical and as such will not be assimilable by a good many readers, among whom I fear that I must count myself. This is not a criticism. The fault lies, not with the author, but with those who cannot apprehend mystical ideas.

Still, however this may be, Mr Whately Carington has made a valuable contribution towards the solution of the controversy, for, granted his fundamental assumptions and from his individual standpoint, he has put up a very strong case.

The book possesses a greater degree of lucidity than is usually found in works of this character; it is easy and pleasant to read, there are copious illustrations which assist the comprehension of the arguments and if the "verbal caracoles" in which he indulges so freely may possibly be distasteful to some of his ultra-serious readers, I, at least, appreciate a little leavening of mild flippancies as a welcome lightening of an otherwise rather indigestible meal. They are the raisins in the duff, the jam with the powder.

H. F. SALTMARSH.

DR A. FREIHERR VON SCHRENCK-NOTZING, *Die Phänomene des Mediums Rudi Schneider*. Edited by Gabriele Freifrau von Schrenck-Notzing. Preface by Professor Eugen Bleuler. 8vo, pp. viii. 170, 19 portraits and ill. Berlin, Leipzig: Verlag Walter de Gruyter and Co., 1933.

It is satisfactory that the long awaited records of Baron von Schrenck-Notzing's sittings with Rudi Schneider have at last been published. Unfortunately, however, they have been published in a most inadequate manner. Of the eighty-eight sittings held with Rudi Schneider by the Baron, records of only thirty-four are here published. And even these records are clearly printed only in part (cp. pp. iv-v), without indication of the portions omitted and without commentary. This seems to be neither here nor there. Either the entire records should have been printed as left by Baron von Schrenck-Notzing or a competent person should have been commissioned to compile an independent account of the sittings based on the original records. In short, while the material we have now been given is better than nothing, it adds little material of a definite nature to our knowledge of Rudi Schneider's mediumship. We venture to hope that the Baroness von Schrenck-Notzing, in view of the importance this mediumship has attained since the Baron's death, may yet be persuaded to give adequate publication to her husband's records. And we venture further to extend this appeal to the documents relating to other mediums also left unpublished by Baron von Schrenck-Notzing.

TH. B.

*Fox-Taylor Automatic Writings 1869-1892*. Unabridged record. Edited by Sarah E. L. Taylor. Preface by W. G. Longworthy Taylor. 4to, pp. x. 400, 6 facsimiles and ill. Privately printed 1932.

This substantial volume reproduces in full the text of automatic mirror-writing done by Katie Fox (Mrs Jencken) in sittings with the Taylor family from 1869 to 1892. The script does not appear to contain any evidential material, but it is at least free from the pretentiously didactic matter that fills so many volumes of this kind: the communications nearly all purport to come from deceased members of the family. Their chief interest for the student naturally lies in their production by a medium who is so important in the history of psychical research as Katie Fox.

The book is unfortunately a mere reprint of the original transcript, and no attempt has been made to edit and index it. It may be of interest, therefore, to note that physical phenomena are constantly recorded. Such phenomena as raps, lights, the pulling of garments, direct writing, apports, occurred. More unusual incidents were the

production of direct drawings. No information is given as to the conditions in which the sittings were held, but it is clear from incidental remarks (as on pp. 9, 18, 21) that they took place in the dark. Suspicious incidents, unfortunately, are not lacking: such are the constant movements the sitters were instructed to make about the room. Such again is the loss of Frankie's portrait shortly before a supernormal picture of him was obtained (p. 24).

TH. B.

*La Tombe Parle. Le Génie Hugolien ressucité.* Edited by Henri Azam. Svo, pp. 429. Paris: J. Peyronnet et Cie., 1932.

This bulky volume contains automatic writings by a Mme D., purporting to come from a spirit called Symbole, who claims to have been the inspirer of Victor Hugo. The content of the communications is of little interest, but the form of those in verse does from time to time echo the rhythms of Hugo. The reflection often occurs to one, however, in reading automatic verse, that if such verse often resembles the writings of certain poets, it is perhaps because many of those writings are themselves to all intents and purposes automatic (cp. Aldous Huxley, *Texts and Pretexts*, p. 9). In the present case, as we are told next to nothing of the medium, not even her name, it is not possible to form an opinion.

TH. B.

#### NOTES ON PERIODICALS.

*Quarterly Transactions of the British College of Psychic Science, Ltd.*, July 1933.

S. G. Donaldson, Five Experiments with Miss Kate Goligher. [This brief article is welcome for more than one reason. It is gratifying that Miss Goligher (now Mrs S. G. Donaldson) is again giving sittings, and it is gratifying that infra-red photography is being applied to mediumistic investigation. The results so far obtained are decidedly unconvincing as reported; but it is most desirable that the work should continue on the same excellent lines].—Dr Nandor Fodor, Two Bodies for one Soul. [Concluded].—[S. De Brath], The Law of Spiritual Consequence. [To be continued].

*Journal of the American Society for Psychical Research*, 1933.

*July.* Samuel E. Anderson, Psyche, the Immortal. [Parts II. and III.].—Le Livre des Revenants. [Part XVII.].

*August.* Stewart Edward White, An Example of Mystic Mediumship. [An introspective account of her mediumistic processes by an anonymous medium].—Anne Manning Robbins, Psychic Research a Personal Matter.—Le Livre des Revenants. [Part VIII.].

*September.* Frederick Bligh Bond, The Present Status of Psychic

Research in Spiritualism. [The writer urges that the subliminal is not personal but racial].—[F. B. Bond], The Inspiration of Glastonbury.—Samuel E. Anderson, Psyche, the Immortal. [Part IV.].

*Revue Métapsychique*, July-August 1933.

Dr E. Osty, On Listening to the Dowzers. [Impressions of the dowzers' Congress held in Paris in June of this year].—E. Pascal, The Apparitions of Beauraing. [Another of this writer's valuable studies of contemporary religious beliefs in the supernormal].—C. De Vesme, What we can learn from the "Old New" in the Problem of the Dowsing-Rod. [A discussion of some of the older writings on dowsing].—Ch. Quartier, A New Series of Experiments with Rudi Schneider. [A translation of considerable extracts from Lord Charles Hope's recent report].

*Bulletin du Conseil de Recherches Métapsychiques de Belgique*, July 1933.

L. Vandermeulen, Homage to our venerated President-Founder M. Aimé Rutot. [We record with regret the recent death of this distinguished anthropologist].—M. Schacrer, The World Crisis in relation to Science and Psychical Research.

*La Ricerca Psicica*, 1933.

May. Remo Fedi, Predestination and Precognition.—The Problem of Premonition and the Theory of "Psychoboulia". [A discussion between Dr Tanagra and Sig. Servadio].—[A prize of 1000 Lire is offered for the best essay on the Old Testament conception of life after death].

June. S. Freud, Dreams and Occultism. [Translated from the *Neue Folge der Vorlesungen*].—E. Bozzano, On the Manner in which Mediumistic Communications are produced.—G. Piolo, "Diapsychics".—For and Against Physical Phenomena. [A letter from Dr Prince, with a reply by Sig. Servadio].

July. A. Bruers, The Crisis of Psychical Research. [Comments on recent controversies, which it seems a pity to exaggerate. These things have a way of adjusting themselves, as witnesses the history of psychical research].—R. Fedi, The Supernormal in Rome of the Pagan Period.—S. Freud, Dreams and Occultism. [Continued].—G. Piolo, "Diapsychics". [Concluded].

August. Ernest Bozzano, The Psychical Experiences of a Minister of the Church of England. [A long review of a recent English book].—S. Freud, Dreams and Occultism. [Conclusion].—Giovanni Piolo, Aimé Rutot and his energetic Conception of the Mind.

TH. B.

# JOURNAL

OF THE

## Society for Psychical Research

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*NOTICE OF MEETING*

### A Private Meeting of the Society

WILL BE HELD IN

#### THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 29 November 1933, at 5.30 p.m.*

WHEN A PAPER ON

“THE CLAIRVOYANCE OF M. STEFAN  
OSSOWIECKI”

WILL BE READ BY

MR THEODORE BESTERMAN

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS.

- Cannon, Alexander, M.D., Ph.D.**, L.C.C. Mental Hospital Service, Colney Hatch, London, N. 11.
- Crunden, Mrs W. M.**, c/o Messrs Crunden and Martin Mfg. Co., St Louis, Mo., U.S.A.
- Dupré, Pierre V. C. W.**, The Firs, Spaniards Road, London, N.W. 3.
- Elliott, Warren**, 48 Basing Hill, London, N.W. 11.
- Fraser-Harris, Professor D. F.**, The Athenaeum Club, Pall Mall, London, S.W. 1.
- Johnson, Miss G. M.**, 17 Randolph Crescent, London, W. 9.
- Librarian, The Free Library of Philadelphia**, Middle City Station, Philadelphia, Pa., U.S.A.
- Naumburg, Miss Margaret**, c/o Messrs Straus & Kenyon, 51 East 42 Street, New York City, U.S.A.
- Nicholson, Dr C. R.**, 37 Greystoke Lodge, Hanger Hill, London, W. 5.
- Nijinsky, Madame**, c/o Mr Chaw, 50 Church Street, New York City, U.S.A.
- Wright, H. R.**, 15B St Mildred's Road, London, S.E. 12.
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## MEETING OF THE COUNCIL.

THE 309th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 27 September 1933, at 4.30 p.m., THE PRESIDENT in the Chair. There were also present: The Earl of Balfour, Mr W. R. Bousfield, K.C., Sir Oliver Lodge, F.R.S., Dr T. W. Mitchell, Dr F. C. S. Schiller, Mr S. G. Soal and Miss Nea Walker; also Mr Theodore Besterman, Investigation Officer, and Miss Isabel Newton.

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

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

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## OBITUARY.

## A. R. BONUS.

WE regret to record the death of Mr A. R. Bonus, who joined the Society in 1919. Mr Bonus, a retired Indian Civil Servant and a writer on historical subjects, took an active interest in the Society's work; he reported several cases to the Secretary, and also subscribed liberally to our Funds.



## CORRESPONDENCE.

To the Editor of THE JOURNAL.

## THE INVESTIGATION OF MEDIUMISTIC CONTROLS.

SIR,—Mr Hereward Carrington <sup>1</sup> has reported significant differences between Mrs Garrett in her normal state and her Control "Uvani" when tested with the word association test, using reaction time and psychogalvanic reflexes as indicators. An independent investigation by Mr Besterman and myself (as yet unpublished) appears to confirm this finding.

Anticipating a full discussion of these results, I wish to suggest that a substantially crucial extension of the technique would consist of testing the (ostensibly) same Control working through two or more different mediums. If significant resemblances were found between two such versions of the Control, it would be scarcely possible to regard either as a secondary personality of the medium concerned, and the Control's status as an autonomous entity would be established to a very high degree of probability.

Yours, etc.,

WHATELY CARINGTON.

## REVIEWS.

E. OSTY, "Télépathie Spontanée et Transmission de Pensée expérimentale", *Revue Métapsychique*, July/August 1932-January/February 1933.

In the January-February number of the *Revue Métapsychique* Dr Osty concludes an admirable survey of our present knowledge of telepathy in all its varying modes and aspects of manifestation. This brilliant and fascinating study by one of the leading psychical researchers of our time should be read by all who desire to know what light the best French experimentation in recent years has thrown upon the problem of supernormal knowledge.

We, in England, as Osty repeatedly points out, are perpetually hampered in our study of sensitives by the spiritualistic atmosphere in which most of our work is carried out. With the spiritualistic medium the true significance of the process of supernormal cognition is often obscured by his inveterate tendency to dramatise fragments of information received probably from a living mind in the form of conversations with the departed. Dr Osty has had the advantage of studying excellent subjects, like Mme Morel, who have never come under the influence of spiritualistic ideas. When a sitter is

<sup>1</sup> *Bulletin No. 1 of The American Psychical Institute.*

taken to Mme Morel she will often give very accurate and detailed information about the sitter's past and present affairs and sometimes detailed descriptions of the sitter's friends and relatives who are still living. Give Mme Morel a handkerchief belonging to a living friend and she will describe the personal appearance, habits, occupation, etc., of this absent living person just as precisely as our best English mediums will do when they claim to communicate with a dead person's spirit. But let Mme Morel handle an object associated with someone who is dead, and she will describe that dead person with exactly the same sort of detail as if he were living except that she will see no future for him. But, it is important to observe, she will make no claims to be in communication with the departed person; she will have no message for his relatives, nor anything to say about his present state. She will simply describe him objectively as a person who has once lived but is now dead.

A long and persevering study of Mme Morel and other sensitives leads Osty to the inevitable conclusion that whether the medium receives information about a dead person or a living person, the underlying supernormal processes are essentially the same. The dramatic conversations with the spirits, the Controls, Guides, etc., are so much subconscious window-dressing which the mind of the medium creates in order to satisfy her sitters, the majority of whom visit her with the express purpose of talking with their dead friends.

Dr Osty devotes his first article to a brief historical résumé of past experiments in the voluntary transmission of thought from one person to another. He gives an account of the various individual and mass experiments that have been undertaken in America, England and France in attempts to demonstrate the direct transmission of thought, including those of Warcollier, Gardner Murphy, and myself, and he concludes with perfect justice that the power to receive telepathically a thought which an agent tries voluntarily to transfer is not possessed by the generality of mankind. Nevertheless this kind of telepathic perception is possible in the case of a few rare persons like Mme Kahl or (we may add) Mrs Upton Sinclair, who seem indubitably capable of reading thoughts which an agent is holding in his mind or has been thinking about a moment or two ago. Osty describes several interesting and irreproachable experiments with Mme Kahl, and his testimony, added to that of Mr Besterman and M. Warcollier, leaves little doubt that Mme Kahl at any rate really possesses such a faculty. Dr Osty, however, points out that apparently only those subjects can exercise the faculty who are capable of putting themselves into some kind of trance or slight self-hypnosis.

Osty says that some spiritualistic writers have "travestied my thought" by seeing in my recent failure to transmit ideas "under

the worst possible " conditions to 600 people, an argument in favour of the theory that mediums obtain their information from the spirits of the dead and not from the minds of the living. I agree with Osty that this argument, which has been used by at least one writer of repute, is entirely fallacious. All that my experiments show is that the *voluntary* transmission of thought is rare, but it is the *involuntary* transfer of ideas that we are concerned with in our studies of mediums. Because the masses of mankind show no evidence of receiving telepathic impressions from their fellows, it does not follow that when we meet with individuals like Mrs Leonard, who possess undoubted supernormal powers, these rare individuals only succeed by the aid of the discarnate or derive their knowledge from the minds of the dead. For the experiments of Dr Osty demonstrate in the clearest possible manner that sensitives of non-spiritualistic culture like Mme Morel and S. Ossowiecki in the vast majority of instances actually do derive their supernormal indications from the minds of living people, either present or at a distance.

In the case of Ossowiecki, Osty shows that the evidence strongly favours the view that when this sensitive divines the contents of a sealed envelope, it is not by any kind of X-ray clairvoyance of the concealed material that he obtains his supernormal cognitions, but that he proceeds by using the envelope as a " rapport " object to put him into touch with the mind of the distant writer, who probably is not thinking of the subject at the moment. Apart from Ossowiecki's subjective sensations about the way in which his faculty works, the proofs that the above view is the correct one are twofold. Ossowiecki often adds to his vision of the contents of the envelope a detailed description of the personal appearance and environment of the absent writer, and on occasion he has been known correctly to divine, not the actual message inside the envelope, but another message which the writer had first intended to enclose but had afterwards discarded. In the second place, M. Ossowiecki persistently fails to read the envelopes prepared by certain individuals, but generally succeeds with other persons. It has always seemed to me that this last argument is peculiarly fatal when applied to the claims of spiritualistic mediums that they obtain the bulk of their information from the spirits of the dead. If it were merely a question of a spirit communicating information to the subconscious mind of a medium, why is it that sitter A., who is as well provided with deceased friends as sitter B., is yet entirely unable to obtain any satisfactory evidence of their existence, no matter what medium he visits, while sitter B. can get abundant evidence? Is not Osty's explanation the true one, namely that the bulk of the supernormal information received by B. is the result of an inter-mental collaboration between his mind and that of the psychic, and that B.

succeeds because certain strata of his mind are more permeable than is the case with A. ? I conjecture that A. would fail equally with a non-spiritualistic sensitive like Mme Morel and B. would probably succeed.

The third article [November-December 1932] is the most informative and illuminating part of Osty's notable memoir, embodying as it does a large number of really first-rate cases taken from Osty's long and varied experience with French sensitives such as Mme Morel, Mlle Laplace and Mlle de Berly. Certain of these cases we were already familiar with in the *Supernormal Faculties in Man*, but there are here published a number of new studies which seem to be no less striking and conclusive. Many of these recitals are of dramatic and absorbing human interest. They show, in the first place, how unsafe it is for persons who have mislaid their jewels or their friends, and for detectives in the pursuit of missing husbands or daughters, to put their trust in the pronouncements of even the best mediums. For it seems that sensitives only rarely get into touch with the real unknown facts of the case, but are much more prone to reflect, sometimes with startling verisimilitude, the mental conjectures of the persons who come to consult them. Thus a lady who suspected that her jewel had been stolen, was told by the sensitive (who had no reason to suspect even that there was a jewel in question) that the jewel had been stolen; an exact description was given of the trinket and of the circumstances of its disappearance, the persons whom the lady suspected, etc.; but a year or two later the lady found that she had merely mislaid her jewel and that there had been no robbery. But though the actual statements about the fate of the missing object or friend proved in the last analysis to be totally false, the consultants were invariably deceived in the early stages of the inquiry by the ease with which the medium took up the scent and by the wealth of detailed knowledge which she displayed concerning the circumstances of the disappearance and the persons involved.

The story of the countess on whose behalf Dr Osty consulted Mme Morel with regard to the claims of a girl who pretended to be the Grand Duchess Anastasie, and who claimed to have escaped the massacre of the Russian Imperial family, is of absorbing interest. In this case Mme Morel described with astonishing detail not what actually happened at the massacre, but what the impostor wished people to believe had happened. It would appear that the mere handling of a dried flower which had belonged to the pretended Grand Duchess sufficed in order to put Mme Morel into mental rapport with the mind of the distant impostor, who must have been totally unaware that she was ventilating her case in this unexpected way through a Paris medium.

Very rare indeed are the cases studied by Osty in which it is

necessary to suppose that the source of the information given was the memory of a dead person. He does, however, mention one such experience—that which led to the finding of the dead body of an old man who was lost in a wood—but as this case is fully described in his book, *Supernormal Faculties in Man*, most readers will be already familiar with it. To account for such rare experiences as this, is it necessary to suppose like E. Bozzano that the surviving spirit of the dead man himself communicated the information to the medium, since, so far as we know, the facts were within the knowledge of no living person? I do not think so. Because a person ceases to live we must not assume that his past mental states cease to exist or to be accessible to a psychic sensitive. Psychical research is slowly teaching us that from the plane on which the sensitive works, the present moment has less significance than either the past or the future moments of an individual life. We believe the present to be real because in it we enjoy and suffer and make contact with life, and most men believe that their past mental states must exist somewhere because they can to some extent be evoked by memory. Why then does it become difficult to believe that a man's past mental states continue to exist after he is dead? Chiefly, I think, because most men have not yet freed themselves from the theory that memory is merely a faint resuscitation of impressions made upon the nervous matter of the brain. But the moment we abandon this materialistic hypothesis, for which there seems very little evidence, we ought to have no difficulty in supposing that a man's past mental states exist even when he, as a personality, has ceased to live. A psychic medium may have access to these unconscious mental states of a living person. Those of us who, like myself, accept prevision of the individual life by sensitives as a fact, must go further and suppose that a man's future mental states are as truly existent at any present moment as his past mental states. From this standpoint our mental life is like a dark road mapped out along its length with innumerable details along which our consciousness moves like a car with only a rear light. But on the dark track that lies ahead psychic sensitives occasionally flash their spotlights, giving us fragmentary glimpses tantalising and uncertain.

In the last section of his paper Osty rejects the naïve beliefs of ordinary spiritualism with its anthropomorphic hereafter, but he does not rule out the possibility that the transcendental consciousness in man, which is unfettered by time or space, may not exist in an eternal present. The puny individual self of everyday life which can be extinguished by drugs or alcohol, or radically changed by disease, is, Osty believes, doomed to perish. Personally I agree with Osty in this, and I for one have not sufficient vanity or self-love to wish to preserve what H. G. Wells calls "this sharp-witted

ferret". At the same time I recognise that if the power of forming mental images is not dependent on the structural integrity of the brain, there seems no reason why we should not go on having mental representations after physical death, and these images would necessarily be memory images of the objects we had seen in life. Such a mental existence, divorced from the stimulation of the senses, would partake of the nature of a pointless and passionless dream. It would, I imagine, be very much like an ordinary dream from which there was no awakening to reality. You can only give reality to the ordinary spiritualist's conception of the future life by making all sorts of hypothetical assumptions about the existence of an "etheric" body, and until the spiritualists can produce some serious evidence of the existence of such an entity I am afraid the after-death descriptions of their seers will leave Dr Osty unconvinced.

I am not quite sure how far future research will justify Osty's main contention that the production of supernormal knowledge is the result of an inter-mental collaboration of an intelligent kind between two human beings on some supernormal plane of thought. That the great majority of cases can be explained on this assumption is certainly true. It seems to be true in the case of Ossowiecki, but what about the recent book-tests of Th. Besterman obtained by Mrs Leonard and Judge Dahl's daughter?

I am generally sceptical about book-tests, but these recent experiments, I must admit, have shaken my scepticism. The results go far beyond what chance coincidence could be expected to produce, and I think it extremely improbable that Besterman was tricked in any way. What is the source of the medium's information in such cases? Is it the mind of someone who has read the book? If so, how can the book serve as a "rapport" object to put the psychic into touch with this mind? I can understand a personal article, such as a glove or a jewel, serving as a link, but a book, new from the printing-press, and which may not have been read by anyone who has handled it, is another matter. And yet, when we consider the problem, is the rôle played by the book really more complex than the rôle of the empty chair which in Osty's famous experiment served to link up Pascal Forthuny with the distant person who was half an hour later to occupy that same chair? In the latter case the source of the information was undoubtedly the mind of the future occupant of the chair, and if this is so it seems quite possible that the book does serve in some mysterious way as a rapport object linking the medium to the memory of some reader.

I could continue writing about Dr Osty's stimulating and thought-provoking memoir, but I trust I have said sufficient to induce my fellow-members to read for themselves the rich records of observation and experiment which it contains.

S. G. SOAL.

SIR OLIVER LODGE, *My Philosophy*. 8vo, pp. 318. London : Ernest Benn, Ltd., 1933. Price 21s. net.

This book, which the author describes as "probably my final pronouncement . . . as to what I think of things in general", will appeal chiefly to those who like a good strong substantial peg on which to hang their thinking.

Sir Oliver is, of course, well known as the staunchest and most eminent—as he is likely to be the last—upholder of the doctrine of an objective Ether of Space. This, he tells us, has been his life study, and some two-thirds of the book are devoted to a defence of the doctrine. He is equally well known as a convinced survivalist, and he believes that in the Ether is to be found the common factor, as it were, of the material and spiritual worlds. His view is that the material body which serves "the psychical or mental need . . . is made of matter and used by soul. So also the pneumatical body is one used by spirit and made of X. My hypothesis is that partially and approximately  $X = \text{Ether}$ . This view . . . does not . . . claim any direct association of mind with matter : it claims association with an intermediate substance. My hypothesis is that spirit primarily inhabits the ether, uses it, and acts on it. . . . Thus through the intervention of ether, spirit can be brought into relation with matter, indirectly : and the intervening mechanism . . . is the etheric or spiritual body" (pp. 221-2).

This sounds very lucid and encouraging. Spirit, Ether, Matter ;  $X : Y :: Y : Z$  ; Spirit is to Ether as Ether is to Matter, or something very like this. The trouble begins when we ask what Spirit, Ether and Matter *are*—and answer comes there none.

It distresses me that I, whose knowledge of physics is relatively negligible, should be compelled by a harsh editorial decree to cross swords with Sir Oliver Lodge on a point like this ; but honesty compels me to say frankly that I do not believe in a substantial Ether and, *a fortiori*, do not believe that the view quoted above is the proper way of representing the relation between what we call mind or spirit and what we call matter. Such a remark would be a mere impertinence if it were left unexpanded and unjustified, but it fortunately seems possible to indicate where the trouble has arisen and to suggest an alternative view not wholly incompatible with Sir Oliver's own.

The key to the deadlock seems to lie in a passage (pp. 122 *et seqq.*) in which Sir Oliver takes Sir James Jeans to task for supporting the view that "the only proper objects of study (are) the sensations that the objects of the external universe produce on our senses". I should not put it quite like this myself, partly because there are other constituents of our mental content besides sensations which are highly important, e.g., memories, and partly because it begs the

question by assuming that there really are "objects of the external world", which is the whole point at issue. This Sir Oliver clearly sees, for he instantly asks how, in this case, "can we gain a knowledge of the external world?" The strict answer is that we don't. The external world is created by us to account for the sensations, etc., and to enable us to deal with them in an orderly manner. I know that this is a difficult conception to grasp, but it seems to be inescapable, and I am sure that Sir Oliver would readily admit that, strictly, neither he nor anyone else has ever experienced or can experience anything *directly* except variations in his own conscious content, and that, consequently, everything else is to some extent derivative. Speaking for myself, I feel that Ether must be a remoter derivative than matter—a kind of second order fiction, so to speak—but I should be sorry to have to justify this; so perhaps we can meet on the ground that Ether is no less and no more "real" than Matter. The hope seems rather slender, however, for the only meaning reasonably attachable to the word "real" seems to be "conforming to definition". We may compare Bosanquet's dictum here that "Everything is real provided you do not take it for more than it is", and may illustrate by observing that a real pond is the kind of thing you can get wet in, while a real mirage is not. A "real" Ether, then, is merely one which conforms to definition—of Ether. It certainly does not conform to any accepted definition of substance, and if we are to call it substantial we must find another term for the class which includes cheese and ivory and platinum.

I see no reason myself why you should not postulate an entity having any properties you please, provided they are not *logically* incompatible, and those about which we usually complain where the Ether is concerned, such as enormous density combined with impereceptibility, or the like, are not so; they are merely contrary to experience. So far as this is concerned, the Ether seems to be very much on a par with non-Euclidean Space or non-commutative algebra, and it is a handy enough fictional tool to work with up to a point. But the mere fact that most physicists nowadays have discarded it in favour of less concrete conceptions does seem to suggest that it has its limitations.

My own, alternative, view may be very briefly indicated as follows:

Sir Arthur Eddington, discussing what he calls Relation Structure (*The Nature of the Physical World*, Chapter XI), describes how the fundamental entities of field physics may be derived from raw material no more specialised than "relata", "relations" and "some kind of relation of likeness between some of the relations", the last being necessary because "otherwise there would be nothing more to be said about the world than that everything in it was utterly unlike everything else".



I think it undeniable that no more general starting point could be conceived ; for whether we are dealing with Energy, Momentum and Stress or with the Persons of the Trinity, we must have relations of some kind and relations of a sort between them. I think it follows that, if anything at all is derivable from such material—as it is, since the entities of physics are—then everything whatsoever must be, in principle at least. That is to say, it is not inherent in the nature of things, but the result of our lack of skill, that we cannot derive from the same so general material the fundamental entities of worlds other than physical, if these exist. In this connection it is suggestive that in the physical application of the technique only one of various possible methods of manipulation is adopted and, even so, a good deal of what Eddington calls “lumber” has to be discarded as irrelevant—to the physical world.

It seems to me helpful to think that the physical world consists of those “modulations of consciousness” which are linked together (related) in a particular way, namely that described by the laws of physics, while the spiritual world consists of those which are linked in another way, equally specifiable in principle although as yet undetermined, but forming part of the same network.

I am inclined to think that thought along these lines is likely to lead to more permanent results than Athanasian attempts to devise some ambivalent intermediary between two mutually exclusive categories.

But this is aiming very high, and it is probable that most people will feel that the comparative imaginableness of Sir Oliver’s view more than compensates for any logical peccadilloes it may involve.

WHATELY CARINGTON.

HERBERT THURSTON, S.J., *The Church and Spiritualism*. 8vo, pp. xxi. 384. Milwaukee : The Bruce Publishing Co., 1933. Price \$2.75.

Father Thurston’s writings on psychical research and spiritualism have been notable, as coming from a Roman Catholic and a Jesuit, for their broad tolerance and their wide familiarity with the facts. In this volume he has reprinted a series of his most valuable papers, chiefly from *The Month*. Father Thurston maintains (p. xi), first, “that genuine and inexplicable phenomena, even of the physical order, do occur in the presence of certain exceptionally constituted persons called ‘mediums’ ; secondly, that for the most of mankind, and notably for Catholics, spiritualistic practices, quite apart from the Church’s prohibition, are dangerous and altogether undesirable ; and thirdly, that people have learned nothing from their attempted intercourse with the spirits of the departed . . .” It may be

doubted whether anybody outside the Roman Catholic Church will fully accept all three of these propositions; but any book from a writer of Father Thurston's erudition deserves to be read with the closest attention.

TH. B.

BERNARD L. M. ERNST and HEREWARD CARRINGTON, *Houdini and Conan Doyle: the story of a strange friendship*. 8vo, pp. xiv. 255. London: Hutehinson, 1933. 12s. 6d. net.

JULIAN J. PROSKAUER, *Spook Crooks*. 8vo, pp. 288, 22 ill. London: Selwyn and Blount [1933]. 12s. 6d. net.

It is indeed strange that two men, each with strong beliefs opposed to those of the other, and widely different in their mode of life, should have become friends, and that the friendship should have lasted for several years. The authors tell the story by use of the correspondence which has survived, with narrative to link up and explain the letters, and preliminary sketches of the lives and beliefs of Houdini and Doyle. The strain of Houdini's attacks on the mediums and phenomena in which Doyle believed so strongly finally brought the friendship to an end.

Houdini was a magician especially noted for his escapes from locked rooms and from all types of bonds. These he held to be due to skill and physical strength alone, but Conan Doyle was convinced that they were done by the aid of supernatural powers. The sitting given by Lady Doyle to Houdini, and his subsequent attempts at automatic writing are fully described. It was the difference in their versions and interpretations of this sitting which brought about a coolness between Doyle and Houdini, and ultimately led to the end of their friendship.

The second book, written by a prominent American magician, is intended to warn the general public against dealings with so-called fortune-tellers, clairvoyants, astrologers, and mediums. Many stories are told of men and women who were ruined or driven to suicide, after having paid large sums of money for the consolation and communications received, or having entrusted their savings to "mediums" who were to invest it according to the advice of the "spirits". Needless to say, they found that the money and the mediums vanished together. In each case the mechanism of the communications and answers to questions is revealed, the explanations being made clear by the use of diagrams, drawn by James and Howard Savage. Most of the methods described must already be familiar to readers of the *Journal*; simple substitutions of blanks for papers on which questions are written, the use of "roller-slates", fake writing-boards, fire-eating and handling tricks, invisible inks, spirit-photography and other similar devices.

The author writes to expose fraudulent and imitation mediums. He is not concerned with those genuine ones who do not give advice on investments or profess to be able to read the whole future, and he believes that "there have been inexplicable phenomena" at sittings with real spiritualists.

K. E. WATKINS.

LUDVIG DAHL, *Dødd! Hvor er din Brodd?* 8vo, pp. 195. Oslo : H. Ascheharg & Co., 1933.

This is Judge Dahl's fourth book on his psychical experiences and reflections, based on the mediumistic phenomena of his daughter, Fru Ingeborg. It is well up to the level of his previous volumes, and bears all the marks of a cultured and tolerant, though completely convinced mind. Particularly interesting is a survey, in connection with the Society's jubilee, of fifty years of psychical research.

TH. B.

REV. V. G. DUNCAN, *Proof*. Foreword by Sir Oliver Lodge. 8vo, pp. 159, 2 ill. London : Rider and Co. [1933]. Price 5s. net.

This book is a record of many sittings which Mr Duncan had with two direct-voice mediums from Glasgow, the Misses Moore. The sittings were held in the dark, in which Mr Duncan took very full notes. Mr Duncan, his wife, and their friends who attended these sittings, appear to have found them extremely satisfactory, both as to voice and content. They all received perfect messages on every occasion from many relatives and friends. Trumpets moved, ectoplasm appeared, perfume filled the air. The mediums were not controlled in any way, as Mr Duncan has "not the slightest faith in such a mode of procedure" (p. 34). Mr Duncan has, however, great faith in his mediums, as the title of his book shows.

H. B.

HARRY PRICE, *Leaves from a Psychist's Case-Book*. 8vo, pp. 404, 32 ill. London : Victor Gollanz Ltd., 1933. Price 15s. net.

Mr Price's name is probably familiar to many of our members as that of an assiduous inquirer into supernormal and out-of-the-way phenomena who has not hesitated to brave the widest and most intense publicity in the pursuit of his activities. His book contains little new matter, but provides racy reading for anybody who is not easily put off by frequent errors of taste and even of fact; it is disappointing, however, to find no allusion to Mr Price's famous demonstration that a goat cannot be changed into a human being by means of a spoken formula. Many of Mr Price's pungent asides deserve a more lasting record than they are likely to get in this

book; chief amongst them is perhaps this, which occurs on his very first page: "It is not always the medium who is fraudulent: sometimes it is the investigators themselves who play tricks."

TH. B.

MARY E. POGSON, *The Art of Water Finding*. 8vo, pp. ii. 32, 7 diagrams. Londfield, Sussex: British Society of Dowzers [1933]. Price 1s. 8d. post free.

The name of Pogson holds an honourable place in the annals of dowsing, and anything on this subject from one of the Pogson family will be read with attention. Unfortunately it must be confessed that practical success does not always carry with it skill in the theoretical interpretation of that success. Mrs Pogson's speculations, now reprinted from a periodical, are based on a theory of emanations; and the most that can be said is that her ideas will be suggestive as soon as there exists some evidence for these emanations. However, no speculation is altogether wasted in a field where ignorance is practically complete.

TH. B.

SIR JAMES GEORGE FRAZER, *The Fear of the Dead in Primitive Religion*. 8vo, pp. 204. London: Macmillan and Co., Ltd., 1933. Price 10s. 6d. net.

JAMES THAYER ADDISON, *Life Beyond Death in the Beliefs of Mankind*. 8vo, pp. x. 309. Price 8s. 6d. net.

It is most important for the student of modern spiritualistic beliefs to have an adequate knowledge of the background of these beliefs. In other words, he should be familiar with savage beliefs in survival and kindred matters. Mr Addison's book is a useful, if somewhat scrappy survey of such beliefs, which can serve as an introduction to more detailed works, such as Sir James Frazer's new book. This is written with all Sir James's literary skill and charm and with little less than his most magnificent efflorescence of annotation. It provides in a brief space an almost comprehensive survey of man's fear of the dead and of the steps he has taken to placate them.

TH. B.

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#### NOTES ON PERIODICALS.

*Journal of the American Society for Psychological Research*, October 1933.

Stewart Edward White, *The Process of Mental Mediumship*. [Mr White's introspections would be of considerable interest if they were written in collaboration with a psychologist, so that they were

expressed in rather more precise language].—Le Livre des Revenants. [Part XIX.].—Earl Gilmore, Psychical Manifestations exhibited by Dr P. S. Haley, a Psychic. [This medium is able to render himself invisible, to project his etheric body, to elongate his head, and to materialise his thought-forms].—Philip S. Haley, Experiments with Ectoplasm. [The medium himself here describes the same phenomena. The photographs with which this article is supposed to be illustrated have apparently, like the medium, become invisible].—Samuel E. Anderson, Psyche, the Immortal. [Part V].

*Zeitschrift für Parapsychologie*, 1933.

*June.* Prof. F. Cazzamalli, The Investigation of certain cerebro-psychical and parapsychical Phenomena by means of physical Rays. [The writer sets out three conclusions: (1) That electro-magnetic phenomena arise in close connection with certain psychical and parapsychical phenomena, (2) that the physical brain is the source of these electro-magnetic phenomena, (3) and that the writer's experimental discoveries are the first of their kind].—C. Blacher, Apport-Studies. [A further report of sittings with two anonymous mediums. The details given are quite inadequate. One, at least, of the mediums appears to have liberty of movement during the sittings].—E. and M. Osty, The Unknown Powers of Mind over Matter. [Continued].—Dr A. Ludwig, Animistic Haunting.—Dr Gerda Walther, An Exposure of "Margery"? [An excellent summary of the finger-print episode; but the question mark is regrettable].

*July.* E. and M. Osty, The Unknown Powers of Mind over Matter. [Concluded].—C. H. F. Driessen, Hidden spontaneous Phenomena in every-day Life. [A series of cases, all anonymous and uncorroborated].—Dr Gerda Walther, An alleged Exposure of Rudi Schneider. [A fully annotated translation of Dr Osty's article on Mr Price's pseudo-exposure of this medium].—Theodor Ballauff, Magical Sympathy.

*August.* C. Blacher, Apport Studies. [Continued].—Frau H. C. van Holthe tot Echten, Personal Experiences in the Domain of Occultism.—Hans Nepke, Notes on Dr Schwab's paper "Personal and Extraneous Matters in the Statements of Mediums".—Florizel von Reuter, The Development of the Spiritualistic Movement in England.

*September.* C. Blacher, Apport Studies. [Conclusion].—Karl Halenke, Clairvoyance into the future.—Ottomar Hess, Two Sittings with Melzer. [This report cannot be said to improve Melzer's reputation.].—Hedda Wagner, A Haunt in an Old Castle.—Leonhard Adelt, On the Magical Powers within us.

*October.* Alfred Hofmann, Recent Prophecies by the Dying. [Non-evidential].—Dr A. Ludwig, The Unresting. [Extract from a magazine].—Dr Fritz Quade, Quousque tandem? [The writer protests against what he regards as a common assumption, namely, that the spirit-theory is less scientific than the animistic theory. It is, however, not the theory that is regarded as unscientific, but only most of its holders; for it is unfortunately true that full acceptance of the spirit theory usually produces an uncritical spirit in the believer. Dr Quade's article itself well illustrates this fact].

*Zeitschrift für metapsychische Forschung*, August 1933. [This periodical after all continues publication].

Professor Christoph Schröder, On Healers from the point of view of Psychical Researchers.—Professor C. Blacher, Observations on Apports.—Dr Carl Bruno, Personal Experiences in the Domain of the super-sensuous.

*Tijdschrift voor Parapsychologie*, 1933.

*July.* W. H. C. Tenhacff, Paragnosy and Empathy. [This essay occupies the whole of the present enlarged number. It is a systematic survey of certain mental phenomena, of which psychometry is typical, with a view to showing that they are the result of a kind of empathy (Einfühlung). The analogy is apt, but it remains no more than an analogy, and it seems a pity to divert a useful word from its legitimate functions].

TH. B.

*September.* Dr P. D. Dietz, On the resistance to fire of persons and objects.—Felix Ortt, Psychological and Parapsychological Problems.—Dr. P. A. Dietz, On Glossolalia.—[A summary but useful survey of this problem].

*La Rievrea Psichica*, September 1933.

Remo Fedi, The Philosophy of William James in regard to Psychical Research.—Ernesto Bozzano, A Short History of "Raps". [To be continued].—Romano Bianchi, The Crisis in Positive and Spiritual Science.

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#### ERRATUM.

October 1933, p. 123, for "Mrs J. H. Hall", read "Mrs J. H. Ball."

# JOURNAL

OF THE

Society for Psychological Research

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*NOTICE OF MEETING*

A Private Meeting of the Society

WILL BE HELD IN

**THE SOCIETY'S LIBRARY**

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 31 January 1934, at 5.30 p.m.*

WHEN A PAPER ENTITLED

“A PROXY CASE EXTENDING OVER TWELVE  
SITTINGS WITH MRS LEONARD”

WILL BE READ BY

**THE REV. C. DRAYTON THOMAS**

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS.

*(Elected on 25 October 1933.)*

- Adams, B. A.**, Aldwick, Queen's Road, Hampton Hill, Middlesex.  
**Crunden, Miss E.**, e/o The Crunden and Martin Mfg. Company,  
 St. Louis, Mo., U.S.A.  
**Due-Petersen, Jens**, Aabyllille, Aabyhof, Denmark.  
**Dundas, Mrs R. W.**, 30 Erta Canina, Florence, Italy.  
**Gatty, Oliver**, 6 Lowndes Square, London, S.W. 1.  
**Raikes, C. S. M.**, Northlands, 124 College Road, London, S.E. 19.

*(Elected on 29 November 1933.)*

- Collins, H. S.**, Aban Court Hotel, Harrington Gardens, London,  
 S.W. 7.  
**Edgeworth, F. H., M.D.**, 20 Combe Park, Bath.  
**Henderson, Mrs G. W. S.**, 20 Summerhill Avenue, Montreal, Canada.  
**Montague, Miss Biddy**, 9 Witley Court, Coram Street, London,  
 W.C. 1.

## MEETINGS OF THE COUNCIL.

THE 310th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 25 October 1933, at 4.15 p.m., SIR LAWRENCE JONES, Bart., in the Chair. There were also present: The President, Lord Charles Hope, Mr W. H. Salter, Mr S. G. Soal, and Miss Nea Walker; also Mr Theodore Besterman, Investigation 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 July, August and September 1933 were presented and taken as read.

THE 311th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 29 November 1933, at 4.15 p.m., SIR LAWRENCE JONES, Bart., and later THE PRESIDENT, in the Chair. There were also present: Professor C. D. Broad, Mr W. Whately Carington, Lord Charles Hope, Miss Ina Jephson, Mr W. H. Salter, Mr H. F. Saltmarsh, Dr F. C. S. Schiller, Mr S. G. Soal, and Admiral the Hon. A. C. Strutt; also Mr Theodore Besterman, Investigation 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 October 1933 were presented and taken as read.

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### OBITUARIES.

#### G. R. S. MEAD.

For some years past Mr Mead had been a familiar figure at meetings of the S.P.R. He often took part in the discussions, especially when present problems could be illuminated by reference to the past.

He will best be remembered by the *Quest*, a quarterly review of comparative religion, philosophy and mysticism, which he founded and edited during its twenty-one years of existence. Having been for many years closely associated with Madame Blavatsky and Mrs Besant in their theosophical work, he was well acquainted with the phenomena with which our Society deals.

It is no secret that since the death of his wife in 1924, Mr Mead had had a long series of sittings with more than one private medium. No record has been kept of these sittings, indeed he has stated that conversation was so varied that note-taking was impossible at the time, and he did not trust his memory for a subsequent record. But in his opinion he had obtained ample evidence, not only of survival of contemporaries, but of the possibility, under certain conditions, of entering into communication with philosophers and divines of other ages and distant countries. The thesis of a "Group Soul" set out in *The Road to Immortality* seemed to him to throw much light on these experiences.

L. J. J.

#### MRS C. B. FERNALD.

We regret to record the death on 10 November of Mrs Fernald, after a long and painful illness. Until eighteen months ago, when she became too ill to attend, she was seldom absent from the meetings of the Society.

Mrs Fernald was elected a Member in 1920 and at once became keenly and actively interested in the work of the Society, contributing valuable evidence from time to time, and participating in various experiments. In particular, she was one of the most important sitters in the Warren-Elliott investigation, and she also placed at the Society's disposal all the evidence obtained at her Leonard sittings. In her keenness to help the Society she did much useful work in the Library for Mr Besterman during the last year or two before her illness began.

Mrs Fernald suffered greatly but her fortitude and gay courage, and her interest in others never failed. She will be remembered by her many friends as "a very gallant gentlewoman". I. N.

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CASE.

A TELEPATHIC IMPRESSION.

L. 1299.

The following case of a telepathic impression, received by two persons in the same room, was reported to Sir Oliver Lodge by Mr Paul B. Statham, 444 Bulwer Street, Maritzburg, South Africa, who was himself one of the percipients. The other percipient was Henry Schietekat, a boy of thirteen who was staying with Mr Statham for the week-end and sharing his room. It appears from the correspondence that Henry often spent his week-ends with Mr Statham so that they could boat together on the river.

Mr Statham's account of the incident is as follows :

" 14 August, 1933.

" . . . Last Saturday night he [Henry] and I had been in bed for some time. I was reading awhile but he had apparently gone fast asleep. After I had switched out the light and was composing myself for slumber, an inexplicable feeling came over me, a feeling that *somebody wanted Henry*. I tried to throw it off, but it persisted.

" After a few minutes of this, judge my astonishment when Henry suddenly turned over in bed and sat up wide awake. 'Bunny,' he said to me, 'I don't know how it is but I feel certain that *Mother wants me*. I wonder if anything has gone wrong.'

" I replied that I had had much the same impression and suggested that he should go home [a distance of nearly two miles] and see. It was a cold night, but that didn't deter Henry (who adores his mother). Out of the warm bed he sprang, dressed hurriedly . . . and went off post-haste on his push-bike, 11 p.m. He didn't return that night, so in the morning I rode up to his parents' place to investigate. I found that there was nothing wrong with his mother, but that her favourite uncle, living close by, had been taken seriously ill. She was alone in the house (save for two small girls, Henry's sisters) and had nobody to send out for the doctor. Henry turned up unexpectedly in the nick of time, consequent on his mental impression, and was able to summon medical help.

" Now I can understand perhaps Henry's receiving the telepathic message from his well-loved mother, but it was remarkable that *I also* should have got the impression,—being no relation. His mother was aware that he was sleeping at my place. . . .

" [Signed] PAUL B. STATHAM."

Later we received a statement from Henry who, after explaining about the boating parties, and that he is not at all "spooky", gives the following account :

" 31 Oct. 1933.

" On the twelfth of August we had both gone to sleep, when I felt in some way which [I] can't explain that Mummy wanted me for something badly. I sat up and told Bunny [Mr Statham], and he said he thought the same. So I got up, dressed, and went home on my push-bike. When I got home I found that Mummy really did want me because her uncle had been taken very ill, she was all by herself in the house, and she wanted to send me for the doctor. The next day was Sunday, at 12 o'clock Mummy's uncle died.

" [Signed] HENRY SCHIETEKAT."

Mrs Schietekat wrote :

" 24 Pietermaritzburg Street,  
Maritzburg, South Africa,  
31 Oct. 1933.

" It was on the 12th of August when my uncle took ill suddenly and I was wishing that Henry was home all the time, so as we could send him for the doctor. Strange to say, a little afterwards Henry returned home on his bicycle. I was very pleased, also surprised, when he came back and told me what a feeling both him and our friend Mr Statham had.

" [Signed] A. SCHIETEKAT."

### THE KONNERSREUTH CASE.

SOME little time since Dr Josef Deutsch, of Lippstadt, Westphalia, sent Count Perovsky-Petrovo-Solovovo, who had reviewed a booklet of his on Konnersreuth (*Proceedings*, xli. 250), an article from his pen on the same subject. The article in question was very unfavourable to the *stigmatica's* claim. Count Perovsky then wrote to Professor G. Wunderle, of Würzburg University, a Catholic priest, with whom he had previously been in correspondence, asking him to express his view of the present state of the Konnersreuth case. A translation of Professor Wunderle's answer follows.

" I willingly answer your friendly letter of 27.10.33.

" Dr Deutsch has also sent to me his article 'Allerlei über Konnersreuth' (*Die Hochwarte*, 13.10.33, no. 9). As in his other writings he there discusses the 'Konnersreuth case' from a purely medical point of view. He has always admitted, however, that this cannot be the sole method of treatment. Seeing that even from the medical standpoint alone such serious, I will even say conclusive

doubts, must be expressed against Konnersreuth, scepticism regarding the supernatural nature of the case is well-founded. As you know I have constantly raised yet other objections. These have not been meanwhile disposed of, at any rate so far as I know. Therese Neumann, in my opinion also, should certainly have allowed herself to be scientifically investigated. From this view I cannot depart, and I regret that this has not been done. The circumstances which led to the neglect or the prevention of the investigation are certainly very regrettable. When we asked for the verdict of science we were all animated by the most honorable motives. The severe insults heaped upon us did not induce us to renounce our wishes. We acted in the interest of the Church, and Therese Neumann ought also to have complied with the Bishops' desire in the Church's interest. As she did not do so she certainly did not improve the Konnersreuth situation scientifically speaking. She has not had good advisers. Now everything is quiet at Konnersreuth; one hardly hears of it, and it is well that it should be so. In Catholic life there are things infinitely more weighty than Konnersreuth. May that quiet persist!"

Professor Wunderle adds that he has no objection to the printing of his letter.

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## CORRESPONDENCE.

### TELEPATHY AND SURVIVAL.

*To the Editor of THE JOURNAL.*

SIR,—Dr Osty's researches in the field of metagnomy published in his "Télépathie spontanée et transmission de pensée expérimentale", so ably and interestingly reviewed by Mr Soal in the November *Journal*, clearly justifies the cautious attitude of the S.P.R. in recent years towards mediumistic communications purporting to come from disembodied sources. At the same time it is obvious that no positive evidence of the falseness of all disembodied communications has been adduced. In fact the proof that the living mind can have access to memories, in seeming to point to the *survival* of memories (as Mr Soal shows), suggests that minds must survive to make use of them, and not only of *them*, otherwise life and survival would both be farcical. It is hard to believe (to paraphrase Professor William James) that BUNK is written in large letters across one of the most deep-seated and wide-spread beliefs of the human race.

Yours, etc.,

ERNEST S. THOMAS.

## REVIEW.

PROF. HANS DRIESCH, *Psychical Research*. Translated by Theodore Besterman. 8vo, pp. xvi. 175. London: G. Bell and Sons, Ltd., 1933. Price 5s. net.

Professor Driesch has written a book which, despite certain limitations, should be read by all who wish to take psychical research seriously.

As a philosopher he is naturally and rightly interested in the methodology of the subject and a great part of the work is occupied with an attempt to exhibit the logical framework within which, as it were, the pieces of the puzzle must be fitted together, and with considering what fundamentally new concepts would be involved by the admission of this or that alleged phenomenon to the status of fact. Such work is of fundamental importance.

On the interpretative side, Professor Driesch is non-committal, though his avowed support of "vitalism" (growing more respectable almost daily) naturally predisposes him to animistic views. Accepting telepathy at least as irrefutably proven, he appears to hesitate, as regards supernormal communications from ostensibly discarnate entities, between a peculiar version of the Cosmic Consciousness hypothesis and true "spiritism", or "monadism" as he prefers to call it. The former view, which I find very repellent, appears to postulate a "cosmic subject" *independent* of the incarnate consciousness we know and equipped with an indefinitely large number of "catalogues" and "plans" to which clairvoyants and "metagnomes" (Professor Driesch's word for mediums) have access. This may appeal to those who like to think in terms of akashic records, but otherwise (if the word is applicable) it would seem to have few merits. As I have explained elsewhere, I find it almost imperative and not at all difficult to suppose that all consciousnesses share a common "subterconsciousness" (to coin yet another term) by virtue of which some measure of inter-communication may take place, but the idea of this detached cosmic encyclopaedia seems in the last degree fantastic and uncalled for by the facts.

It is not quite clear whether "The Impossibility of a Definite Conclusion" as regards these two hypotheses is regarded as being inherent in the problem or as referring only to the present state of our knowledge. If the former is intended, then the possibility of applying to self-styled spirits the psychological equivalents of Bertillon measurements, as Mr Hereward Carrington has recently essayed to do, has been overlooked.

Professor Driesch seems to have been singularly well served by his translator, who has infused lucidity into an originally difficult piece of work; but an index of subjects as well as of names would have been valuable.

WHATELY CARRINGTON.

## NOTES ON PERIODICALS.

*Proceedings of the American Society for Psychical Research*, vols. XX-XXI.

[In earlier times a juryman was such for the very reason that he was a neighbour to and had much personal knowledge of the facts of the case. This is the position of the writer. While he cannot conceive that, had his knowledge been derived only from the books named above, his opinion of them would have differed materially, undoubtedly that opinion is fortified by a multitude of facts known to him but not revealed in the volumes and quite unknown to the interested public. But there will here be made no use of these facts, except for brief references to certain documents of which the writer has copies, the originals being in the possession of those responsible for the books which are to be criticized.

The titlepages announce the books (comprising all the *Proceedings* from 1926 to 1933) both as Volumes XX-XXI and as Volumes (not parts) 1-2. They are "for the years 1926-1927", yet a third of Vol. 2 concerns 1928-1929. The preface of Vol. 1 says that they will constitute "a complete record", but they do not, since the massive material relating to the thumb prints is postponed for some future volume. Other matter promised by Bird will be sought in Vol. 2 in vain, such as the mysterious "open references" and the promised Appendix (15 n.). The list of authors of the chapters in Vol. 2 forgets that Dr Hamilton wrote Chapter 48 (492). Any one who desires to refer conveniently to plates must make his own list. Such samples of inexactitude are of interest, since those responsible for them also edited the case material (492) and were conspicuous in the actual investigation.

Volume 1 was wholly edited and mostly written by J. Malcolm Bird. His book of 1924, *My Psychic Adventures*, shows no lack of earnestness and confidence, but in the *Banner of Life*, 8 August 1925, he admitted that it was merely "a human document, with no scientific implications". In 1925 appeared his *Margery the Medium*, written with an unsurpassable tone of authority and assumption of ability to detect the mental and moral delinquencies of every man with whose opinions he was in conflict. But in Vol. 1 under consideration criticism forces him to admit that *Margery the Medium* was "written from a journalistic viewpoint . . . and judged from severe scientific standards has certain obvious shortcomings" (1). Since, aside from a somewhat more orderly arrangement and the disuse of melodramatic chapter-titles, the "obvious shortcomings" continue, it was expected that Bird would in Vol. 2 ask leniency for Vol. 1. But two years ere that appeared he had resigned as Research Officer, with an eloquent philippic of

protest against what he pronounced lay and determined spiritualistic domination. It remained for the "general editorial supervision" (492) of Vol. 2 not to plead for leniency to him, but to denounce him for such qualities as must by necessary implication, if they existed, have laid all his previous writing on the case under suspicion. More than three years before his resignation Bird observed, as he believed, indications of fraud, which he ignored in Vol. 1, printed a year later. The report embodying these observations was not suffered to be printed in Vol. 2 until it had been edited and deodorized by another hand. Aside from this, the long paper which he furnished for Vol. 2, exhibiting what he called "the oblique aspects of the mediumship", was rejected with loathing. "Bird's opinion and conclusions were rejected as unsound and impossible and the article as biassed and unworthy of publication" (651 n.). The very fact that he professed to find a factor of fraud from the beginning up to the thumb-prints, which he thought genuine (!), was suppressed. But will it be credited that a man who could in 1929 write some sixty pages of "unsound and impossible" material, "biassed and unworthy of publication", was quite free from such tendencies earlier, when he wrote Vol. 1? Considering that in 1929 he cited in his support critics of the case (just so far as their testimony supported his altered views) whose evidence he had earlier derided and condemned, it seems probable that his biasses had but changed their direction.

Volume 1 is saturated with two major faults. The first may be introduced by Bird's own statement: "My mental life revolves much more about words than does that of the average person. . . . I am constantly doing mental tricks with them" (*Psychic Research*, xxii. 273). And that habit accompanies all his writing on psychic research. Such is his wizardry with words that he would (110-13) persuade the unwary reader that the pamphlet *Margery-Harvard-Veritas* was *not* anonymous and that it *did* truly allege that the records of the Harvard Group were exactly reprinted therein. But such verbiage will not stand analysis (see Bulletin XIX, B.S.P.R., 60-61).

There are many instances of insinuation, favourable or derogatory. We may not agree to the proposition (141) that if 95 per cent. of a mediumship is open to no conceivable attack "we are logically compelled to concede that the suspicious 5 per cent. is genuine" (apply that formula to chemical analysis!). But the insinuation is that this is the status of the *Margery* case, and it is an untrue one. And here is an example of the insinuation derogatory: "Of course, Prince insists . . . that his inability to get on with the Crandons is entirely their fault" (143 n.). The reader is left with the notion that Prince had had friction with the Crandons during the sittings

and admitted this, but denied that he was responsible, whereas there was never a shadow of a single such incident nor ever one charged. He simply could not continue sittings because of prohibitive conditions (Bulletin XIX, B.S.P.R., 55).

The second major fault is the almost unprecedented ingenuity and persistency of attack upon the mental and moral character of persons whose judgments were displeasing. I here but quote one sentence from Bulletin XIX, B.S.P.R.: "That *all* of a certain man's express forensic opponents, irrespective of previous rank, station and reputation, should be subject to condemnation, and that it should be possible to determine that all others who murmur dissent from his opinion bear the like stamp of malignity or mental impotence is quite incredible."

Volume 2 is a curiously syndicated and stratified piece of work. Bird declares that he had edited approximately all the material supposed to enter it, rewriting parts on demand. Yet no credit whatever is given him (492). It is probable that the chapters ascribed to Dudley have been so effectually done over as to be justly called his, aside from such alterations as the "general editorial supervision" saw fit to make without consulting him. His chapters are devoid of personal detraction, insinuation and verbal tortuosity, the material is mainly record and description, and, if at times too trustful of appearances, there are also certain reticences which would escape the careless reader and perhaps escaped the "general editorial supervision" itself. Chapter 46, said to be by Walton (a trustee of the A.S.P.R.), is like Bird in its abuse of investigators and its verbal ingenuity. The chapters by Richardson are highly unsatisfactory in spite of their superficial appearance, either because of tenuous connections between facts and conclusions or of large gaps in the evidence, particularly as to the conditions of the experiments.

Remarks about phenomena must be very brief because of the small space allotted and are chosen almost at random from 840 pages. Chapter 3 on "Walter's 'Talking Head'" may be interesting, but it is scientifically valueless. It concerns certain luminous effects with which imagination could play. Dr Crandon said there was presented "a definite skull with jaws open" and that "all saw it", Bird less clearly. Bird says he saw no skull at all, "nothing more than vague striations in the faintly luminous mass." Nor did the head talk. The subsequent "talking head" (which also was not proved to talk) is certainly not a skull and the reader can judge from the plates (nos. 14-19) how much like a head it is. The photographs would present the same appearance whether the "appendage" had issued from or was, as Bird perhaps inadvertently puts it on plate 14, "thrust up into the nose", nor do they show



whether the smaller extension is a "psychic cord" or a thread stout enough to bear the weight of the "mass" as in plate 19.

The "Teleplasmic Hand," Chapter 5, is equally worthless, partly because apparently founded solely on accounts by Crandon, who Bird admits is not reliable (282), and who in fact is capable of much embroidery or even of compounding the unimpressive events of seven dates into one stupendous evening (Bulletin XIX, B.S.P.R., 63-4). But the Doctor describes the "hand" as "closely resembling the hands of the Dingwall sittings", the same which two Harvard experts said were undoubtedly cut out of the lung tissue of some animal. The Doctor adds that "it was very lovely" and the reader can see how beautiful it was from the plates in *Proceedings* S.P.R., xxxvi, showing the closely resembling earlier hand.

The "Voice Machine" (Chapters 20, 21, etc.), upon which the medium had months of opportunity to practise before it was brought into *séance* use, is not convincing. The writer invented a little trick with his fingers which no one can perform without the weeks of practice it cost him. He spoke several words at the only moment he ever tried the machine (282) and another man did better at a later date, both talking and whistling (275). How much of the interval between the latter date and that of exhibiting an improved mouthpiece to pose beginners was employed in practice we do not know. But we do know that Crandon has steadily refused to allow a stethoscope to be placed on the medium's throat or breast-bone, although besought to do so by a then believing agent of the A.S.P.R. What possible reason for this refusal except that the stethoscope would tell the source of the "independent voice"?

There are a number of pleasant nuances to be found, as the statement (79) that on a certain occasion Walter's voice, not in connection with the machine, had "*all its habitual effect of coming from the immediate vicinity of the Psychic's head*" [italics sic]. Another is in the caption to plate 13, "showing mass of teleplasm upstanding from the psychic's head, *apparently supported in normal fashion at top of cabinet*" [my italics]. Another concerns sittings when Cartheuser, the shady physical medium, was present, his phenomena mingling with Margery's, and Walter's voice "seemed more like a male voice than at any other seance" (552). Still another is found in Bird's observation that of all investigators, "I am in the unique position of not having any urge toward the rapid promulgation of final views of some sort." The humour of this can be appreciated in the light of his statement in *Margery the Medium* (438) that he became utterly convinced by the time he had reached his twelfth sitting and by his admission in the *Scientific American* of August 1924, written when he had had 22 more sittings, that "mani-

festations have not yet occurred in our presence under full test conditions”.

Chapter 47 manifests as much confidence in Cartheuser's phenomena as in those of *Margery*. Yet the “general editorial supervision” knew that their own agent caught Cartheuser in fraud and forced him to make confession before one of the writers of Vol. 2. Later Cartheuser was “available” for sittings in the rooms of the A.S.P.R. (*Psychic Research*, November 1930).

Much could be said regarding the glass cabinet, bell-box and reading-in-the-dark tests. But is it not enough to quote Professor McComas, for six months or more (in 1926) a salaried agent of the A.S.P.R. ? So much impressed that he offered to bet Code that he could not reproduce the *Margery* phenomena, the latter scorned the mercenary factor but invited him to see what could be done. And “Professor Grant H. Code, of the University of Delaware, reproduced the levitation effects excellently ; he also reproduced the bell-box effect and the reading of the cards in the dark” (743). McComas similarly lashed Code in an essentially similar cabinet. Consequently McComas declared that he would bet the same sum that anything done in the *Margery* circle could be done by Code, with no takers.

Walton, in Chapter 56, continues the attack of Chapter 31 upon Wood, a leading physicist, and his two psychologist colleagues, forming an A.S.P.R. commission for investigation. His first and prolonged complaint is that Professor Dunlap had previously written books expressing opinions unfavourable to Spiritualism and he laments that, mindful of the maxim *caveat emptor* (717), the psychologist's career had not been antecedently scrutinized to make sure it was untainted. But, then, even McComas turned heretic.

Let us sample the oddities of this chapter. Wood is reproached (727-9) for violating on 30 January the preliminary stipulation that “no psychic structure shall be touched or interfered with in any way” when he “pinched” the solid rod and discovered that it was held in the psychic's mouth. But the record of that evening shows that it was the medium herself who brought the hand of every investigator into contact with the rod (380), that when McComas reported that he had squeezed it gently and there was no complaint, Wood squeezed it harder, that there was still no complaint and that phenomena went merrily on. Crandon charged that “catamenia came at once after the sitting”, with the implication that Wood's brutal squeeze caused it, and yet there is printed (724) the stenographer's statement that the medium was unwell before the sitting and Crandon knew it (382). Walton, evidently crediting the disastrous consequences of the “pinch”, after a visit to Boston

reported to McComas that the medium had "been ill in bed for the last two weeks" immediately following the crime (729). And he reiterates in the book that she "in the meantime was seriously ill two weeks" (728). Yet it is an incontrovertible fact that she had three lively sittings on February 3, 4 and 6, when she was constructively ill in bed or at least seriously ill! Dr Crandon indeed says in one place that she was in bed four days, but insists upon her protracted illness (732). Still further to emphasize the tragedy of 30 January, it is alleged by Crandon that before the medium could leave the room she vomited on the floor. The three university professors declare that after the medium, as they believed, simulated vomiting and left the room they examined the floor and there was nothing on it. Both Bird (384) and Walton (746-7) expect the reader to believe that Crandon, whose dramatizing talents are well-known to them, is the only honest man of the four. The signing by the Commissioners at a later date of the record ending with the statement, "There was nausea and vomiting of the Psychic after the sitting", is of no consequence. They doubtless supposed an event after their departure was meant and that it was understood that this statement rested on the word of the Crandons, exactly as did the immediately previous statement upon that of the stenographer. Other of the efforts in Chapters 31 and 56 by officers of the A.S.P.R. to impeach their own Commissioners are as rickety as Bird's evidence that Code never could have had an alleged *solus* sitting with Margery; namely, the affidavit of a woman that he did not have such a sitting on a date which she does not remember and, therefore, cannot know is the date which he names (103).

Chapter 57 is reprinted as it stood in *Psychic Research*, without noticing Besterman's drastic remarks on the futility of the attempt to demonstrate the independence of the Walter mentality by hypnosis and on the suspicious character of the "dead horse" cross-correspondence (see *Proceedings S.P.R.*, Part 110). The other "cross-correspondences", whether with Valiantine of shady reputation, or others, are liable to similar criticism. In some the principals are in the position of the expert who deals the cards, and the opportunities for prearrangement and collusion are present. There are cloudy spots in the reporting and gaps in the evidence. The ordinary reader is not embarrassed by certain knowledge that a pivotal character in one of the seemingly best experiments is a person to whom the truth is of little concern, and by information from one of the witnesses that the facts in another are materially misstated, probably from credulity and not intention.

After the material relating to the Chinese script was first published Mr (nor Sir) R. F. Johnston, in *Psychic Science* (April 1929), declared that it could not be from Confucius or of ancient origin, that it

consisted in fact of quotations from a book familiar to Chinese of any education, etc. A reply in the same issue disclaimed holding that Confucius had anything to do with the writing and modestly declared: "We have presented no claims in connection with these scripts other than the fact of their production under controlled conditions, which, we believe, establish their supernormality." Such being the only claim left and the guarantors having asserted with more emphasis that the Walter thumb prints, since demonstrated to be those of a living man, were also secured against fraud by the strict conditions, what assurance is there that there was not substitution of previously prepared sheets for those scribbled upon during the sittings? A Chinaman could have detected the difference but no Chinaman assisted, except after sittings to make inexpert translations. One evening a sheaf of sheets was marked by Richardson for identification and he thought (many have erroneously thus thought) that he by this means was able to identify them. But how were they marked? In any way difficult to imitate? Did Richardson obtain them in the Crandon house? If not, were they furnished in advance of the sitting, giving time to procure other like sheets? These are a few out of the questions which have had no answers. For some reason, on this particular evening, whatever was done to the sheets was done in the dark. Why?

The book reprints the original Chinese material, as though Sir R. Johnston never existed, leaves the reader under the impression that Confucius (815) and other ancients (811) actually communicated, fails to admit that the quotations are from a very well-known Chinese book and reiterates that its "ideas . . . bear the hall-mark of 'original' Chinese literature which is accessible only in one or two libraries in this country" (818).

The *Margery* case has boxed the entire compass of types of physical and mental mediumship, genuine or spurious, and has added new types. This does not necessarily imply remarkable human persistence and ingenuity; it might imply that Walter is the most versatile spirit genius who has ever manifested. But such a gifted spirit ought to know that truth does not walk with cautious tread and does not hide from the face of any man, but demands inspection, even by the doubtful and the yet unbelieving. Such a spirit should be quite aware that by screening out all but believing or subsidized observers, by screening out, so far as possible, all but complaisant testimony and affirmative documents, a good impression is not produced upon logical human minds. Such a spirit would be expected to shun the conventions and taboos which were originally invented to protect fraud, to consent gladly to every test suggested by common-sense and generally to react in as rational a fashion

as would have been expected of him during his less highly endowed earth life. If, however, the solution of the phenomena is to be sought in human agents, then what would be highly unwise and impolitic in a spirit might become an indeed embarrassing, but a very necessary, course.]

W. F. PRINCE.

*Journal of the American Society for Psychical Research*, November 1933.

Le Livre des Revenants. [Part XX].—F. B. Bond, The Inspiration of Glastonbury.—H. A. Dallas, Some successful "Proxy" Sittings.—Samuel E. Anderson, Psyche the Immortal. [Part VI].

American Psychical Institute, *Bulletin I*.

[This first publication of a new body formed to prosecute psychical research contains "An Instrumental Test of the Independence of a 'Spirit Control'", by Mr Hereward Carrington. This notable paper requires detailed consideration, and a review will appear later in *Proceedings*.]

*Quarterly Transactions of the British College of Psychic Science, Ltd.*, October 1933.

S. De Brath, The Law of Spiritual Consequences. [Part II].—H. A. Dallas, Some Reflections on the Etheric Body.—Stenographic Notes taken at a Direct Voice Sitting with Mrs Perriman. [The whole of this record, except the last seven lines, is of no evidential value, the sitting having been held in darkness, the medium and her husband both uncontrolled. In the last lines, however, is a brief account of the occurrence of the direct voice in full daylight. We shall look forward to further reports of this phenomenon].—James Leigh, The Human Side of Mediumship. [Suggests that while spiritualists unduly concentrate on the phenomena, psychical researchers are too much concerned with the medium.]

*Revue Metapsychique*, September-October 1933.

Dr E. Osty, The spontaneous and fortuitous manifestations of supernormal knowledge. [As Dr Osty explains, this collection of cases is published to illustrate types of evidence and not to provide definitely authentic material. To be continued].—C. de Vesme, Xenoglossy. [The writer once more rehearses the Edmonds and Filiberto cases, without improving the evidential status of either. In regard to the former he has misunderstood a criticism of Podmore's and as a result fails to appreciate the true chronology of the case. The theoretical part of the paper is as yet incomplete].—The Problem of the Dowser. [Contributions by Dr Jules Regnault, M. Henry de France, and Dr Osty].

*Bulletin du Conseil de Recherches Métapsychiques de Belgique*,  
October 1933.

General Meeting of 9 July 1933. [Addresses by MM. Schaerer and Vandermeulen].—L. Vandermeulen, Monograph on the Henri Vandermeulen Apparatus.

*Zeitschrift für Parapsychologie*, November 1933.

Franz Ettig and Hans Foerster, The Secret of Psychometry. [An account of a sitting with Sonia P., a girl sixteen years of age. The results are not of great evidential value, and are produced by a system of questioning which is often abused.]—Prof. I. M. Verweyen, The Experiment in Psychical Research. [The writer divides scientific work into investigation, observation, and experiment. Even accepting this classification, some surprise must be expressed at Prof. Verweyen's illustrations of his own attempts at experiment. Thus, he describes how, at a sitting with Frau Silbert, he tried the experiment of rapping in a certain rhythm in order to see whether the "spirit" could reproduce it. On the ground that he obtained an "echo" of a rhythm from an unknown opera, the writer's scepticism was strongly shaken. But surely the *unfamiliarity* of the rhythm is an irrelevant consideration, since it was first rapped by the sitter; it would have been more to the point to tell us something about the degree of *difficulty* of the rhythm].—Hildegard Laucks, "Uk". [On a haunt; to be concluded].

*Tijdschrift voor Parapsychologie*, November 1933.

Dr Herman Wolf, Driesch and the Problem of Immortality.—Prof. M. C. van Mourik Broekman, Psychical Research and Theological Problems. [To be continued].

*La Rievrea Psiehica*, October 1933.

E. Servadio, On the psychic Mechanism of Telepathic Hallucinations. [A psychoanalytical theory].—E. Bozzano, Brief History of "Raps". [To be continued].

TH. B.

JOURNAL  
OF THE  
Society for Psychical Research

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*NOTICE OF MEETING*

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

WEDNESDAY, 31 January 1934, at 5.30 p.m.

WHEN A PAPER ENTITLED

“A PROXY CASE EXTENDING OVER TWELVE  
SITTINGS WITH MRS LEONARD”

WILL BE READ BY

THE REV. C. DRAYTON THOMAS

(LANTERN SLIDES WILL BE SHOWN)

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## PRIVATE MEETING

## THE CLAIRVOYANCE OF M. STEFAN OSSOWIECKI

THE 126th Private Meeting was held on Wednesday, 29 November 1933, at 5.30 p.m., THE PRESIDENT in the Chair.

MR THEODORE BESTERMAN read a paper entitled "The Clairvoyance of M. Stefan Ossowiecki", the substance of which has been printed in Part 132 of *Proceedings*.

A discussion followed in which Professor E. R. Dodds, Lord Charles Hope, Dr E. J. Dingwall, Admiral the Hon. A. C. Strutt, the Rev. J. W. Hayes, the Rev. C. Drayton Thomas, Mr S. G. Soal, Mr F. Barlow, Miss Reutiner, Mr J. Hettinger, and Mr A. H. Strawson took part.

## B.B.C. TALKS ON PSYCHICAL RESEARCH

A series of talks on psychical research has been organised by the British Broadcasting Corporation under the title of "Inquiry into the Unknown". The series was opened on 5 January by Mr Gerald Heard. It will be continued on 19 January and on successive Fridays thereafter at 9 p.m. The speakers will be Mr Besterman on how psychical research is done; Lord Charles Hope on physical mediumship; Professor C. G. Seligman, who will present the opposition case in two talks; Mrs Salter on telepathy; Dame Edith Lyttelton on dreams and prevision; Sir Ernest Bennett on ghosts and haunted houses; Sir Oliver Lodge on survival; and the series will be concluded with a summing up by Professor C. D. Broad. Certain of the talks will be relayed to America, and it is hoped that the entire series will be afterwards published in book form.

It is gratifying to note that all the speakers except Professor Seligman are active members of the Society.

## A "FIRE WALKING" CEREMONY IN FIJI

BY S. M. WHITE

THE ceremony of "Fire Walking" which I saw took place at a spot on the outskirts of the town of Suva, Viti Levu, Fiji Islands, on a Sunday afternoon early in July 1932. On the Sunday morning I saw a notice, posted in the Indian quarter of the town, that a theatrical performance would be given, by the Madrassi people from Southern India, on the Saturday evening, and that a "Fire Walking" ceremony would take place on the Sunday afternoon. On enquiry I found that the ceremony would take place near a temple which stood some distance down the road towards Nausori on the Rewa river.



I was shown the way to the temple by two Indians, both of the poorer class: an old Brahmin, and a young Indian who spoke English. The temple was very hard to reach, except by taking a footpath across the golf links, and at the entrance to each footpath a Fijian police constable was stationed, who prevented my Indian companions from passing. They were very indignant and said to me, "You see how we are treated when we are going to a most important religious ceremony". I mention this because the remark seems to make it clear that they looked on the whole affair as a religious ceremony and not as a show.

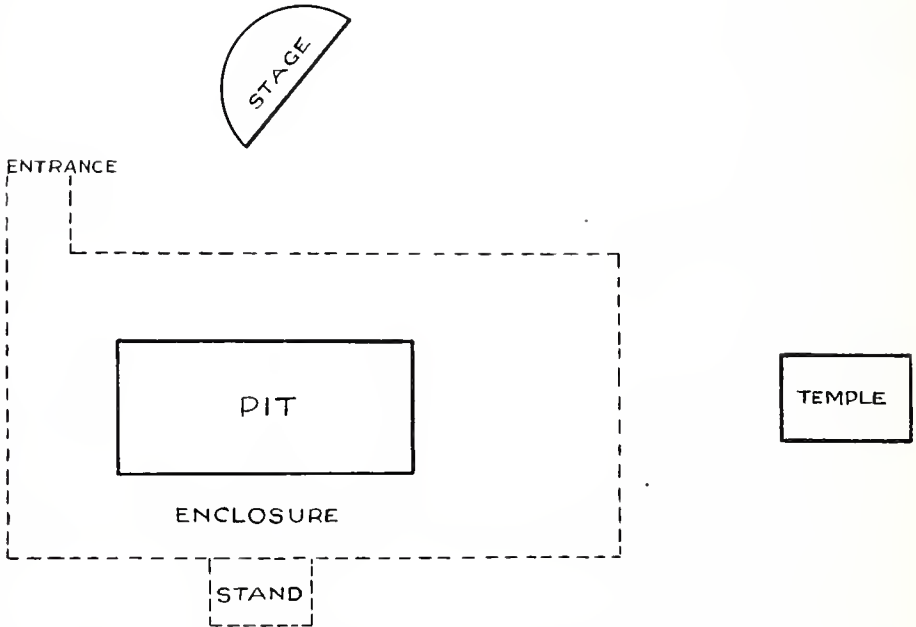
We eventually reached the place where the ceremony was held, after scrambling through bushes and along tracks which were trampled into deep soft mud. The slipperiness and the mud show that there had been fairly heavy rain not very long before, but on the actual day of the ceremony there was not, so far as I can remember, any rain, or at the most one or two light showers in the morning and no rain in the afternoon. The sky was rather overcast, and I do not think that there was any bright sunshine during the ceremony.

The spot where the "Fire Walking" ceremony took place stood on the opposite side of a ravine from an Indian village, and the pit containing the fire stood nearly between an open-air stage, on which the theatrical performance had taken place the previous day, and a small wooden temple, or rather shrine, which I was allowed to look into but not to enter.

The "Fire Walking" took place in a large pit, which was, I should say, about fifteen feet wide by forty-five feet long, and which was filled to within a few inches of the top with wood ashes. The pit stood in a roped-off enclosure, of such a size that there was perhaps three or four yards' width of turf on either side of the pit, about double that width at one end where the "Fire Walkers" entered, and a space five or six times as large at the other end.

Fijian and Indian spectators, both men and women, were standing two or three deep all around the enclosure, except at the entrance, and where there was a rough shelter, opposite the middle of the pit. This shelter, which was just a roof on four posts, held several rows of chairs, occupied by Indian spectators, and by the few white people who were present, half a dozen sailors from a warship, and six or seven other white men and women. I myself squeezed on to a chair at the end of the second row, next to a prosperous-looking Brahmin gentleman, who told me that the ceremony took place only once a year, and that I was thus very fortunate to see it. He explained to me that the bed of ashes had been prepared by kindling in the pit ten tons of wood (formerly twenty tons were used, but now, owing to the depression, the amount was reduced). The wood was lighted

at such a time before the ceremony that it would just have burned to ashes before the "Fire Walking" took place. The timing must have been judged fairly accurately, as, just before the ceremony, although the greatest part of the wood had been reduced to ashes, there were still a few small logs left, which, it is interesting to notice, were carefully raked out of the pit before the ceremony began.



Whilst we were waiting, the Brahmin explained to me that preparation was essential if one was to walk across the pit unharmed. He said that anyone could do the "Fire Walking" if they went through the proper ritual, but that no one could walk across unless they had done so. I do not think, however, that he meant that the preparation was purely mechanical; one had, I imagine, got to have a good deal of faith in the ritual. The preparation consisted of a fast of fourteen days, with, I think, religious rites, during which the participants lived at the temple, and at the conclusion of which they had to walk down to the sea, here about three miles away, bathe in it, and then walk back again. I understood that both the fast and the bathe in the sea were essential.

Before the return of the "Fire Walkers" there came out two men wearing masks, and with their bodies painted, otherwise naked except for a girdle, who danced beside the pit, dancing with the most furious energy, so that the perspiration streamed off them. These men did not, however, so far as I saw, walk through the pit.

Then there was a stir of excitement round the entrance; some

attendants ran to thrust back the people to make room for the "Fire Walkers" to enter, another ran with a pole and hooked out of the pit a small log which still lay burning there.

A minute or two later the procession of the "Fire Walkers" appeared, led by a priest in a tall round pointed brown hat (like a fool's cap), and carrying a brass dish on which there was some fruit and a pile of brown powder. The other "Fire Walkers" came straggling in behind him, most of them looking very exhausted, and supported by a man on either side; but even the most exhausted of them seemed to regain their strength at the sight of the pit, and were able to leave their helpers and to walk steadily and firmly. They did not walk through the pit one by one, but in irregular order, and it was interesting to notice that at the beginning the priest and three or four others came up to the edge of the pit at the same time, and that when they got there, there was a most marked moment of hesitation until the priest took his courage into his hands and stepped on to the ashes, after which the others all seemed to lose their nervousness. All those participating walked through the pit at least once, and some of them turned at the other end and walked back again, a good many walking through three or more times. They walked quite slowly, and did not show any sign of discomfort or pain, or any apparent wish to hurry. Most of them walked in the ordinary way on the surface of the ashes, into which their feet sank as they would have sunk into any other bed of soft wood ashes, but I particularly remember seeing one man, who had already walked through once, walking through again in a state of seeming ecstasy, ploughing his feet down into the ashes as deeply as he could at each step, so that his feet were covered over.

The men who walked through the pit wore only a cotton loin cloth each, arranged in the ordinary Indian manner, and coming part of the way down their thighs. The loin cloths appeared to be wet from the sea bathing, and did not show any noticeable signs of scorching when I saw some of the men at close quarters afterwards. I think, though I do not remember very distinctly, that the priest wore a brown coat as well as a loin cloth.

During the ceremony I noticed a number of men who had silver skewers stuck through their cheeks and other fleshy parts of their bodies, the wounds from which did not bleed or appear to cause them any discomfort. I think that these men were some of those who walked through the pit, and had undergone the preparation.

At the end of the ceremony, a man came round with the brass tray which the priest had carried, and gave pinches of the brown powder to those Hindus who asked for it. A portion was given to the Brahmin next to me, and he put it carefully away in a little box, and seemed to look on it as precious. A small and not very happy-

looking little girl was also led, or rather almost dragged, round the pit; I am not sure why this was done, though one man did tell me that she had been ill, and that it was to make her better.

After the "Fire Walking" was over, I was able to look at the pit from close at hand; the ashes were white on the surface, and did not glow red, though this may be accounted for in part by the fact that it was fairly bright daylight, though there was no direct sunlight. They were certainly exceedingly hot. To stand down-wind from the pit was like standing near a furnace. Standing on the up-wind side, at the edge, I found that if I held out my bare hand over the pit, at about the level of my chin (that is about five feet nine inches above the level of the ashes), I was only able to keep it there momentarily before the heat began to burn it. I also tried dropping bits of paper into the pit. Scraps of newspaper burst into flames as soon as they touched the ashes, and bits of brown wrapping paper turned black, smouldered and shrivelled up, without actually bursting into flames.

I also saw some of the people who had passed through the pit. The feet of the first man whom I saw were covered with mud, but his legs did not appear to be in any way injured.

Two other men whom I saw had washed their feet and I was able to look at them closely. Their legs and feet did not show any signs of burns or blisters, and the delicate skin about the base of the toes, on the upper surface of the foot, which would certainly have been in contact with the ashes into which their feet had sunk, seemed quite normal. The under surface of the feet was rather white in colour, though perhaps not more so than I had noticed with Fijian porters, after they had walked long distances through rivers and along muddy bush tracks. The under surface of the feet seemed also to have a somewhat softened appearance, such as one may notice with one's own feet after fairly prolonged bathing in very hot water. None of them seemed to suffer any inconvenience in walking, or to show any signs of discomfort or distress. It was also noticeable that though the "Fire Walkers" had looked very exhausted when they reached the pit after walking up from the sea, yet when I saw them after the ceremony they did not seem to be particularly exhausted.

The Fijian people present seemed to have a very great respect for the heat of the pit. One six feet tall young man was standing beside me at the edge of the pit, and I indicated to him that he should walk into it. He stepped back hastily, and gave me to understand by gestures that he was most certainly not going to do so.

Looking back on the ceremony, I feel convinced that the events happened as I have described, and that they cannot be explained away by any suggestion of mass hypnotism. I think, too, that the

heat of the pit was so great that no ordinary man could have stepped into it without being badly burned. An iron bar or a piece of coke which is hot enough to cause a piece of newspaper to burst into flames is certainly far above the lowest temperature which would cause a serious burn even with only momentary contact, whilst, although wood ash has probably a low thermal conductivity, the "Fire Walkers" were in the pit for half a minute or more at a time.

In view of the length of time that they were in the pit, I do not think that the result was affected by the fact that their feet were wet from walking over muddy paths, and that their bodies may have been damp with perspiration. In any case it was pure chance that there had been rain recently enough to leave the paths wet.

It may perhaps not be out of place here to mention that the natives of one of the islands of the Fiji group give shows in which they walk about on hot stones. This is only a show, and I understand that it has no religious significance. I have not seen it, but I have been told that it does not in any way compare with the "Fire Walking" described above. I have also been told, though this is pure hearsay, that the Fijians protect themselves by painting their feet with some decoction of their own.

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## CORRESPONDENCE

### ON THE POSSIBILITY OF PROVING SURVIVAL

*To the Editor of THE JOURNAL*

SIR,—I fear that I must beg leave again to trespass on your space to thank Dr Rhine and your other correspondents for their comments on my letter in the issue for June last.

May I say, first of all, that I sincerely hope that Dr Rhine is right and that I am wrong, although at the present moment I am not convinced that it is so. As regards Dr Rhine's first point, viz. my view that conviction on the matter of survival must always depend on individual idiosyncrasy, he is willing to admit that there is at present a large element of this involved. Where we differ is in our estimation of the relative size of that element and the hopes of reducing it. From the fact that I have devoted, and still continue to devote, a good deal of time and labour to the study of psychical research it is obvious that I do not hold the view that no advance in scientific knowledge is possible in this sphere, but I very much fear that that advance must be so slow and small that conviction one way or the other will continue for as long as it is possible for us to foresee to be determined by other factors.

Touching the two variables which, as I believe, determine conviction, antecedent acceptability or otherwise need not and in fact

in many cases is not a matter of unscientific belief. There are many for whom the antecedent inacceptability of survival is based mainly on physiological considerations. Were psychical research the sole scientific factor we should doubtless be constrained to do our utmost to permit it to determine our conviction without let or hindrance from any other source; but it is not so: psychology, physiology, etc., insist on being heard, in fact sometimes claim superiority of authority. Moreover, even those entirely unscientific hopes and fears of which I spoke are not altogether to be neglected by the most austere scientist; they themselves may be susceptible of scientific treatment.

The second variable arises from the fact that up to now no evidence has been forthcoming which is not susceptible of alternative explanations, at least that is my opinion. My main thesis was that, so far as one could judge, unequivocal evidence of survival was extremely unlikely to occur. I agree with Dr Rhine in rejecting the word "impossible"; if I have unwittingly given the impression that I consider impossibilities to be possible I most humbly apologise. I regard dogmatism as the unforgivable sin. It may be that the perfect case will be found at some future date, when the matter will be settled one way or the other once and for all. It may be so, but I doubt it.

In my reply to Sir Oliver Lodge I sketched my idea of the nearest approach to such a case of which I could think, yet it was full of loopholes. Of course it is possible that some entirely new type of evidence may be found; it may also be that as the result of further research we shall be able to discover the conditions of occurrence, the limitations and scope of action of telepathy, clairvoyance, etc., and thus be able to estimate more accurately the relative probabilities of the alternative explanations. It may be so—I hope it will be so—but I am rather doubtful. However, until this has been done I consider that evaluation of the relative probabilities is and must be a matter of individual idiosyncrasy. As I have said, I wish that I could think otherwise. As regards Dr Rhine's second point I need say little. I agree that if we can find evidence of new conative activity it is of the highest importance because it goes to disprove all theories based on persistence of memory or mnemonic fragments. I laid stress on this point in my report on the Warren Elliott sittings. But as evidence of identity this new purpose must be recognisable as being appropriate to the ostensible communicator, and how else may this be done than by showing it to be all of a piece with his character as manifested in his habitual forms of thought and associations of ideas? Dr Rhine, in his original article, says, page 37, "It requires, of course, a basis of evidence of mere fact which will establish supernormality first and

identify the personality as well". I take it we are in agreement here; however, I think it possible that he puts a considerably narrower meaning on my phrase than I do myself. Under habitual forms of thought I would include practically the whole mental and moral character, all that mentation which precedes and largely determines action.

The third point whereon controversy arises is my treatment of his imaginary case. Perhaps I did dismiss it with rather scant courtesy, but I can plead the most honourable motives for doing so, to wit, the desire to keep as short as possible an already too lengthy letter and a diffidence to parade my views too extensively before your readers. Under the circumstances which have now arisen, however, I must overcome my natural modesty and attempt to analyse the case in a manner which will not bear the reproach of "piecemeal".

It is not stated whether the wife was supposed to know that the sitting was to take place at that time. If one assumes that she did know, it is quite conceivable that she might unconsciously convey by telepathy either to the medium or the sitter the knowledge of her condition, which knowledge was in her subconscious mind. The tendency to dramatise which is so often exhibited might lead the medium to produce this knowledge as a message from the deceased husband. Given that the medium shared the ordinary spiritualistic beliefs, this would be quite likely to happen. The "adequate identification" which is given is, on this hypothesis, presumably derived from the same source, viz. the subconscious mind of the wife.

If the wife was normally in ignorance of the sitting being held, we must further postulate that she became subconsciously aware of the fact either by telepathy from the sitter or the medium or else by clairvoyance on her own behalf.

I admit that these suppositions may require an effort to swallow, but they are not theoretically impossible. However, as I said in my previous letter, the case is a good one and some ingenuity would be required to explain it away.

This tentative analysis, which I do not, of course, claim to be the only one possible or even the most plausible, illustrates the importance of the question of what I have called linkage. It is on the matter of the probability of the requisite linkages that individual opinion is liable so much to differ, at least this has been my experience.

It occurs to me that perhaps the root of the matter between us lies in my use of the word "idiosyncrasy", and this idea is strengthened by the tone of Dr Rhine's concluding paragraphs and the fact that he associates the word "prejudice" with idiosyncrasy. Nothing was further from my mind than any such association. I never intended to suggest—and I hope that the language which I

used gave no hint of any such suggestion—that conviction on this matter was largely determined by prejudice. One would hardly describe the antecedent inacceptability of the survival hypothesis felt by a convinced Behaviourist or a materialistic physiologist as prejudice. I should hesitate so to describe Prof. Dodds on the one side (see his paper “Why I do not believe in Survival”) and Sir Oliver Lodge on the other.

Dr Rhine cites various scientific problems, viz. Lamarckian inheritance, the corpuscular theory of light, etc., to which he says my remark that apodictic proof is impossible applies “in quite the same way but not in the same degree” as it does to the problem of survival. I quite agree, but would point out that in all such problems the evidence is in the main confined to one branch of science, for example the physicist in discussing the corpuscular theory is not subject to objections from psychology or ethics, whereas on the matter of survival psychical research is only one among a number of relevant sciences. The problem of survival appears to me to partake more of the nature of metaphysics than of science proper.

Moreover, in the case of most scientific problems there is an almost complete absence of personal feeling; whether light be corpuscular or not may be of the highest interest, but the question hardly touches our emotional nature, whereas our attitude towards survival has repercussions on all our vital activities and interests. It is true that emotion should not influence scientific judgment, but I think that that is a counsel of perfection impossible of complete attainment.

As I remarked at the outset, though Dr Rhine and I take rather different views in the matter, my sympathies and desires are entirely with him and against myself.

I am much obliged to Mr Irving for his letter. I now see that I did not make it sufficiently clear what type of case I had in mind when propounding my very tentative suggestion as to the manner in which the personality of an ostensible communicator might be built up. I was thinking of cases of the type of George Pelham in the Piper sittings.

It is quite obvious that in the case of Mr Irving’s communicator “Dora”, any process of synthetic construction would be unnecessary, in fact impossible, seeing the character already existed fully formed in his mind.

I am greatly indebted to him and Miss Dallas for bringing out this point and thus showing a limitation of the possible scope of my suggested hypothesis. I am by no means convinced that it has any application at all; it seemed to me to have a certain plausibility and I ventured to put it forward in order that it might be discussed and thereby either rejected or refined. It is therefore gratifying that



the process of refinement or rejection, whichever it turns out to be in the long run, has commenced.

As Miss Dallas acutely observes, one would expect practice to make perfect in communicating as elsewhere, and it seems that absence of this factor of gradual improvement in performance is rather a point against the spirit communication theory, though, in our ignorance of the conditions, it cannot have much weight.

In the second case cited by Miss Dallas it is possible that there was already subconscious knowledge of the "trouble" which developed six years later, though it seems rather a long shot. But the foreknowledge exhibited in predicting a cure is "a horse of quite a different colour". For some time past I have been making a close study of the phenomena of precognition and have arrived at certain tentative conclusions and formulated a rather speculative hypothesis. My report is now before the Reference Committee, so that for the moment I must beg permission to refrain from making any comment on this point.

May I conclude by again thanking all my correspondents. It is mainly by open discussion of topics such as these that we may hope to obtain progress.

Yours, etc.,

H. F. SALTMARSH.

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## REVIEWS

JOHN WILLIAM GRAHAM, *Psychical Experiences of Quaker Ministers*. Svo, pp. vi. 42. Friends' Historical Society, Friends' House, Euston Road, London, N.W. 1, 1933. Price 2s.

J. W. Graham had been made President of the Friends' Historical Society for the year 1932-3, but did not live to complete his year of office, or to deliver his Address at the Annual Meeting. This booklet contains the material which he had collected for his Presidential Address, and the manuscript, obviously unfinished, has been printed with no more than the necessary minimum of editing. In an interesting Introduction Mr F. E. Pollard speaks of Graham's longstanding interest in the S.P.R., his studies in the history of Quakerism and his profound concern for the quality of the Quaker ministry, as shown in his two most notable books, *The Faith of a Quaker* and *The Divinity in Man*. In the latter book, George Fox's remarkable experiences are described and are not repeated here.

It is a curious fact that all the material that could be found came from a period before 1850, and mostly from the eighteenth century, and nearly all of it comes from America, from the Eastern seaboard States, which was the Quaker America of those days. "The final

date (writes Graham) roughly coincides with the change in ministry from the quietist type, where the instrument handed himself over to an unseen inspirer and shunned the use of his own powers or his own initiative, to the easier standards, the more conversational and more mentally prepared ministry of to-day. This drives me to the thought that though we have gained something intellectually, in consecutive treatment and width of interest, in genuine grappling with our needs and in simple helpfulness, we have also lost something in penetrating power, in Divine endowment, in the strength that comes from forgetting ourselves”.

The telepathic and other phenomena “are plainly connected with the rest of the ministerial endowment of the seers, and that endowment is a function of a keen and pervasive spiritual life, peculiar among men, and carried out as part of the service of . . . the travelling ministry of the Society of Friends”, to which, indeed, the Society owed its origin in 1654. During the seventeenth century the preachers were revivalists, and later they, like the early Wesleyans, were constantly travelling about the country. It is noteworthy that among the early Wesleyans, as among the Friends, women had an equal share with men in the ministry; but while the Friends have always maintained this principle, it was abandoned by the Wesleyans. There was also much travelling between England and America, especially during the period 1770 to 1830, and the visiting ministers, who depended chiefly on “inner guidance” as to where and when they went, were often away from their own homes for several years at a time. Their advice on all sorts of affairs, secular or religious, was sought and much valued.

There seems to have been “a continuous sequence of religious experience, beginning with the simple consciousness of fellowship among worshippers . . . going on . . . to the faculty on the human side of ‘speaking to states’ [*i.e.* giving messages especially appropriate to the state of mind of individuals present] in family visiting or in meeting . . . then to comprehension of distant states of spirit, particularly of dangerous and needy situations, and, on the Divine side, on to the visions of ineffable glory out of the body.”

Graham does not maintain that the stories are up to the standards of evidence of the S.P.R. But he says: “They are generally taken from the journals of the Friend to whom they occurred, and I choose to believe them, being already convinced of the existence of the type to which they belong, and of the care and honesty of the narrators, with whom meticulous caution in assertion was a kind of passion.”

We find similar phenomena recorded in *The Acts of the Apostles*; for instance, telepathic cases—to use the word “telepathic” in its widest sense—in chaps. v. 3; ix. 10-16; x. 3-20 (a reciprocal case); and the prophecies of Agabus, chaps. xi. 28; xxi. 11. As Graham implies,

the evidence collected by the S.P.R. for the existence of the type must make these reports more credible than they might otherwise be. The same may be said of many incidents recorded of St Francis in the *Fioretti* and in the *Speculum Perfectionis*. He seemed to have possessed to an extraordinary degree the power of "reading" people's minds, and many other religious leaders have shown signs of the same power,—connected, perhaps, with the intense sympathetic interest that they, like St Francis, felt for individuals.

One of the most remarkable cases described by Graham is that of Thomas Say, of Philadelphia, who, while in a state of coma, had telepathic impressions afterwards verified. The case occurred in about 1725 and the account written by the percipient was published in his *Life*, written by his son in 1796. The account, copied from this book, was sent to us by Mr Graham in 1907, and was printed at length in the *Journal*, xiii. 87-90.

I do not attempt here to summarise any of the cases, since they must be read in detail to be appreciated; but the booklet as a whole can be strongly recommended to any one who is interested in the relation between religion and psychical research. ALICE JOHNSON.

G. C. BARNARD, *The Supernormal*. 8vo, pp. 256. London: Rider and Co., 1933. Price 7s. 6d. net.

Mr Barnard in this book begins with science and, passing many aspects of psychical research on the way, finally arrives at transcendental consciousness and Oriental mysticism. The book presents the facts in a straightforward way and many of the well-known cases and the usual authorities are quoted.

In his opening chapter on "Science and the Supernormal" Mr Barnard gives a very fair definition of the word "supernormal", which he considers "does not imply any more than that the phenomena in question are highly unusual, and take place under conditions and through agencies of whose nature we are ignorant" (pp. 15-16). On the other hand, he tells us on p. 15, after describing what he considers fraudproof methods of examining mediums, controlling conditions and recording phenomena, that the "evidence for the analysis of water into Oxygen and Hydrogen is no stronger than Schrenck-Notzing's evidence for the production of ectoplasm." This remark is not only rather surprising to find in a "Critical Introduction to Psychic Science", but throws some light on Mr Barnard's notions of what are "reliable authorities". Moreover, are we to understand that the production of "ectoplasm" is not supernormal? The present reviewer must confess to being "imbecile" enough "to cling irrationally to the conviction that it was all fraud" in the case under consideration, that of Eva C.

H. B.

ANN MONTFORT SYMNS, *Dreams that Come True: The Solution*. 8vo, pp. 132. Sandy, Bedfordshire: Mead & Son, 1933. Price 3s. 6d. net.

The recent experiment with regard to precognitive dreams undertaken in conjunction with Mr Dunne, the author of *An Experiment with Time*, has brought the question of precognition in general, and precognitive dreams in particular, very prominently before our notice. We cannot afford to dispense with any light which can be thrown on so obscure a subject. We therefore welcome Miss Symns's action in putting before the public some very curious experiences of her own bearing on this question. She modestly styles herself a "novice", and one should not therefore expect her evidence to be presented in quite the same way as that to which our own *Proceedings* and *Journal* have accustomed us; nor for that matter was all Mr Dunne's material so presented.

Miss Symns attributes her experience to the working of what she calls "super-mesmerists", that is to say, minds of a superior order to human minds but having similar telepathic powers in a higher degree, and some parts of her book are frankly mystical.

W. H. S.

GERALDINE CUMMINS, *The Great Days of Ephesus*, 8vo, pp. xvii. 212. London: Rider and Co., 1933. Price 7s. 6d. net.

This volume contains another instalment of the "Cleophas" scripts. It includes a Foreword by a "distinguished theological expert" and an Introduction by Miss E. B. Gibbes.

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#### NOTES ON PERIODICALS

Boston Society for Psychic Research, *Bulletin XXI*, November 1933.

[The first half of this *Bulletin*, which is by Dr Prince, discusses critically the evidence for the identity of supposed communicators, relied on by or at best offered to the investigators in a certain type of psychical research. The type in question is that in which a group of sitters receive from professing communicators unknown to them details of facts, such as dates and names, which can afterwards be verified by reference to sources of information such as tombstones, obituaries, etc. The criticism is that inadequate care is not taken in the records of such cases to make it certain that the knowledge shown was not already in the mind or memory, conscious or unconscious, of any member of the group, medium or sitters, before verification. Various facts revealed in the records make this explanation plausible. Among others it appears that the supposed

communicator—a stranger to the circle—is not as a rule asked for or selected by any member of the experimenting group, but offers himself through a member acting the part of medium. There is at present, it seems, a group of ladies carrying out at intervals during the past four years a series of sittings at New York, of which results have been published in various periodicals. These reports form as it were the text for Dr Prinee's paper, and he has added to its value by comparing the New York series with others previously published elsewhere. This comparison reveals as I understand some interesting points. But space forbids my going further into details here and I will only add that investigators desiring to study communications of the type here spoken of would do well to study Dr Prinee's criticism with care.

The second half of *Bulletin XXI* is occupied by reviews of four important works on Spiritualism by Father Thurston, Mr Whately Carington, Professor Driesch and Mr George Lawton.]

E. M. S.

National Laboratory of Psychical Research, *Bulletin VI*.

[This pamphlet is entitled "Official Science and Psychical Research", a heading under which it is not a little surprising to find merely a report of the speeches delivered at a dinner. The longest item is a speech by M. René Sudre, in which he surveys some of the addresses given at the 1933 meeting of the British Association. A photograph of the diners is included].

*Zeitschrift für Parapsychologie*, December 1933.

Dr Rudolf Bernoulli, News of the Investigation of Emanations.—Prof. Ludwig Jahn, The Prague Phenomena with special reference to the Penetration of Matter.—H. Laueks, "Uk". [On a haunt].—Prof. Ludwig, Monoideism or what?—R. Tisehner, The Haunt in Munich at "Dr Karl Bruno's".—Th. Ballauff, The Problem of the Reality of Parapsychical Phenomena.—[From the "Short Notes" we learn with profound regret that Profs. Driesch and Oesterreich have been retired from their Chairs in the Universities of Leipzig and Tübingen respectively. The sympathy of all students of psychical research and of all who believe in liberty of thought will be extended to these two distinguished Germans.]

*La Ricerca Psichica*, November 1933.

E. Bozzano, Short History of "Raps". [Concluded].—E. Beer, Beyond Earthly Limits.—E. Servadio, The Final Hélène Smith.

TH. B.

Ψυχικὰ Ἐρευνᾶ, January-December 1933.

[The official organ of the Greek Society for Psychical Research has now completed its ninth year, and we learn with satisfaction that thanks to the generosity of Mme Alexandrine Choremy the financial future of the Society and its journal is assured. The present volume includes a series of articles by the indefatigable Dr Tanagra, in which he elaborates his well-known theory of "psychobolia" and discusses in the light of it a variety of ethical questions. There are also a large number of brief reports and discussions on cases, some taken from literary sources, others contributed by members of the Society. Among the latter are two striking dreams about numbers, apparently precognitive. In one of these (p. 30) the percipient dreamed that he and a friend bought a lottery ticket numbered 30215 which won a 15,000 drachmas prize. He told his friends, who shortly afterwards bought a ticket *at random*: the ticket proved to bear the number 30215, and it won a prize of 5000 drachmas. In the other case (p. 78) the percipient dreamed the exact figures of the voting in a local election a week before it took place. In both cases the figures were written down and sent to a second person before the percipient learned that his dream had been fulfilled.—Folklorists who read modern Greek will be interested in a very curious collection of narratives, mostly first-hand, illustrating the persistence in Greece of the belief in the Evil Eye (pp. 43 ff., 57 ff.). They are explained by Dr Tanagra psychobolically.]

E. R. D.

# JOURNAL

OF THE

Society for Psychical Research

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*NOTICE OF MEETING.*

The Annual General Meeting of the  
Society

WILL BE HELD IN

THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

WEDNESDAY, 28 February 1934, at 5.30 p.m.

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS.

**Bruce, Rev. W. J. Wallace**, Meath Park, Coleraine, Co. Londonderry, N. Ireland.

**Hume, Lieut-Colonel W. J. P.**, C.M.G., Brinksway, Lynchmere, Sussex.

**Rathey, C. C.**, 101 St Ermins, London, S.W. 1.

**Rendell, Francis G.**, 19 The Drive, Henleaze, Bristol.

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## MEETING OF THE COUNCIL.

THE 312th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Thursday, 11 January 1934, at 3 p.m., THE PRESIDENT in the Chair. There were also present: The Earl of Balfour, Lord Charles Hope, Sir Lawrence Jones, Bart., Mr W. H. Salter, Mrs W. H. Salter, and Admiral the Hon. A. C. Strutt; also Mr Theodore Besterman, Investigation Office, 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 Report of the Council for 1933 was considered and adopted as amended.

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## B.B.C. TALKS ON PSYCHICAL RESEARCH

We regret that through a misunderstanding Professor C. G. Seligman was described in the notice appearing in the January *Journal*, under the above heading, as presenting the opposition case. Professor Seligman has addressed the following correction to Mr Besterman, with a request that it be printed in the *Journal*, which we have pleasure in doing: "I do not consider there is any 'opposition', we are both engaged in examining certain more or less obscure happenings and hoping to come as near the truth as possible. If I held any other view I should not have undertaken to speak as I know nothing of metapsychology. My studies have been limited to matters which have come to my notice in the wards of hospitals or in the course of my anthropological work."



## ANNUAL REPORT OF THE COUNCIL FOR 1933

*The Year 1933.* During the year the Society has been able to carry on a great deal of work of various kinds, of which an account will be found below. This work would have been impossible, in the present financial situation, had it not been for the great generosity of our members; the year is in fact notable for the number of donations which the Society has received towards research, towards the printing expenses, and towards the General Fund. Notwithstanding these donations the financial position of the Society, reflecting as it does the general economic depression, continues to give some cause for anxiety. It is inevitable that the continued depression should result in resignations, but we are glad to report these are fewer than for several years. On the other hand, notwithstanding the depression, there is an increase of applications for membership, a welcome sign of greater interest in the Society's work. Viewing the situation broadly, the Council feel justified in taking a hopeful view of the Society's future and in continuing an active policy of research of all kinds.

*Research.* For several years recently the Council has had occasion to regret the decline in the number of spontaneous cases reported, both mental and physical. They are accordingly all the more glad to observe that during the latter part of the year there are signs of an increase, which they hope will continue. Visits have been paid by Mr Besterman and Miss Newton to several places in London and the provinces from which reports have been received, and the Council wish to thank those members of the Society who have drawn their attention to cases worth investigation.

The past year has been an exceptionally busy one. Last year Mr Besterman took over the investigation of the Hacking case from Mrs Sidgwick and Mr J. Arthur Hill, who had accumulated a considerable amount of evidence in regard to it (see *Journ.* xxvi. 4). This is the case in which communications have been obtained in Mr Barwell's private circle at Sheffield, with no professional medium present, purporting to come from Mr Hacking, a deceased schoolmaster of Bury in Lancashire; these communications contain a considerable amount of detailed information. In December 1932 and January of this year Mr Besterman systematically examined and arranged all the documents relating to the case, now numbering about 400, including some of considerable length. He then entered into communication with the persons chiefly concerned in the case, made the personal acquaintance of several of them, and visited a number of the towns involved. As a result of these investigations he came to certain tentative conclusions, dependent upon the obtain-

ing of a particular piece of information. It is at present impossible to obtain this, and it is, therefore, still impossible to come to any definite conclusion about this case, which, nevertheless, remains one of the most unusual and interesting in the history of psychical research. The details, unfortunately, remain too private for a report.

In connection with the same investigation it may be noted with satisfaction that Mr Barwell has generously promised to bequeath to the Society all the original records of his circle, including those relating to the Hacking case.

During the course of the journey mentioned above, Mr Besterman inquired into two cases of haunted houses, one at Stafford and the other near Rugby. Later in the year he visited Leicester in connection with an unusual case of poltergeist type, in which water in considerable quantities appeared, it is alleged in a supernormal manner, at various points in the house. In the first two cases no evidence of anything supernormal could be obtained. In the Leicester case inquiries are still proceeding.

Members will recollect in the last Annual Report an announcement that arrangements had been made between the Society and the Institut Métapsychique of Paris for collaboration in the further investigation of Rudi Schneider, as the Council felt that Dr Osty's methods marked a welcome departure in the investigation of parapsychical phenomena. Mr Besterman, accompanied by Mrs Besterman, accordingly went to Paris at the end of February to take part, on behalf of the Society, in a new series of sittings with Rudi Schneider. Unfortunately the medium appeared to have temporarily lost his powers, and accordingly the series had to be cut short after two months. Rudi Schneider returned to Braunau, his native town, and was followed there by Mr Besterman, in the hope that supernormal phenomena might be encouraged by the familiar atmosphere of the medium's home. This hope was realised to a slight extent, but not sufficiently so to render advisable a return to Paris. Accordingly Rudi Schneider was left to have a thorough rest, with a view to giving a series of sittings to the S.P.R. in the autumn. In September a party of members of the Society, consisting of Miss Reutiner, Lord Charles Hope, Mr John Evelyn, Captain Cochrane-Baillie, and Mr Besterman, went to Weyer, where the medium resides since his marriage to Fräulein Mitzi Mangl. The object of this visit was to see whether the medium's powers had returned sufficiently to justify the projected visit to London. Several sittings were held, and considerable and impressive phenomena, mainly of a telekinetic kind, were witnessed. Rudi Schneider accordingly came to London, and has been giving sittings regularly in the Society's *séance*-room since the beginning of October. The sittings will con-

tinue for six months, and it is therefore too early to say anything concerning them at the moment.

The collaboration with the Institut Métapsychique was a comparatively costly matter for both bodies. It would consequently have been impossible for the Society to continue the investigation but for the generous financial help given by Lord Charles Hope and several of his friends, as well as a grant from the Myers Memorial Fund. From the technical point of view, difficulties would have been experienced but for the continuous and very able assistance given by Mr Oliver Gatty, who has also undertaken to find a considerable sum of money to permit of the continuation of the sittings into the New Year. These facts again illustrate the extent to which the Society is dependent on the assistance of its members for the proper carrying out of its functions.

While abroad, in connection with the investigation of Rudi Schneider, Mr Besterman was enabled, by the generosity of Mr Christopher Wood, to proceed to Warsaw in company with Dr Osty, for the purpose of having sittings with various mediums. From this point of view the journey was unfruitful, the phenomena of the new medium, with whom it had been hoped principally to experiment, not proving satisfactory. Mr Besterman was able, however, to make the personal acquaintance of a considerable number of Poles concerned in psychical research. The first fruit of this is the report on an experiment with M. Ossowiecki, published in *Proceedings*, xli. 345-351.

Further gramophone records of Mrs Leonard's trance were made during the year, with the kind co-operation of the Rev. C. Drayton Thomas. One of these records, illustrating the communicating personality of the "Rev. John Thomas", is available for purchase by members. At the same time as these records were made there was an attempt by Mr Gerald Heard and Mr Besterman to investigate the direct voice alleged to occur in sittings with Mrs Leonard, by means of a method suggested by Dr Irons and Mr Soal and with the co-operation of the Gramophone Company's technical staff. This has been reported on in the *Journal*, xxviii. 84.

Lord Charles Hope has also kindly allowed a record made for him of the trance breathing of Rudi Schneider to be reproduced for sale to members.

Owing to the various activities described above and to the considerable amount of routine work, on some of which it is hoped to report later on, Mr Besterman made comparatively little progress with his investigation of records of Mrs Leonard's mediumship. Nor has he yet been able to write his report on the experiment in the evaluation of free material obtained in trance mediumship.

ACCOUNTS OF RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 31 DECEMBER, 1933.

Dr.

GENERAL FUND.

Ct.

<i>To Subscriptions:</i>					
Members (1932) - - - - -	£10 7 10				
" (1933) - - - - -	797 5 5				£27 13 8
" (1934) - - - - -	50 6 0				9 7 11
		£857 19 3			
Associates (1931) - - - - -	£1 0 7				
" (1932) - - - - -	5 3 9				195 7 2
" (1933) - - - - -	253 10 7				296 9 5
" (1934) - - - - -	3 3 0				
		262 17 11			
" <i>Life Members</i> - - - - -	- - - - -	60 10 2			
" <i>Life Associates</i> - - - - -	- - - - -	21 0 0			
" <i>Special Annual Subscription</i> - - - - -	- - - - -	1 1 0			
" <i>Donations:</i>					
Towards Printing Expenses - - - - -	156 0 0				300 0 0
General - - - - -	2 18 2				136 18 0
		158 18 2			
" <i>Library Subscriptions</i> - - - - -	- - - - -	0 5 0			
" <i>Sale of Publications:</i>					
Per Secretary to Members - - - - -	20 17 0				
" Secretary to Public - - - - -	52 4 9				
" F. W. Faxon Co. - - - - -	12 4 6				
		85 6 3			
" <i>Rent from Society's Tenant</i> - - - - -	- - - - -	250 0 0			
" <i>Interest on Investments</i> - - - - -	- - - - -	215 1 4			
" <i>Sale of Transactions of International Congress</i>	- - - - -	0 15 6			
" <i>Contribution to the Piper Fund for the Year 1932</i>	- - - - -	29 4 4			
" <i>Balance 31 December 1933:</i>					
Overdraft on Current Account at Westminster Bank Limited - - - - -	82 9 8				
Less Cash in Secretary's hands - - - - -	5 12 2				
		76 17 6			
<i>By Balance, 31 December 1932:</i>					
Overdraft on Current Account at Westminster Bank Limited - - - - -	£27 13 8				
Less Cash in Secretary's Hands - - - - -	9 7 11				
		£18 5 9			
" <i>Printing of Publications:</i>					
<i>Journal</i> (Nos. 488-497) - - - - -	- - - - -	195 7 2			
<i>Proceedings</i> (Parts 127-131) - - - - -	- - - - -	296 9 5			
		491 16 7			
" <i>Binding Proceedings and Journal</i> - - - - -	- - - - -	- - - - -			
" <i>Postage</i> - - - - -	- - - - -	- - - - -			
" <i>Salaries:</i>					
Secretary - - - - -	- - - - -	300 0 0			
Assistant Secretary - - - - -	- - - - -	136 18 0			
		436 18 0			
" <i>Pension to Miss Alice Johnson</i> - - - - -	- - - - -	- - - - -			
" <i>Balance of Grant to Mrs Piper for the Year 1932</i>	- - - - -	- - - - -			
" <i>Grant to Research Fund towards the Investigation of Rudi Schneider</i>	- - - - -	5 9 9			
" <i>Grant to Library Fund</i> - - - - -	- - - - -	50 0 0			
" <i>General Upkeep of Library</i> - - - - -	- - - - -	2 13 5			
" <i>Rent</i> - - - - -	- - - - -	175 0 0			
" <i>Rates</i> - - - - -	- - - - -	35 11 11			
" <i>Fuel and Lighting</i> - - - - -	- - - - -	34 3 0			
" <i>Caretaker's Wages and Uniform and Cleaning Expenses</i>	- - - - -	139 8 9			
" <i>House and Property Repairs</i> - - - - -	- - - - -	15 17 9			
" <i>Furnishing</i> - - - - -	- - - - -	5 17 2			
" <i>Expenses of Meetings</i> - - - - -	- - - - -	11 11 10			
" <i>Stationery</i> - - - - -	- - - - -	35 18 1			
" <i>General Printing</i> - - - - -	- - - - -	10 1 5			
" <i>Insurance</i> - - - - -	- - - - -	16 11 10			
" <i>Telephone</i> - - - - -	- - - - -	13 18 11			
" <i>Auditors' Fee</i> - - - - -	- - - - -	15 15 0			
" <i>Clerical Assistance</i> - - - - -	- - - - -	51 9 8			
" <i>Income Tax on Interest from Consols and Annuities and War Stock</i>	- - - - -	10 2 6			
" <i>Sundries</i> - - - - -	- - - - -	7 19 8			
" <i>Commission on Sales, Cheques, etc.</i>	- - - - -	23 6 6			
" <i>Apparatus for Research</i> - - - - -	- - - - -	52 0 0			
" <i>National Book Council</i> - - - - -	- - - - -	3 0 0			
" <i>Balance of Jubilee Celebration Contributions received in 1932</i>	- - - - -	- - - - -			
" <i>Applied in Purchase of Clock</i> - - - - -	- - - - -	2 10 4			
		£2,019 16 5			

## RESEARCH FUND.

### SUMMARY FOR YEAR 1933.

<i>To Balance in hand 31 December 1932 :</i>					
On Current Account at Westminster Bank	£53	17	0		
In Secretary's hands	2	2	5		
Donations	£55	19	5		£12 11 9
Grant from Myers Memorial Fund towards the Investigation of Rudi Schneider	49	14	6		86 1 3
Grant from General Fund towards the Investigation of Rudi Schneider	100	0	0		10 19 9
Sale of Gramophone Records of <i>Sittings with Mrs Leonard</i>	129	18	0		248 4 8
	42	4	10		
On Current Account at Westminster Bank	£23	17	11		19 19 4
Less Overdrawn on petty cash	£3	18	7		
	£377	16	9		£377 16 9

## LIBRARY FUND.

<i>To Balance in hand 31 December 1932 :</i>					
On Current Account "B" at Westminster Bank					
On Limited	£27	3	6		£21 1 0
Grant from General Fund	50	0	0		10 19 7
Sale of Surplus Books	0	15	6		2 2 0
On Current Account "B" at Westminster Bank	£77	19	0		£77 19 0

ACCOUNTS OF RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 31 DECEMBER, 1933.

FREDERIC W. H. MYERS MEMORIAL FUND.

<i>To Balance in hand 31 December 1932 at Westminster Bank Limited:</i>			
On Current Account	-	£16 19 5	
On Deposit Account	-	80 0 0	
		<hr/>	
		£96 19 5	
„ Royalties and Sales	-	-	9 15 10
„ Interest on Investments	-	-	34 13 8
„ Interest on Deposit Account	-	-	0 1 1
		<hr/>	
		£141 10 0	
			<hr/>
			£141 10 0
<i>By Third Myers Memorial Lecture:</i>			
Lecturer's Fee, Expenses of Meeting, etc.		£32 13 0	
Purchase of copies of Lecture	-	-	1 16 0
		<hr/>	
			£34 9 0
„ Grant to Research Fund towards the Investigation of Radi Schneider	-	-	100 0 0
„ Balance in hand 31 December 1933:			
At Westminster Bank Limited on Current Account	-	-	7 1 0
		<hr/>	
			£141 10 0
			<hr/>
			£141 10 0

ENDOWMENT FUND FOR PSYCHICAL RESEARCH.

<i>To Balance in hand 31 December, 1932:</i>			
At Lloyds Bank Limited on Current Account	-	£261 3 6	
„ Interest on Investments	-	-	345 3 5
		<hr/>	
			£606 6 11
			<hr/>
			£606 6 11
<i>By Income Tax on War Stock</i>			
	-	-	-
„ Investigation Officer's Salary	-	-	-
„ Balance in hand 31 December 1933:			
At Lloyds Bank Limited on Current Account	-	-	220 14 5
		<hr/>	
			£10 12 6
			<hr/>
			375 0 0

## MEMORANDUM OF ASSETS.

### GENERAL FUND.

£58	11	2	2½%	Annuities.
£62	19	0	2½%	Consolidated Stock.
£219	8	7	3½%	Conversion Stock.
£750	0	0	3½%	War Stock 1952.
£800	0	0	York Corporation 3%	Redeemable Stock 1916-41.
£250	0	0	New South Wales 5%	Stock 1935-55.
£1,200	0	0	Southern Nigeria Lagos Government 3½%	Inscribed Stock.
£937	0	0	London, Midland and Scottish Railway 4%	Debenture Stock.
£562	0	0	London, Midland and Scottish Railway 4%	Preference Stock.
£1,540	0	0	East Indian Railway Irredeemable Debenture Stock.	
£520	0	0	East Indian Railway Deferred Annuity.	
£100	0	0	Prescot Gas Co. 4%	Preference "C" Stock.
225	Consolidated Ordinary Shares of £1 each fully paid of the Prescot Gas Co.			
300	Deferred Shares of 5s. each fully paid, of the South Staffordshire Tramways (Lessee) Co., Limited (in voluntary liquidation).			

### ENDOWMENT FUND.

£1,460	0	0	4%	Consolidated Stock.
£908	0	11	India 3½%	Stock.
£550	0	0	India 4½%	Stock 1958-68.
£161	11	6	New South Wales 5%	Stock 1935-55.
£1,797	0	0	London and North Eastern Railway Co. 4%	Debenture Stock
£1,055	0	0	Great Western Railway Co. 5%	Rent Charge Stock.
£800	0	0	Great Western Railway Co. 5%	Guaranteed Stock.
£2,258	0	0	London, Midland and Scottish Railway Co. 4%	Preference Stock
£514	0	0	London Passenger Transport Board 4½%	"T.F.A." Stock.
£260	0	0	East Indian Railway 3½%	Debenture Stock.
£1,260	0	0	East Indian Railway 4½%	Irredeemable Debenture Stock.
£700	0	0	Great Indian Peninsular Railway 4%	Debenture Stock.

### F. W. H. MYERS MEMORIAL FUND.

£750	0	0	5%	Conversion Stock 1944-64.
£250	0	0	3½%	Conversion Stock 1961.

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

70<sup>a</sup> Basinghall Street, London, E.C.2, 26 January 1934.

HARTBEYS, WILKINS, AVERY & FLEW, Chartered Accountants.

A series of experiments, which seem likely to prove of considerable importance, has been initiated by Mr Whately Carington. These consist in applying Word Association tests, including whenever possible observation of the psycho-galvanic reflex, to mediums (*a*) in their normal state and (*b*) under control. If mediumistic Controls and Communicators are really secondary personalities of the medium then the responses to the tests in the two states might be expected to be substantially identical, while Mr Carington showed (*Proc.*, xxxi. 401) as long ago as 1921, that tests of this kind are capable of distinguishing normal individuals from each other. The results obtained should accordingly throw considerable light on the psychological status of the personalities concerned.

A series of sittings has been held with Mrs Garrett and her Control "Uvani", and another series is in progress with Rudi Schneider and "Olga". In both these cases the data have been collected by Mr Besterman for analysis by Mr Carington.

A third series of tests (with Mrs Leonard) has been rendered possible through the kind co-operation of Mr Drayton Thomas, who has not only generously placed a number of his sittings at the disposal of the research, but is himself collecting the data, and has enlisted the very valuable co-operation of two of the Communicators who habitually control at his Sittings. In this case, therefore, no fewer than four different personalities (counting Feda) of three different types are under observation, and it is hoped that results of great comparative interest may be obtained.

The data obtained in these investigations are in process of a most laborious analysis, but it is hoped that results will be available for publication in the course of the next two or three months.

*Library.* The number of books, pamphlets, and volumes of periodicals in the library now stands at 7368, an increase of 92 during the year. In addition to the volumes consulted in the library, 78 members borrowed 479 volumes; 55 volumes were borrowed by the National Central Library. Several books were obtained for members through that library.

*Myers Memorial Lecture.* As mentioned in the Annual Report for 1932, the Council invited Dr Osty to deliver the Third Myers Memorial Lecture in 1933, and were fortunate enough to receive his acceptance. Dr Osty visited England towards the end of October and delivered his lecture, illustrated with lantern slides, and entitled "Les Aspects supranormaux de l'énergie et de la matière", on 25 October. An English translation of the Lecture, which aroused great interest, has been printed and can be obtained from the Society, price 2s. Many of our members were very glad to have this opportunity of meeting Dr Osty, whose work has always been followed with close interest in England.



*Presidency.* The Council elected the Hon. Mrs Alfred Lyttelton, G.B.E., as President of the Society for the year, and she delivered her Presidential Address on 27 September. It has been published in Part 132 of *Proceedings*.

*Changes among the Officers and Council.* Mr Fletcher having resigned his seat on the Council and also the office of Hon. Treasurer, Mrs Lyttelton was appointed an elected member of Council in his place, and Mr Salter became Acting Hon. Treasurer.

In view of the large amount of research work which the Society is doing abroad and with foreign mediums, in all of which Mr Besterman has played an important part, the Council considered that it would be desirable, without making any change in Mr Besterman's position as Librarian and Editor, to give him also some title which should recognise his connection with research. They accordingly, in September, appointed him Investigation Officer, and also appointed Lord Charles Hope and Mrs Salter as Consultant Investigators. The Council wish to re-affirm what they have said on previous occasions, that they hope and expect that every member of the Society will engage actively in research so far as he or she can, and that one of the main functions of the Officers of the Society is to promote and co-ordinate research among non-official members.

*Obituary.* During the past year the Society has lost by death many members who by long membership or active work have supported the Society. These include Mrs Abernethy, Mrs W. W. Baggally, Mr A. R. Bonus, Lady Conway, Katharine Countess of Cromer, Miss A. V. Dutton, Dr S. Ferenczi, Mrs C. B. Fernald, Mr C. H. Homan, Mr G. R. S. Mead, Mr E. T. Nisbet, the Rev. H. Northcote and Mr O. S. Tudor. The total number of deaths was eleven Members, and eight Associates.

*Membership of the Society.* During the year 49 new Members were elected and one Associate became a Member. The total loss in numbers from deaths, resignations and other causes was 45 Members and 21 Associates, leaving a net increase of four Members and a decrease of 21 Associates. The total membership of the Society now stands at 759.

*Student Associates.* While the Council are unable for financial reasons to rescind entirely the Resolution they passed several years ago declining to elect new Associates, they have thought it desirable, in order to stimulate interest in the Society's work among the younger generation, particularly students at Universities, to relax this rule so as to entertain applications for election as Associates from persons not less than 18 years of age, who shall undertake on attaining 25 either to become full Members or to resign. The Council will be glad if members of the Society will make this resolu-

tion widely known among any persons of the age indicated who may show an interest in psychical research.

*Publications.* Five parts of *Proceedings* were published during the year: Part 128 in January, Part 129 in March, Part 130 in May, Part 131 in June, and Part 132 in December.

The Secretary's sales to the general public amounted to £52 4s. 9d. and to members of the Society £20 17s. The returns from the Society's agent in America amounted, after deduction of commission, to £12 4s. 6d.

*Meetings.* The following meetings have been held during the year:

- 25 Jan. "Some Communications of a Personal Kind received through Miss Geraldine Cummins", by Miss E. B. Gibbes.
- 22 Feb. "The Positive Implications of Telepathy", by W. Whately Smith (now Whately Carington).
- 29 Mar. "Some Unprinted Cases illustrating Difficulties of Investigation", by Mrs W. H. Salter.
- 26 April "Psychical Research and the Written Word", by Mr Stephen Chant.
- 31 May "Why I do not believe in Survival", by Professor E. R. Dodds.
- 28 June "The Thomas Case (Proxy Sittings with Mrs Leonard)", by Mrs Lydia W. Allison.
- 27 Sept. Presidential Address by the Hon. Mrs Alfred Lyttelton, G.B.E.
- 25 Oct. Third F. W. H. Myers Memorial Lecture. "Les Aspects supranormaux de l'énergie et de la matière", by Dr Eugène Osty.
- 29 Nov. "The Clairvoyance of M. Stefan Ossowiecki," by Mr Theodore Besterman.

## CORRESPONDENCE

## SPECULATIONS ABOUT TELEPATHY.

*To the Editor of THE JOURNAL.*

SIR,—I have rarely seen in the Society's publications as able, lucid and illuminating an utterance as that by Mr W. Whately Carington entitled "Implications of Telepathy" (*Journal*, xxviii. 57-64). It seems to me to clarify thought on the whole subject. It is an excellent example of the advantage of applying methods of common-sense and logical reasoning to vague and loose current ideas.

Nevertheless, with entire humility, and claiming, as will, I fear, be but too apparent, no special knowledge, I venture to offer a few comments upon Mr Carington's observations. Among the propositions which Mr Carington describes as "erroneous", he cites first that "Telepathy is an accepted fact of Science". Now if he means no more than that telepathy has not yet attained the status of being accepted as a fact by the whole body of science, like gravity, or the revolution of the Earth on its axis, I suppose this remark is true enough. But if telepathy is not in that full sense an accepted fact of "science", I suggest that it is, notwithstanding, a familiar fact of daily existence about which many scientists have not, and none need have, any doubt as a *fact*, as a *phenomenon*, however doubtful they be as to its real nature, as to the laws of its operation, and as to the suitability of the name by which it is at present known. From personal everyday experience, I myself have no doubt of it at all. I have seen it in obvious operation on more occasions than I could remember or count. I once made a friend sitting opposite me in a railway carriage commence whistling two tunes, one after another, by merely thinking about them with that object. I once—I am headmaster of a school—demonstrated to a member of my staff, from three or four human subjects taken at random on the spot, how easy it is mentally to influence the mind of a child to give or not to give a certain answer in certain circumstances. I use this knowledge daily, as a commonplace, as I use blackboard chalk. Animals provide plenty of instances of telepathy. I have had at least one clear instance of a thought of mine being mentally read and verbally answered by the control of a medium. (And yet, repeated attempts to influence a medium by thought have invariably produced no apparent result !)

Myers, on page 207 of *Human Personality* (abridged edition), says, "It has now . . . been actually proved that the hypnotic trance can be induced from a distance so great, and with precautions so complete, that Telepathy, or some similar supernormal influence is the only efficient cause which can be conceived." On page 539

he says, "The subject's power of response to a question" (by a person not the hypnotist) "was shown to be under the control of the unspoken will of the hypnotist." In Dr Milne Bramwell's work on hypnotism, experiments are described in which a patient in one room answered questions mentally put to him by the operator in another room, and another in which the operator, sitting in his own house, willed his subject, sitting in another house, to rise, leave his house, and come to that of the operator, competent witnesses having been pre-arranged in both houses. So much for "science"! It seems to be a case of "Sae much the warse for the coo!"

The third disputed proposition is that "Telepathy is in some way like, or akin to, 'Wireless'". Well, is the "akin-to-wireless" hypothesis quite as absurd as it appears to be after Mr Carington has destructively dealt with it?

Mr Carington says that "... as a matter of plain anatomical fact, there exists no bodily organ, whether a part of the nervous system or not, of which the structure even remotely suggests that it could in any circumstances act as a generator of electro-magnetic radiation having the intensity and penetrative power required." Why intensity? What is to be penetrated? We do not know. Besides—structure... perhaps not; but how about functions? I was informed recently by a medical man that it has now been definitely proved that nerve currents are electrical in their nature. And very natural too, for it seems as if few things in Nature are anything else. It would therefore seem that a muscular contraction is due to chemico-electric energy generated in the muscular tissues which is evoked or induced by an electrical nerve current generated by the brain or the spinal cord.

If I understand the general process of wireless aught, it is this: that certain waves (admittedly at their source very powerful) are distributed by the broadcasting aerials; these radiate concentrically and doubtless in accordance with the Law of Inverse Squares to which Mr Carington alludes. But there is no limit to the distance of their radiation. There is no one point at which they cease. They presumably reach Mars, or Pluto, or, for that matter, the stars of Orion, unless intercepted or deflected, as really, however attenuated and faint, as they do Brighton or Capctown or Yokohama. Their capability of being "picked up" is limited only by the limitations of sensitiveness of any instruments designed to receive them. But—this is an important point—the loud speaker is not caused to vibrate by these picked-up waves from the Ether, which are themselves far too weak to do such work, but by variations or oscillations induced by these faint waves in the much more powerful current supplied locally to the set by the battery or the domestic source of electric supply.

Now if the brain can generate nerve-currents which, in their turn, evoke such a formidable quantity of energy as that involved in raising a sack of wheat on the shoulders, is it so absurd to suppose that it may be capable of producing induced intensifications, not necessarily at all powerful, of currents, waves, vibrations, call them what you will, which have first been picked up by some more refined and delicate sensitiveness in some more obscure stratum of our personality? Is it quite absurd to postulate that thought-impulses are . . . shall I coin a word, to be on the safe side, and say electroform?

Mr Carington uses a rather powerful argument when he says, "The essential feature of every normal method of communication whatsoever is the use of signs, signals or *symbols* . . . in accordance with an explicitly or implicitly recognised *code*." He goes on to say that the radiation theory, or any physical theory, requires some process of encoding and decoding automatically, unconsciously, and with respect to an unknown code, and this he calls "fantastic to the point of incredibility". But it is exactly these things which we, so entirely ignorant as we are of all strata of the personality outside the physically conscious, are not entitled to assert.

Moreover, I suggest that we only really need signs and symbols when we require to communicate by word of mouth, by writing, by signalling, or by other physical means, with beings whose conscious reception of our ideas is limited to similar means. We think, chiefly though not wholly, in unspoken words: but is not this because we are so used to expressing our thoughts aloud in words or to writing them? Would Mr Carington suggest that an untaught deaf-and-dumb person does not think because he has learnt no sounds or symbols? But if he does think, how does he do it? Without such sounds and symbols, of course.

If we believe in the existence of any non-material aspect or phase or stratum of personality, and I think Mr Carington does, we *must* postulate thought without signs, symbols and codes, without tongues, ears, or fingers—thought which is just as real as if it were spoken, thought which, in a non-material state of existence, not only can be but must be communicable and understandable without these physical aids, or perhaps I should say obstacles.

Finally, it has often been asked, why the mind of A should be capable of receiving telepathic impressions and not that of B? Why can X receive them from Y and not from Z? Again the "wireless" analogy seems to hint an explanation. Is not the truth quite possibly that while A, B, and X all *receive* them equally, A's instrument is more capable than B's of reproducing them in the conscious part of his brain, and that X can do this better in the case of impulses received from Y than he can in the case of

those received from Z? Transmitters, or Agents, may vary in their powers of transmission, just as receivers, or Percipients may vary, not in their powers of reception but in those of intensification and of transfer to the Conscious.

Yours, etc.,

ALAN HOWGRAVE-GRAHAM.

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ON THE POSSIBILITY OF PROVING SURVIVAL.

*To the Editor of THE JOURNAL.*

SIR,—May I make a brief comment on Mr Saltmarsh's suggestion that the absence of gradual improvement is "a point against" spirit communications? This might be so if it was a universal experience, which it is not. That my later proxy sittings for the same person produced less evidential matter than the first and second *may* be due to the fact that the medium's mind was no longer a *tabula rasa*. In the particular case I have in mind at first both the medium and I were totally ignorant of the person whose communication was desired and almost equally ignorant of the recipient—a lady in Canada I had never met. After success had been obtained there was more scope for inferences, which experience shows are liable to be made by the medium or the sitter. These inferences are unintentionally misleading, they are frequently erroneous and thus confuse the issue. If the passivity of the medium is disturbed by her own marginal thoughts the communicator finds obstruction in his way.

Yours, etc.,

HELEN ALEX. DALLAS.

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# JOURNAL

OF THE

## Society for Psychical Research

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*NOTICE OF MEETING.*

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 28 March 1934, at 5.30 p.m.*

WHEN A PAPER ENTITLED

“TELEPATHY AND THE LISTENER-IN”

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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS

**Dewar, Canon Lindsay**, 9 Precentor's Court, York.

**Fischer, Samuel**, 305 Broadway, New York City, U.S.A.

**Gilchrist, Warren**, e/o Messrs J. W. Jagger & Co. Ltd., 60 St George's Street, Cape Town, S.A.

**Hannen, E. C.**, Ouseleys, Wargrave, Berks.

**Hercod, Ernest**, Hotel Schweizerhof, Basle, Switzerland.

**Paget, Captain A. W. L.**, 19 Bryanston Square, London. W. 1.

**Paget, Mrs A. W. L.**, 19 Bryanston Square, London, W. 1.

## MEETINGS OF THE COUNCIL

THE 313th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Thursday, 15 February 1934, at 3 p.m., THE PRESIDENT in the Chair. There were also present: Mr W. R. Bousfield, K.C., Professor E. R. Dodds, Mr W. H. Salter, Mrs W. H. Salter, and Admiral the Hon. A. C. Strutt: also Mr Theodore Besterman, Investigation 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 Rev. W. S. Irving was elected an Hon. Associate of the Society.

THE 314th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 28 February, at 3 p.m., MRS W. H. SALTER in the Chair. There were also present: Mr W. H. Salter, Admiral the Hon. A. C. Strutt, R.N., Miss Nea Walker, and, later, the President; also Mr Theodore Besterman, Investigation Officer, and Miss Isabel Newton, Secretary.

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

THE 315th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, immediately after the Annual General Meeting, THE HON. MRS ALFRED LYTELTON, G.B.E., in the Chair.

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



The Hon. Mrs Alfred Lyttelton, G.B.E., was re-elected President for the year 1934.

Mr W. H. Salter was re-elected Hon. Secretary and acting Hon. Treasurer; and Mrs W. H. Salter, Hon. Editor.

Committees were elected as follows:

*Committee of Reference and Publication*: The Earl of Balfour, Professor C. D. Broad, Sir Oliver Lodge, Dr T. W. Mitchell, Mr J. G. Piddington, Mr W. H. Salter, Mrs Henry Sidgwick, and Mr W. Whately Carington.

*House and Finance Committee*: Miss Ina Jephson, Mr G. W. Lambert, Mr W. H. Salter, and Mr Sydney C. Scott.

Corresponding Members and Hon. Associates were elected for the year 1934 as follows:

*Corresponding Members*: Professor Henri Bergson, President Nicholas M. Butler, Dr Max Dessoir, Professor Dr S. Freud, Professor Pierre Janet, Dr C. G. Jung, Count Carl von Klinckowstroem, Maurice Maeterlinck, Professor T. K. Oesterreich, Dr Eugène Osty, Dr Walter F. Prince, Professor Charles Richet, Dr Rudolph Tischner.

*Honorary Associates*: Miss H. A. Dallas, Rev. A. T. Fryer, David Gow, J. Arthur Hill, Rev. W. S. Irving, Professor J. H. Muirhead, Professor Charles Sage, Miss F. Melian Stawell, Dr A. Tanagras, Dr Th. Wereide.

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## ANNUAL GENERAL MEETING.

THE Annual General Meeting of Members of the Society was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 28 February 1934, at 5.30 p.m., THE PRESIDENT in the Chair.

The following Members were present: Mrs Ball, Mr Theodore Besterman, Mrs Theodore Besterman, Miss Carruthers, Mrs Goldney, Miss G. Hynes, Miss S. Boncher James, Dr Eva Morton, Miss I. Newton, Mr W. S. Rowntree, Mr W. H. Salter, Mrs W. H. Salter, Admiral the Hon. A. C. Strutt, Rev. C. Drayton Thomas, Mr G. N. Tyrrell, and Miss Nea Walker.

The Secretary having read the notice convening the Meeting, the President invited discussion on the Report of the Council, which, with the audited statement of Accounts, had already been circulated to members. There being no response, Mr W. H. Salter, Acting Hon. Treasurer, made his financial statement.

In presenting the accounts for the year, Mr Salter drew attention to two passages in the Annual Report. (1) the paragraph showing that for the first time for several years the new Members elected

exceeded the loss of Members by resignation and death, and (2) the reference to the donations received by the Society during 1933 for printing, for apparatus, for research, and for general purposes.

Since the Report had been printed the Society had received from a member who wished to remain anonymous an extremely generous donation of £1,000, to be applied for particular objects of research, including both parapsychical and parapsychical phenomena. With this donation the Society could confidently continue an active policy of research. Mr Salter reminded Members that the Society's lease expired in 1937, so that it might then be necessary to make a general appeal to meet the expenses that would arise. If that should be necessary, he hoped that Members would bear in mind the generosity with which the needs of research had been met, and respond to the appeal in the same spirit of liberality.

The Chairman announced that there were no candidates for election to membership of the Council other than the six members who retired by rotation. The following six members were re-elected accordingly: Mr. G. W. Lambert, Dr T. W. Mitchell, Mr W. H. Salter, Mrs W. H. Salter, Mr Sydney C. Scott, and Mrs Henry Sidgwick.

Messrs Hartleys, Wilkins, Avery and Flew were re-elected Auditors for the forthcoming year.

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## CORRESPONDENCE

### PRECOGNITION AND PSYCHOANALYSIS

*To the Editor of THE JOURNAL*

SIR.—Reading Mr Saltmarsh's interesting and able "Report on Cases of Apparent Precognition," I was led to wonder, not for the first time, why the psychological researcher and the psychoanalyst pay so little heed to each other's work. Mr Saltmarsh does mention Freud at least twice. But in more than one respect he fails, as it seems to me, to appreciate the bearing of Freud's findings upon the evidence under discussion.

Arguing against the view that apparent precognitions are due to coincidence, Mr Saltmarsh states (p. 69) that "the number of subjects which may be dreamed about is practically infinite", and draws the inference that "the chances that any particular subject will enter into the dream on any particular night are very small." The statement is true; the inference, for anyone who accepts the main results of Freud's work, is as a universal assertion false. The dream is not a card drawn *at random* from a practically infinite pack.

It is a symbolic drama, determined as to its latent content by a fundamental emotional situation. The number of such fundamental situations is, as every habitual novel reader knows, severely limited ; and analysis has shown that thousands of dreamers use the same symbols to express essentially similar situations. Failure to allow for this may be a serious source of error in estimating the evidential force of particular dreams which are claimed as supernormal. Thus in discussing Mrs C's dream about the monkey (*P.* xi. 488), Mr Saltmarsh observes that "dreams of being followed by a monkey are surely very rare, at any rate for persons living in this country." I have no statistics on the question ; but I nevertheless venture to contradict Mr Saltmarsh flatly. Analysis shows that dreams symbolising sexual assault are exceedingly common in women ; pursuit by an animal is among the symbols most often employed in such dreams ; and a monkey is for obvious reasons a peculiarly appropriate animal to choose. My own guess would be that on the night of Mrs C.'s dream at least a hundred women in London dreamed of being chased by monkeys. If this were accepted, the coincidence involved would be reduced to the fact that the real monkey, finding himself at liberty, followed one of these hundred or more women. This, though still rather remarkable, would be far less so than many events which are known to have been produced by pure chance—e.g. the case, recorded in the press a year or two ago, of a man who bought at random one ticket in each of three successive "Irish sweeps", and with each ticket won a prize. (It is irrelevant to the above argument whether we assume that Mrs C's dream was in fact determined by the "sexual assault" motif. It may not have been, though the excessive fear by which it was accompanied strongly suggests that it was.)

Similar criticism might be applied to some of the other cases quoted by Mr Saltmarsh. And the evidential value of one whole class of dreams—viz., those which appear to exhibit supernormal knowledge of the contemporary or future death of a friend or relative—seems to be in some measure weakened by the fact that dreams directly expressive of a "repressed death-wish" towards beloved persons are now recognised to be relatively common. This fact may also serve to explain, at least in part, the strikingly high percentage of death-coincidences among the total number of cases adduced as evidence of precognition. If I dream, or day-dream, more often of X's death than of, let us say, his appointment to a professorial chair. I have on the coincidence theory a better chance of "precognising" the former event ; while on the precognition theory the information supernormally acquired by my subconsciousness has probably a better chance of reaching my conscious self if it happens to fulfil a subconscious wish. In saying this I do not overlook Mr Saltmarsh's

observation that the proportion of death-precognitions to other precognitions is significantly higher in hallucination cases than it is even in dreams. This fact is, I think, quite simply grounded in the nature of hallucinations as such. Hallucinations of inanimate objects, of complex events or of complex situations are comparatively rare: most hallucinations take the form of a phantasmal figure or a phantasmal voice. If the figure or voice is identified as that of a person X, and X dies within a short time, this is claimed as a precognition. If some other event happens to X, such as marrying or obtaining an appointment, no precognition will as a rule be claimed except (a) in the rare case of the hallucination including an explicit reference to the event, (b) in certain "arrival" cases. Hence we should expect in hallucinations the exceptionally high proportion of death precognitions which Mr Saltmarsh finds. We should also expect an exceptionally high proportion of "arrival" cases; and this too we find (14.5 % in hallucinations, against 4.4% in other modes of apprehension, according to the table on p. 55).

Lastly, Mr Saltmarsh expresses surprise that the amount of symbolism in his precognitive cases is not greater (p. 58). But one may suspect that in such cases the event precognised has itself within the dream or phantasy the function of a symbol. In normal dreams the "latent content" which is expressed symbolically is connected with the personal situation of the dreamer; and Freud<sup>1</sup> finds that this is equally true of telepathic dreams, telepathy determining not the latent content but the choice of a symbol to express it. Similarly in precognitive dreams, if precognition be a reality, I should expect the manifest content of the dream to bear a symbolic relation to the dreamer's personal situation, and a *direct* relation to the event precognised. Mr Saltmarsh would thus be looking for symbolism in the wrong place.

Yours, etc.,

E. R. DODDS.

<sup>1</sup> *New Introductory Lectures on Psycho-Analysis*, p. 53.

## REVIEWS

NANDOR FODOR, *Encyclopaedia of Psychic Science*. Preface by Sir Oliver Lodge. 4to, pp. lv. 416. London: Arthurs Press, Limited [1934].

Dr Fodor is to be congratulated on having produced a work of reference which must have cost an immense amount of patient labour, and is likely for many years to come to be of great assistance to students of psychical research, especially to those who use the work primarily as a means of increasing their information by consulting the original sources.

The articles may be roughly classified under two headings, one, historical, including biographies of psychical researchers and mediums, and also accounts of the different Societies and publications which deal or have dealt with psychical research and spiritualism, and, two, theoretical. In his Preface Sir Oliver Lodge says "though his [Dr Fodor's] scepticism does not come quite up to S.P.R. standard, it may be said that he has not excluded hostile opinion, and on the whole has surveyed the whole subject with fairness and ability." After reading fairly widely in the *Encyclopaedia* we are prepared to endorse this cautious judgment with certain reservations. It would be impossible to write biographies of mediums that every student of psychical research and spiritualism would accept as impartial; it is no mean feat on Dr Fodor's part to have produced several biographies that would meet with general acceptance, but occasionally in dealing with particular mediums he errs on the side of leniency in just the same way as in dealing with some of the critics of physical phenomena, and especially critics belonging to our Society, he seems to suffer from a hostile bias.

As examples of undue leniency we may mention the articles on Mrs Crandon, Eva C., and the late William Hope. Mrs Crandon has a long article in which adequate mention is made of Mr Dudley's discovery of the Kerwin "thumbprints", but mention should in this connexion also have been made of the print of the medium's own thumb made on a piece of wax in the Society's séance-room while she was supposed to be so controlled as to be out of reach of the wax: see *Proceedings*, xxxix. 358-368. Nor should Dr Fodor talk of the Margery "cross-correspondences" as "less vulnerable", i.e., than the thumbprints, owing to their "fraud-proof technique", without referring to the demonstration in *Proceedings*, xxxviii. 399-408, that the alleged "fraud-proofness" was illusory.

Under Eva C., Dr Fodor's treatment of the charges of fraud during her Algerian period is unsatisfactory; they were much more serious than could possibly be gathered from Dr Richet's reference which is

all that Dr Fodor quotes : see *Proceedings*, xxvii. 333-369. In this instance, and in several others, the reader may justly complain that he has not been brought into direct touch with the original and authoritative sources. Mention should also be made of the photographs discovered among Dr Geley's papers at the Paris Institut after his death. Although these have never been published their existence, and their significance, are matters of common knowledge.

William Hope also gets off far too easily. Dr Fodor admits that the 1922 exposure was "on the surface damning for Hope". (Incidentally this exposure was printed in the *Journal* for that year and not in *Proceedings*, as stated by Dr Fodor.) In order, however, to remove this slur on Hope, Dr Fodor endorses one of the misstatements made at the time by Hope's defenders, namely, that the packet containing the plates "was lying about for four weeks in the offices of the S.P.R." The author could easily have ascertained the untruth of this statement if he had enquired, as he should have done, of the Society's officials. Nor is it fair to speak of Major Rose's and Mr Barlow's ease against Hope (*Proceedings*, xli.) as "largely built on surmise and suspicion and not on facts", as any of our readers can judge for themselves by reading the paper in question.

The biographies of psychical researchers are mostly shorter and should prove useful. If some important researchers receive little or no biographical notice, that is perhaps due to their own modesty rather than to any fault of Dr Fodor's.

Turning to the accounts of Societies, we naturally look first to see what the author has to say of the S.P.R. The first few paragraphs are favourable to the Society's work, but are followed by four paragraphs of intemperate hostility, in which quotations from Sir Oliver Lodge and Mr E. T. Bennett are torn from their contexts to bolster up an attack on the Society's work with regard to physical phenomena. So far from the Society having any reason to be apologetic, as the author would suggest, with regard to its record in this branch of our subject, we may reasonably claim that the Society was the pioneer in investigating the causes of errors of observation, and, on the basis of the knowledge so acquired, in setting up and maintaining a standard of technique, departure from which renders valueless results, however sensational, obtained by investigators however eminent or well advertised.

Dr Fodor's failure to obtain authentic statements from the officers of our Society has also led him into a stupid gaffe about the result of Conan Doyle's attack on the Society at the time of his resignation. Dr Fodor suggests that Sir Arthur Conan Doyle's attack was successful to the extent of inducing 84 members of the Society to resign. The facts are stated in the Council's Annual Report for 1930 (*Journal*, xxvii. 24) : "The Council are glad to say

that this attack on the Society failed almost completely, only six Members and one Associate, none of whom had ever taken an active part in the Society's work, resigning on the grounds of agreement with this [Sir A. Conan Doyle's] circular".

We should not, however, wish it to be supposed that the whole of the historical matter is infected with the faults indicated above, and there are numerous articles on the theoretical side of psychical research in which different representative points of view are stated.

W. H. S.

*Problémy Metapsychologie. Les Problèmes de la Métapsychique. Résultats de l'enquête internationale du "Pestry Tyden" à Prague.* 8vo, pp. 110, 9 portraits. Prague 1933.

This volume, which is dedicated to the memory of Sir William Crookers on the occasion of his centenary in June 1932, is the result of an enquiry undertaken by the Prague weekly paper, *Pestry Tyden*, as to the state of psychical research in the different countries of Europe. The paper addressed to leading psychical researchers and spiritualists in most of the European countries the following five questions :

1. What is the attitude nowadays of the general public in your country towards the problems of psychical research ?
2. Why does official science up to the present time for the most part display hostility towards these problems ?
3. Are the results obtained by psychical research up to the present time of a kind to influence our views on the spiritual nature of man ?
4. Do you attach more importance to "subjective" psychical research, which deals with parapsychical phenomena, or to objective psychical research which deals with paraphysical phenomena ?
5. On the basis of the knowledge obtained to date is it possible to prove scientifically the personal survival of man after bodily death ?

Thirty-four persons in about a dozen countries replied to this questionnaire at more or less length, and the contributors would appear to be on the whole a group fairly representative of opinion among psychical researchers in Europe, although one notes with regret the absence of several important names. The answers are printed in English, French, German or Czech, according to the nationality of the contributor, the Czech contributions being also translated into French, and the English, French, and German contributions into Czech. The enquiry was under the personal direction of Dr Karel Kuchynka, the Editor of the psychical section of *Pestry Tyden*, and a member of the Committee of Moral Hygiene at the

Ministry of Public Health in Prague ; Dr Kuehynka is to be congratulated on having presented his readers with a book of very great interest.

It is impossible to summarise the opinions of all the contributors in a short notice. English readers may perhaps be surprised to find that many of our Continental confrères (though by no means all) draw a sharp distinction between what they call "the English school" of psychical research, based mainly on the study of spontaneous psychical phenomena and tending, it is suggested, to a spiritualist conclusion, and a "French school" pursuing the experimental study of physical phenomena and reaching thereby animistic conclusions. I do not think that any of our leading members, or for that matter Dr Richet or Dr Osty in France, would quite accept that view of the position.

On the question of survival a few of the contributors, like Sir Oliver Lodge, say definitely 'yes', and a few others definitely 'no'. There seems however to be a general tendency, if one may say so without disrespect, to "hedge" on this question, and a very common view seems to be that there is some sort of evidence, if not amounting to scientific certainty, for the survival of what M. Ch. Quartier calls a "quid", which may or may not be of a personal nature.

It is to be hoped that many of our members will read this book. I do not know of any other which gives so full and handy an account of the state of opinion among leading psychical researchers on the main questions which arise in our work.

W. H. S.

THE COMPLETE WORKS OF H. P. BLAVATSKY. Edited by A. Trevor Barker. Vol. i (1874-1879); vol. ii (1879-1881). London: Rider and Co., 1933. 15s. net each.

The edition of Mme Blavatsky's complete writings, of which these are the two first volumes, will doubtless give much pleasure to her Theosophical disciples all over the world, but it is doubtful if they will increase her reputation among other readers. They reveal too much. The first letters in the first volume, for example, demonstrate her enthusiasm as a Spiritualist in her first years in America: she describes herself as "a Spiritualist of many years' standing" and announces that "for the sake of Spiritualism I have left my home, an easy life among a civilized society, and have become a wanderer upon the face of the earth." Later on Mr Barker will doubtless print her denials that she was or had been a Spiritualist; even in these two volumes she is shown gradually attempting to establish herself as a hostile critic of the creed for which she claimed (when it suited



her) to have abandoned luxury and ease. Mr Barker and his assistants do not seem to have unearthed any new materials of value. Among matter familiar to students one notes with amusement the two letters to the editor of the *New York World*, written in 1877, in which Mme Blavatsky showed an uncritical loyalty to her native country (e.g. "The Sublime Porte has had the sublime effrontery to ask the American people to execrate Russian barbarity," and "during the *émeute* in Odessa, which was caused by some Jewish children throwing dirt into the church on Easter night, and which lasted more than a week, the Russian soldiers shot and bayoneted twelve Christian Russians and not a single Jew") and some spirited invective directed at anybody who had the audacity to disagree with the writer, no matter on what topic and with what authority. On the whole, however, these pages are dull reading: Mme Blavatsky is more interesting as a psychological study than as a collected writer.

C. E. BECHHOFFER ROBERTS.

PROFESSOR CHARLES RICHEL, *La Grande Espérance*. Svo, pp. 293.  
Paris: Editions Montaigne, 1933.

Professor Richet's book, written with his usual charm and lucidity of style, opens with some general philosophical considerations of which a cardinal point is found in his conclusion that the whole process of terrestrial evolution has been directed towards intellectual development. In considering where this development—which is still in its infancy—may lead us, Professor Richet finds "the great hope" of the future in metapsychical science. Great as the achievements of "classical science" have been and are likely to be, he sees no reason to expect that they will profoundly influence our mental and moral attitude towards life. But in those wide unknown fields of whose existence psychical phenomena give us evidence Professor Richet believes that the human intellect of the future will find its great adventure.

He passes briefly in review various types of psychical phenomena, and readers of his earlier books will not need to be told that he accepts as established cryptaesthesia (including telepathy), ectoplasmic phenomena and telekinesis. It is of interest to note that although the spiritistic hypothesis, especially in its cruder forms, is still unacceptable to Professor Richet, he does not find it possible to reject it unconditionally: "it is legitimate to say that in certain cases the spiritistic explanation is the least open to objection".

H. DE G. S.

## NOTES ON PERIODICALS.

*Quarterly Transactions of the British College of Psychic Science Ltd.*  
January 1934.

Dr Glen Hamilton, Some further "Katie King" phenomena. [The phenomena reported by Dr Hamilton get more and more remarkable. An investigation of them appears to be highly desirable, as in some respects the evidence advanced for certain types of materialisation is more striking than any previously published.]—Dr W. G. Richards, "The Aura".—Lieutenant N. P. Clarke, Psychomet[r]ic Experiments with Ruth Vaughan. [The results are very modest].

*Journal of the American Society for Psychical Research.*

December 1933. [F. B. Bond], A Human Aura Photographically Recorded. [A similar "aura" can be obtained by any photographer who photographs a white object in brilliant sunshine on film not protected against halation.]. F. B. Bond, The Inspiration of Glastonbury. [Part III].—S. E. Anderson, Psyche, the Immortal. [Part VII].—Le Livre des Revenants. [A new verification. In addition the Editor refers in his Editorial Notes to Dr Princee's criticisms of this case. As the Editor restricts himself to sarcasm it may be presumed that no better answer is available].

January 1934. William H. Button. Mr Thorogood's Report on the Fingerprint Phenomena in the Margery Mediumship. [A review of this report will appear in our *Journal* in due course].—Records of the "X" Group. [A continuation of the series previously reported on under the title of "Les Livres des Revenants"; these sittings are being continued without Mrs X, who has recently died].

*Revue Métapsychique.*

November-December 1933. Prof. C. Riehet, For the Advancement of Metapsychics. [Prof. Riehet announces the formation of a Society the object of which is to gain support for the Institut Métapsychique, an object in which it will have all our good wishes].—Dr E. Osty, The Spontaneous and Fortuitous Manifestations of Supernormal Knowledge. [Continued].—Henri Azam, Notes on the Physical Aspect of the Dowsing Problem. [On an electro-magnetic method of prospecting].—C. de Vesme, Xenoglossy. [Continued].—Dr E. Osty, The Supernormal Knowledge of Energy and Matter. [The original French of Dr Osty's Myers Lecture].—Dr E. Osty, Supplementary Notes on the Visionaries of Esquioga, Beauraing and elsewhere.—[We note that M. Quartier has left France in connection with his professional work, and that in consequence the reviews and the "Chronicle" will in future be in the experienced and able hands of M. C. de Vesme.]

*January-February 1934.* Dr E. Osty, Some Experiments with M. Stefan Ossowiecki. [Dr Osty describes several recent experiments, including some performed last year in Warsaw in his presence and in that of the present reviewer. In the "Chronicle" M. De Vesme reproduces a full summary of the present writer's recent report on the same medium.]—C. De Vesme, Xenoglossy [Part II].—Dr E. Osty, The Paranormal psychic Powers of Groups and of Couples. [A suggestive note on collective mediumship].—Lucien Boussand, In the Depths of the Mind. [On some personal paranormal experiences].—Paul Voigt, A Physical Method of measuring Biological Rays.—G. van Rynberk, French Occultism and Metapsychology in the 18th Century. [On Jean-Baptiste Willermoz.]—E. Pascal, Eidetism and the Apparitions of the Virgin.

*Bulletin du Conseil de Recherches Métapsychiques de Belgique,*  
January 1934.

Maurice Schaerer, Progress and Finality. [On Professor Richet's *La Grande Espérance*].—L. Vandermeulen, Monograph on the Henri Vandermeulen apparatus.

*Zeitschrift für Parapsychologie.*

*January 1934.* Dr J. Simsa, Experiments with the Prague physical medium Wolf. [To be continued.]—Dr E. Mannheimer, Experiments in the Field of Psychometry.—E. Wagner, An old Haunt.—O. Hess, Genuineness or Fraud of the Melzer apports?—O. Hess, What is Thought of the Source of Mediumistic Apports?

*February 1934.* Dr A. von Winterstein, Is the Controlling Spirit of a medium an Independent Being?—[A review of the recent investigations of Mrs Garrett].—Dr Jan Simsa, Experiments with the Prague physical medium Wolf. [Continued.]—Dr van Holthe tot Echten, How I became a Spiritualist.—C. H. F. Driessen, Parapsychology and Readers.

*Zeitschrift für Metapsychische Forschung.*

*September 1933.* Dr W. Carius, On the Sense of Direction of Savages.—Dr Karl Bruno, Personal Experiences in the Field of the Supersensuous. [Concluded].

*December 1933.* Professor C. Schröder, The so-called Mango Phenomenon of the Indian Fakirs and Related Phenomena.—Professor J. Kasnacich, The Attitude of the Catholic Church towards Metapsychical research.—Professor C. Blacher, Apport Observations.—H. Fritsche, Biology as a point of Departure for Parapsychological Research.—[Among the miscellaneous matter Professor Schröder contributes the first part of the obituary of the murdered "clairvoyant", "E. J. Hanussen", an interesting social document.

*January 1934.* Professor C. Blacher. Observations of Apports. [Concluded].—Professor C. Shröder, Erik Jan Hanussen. [Concluded].—L. Gunther, From the Realm of the Supersensuous.

*Tijdschrift voor Parapsychologie*, January 1934.

Dr W. H. C. Tenhaeff, On Spirit Seeing. [Public lecture delivered on the inauguration of Dr Tenhaeff's admission as a "Docent" in parapsychology in the University of Utrecht.]—Dr G. Walther, My Experiences with the medium Rudi Schneider. [An excellent survey of the status of this mediumship].

*La Ricerca Psychica*, January 1934.

E. Bozzano, The Psychical Investigation of a Professor of Zoology. [A review].—G. Pioli, Recent Experiments in Physical Mediumship and the "Direct Voice". [To be continued].—R. Fedi, Fechner's Conception of the Survival of the Soul. [To be continued].—Prof. R. Bianchi, Spiritualism or Positive Science?

Th. B.

JOURNAL  
OF THE  
Society for Psychical Research

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*NOTICE OF MEETING.*

A Private Meeting of the Society

WILL BE HELD IN

THE HOLBORN RESTAURANT

AT THE CORNER OF KINGSWAY AND HIGH  
HOLBORN

ON

*WEDNESDAY, 25 April 1934, at 6.30 p.m.*

WHEN A PAPER ENTITLED

THE QUANTITATIVE STUDY OF TRANCE  
PERSONALITIES

WILL BE READ BY

MR WHATELY CARINGTON

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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.*

## CASE

## DREAM OF THE RESULT OF A RACE

P. 302.

An article on a Cornish Quaker's dream having appeared in *The Wayfarer*, a Quaker journal, Mr John H. Williams, Willcott, Woodwarde Road, Dulwich (also a Cornish Quaker), sent to that journal an account of a dream of his own. This was published in *The Wayfarer* for February 1934 (xiii. 4) x, and is reproduced below as it was originally written by Mr Williams :

"On reading recently in 'The Wayfarer' an article under the above heading I was reminded that I ought to also place on record the following facts.

"Although of comparatively minor importance the underlying principle of premonition in a dream is clearly evidence but apparently inexplicable.

"On the morning of the 'Derby Day', 31st May last, having been for some time not in the best of health (an octogenarian) I was requested at 8.15 to remain in bed for a few minutes whilst my breakfast was being prepared, as the dining-room was being rearranged.

"I am an ardent opponent of betting and gambling, was not thinking of the 'Derby', am not interested in racing and did not know the names of any horses in the race which was to be run at about 2 p.m.

"I fell asleep at 8.20, and at 8.35 was aroused from a dream in which I heard a detailed account of the race as by radio and the names of the first four winners—Hyperion, King Salmon and two others which I failed to remember (not being acquainted with the names) and was suddenly 'cut off' by the knock at my door with breakfast.

"I had dreamt of listening in on 'phones from a rather ancient crystal receiver and hearing the whole of the race from the start to 'around Tattenham Corner', and, in excited tones, how Hyperion gained the lead and won, when I was disturbed.

"I knew the Crystal set was out of order, but was so impressed with the seeming reality of the account that I resolved to put the set right and listen at 2 p.m. This I did and when the race was proceeding heard the identical expressions and names as in the dream !

"Can this be explained ?

"In confirmation of the above to remove any natural doubt by readers of this, it may be well to mention that the same morning, at 11 o'clock, having to make a short journey by 'bus I met a neighbour in it to whom I related my morning's experience and asked him to note the result of the race. I also told it to another person in Peckham to whom I went on business matters at 11.20 a.m.

“The neighbour referred to was also heard to relate in a restaurant long before the race, what I had told him at 11 a.m.

“The two persons to whom I spoke in the morning hereby certify to the fact by their signatures, viz. :

(Signed) C. A. YOUNG, 71 Court Lane, Dulwich  
Retired Civil Servant

W. E. ROLAND DOUGHTY, 7 Camomile Street,  
E.C. 3. Certified Accountant

JOHN H. WILLIAMS, (Also a Cornish Quaker).

30th November 1933.”

Mr Saltmarsh wrote to the two witnesses, and Mr. Doughty replied as follows (2 March 1934) :

“With great pleasure, I accede to your request for permission to publish my signature certifying that Mr John H. Williams related the story of his dream to me.

“On the morning of Derby Day I was working at the address of a client in Rye Lane, Peckham, when an elderly gentleman called and agreed to wait for the return of my client who had just gone out. He sat down in the office with me and we chatted together when the subject of betting came under discussion and the credulity of those who bet in signs and omens. In the course of conversation Mr Williams told me that he had had a dream to which backers of horses would attach much significance.

“Mr Williams stated that his daughter had requested him to remain in bed a little longer that morning because she wished to clean up the dining room. During the interval of my first awakening and getting up, I fell asleep again, said Mr Williams, and dreamt that I was listening in to a wireless account of the Derby : the progress of the race was described by the Announcer, and at last I heard him say ‘Hyperion has won’.”

“My client returned during the morning, and when Mr Williams had gone, I repeated to him the story Mr Williams had told to me, and ascertained the name and profession of his caller.”

Mr Young replied as follows (3 March 1934) :

“I am quite willing that you should publish my name as verifying the narrative of Mr William’s dream.

“The main facts are incontestable. On the morning of last ‘Derby Day’ I boarded a ‘bus for about 15 minutes run and Mr Williams whom I knew as a casual acquaintance got on the same bus. We settled down to a chat. The time being about 11.30 or a little earlier.

“Mr Williams then related to me the incident he has described.

As I have the elderly man's failing of not being quite certain of remembering all the remarks that passed I will give what I am certain of.

"After commenting on the usual topic—the weather—Mr Williams said I had a curious thing happen to me this morning. My daughter was busy with household duties and suggested that I should stay in bed until after I had had my breakfast so as to be out of the way.

"I had my breakfast and then snuggled down and dropped off and I heard quite clearly the result of the Derby come through on the wireless and the shouts of 'Hyperion first' or 'Hyperion wins' (I cannot be certain which and I don't remember whether he told me he also heard the other placed horses).

"As Mr Williams is the last person in the world to suggest an interest in racing I observed to him that he must have unconsciously read the names of the Derby horses in the morning paper but he assured me that he had not then seen the daily paper.

"I was so impressed and interested by his dream that I mentioned it to several persons—a clerk in my Local Bank, a Bank Manager I met at a monthly Lunch at a 'Settlement' at 12.30 and this last relation was heard by other visitors at that luncheon.

"I may perhaps add that the first time I saw Mr Williams afterwards, he told me that the wireless announcement which he had the curiosity to listen to was exactly as he had heard it in his dream."

It will be seen that both Mr Young and Mr Doughty speak of only one horse. They were questioned further on this point by Mr Besterman and confirmed (in letters dated respectively 17 and 20 March 1934) the fact that Mr Williams mentioned only the winner to them. Mr Besterman has interviewed Mr Williams, who, notwithstanding his age, is an excellent witness, and who is quite clear that he did definitely dream of the first four horses in the race. Even though there is unfortunately no independent evidence of this except in regard to the winner, the case is a good one. It has two points of special interest. The first is that Mr Williams, who is opposed to horse-racing and was at one time the secretary of an anti-betting organisation, should have dreamed of the result of the race. Here a psycho-analytical interpretation might be introduced, on the assumption that Mr Williams's strong and yet repressed interest, as an opponent, in racing may have emerged in this form. The second point of interest is the fact that normally Mr Williams would not have listened to the description of a horse race, and on that day could not have done so, as his wireless set was out of order and he had no immediate intention of repairing it. Thus the dream in a sense brought about its own fulfilment.

We are greatly obliged to Mr Williams, and also to Messrs Young and Doughty, for the trouble they have kindly taken in this matter.



## CORRESPONDENCE

## PRECOGNITION AND PSYCHOANALYSIS

*To the Editor of THE JOURNAL*

MADAM,—I am obliged to Prof. Dodds for his letter to you in the March issue. I am so far in agreement with him that I consider that it would be highly profitable to psychical research if the methods and technique of psycho-analysis could be utilised. But I will not sail under false colours. I confess that I do not accept Freud's theories in their entirety. Doubtless this will seem heretical to Prof. Dodds, but I am by nature an heretic. I like being an heretic, particularly so when, as in this case, I have good companions in my heresy.

Prof. Dodds's "flat contradiction" does not disturb me; neither he nor I have any data whatsoever upon which to go, so I do not propose to argue the point. I should have thought, however, that for persons living in this country where monkeys are not common objects the tendency would be for some less exotic symbol to be employed. Even if his figures be correct it means that only one out of ten or fifteen thousand women in London would have this particular dream on any one night and one in ten or fifteen thousand may be considered, if not extremely rare, at least comparatively so. He does not, however, consider the other side of the matter; the event of being followed by a monkey in London is, I am sure, not one that happens every day. Again I have no statistics, but a fairly long acquaintance with life in that city leads me to believe that such a thing must be "extremely rare". Let us suppose that it happens to one woman once a year. I claim that the probability of it happening to one of the hundred women on the day following her having the dream is so small that the hypothesis of chance is practically excluded.

It is true that these unlikely events do occur, as for example in the instance which Prof. Dodds cites, and if the case stood alone we should be justified in putting it down as merely a curious coincidence. But when we have a large number of instances which agree in respect of being cases of apparent precognition, though differing in all other respects, I consider that we are bound to assume that chance alone could not be responsible for them. If then something other than chance is involved we must admit a causal nexus between the two events. Obviously the dream could not be the cause of the fulfilling event and it seems to me to be a quite plausible hypothesis that, even if the dream, as Prof. Dodds suggests, symbolised a sexual assault, the choice of the symbol was influenced by precognition of an actual event.

I am fortified in this view by the fact that there are many cases in which, in my unrepentant opinion, even the most extravagant em-

ployment of Freudian symbolism could not account for the dreams. I am aware that the thoroughgoing disciple of Freud's doctrines will not agree, for the resources of the device are so wide that I have no doubt that the financial column of *The Times* could be construed as a sexual article.

Concerning his next point, viz. the frequency of death precognitions, I fancy that the matter is not quite so simple as Prof. Dodds supposes. I think that he must have overlooked a remark which I made on page 51. I there said, "I have classed as Vague those cases where there was . . . nothing conclusively to connect the event which is reported as fulfilling the prediction with the alleged precognition." It follows that an hallucination case which consisted solely of a phantasmal appearance with no added details to indicate the nature of the event, that is to say, whether death, illness, arrival, marriage and so on, would be classed as vague and would not therefore enter into the statistics.

I do not know whether there is any recognised psychoanalytic doctrine concerning the appearance of repressed death wishes in hallucination, but if such wishes are as common as Prof. Dodds asserts I maintain that dreams should show at least as high a percentage of death cases as any of the other types.

And finally as regards symbolism. Seeing that I do not accept Freud's doctrine of symbolism to its full extent it seems obvious that the symbols of which I spoke are not Freudian symbols. Where a dream depicts in all its details a quite ordinary event which happens shortly afterwards, I consider that it is absurd to insist that it is all symbolic.

And anyhow if, as Freud himself admits, telepathy may determine the choice of symbols, the same may be true of precognition, so that even if the dream have a symbolic meaning in the Freudian sense it may be, none the less, a true precognition.

Yours, etc.,

H. F. SALTMARSH.

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*To the Editor of THE JOURNAL*

MADAM,—With regard to Professor Dodds's interesting letter in the March *Journal* under this title—I have always found it difficult to believe that the dreams of normal people, who are courageous enough to face squarely the facts and consequences of their own acts, should be determined by this Freudian dissimulative Fear-Complex machinery under the direction of an apprehensive though well-intentioned Censor. The post would be a sinecure.

In the case of telepathic dreams their object would clearly be defeated by such an unintelligent use of symbolism.

Mrs Stone's famous Train dream (*Human Personality* (short) p. 108), the numerous reciprocal dreams recorded *passim* in *Journal and Proceedings*, and precognitive dreams such as of ducks buried up to the neck in sand, are surely outside the category of dreams amenable to Freudian treatment. Does the Subconscious 'rout up' an emotion to fit the symbol of (say) ducks-buried-up-to-the-neck, or is a correlative emotion aroused in the Subconscious by the precognitive impact? There seems to be no reason whatever, except on Freudian assumptions, why Subconscious emotions of this kind should play any part in the production of such dreams.

Yours, etc.

ERNEST S. THOMAS.

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### TIME AND PRECOGNITION

*To the Editor of THE JOURNAL*

MADAM,—With reference to Mr H. F. Saltmarsh's most interesting and valuable paper on "Cases of Apparent Precognition", there are two points which I should like to raise, both in connection with the theory.

(1) The first is a minor point. If we adopt any of the symmetrical arrangements of the line representing the threshold of consciousness, either as shown in Fig. 11 or in Fig. 13 or that in which it is asymptotic, we should expect on the face of it to find cases of precognitive supernormal knowledge and cases of supernormal knowledge of past events appearing in about equal numbers. There are no doubt instances of the latter—retro or post-cognitions—but I think that they are rare in comparison with the number of precognitions. It might be of course that for some reason it is more difficult for subliminal knowledge of a past than of a future event to rise into supraliminal consciousness, but one would rather have expected it to be the other way about. By post-cognition I here mean periodical accounts of past events which never lay within the normal knowledge of the percipient.

(2) The second point concerns the theory of time which Mr Saltmarsh puts forward. He illustrates this theory on p. 89 by a world-structure represented by a bundle of wires lying more or less parallel to one another, which the observer views through a slit moving in a direction parallel with their general length. Now, on this view, neither time nor change is a property of the world-structure itself. Both arise out of the *cognitive* relation which subsists between the observer and the external world. This world is given to him in succession of specious presents, and it is merely the succession of a number of sensuous experiences, correlated in a particular way,

which gives rise in the observer's mind to the idea that change, endurance and becoming are characteristics of the external world. This view of time is as subjective a view as is the ordinary, causal theory which science puts forward of the (so-called) 'secondary' qualities of matter. For example, a pillar-box, which common sense regards as being *itself* literally characterised by the quality of redness, is not, according to the scientific view, red in this sense at all. It possesses certain *causal* properties, in particular the property of reflecting electro-magnetic radiation of a certain wave-length, and this, passing into the eye, stimulating the retina and optic nerve and so on, ultimately gives rise to the *sensation* of redness in the mind of the observer. "Redness" on this view, is something which characterises the observer's experience and is not a quality which is inherent in the pillar-box.

If one adopts this scientific view of the nature of redness, one cannot *also* adopt the common-sense view, which holds, in a naïvely realistic sense, that redness inheres in the pillar-box, without committing a logical inconsistency.

But this kind of inconsistency is just what Mr Saltmarsh appears to have introduced into his theory of time by postulating movable wires in his otherwise fixed world-structure. One or more of the wires, he says, (in respect of the whole of its length which lies in the future of the present moment) may be "moved" by a free-will act on the part of the observer and actor.

What are we to understand by "motion" on the part of the wire? Motion has been implicitly defined, on the theory already adopted, as a peculiarity of the observer's *mode of cognition* of the external world. The observer himself (presumably) endures and is conscious of his own enduring. (There is a difference between felt endurance and physical time, which latter is divisible into measurable portions. Mr Saltmarsh himself points this out: he calls them "psychological" and "mathematician's" time.) The observer senses successive cross-sectional blocks of this external world, which in itself is in some way *existent* but *timeless*. He senses these blocks in successive specious presents, and this gives him the idea that there is a physical time in which the external world is enduring and changing, and its elements are "moving". But all the while, time is a subjective affair of his own, arising out of a combination of his own sense of enduring with the differences presented by his sense-data.

Now, if Mr Saltmarsh adopts the subjective view of time, I do not see how he can *also*, without logical inconsistency, introduce the view that his world-fibres (or some of them) exist in a time of their own in which they can move. For, clearly if a certain world-fibre, in respect of the whole of its future length, is, at the observer's present moment  $t$  related to the other world-fibres by a relation  $R$ ,

and at the observer's present moment  $t'$  is related to them by a different relation  $R'$ , then it has undergone a change of relationship *in a time of its own*, which has nothing to do with the purely subjective time which is the only time the observer knows of. Mr Saltmarsh, in fact, reverts from a time which arises out of the observer's *cognitive* relation to the external world (shall we call it "epistemological time"?) to a quite different kind of time which has nothing to do with any cognitive relation, but is assigned as an inherent characteristic to that external world itself. (Shall we call this "ontological time"?)

My contention is that if Mr Saltmarsh is talking about a *single* time in which the events of the external world occur, then he is logically inconsistent in introducing *both* epistemological *and* ontological time into his theory. The theory of a "plastic" future would therefore seem to be irreconcilable with the view that physical time arises out of a cognitive relation between the observer and the external world.

Whether or not it would be possible to avoid this inconsistency by asserting that epistemological and ontological time *both* exist, I do not know. The resulting theory would, I am afraid, be rather distressingly complicated and would need a good deal of working out.

Yours, etc.,

G. N. W. TYRRELL.

[In regard to Mr Tyrrell's first point, the phenomena of cryptomnesia are by no means rare, far more common, at any rate, than those of precognition: they are particularly frequent in scrying. It might be most convenient to reserve the term retrocognition for *paranormal* knowledge of past events, that is, of events never known to the percipient.—Ed.]

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#### IMMUNITY TO FIRE

*To the Editor of THE JOURNAL*

MADAM,—Much apparently trustworthy evidence about fire walking has recently been forthcoming from Sir Bindon Blood and others. I write to point out the close relation between this and some phenomena observed by Crookes and others with D. D. Home. In *Proceedings S.P.R.*, vi. 103 (1890) we read "Mr Home went to the fire and after stirring the hot coal about with his hand, took out a red hot picce nearly as big as an orange and putting it on his right hand covered it over with his left hand so as to almost completely enclose it, and then blew into the small furnace thus extemporised until the lump of charcoal was nearly white hot, and then drew my

attention to the lambent flame which was flickering over the coal and licking round his fingers."

In some respects this is more remarkable than the fire walking ceremony. On the other hand, the hot coal was not pressed against Mr Home's hand by the whole weight of a human body.

Yours, etc.

RAYLEIGH.

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## REVIEWS

SIGMUND FREUD, *New Introductory Lectures on Psycho-Analysis*. Translated by W. J. H. Sprott. 8vo, pp. 240. London: The Hogarth Press, 1933. Price 10s. 6d. net.

These lectures are supplementary to and a continuation of Professor Freud's first *Introductory Lectures on Psycho-Analysis*, some being critical revisions of past work, whilst others break new ground. The now wide public which follows the development of Professor Freud's thought will read these lectures with great interest, but there is included in this volume one lecture of especial interest and importance to students of psychical research, that is, Lecture X, on "Dreams and the Occult".

Here, for the first time at some length, Professor Freud deals with the thorny subject of the occult, admitting and elucidating the reasons for a considerable modification of his earlier views. That he does so modify them is yet another corroboration of Professor Freud's scientific willingness to revise his opinions when he observes new facts; and these facts, even to those people who do not fully accept the psycho-analytic interpretation, are of great interest and importance to the study of telepathy and kindred phenomena.

After summarising his instinctive disinclination towards occult matters, Professor Freud, who evidently addresses an audience even more averse to the subject than he is himself, outlines the difficulties of investigation, and explains his particular approach through psycho-analysis. Physical phenomena, he decides, with the necessary modern methods of control, are best left to experts and their report awaited. He chooses, therefore, the dreams of his patients, and the analysis of the dream contents, as his field for observation, for it was his experience with these which led him to entertain the possibility of telepathy. The results of analysis suggested that occasionally, in the patient's associations, a residue was arrived at that could best be accounted for on the hypothesis that it was the direct impression from another mind. In Professor Freud's words, "If then one comes across a so-called telepathic dream, one can convince oneself by its analysis that the telepathic message has played the

same rôle as any other residue of waking life, and as such has been altered by the dream work and made to serve its purpose."

Several interesting illustrations of such analysis are given and Professor Freud proceeds to another group of experiences wherein he finds admirable opportunities for making observations on thought transference, that is, in the experiences of his patients with professional clairvoyants. In this group of cases analysis strongly suggests that it is the unconscious wishes of the sitter which are telepathically received by the clairvoyant, and expressed in the form of prophecy.

There is this case, for instance. A patient of Professor Freud's related how, on consulting an astrologer, he was told that his brother-in-law would die in a few months of poisoning from crabs or lobsters. The prophecy was not fulfilled, but the brother-in-law did become ill from this cause. The importance given by the patient to this coincidence confirmed the findings of analysis that he was suffering from repressed hatred of his brother-in-law, and this hatred had provoked the wish that the taste for shell-fish might some day prove fatal. Professor Freud suggests that it was this repressed wish which had been telepathically received by the astrologer, and given out again in the form of prophecy. He remarks, with some dryness, and with characteristic economy of emphasis, that he prefers this explanation to the belief that one can calculate the onset of shell-fish poisoning by consulting astrological tables.

To quote one case can give little idea of the suggestiveness of Professor Freud's observations, but those who in the course of research work have sat often with clairvoyants, and who have attained a measure of self-analysis will, from their own experiences, warmly corroborate this view.

Some of the cases quoted by Professor Freud suffer admittedly from omissions which have to be made for reasons of professional secrecy, and the critical reader will probably differ as to the impressiveness of some cases as they are presented, and will ask whether perhaps enough allowance has been made for coincidence, or for accidentally acquired knowledge. Strangely enough it is especially in the case of Dr Forsyth (page 66), which seems to have made a great impression on Professor Freud, where these doubts will arise most strongly. However, as Professor Freud is the last person to claim any evidential weight from one case alone, these criticisms are perhaps of small importance in comparison with the value of Professor Freud's suggestive contribution to the study of the occult.

He will not be tempted very far into speculation, perhaps that is not possible in the scope of a lecture, and such speculations as he makes, in a brief summary of his views, suggest that thought-transference favours a mechanistic view of the "elusive world of the mind". What lies between two mental acts, (*i.e.* between agent and

percipient) may well be a physical process. His thought here (or perhaps the thought has eluded the skill of the translator) is a little difficult to follow, and we are not quite clear what is meant when he says "by inserting the unconscious between the physical and what has hitherto been regarded as the mental, psycho-analysis has prepared the way for the acceptance of such processes as telepathy."

It is clear, however, that his interpretation is mechanistic, and however widely the reader may differ, in interpretation, he cannot fail to be grateful for the encouragement given to the study of the occult due to Professor Freud's valuable suggestions. The facts of telepathy will gain in reality when they are seen to take place naturally and in accordance with the habits of the rest of the personality, and the student of the occult must be entirely conscious of the wish that Professor Freud will have the opportunity to observe some of the most puzzling occult phenomena, such as are presented by mediumistic controls, and to subject them to his fruitful analytic treatment.

Meanwhile, that Professor Freud should plead that his readers "should think more kindly of the objective possibility of thought-transference, and therefore also of telepathy" will encourage those who are already at work on the problems, and perhaps also make new recruits from the ranks of the sceptics.

INA JEPHSON.

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### NOTES ON PERIODICALS

#### *Journal of the American Society for Psychical Research.*

*February 1934.* F. B. Bond, The Inspiration of Glastonbury.—"The Spirit of Nadine" [An account of a repeated apparition].—Samuel E. Anderson, Psyche, The Immortal. [Part VIII].—E. W. Clark, A Case Report of Psychic Healing.

*March 1934.* Dr Gerda Walther, Progress of Psychical Research in Europe. [This title is rather misleading, as this useful article merely enumerates lectures on psychical research delivered in universities, and the like. The only country in which psychical research has been recognised as an academic subject is Holland, the University of Utrecht having appointed Dr Dietz and Dr Tenhaeff to give optional lectures on psychical research].—F. B. Bond [The Inspiration of Glastonbury, Part VI]—A Record of two Psychic Experiences. [Quite uncorroborated].—May C. Walker, Psychic Research in Brazil. [An account of some decidedly interesting sittings with Mirabelli].—Record of the X Group. [Part II]. TH. B.



JOURNAL  
OF THE  
Society for Psychical Research

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*NOTICE OF MEETING.*

A Private Meeting of the Society

WILL BE HELD IN

**THE SOCIETY'S LIBRARY**

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 30 May 1934, at 5.30 p.m.*

WHEN

AN INFORMAL REPORT ON THE SOCIETY'S  
INVESTIGATION OF RUDI SCHNEIDER

WILL BE READ BY

MR OLIVER GATTY

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## FORTHCOMING MEETING

27 June, 5.30 p.m. "The Fire Walk." By Mr Ernest S. Thomas.

## NEW MEMBERS

*(Elected on 28 March 1934)*

**Branson, J. R. B.**, Headley Mill Farm, Bordon, Hants.

**Brooke, Anthony W.**, The Priory, Redbourn, Herts.

**Burrett, Mrs F. J.**, Moorland Cottage, Linkside, Hindhead, Surrey.

**Hutchinson, Mrs**, Spelmonden, Goudhurst, Kent.

**Jerome, Adrian**, Rose Bank, Shanklin, I.W.

**Renwick, Allan E.**, St-y-Nyll, St Brides-super-Ely, Glam.

**Spinney, G. H.**, 4 Overhill Gardens, London, S.E.22.

**Thomas, Gilbert M.**, 6 Priory Road, London, W.4.

*(Elected on 25 April 1934)*

**Herbert, A. S.**, Collingtree, Elgood Avenue, Northwood, Middlesex.

**Minns, C.**, 32 Parkway, Welwyn Garden City.

**Minns, Mrs C.**, 32 Parkway, Welwyn Garden City.

**Rinehart, Mrs Mary Roberts**, 2419 Massachusetts Avenue, N.W.,  
Washington, D.C., U.S.A.

**Temple, Mrs W.**, Meadow Farm, Barnham, Sussex.

## MEETINGS OF THE COUNCIL

THE 316th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 28 March, at 4 p.m., THE PRESIDENT in the Chair. There were also present: Lord Charles Hope, Sir Lawrence Jones, Bart., Mr W. H. Salter, Mrs W. H. Salter, Mr S. G. Soal, and Admiral the Hon. A. C. Strutt, R.N.; also Mr Theodore Besterman, Investigation Officer, and Miss Isabel Newton, Secretary.

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

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

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

The following were co-opted as Members of Council for the year 1934-1935: Professor C. D. Broad, Dr William Brown, Mr Whately Carington, Mr J. Arthur Hill, Lord Charles Hope, Professor Julian Huxley, Mr H. F. Saltmarsh, Admiral the Hon. A. C. Strutt, and Miss Nea Walker.

THE 317th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 25 April 1934, at 5 p.m., THE PRESIDENT in the Chair. There were also present : Mr W. Whately Carington, Miss Ina Jephson, Sir Lawrence Jones, Bart., Mr W. H. Salter, Mrs W. H. Salter, and Admiral the Hon. A. C. Strutt ; also Mr Theodore Besterman, Investigation Officer, and Miss Isabel Newton, Secretary.

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

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

The following Members were co-opted Members of Council for the year 1934-1935 : Mr Oliver Gatty, Mr Gerald Heard, and the Rev. C. Drayton Thomas.

The Council accepted with much regret the resignation of Lord Charles Hope as Consultant Investigator, on account of his inability to devote as much time as before to the research work.

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### EDITORSHIP OF THE JOURNAL

MR BESTERMAN having found that his duties as Investigation Officer left him insufficient time to carry out the work of editing the *Journal*, Miss Nea Walker has very kindly consented to act as Hon. Editor of the *Journal*. All communications concerning the *Journal* should therefore be addressed to her.

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### PRIVATE MEETINGS

#### A PROXY CASE EXTENDING OVER TWELVE SITTINGS WITH MRS LEONARD

THE 127th Private Meeting of the Society was held on Wednesday, 31 January 1934, at 5.30 p.m., MRS W. H. SALTER in the Chair.

THE REV. C. DRAYTON THOMAS read a paper entitled "A Proxy Case extending over Twelve Sitzings with Mrs Leonard." Lantern slides were shown illustrating many of the items touched upon. The following account, by Mr Thomas, is considerably abridged.

In September 1932 there came an appeal from a family in the north of England asking if I would attempt to obtain information from a boy of ten who had recently died from diphtheria. The family were not Spiritualists and had no strong expectation that I should succeed. They apparently wrote to me owing to their having read of my having taken proxy sittings.

In such proxy attempts I had rarely continued beyond a second or third sitting. In the present case there emerged a special feature which decided me to persevere, and this paper gives a summary of the result from twelve sittings.

Beyond the letter of appeal I knew nothing of the applicants, and they gave away no unnecessary information. From the beginning the evidential matter received rose far beyond the reach of chance coincidence. For example, in one of the earlier sittings it was stated that his people had a photograph of the boy, Bobbie, standing full-faced, with a board in front of him. Also that he had been fond of wearing on his head something in the nature of a joke, a cap with no peak to it, and which the boy considered rather important.

The family replied, "This is certainly remarkable. The last photograph we have of Bobbie is in fancy-dress. He is the Jack of Hearts with boards back and front like a sandwich-man. On his head is a crown as in a pack of cards. He was so fond of putting it on that his mother had to check him lest it should be worn out."

The boy also told of an important engagement which his mother had made for a Saturday afternoon and said he believed that his being taken ill must have interfered with this engagement.

Bobbie's mother reported that such an engagement had been fixed for the Saturday after Bobbie's death. It was with the Brownies, of which she was an officer. The boy knew that his mother was to have spent that afternoon with the Brownies. He was taken ill on the previous Sunday. Directly his illness became serious his mother postponed the engagement, so that Bobbie's death on the Thursday did in fact prevent her taking the Saturday engagement.

Bobbie also stated that some foods that most boys liked he objected to, and there was one particular food which he was very difficult about, and yet it had been given him only a little while before he passed over. It was one of his pet aversions although quite an ordinary food which most boys would have liked.

This statement was correct. The boy had been funny about food. He never touched jam, nor even a cake that had jam in it. He also disliked milk. But his pet aversion was the white of egg. His mother writes, "Bobbie hated it and always left it but I was beginning to insist that he should try to eat it."

Bobbie also stated that he had been interested in going to something like a chemist's shop, although it was not really a shop but a place with bottles and weighing things, instruments and such-like. It was described as "a clean, white place with bottles and measuring things."

One of the family replied, "This is very good. I had much to do with a laboratory in the town and Bobbie liked to go there with me. The referenee to the taps, bottles and weighing things is quite correct."

There are more than fifty successful evidential items of like nature in addition to descriptions of the locality. So long a list would be tedious if given in detail. It is sufficient to have shown

that references to the child's home and personal interests pass far beyond the longest reach of chance coincidence.

Shortly after the sittings commenced the family sent three questions, and subsequently added a further two. In my mind I settled what the probable answers would be, but only one of my guesses was correct and it happened that that was the question to which Bobbie attempted no answer. Detailed information was given in reply to the remaining four, and close examination showed that my thoughts on the matter had not influenced the replies. Here, as always, I failed to find any hint of telepathy between me and the medium.

A conspicuous feature of these communications was the detailed description of the neighbourhood from the boy's point of view. It was not the sort of information which would have been picked up from map or guide-book but exactly the kind which would result from a boy's memory of favourite walks. The first of these descriptions had ten points, all given with accuracy except one, which referred to a broken stile. But that in itself was particularly interesting because the broken stile had been there during the boy's lifetime and had been removed before the date of the sitting. This alone should incline us to think that the description was given from the memory of one who had known the facts in Bobbie's lifetime, rather than by any clairvoyance whether of medium or control. The latter hypothesis would lead us into the difficulty of having to suggest how clairvoyance was directed to the right town, and was then able to trace, amidst its many scores of streets and paths, the particular route which had been the favourite walk of the family. Neither to Mrs Leonard in her normal state, nor to the control during the sitting did I give any clue as to the town in which Bobbie had lived.

The description of a broken stile which no longer exists, but which did exist in the communicator's lifetime, was paralleled in one of my previous proxy sittings where was given a detailed and minutely accurate description of a garden. But that description, in its most striking features, was correct only for the summer time, whereas it was received in the winter. In that case, as in the above, clairvoyance seems to be ruled out.

I have previously said that a special feature decided me to persevere with this case and we now come to consider this; it might be termed the mystery of the pipes. My regular communicators,—my father and my sister,—usually assist strangers who come to give evidence. At the beginning of this case they told me they had discussed matters with Bobbie and helped him to select suitable evidence.

Quite early in the series my father stated that although the boy

had died suddenly from diphtheria something had happened nine weeks before which in a sense led up to it. My sister and Bobbie on different occasions repeated this assertion, and, when I asked if they could give some clue to this, I was told that the word "pipes" should be sufficient.

The family replied that this conveyed nothing to them, and that, so far as they could recollect, there had been no event nine weeks before the boy's death which could in any sense be thought to connect with it.

Owing to this expression of opinion, and to the family's failure to realise what pipes were meant, I thought it important to discover what and where these pipes might be. This finally led to the discovery of something quite unknown to the family, namely the existence of pipes in a remote spot where Bobbie had frequently played.

Six months elapsed before the existence of these pipes was discovered, and meanwhile the communicators at almost every sitting were giving clue after clue, thus leading us finally to the spot where the pipes were found.

The whole story centres round the fact that Bobbie and a boy friend had formed themselves into a secret society which they called "the Gang," and in the early summer had begun to frequent a place called "The Heights" for play and adventure. Being a secret society they did not divulge the exact whereabouts of the playing ground.

Among the clues that were given was a perfect and explicit description of the route from Bobbie's home up to the Heights. This description included the name of the street where the boy's school was situated and a reference to the Stocks one would pass on the way.

It was three months after the broaching of this mystery that the family discovered the general direction of the place where the "Gang" had played: but the area was large and unfamiliar to the family and they remained quite oblivious of the fact that two pipes were there through which water issued from springs.

No local maps are to be had, whether in guide-book or directory, and it was not until these sittings were over that I inspected an ordnance survey map, both the large scale and the small. I found that springs are indicated but that there is no mention of the pipes.

It was not until six months after the first mention of the pipes that I visited Bobbie's home. While I was being shown some of the articles mentioned in these sittings, I discovered that the child had kept a diary. I asked to see this, and turning to the date nine weeks before his death on August 10th I scanned that and the next page, looking for anything that might connect with illness. I had in my mind the sitting of the previous December which I here quote:

“ Nine weeks before Bobbie passed over there was something that ought to have been very significant in the face of his passing, something that in a sense led up to it.” Now Feda gave that as from my father, and fifteen years’ experience of Mrs Leonard assured me that anything he said through her would be based on fact. Nine weeks before August 10th would be June 8th. Nothing relevant appeared there, but on turning the page I was arrested by two entries, “ June 16. Had some toffee and two ice-creams ” and “ June 17. Joined the Gang.” Certainly ice-creams would be a possible source of infection, but mention of the Gang aroused my curiosity, and I then learned for the first time about the secret society and the place selected by Bobbie and his friend for their escapades and adventures in the summer. It seemed desirable that we should explore that neighbourhood, and accordingly we started forth, taking the route which had been so clearly indicated in the proxy communications.

I found it a wild, romantic spot, and for a while we wandered on without definite aim, looking round for anything which might match with the clues given in the sittings of the last six months. The ground was rough and it was necessary to look where one stepped. While doing this I suddenly caught sight of hoof marks in the soil. One of the clues had been “ Animals will be the best clue ”—these words flashed across my mind. Clearly animals had been here. From whence had they come? None were in sight and I looked round wondering. As I looked, I saw, over the rough stone wall above me, the roof of a shed. “ Barn or stables ” was another of the clues. It had been given thus :

Feda : “ They are showing me like stables now, barns or stables, and straw in big bundles. I have to call it a barn : on one side nearly or all open, more like a shelter place. It was not all built at the same time. There was something built on afterwards.”

Hurriedly clambering over the stone walls, so characteristic of that neighbourhood, we came to the near end of the shed. A glance sufficed to show that this part of the shed was used as a stable. Emerging from the stable we examined the shed. It had apparently been added to from time to time, and that was another clue. The further end of the shed was open and showed bundles of straw. That made two more clues verified.

There was no doubt that we were hot on the track of the pipes. So many clues had been verified that we might well expect that the object to which they were intended to lead us was now close at hand. Yet nothing in the way of pipes was visible, look where we would.

As I stood there discussing matters with the family the unexpected happened. It began with the sight of a woman carrying a bucket and walking towards us. At this point it is necessary to

revert to what, at the time it was given, seemed an attempt to forecast the future.

My communicators were speaking about Bobbie's connection with the pipes. They said :

" We know we are right and that if inquiries are quietly persisted in it may eventually come to light. Bobbie himself is wishful that this might be so, and two or three friends of his who have passed over are also helping, so that sooner or later the *matter will be brought to light in what will appear to be an accidental and yet perfectly natural manner.*"

Neither then nor later could one form the least idea as to how this could come about, but now, in a manner apparently accidental, and yet perfectly natural, we were to find one of those pipes within the next few minutes.

As the woman with the bucket approached it struck me that in all probability we were trespassing ; for we had climbed over more than one wall to reach the shed. I therefore greeted her with a remark upon the beauty and extent of the view from where we were standing. She responded suitably and we were soon in the midst of conversation. With the puzzle of the pipes revolving in my mind, I inquired whether children came to play there. She replied with some animation that they certainly did, and not only so, but that they often did mischief to the property ; for instance, they had recently broken her pipe.

This mention of a pipe, while we were standing on the very spot to which the clues had led us, awakened the hope that the end of our quest was near. And so it was. For further inquiries elicited the information that partway down the hill there was a spring from which water issued through a pipe.

We proceeded down the hillside and presently came to a spring. Water gushed from the earth by the side of the displaced pipe. It was an iron pipe several feet in length, and, before its breakage, the water had flowed through it. We had found one pipe, and it was in the place to which the clues had led us. The discovery was due to the apparently accidental meeting with the woman ; for, it is distinctly unlikely that we could have found the spring and its pipe but for her chance remark. Indeed we had not suspected its existence when visiting the place a few days earlier. The pipe is quite inconspicuous and not visible until one comes near, being hidden by the formation of the ground.

I was now at a loss to understand why the word had always been used in the plural. But further exploration discovered a second pipe, a little further on, through which water was issuing from a spring.

The mystery of the pipes was at length solved. They were water pipes.



This spring water is quite pure, but it is otherwise with the pools formed where it flows upon the soil. These would be visited by rats, wild birds, poultry, and other animals, and contaminated by them. The drinking of such contaminated water by a child like Bobbie, whose constitution had always been delicate, would be likely to induce a condition of blood which might not readily reveal itself but which would put him at a disadvantage when attacked by illness. Such a sub-acute condition of infection might continue for some time without manifesting itself. We are certain that Bobbie frequently played by these pipes for several weeks. Then came the illness which began with tonsillitis, turned to quinsy, and then to diphtheria, which overcame him.

I have before me a report from the local Medical Officer of Health saying that if a child drank from the water in these pools it would be decidedly injurious to him.

This outline would be unduly lengthened by the inclusion of all the references to Bobbie's death being traceable to infection from the pipes. They were numerous, they were explicit, and, although not verified for half a year, were proved ultimately to be accurate.

Analysis gives the following results. In the twelve sittings there were 216 evidential items, and of these only 12 were definitely wrong. Examining these we find that one was Etta's opinion about Bobbie's general health. Feda was twice wrong while describing what communicators "showed" her—apparently defective clairvoyance on her part. The boy made nine errors; 3 were his expressions of opinion about happenings in the home since his death; other 3 were either defective recollection or blurred transmission; while the remaining 3 were attempts at proper names—and Feda is often uncertain when trying to catch names.

Besides the above errors, there were 12 items too vague to count, and 24 which remain doubtful.

The astonishing thing is that no less than 168 items were correct; in other words, in every nine statements seven have proved true to fact. Such a proportion of success discredits any criticism based upon the possibilities of chance coincidence.

I close with a remark of Feda's, "Some of the things I have got from them I didn't understand; and just a little bit of a twist would give them a wrong meaning."

A discussion followed, in which Mrs Lyttelton, Miss Candler, The Rev. J. W. Hayes, Mr Theodore Besterman, Dr. E. S. Dingwall, Mr Hettinger, Mrs Adlercron, and Lady Barrett took part. It centred round the question of the pipes: the quality of the water in them; whether the boy-friend who would know of the pipes had been interrogated (this had been impossible owing to the effect of

the shock of Bobby's death); whether the communicator might have had water suggested to him as the source of his illness when still alive; and, finally, round the question as to whether chance coincidence could account for the references to pipes. In regard to this, Dr. Dingwall and Mr Besterman agreed that they thought that chance coincidence might account for the references to pipes; and Mr Besterman pointed out that everything in that connexion depended upon whether the pipes were in fact the cause of Bobby's death. If they were, it was most important, and chance coincidence was ruled out; if not, there was no link between the death and the pipes.

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#### TELEPATHY AND THE LISTENER-IN

THE 128th Private Meeting of the Society was held on Wednesday, 28 March 1934, at 5.30 p.m., THE PRESIDENT in the Chair.

Mrs W. H. SALTER read a paper entitled "Telepathy and the Listener-In," in which she reviewed the correspondence she had received after her B.B.C. talk on telepathy, and related several cases that had been reported to her, some of which, it is hoped, will be printed in the *Journal*.

A discussion followed, Mr Hettinger, Sir Lawrence Jones, Bart., and the Rev. C. Drayton Thomas taking part.

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#### CASES

##### DREAM OF A MONKEY

L. 1300.

Miss Hertha B. C. Sollas, Southwell, 85 South End Road, London, N.W. 3, wrote as follows to Professor Broad in a letter dated 23 March 1934:

"I enclose herewith an account of two dreams which seem to be telepathic. When I have a dream or impression which seems significant I report them at once to my friend, in order to have a witness, but do not write them down. I have collected these two experiences because the subjects are unusual.

"[Signed] H. SOLLAS."

One of the two dreams described is a little too vague to be reproduced. The other is thus described by Miss Sollas:

"A vivid dream that a small monkey was running about on the hedge along our garden path. I told my friend this dream at breakfast. In the afternoon I visited a friend who asked me if she might bring someone to tea who had a small monkey. When the monkey came it ran about in some trellis work parallel to the hedge."

In reply to some questions sent to her by Mr Besterman, Miss Sollas writes, in a letter dated 15 April 1934 :

“ In reply to your letter of the 12th April, it is difficult at this time to fix the exact date of my dream about the monkey. (1) The year was definitely 1928 and the month must have been early June. Place, above address.

“ (2) I enclose an independent statement by Miss Parry.”

[In the next two paragraphs Miss Sollas gives the names and addresses of the friend who came to tea and of *her* friend whom she brought with her and who owned the monkey.]

“ (5) I did not know of the existence of the monkey until I had tea with Miss B.

“ In my dream I was particularly struck by the quick movements of the monkey, and observed it more keenly than I should in life. The colour of the dream monkey was slightly greyer and paler than that of the real monkey.”

The enclosed statement, from the same address and dated 15 April 1934, reads as follows :

“ I beg to corroborate Miss Sollas' story of her dream about the monkey. She told me this story at breakfast before we knew of the existence of the monkey. A few days later Miss F. brought her monkey to tea. It ran about on the trellis and refused to come in.

“ [Signed] G. M. PARRY.”

In a further letter Miss Sollas kindly stated that she had no objection to the printing of this account. Both she and Miss Parry are former students of Newnham College. In view of the recent discussion in the *Journal* about dreams of monkeys, it is interesting so soon to have another to record. Although it is admittedly not a very rare thing for women to dream of monkeys, the correspondence in time and situation between the dream and the event in the present case is sufficiently close to make a telepathic explanation not improbable.

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AN IMPRESSION COINCIDING WITH AN ILLNESS SUBSEQUENTLY  
FATAL

L. 1301.

[The following is one of the cases sent to Mrs Salter as a result of her broadcast request for supernormal experiences, a report of which was read to the Society at a Private Meeting on 28 March 1934. All the documents involved are in Mrs Salter's possession, and permission was given to use the name of the percipient,—Mrs Humphries,—who wrote : ]

“Strangely enough I had a telepathic experience impression from my brother in Australia two years ago. . . . He was taken suddenly ill and to a Nursing Home there. He had some great domestic trouble and his nerves gave way. I seemed to feel all he did. I went out walking and when I came home I was so unstrung that my husband who had never seen me like this before was at a loss what to do for me. I said I knew something was very wrong and wrote to a sister there [in Australia] at once to enquire. Date was Oct. 23rd [1931]. Before there was time to receive her reply a cable came telling of his death, Nov. 13; cable said ‘after exactly three weeks illness.’ The subsequent letter confirmed everything. He was calling me at the time too and thought his nurse was I. . . .”

In reply Mrs Salter wrote to Mrs Humphries putting the following questions :

1. Could she send a corroborative statement from her husband ?
2. Could Mrs Salter see the letter she had received from her sister in Australia ?
3. As she referred to her brother having had “great domestic trouble” and apparently had known of this at the time of her experience, had she any special reason to be anxious at that time.

In reply to this last question, Mrs Humphries wrote : “His domestic trouble was of two years standing and I was not worrying about him at the time, but it came to a climax suddenly, which made him so ill. He was taken suddenly ill enough to make it necessary to be taken to a Nursing Home on the date Oct 23rd.”

Mrs Humphries then went on to describe the nature of the crisis which occurred in her brother’s life<sup>1</sup> and suggested that the state of nervous collapse which this caused may have contributed to her experience,—“this awful chaos of his mind which he conveyed to me.”

With Mrs. Humphries’ second letter was enclosed a corroborative statement from her husband as follows :

“I wish to testify to my wife’s declaration concerning her experience on October 23rd 1931, which subsequently proved to be the beginning of her brother’s illness.

“I arrived home and found her in a most alarming state of emotion. I have never seen her in any way so upset before. She is a very level-headed woman.”

<sup>1</sup>I do not think it necessary to print Mrs Humphries’ statement as to the nature of her brother’s trouble: it seems clear that she had no special reason to be anxious about him at the time of her experience. H. de G. S.

As further confirmatory evidence Mrs Humphries sent two documents :

1. The cable received from her sister in Australia announcing her brother's death. It was a "weekend telegram" from Perth, received in London on November 16, 1931, addressed to Humphries at the address from which the percipient wrote to Mrs Salter, and read as follows :

"Jim passed away Friday evening [Nov. 13] after three weeks illness from heart failure Eva."

Three weeks from November 13 brings us to October 24th. Mrs Humphries' impression was on October 23rd, so that, allowing for the fact that Australian time is about ten hours in advance of ours, the coincidence is very close.

2. The other document sent to Mrs Salter by Mrs Humphries was a photograph of her brother's grave in Australia upon which the inscription was clearly legible :

C. J. M———. 13 Nov. 1931.

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#### A MONITION

L. 1302.

In a letter dated 21 March 1934, Mrs M. Ramsey, of Clapton, wrote to the Society as follows :

"As requested by different Speakers when broadcasting on the subject of 'Enquiry into the Unknown,' I enclose a statement by myself & countersigned.

"I also enclose the Post Card from my great friend, Mrs E. Thomas of 71 Castle Road, Luton, Kent, informing me of the sudden death of her husband early this morning. You will observe that the time of posting confirms the so-called visitation was a kind of premonition.

"I thought this may be useful to your Society as the experience of a Listener. . . .

"[Signed] (Mrs) M. RAMSEY."

The statement reads as follows :

*"March 21st 1934.*

"At about 2.30 A.M. this morning, whilst alone in my room, the door of which was locked on the inside, I was awakened by the consciousness of the presence of some human being other than myself. I had a feeling of terror and remember calling out 'No, No, No.' I mentioned the fact to Mr M. Benabo of 4 Powerscroft Road, Clapton, at 10 A.M. this morning and Mr Benabo signed this statement shortly after.

"[Signed] (Mrs) M. RAMSEY,  
M. BENABO."

The postcard from Mrs Thomas is clearly postmarked "Rochester & Chatham, 9.15 A.M., 21 Mar. 1934," and reads as follows :

"MY DEAR MIN,

"Just a card to let you know Dear Dad passed away in his sleep last night or earlier this morning.

"In haste, your broken-hearted

"EM."

Mr Besterman addressed a number of questions to Mrs Ramsey, who states in reply (in a letter dated 25 March 1934) that she received the postcard at 9.30 p.m. on 21 March, that she had "never had any such dream or similar experience before," and that she "had no idea of Mr Thomas being so ill as he must have been." The fairly, possibly very, close synchronisation of the experience and the death must also be taken into account, as must the link between the percipient and the presumed agent's wife. On the other hand the percipient did not connect the experience with the agent.

## CORRESPONDENCE

### PRECOGNITION AND PSYCHOANALYSIS

*To the Editor of THE JOURNAL*

MADAM,—After reading the account of Mr John H. Williams's dream of Hyperion winning the Derby, and Mr Saltmarsh's and Mr Thomas's letters in the *Journal* for April, I fell asleep and dreamt that I wrote what follows in the form of an Editorial comment on Mr Williams's dream :

"In view of the familiar association between Hyperion and a Satyr, 'a psycho-analytical interpretation might'—indeed, must—'be introduced.' It is clear that the dreamer is, unhappily, not one of those 'normal people who are courageous enough to face squarely the facts and consequences of their own acts,' and that his 'strong and yet repressed interest' in Satyrs emerged in the form 'Hyperion.'

"It has been objected that the resources of the device employed in the Freudian method of dream-analysis are 'so wide that the financial column of *The Times* could be construed as a sexual article;' but the explanation here offered of the true inwardness of Mr Williams's dream is so simple and straightforward, and so completely ignores the coincidence between the dream and the result of the race, that it can hardly be said to involve the use of any device at all."

Then, in the way in which events in dreams get telescoped, I found myself arguing with the Editor of the *Journal*, who had refused to accept my contribution on the ground that it might cause offence to Mr Williams, and also deter others from sending

in accounts of their dreams. I was saying in reply, "Well, what about the psycho-analytical interpretation of Mrs C.'s dream about a monkey that you printed in the *March Journal*?" when the Editor banged the door, and this woke me up.

Yours, etc., J. G. PIDDINGTON.

*P.S.*—I should add, perhaps, that I have no objection to anyone introducing a psycho-analytical interpretation of my dream, although, I fear, it may bear some discreditable—and undreamt of—significance.

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*To the Editor of THE JOURNAL*

MADAM,—With reference to the Dodds-Saltmarsh "Woman chased by Monkey Dream Controversy" I would suggest that the widespread popularity of Mr Burrough's "Tarzan" series of novels must have raised enormously the number of the occurrences of that particular type of dream. Tarzan is a man-ape whose adventures are mainly of an amatory character—pursuing, or being pursued by, a heroine of a supposedly higher evolutionary status than himself.

Is it also possible that our controversialists have overlooked the significance of King Kong?

Yours, etc., G. W. FISK.

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DREAM OF THE RESULT OF A RACE

*To the Editor of THE JOURNAL*

MADAM,—Far be it from me to seem to underestimate the unusualness of a Quaker's dreaming correctly the result of a race (see the *Journal*, April 1934, pp. 216-8) but I would venture to suggest to your readers that the significance of his dream was not perhaps as great as people might suppose who have no interest in horse-racing. If I am not mistaken, Hyperion started a firm favourite for last year's Derby, with King Salmon equally firmly established as second favourite. Statisticians will be able to show that the odds against their finishing first and second were considerable, but, on the other hand, the odds against any other two horses finishing in those positions were greater still. In other words, if any Quaker was going to dream the result of the Derby on the morning of the race, he might reasonably forecast it in the way in which the gentleman did to whom you refer. Had the result of the race been a surprise, or had he dreamed the correct result some time before the race, the phenomenon would be of greater interest to both psychical researchers and lay backers.

Yours truly,

C. E. BECHHOFFER ROBERTS.

*To the Editor of THE JOURNAL*

MADAM,—In reference to the very interesting Dream Case reported in the April *Journal*: though it is, I think, clearly inferred that the dream was right, would it not have made the account somewhat more clinching if the result of the race had been stated? A search of *Whitaker's Almanack* reveals that it was won by a horse named "Hyperion," but the name of the second is not mentioned there.

From the above you will gather that, like the dreamer in this case, I take no interest in horseracing. And it so happens that, a year or two ago, when this particular race was imminent, I had a similar dream, but a much less clear one, or, at least, much less clearly remembered. It appears, however, that, in the morning I said to my wife (who takes a slight annual interest in this race) that I thought it might be won by a horse whose name began with "A" and ended with "th," and that she searched the list for a name something like "Ardath." The name of the winner that year was "April the Fifth." My wife says now that, when I, in turn, looked down the list, I picked out this name; but I rather feel she is subconsciously improving a hesitating suggestion, one among others. At anyrate, she admits that she did not "put anything on it," though she adds that she can "never forgive herself!"

Yours, etc.,

HUBERT WALES.

[The result of the 1933 Derby was 1. Hyperion, 2. King Salmon, 3. Statesman, 4. Scarlet Tiger.—*Hon. Ed.*]

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TIME AND PRECOGNITION

*To the Editor of THE JOURNAL*

MADAM,—I am grateful to Mr Tyrrell for his interesting comments on my paper on Precognitions.

As regards his first point I need add little to your own remarks. I think that besides cryptomnesia, properly speaking, there are numerous examples of retrocognition in the sense in which you use that term, viz., paranormal knowledge of past events. If Mr Tyrrell will refer to my report on the Warren Elliott sittings he will find that I there suggested an hypothesis to account for the function of the relic which was based on an extension of the subliminal species present of the medium.

Although it lies outside the proper sphere of psychical research I may be permitted to add that it seems possible to me that a plausible theory of normal memory might be constructed on a similar basis.



Mr Tyrrell's second point raises matters of great interest but I fear that the pages of the *Journal* are hardly a suitable arena for any gladiatorial combats on abstruse metaphysical & epistemological questions. As I know from experience such discussions are apt to be, in fact can hardly help being, very long drawn out.

I think, therefore, my reply to this point must be to extend to Mr Tyrrell a most hearty invitation "to step outside & take his coat off" when I am sure we shall both enjoy ourselves immensely. However, lest it be thought that I am simply shirking the issue, I will briefly sketch the lines on which I should conduct my defence. Mr Tyrrell accuses me of logical inconsistency. I cheerfully admit the charge. Had my suggested hypothesis exhibited perfect logical consistency throughout I should have regarded it with the gravest suspicion, because I hold that true time, being an abstraction from real change, *i.e.* the coming into existence of something entirely new, & hence undetermined, is necessarily non-rational or, as Campbell puts it, suprarational. It violates the fundamental principles of logic.

My position in the matter is briefly as follows. If the universe is completely determined I hold that there is no true time, though events are subject to temporal order or location. But seeing that events are presented to us as a series I hold that we, as conscious beings, are subject to true time, & that there must therefore be a strand of indetermination somewhere running through the whole system. The existence of this strand of indetermination does not imply that we possess freewill, though the converse is true, that is to say, freewill implies indetermination.

As to whether we do possess freewill or not I am, theoretically, completely uncertain, though practically I suppose that, like most people, I accept the libertarian view, at anyrate, I act as though I did.

But whether the necessitarian or libertarian view be correct, the existence of this strand of indetermination renders it impossible to hold that the universe is rational through & through. By this I mean that the course of events is such that the processes of logical reasoning are not properly applicable to all of it. I can see no sufficient reason for holding that the universe must be rational throughout & I think that I can see good reasons for holding the opposite opinion.

It is not surprising therefore, that any hypothesis dealing with true time, indetermination or freewill should exhibit logical inconsistencies.

Yours, etc.,

H. F. SALTmarsh.

## ON CASES OF PRECOGNITION

*To the Editor of THE JOURNAL*

MADAM,—I would like to add a word on the subject of "Precognition," since I cannot suppose Mr Saltmarsh to be serious.

It is true, of course, that women are not followed by monkeys every day in London. But how many women have children who habitually walk down a lane on one side of which a pet monkey resides? For this is what happened in the case under discussion. We merely have a woman dreaming she is pursued by a monkey and then going for a walk past a house where one is living and from which it has escaped!

As to the case of Mr Williams printed on pp. 216-218 of the April *Journal*, I see that we are told that "the case is a good one." I confess I do not understand the standards of evidence now accepted by the Society. Hyperion was one of the fancied horses. Capt. HEATH of the *News Chronicle* was "committed to Hyperion" on May 30th 1933 (*cf.* the issue of May 26, where the words occur, "I anticipate the success of Hyperion"), and a photo of the animal was printed on May 30th. Other journals also dealt with the possibility of success, but apparently the normal sources of Mr Williams's knowledge were not investigated. If this be "precognition" then it is indeed common!

Yours, etc.,

E. J. DINGWALL.

[In regard to neither of the cases to which he refers do Mr Dingwall's comments seem to us quite fair: (1) Most people will agree with Mr Saltmarsh that it is an "extremely rare" incident for a woman to be followed by a monkey in a London street; (2) Mr Dingwall entirely ignores the fact that Mr Williams, who appears to be "a good witness," dreamt according to his own statement of the first two horses, Hyperion and King Salmon, in the right order. Mr Dingwall also ignores the editorial comment (xxviii. 218), which makes it clear that the interest of the case was considered to be partly psychological.—*Hon. Ed.*]

## NOTES ON PERIODICALS

*Quarterly Transactions of the British College of Psychic Science Ltd.*  
April 1934.

[Three sittings with Mrs Dowden]. [Non-evidential material].—Four "Katie King" Photographs. [These appear to be four of the suppressed photographs of Katie King taken by Sir William Crookes. Beyond the fact that they were found among the papers of Mr F. W. Hayes, who died in 1918, we are given little information concerning

them, perhaps because no more is available. The photographs themselves, failing the negatives, are of course of little value; but it would be idle to pretend that they inspire much confidence, even taking them at their face value. The medium is not visible on any of them and the sitters seem to be quite free].—Prof. D. F. Fraser-Harris, Sources of Error in Visual Observations in the Seance Room. [A useful summary of the difficulties involved in visual perception in the “dark”].—The Margery Mediumship. [A summary of Mr Thorogood’s recent report].—Dr Nandor Fodor, The Problem of Human Levitation. [A summary of the evidence].

*Journal of the American Society for Psychological Research.* April 1934.

Record of the “X” Group. [Part III].—F. B. Bond, The Inspiration of Glastonbury. [Part VII].—S. E. Anderson, Psyche, the Immortal. [Part IX].

*Zeitschrift für Parapsychologie.*

March 1934.—Dr Gerda Walther, New Experiments with the Norwegian medium Fru “Ingeborg”. [This most interesting medium’s faculties appear to continue unabated].—Dr Jan Simsa, Experiments with the Prague physical medium Wolf. [This article concludes a long series and summarises the phenomena].—Prof. August Messer, Professor Erich Jaensch of Marburg on Telepathy. [A summary of this distinguished psychologist’s recent account of his own telepathic experiences. It is interesting that Professor Jaensch, whose philosophical views are such as not readily to admit telepathy, should have accepted these experiences, although a critic might not find them particularly convincing].—Franz Ettig, Psychometry and Ode.

April 1934.—Dr Carl Vogl, The Parapsychical Phenomena in Prague-Branik. [The doubts more than once expressed in these notes concerning the medium “Wolf” appear amply to be justified by the present article, which reveals the conditions of the sittings to have been wholly unscientific].—F. M. Fellmann, Xenoglossy or Phantasy? [Some notes on the artificial language produced by a medium].—A. Hofmann, The Comedy of a Rapping Poltergeist.—Alois Kaindl, No true Psychology without Parapsychology.—Dr Erich Mengel, Contribution to the Explanation of Parapsychological Phenomena on the Basis of the Fundamental Notions of a Dialectical Metaphysic.—[From the shorter notes we learn that Lajos Papp has recently been in Stockholm, where he was involved in a “catastrophe”].

*Zeitschrift für Metapsychische Forschung,* February 1934.

Conrad Schuppe, Frau Helga Hagen, a greatly gifted amateur medium. [To be continued.].—K. Röthy, Apports of living Animals.

[On the medium Lajos Papp, whose phenomena remain as unconvincing as ever].—L. Günther-Schwerin, A Provisional Series of Proofs of Identity of Dead Persons.

*Tijdschrift voor Parapsychologie*, March 1934.

Dr H. A. C. Denier van der Gon, New Methods in the field of Parapsychology, [A full summary of Lord Rayleigh's method of silhouette photography].—J. M. J. Kooy, An introspective investigation of the Dunne effect. [A series of precognitive dreams, recorded without corroboration.]

*La Ricerca Psichica*.

*February 1934*.—E. Bozzano, On the Phenomena of "Transfiguration". [To be continued].—R. Fedi, The Fechnerian Conception of the Survival of the Soul. [Concluded].—G. Pioli, Recent Experiments in Physical Mediumship and the "Direct Voice". [To be continued].—On the Problems of Human Radiation. [A discussion.]

*March 1934*.—Cesare Vesme, Metapsychics and the Spirit of Negation. [The writer maintains that to be sceptical is not the same thing as to be scientific, a contention no one is at all likely to question. It may be suggested, however, that scepticism is an essential part of scientific procedure].—E. Bozzano, On the Phenomena of "Transfiguration." [To be continued].—G. Pioli, Recent Experiments in Physical Mediumship and the "Direct Voice." [To be continued].

Th. B.

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THE *JOURNAL* IS PRINTED FOR PRIVATE  
CIRCULATION.

The attention of Members and Associates is drawn to the private nature of the *Journal*, from which no quotations should be made without the previous consent of the Council. Ever since the first issue of the *Journal* in 1884, much of the material appearing in it has been contributed on a definite assurance that the *Journal* is, as stated on the cover, issued "For private circulation among Members and Associates only." The Council hope that all Members and Associates will continue to co-operate with them in maintaining this privacy.

JOURNAL  
OF THE  
Society for Psychical Research

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*NOTICE OF MEETING.*

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

WEDNESDAY, 27 June 1934, at 5.30 p.m.

WHEN A PAPER ENTITLED

“THE FIRE WALK”

WILL BE READ BY

MR ERNEST S. THOMAS

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

## NEW MEMBERS

**Butterfield, Mrs W. J. A.**, Ebor House, 71 Crystal Palace Park Road, Sydenham, London, S.E. 26.

**Chester, The Very Rev. The Dean of**, The Deanery, Chester.

**Enger, George**, 6 Rue Chérif Pacha, Alexandria, Egypt.

**St. Aubyn, The Hon. Mrs Francis**, 61 Onslow Gardens, London, S.W. 7.

**Wilkinson, Mrs C.**, c/o Manager, National Bank, 158 High Street, Notting Hill, London, W. 11.

## STUDENT ASSOCIATE

Harley, Dudley, Merton College, Oxford.

## MEETING OF THE COUNCIL

THE 318th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 30 May 1934, at 4 p.m., THE PRESIDENT in the Chair. There were also present: Sir Ernest Bennett, M.P., Professor E. R. Dodds, Mr Oliver Gatty, Mr Gerald Heard, Lord Charles Hope, Miss Ina Jephson, Sir Lawrence Jones, Bart., Mr W. H. Salter, Mrs W. H. Salter, Mr S. G. Soal, Admiral the Hon. A. C. Strutt, Rev. C. Drayton Thomas, and Miss Nea Walker; also Mr Theodore Besterman, Investigation Officer, and Miss Isabel Newton, Secretary.

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

Five new Members and one Student Associate were elected. Their names and addresses are given above.

## GENERAL MEETING

## THE QUANTITATIVE STUDY OF TRANCE PERSONALITIES

THE 182nd General Meeting of the Society was held at the Holborn Restaurant, High Holborn, W.C. 1, on Wednesday, 25 April 1934, at 6.30 p.m., THE PRESIDENT in the Chair.

MR W. WHATELY CARINGTON read a paper entitled "The Quantitative Study of Trance Personalities, by the Methods of the Word Association Test," which will, it is hoped, be published later in *Proceedings*.

A discussion followed, in which Professor C. D. Broad, Professor Flugel and others took part.

## PRIVATE MEETING

THE 129th Private Meeting of the Society was held on Wednesday, 30 May 1934, at 5.30 p.m., THE PRESIDENT in the Chair.

MR OLIVER GATTY gave an informal Report on the Society's recent investigation of Rudi Schneider and described the apparatus used. A formal Report of the investigation as a whole will be published later in *Proceedings*.

A discussion on Mr Gatty's paper followed, in which the following took part: Mr Theodore Besterman, Dr E. J. Dingwall, Professor E. R. Dodds, Mrs Goldney, Lord Charles Hope, Miss Jephson and Lord Rayleigh.

## CASES

## PREMONITORY DREAM OF A DEATH

P. 303.

Mr J. C. Moore, 124 New Chester Road, Port Sunlight, wrote as follows to the President in a letter dated 23 February 1934:

"Having heard your talk . . . thought I would write to you about a dream I had at Christmas twelve months back. I will not go into details, the dream came true, sorry to say. I dreamt that my chum who live[d] next door was killed. That was Christmas Eve. He was crossing the road two days later, & was knocked down by a large lorry & killed. It was a terrible dream. I told my wife & daughter about the dream, but they thought it a joke. I rather blamed myself for not telling him, but did not wish to upset him."

Mr Besterman asked for fuller particulars and for corroborative statements from Mr Moore's wife and daughter. In reply he received the following letter, dated 20 March 1934:

". . . I had no thoughts of my friend because my mind was full of Christmas, but at about 2 p.m. in the morning I dreamt that I saw my friend and next door neighbour—whose name was Cecil Haughton—run over and killed. I awoke perspiring and immediately told my wife of the dream. I mentioned it the next morning to my daughter who remarked that it was a horrible thing to dream.

As Mr Haughton had been away from business suffering from neurasthenia I hesitated to tell him of the dream, but did mention that I had been dreaming of him.

On December 30th he was killed when crossing the road a few yards from his own house. I told his widow of course that this was my dream.

So that my wife and daughter may bear out these statements I have asked them to sign the letter below.

(Signed) J. C. MOORE  
A. MOORE  
P. MOORE "

Mr Besterman then inquired whether Mr Moore had had any reason to suppose that his friend might meet with an accident, as from weakness following his illness; he also asked for independent evidence of Mr Haughton's death. In reply, Mr Moore wrote as follows, in a letter dated 4 April 1934:

"Mr Haughton had been working a lot of overtime, and this told upon his nerves, which were not too strong after his having been buried with a shell in the war. In spite of that he was a jolly fellow, and the last man to have an accident of the kind. Even when I had my dream I could not believe that that would be his end.

He was 41 years of age. We used to swim and cycle together. He was, in fact, getting better and was going to Southport for two weeks' final recuperation before returning to work. On the day of his accident he had packed his bag for Southport, and was running up to the Doctor's to get some papers before he went away for the fortnight. I can only imagine that his mind was occupied when he crossed the road. In fact, on such a road as New Chester Road a man has to have his wits about him when crossing. Curiously enough, he had been round to the Doctor's the previous evening, but the Doctor had been called out, and it was therefore necessary for Mr Haughton to go again the following morning, which he did not intend doing.

At the inquest a verdict of 'Accidental death' was returned."

Mr Moore also sent a copy of the issue of *Port Sunlight News* for 11 January 1933, in which (p. 23) appears the following obituary notice: "29th December, Cecil Maurice William Haughton, 126, New Chester Road, Port Sunlight. Aged 41 years; service, 27 years. While away ill from business, suffering from neurasthenia, was accidentally killed on New Chester Road."

It will be seen that there is some slight discrepancy as to the date of the accident; but there seems to be no doubt about the main fact that Mr Moore dreamed of his friend's death in a road accident a few days before this actually occurred. The dangerous nature of the road and the nervous illness of Mr Haughton certainly tend to suggest a normal explanation. Nevertheless, the fairly close approximation in time of the dream and of the death remains noteworthy.

#### VERIDICAL DREAM OF A PRESENT

P. 304.

In a letter dated 15 March [1934] Mrs M. Feuerheerd, of Illereichen, Post Altenstadt in Schwaben, Bavaria, wrote as follows to Professor Broad, from 140 Westbourne Grove, London, W. 11:



“... Perhaps the following would interest you, which happened to me on Feb. 27th this year. I am staying with my mother whose birthday was on Feb. 27. The evg. before, the postman brought a registered parcel for her which I took in & signed for. This was put away for the next morning. That night I dreamt about the parcel & saw that an old-fashioned flat gold bracelet was taken out of it, of a byegone shape with little flat gold flowers on it. I was surprised, as I had never seen such a bracelet. When I came to breakfast the parcel was on the table still unpacked. I said to my mother—I dreamt last night that an old-fashioned flat bracelet was being sent in that parcel for you—She opened the parcel & took out the exact bracelet which I had dreamt about, a gold flat one with small gold flowers on it. It is quite impossible to explain how I should have known about the bracelet; I had never seen it before.

I may add that I have had a great many queer dreams in the last years. . . .”

Mr Besterman wrote to ask for an independent statement from Mrs Feuerheerd's mother, who wrote as follows from 140 Westbourne Grove, in a letter dated 24 March 1934, Mrs Feuerheerd having in the meanwhile returned to Germany :

“A small packet was brought to me by my daughter on Feb. 26th which had just been delivered by the last post, 9 p.m. It was not opened until next morning—my birthday.—As she came into the room she said ‘I dreamt that I watched you open the parcel which came last evening & saw you take out an old-fashioned flat gold bracelet’. I then opened packet and much to our surprise found its contents as she had described. She said it made her feel quite queer as the pattern of the bracelet in every detail was exactly what she had seen in her dream. Its former owner has been dead many years & my daughter did not know of its existence.

(Signed) FLORENCE SHACKLEFORD ”

The most obvious explanation of this experience is clearly telepathy, and the question therefore arises whether there exists any link between the donor of the bracelet and the percipient. On this point Mrs Shackleford writes, in reply to a question: “I do not think that my daughter's dream could be explained by telepathy as she knew very little of my friend who sent the bracelet & had not seen her for over twenty years.”

#### A COLLECTIVE VISUAL HALLUCINATION

G. 297.

The following letter was addressed to Professor C. D. Broad. It is dated 27 March 1934, from 165 Deerpark Road, Cliftonville, Belfast :

“. . . In the year 1920, I was serving in the Royal Navy—my ship was based at Portland, Dorset. In consequence of being a married man I had a temporary home in that place for my wife and small baby son.

My mother-in-law resided at Londonderry, Ireland, and when I was given 'Leave'—both myself, wife and family frequently returned to Londonderry to spend our holidays in her home. It was during one of these visits that the following covenant was drawn up between my wife's mother and I.

'Should I die before her I would come back and visit her if possible'—and the same was to apply in her case.—This was agreed in my wife's presence.

We returned to Portland in due course and I quite forgot the incident, but the other partner to this strange agreement was in the meanwhile unexpectedly called to the place of many 'Mansions' but had not forgotten her part in the play of this strange drama.

About six months after this incident, whilst the clocks were chiming the midnight hour, there appeared by the bedside occupied by my wife and myself the spiritual form of my wife's mother.—She looked beautiful in her Angelic state, as she stood there quite close to Baby's cot, which was in close proximity to our bed. Her earthly stay only occupied a few seconds—but quite long enough to convince us that she had kept her promise.

This was witnessed by myself & wife simultaneously and apparently by Baby who gave a slight shout as if he was also aware of her presence.

We the undersigned are prepared to make an oath as to the accuracy of this statement.

(Signed) J. E. MOORE

MARJORIE MOORE "

In reply to questions addressed to them by Mr Besterman, Mr and Mrs Moore added in a letter dated 17 April 1934 that the name of Mrs Moore's mother was Annie Jane Elliot, that she died on 21 December 1921 at Moss Cottage, Collan Lane, Londonderry, that the date on which the apparition was seen was about March 1922 and the address 22 Grove Road, Portland. Asked for a more detailed description of the apparition Mr and Mrs Moore write in the same letter: "Her spirit appeared to be enveloped in a very transparent mist, which acted as a shroud for the spirit body—yet giving a very clear outline. Her face shone with a heavenly expression—beautiful indeed. We were too much taken by surprise to speak—and her stay so short it did not afford us much time to do so."

It will be seen that there is here no question of telepathy, since the apparition occurred when the death was already known to the

percipients. Nevertheless, any hallucination experienced by two, and possibly three, persons simultaneously, is sufficiently interesting to be worthy of record. The compact can be regarded as some evidence that the apparition may really have been due to some activity on the part of the dead woman; on the other hand it may equally well be regarded as a sufficient cause for a self-suggested hallucination.

[From among interesting material received as a result of her recent broadcast talk, and prepared by herself for future publication, Mrs Salter very kindly allows the four following to appear in the *Journal* together with her comments. All names and addresses are known, though not all may be printed:—HON. ED.]

#### A DEATH-COINCIDENCE

L. 1303.

Miss Margaret Jones, the percipient, wrote as follows:

“I have to go into details to explain the circumstances: I was on night duty (as a professional nurse), which explains why I was asleep in the day-time. One evening, May 19, 1931, I was startled out of my sleep by a voice which called out my name distinctly, ‘Margaret, Margaret’. I felt positive that someone had been in my room by my bed and rushed out again. I was never called by my Christian name at the hospital; however, I did not pay much attention to that, as I was asleep. I thought it must have been the maid calling the night-nurses, and she had not switched my light on. I got out of bed and looked down the corridor. I did not hear or see anybody. I looked at my clock; *it was 5.30 p.m.* This was quite early, as we were not called until 7.30 p.m. I sat up in bed, thinking over the strangeness of the situation. However, I dropped off to sleep again.

At breakfast that night I told some of my colleagues about my strange experience and they just joked about it. I went on duty at 10.30 p.m. The night-sister came to me and called me to one side and asked me did I know anyone living at ——. I said, ‘Yes, my sister lives there’. ‘Well, Nurse,’ she said, ‘I am afraid there is bad news for you’. She handed me a telegram which said,— ‘Darling Peggy passed away at 5.30 p.m.’. The telegram had been opened by Sister, as there were five Nurse Jones’s in that particular hospital. Peggy was my little niece, age, eight years. We were great friends. She was taken suddenly ill and an immediate operation was performed, but she only lived a few hours. When I met my sister I told her what I had experienced and she told me that the child called out ‘Margaret’, and she remarked to her husband,

'Is she calling herself, or Auntie Margaret?' It is a strange fact that the stated time of the child's death on the wire was 5.30 p.m., just about the time that I was disturbed from my sleep. I did not know the child was ill; it was very sudden. I cannot describe my feelings as I read the telegram, which reminded me of my strange experience at 5.30 p.m."

The following corroborative statement was sent by the child's mother:

"This is to certify that my husband and I were present at the death of my little daughter on May 19, 1931. It is true that she called out 'Margaret' and that at the time I remarked to my husband, 'Is she calling out her own name or Auntie's?' and that two days afterwards I learnt from my sister that she had been disturbed from her sleep by a voice calling out Margaret (twice), and that the same evening she received a telegram from us, informing her of the death of our child."

One of Miss Jones's colleagues, to whom, as stated above, she mentioned her experience at the time, has also sent a corroborative statement, as follows:

"This is to certify I was present in May 1931 when Margaret Jones related her dream with reference to her niece calling."

#### A DEATH-COINCIDENCE

L. 1304.

The following case was sent to me immediately after my broadcast talk on February 16th 1933, the experience having occurred during the night of February 14th-15th. The percipient, Mr Bertram (pseudonym), wrote as follows:

"The following details of a dream I had on Thursday and its fulfilment may be worth recording:

On waking I could recall that I had been standing in a room with a number of other people; it seemed to be a social affair, although this impression was indefinite. Suddenly I saw an old man just in front of me; we smiled at one another in recognition and at the same instant he dropped to the floor. He was literally in a heap, as it were,—head, legs, arms at unnatural angles, all mixed up with his black clothes.

As he fell, I picked him up from the floor in one movement and put him over my shoulder, and as I did so, I had a feeling of terror. The body was featherweight and everything about it was loose and soft. I carried it to a seat and sat it beside me. Then the face looked at me again and smiled. The dream then faded, and I woke.

The sequence of events detailed in the last two paragraphs was extraordinarily vivid and clear, standing out from the surroundings. The central point was the fall of the old man and then my picking him up quickly.

I related all this to my family and told them that the old man of my dream appeared to me to be one of the directors of the firm with whom I am employed, although I felt hazy on this point.

The whole thing made a great impression on me. I went to my office as usual and again related my dream to a business friend. I felt anxious—my dream meant something, but I did not know what.

I returned home and then received a message from a brother living at C——, saying that my father had collapsed and died earlier in the day at —— Home Hospital, where he had been lying for over a year.”

In reply to this statement I wrote to Mr Bertram asking whether he could send me a corroborative statement from one of the people to whom he had mentioned his dream before he heard of his father's death, and also whether he had any reason to anticipate that the death might occur at that particular time. In reply to this second question Mr Bertram informed me that he had no reason to expect his father's death at the time of his dream, as he had neither seen him, nor had news of him for several months. His illness was of a chronic nature.

In reply to the first question, Mr Bertram sent a corroborative statement from his wife, as follows :

“ I have seen the letter sent to you and I certify that the particulars of my husband's dream were related to me by him on the morning of 15th February 1934, about eight hours before we received information from his brother that their father W. B. had passed away at the —— Home.”

With regard to the interpretation of Mr Bertram's dream there are three points to which attention may be called : (1) it was evidently an unusually vivid dream and made a great impression on Mr Bertram before he had any reason to consider it veridical ; (2) although he did not consciously realise in his dream that the old man was dead, his feeling of terror, when he lifted the body, suggests that the idea of death may have been subconsciously present in his mind ; (3) it is a commonplace of psycho-analytical interpretation that the father is often concealed in dreams under the symbol of some person in authority over the dreamer. This seems to me to increase the probability that Mr Bertram's dream about an old man whom he identified (rather dubiously) with one of the directors of the firm by whom he is employed, was in fact a dream about his father.

L. 1305.

## A DEATH-COINCIDENCE

Here is another dream, almost as recent as the last, and also connected with a death. Mr Taylor, the dreamer, wrote as follows :

“ In 1912 I was ‘ best man ’ to a friend who has not seen much of me since, but I did know he was laid up with a severe cold. On Sunday night last (the night between February 11 and February 12) I dreamt we met with a few other men at an open grave ; he turned to me and said, ‘ I am going to be buried ’ ; then after a short pause he turned away and said, ‘ No, I would rather have my dinner ’. The dream then faded out. Next day I learnt that he had died about twenty-four hours previous to my dream. I was astonished, because I had never dreamed of him before.”

I wrote to Mr Taylor putting three questions : (1) Could he give the name of any person to whom he had mentioned his dream either before or immediately after hearing of his friend’s death ? (2) How long before the dream had he heard of the illness and had he any reason to think it was likely to be fatal ? (3) Would he in confidence give his friend’s name ? Mr Taylor wrote in reply, as follows :

“ My dream occurred in the early hours of Monday (February 12th). On going to town that morning I called at my brother’s office and before I had time to tell him anything, he remarked, ‘ I suppose you know that K—— is dead ’, and I replied, ‘ Well, that is remarkable. I was just going to tell you I dreamt of him last night ’. This was the first time I had mentioned the dream to anyone. My brother had seen more of Mr K—— than I had of late years. His illness was known to me perhaps a week or fortnight before he passed on. I don’t remember thinking of him at all on the days preceding.”

I then wrote again to Mr Taylor, asking for his brother’s corroboration, and received in reply a statement from Mr W. C. Taylor to the effect that Mr Taylor had told him of his dream immediately on his announcing the fact of Mr K——’s death.

The evidential value of this case is to some extent weakened by the fact that Mr Taylor knew of the illness ; on the other hand it seems clear from his statement that the matter was not at all on his mind. Moreover, the dream was perfectly definite and explicit, and it coincided closely in time with Mr K——’s death.

L. 1306.

## A CASE COINCIDING WITH ILLNESS

Mrs McCutcheon, the percipient, wrote as follows :

“ I do not know what name to give it, but I have a gift of what I call ‘ vision ’. I describe things to my daughter before they come

to pass, I get mental pictures, and I 'feel'. Here is a very good example of what I mean. Last year on the 23rd of May at 2 o'clock in the morning I wakened suddenly as if someone had touched me (I sleep alone) and I saw a 'vision' in my bedroom of what I took to be my brother who lives in Edinburgh lying very ill and low, looking tremendously sad. In the morning I told my daughter about it and I wrote down the date at the time, because I knew I would hear about this later on. I heard after some time that my brother in Edinburgh was well; still I knew I had not seen that 'vision' for nothing and decided to wait.

My brother from Canada arrived in July last year. He had never been in the habit of writing to me, so that I knew nothing about his circumstances. When I went to meet him at the boat, I noticed how ill he was. We got into conversation and it transpired that he had been moved to hospital in Canada exactly on the 23rd of May. These 'visions' are not sometimes so clear as to correctly distinguish faces, and as my brothers are much alike, I easily mistook one brother for the other."

I wrote in reply to ask Mrs McCutcheon whether she could let me have corroborative statements from her daughter and her brother; I also asked whether it was in a diary that she had noted the date of her vision. This was her reply:

"My brother is still with me and has enclosed to you a statement which will speak for itself. I have an out-of-date calendar at the side of my dining-room mantelpiece, on which I put addresses and 'phone numbers at the back, so that I can quickly refer to them at a moment's notice. In the midst of all these jottings I have plainly written down '2 o'clock in morning of 23rd May'. Many addresses were added since that morning I jotted down my vision and I still have the calendar hanging on the wall."

With this letter were enclosed statements from Mrs McCutcheon's daughter and from her brother, as follows:

(1) "My mother has asked me to confirm her vision on 23rd May 1933. In the morning when she came down to breakfast she told me about it and she said she was going to take a note of it, which she did in my presence."

(2) "My sister, Mrs. McCutcheon, has been corresponding with you with regard to a vision she saw of me in Canada, when I was ill last year, and you have asked her, I believe, to procure a statement from me regarding my mental state at the time. When I entered the hospital on May 23, 1933, I was only thinking of my condition, my health being very poor; I was not thinking of any of my relatives, as I had no intention at that time of coming to this country."

Taking into account the fact that in the part of Canada in which Mrs McCutcheon's brother was living the time is about 7 hours behind English time, 2 a.m. on May 23, 1933, in England was about 9 p.m. on May 22, 1933, in Canada, that is, the evening before he went to hospital. The weak point in this case is the confusion between the two brothers, but this seems to me just the kind of mistake which is likely to happen. The vision conveyed to Mrs. McCutcheon the idea of a sick man, who was her brother, and her conscious mind misinterpreted it.

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#### TELEPATHY OR COINCIDENCE ?

In a letter dated 26 February 1934, Mrs M. Evans, Pakenham House, Edgbaston, Birmingham, wrote as follows to the President :

“ In the summer of 1921, returning from a stay in Normandy, I was waiting on the pier at Dieppe for my boat's departure. At the same time my son was making his way down the west coast of France on a business trip to Bordeaux, where he was due that same evening. My friend and I were chatting, when suddenly I opened my note-case and took out a fifty-franc note (worth at that time about twenty-five shillings) and said, ‘ I must post this to B. at Bordeaux ’. My friend tried to dissuade me; there was no reason to think my son was short of funds, but I made for the nearest post-office, and registered him the note. Almost at that identical time, having taken out his note-case to buy his tickets, his movements were watched, and when he got into the train, he found his pocket-book had been stolen, he had only a few francs wherewith to arrive in a strange town late on Friday evening, with no hope of getting funds even by wire till Monday or Tuesday. You can imagine his surprise at getting the registered letter from myself, first thing next morning. The utter truth of this can be vouched for.”

At Mr Besterman's request Mrs Evans kindly supplied the names and addresses of her son and of the friend referred to in her statement. The latter did not reply to an inquiry, but Mr Burke A. Evans, c/o Agard and Co. Ltd., Warwick Chambers, Birmingham, wrote as follows in a letter dated 25 March 1934 :

“ In reply to your letter of March 20th I have pleasure in enclosing an account of the incident to which you refer.

In fairness, however, I must say that I have always regarded the matter as a coincidence, albeit a fortunate one; the circumstances lend themselves fully as well to a material explanation as to telepathic theory.

In support of the one you have the very natural circumstance of



a lady, finding herself with a small sum in francs left over from her holiday, sending it on to her son in the same country ; for the other, you have a boy in great distress of mind, possibly conveying a sense of need to a sympathetic mind.

(Signed) BURKE A. EVANS,  
B.Sc. (Birm.), M.Sc. (McGill)."

The enclosed statement reads as follows :

" One afternoon in August 1921, upon arrival in Nantes, I discovered that my pocket-book had been stolen on the journey, leaving me in a strange town with but a few francs. The house at home was closed ; my father was travelling in Switzerland, with address uncertain ; and my mother would be crossing that afternoon from her holiday resort in Normandy and would be out of reach by wire for two days.

I was considerably worried and it was a great relief to receive the next morning a 50 fr. note, from my mother, posted on the previous afternoon from Dieppe ; it was accompanied by a short note, saying that instead of changing the French money, she was sending it on to me.

It may be relevant to state that my mother and myself have always been exceptionally sympathetic ; and that neither previously nor subsequently, have I received money from her in this way, except on the occasions of Christmas, birthday, etc."

Mr Burke Evans has very well stated the arguments for and against regarding this as a paranormal experience, and there is nothing to add to his observations.

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## CORRESPONDENCE

### PRECOGNITION.

*To the Editor of THE JOURNAL*

MADAM,—Mr Saltmarsh's paper on Precognitions (*Proc.* xlii. 134) which gives a digest of fifty years' accumulation of evidence on one of the most important subjects on which Psychological Research is engaged, is a document which should surely receive a very thorough discussion at the hands of leading members of the Society, especially of those who realise how far-reaching from a philosophical point of view is any evidence bearing on the question of the nature of Time. It might have been hoped that a careful and comprehensive criticism would have been put forward, if not of the whole mass of the evidence, at least of the best and most typical cases : and if a discussion of Mr Saltmarsh's theory is out of place in the *Journal* of

such a Society as ours, a criticism of the *facts* would at any rate have given the generality of members an idea of what the evidence may fairly be considered to have established. One might have hoped to discover from this whether we are in a position to say that there are cases on actual record for which no explanation other than precognition can be *reasonably* put forward.

But as such a general criticism does not seem to have been provoked, may an indistinguished member of the Society be permitted to ask one or two pertinent questions ?

(1) Is anyone prepared to put forward a theory (or theories) alternative to that of genuine precognition which will apply to, say, the group of cases quoted on pp. 60-63 of Mr Saltmarsh's report ?

(2) Does anyone think, in view of the evidence of the whole 281 cases here collected, that prevision is less likely to be a fact than not to be a fact ?

Attention seems to have been concentrated so far on a single case, viz. the "monkey" case, with the result that the main issue has been obscured. Professor Dodds has suggested that the Freudian view of dreams increases the probability that any given dream will be fulfilled by chance, because dreams do not take place at random but are apt to follow selected routes along certain lines of symbolism. Even granting that allowance must be made for this in estimating the chance-factor, I suggest that the principle is irrelevant in many of the cases, particularly in those dreams which were fulfilled *in detail*. Take for example case P. xi. 577—a dream three times repeated. What bearing has any theory of dreams on this case and on the other cases like it ? *A concatenation of details* is dreamed and these details afterwards occur. The only question to be decided (provided the story be accepted as true) is whether the coincidence between the dream and the incidents which afterwards occurred was due to chance or not. Whether we can trace symbolism, or indeed what psychological dream-processes were involved, does not matter in the least : it is totally irrelevant.

It would be of real interest to know, even in the case of this single example, (1) how many critics believe that this dream, as reported, never occurred, (2) how many believe that the dream did occur as reported, but that its fulfilment was due to chance, (3) how many believe that it did occur and that it was a genuine case of precognition. I venture to think that an outspoken expression of opinion by experienced members of the Society on such points as these would be of immense value, for it would give to everybody interested in the Society's work a gauge of what has been achieved during fifty years on one of the main issues—possibly even the most important issue—on which psychical research is engaged : that is to say, whether or not a ray of light of an empirical kind

has been shed on that group of central problems which cluster round the *meanings* of such words as "existence," "becoming," "the actual," "the potential" and the like.

Precognition does no doubt seem a bizarre suggestion when set in the context of the common-sense world ; but we cannot too often remind ourselves that in the realm of speculative thought, no sober world of common sense exists. That comfortable refuge was destroyed long ago by the philosophers ; and I think it is safe to say that the problem of Time has already been rendered so paradoxical and obscure by the different schools of philosophical thought that precognition, even if proved, would add but little to the bizarre nature of the situation which already exists. We have to bear in mind that the problems presented by *normal* sense-perception lead logically to situations which are not a whit less *outré* and extraordinary than the so-called "supernormal" problems of clairvoyance and telepathy. As Mr Bertrand Russell once remarked : "Common sense leaves us completely in the dark as to the true intrinsic nature of physical objects. . . . The truth about physical objects *must* be strange. It *may* be unattainable, but if any philosopher believes that he has attained it, the fact that what he offers as the truth is strange ought not to be made a ground of objection to his opinion."

Is it too much to hope that some members of this Society who think that the evidence collected in Mr Saltmarsh's paper has brought to light cases which cannot *reasonably* be explained except on the hypothesis of precognition will candidly say so : and, on the other hand, that some of those who think that all these cases can more reasonably be explained on alternative hypotheses will demonstrate their view ? Otherwise it looks as if much of the careful work of our predecessors would be left in the lumber-room.

Yours, etc.,

G. N. W. TYRRELL.

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#### NOTES ON PERIODICALS

*Revue Métapsychique*, March-April 1934.

E. Osty, A Faculty of Paranormal Knowledge : Mlle Jeanne Laplace. [To be continued].—H. Mangin-Balthazard, Does the Hand reveal Supernormal Faculties ? [To be continued].—E. Pascal, Psychoanalysis. [A brief and critical survey].—G. van Rynberk, Eighteenth Century Occultism and Metapsychology in France. [This second instalment is devoted to Willermoz and Cagliostro].

*Bulletin du Conseil de Recherches Métapsychique*, April 1934.

Maurice Schaerer, The Knights of the Nounemon. [Under this intriguing title the writer surveys a new theory of spiritualism].—L. Vandermeulen, Monograph of the Henri Vandermeulen apparatus. [To be continued].

*Zeitschrift für Metapsychische Forschung*, April 1934.

Konrad Schuppe, Frau Helga Hagen, a Widely Endowed Amateur Medium. [To be concluded].—Dr A Tanagra, Premonition or Psychobolia.—Dr Simsa, Interesting observations in Physical Mediumship with the Prague medium Wolf.—Dr Erich Peterson, Two Apports.

*La Ricerca Psichica*, April 1934.

E. Servadio, Light on the Margery case. [A review of Mr Thoroughood's recent report].—Remo Fedi, Spiritualism among the Indian Tribes in America. [This article hardly scratches the surface of a very large subject].—I. P. Capozzi, Metapsychosis in the Animism of the Sicilians. [To be continued].—Giovanni Poli, Recent experiments in Physical Mediumship and the "Direct Voice". [To be continued].

TH. B.

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THE *JOURNAL* IS PRINTED FOR PRIVATE  
CIRCULATION.

The attention of Members and Associates is drawn to the private nature of the *Journal*, from which no quotations should be made without the previous consent of the Council. Ever since the first issue of the *Journal* in 1884, much of the material appearing in it has been contributed on a definite assurance that the *Journal* is, as stated on the cover, issued "For private circulation among Members and Associates only." The Council hope that all Members and Associates will continue to co-operate with them in maintaining this privacy.

# JOURNAL

OF THE

## Society for Psychical Research

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### *NOTICE OF MEETING*

## A Private Meeting of the Society

WILL BE HELD IN

### THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

*WEDNESDAY, 25 July 1934, at 5.30 p.m.*

WHEN A PAPER BY

DR CARL BRUCK

ON

“EXPERIENCES IN RECIPROCAL TELEPATHY”

WILL BE READ BY

MR 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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

The Rooms of the Society will be closed after Tuesday, 31 July, until Monday, 10 September. Correspondence will be forwarded to the staff during this time. The next number of the "Journal" will be issued in October.

MEMBERS are asked to return, renew or exchange Library books before 31 July. Each Member may borrow as many as six volumes for the vacation before the Rooms close.

THE Investigation Officer will be abroad on the Society's business until about the end of November.

#### FORTHCOMING MEETINGS

- 26 *September*. "The Response to a Broadcast Talk on Precognition." By the Hon. Mrs Alfred Lyttelton, G.B.E.  
 24 *October*. "Memory in Relation to Psychological Research." By Professor Dr Hans Driesch.

#### DONATIONS FOR RESEARCH AND PRINTING

Anonymous	-	-	-	-	-	-	£1000	0	0
*† Lord Charles Hope (£39 12s. 3d.) and friends (£225), for the investigation of Rudi Schneider	-	-	-	-	-	-	264	12	3
‡ Mr Oliver Gatty, for the investigation of Rudi Schneider	-	-	-	-	-	-	200	0	0
* Mr C. J. A. Evelyn, for apparatus for the investigation of Rudi Schneider	-	-	-	-	-	-	10	4	0
Lord Charles Hope, for the investigation of Rudi Schneider	-	-	-	-	-	-	4	3	1
* Mrs E. W. Allison	-	-	-	-	-	-	41	0	0
Mr Fred Barlow (two contributions)	-	-	-	-	-	-	20	10	0
* Anonymous	-	-	-	-	-	-	15	0	0
Anonymous	-	-	-	-	-	-	15	0	0
Major W. Rampling Rose (two contributions)	-	-	-	-	-	-	12	2	0
* Mrs W. M. Crunden	-	-	-	-	-	-	10	10	6
* J. W. Findlater	-	-	-	-	-	-	2	2	0

\* Donations so marked were received in 1933.

† In addition to the loan of valuable apparatus.

‡ In addition to a gift of valuable apparatus.

## TELEPATHY AND SLEEP-WALKING

THE following experiences cannot be regarded as evidential in the ordinary sense, for in the nature of the case they are not capable of being corroborated. Nevertheless, the narrator being clearly a good witness and the incidents of much interest, they should, we think, be placed on record.

In a letter dated 23 February 1934, Mr Arnold G. Hansard, Helford, Luscombe Road, Parkstone, Dorset, wrote to the President as follows :

“ I was much interested in your broadcast on telepathy : and I think that the following experience may interest you and is worth recording : the explanation of the actions of my wife seems to be due to some kind of telepathy.

My wife has been subject to ‘ sleep-walking ’ from time to time for many years. The following incidents took place in Nairobi.

On account of her sleep-walking I have made it a rule to lock the outer doors and put the keys away where I thought she would be unable to find them.

Expc. 1. There were 3 keys to doors leading out of the bungalow. Before going to bed I hid these keys and from time to time changed the place of hiding. One night I was just coming from my bath—my wife having gone to bed a little previously—when I heard the door from the dining-room on to the verandah close, and hastening out was just in time to catch her walking out fast asleep. I had hidden the keys under a writing pad, which lay on the writing table. I did not wake her up—but next day she told me that she dreamt I had told her that she would find the keys under the writing pad (and that the right hand one was the key of the dining-room door. This last statement is very difficult to understand—because actually I put the keys down at random, and had to examine them in the morning to tell which was which before replacing them : see No. 4).

2. In a different bungalow I had hidden the two keys, one in the dining-room under a gramophone and the other on the top of some books in a book-case in the back-passage. This time I had not gone to bed and I saw her come into the dining-room and go straight to the gramophone table and take the key and go with it to the door on to the verandah. I took the key out of her hand as she was putting [it] into the door : this seemed to puzzle her, but she went straight into the passage, felt along the top of the books and found the back-door key, then I led her back to bed. Next morning she again told me that she had *dreamt I told her* where to find the keys.

3. In the same bungalow as (2) I had adopted as a hiding place a brass pot shaped like a large glass tumbler which contained a number of porcupine quills. I used to think as I put them in 'she will never go feeling for them here, as she would prick her hands on the quills!' One night I found she had got out of the house and found her about 200 yds away! I got her back without waking her: and next morning she told me she dreamt I told her she would find the keys in the pot with the porcupine quills '*and mind you don't prick your fingers*'!

Since then I have always placed the keys under the mattress of our bed so that she would have to disturb me to get them—*she has never tried to get them.*

4. This experience has no telepathic interest, but seems to have some bearing on her knowing the right key in (1) and thinking that I had told her which it was (which otherwise I should have thought was mere coincidence). When we came to this house, I used to take the front and back door keys away, and one night just as I was coming from my bath I heard my wife on the stairs: coming to her I found her in great distress: she had gone out asleep into the road, had scared a passer by who screamed and woke her up. She told me she had dreamed that I had told her that the key of *the door from the kitchen into the scullery would open the back door.* Now altho this proved to be quite true I was quite unaware of it, and the keys were apparently quite unlike—the kitchen key being a little short one and the back door a long one. So here as in (1) she seems to have in some way received knowledge about the keys and wrongly attributed it to my information.

I am afraid I have made a very long letter about a small matter. But I think that (1), (2) and (3) are really good cases of telepathy—because I would always be thinking about my wife when hiding the keys, and there has always been *very close* mental intimacy between us."

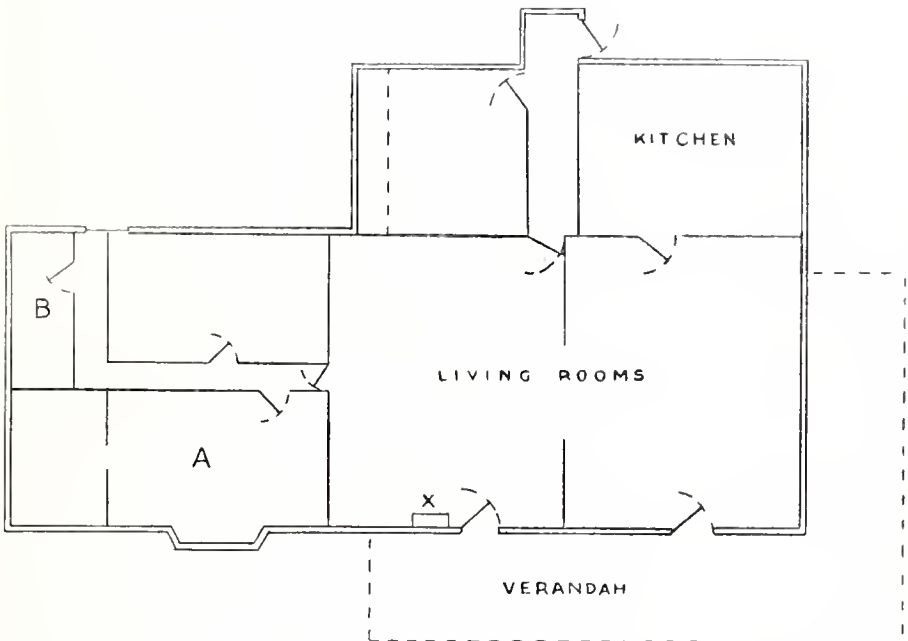
Mr Besterman put a series of questions to Mr Hansard in regard to the following points: (1) Was it at all possible for Mrs Hansard to have seen or to have heard him hiding the keys? (2) Could he have unconsciously given the information by talking in his sleep? (3) What were the dates of the incidents described and the addresses where they occurred? Mr Hansard very kindly answered these questions in letters dated 18 and 23 March and 10 and 26 April, from which the following extracts are taken:

"As the object of hiding the keys was to prevent any chance of my wife finding them I always took the greatest care, hiding them after she had gone to the bedroom, and collecting them in the

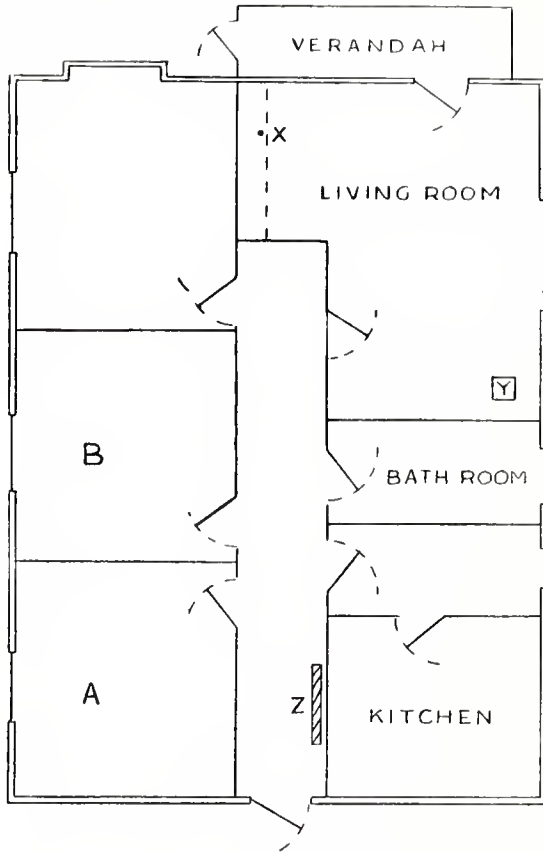


morning before she got up. I can say positively that in none of the cases described could she have possibly obtained knowledge of the hiding places in the normal way."

"The possibility of my wife's *hearing* where I hid the keys was always in my mind when hiding them—of course it would have been unconscious observation on her part because she was as anxious as I was to be protected from the danger of her sleep-walking. You will realise my anxiety when I tell you that once I found her a good 200 yards from our house just where our private track across the veldt joined one of the main roads into Nairobi—where she might easily have been run down by a car, or even attacked by wild animals! (This was I believe on the 'porcupine quill' occasion.) I even had to go to the trouble of putting iron bars on *all* the windows of at least three houses we lived in to prevent the possibility of her getting thro them."



"*Case (1)*. Keys under writing pad on table at X. When I hid them my wife would either be in our bedroom A or anteroom B. As I should have put them quite quietly under the pad even *if she had been listening* she could not have heard and as I always wore slippers indoors and the floor was covered with matting she would not have even guessed what part of the room I was in.



“Cases 2 and 3. These were both in the same Bungalow, different to No. 1 case. There was a recess in the Living Room and a shelf ran along it. The brass pot with the porcupine quills being at X on this shelf. Our bedroom would be either A or B (I can’t remember which, because we changed from A to B at some time). My wife would always have been in bedroom or bathroom, and I would certainly not have put them into the pot noisily, though I doubt if she could have heard even if intently listening. In the other case the gramophone stood on a table at Y and the book-case at Z: if we were using bedroom A it would certainly be near—but I should slip the key on the top of a book in the case (it was open, not doors to it) absolutely silently.

I can say confidently that in no case could she have *heard* me hide the keys. I have given you all these details rather to show you that my memory of the facts is quite precise and that I had at the time a full perception of the possibility and risk of her brain recording the position by unconsciously hearing my movements.”

“ You may rule out the possibility of my having given my wife the knowledge of the hiding places of the keys by my talking in my sleep—as I never do this.

I have no objection to your printing my letters in your Journal. . . .”

“ I regret that I cannot give *address* of the two bungalows in Nairobi, as there can hardly be said to be ‘ addresses ’ in the suburbs of Nairobi (Postal addresses are personal ‘ Box Nos.’ at the G.P.O. where you collect your letters—and houses generally speaking don’t have names—the name of the occupier is generally put up at the gate).

Experience No. 1 took place between March 1921 & March 1922 at a Bungalow which would be best described as ‘ Mrs Wynne’s Bungalow at Muthaiga ’ (Muthaiga is one of the suburbs of Nairobi).

Exp. Nos. 2 & 3 took place between the end of 1922 and the end of 1925 at a Bungalow which can be described as ‘ one of Mr Geo. Blower’s Bungalows in Westlands near the junction of the Salisbury Road with Sclaters (or Kabete) Road ’.

No. 4. At our present address, between April & June 1931.”

Mrs Hansard kindly added the following statement :

“ I have read my husband’s account of my sleep-walking experiences and it accords entirely with my recollection of the various incidents recorded.

(Signed) META K. HANSARD.”

This is clearly a case in which auditory hyperaesthesia cannot positively be excluded. Yet, taking into account Mr Hansard’s consciousness of its possibility and the precautions he consequently took, a telepathic explanation is at least equally possible. At any rate, the case suggests an interesting line of investigation into the possibility of inducing telepathic experiences in somnambulists.

The whole of the foregoing account was sent to Mr Hansard, who commented as follows: “ I have read your draft carefully and quite approve of it. . . . With regard to your comments *re* auditory hyperaesthesia, this has been in my mind—for until recently my wife’s normal hearing was remarkably good—but apart from my care that she should not by any chance hear me when hiding the keys there remains her statement in Exp. 3 that she dreamt I said, ‘ Mind you don’t prick your fingers ’. I certainly never used these words—but I also frequently *thought* of her pricking her fingers if she tried to go to the pot with the porcupine quills,

and her statement of her dream startled me as something distinctly 'uncanny'".

It only remains to thank Mr Hansard very cordially for the trouble he so kindly took in recording these experiences and in answering questions.

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## CORRESPONDENCE

### EXPERIMENTS IN PRECOGNITION

MADAM,—I am organising a series of experiments in elementary Precognition (guessing a die before it is thrown, etc.) and am anxious to secure the co-operation of any Members or Associates who would be willing to take part in the work.

Preliminary experiments suggest that results of interest may be obtained, but that for not-specially-gifted people nothing significant is likely to emerge in less than some hundreds, or perhaps thousands, of guesses. Two or three sets of a hundred or so trials, from a given individual, are therefore unlikely to be useful and volunteers should accordingly be prepared to continue their efforts over a period of some weeks, working a set of 120 guesses either daily or as near this as is practicable.

I shall be most grateful if those interested will write to me at Calandstraat 64, Rotterdam.

I am, etc.,

WHATELY CARINGTON.

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## REVIEW

J. W. DUNNE, *An Experiment with Time*. Pp. 288. Faber and Faber, Ltd. Price 5s. net.

The first edition of this book was reviewed by Mr S. G. Soal in the *Journal* in 1927,<sup>1</sup> and with regard to the main portions of the present volume there remains little to add to what was then said. The author introduces his subject by recounting some eight precognitive dreams of a vivid and interesting kind which were experienced by him at intervals and afterwards fulfilled in considerable detail. These suggested to him the idea of experimenting with his ordinary dreams, recording them at the moment of waking and carefully

<sup>1</sup>See *Journal*, xxiv. 119.

watching subsequent events for the emergence of possible precognitive details; and the next section of the book goes on to describe these experiments and the successes which the author claims to have attained with his own dreams and those of his friends. Some thirteen examples of such successes are quoted, but they are not corroborated or given with sufficient accuracy of detail to constitute first class evidence. This fact is a disappointment to the reader whose interest has been stimulated, and it is still more disconcerting to be told on pp. 58 and 94 that "these records are not evidence, or intended to be regarded as such". The value of the book is thereby reduced and the author's position seriously weakened.

Mr Dunne's experiences led him to believe that precognition is an element in all normal dreaming, and he wished to try a larger-scale experiment in order to test this theory. With this in view he approached the S.P.R., and after considerable correspondence a series of experiments was carried out in 1932 in which 20 members of the S.P.R. sent in a total of 265 dreams to be analysed for precognition.<sup>1</sup> These experiments are not mentioned in the author's book as the result was disappointing, only two dreams showing evidence of what was sought for. Mr Dunne then suggested that younger subjects should be tried, and an experiment was jointly organised by himself and the S.P.R. in which 22 Oxford undergraduates acted as the subjects. Their dreams, noted and examined in accordance with careful instructions, were forwarded to the S.P.R. by Mr H. H. Price, Fellow of Trinity College, Oxford, and Lecturer in Philosophy. Mr Dunne added to these cases 17 dreams of his own, and in his present book he deals with the Oxford results and his own in one group. An independent report of these experiments will be found in *Proc. S.P.R.* XLI, 195.

When considering the section of the book which deals with these collective experiments, the reader should bear several points in mind. In the first place the author has approached his problem from a peculiar point of view. He has been mainly concerned to prove that precognition is a "normal" and not a "supernormal" phenomenon, and he has dealt with the results in such a way as to make this point appear. The treatment is in fact such that the incautious reader may be easily misled. The contrast between "supernormal" and "normal" would seem to be in point of fact more verbal than real. Most thinking people now recognise that the faculties of sensitives differ from those of ordinary people in degree rather than in kind, so that "supernormal" would seem to mean no more than "uncommon". But Mr Dunne regards the difference as vital, and this view colours his attitude towards the whole subject.

<sup>1</sup>See *Proceedings*, xli. 186.

Secondly, the author believes, in pursuance of this view, that dream-incidents must be drawn about equally from actual past and future events, and his table of results on p. 280 is drawn up solely with a view to demonstrating this theory, some of the dreams being selected because they refer to *past* events alone. Now the question of the correspondence of dreams with past events opens a difficult problem. Numbers of dreams are undoubtedly based on *memories* of past events, but it is a question whether or not there is a class of dreams which reach directly back to past events *themselves*. If there is, this class alone would be the genuine counterpart of precognitive dreams, and until this difficult point has been cleared up, figures on the subject are not much use.

A third point is that these experiments do not only test the precognitive faculties of the subjects but test their power of capturing their dreams and noting correspondences at the same time. If the latter powers are weak, they may mask cases of genuine precognition.

Again, whether mediocre cases should be put down to precognition or to chance is a matter of personal judgment, and this is a very variable quantity. Hence the final figures can only be regarded as a rough guide. Unfortunately many people are unduly impressed by statistical tables merely on account of their business-like air. The author gives a rule for making such judgments which seems to be quite a fair one. Suppose the waking event in question had occurred *before* the dream instead of *after* it; would you then have linked the dream causally with the event? If so, it must be counted as precognitive: *a priori* ideas about causality must not be allowed to influence the judgment.

At the end of the book Mr Dunne summarises the Oxford group experiments together with his own, the experiments in all comprising 165 records, 148 of which were sent in by 22 Oxford undergraduates and 17 by the author himself. His statistical summary of these on p. 280 is most peculiar and misleading. He has given descriptions of 48 of the dreams, but in tabulating the results he has ignored 16 of the participating subjects altogether and has quoted the total of the dreams as 88 provided by the remaining 7 subjects. From this total of 88 he has taken 34, 14 of which he classifies as referring to the past and 20 to the future. This arbitrary mode of procedure is designed to show that the successful dreams contain references to past and future events in more or less equal proportions, and hence to vindicate his theory about the content of dreams. But the difficulty of dealing with dreams referring to the past has already been mentioned, and with regard to the 20 which refer to the future, it is evident that if we use these results to estimate what *proportion* of the total contain precognition we shall be seriously misled. They

must be referred to the *total* of 165, and not to the author's arbitrary total of 88. The percentage of precognitive dreams is then about 12 per cent as against 22.7 per cent according to the author's figures. This lack of scientific accuracy is a characteristic feature of the whole book.

Since the author attaches great importance to his theory of precognition it is necessary to mention it here. Mr Soal in his review of the earlier edition has pointed out a flaw in the geometrical scheme; but the theory appears also to rest on a radical misconception of a philosophical kind. The author adopts from Physics the conception of a four-dimensional Space-time continuum, and his whole theory is based upon the assumption that a human observer is in some way able to travel in a *literal* sense along the fourth or Time-dimension. Now this travelling is Space-travelling, for the author makes it literally a motion; so that the question arises as to what it is which travels and gives rise to the *appearance* of a flux of temporal events. In his diagrams the author makes his traveller a plane or diaphragm which moves along the Time-dimension; but obviously this moving plane must be related in some way to the observer's consciousness, since it is to consciousness that events appear as a flux; and it is the nature of this relationship which is the crux of the whole theory.

Anything which can travel in Space must necessarily be capable of standing in spatial relations and of changing these relations; but the observer's perceptual consciousness does not fulfil these conditions. It cannot stand in spatial relation to anything. Faced with this difficulty, the author has fallen into dire confusion. He has first confused the observer's consciousness with his "field of presentation", and has then gone on to state that the two together are spatially coincident with the observer's brain! "According to the theory of psychoneural parallelism", he says, "it [the 'field of presentation'] occupies the same spatial position as does that portion of the observer's cerebrum which is in the state of apparent activity associated with the production of observable psychical phenomena" (p. 163). By "field of presentation" Mr Dunne obviously means here what is known in philosophy as a "sense-field". Now the relation of extended sense-data and of sense-fields to physical space is a difficult point in the theory of Perception, which cannot be entered into here: but it must be abundantly evident that the sense-field belonging to a sentient cannot be spatially coincident with his own brain! And the theory would seem to collapse on this initial confusion.

In its later stages the theory enriches the universe with Time-dimension after Time-dimension, each of which, as soon as it is added, turns into a dimension of Space. Along these the indefati-

gable "observer" pursues his way, at each stage demanding a new Time to travel in. In the end, the external world becomes an infinitely complicated geometrical regress with the problem of Time as much unsolved at the end as it was at the beginning.

Apart however from the theory, students of psychical research should be glad to find someone ready to spend time and energy on a subject so generally neglected, yet one which is unescapable if we are to attain either a thorough understanding of this world or a rational conception of another.

G. N. W. TYRRELL.

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THE *JOURNAL* IS PRINTED FOR PRIVATE  
CIRCULATION.

The attention of Members and Associates is drawn to the private nature of the *Journal*, from which no quotations should be made without the previous consent of the Council. Ever since the first issue of the *Journal* in 1884, much of the material appearing in it has been contributed on a definite assurance that the *Journal* is, as stated on the cover, issued "For private circulation among Members and Associates only." The Council hope that all Members and Associates will continue to co-operate with them in maintaining this privacy.



# JOURNAL

OF THE

## Society for Psychical Research

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*NOTICE OF MEETING*

### A General Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER AT  
THE HOLBORN RESTAURANT

*At the corner of Kingsway and High Holborn*

Entrance in Newton Street

ON

WEDNESDAY, 24 OCTOBER 1934, at 6.30 p.m.

WHEN A PAPER ON

“MEMORY IN RELATION TO PSYCHICAL  
RESEARCH”

WILL BE READ BY

PROFESSOR HANS DRIESCH

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*N.B.—Visitors will be admitted by invitation cards signed by a Member or an Associate. Members and Associates will be admitted on signing their names at the door.*

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 DR WALTER FRANKLIN PRINCE

WE have learnt with very great regret of the death in August last of Dr Walter Franklin Prince, Research Officer of the Boston Society for Psychic Research and a former President of this Society. An obituary will be published shortly in *Proceedings*.

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 NEW MEMBERS

(*Elected 27 June*)

**Nicol, J. Fraser**, 2 Observatory Road, Edinburgh, 9.

**Sassoon, Mrs Meyer**, 6 Hamilton Place, London, W. 1.

**Sprott, W. J. H.**, 29a Clumber Street, Nottingham.

(*Elected 25 July*)

**Doxford, W. B. Dallas**, 43 Swan Court, London, S.W. 3.

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 MEETINGS OF THE COUNCIL

THE 319th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 27 June, at 4.15 p.m., THE PRESIDENT in the Chair. There were also present: Mr Gerald Heard, Miss Ina Jephson, Sir Lawrence J. Jones, Bart., Mr W. H. Salter, and Admiral The Hon A. C. Strutt, R.N.; also Mr Theodore Besterman, Investigation Officer, and Miss Isabel Newton, Secretary.

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

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

THE 320th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 25 July, at 4.15 p.m., THE PRESIDENT in the Chair. There were also present: Mr Gerald Heard, Sir Lawrence Jones, Bart., Mr G. W. Lambert, Mr W. H. Salter, Mrs W. H. Salter, Dr F. C. S. Schiller, Mr S. G. Soal, Admiral the Hon. A. C. Strutt, R.N., and the Rev. C. Drayton Thomas; also Miss Isabel Newton, Secretary.

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

One new Member was elected. His name and address are given above.

## DONATIONS

*(To the General Funds of the Society)*

Hon. Mrs Alfred Lyttelton, G.B.E. -	-	-	£4	1	10
Mr Ernest S. Thomas	-	-	-	1	0

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## CHANGES IN THE OFFICE

EARLIER in the year Miss Newton informed the Council that, since her illness, she found the office hours rather long. After discussion with her and Miss Horsell the Council has arranged that Miss Horsell, who has kindly consented to revert to full-time work, should take over the whole of the routine work of the Office. Miss Newton will remain Secretary of the Society, but will from the 1st of October be on half-time.

As all our members know, Miss Newton has always devoted a great deal of time and thought to personal interviews with them, and she hopes that members will continue to consult her as to matters of interest to the Society. In view, however, of the changed arrangements, it is essential that any member wishing to consult her should make an appointment in advance.

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UNIVERSITY OF LONDON COUNCIL FOR PSYCHICAL  
INVESTIGATION

WE are informed that the National Laboratory for Psychical Research has now been closed and all its apparatus, instruments, library, etc., have been transferred to the newly instituted University of London Council for Psychical Investigation. This body (which has no official connection with London University) is "composed of representatives of the various faculties and colleges", including amongst others Professor F. A. P. Aveling, Professor C. Burt, Professor J. C. Flugel and Mr S. G. Soal. It will carry on its work at the Rooms formerly occupied by the National Laboratory, 13D Roland Gardens, London, S.W. 7, and Mr Harry Price, the former Director of the National Laboratory, has been appointed Honorary Secretary.

As our readers will be aware, Societies or Groups for the investigation of psychical phenomena have at various times been in existence at the Universities of Oxford and Cambridge as far back as the formation of the Cambridge Branch in 1884.

## PRIVATE MEETINGS

THE 130th Private Meeting of the Society was held at 31 Tavistock Square, on Wednesday, 27 June 1934, at 5.30 p.m., SIR LAWRENCE JONES, Bart., in the Chair.

MR ERNEST S. THOMAS read a paper on "The Fire Walk", which will, it is hoped, be published later in the *Proceedings*.

THE 131st Private Meeting of the Society was held at 31 Tavistock Square on Wednesday, 25 July 1934, at 5.30 p.m., THE REV. C. DRAYTON THOMAS in the Chair.

A paper by DR CARL BRUCK on "Experiences in Reciprocal Telepathy" was read by Mr W. H. Salter.

Mr Salter prefaced Dr Bruck's Paper with a reminder that Dr Bruck, who practised as a Doctor in Berlin, had in 1922-1923 carried out a series of experiments with a small group of percipients, sometimes under hypnosis, sometimes not. The results of these experiments had been recorded in a book (*Experimentelle Telepathie*) published in 1925, and reviewed by Dr Schiller in *Proceedings*. Later Dr Bruck had conceived of the valuable idea of keeping a diary of occurrences in his own household which seemed to him to indicate the possible presence of some paragnostic element. The occurrences were mostly correspondences of idea and expression between himself and his housekeeper, a country-woman of no very high education. The paper recorded thirty such correspondences, many of which Dr Bruck frankly admitted were not far outside the range of chance-coincidence. One of his points in fact was that some factor in the external situation stimulated the exercise of telepathic faculties, so that the resulting compound was not wholly fortuitous, nor wholly telepathic. In the concluding section of the paper Dr Bruck lent the weight of his opinion against the belief in a corporeal localisation of a parapsychical receiving or transmitting organ.

At both meetings an interesting discussion followed the paper.

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 OBITUARY

ARTHUR PRINCE CHATTOCK, Emeritus Professor of Physics in the University of Bristol, died on 1 July last in his 74th year. He became an Associate of the Society in 1890, eight years after its foundation, a Life Associate in 1898 and a Life Member in 1905. His record as an experimental physicist has recently been outlined in the columns of *Nature*, and a full account of his work on that subject will shortly appear in an obituary notice in the *Proceedings of the Royal Society*.

Suffice it to say here that his work was that of a real pioneer, embracing important advances in electrical discharge phenomena, magnetism and the measurement of minute pressure differences. He was from the first interested in telepathy. It appeared to him as a new mode of communication between observers, and as such a phenomenon which was exciting whether propagation took place by some type of electromagnetic wave falling directly under the realm of physics, or whether it could be traced to an entirely different agency. He formed one of a band of professional scientists, including some physicists, who felt strongly that the difficulties of the work or the possibilities of failure should not deter scientific men from attempting to elucidate psychic phenomena.

After many tests he found, to his regret, that he himself did not possess any special telepathic powers. But he stimulated a number of his students to experiment with him on simple thought transference or the ouija board. One set of observations initiated in this way by him is recorded in the *Journal of the Society* (Vol. VIII, p. 302, 1898) and one by Usher and Burt in the *Annals of Psychological Science*, Vol. VIII (1909), p. 561.

On several occasions in his earlier days when prejudice against these phenomena was rife, he took up cudgels in public lectures on behalf of the activities of the Society, and he also showed a practical interest in its work by frequent donations to the general fund.

He will be remembered by a generation of students as a brilliant teacher, and by all who knew him as a man who invariably placed the interests of others before his own.

Though his extreme modesty and retirement led him to shun formal scientific and social gatherings, admission to an inner circle revealed a rare and engaging personality of simple tastes, wide culture and great liberality of thought.

He was a member of the Institution of Electrical Engineers, a Doctor of Science of the University of Bristol *honoris causa*, and a Fellow of the Royal Society. He was married in 1906, and his wife survives him.

REPORT OF A PICTURE-TEST OBTAINED ON  
21 SEPTEMBER 1933

BY THE REV. W. S. IRVING

*Introductory Note:*

In order that chance coincidence in picture-tests might as far as possible be eliminated, it was suggested to me by Mrs Salter that I should ask my Communicator if she would try to always get her picture-tests from the same newspaper, instead of from many various sources.

On 18 September 1933, therefore, during the Personal Control, I told Dora of this suggestion, and asked her to try always to get tests from next day's London *Evening News*, to eliminate chance. Dora replied, "Yes, dear, but I have taken them from that". This would seem to be true as regards several of her tests. "Stick to the one," I replied, and she said that she would try to do so. In view of the fact that the following tests, which were given three days later, were not from the London *Evening News*, but were found in the *Daily Mail*, I must mention, that, when in town, I generally see three daily papers, the *Daily Express*, the *Daily Mail*, and the London *Evening News*. The two latter, I buy regularly.

*Extract from a sitting with Mrs Leonard on Thursday, 21 September 1933, about 11 a.m. Sitter: Rev. W. S. Irving. Recorder: Miss E. M. Horsell.*

[FEDA]. [1]. . . Now then, Mr Bill, she wanting to go on to the other things, now, you see, because she's got a lot to think out carefully and quietly—carefully and quietly. That's right. (Right). You asked me to do something, last sitting, with regard to the [here a voice said, Pictures] pictures. Well, I'm doing that. (Good) Em—Lying on the ground—lying on the ground? Dora's showing me a picture, Mr Bill, of someone lying on the ground—lying on the ground, a figure lying on the ground.

[2] A human figure with her knees rather sticking up, you

[1] In the back page of the *Daily Mail* for Friday, 22 September 1933 (the day after the sitting), there were the following pictures and words. As this page is mainly devoted to pictures, and Dora has not contented herself with describing one picture only, but has given points from what she calls "the frame of the picture," I am indicating the position of some of the tests clockwise. Almost in the centre of the page is a picture approximately 7 inches by  $6\frac{3}{4}$  inches, including wording, of a steer jumping over a figure lying on the ground.

[2] The human figure is a man, but his baggy cowboy's trousers

see? Look. As if her knees is pointing up a bit, but the body seems to be lying rather flat.

[3] But the head not quite straight, turned a little at the neck—twisted a little.

[4] Close to this form is a tree. Dora thinks it's a fruit-tree. She got the impression of fruit—of fruit. She says, I didn't see it. I got the impression of fruit, and a tree.

[5] I also got the feeling that in the picture there's something representing—She says, I've got to put it this way: liquid. I don't know if a lake or water. I didn't see that. The impression was liquid; might be river, might be sea—but liquid.

[6] There's also something—look! [Feda draws in the air]:

Looking like an arch or bridge-way, do you see, an arch or bridgeway. That's right, Mr Bill, an arch or bridge-way.

[7] Flags or signs? Mr Bill! You know what signs are, don't you, people hang out—like flags? Well! I've felt like a sign flying, or a flag flying. Dora says, It was impossible for me to tell what it was—a sign, or flag. She says, A sign in the shape of a "flag." It's all in the same place, Mr Bill, it's all in the same place. She says, I don't know whether you know, but when I get a test of this kind, it is as if I sense a

look as much, if not more, like a skirt. His body is flat on the ground, but both knees are up in the air pointing towards 10 o'clock.

[3] Correct. Though the body is flat, the head is turned somewhat to the right.

[4]  $2\frac{3}{4}$  inches from the figure, towards 8 o'clock, is the lower part of the trunk of a tree, standing erect. Another similar part of a tree is below, and a larger part further to the left. It is part of an advertisement for "Cherry Blossom" the words of which are in large letters, at 6.30 approximately.

[5] Eight inches from the test-picture, towards 2 o'clock, is the word "Liquid" in capital letters. The word is  $1\frac{1}{8}$  inches, by approx.  $\frac{5}{16}$  inches.

[6] Immediately over the figure lying on the ground is the curved arch of the steer's back, as it jumps over him. It is 6 inches in length. Underneath the picture are the words: "Heard of the cow that jumped over the moon? . . ."

[7] Nearly the whole of the upper part of this picture page is taken up by a picture of the launch of the new motor-lifeboat at Walmer. This picture is  $13\frac{1}{2}$  inches by 7 inches. The lifeboat is gaily decorated with "flags."

section of a book or paper—a section, do you see? I may give you something that belongs not only—not only to what you would call the picture itself, but I might pick up a word or words touching, or very closely connected with the picture.

[8] Well! This is what I caught. I'll call them "Nautical allusions". Do you know what those are—nautical allusions?

[9] And prophecy. Will you put it that way, she says. Nautical allusions, and a prophecy—a prophecy. I said to myself, This is something to do with the sea, or waves on the sea—nautical things, and nautical things, Mr Bill. Wait a bit, Dora, wait a bit! And yet there was something in it that was like a forecast. No! She says, Put it this way—that could and would most probably happen. Those words are either a part—either a part of the picture, or they're touching the picture. Yes. That's right. Yes. That's right. Yes.

[10] Mr Bill! She was wondering whether she could sometimes locate what surrounded the picture, you see, whether she could find out, you see, what surrounded, or what touched the picture. You might say, What forms the frame of the picture—the frame. Yes! That's right! Yes! That is what she calls it. (Yes, I understand). That perhaps would ensure you knowing that you've got the right one, you see? (Very good idea). Yes, that what she thinks! Well! Do you think you've got all that just as she said it? (Yes). . . .

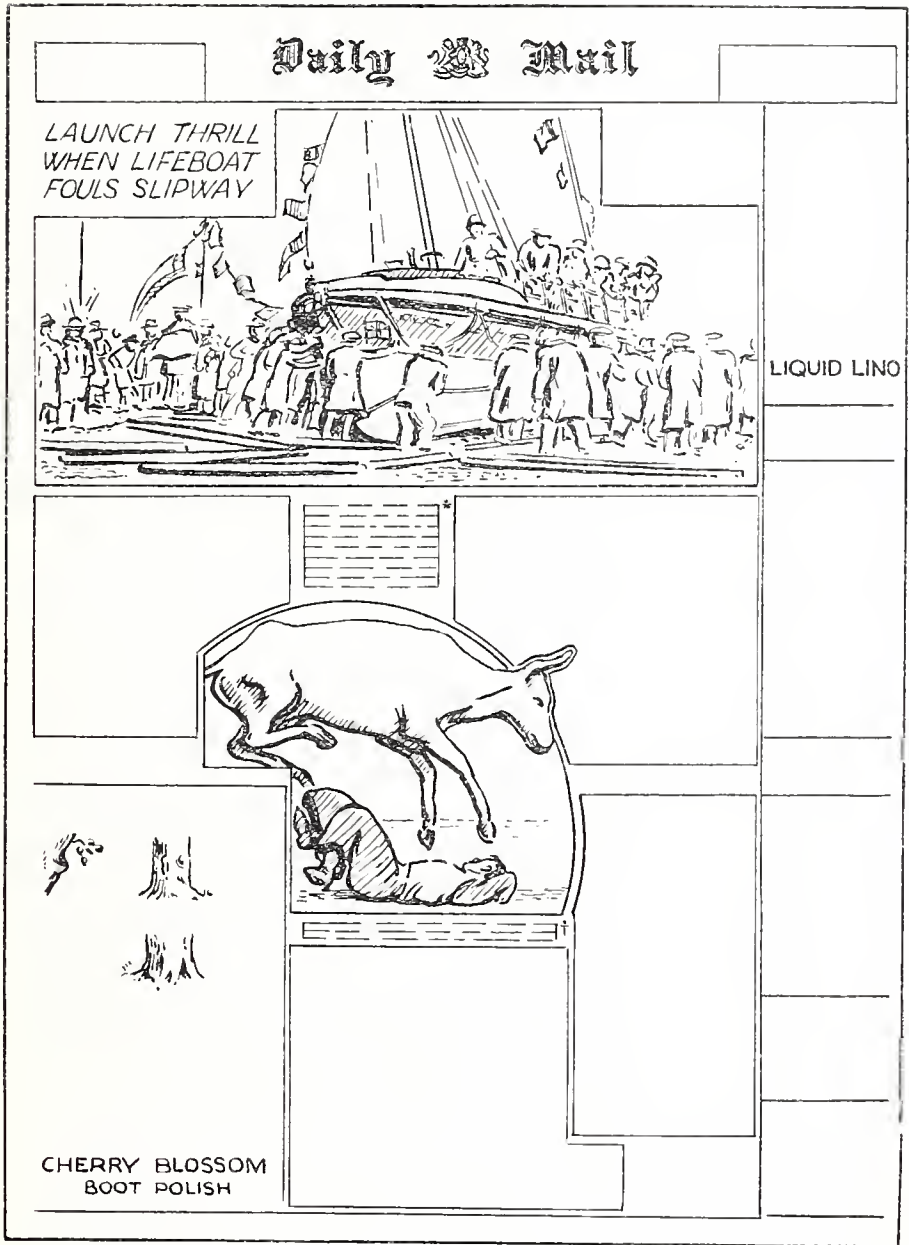
[8] Eight inches above the test-picture, towards 11 o'clock, are the words, "Launch Thrill when Lifeboat Fouls Slipway." The words are in capital letters  $\frac{3}{8}$  inch deep.

[9] Immediately above the arch of the steer's back in the test picture, are the following words, concerning the launch of the lifeboat: . . . When the vessel was going down to the water, it fouled the slipway and came to rest in the shingle with no more serious consequences than the scattering of the crowd. —*Daily Mail* photograph.

[10] In this case it would seem that four points given are concerned with the picture itself, and five points with the "frame."



OUTLINE SKETCH OF THE PAGE OF THE "DAILY MAIL" REFERRED TO IN THIS REPORT



The wording of these two paragraphs is as follows :

\* Many hands making light of hard work yesterday after spectators at the launching of the new motor-lifeboat Charles Dibdin, at Walmer, had recovered from a thrill. When the vessel was going down to the water it fouled the slipway and came to rest in the shingle with no more serious consequences than the scattering of the crowd.—*Daily Mail* photograph.

Heard of the cow that jumped over the moon? Here's the steer that behaved in the very same way in regard to his would-be rider, and thrilled 50,000 people watching the Oklahoma Stampede at Pasadena.

## AN EXPERIMENTAL TEST TO DETERMINE THE VALUE OF THE ABOVE RECORD AS EVIDENCE OF PRECOGNITION

BY MRS W. H. SALTER

THE fact that the relevant pictures were not found in the *Evening News*, as had been suggested, but in the *Daily Mail*, one of three papers Mr Irving sees when in London, obviously increases the opportunity for chance-coincidence, and it seemed to me desirable to form some kind of estimate of what results chance was likely to give. Mr Irving procured for me twelve issues of the *Daily Mail* from 19 October to 1 November inclusive. The picture page at the back of each of these (afterwards called the experimental pages) have been carefully compared with the statements at the sitting and with the test-page. I give below the conclusions I should draw from this comparison.

(1) By far the best single point given at the sitting is the reference to a figure lying down on the ground with the knees up and the head twisted a little. This was accurately and conspicuously fulfilled on the test-page, the only mistake made being as to the sex of the figure, which, as Mr Irving points out, is not immediately obvious (see sketch plan). I found nothing in any way corresponding to this on any of the experimental pages.

(2) The reference to a fruit-tree, given also as "fruit" and "a tree" is better fulfilled on the test-page than elsewhere, for there we have an actual drawing of a tree coupled with the words "cherry-blossom" which suggest a fruit-tree. On the back page of the issue of 28 October there was another advertisement of Cherry Blossom Boot-Polish, but it included no drawing of a tree; several issues had pictures which included trees and advertisements which included references to fruit, but nowhere else were these two things conjoined.

(3) The reference to liquid is well-fulfilled on the test-page, but unfortunately Feda weakened this point by suggesting that verification might be found in some reference to water, "lake", "river", or "sea". In no fewer than ten of the twelve experimental pages I found something that could be described as a reference to liquid in the wide sense admitted by Feda. I conclude therefore that no evidential value attaches to this point.

(4) "Nautical allusions" and "the sea" are also of frequent occurrence. I found them on eight of the twelve experimental pages. But in only one of these eight cases was the picture coupled with anything that could be regarded as a forecast, something that "could or would most probably happen". It is therefore to these words only that any evidential value can be given in this part of the test.

(5) The allusion to an arch is well-furnished on the test-page (see sketch plan), but here again Feda weakened her ease by adding the words "or bridge-way". Only one of the experimental pages has an arch corresponding in shape to the curve described by Feda, but two others have bridge-ways.

(6) The reference to flags is well fulfilled on the test-page, but flags, partly for their decorative value, and partly on account of their connexion with ships appear to be a fairly frequent subject of newspaper pictures. I found them on three of the twelve experimental pages.

For purposes of comparison I adopted a system of marking based on what might be called the scarcity-value of the various statements made at the sitting, as follows :

Some one lying down	-	-	-	-	-	-	5
Knees up	-	-	-	-	-	-	2
Fruit-tree	-	-	-	-	-	-	4
Arch or bridge-way	-	-	-	-	-	-	4
Flags	-	-	-	-	-	-	3
Consequences	-	-	-	-	-	-	3

It should be clearly understood that these marks are only a rough estimate ; for accurate results one would need to work with a much larger amount of material.

Total score for sitting :  $5 \times 2 \times 4 \times 4 \times 3 \times 3 = 1440$ .

I do not think it necessary to give in detail the marks obtained by the experimental pages ; the only result running into double figures was obtained on 25 October, namely 24. There is, therefore, a *prima facie* ease for supposing that the relation between the statements made at the sitting of 21 September 1933 and the illustration appearing on the back page of the *Daily Mail* is due to something more than chance.

We also obtained through the courtesy of the Editorial Department of the *Daily Mail* a statement as to the time of day on 21 September 1933 when the various items appearing on the picture page of 22 September were chosen. It appears from this statement that the photograph of the launching of the lifeboat was taken at about 3.15 p.m. ; the final selection of the various relevant items appearing on the page was made at various times between 6 and 7.30 p.m. The relevant part of Mr. Irving's sitting, as appears from his record, took place between 11 and 11.30 a.m. on 21 September 1933.

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[We hope shortly to print two more tests of the same type. HON. ED.]

## CORRESPONDENCE

## EXPERIMENTS IN PRECOGNITION

MADAM.—A number of Members volunteered to help in the experiments referred to in my letter appearing in the *July Journal* (p. 270), and the outcome so far is distinctly encouraging. The present indications, however, are to the effect that a greater number of participants, rather than intensive work by individuals, will be necessary in order to obtain significant results.

I accordingly venture to repeat my appeal for volunteers, with the encouragement that a somewhat smaller number of trials will be needed in each case than was at first expected.

My address is, Calandstraat 64, Rotterdam, Holland.

I am, etc.,

WHATELY CARINGTON.

## THE QUANTITATIVE STUDY OF TRANCE PERSONALITIES

MADAM,—In my recent paper on this subject (*Proc. S.P.R.* Part 136) I adopted the view (e.g., in sections 4 and 33) that the finding of significant differences as regards reaction times or reproduction test between two personalities was to be taken as positive evidence of their not possessing a common subconscious and, therefore, of their “autonomy”.

This view was based partly on the stress laid by Jung and others on the importance of the part played by unconscious factors in determining these reactions, and partly on the work of Prince and Peterson with the psychogalvanic reflex in the BCA case, taken in conjunction with the known correlation between reflex and reaction time in certain respects.

A recent experiment by MM. Besterman and Gatty shows, however, that this conclusion is almost certainly erroneous. Mr Gatty acted as subject and, by merely adopting two different “orientations” of mind alternately (and without, of course, any question of intervention *ab extra* arising) found he could produce differences between the two states, as regards both reaction times and reproduction, of the same order as those I found in the analysis of Mrs Garrett and Uvani and of the Leonard-Feda-Thomas group. Full details will be reported in due course.

The result of this experiment does not, of course, account for the very remarkable phenomenon of the apparent “centrality” or “dominance” of JOHN, nor does it destroy any claim to autonomy that might be advanced on other grounds, as would be the case, I think, if I had found similarities where I actually found differences.

But it does make it illegitimate to argue that the personalities concerned *must* be autonomous *because* they give significantly different sets of reaction times or reproductions.

I am, etc.,

WHATELY CARINGTON.

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#### INTENSIVE INVESTIGATION OF TELEPATHY

MADAME,—I have just read Professor Dodds' article in the May issue of the *Proceedings* of the S.P.R., a superbly concise piece of argument which, I venture to think, demolishes the case for spiritualism so far as is humanly possible. May I suggest that it leaves the S.P.R. with the duty now of conducting an intensive investigation of telepathy? It may be that the telepathic explanation of mediumistic communications will some day prove to be as scientifically groundless a hypothesis as spiritualism: I don't think so, because I cannot see the alternative, though, just possibly, the notion of hyper-acesthesia (curiously exemplified by Professor Gilbert Murray's supposed inability to reveal a subject suggested to him by people in another room unless they at least whisper it to each other) may be a clue. In any case, while I should not want the S.P.R. to abandon all work in other directions, I do definitely hope that it will now turn its main attention to investigating the telepathic hypothesis and the phenomena which appear to be related to this.

Yours,

C. E. BECHHOFFER ROBERTS.

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[Most of our readers, though they may not concur in Mr Bechhofer Roberts' conclusion that the case for spiritualism is humanly speaking demolished, will probably agree with him as to the importance of studying telepathy.

We may, however, remind Mr Roberts that ever since its foundation the S.P.R. has constantly pursued this line of enquiry, and it is possibly easier to suggest that an "intensive investigation" is desirable than to carry one out! But if Mr Bechhofer Roberts, or any other of our Members, has suggestions to make, we will gladly consider them. HON. ED.]

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#### BELIEF IN SURVIVAL

MADAM,—Professor Dodds' most able, interesting, and valuable paper (*Proc.* Part 135) entitled "Why I do not believe in Survival" has not affected my own belief in it, mainly because his treatment of

the cross-correspondence evidence is not only (admittedly) superficial, but (unintentionally) misleading: the strong points are not given. Further, some very significant elements of evidence pointing to survival appeared in experiments and episodes shortly afterwards, and these Professor Dodds does not consider.

The chipping of a large collection of flints, collected from a seashore, might be dismissed by a geologist as the result of purely natural operations—the pounding and battering they had undergone from rocks and pebbles under wave action. A general but most rational and straightforward explanation. Yet a connoisseur might pick out a small percentage of them which showed such strong evidence of purpose and intelligence in the chipping as to point to their being *artifacts*, putting the geologist's generalisation out of court.

Professor Pigou truly in 1909 pointed out the complementariness in the Verrall experiment (p. 168). But it *was* an *experiment*, intentionally and consciously tried, as Sir Oliver Lodge pointed out at the time. This applies also to the Murray incident mentioned.

Such a note, in a script, as “seek elsewhere for this” (p. 168), seems to show a consciousness of the cross-correspondence idea.

If the scribe was ignorant of the scheme we must posit an experiment deliberately planned if not “consciously” carried out by Mrs Verrall's subconscientiousness. Mrs Holland's remarkable “There should be . . . if possible seven—the lady and the learned lady and the maiden of the crystal and the scribe and the professed scribe—and the two newcomers . . .” would be a further example of this operation, and Mrs Willett's dramatic “who selects friend Piddington . . . who selects?” another.

Then there is the Lethe incident with its suggestion, deliberately made, that Mr Dorr was mistaken in thinking that the communicator was unaware of the obvious connotation of “Lethe”.

Clearly on this hypothesis the subconscientiousness is *capable de tout*, and all will agree that, if it is well-founded, Jeremiah spoke truer than he knew when he said “the heart is deceitful above all things and desperately wicked: who can know it”.

Yours, etc.,

Pitt Rivers Museum, Oxford.

ERNEST S. THOMAS.

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#### THE WORD ASSOCIATION TEST IN THE GARRETT-UVANI MEDIUMSHIP

MADAM,—If I may be permitted, I should like to make a comment or two on Mr Whately Carington's review of *Bulletin I* (the Garrett-Uvani mediumship) of the American Psychological Institute—which review appeared in the *Proceedings* of recent date.

My first is by way of correction—for, although I gave full credit in the report to my wife, Marie Sweet Carrington, your reviewer does not do so. Since the experimentation, as well as the preparation of the report, was undertaken and completed by us jointly, I feel that in all fairness she should share in whatever "credit" is granted—and I have written this letter primarily to correct this oversight.

Then I should like to suggest that, while the review as a whole was most fairly and generously handled, there seems in our opinion to have been too little attention given and emphasis placed upon the "third entity" portion of the experiments—which in the last analysis turned out to be the most striking of all the material.

If carried to sufficient lengths, this procedure would seem to be a test which would solve the question of multiple personality *vs.* spirit control—and be, therefore, a very significant and profitable field of enquiry.

Mr Carrington seems to have neglected to realize that our Report was an original attempt, and therefore naturally subject to improvements in method, technique, etc., in subsequent work along these lines; nor does he seem to have followed out this "third entity" line of attack in his late experiments.

It is quite certain that two or more mediums could not possibly have the same series of secondary or multiple personalities, and it would seem that this test would be the logical step in determining the origin of these so-called entities.

This association-word method may also be employed, we believe, in securing proper names, often so difficult to obtain otherwise. For instance, in some recent tests, a Christian name was given the alleged communicator, and the correct surname given as a reaction word, and vice versa. These names were of course quite unknown to the medium. In another instance, the name of a person was given as the stimulus word, and the reaction word was the name of a town where this person formerly resided (in life). This type of material seems very striking, and capable of being elicited easily by this method.

May we hope that this procedure will be pursued by those having the opportunity to experiment along these lines? I conclude by thanking Mr Whately Carrington for his painstaking and judicial review of our Report.

Sincerely yours,

HEREWARD CARRINGTON.

## REVIEWS

THEODORE BESTERMAN, *Mrs Annic Besant, A Modern Prophet*.  
Kegan Paul. Price 10s. 6d.

Mr Besterman has been fortunate in his subject, and he has done full justice to it. The brilliance of Mrs Besant's intellect, superficial though it may have been compared with that of really great thinkers, her sincerity and courage, the tempestuous ardour of her activity, her unselfish devotion to the causes which she espoused, her great gift of eloquence and, beyond all, her almost miraculous capacity for work, all these alone would have made her an interesting and outstanding figure. But it is not these characteristics, admirable though they are, which render her so entrancing a subject for the biographer. It is rather the spectacular nature of the numerous changes in her mental outlook, the completeness of these changes, for Mrs Besant was what is described in the vernacular as a "whole hogger", and the psychological causes of them which Mr Besterman acutely lays bare.

If I may use a nautical metaphor, Mrs Besant appears to me as a vessel which is heavily over-canvased for her draught and weight of ballast. She will "sail like a train", but she cannot hold her course. She is too much for even the most skilful helmsman and some of her helmsmen were not over skilful.

Under the guidance of Charles Bradlaugh her work as a social reformer was, to continue the metaphor, an example of good plain sailing on a well laid course. Though she might have attained to honour and a certain recognition among a limited circle had she held this course, it would not have made her the world-known figure which she eventually became.

But Bradlaugh could not hold her; a change of wind put her about and she heads for socialism. The Fabians take the helm, but again she is too much for them.

Another shift in the wind and off she goes with every sail drawing, reeling off the knots towards Theosophy.

It is perhaps too much to say that Mme Blavatsky or Leadbeater ever took the helm, though they undoubtedly exercised a great influence over her. I fancy that in this stage of her career she was to a great extent her own pilot, and the course she steered was largely her own devising.

As Mr Besterman points out, though she claimed to be guided by cold reason she was actually swayed by every emotion.

Her life exhibits several examples of inconsistency towards the guiding principles which she adopted, yet one cannot doubt her integrity of purpose in even the most glaring of these, viz. her obstinate espousal of Mr Leadbeater's cause. Her emotions entirely overpowered her reason.



Mr Besterman remarks on her utter self-confidence. "She always knew", and for one who always knows anything is possible and anything is right. It is, however, Mr Besterman's account of her connection with, and work for the Theosophical Society which will be of special interest for readers of the *Journal*. Though founded by Mme Blavatsky and acknowledging her as a sort of high priest, Theosophy is to a great extent the work of Mrs Besant. It could hardly have had even the moderate amount of success which it has achieved had it not been for her energy and inspiration—in fact I doubt whether it would have continued long in existence at all.

Mr Besterman is most commendably moderate in his references to the alleged occult phenomena which bulk so largely in Theosophy. He accepts, as will, I imagine, all S.P.R. readers, Dr Hodgson's hostile report on Mme Blavatsky and her performances.

He gives an excellent, if highly condensed, account of the theosophical teachings and a brief résumé of the history of the "ego" which became Annie Besant from the time when it animated the mineral kingdom on "the fourth globe of the first round", a history, by the way, which we have to take entirely on trust.

One is tempted to wonder how so complicated and fantastic a system of cosmology, backed by no evidence but even more fantastic stories, can be accepted by so many educated people, yet, as Mr Besterman says, "A view held sincerely and with conviction by Mrs Besant about herself and embodied in a series of volumes, while it need not necessarily be accepted, does at least deserve to be fully described in a biography of her".

I think that there is no reasonable doubt that Mrs Besant did undergo supernormal psychical experiences of some sort, but her unquestioning acceptance of them at their most superficial face value, her utter disregard of any rules of evidence or canons of criticism, is sufficient completely to discount their value in the eyes of any accustomed to the more scientific outlook of psychical research.

Theosophy, Mr Besterman says, is authoritarian: you must take it or leave it; that some highly intelligent persons have taken it is, perhaps, a minor psychological puzzle. There is, however, a basis of reputable philosophy behind it all, derived for the most part from the Vedantic and Buddhistic systems, and I think that it is this philosophy which has attracted many thoughtful people to study it. The fact that the Theosophical Society continues to gain new adherents while at the same time it loses an almost equal number of older members, rather tends to support this view.

Whether it will continue to flourish, if so stormy a mode of existence can be described as flourishing, now that Mrs Besant is no longer here to infuse into it her energy and enthusiasm, is a matter which time alone can show.

Whether a new prophet will arise to continue her work or whether the whole structure collapses, Mrs Annie Besant will remain as an outstanding and remarkable figure in the history of modern thought ; and Mr Besterman has done good service by his most interesting and judicial record of her life and work, a record which will appeal not only to the student of psychical research but also to the general reading public.

H. F. S.

MAURICE BARBANELL, *The Trumpet Shall Sound*. (Rider.) 3s. 6d.

J. V. H., *Death's Door Ajar*. (Rider.) 5s.

REGINALD HEGY, *A Witness Through the Centuries*. (Rider.) 5s.

WALLIS MANSFORD, *Bridging Two Worlds*. (Rider.) 5s.

Unfortunately the only interest these four books from Rider can possibly have for students of either psychical research or spiritualism, lies in the fact that each of them is an excellent example of the way not to write about either of these subjects.

All are uncritical and disconnected, and the first three contain descriptions of physical and direct voice phenomena, with very little attempt to describe the conditions under which they took place, or at times to give even the number, let alone the names, of those who were present.

In *The Trumpet Shall Sound*, Mr Maurice Barbanell describes direct voice sittings with Mrs Estelle Roberts, at which numerous well-known people such as Sir Henry Segrave, Edgar Wallace, Sir Arthur Conan Doyle, and others, purported to speak. Communicator's names at these sittings seem to be announced in the direct voice with a clearness and decision which is indeed rare. It seems, however, that many of those who took part in the séances had private sittings with Mrs Roberts first.

*Death's Door Ajar*, by J. V. H., and *A Witness Through the Centuries*, by Reginald Hegy, are both about spiritualism in South Africa.

The quality of the former can perhaps best be illustrated by a quotation from page 67. "Promiscuous séances seem to be the happy hunting-ground of playful spirits who delight in impersonations, in masquerades, and in all kinds of deceptions. They can read the secret thoughts of sitters as easily as an open book, and they use this clandestine knowledge to pretend they are relatives or friends, giving 'proofs' which are absolutely convincing."

Much of *A Witness Through the Centuries* consists of descriptions of life after death, and messages containing a great deal of what Americans call "uplift", said to emanate from the sitters' angel guide "John".

Mr. Wallis Mansford, author of *Bridging Two Worlds*, believes that he holds spirit communion with the two deceased poets, Rupert Brooke and James Elroy Flecker, but his book contains little or no evidence (as the word is understood by members of this Society) that this is so.

If those who contemplate writing books about evidence for survival would first read the records of Mr Drayton Thomas, published in our *Proceedings*, and Miss Nea Walker's book, *The Bridge*, the standard of publications of this type would without doubt be much improved.

S. R. W. WILSON.

MALCOLM GRANT, *A New Argument for God and Survival*, and a Solution to the Problem of Supernatural Events. Pp. 450. Faber and Faber. Price 12s. 6d. net.

It is difficult to summarise shortly the argument which Mr Grant, a member of the Society, elaborates in this book, but the main points appear to be : that a large number of the phenomena of Psychical Research, both mental and physical, are genuine : that these phenomena are not only supernormal but supernatural, and accordingly not reducible to any general laws or principles : that from such supernatural events the existence of a single cause may be inferred, which cause may be named God, and that this implies survival.

#### NOTES ON PERIODICALS

*Journal of the British Society of Dowzers*, September 1933-June 1934.

The four numbers that have so far appeared of this new journal testify to the wide interest in the problems of dowsing. Our knowledge of the processes by which the dowser obtains his knowledge may be said to be in inverse ratio to the volume of the evidence that he does in fact find water. It is therefore with some regret that we observe the British Society of Dowzers more and more committing themselves to a physical theory of dowsing, or to what they call "radiation-perception". It cannot be too strongly urged that until the rationale of dowsing is better understood it is highly desirable to keep to a non-committal term like dowsing.

The articles contained in these four numbers are all quite brief and elementary. The outstanding impression they leave is of far too great a readiness uncritically to accept purely hearsay evidence. It is important that dowsing should be systematically investigated, and the British Society of Dowzers, under the able and energetic direction of its President, Colonel A. H. Bell, is in a good position to undertake such work. But only if it adheres to the critical methods of scientific investigation is it likely to achieve results of permanent value.

*The Hibbert Journal*, July 1934.

Harold P. Cooke, Death, Dying and Survival. [Mr Cooke's article is a further attempt to attract the philosopher's attention to the "obvious" implications of his terminology. The present attempt is directed to the words forming the title. Mr Cooke suggests that there is no metaphysical problem of survival. All that we are entitled to ask is "Shall I survive?", the accent being on the "I".]

*Journal of the American Society for Psychical Research.*

May 1934.—Dr T. Glen Hamilton, Study of the Winnipeg Group Mediumship in its Relation to the Dawn Teleplasms. [After a survey of certain aspects of this mediumship, the writer concludes that the materialisations are the outcome of the functioning of several mediums simultaneously, that they are the result of work done during successive sittings, and that the phenomena are intelligently directed from some other level of existence].—Do Psychical Phenomena prove Survival? [In this report of a debate between Mr Bond and Dr S. U. Lawton, the former's affirmative statement is given in full, the latter's negative contribution only in three fragments, to which Mr Bond replies. This seems a somewhat unfair way of reporting a debate].

June 1934.—F. B. Bond, The Inspiration of Glastonbury. [Part VIII].—Dr Emilio Servado, The Psychic Mechanism of Telepathic Hallucinations. [A theory following psychoanalytical lines].—Apparition of a Hand (Premonitory of a Death). [Anonymous and uncorroborated].—Mme Dario Papa, Mediumship of Eusapia Palladino. [This is a not uninteresting account of phenomena observed by the writer in 1893, together with impressions of the medium].

TH. B.

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THE *JOURNAL* IS PRINTED FOR PRIVATE  
CIRCULATION.

The attention of Members and Associates is drawn to the private nature of the *Journal*, from which no quotations should be made without the previous consent of the Council. Ever since the first issue of the *Journal* in 1884, much of the material appearing in it has been contributed on a definite assurance that the *Journal* is, as stated on the cover, issued "For private circulation among Members and Associates only." The Council hope that all Members and Associates will continue to co-operate with them in maintaining this privacy.

# JOURNAL

OF THE

## Society for Psychical Research

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### NOTICE OF MEETING

#### A Private Meeting of the Society

WILL BE HELD IN

#### THE SOCIETY'S LIBRARY

31 TAVISTOCK SQUARE, LONDON, W.C. 1

ON

WEDNESDAY, 28 November 1934, at 5.30 p.m.

WHEN A PAPER ON

#### “NORMAL AND SUPERNORMAL PERCEPTION”

WILL BE READ BY

MR G. N. W. TYRRELL

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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. Tea will be served from 4.45 p.m., to which Members and Associates are invited.*

### THE INVESTIGATION OFFICER

ON Mr Besterman's return from his American tour about the beginning of October he tendered his resignation as an Officer of the Society, on the ground that he wished to devote himself to other work. The Council have accepted his resignation as from 8 April 1935.

THE Council have appointed a Research Committee consisting of the PRESIDENT, Mrs Salter, Mr Whately Carington, Mr Oliver Gatty, Mr Gerald Heard and Dr T. W. Mitchell, to advise the Council as to the future organisation of research and initiate and carry out such research work as is practicable in the immediate future.

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### NEW MEMBERS

*(Elected on 26 September 1934)*

**Lebrecht, Miss Lisa**, 1 Cromwell Crescent, Kensington, London, S.W. 5.

**Nunn, Miss Margaret**, 4 Cleveland Terrace, Hyde Park, London, W.2.

**Rhine, J. B., Ph.D.**, Duke University, Durham, N. Carolina, U.S.A.

**Ritson, F. A.**, 4 Bon-Accord Crescent, Aberdeen.

**Strange, T. A.**, Pearcroft Road, Stonehouse, Glos.

### STUDENT-ASSOCIATE

**Mather, Leslie G.**, 15 Mitcham Park, Mitcham, Surrey.

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*(Elected on 1 November 1934)*

**Dhar, Bansi**, Government Intermediate College, Fyzabad, U.P., India.

**Crowther, Miss A. G.**, 64 Wembley Park Drive, Wembley Park, Middx.

**Gharagozlou, Mme. Naghi Khan**, Khiaban Arbab Jamshid, Teheran, Persia.

**Gore, Miss Kathleen C.**, Peacock Hall, Little Cornard, Sudbury, Suffolk.

**Jyotirbhusan, S. L.**, Rangpur, North Bengal, India.

**Macky, Mrs**, 64 Wembley Park Drive, Wembley Park, Middx.

**Price, H. H.**, Trinity College, Oxford.

## MEETINGS OF THE COUNCIL

THE 321st Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 26 September 1934, at 4.15 p.m., THE PRESIDENT in the Chair. There were also present: Mr Oliver Gatty, Mr Gerald Heard, Sir Lawrence J. Jones, Bart., Mr W. H. Salter, Mrs W. H. Salter, Dr F. C. S. Schiller, and Miss Nea Walker; also Miss Isabel Newton, Secretary.

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

Five new Members and one Student Associate were elected. Their names and addresses are given above.

THE 322nd Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 24 October, at 4 p.m., THE PRESIDENT in the Chair. There were also present: The Rt. Hon. The Earl of Balfour, Professor C. D. Broad, Professor E. R. Dodds, Mr Gerald Heard, Lord Charles Hope, Miss Ina Jephson, Sir Lawrence J. Jones, Bart., Mr G. W. Lambert, Dr T. W. Mitchell, Mr W. H. Salter, Mrs W. H. Salter, Mr H. F. Saltmarsh, Dr F. C. S. Schiller, Mr S. G. Soal, Admiral the Hon. A. C. Strutt, the Rev. C. Drayton Thomas, and Miss Nea Walker; also Miss Isabel Newton, Secretary.

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

The Council considered the situation arising out of Mr Besterman's return from his American tour.

THE 323rd Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Thursday, 1 November, at 3 p.m., THE PRESIDENT in the Chair. There were also present: Sir Ernest Bennett, M.P., Professor C. D. Broad, Mr Gerald Heard, Lord Charles Hope, Miss Ina Jephson, Mr W. H. Salter, Mrs W. H. Salter, Mr H. F. Saltmarsh, Mr S. G. Soal, and Admiral the Hon. A. C. Strutt; also 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 Council appointed a Research Committee (see announcement elsewhere).

## PRIVATE MEETING

THE 132nd Private Meeting of the Society was held on Wednesday, 26 September 1934, at 5.30 p.m.

THE PRESIDENT read a paper on "The Response to a Broadcast Talk on Precognition". A discussion followed, in which the following took part: Mrs Crunden, Mr Findlater, Dr Fraser-Harris, Mr Hettinger, Miss F. C. Johnson, Sir Lawrence Jones, Bart., Mr G. W. Lambert and Mr Tyrrell.

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## GENERAL MEETING

THE 183rd General Meeting of the Society was held in the Council Chamber at the Holborn Restaurant, High Holborn, W.C. 1, on Wednesday, 24 October 1934, at 6.30 p.m., THE PRESIDENT in the Chair.

Dr Hans Driesch read a paper entitled "Memory in Relation to Psychical Research", which will, it is hoped, be published later in *Proceedings*.

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## NOTICE

COPIES of a little book compiled by Mrs Salter, called *Evidence for Telepathy*, reviewed on page 311, may now be bought from the Secretary, price 2s.



REPORT OF A PICTURE-TEST FROM NEXT DAY'S  
EVENING NEWS

BY THE REV. W. S. IRVING

*Introductory Note :*

This is Dora's fourth attempt to give a series of picture-tests from one of next day's newspapers—following upon Mrs Salter's suggestion that she should be asked to do this. In this case, we had asked her to take her tests from the *Evening News*. The request was made on 23 January 1934.

*Extract from a Sitting with Mrs Leonard on Tuesday, April 24, 1934.*

*Sitter : Rev. W. S. Irving. Recorder : Mr Theodore Besterman.*

[FEDA]. . . [1] Now, Mr Bill! What you showing me? A lake, is it? A lake? A pool? I think it's a picture test she's showing me, Mr Bill! Look! I think it must be a pool she's showing me. I think I'd better use the word "pool". That's what she showing me. You see, I see like ripples—that what she showing me. I see like ripples, & something that looks as if intended to be round-shaped—like water. And, what's that? It isn't! A long-shaped thing, like a long pillow. Look! I see a long-shaped thing, like that shape, [Feda draws in the air, and Sitter copies her actions in his note-book]:

[1.] On Wednesday, April 25, 1934, the day after this Sitting, I found, on the right hand middle page of the *Evening News*, a picture described as 'A Home in London—In a Lifeboat [sic] On a Park Lake.' . . . 'Nesting-place of a coot on a lake at South Norwood, a few yards from the bank. The duckling in the picture is an intruder.' It will be seen from the sketch that the bird is sitting on a round straggly-looking nest made of small branches and twigs of wood. The nest is on a white *life-buoy*, and the life-buoy is floating on the water of the lake.



which seemed to be above the pool—above it. You know, If you get an egg, & pull it out a bit—like that shape!

[2.] Then Dora says these two words: "Grotesque clothes—grotesque clothes."

[2.] There is only one other group of pictures, on this page, forming an advertisement of 'This week in London.'<sup>1</sup> These pictures begin about 9 inches from the first Test-picture, towards 8 o'clock, and include two men and a woman in Georgian costumes with old-fashioned coach, and laqueys; a Bow Street runner; and a man riding a bicycle in silk hat, and top boots.

[3.] Narrow? A narrow way, Dora? Mr Bill! She's not sure if this is in the picture, or whether its just above, or below it, but very close to the picture is something to do with narrow turnings—narrow streets or turnings. She seemed to get the word "narrow"—the word "narrow"—so will you remember that? (Yes.) Em—She sure that so close to it that when you see it, you'll say, "Oh well! If that's not part of this picture, can see why she thought it was."

[3.] Six inches below the first Test-picture is an article entitled 'Runaway Horse in the City.' It says, 'A horse attached to a milk float ran away through the *narrow thoroughfare* of Little Brittain, City, today and bolted along Newgate-street into Bartholomew-close. . . .'

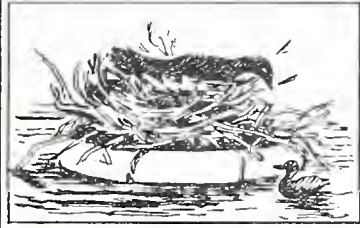
[4.] What a huge sum of money, too, is mentioned, a large sum of money is mentioned, or referred to, or suggested. She didn't see a picture of money—she got the idea of a large sum of money, but *again* its connected with the picture. It may be that words or figures representing money are incorporated in the picture.

[4.] Immediately below the first Test-picture is an article headed, in large type, 'Stockbroker's £2,500 Libel Damages.' It says, 'Damages of £2,500 were awarded today to Mr. . . . a stockbroker. . . .'

This article extends down the page till it comes to 'Runaway Horse' which is immediately below.

<sup>1</sup> There is another illustrated advertisement.—N. W.

A HOME IN LONDON - IN A LIFEBOAT ON A DARK LAKE



STOCKBROKERS  
£2,500 LIABEL DAMAGES

[REDACTED]

RUNAWAY HORSE  
IN THE CITY

[REDACTED]



(THIS WEEK IN LONDON)

[REDACTED]

\* See item [5] on page 302, in reference to the above illustration. Hon. Ed.

[5.] Now, I wonder if I've got that clear: Picture of a pool. Roundish—roundish. Not a round dish, but roundish! And another rather more elongated object. That's better! Grotesque clothes. A large sum of money. And a narrow turning, or turnings. You notice? Yes, I do notice. Do you notice, she says, that I've reversed the order of the last, the last two items? (Yes, I had noticed.) Keep it that way, she says, I think that's better—I think that's better. That what she says. Yes. She just trying to think, Mr Bill, whether she got that as she wanted it, Mr Bill, & she think she has. Now, Mr Bill! Keep all that as it is. . . .

[5.] It will be noticed that by reversing the order of the last two items, Dora has placed them in their correct order as you read down the page from Coot's nest.

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## A NOTE ON THE ABOVE RECORD AS EVIDENCE OF PRECOGNITION

BY NEA WALKER

THE plan to take the test from the *Evening News* of the day following the Sitting, was this time carried out. It will be remembered that the corroboration of the previous test published was found in the *Daily Mail* instead (*Journal*, Vol. 28, p. 280).

I obtained half a dozen copies of the *Evening News*. The dates of my issues were May 17, 18, 19, 21, 23, and 26, 1934. There appears to be in this paper an average of between  $4\frac{1}{4}$  and  $6\frac{1}{2}$  illustrations of one kind and another per page; this estimate includes topical photographs, illustrations to advertisements, cartoons, crossword diagrams, anything in fact which might serve to fit in with a test of the type under discussion. Seldom is there a page without some picture, and I studied these six copies carefully with a view to fitting in the details of the test.

Let us take the points of the test for the moment as,—

- (a) “ a pool . . . ripples, & something that looks as if intended to be round-shaped, like water. And . . . a long-shaped thing, like a long pillow . . . which seemed to be above the pool, above it. . . . (Feda proceeds to describe this object as shaped like an egg ‘ pulled out a bit ’).”
- (b) “ Grotesque clothes.”
- (c) “ A huge sum of money, a large sum of money . . . connected with the picture.”
- (d) “ A narrow way, the word ‘ narrow ’ ”.

Illustrating what my search revealed, I may mention that, the first number of the newspaper, 17th May, had on page 12, a picture of Rickmansworth aquadrome ; this fitted the test in respect of (a), for sun-umbrellas, showing in perspective as ‘ above ’ the pool, are ‘ intended to be round-shaped ’ but, again owing to perspective, give a more egg-shaped effect,—no less like an elongated egg than the test picture. (b) is not as well matched as on Mr Irving’s page ; only pictures of people in bathing attire being available. (c) the ‘ huge ’ or ‘ large ’ sum of money, is better matched, in an article printed round and relating to the picture, the sums mentioned being £12,000 and £10,000. (d) the ‘ narrow ’ item I did not find.

The next number, for 19th May, did not fit (a) as well as did the Coot’s Nest in the test. However, in regard to (b), in the column next but one,  $2\frac{3}{4}$  inches away, but level with part of the picture, is the headline,—‘ To Hospital in her Court Gown ’, and these are ‘ grotesque clothes ’ in which to go to hospital. As to (c),—next to the picture, is the headline, in heavy type, ‘ £500,000 Girl to Marry ’. (d) Did not appear.

The issue of May 21st (p. 8) yielded a photograph very similar to that of the test-picture, except for the absence of the life-buoy. In this case the base of the nest looks egg-shaped. And for (c) we find, below the picture, at 7 o’clock, and directly below the article which the picture illustrates, writ very large,—‘ £8,000,000 unclaimed ’. This is more prominent on the page than the sum mentioned on the test page, and it is ‘ a huge sum ’. (b) fails. Regarding (d) there was not even the word ‘ narrow ’ on the page.

Of the supposedly subsidiary points, (c) the money item might have proved evidentially negligible as far as this paper is concerned (finding a page without something of the kind is less likely than finding one with it) were it not for the interesting reversal of the order of (c) and (d) by the communicator. (b) was I think perhaps best fitted on the test page ; though I feel that ‘ To Hospital in her Court Gown ’ is quite good.

But (d) proves to be the distinctive point of the test. I searched carefully and laboriously, and I did not find even the word 'narrow' on any of the pages where the rest of the points might have fitted.

Therefore, it will be seen that in no paper studied was there anything approaching to the sequence of the references which were offered as the test.

I ascertained, *à propos* of nothing, from Mrs Leonard, that the papers she sees regularly are the following,—*Daily Express*, *Daily Herald*, *Evening Standard*, *Sunday Express*, *Radio Times*, 'Lady' *Quarterly Pattern Book*. She says that she "can't take any newspapers like *The Times* or *Telegraph* for fear of spoiling evidence through reading births and deaths column."

REPORT OF A PICTURE-TEST  
FROM NEXT DAY'S *DAILY MAIL*

BY THE REV. W. S. IRVING

*Introductory Note :*

Having received two Picture-tests from the next day's *Evening News*, I asked Dora, in the Personal Control on 24 April 1934, to go back to the *Daily Mail* for her Picture-tests. The following is the second that she has given since then. This picture, which is described in detail, below, was on the middle page (number 10) of the *Daily Mail* for Friday, 27 July 1934. It was to the right of the Leading Article for the day, and it illustrated an article entitled "King John's is not our only lost treasure." The description below the picture runs as follows :

"Loch Arkaig, Scotland, where Prince Charles is reported to have buried treasure worth £30,000 after Culloden. (Inset) Miss Margaret Naylor, who made several descents as a diver in Tobermory Bay, where she attempted to locate a sunken Spanish galleon laden with gold."

The Sitting began at 10.43 a.m., and the Picture-test immediately followed Feda's greetings, so that the whole must have been given before 11.0 a.m. on 26 July 1934.

*Extract from a Sitting with Mrs Leonard on Thursday, 26 July 1934. Sitter: Rev. W. S. Irving. Recorder: Miss E. M. Horsell.*

[FEDA]. . . [1] Dora's here, and she says, First of all, may she please give you a Picture-test? (Yes—good.) Well, she say, she sees something that she thinks look like a globe—a globe ;

[2] but sticking out of the globe is a small loop—a small loop.

[3] And some-one wearing a rather peculiar top-knot, top-knot or head-dress—top-knot or head-dress. Mr Bill. (Yes ?)

[1] Miss Naylor is wearing the usual globe-shaped diver's head-dress. Only the part covering the head and neck are shown in the picture. The round glass that should cover the face has not been screwed on, so her face is visible through the opening.

[2] Part of the lowering rope is visible attached to the neck of the diving costume, and it is held in place by a piece of narrower rope. This forms a loop between two sections of rope.


[3] As stated above, Miss Naylor is wearing the diver's head-dress.

OUTLINE SKETCH OF THE PAGE OF THE "DAILY MAIL" REFERRED TO IN THIS REPORT

10 FRIDAY, *The Daily Mail* JULY 27, 1934

## KING JOHN'S IS NOT OUR ONLY LOST TREASURE

*by*  
Douglas West



LORD ARTHUR

†

LEGAL NOTICES

W

CALEDONIA

LANCASHIRE

\* Sentences suggesting quantities as stated in text and annotations.  
 † The area enclosed within the dotted lines shows the position of the words in heavy type which appear on the reverse side of the page and contain an account of 'Life-saving.'



[4] She sees a head—she doesn't know whether its a man or woman—a person's head. When you see it, you'll have to look at it to see which you think it is. The elothing—wait a minute—there's something about the elothing, the attire, that makes Dora uncertain about the sex.

[5] but on the head is something. look, looks to her like sprouting—something sticking up—sprouting. Can't make it out!

[6] There's also something representing quantities—quantities—some figures meaning a quantity, you see a quantity—like. it might be a hundred tons. Dora says, I don't say it is a hundred tons, but the idea is a large quantity.

[7] There's a strong difference—a very great difference marked between the foreground and baek-ground in this picture.

[8] You see something disappearing in the baekground. Perspeetive? Yes! I know what that is—the perspeetive! perspeetive of drains! I've got a sitter who is a perspeetive of drains! Dora says Nothing to do with it. Anyhow, his name was Willie!

[4] It is not possible to tell whether the faee looking through the vizor is that of a man or a woman. Although the face is clear, and you can see that there is a smile on the faee, the circular opening is too small for the sex of the diver to be determined.

[5] There is a round black protuberanee near the top, on each side of the globular head-dress, about the size of a Brussel-sprout.

[6] In addition to the words from the description of the picture, “. . . buried treasure worth £30,000 . . . a sunken Spanish galleon laden with gold . . .” there are a number of other sentenees in this artiele that also suggest “quantities.” For example:

“. . . legends of great wealth hidden in the soil. . . .”

“. . . gold and plate, worth several millions of pounds. . . .”

“. . . gems and silver plate were strewn about. . . .”\*

[7] The foreground of the picture is light. There are white stones on the shore of the Loeh, and the water is light in colour. In the baekground are the rugged Seottish hills, and they look dark.

[8] In the baekground, the distant end of the Loeh is hidden by a projeeting promontory. The hills also seem to grow smaller as they diminish in the distanee. The word “diminuyendo” would be much in my wife's mind in life, as she did so large an amount of practiee with

Dora says, "Something disappearing." That's drains! "No," she says, "there isn't any drains in this—It's a perspective, something disappearing in the distance, in the background: a diminuendo." Do you know what that is? (Yes.) Dora says, So do I. I've got reason to. Dora do you want to say that? 'Tisn't a joke, Mr Bill! I've reason to.—Memories of the earth. She says, Diminuendo—diminuendo. Like that way! Well! I think that's all about the picture.

[9] Oh no! Calcutta! I got the word Calcutta. I'm not sure—I don't think it's in the picture, it seems to be very close to it in the printing—printed matter, very close to the picture, Calcutta. That's right, Mr Bill!

[10] Life-saving. Life-saving. It's all life, you see, it's life-saving. I kept trying to detach details what I've already got in the picture, and something kept saying out to me "Life-saving." I couldn't see it in the picture. I couldn't find it in the picture but I felt it in the picture. And I think I may. I think I may have been getting it—I think I may have been getting it through the picture, if you understand, from the page at the back of the picture. That's right, Mr Bill, that's right! I've told him, Dora! Yes. I think that's all. . . .'

the violin, and she played in orchestras at times.

[9] The word "Calcutta" occurs twice on this page, in the printed matter. The first is 12 ins. towards 8 o'clock, from the Test-picture; or  $7\frac{1}{2}$  ins. from the bottom of the Article on Buried Treasure. The second is  $12\frac{1}{2}$  ins. and 8 inches.

[10] On page 9 of the *Daily Mail* (back of page 10), the words "Sgt.-Major dies *saving* his men," are in large type, immediately below the back of the Test-picture.

Two inches below that are the words "A Company Sergeant-Major sacrificed his own life but saved 40 men under his charge. . . ."†

## NOTE ON THE ABOVE RECORD

BY MRS W. H. SALTER

MR IRVING sent me the corresponding page of the *Daily Mail* from the issues of July 28, the day following the test, and the issues of August 18 to August 31, 1934, inclusive.

I examined these thirteen pages without finding anything which fulfilled the conditions of the test to any appreciable extent.

## CORRESPONDENCE

*To the Editor of THE JOURNAL*

DEAR SIR,—May I ask your courtesy to insert the following in order to correct a possible misapprehension on the part of readers as to my fairness in the editorial control of the Report of Debate between Dr Shailer U. Lawton and myself appearing in the *Journal* of the A.S.P.R. for May 1934 and adverted to by you in a Note on p. 294 of your October issue of the *S.P.R. Journal*, just to hand.

I have merely to say that all my notes of the Debate were handed to Dr Lawton who was invited to amplify to a fuller extent his "negative" contribution; as I felt it to be scanty. But Dr Lawton, in a very cordial rejoinder, declined to supplement this further, indicating that he felt the strength of the argument lay upon the affirmative side. The Report is therefore admittedly a fair one and entirely satisfactory to my opponent in debate.

Yours very truly,

FREDK. BLIGH BOND.  
Editor of the *Journal* of the A.S.P.R.

## REVIEWS

THEODORE BESTERMAN, *Inquiry into the Unknown: A B.B.C. Symposium*. Pp. 142. London, Methuen. 1934. Price 3s. 6d.

In organising last winter a series of talks on psychological research by accredited investigators the B.B.C. did a real service both to science and to the British public. That service is now enhanced by the publication of the talks in a cheap and attractive form.

The difficulties confronting the promoters of such a scheme are considerable. As in all wireless talks on scientific subjects, the speakers must make their points in a minimum of time, and make them without lapsing into jargon or into vagueness. And in a matter so controversial as psychological research the public has a right to expect that two further conditions shall be observed: the symposiasts must represent between them as many as possible of the divergent points of view current among educated researchers; and in urging their case they must scrupulously avoid overstatement, sensationalism, the confusion of fact with hypothesis—on survival, especially, the man who makes a pronouncement before a million of his fellows assumes a very serious responsibility.

In the present series a praiseworthy, if not completely successful, attempt has been made to satisfy these requirements. The attitudes represented range from the orthodoxy of Prof. Seligman, who keeps throughout to the safe ground of suggestion and dissociation, to the decidedly "left-wing" views of Dame Edith Lyttelton, Sir Ernest Bennett and Sir Oliver Lodge. Personally, had I been picking a team, I should have tried to include a more explicit sceptic than Prof. Seligman, and also a champion of the hypothesis—increasingly influential on the continent—which explains the supernormal element in mediumistic phenomena solely by the medium's own powers. Room might have been found for these by omitting the discussion on the fire-walk, which, though interesting in itself, fills relatively too much space and is too loosely linked with the central topics.

Most of the speakers handle with skill and discretion the themes assigned to them. Mr Heard's introductory remarks could scarcely be bettered; Mr Besterman is sound and interesting on "How Psychological Research is done"; Lord Charles Hope on Physical Mediumship and Mrs Salter on Telepathy provide admirable summaries of evidence; and the concluding talk by Prof. Broad might stand as a model of concise, lucid, and dispassionate exposition. I was disappointed that Dame Edith Lyttelton concerned herself less with the evidential status of the belief in precognition than with its metaphysical implications; and I found myself quarrelling more than once with Sir Ernest Bennett, as when he called deferred

telepathy a "strange" hypothesis, "unverified and unverifiable". Unverified possibly, though evidence slowly accumulates in its favour. But why unverifiable? And why strange? If, as most of us believe for good reasons (cf. Mrs Salter, p. 68), telepathic messages are first apprehended subconsciously, it would be a deal stranger that they should always penetrate to consciousness on the instant. In the next paragraph Sir Ernest appears (doubtless by an oversight) to confuse phantasms of the dead with those of the dying; and a little further on I am left gasping by the importance he attaches to hallucinations experienced by moribund children ("surely these little ones knew nothing of death and its problems"). But it takes all sorts to make a symposium; and if sentiment here and there seeps in through the gaps in the logic, we can turn for a corrective to Prof. Broad, who will be "slightly more annoyed than surprised" if he finds himself surviving the death of his present body.

E. R. D.

MRS W. H. SALTER, *Evidence for Telepathy: the Response to a Broadcast Request for Cases*. Pp. 87. London, Sidgwick and Jackson. 1934.

Mrs Salter appealed in her broadcast talk for reports by listeners of apparently telepathic experiences: she received as a result about 400 letters, and these when sifted revealed 58 cases which appeared to merit closer examination. This little book (which can be had for 2s. of the Secretary, S.P.R.) contains an analysis of the 58 stories, and reproduces about 40 of them either verbatim or in a summarised form. In most of them, as Mrs Salter recognises, it would be easy for a sceptic to pick holes: only 6 cases are placed by her in "Grade I", as being both recent (within the last three years) and fully corroborated; in only one of these six, which are all of them death—or illness—coincidences, was the identity of the presumed agent definitely and correctly apprehended by the percipient at the time of his experience; and in that one case (a dream occurring 24 hours after agent's death) the agent was already known to be ill. The really impressive coincidences are to be found, alas, in "Grade II". Nevertheless the book as a whole does afford some answer to those persons who assert that in our enlightened age spontaneous telepathy no longer occurs; and it may be hoped that a perusal of it will induce future percipients to record their experiences promptly and send them to the S.P.R. with the fullest corroboration available. I must add that the curious will find in "Grade II" at least one delightfully entertaining narrative; also an instructive example of the way in which material of apparently telepathic origin may be casually used to embellish the symbolic details of a disguised sex dream.

E. R. D.

## NOTES ON PERIODICALS

*Quarterly Transactions of the British College for Psychic Science, Ltd.*,  
July 1934.

Dr Frederic H. Wood, Life Eternal.—Professor D. F. Fraser-Harris, The Influence of Light on Telekineses. [An attempt to explain the need for darkness on biological lines]—[This number also contains reports of a number of speeches delivered at a dinner of the “British College”].

*Revue Métapsychique*, May-June 1934.

Dr E. Osty, A Faculty of Paranormal Knowledge: Mlle Jeanne-Laplace [to be continued].—Dr Karel Kuchynka, Sittings at Prague with Rudi Schneider. [This account of some private sittings held in the winter of 1929-1930 follows the usual lines, and reports the usual telekineses, under moderately good conditions.]—G. E. Van Rynberk, Occultism and Metapsychics in the Eighteenth Century. [This third instalment deals with Willermoz and mediumistic writings].—Dr E. Servadio and E. Pascal, Psychoanalysis. [A brief discussion].—Dr François Moutier, On the Threshold of Metapsychics. [An eloquent address delivered at the inauguration of the Société des Amis de l'Institut Métapsychique].

*Bulletin du Conseil de Recherches Métapsychiques de Belgique*, June 1934.

[This number opens with the addresses delivered at the anniversary of M. Rutot's death].—M. Schaerer, Oh! Noumenon, Where dost thou lead us?—Monograph of the Henri Vandermeulen apparatus.

*Zeitschrift für Parapsychologie*.

May 1934.—Prof. Oskar Fischer, On the Problem of Criminal Telepathy. [To be continued.]—Dr F. Quade, Mediumistic Investigations in Hypnosis. [To be continued.]—A. Hofmann, Various Haunts.—Dr Carl Bruck, Clairvoyance into the Future? Chance? Or neither of the two? [A suggestion that a precognition may bring about its own fulfilment by normal means].—H. Hänig, Is Spiritualism a Science? [The author answers in the negative.]—Dr Pap von Chengery, The Swedish Adventure and Martyrdom of the Hungarian Medium Lajos Papp. [Under this exciting title the writer describes the negotiations, etc., between the medium and a Mrs Hellberg].

*June 1934.*—Prof. Oskar Fischer, On the Problem of Criminal Telepathy. [Concluded. The writer suggests that psychometry is a fact, but that telepathic influences are often present, and that mediums should therefore be used in criminal cases only with caution.]—R. Miller, Interesting Spontaneous Phenomena in Freising.—Dr F. Quade, Is Spiritualism a Science? [The writer regrets Herr Hänig's doubts, and is satisfied that the question is to be answered in the affirmative.]—F. M. Fellmann, Clairvoyance or Radiation? [The writer concludes for the latter].

*Zeitschrift für Metapsychische Forschung, June 1934.*

Dr Simsa, Interesting Observations in Physical Mediumship with the Prague Medium Wolf. [To be concluded.]—Conrad Schuppe, Frau Helga Hagen, a variously endowed Amateur Medium. [Concluded. Telekineses are declared to have occurred in brilliant light].—Prof. Christoph Schröder, The agent in Haunts.

*Tijdschrift voor Parapsychologie, May 1934.*

A. G. van Hamel, Supernormal Occurrences in Iceland. [This interesting article is largely historical].—Dr W. H. C. Tenhaeff, On the Commemoration of Mesmer's Birthday.—Dr A. A. v. d. Kroon, Report of some Supernormal Occurrences based on Personal Experience. [One of these cases, the second, is a well-corroborated instance of a telepathic dream].

*Tijdschrift voor Parapsychologie, July 1934.*

Dr P. A. Dietz, An Electrical Man. [A very brief account of a man who is apparently able to produce deflections, by mere proximity, in electrical recording instruments].—Prof. M. C. van Mourik Broekman, Parapsychology and Theological Problems [Part II].—Dr J. Hofker, Gurwitsch-Radiation. [The writer suggests that the so-called mitogenetic radiations may be useful in psychical research; he seems to be unaware that these alleged phenomena have been almost completely discredited.]

TH. B.

THE *JOURNAL* IS PRINTED FOR PRIVATE  
CIRCULATION.

The attention of Members and Associates is drawn to the private nature of the *Journal*, from which no quotations should be made without the previous consent of the Council. Ever since the first issue of the *Journal* in 1884, much of the material appearing in it has been contributed on a definite assurance that the *Journal* is, as stated on the cover, issued "For private circulation among Members and Associates only." The Council hope that all Members and Associates will continue to co-operate with them in maintaining this privacy.



# JOURNAL

OF THE

## Society for Psychical Research

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### NO MEETING

THERE will be no Meeting of the Society in December, as the usual day for the Meeting will be Boxing Day. The next Meeting will be held on Wednesday, 30 January 1935, and will be announced in the January *Journal*.

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### THE BOSTON SOCIETY FOR PSYCHICAL RESEARCH

OUR Members will be interested to learn that Dr J. B. Rhine, whose work on *Extra-Sensory Perception* has aroused so much interest, was in October appointed Research Officer in succession to Dr Walter J. Prince. We wish Dr Rhine, who has recently joined our Society, all success in his new post.

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### NEW MEMBERS

**Hervey, Mrs. I. H.**, c/o Westminster Bank, Oxford.  
**Maby, J. C., B.Sc.**, 3 Rawlinson Road, Oxford.

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### MEETING OF THE COUNCIL

THE 324th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 28 November 1934, at 3.30 p.m., THE PRESIDENT in the Chair. There were also present: Professor C. D. Broad, Professor E. R. Dodds, Mr Gerald Heard, Miss Ina Jephson, Sir Lawrence J. Jones, Bart., Dr T. W. Mitchell, Mr W. H. Salter, Dr F. C. S. Schiller, Admiral the Hon. A. C. Strutt and the Rev. C. Drayton Thomas; also Miss Isabel Newton, Secretary.

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

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

## PRIVATE MEETING

THE 133rd Private Meeting of the Society was held on Wednesday, 28 November 1934, at 5.30 p.m., THE PRESIDENT in the Chair.

MR G. N. W. TYRRELL read a paper on "Normal and Super-normal Perception", and a brief discussion followed.

## CASE

A VERIDICAL IMPRESSION COINCIDING WITH AN ILLNESS  
SUBSEQUENTLY FATAL

The following incident, which concerns a veridical impression coinciding with an illness subsequently fatal, cannot be exactly classified, because there is unfortunately some doubt as to the date upon which the impression was received. In the report which was first sent to us it appeared that the impression coincided in time with the onset of the illness, in which case the incident should be classified as telepathic; subsequently the percipient, Mrs Prior, was inclined to think that the impression had occurred at an earlier date, in which case it must be regarded as provisional. It appears certain that the impression was received and told to more than one witness before Mrs Prior had any normal knowledge of the illness.

The first report of the case was contained in a letter sent to the Secretary, Miss Newton, in response to the request for evidence of telepathy broadcast by Mrs Salter on 16 February 1934. Mrs Garrett, of Teignmouth, wrote as follows on 17 February 1934:

"Listening to Mrs W. H. Salter's talk over the wireless last night on telepathy and hearing her ask any one listening in who had anything evidential to send and let you know, so am sending an experience my sister in West Australia had.

My husband had been in indifferent health for some time, but not really ill, and we did not anticipate there was anything serious wrong, had not seen his doctor for 9 months. He was taken very ill on the 8th July (Saturday) and the next day asked a nurse to come in and see him. (She had previously given him treatment.) She came at about 2.30 and almost at once he was taken worse. She said, 'This is serious, we must have a doctor at once. Dr D. (our own doctor) is away for the day. Who shall I fetch?' I said, 'Dr K.', who lives just opposite. He came at once. After examination he told me it was a growth and most likely my husband would only last about 24 hours. Our own doctor came about 6 p.m. and verified this; also a specialist who came about 10.30 p.m. My husband rallied a little and then passed away on the 18th July.

I sent my sister a cable the same morning which she received the next day. Then she wrote telling me her experience."

Mrs Garrett then proceeded to give an account of her sister, Mrs Prior's experience, but as she afterwards sent us the letter she had from Mrs Prior and we have also heard from Mrs Prior herself, it is not necessary to give Mrs Garrett's statement. On 13 August 1934 Mrs Prior, who lives in Swanbourne, West Australia, wrote a letter to Mrs Garrett from which we give the following extract :

" You will remember the Sunday you sent by 'phone for M. On the day previous, Saturday, at about 6.30 a.m. to 6.45 a.m., with you summer time (1.30 p.m. to 1.45 p.m. here), were you watching Herbert specially, was he particularly bad just then? Has your doctor (or one of the doctors who attended) two rather deep furrows down side of nose and cheek, so ) ( He was dark.) My explanation is rather crude. But can you understand my description? Because I think it may comfort you to know that I got your strong thought-wave, or whatever it was that came to me. Whilst wide awake, but resting on a chair in our dining-room for a few minutes, just before removing the dinner dishes after Saturday's midday meal, I had my eyes closed, but it was all as clear to me as looking at a ' picture screen '. Many figures came and went, then the one man I have tried to describe to you occupied the whole screen. He went, and beyond him, or where he had stood, I distinctly saw Herbert, just the face, apparently asleep. In astonishment I looked, till I recognised who it was, then jumped up, ran to Harry in our bedroom, where he was busy changing his suit, ready for his Saturday afternoon's work about the house, and described it all, adding, ' I hope nothing is wrong. I'm afraid Herbert may be ill '. I then said to Harry, ' I shall forget all about this, but I want you to remember I am not dreaming '.

All day after your cable came I kept saying ' There's something I've got to remember in connexion with this. What is it? '

Just before we fell asleep that night I suddenly remembered that strange vision, which I believe was a most intense thought-wave sent by you and because I happened to be ' receptive ' at that particular moment I got it, because we were ' tuned in ' as it were."

Having seen the above letter from Mrs Prior to Mrs Garrett, Miss Newton wrote to Mrs Prior asking if she could send us a corroborative statement from her husband and from any other person to whom she had mentioned her experience before she knew of Mr Garrett's illness. In reply she received the following statement from Mrs Prior, dated 31 March 1934 :

" Having had the following very strange experience some months ago, I have decided to write it in detail that I may not forget the facts. Unfortunately at the time I did not make a note of the date, but I am absolutely certain that it was on a Saturday afternoon, somewhere about 1.30 p.m., towards the end of June or early part of July 1933.

My husband and I had just finished dinner on that particular Saturday, and I left the table, to sit quietly in an easy chair by the dining-room window to rest for a few minutes, before removing the dishes, whilst my husband sat silently reading the newspaper. I closed my eyes, but did not sleep. In a very short time I saw (as on a picture screen) people coming and going in great haste; so quickly did they cross the vision of my screen that I could not recognise them or describe them. I was interested, but did not move, though I knew my husband had just left the table and had gone into the bedroom. I sat perfectly still with my eyes closed. The hurrying to and fro of people I could not recognise ceased, and the whole screen of my vision was taken up by a man, who was quite still, as in a photograph. He was shown full-face, head, shoulders and chest. He looked straight ahead with a very sad and grave expression. I would call him dark and rather muscular, and thickset (from the general appearance of head and shoulders). He wore dark clothing; the suit or gown, or coat, being of some rough, or rather coarsely-woven material. But what I noticed above all was the deep lines, like furrows, in either side of his face, so : ) ( As I looked he left the screen, as instantaneously as he had appeared, and away in the background of my field of vision I saw what I took to be a man lying ill in bed. Here again I only saw the face, very, very thin, apparently asleep on his back. There was a rim of light round his head. As I looked I thought, 'I know you. Who are you?' Then I knew without a doubt it was Herbert, my brother-in-law, and I recognised him then. I hurried to the bedroom to tell my husband this strange experience. I said, 'I'm afraid there is something wrong in Teignmouth (Eng.). Herbert is ill'. Then I detailed what I had seen, exactly as I have described it here, adding, 'You'll believe me, won't you? I was not asleep, and I know I shall forget all about it, so that if there is anything wrong, will you remember that I told you all about it and that I did not dream it?' . . . For some days this strange event was very much in my mind and I recounted it in every detail to a friend, Mrs W. I am almost sure it was on the following Monday morning I told Mrs W.

I knew that Herbert was in poor health and that my sister was worrying about it, and yet the weekly letters from my sister told me regularly of the work Herbert was doing in his orchard or home. As a matter of fact my sister was far from being in the best of health at this time, and my thoughts were so much on her condition that Herbert's state of health had not worried me to any considerable extent.

On Wednesday morning July 19th I received a cable from my sister in England, telling me that Herbert had passed away on the Tuesday, July 18th. All that day I kept saying, 'I've known all about this. What is it I have to remember in connexion with this?' Never once that day did my memory recall my strange experience,

though I asked my husband to help me. He too had forgotten. Then like a flash at midnight it came to me and I knew I had seen Herbert as he lay ill, though we were in body thousands of miles away. I wish to make it quite clear that my husband and I had forgotten everything, which must help to prove my statement that I had this prevision some weeks before the events occurred.

My sister now tells me that I have described the doctor she had to call in. I have never seen him. She believes the marks I called furrows are 'war-wounds'.

The events as I saw them apparently happened on a Sunday (2.30 p.m.) in Devonshire, England. . . .

What was the band or rim of light I saw around Herbert's face and head, following the contour perfectly? I did not imagine that light any more than I imagined those very deep lines on the doctor's face and the very earnest, sad expression. It is more than surprising to myself that I so quickly dismissed this strange experience from my mind, and I think maybe the following reasons may have had a bearing on it: (1) the letters from my sister in England that reached me after the prevision and before the cable came told me of the work Herbert was doing in his orchard, digging out some old apple-trees and replacing them with others he had reared himself. . . . (2) I told myself I should forget it and my mind obeyed. I did. (3) It was my sister's health that was troubling me and not to any great extent that of Herbert. He was so active, assisting the man to plant the trees, that I could not think of him as being seriously ill.

A letter from England to me in Australia takes four weeks. My brother-in-law was only seriously ill 10 days, so that the first intimation I had was the cable that told of his 'passing'.

(Signed) FLORENCE PRIOR."

With this letter Mrs Prior enclosed two corroborative statements, from her husband and from the friend in Australia to whom she mentioned her experience at the time. These statements, both of which are dated 31 March 1934, were as follows:

(1) "I have read the report of the extraordinary incident recorded by my wife which accompanies this letter and can assure you that it is accurate in detail, only unfortunately the exact period of time of its occurrence cannot be given owing to its not being written at the time, but I am certain that some weeks elapsed between the vision and the event which it previsioned; also I can definitely tell you my wife was not sleeping when she saw what she had related."

(2) "Mrs Prior has asked me to verify her statement. I wish to state that one Saturday evening she came to my house and related the experience she had had that afternoon, particularly mentioning that she was not sleeping at the time, only resting. I cannot remember the date, but recollect her coming over on the following Monday and referring to the incident again."

We have also received a corroborative statement from the nurse in England to the effect that she was called in to see Mr Garrett at 2.30 p.m. on 9 July 1933 and went immediately to fetch Dr K.

With regard to Mrs Prior's impression of the doctor's appearance and especially of the lines on his face, Mrs Garrett informed us in her original letter of 17 February 1934 that Dr K. "has lines or ridges, sort of lines one side of his face, I believe through war service". She subsequently told us that Mrs Prior had never seen Dr K., and although she had seen him herself before he was called in on 9 July 1933, his appearance had never made any great impression on her mind.

With regard to the question of whether this incident is to be regarded as affording evidence of prevision, the following points may be noted :

(1) The most nearly contemporary evidence we have as to the date of Mrs Prior's experience is contained in her letter to Mrs Garrett of 13 August 1933. At this time she appears to have thought that her vision occurred on the Saturday upon which Mr Garrett's fatal illness began. Subsequently she came to the conclusion that it had occurred earlier, "some weeks before the events occurred". It should, however, be remembered that even supposing that Mrs Prior's experience took place as late as 8 July, eleven days elapsed before she had a cable on 19 July informing her of Mr Garrett's death. Mrs Prior's chief reason for putting the vision to an earlier date seems to be that it had faded from her conscious mind so completely when she heard of the death. But Mrs Prior herself gives a possible explanation of this, and perhaps does not realise how apt impressions, subconsciously received, are to fade from consciousness.

(2) Assuming that Mrs Prior's experience occurred on 8 July, it still contains a previsional element, if we can be sure that her impression of Dr. K.'s appearance was veridical, for Dr K. was not called in to see Mr Garrett until 9 July, and on 8 July there was no intention on anybody's part to call him in, since he was not Mr Garrett's regular doctor.

## REVIEWS

J. ARTHUR HILL, *Experiences with Mediums*. 8vo. Pp. 221. London, Rider & Co. 1934. Price 7s. 6d.

The aim of this book is to show that Psychical Research presents problems that cannot be explained by telepathy from the sitter nor, in some cases, by even "link" telepathy.

The author begins by making clear the frame of mind in which he first approached the subject of Psychical Research and then proceeds to narrate experiments he made with the medium Aaron Wilkinson. He first gives cases where evidential details known to him about himself and others are mixed with details he did not

know consciously and which he feels sure he did not know sub-consciously. He then goes on to re-tell the "Napier Lund" case which, he contends, rules out not only telepathy from the sitter but also "link" telepathy, leaving only the possibility of telepathy from some unknown, "unlinked" mind; a possibility which he declines to entertain.

An interesting section of the book is that composed of evidential details concerning deceased persons whom the author knew only through correspondence over psychical research. Another interesting case concerns details, given through two different mediums, of an unidentified "communicator" named Slater. Mr Hill has inserted it in the hope that some reader may be able to clear up the mystery.

As the book is largely composed of accounts of the author's sittings with Wilkinson, he introduces, as corroborative evidence, the experiences with the same medium of three other sitters, one of whom, Canon Freeman of Bristol Cathedral, contributes to the book a "Confirmatory Letter". There is also an interesting and useful chapter on Wilkinson himself.

The book is well planned, lucidly written and free from dogmatism. The records are taken from notes made verbatim during the sittings, and this is as much as can be expected of any experimenter at present. Some day we may be able to listen to and watch a reproduction of a sitting, for even verbatim notes leave unrecorded many details of vital importance. Much may depend, for instance, on the degree of hesitation or decision with which a sitter makes a remark or even on the intonation of his voice.

Many critics, however, would consider that the evidence in this book is such as to dispose of doubt on this score; and so there remains for final consideration the question of the medium's honesty. This is the crux of the problem presented by the book, and the difficulty is, of course, realised by the author, who refers to it many times. He, however, has an advantage over the reader: "I dismiss ordinary fraud, for I knew Wilkinson for twenty years and never found him out in any deviation from complete honesty" (p. 102). And, indeed, many investigators who have experimented with one particular medium over a number of years could use similar language; but there remains the difficulty, inseparable from Psychical Research at its present stage, of inspiring the reader with the same confidence.

J. W. F.

SHAW DESMOND, *We do not Die*. Arthur Barker, Ltd. 1934.  
Price, 8s. 6d.

The promise of the somewhat flamboyant title which Mr Shaw Desmond has chosen for his book is amply fulfilled in the text. He writes in what the publisher's advertisement would probably call a "vivid and arresting" style. It is a style which, though possibly

suitable for the more sensational crime stories, is hardly adapted for serious discussion of a very serious subject. Let me quote a couple of passages taken more or less at random as a sample. Page 67 : "But when you were told these things you laughed at the sayers—called them, forsooth ! 'soothsayers'. The men of science turned a deaf ear to them and with a scientific grin and perfunctory examination turned them down—until recently, when the accumulated evidence broke through even the leaden sarcophagi of science". And page 239 : "For there is a vulgarity of science as well as of society, and the grinning materialist's blah-blah inside or outside the *séance* room is the belch of the ill-bred man in the face of decency". However, an unpleasing and unsuitable style is, after all, only a surface defect ; in a book like this it is what the author has to say that matters, rather than how he says it.

I regret that I find the contents as little satisfactory as the style. While Mr Desmond claims a very extensive personal experience of supernormal phenomena, of evidence, in the sense in which psychical research uses that word, there is practically none given, nor is there any reasoned discussion.

We are told a great deal about "the other side" and those acquainted with theosophical literature will recognise much as familiar. The conditions of life after death are described with a wealth of detail, but we have to take Mr Desmond's word for the accuracy of the description.

As fanciful speculations they may be of interest to those who care for that sort of thing, but as serious contributions to knowledge they seem to me to be of little value.

Mr Desmond hits out right and left with astonishing vigour, in fact he spends a large part of his time in doing so. While he trounces the poor scientist very thoroughly, he does at least allow him some virtues. He finds very little good to say about those whom he calls the "osophists". I do not imagine that the scientific world will be seriously disturbed by his strictures ; the work will probably go on very much as before.

Mr Desmond is evidently a man of varied accomplishments ; he has travelled widely, he can play cricket and the piano, dance, write novels and grow roses, etc., etc. He is an expert at jiu-jitsu and, as a crowning achievement, he has made a voyage round the Horn on a windjammer. I have some personal knowledge of life at sea myself, though, I confess, not in sail, but I cannot see that it is likely to induce any special aptitude for psychical research.

My advice to those interested in psychical research proper who feel inclined to read this book is this. First read through one chapter as a sample, say Chap. XXIX on Ghosts. Then if you like that, go ahead and wade through the rest. You may be amused ; I fear you will not be instructed.

H. F. S.



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For the sake of brevity such qualifications as "supposed," "alleged," etc., are omitted from this index. It must, however, be understood that this omission is made solely for brevity, and does not imply any assertion that the subject-matter of any entry is in fact real or genuine.

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