

JOURNAL

OF THE

Society for Psychical Research

VOLS. XXV-XXVI

1929-1930

*For Private Circulation among Members
and Associates only*



THE SOCIETY'S ROOMS

31 TAVISTOCK SQUARE, LONDON, W.C.1

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CONTENTS

A Case of " Travelling Clairvoyance "	4
Annual Report of the Council for 1928	9
A Reply to Count Perovsky-Petrovo-Solovovo ; by Dr E. Mattiesen	27
Annual General Meeting of Members	43
Extraordinary General Meeting of Members	45
Accounts of Receipts and Expenditure for 1928	46
A Request to our Readers for Information	49
" Life Beyond Death with Evidence " ; by A. W. Trethewy	50
Extraordinary General Meeting of the Society	63
An Apparently Premonitory Apparition	66
Information received at a Sitting concerning Matters unknown to the Sitter	81
The Scripts of Cleophas ; by the Rev. Canon H. Bickersteth Ottley, M.A.	89
An Alleged Premonition of Death	102
A Veridical Dream	104
A Series of Premonitory Visions	120
Two Hallucinatory Bilocations of the Self	126
Dowsing in Bombay ; by Theodore Besterman	129
Loan of the Society's Séance Room	141
Institut Métapsychique International	142
Telepathy at a Distance	143
The Supply of Books and Information	156
Paintings of Hypnagogic Visions	157
A Case of Telepathy	157
Non-Veridical Cross-Correspondences ; by H. F. Saltmarsh	159
The Change in the Law of New York relating to Spiritualism ; by Blewett Lee	173
An Auditory Premonition	1
Note concerning the Hacking Case ; by J. Arthur Hill and Mrs E. M. Sidgwick	4
Notes on the Psychology of Nonsense Names ; by H. F. Saltmarsh	5

246888

Annual Report (and Accounts) of the Council for the Year 1929	- - - - -	19
Another Case of Telepathy	- - - - -	25
A Sitting with Mrn Kahl ; by I. C. Gröndahl	- - - - -	43
Sir Arthur Conan Doyle's Resignation	- - - - -	45
Annual General Meeting of Members	- - - - -	60
The Misplaced Tombstone Case ; by E. Brackenbury	- - - - -	64
Note on the Mediumship of Mrs Mason ; by S. R. W. Wilson	- - - - -	74
A Submerged Memory revived in a Dream ; by Sir Lawrence J. Jones	- - - - -	76
A Deferred Impression during a Trance Sitting	- - - - -	90
The Case of a Damaged Gravestone	- - - - -	93
A Phantasm of the Dead conveying Information unknown to the Per- cipient ; by Count Perovsky-Petrovo-Solovovo	- - - - -	95
Some Investigations into Poltergeists ; by Dr V. J. Woolley	- - - - -	104
The Recent Congress at Athens ; by W. H. Salter	- - - - -	107
In Defence of D. D. Home ; by Hereward Carrington	- - - - -	109
Case of a Presentiment acted on	- - - - -	117
Apparition of a Friend at the Moment of her Death	- - - - -	133
Notes on a Sitting with Mrs Brittain ; by Ernest S. Thomas	- - - - -	135
The Aetiology of a "Psychical" Legend ; by Dr Walter Franklin Prince	- - - - -	148
National Laboratory of Psychical Research	- - - - -	157
New Members	- - - - -	1, 26, 42, 62, 101, 119, 140, 156, 172, 17, 41, 57, 89, 103, 147
Meetings of the Council	- - - - -	1, 26, 42, 62, 101, 119, 140, 156, 172, 17, 41, 57, 89, 103, 116
Meetings of the Society	- - - - -	2, 26, 43, 45, 63, 64, 102, 172, 18, 60, 103, 116
Obituaries	- - - - -	64, 146, 41, 59, 116
Correspondence	- - - - -	17, 59, 73, 136, 145, 162, 175, 8, 68, 76, 98, 112, 119, 137, 159
Reviews	- - - - -	15, 32, 69, 92, 147, 164, 9, 32, 52, 71, 81, 99, 122, 141
Notes on Periodicals	- - - - -	18, 34, 76, 97, 108, 130, 148, 165, 180, 15, 38, 54, 82, 100, 126, 144, 162
Notices	24, 25, 41, 61, 100, 119, 120, 139, 140, 141, 142, 154, 155, 171, 173, 19, 41, 73, 90, 102, 103, 114, 115, 116, 131, 132, 133	
Errata	- - - - -	60, 100, 118, 170, 146, 162

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

Elected December 5th, 1928.

- Fonnereau, N. C., 53 Cadogan Street, London, S.W. 3.
Gordon-Tucker, Lt.-Colonel E. F., 6 Staverton Road, Oxford.
Hill, Miss Marianne, Claremont, Thornton, Bradford.
Lester, Mrs., Whalebone House, High Road, Chadwell Heath.
Palmer, John W. G., 13 New Road, Brighton.
Stephen, Dr Karin, 50 Gordon Square, London, W.C. 1.

Elected December 11th, 1928.

- Dickson, Mrs., Little Bridgen, Bexley, Kent.
Hinks, Fred L., 1216 6th Avenue South, Fort Dodge, Iowa, U.S.A.
Mulroney, John E., 215 South 7th Street, Fort Dodge, Iowa, U.S.A.
-

MEETINGS OF THE COUNCIL.

THE 252nd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, December 5th, 1928, at 2.30 p.m.; Mr. W. R. BOUSFIELD in the chair. There were also present: Mr. E. N. Bennett, Mr. Theodore Besterman, Miss Ina Jephson, Dame Edith Lyttelton, Dr. T. W. Mitchell, Mr. W. H. Salter, Mrs. W. H. Salter, Dr. F. C. S. Schiller, Mr. S. G. Soal, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

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

The Report of the Council for the year 1928 was considered and approved as amended.

Miss Ina Jephson was appointed a member of the House and Finance Committee.

The Monthly Accounts for October and November, 1928, were presented and taken as read.

It was decided to hold the Annual General Meeting on Thursday, January 31st, 1929.

THE 253rd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Tuesday, December 11th, 1928, at 5.30 p.m., THE PRESIDENT in the chair. There were also present: Mr. Theodore Besterman, Mr. W. R. Bousfield, Miss Ina Jephson, Mr. W. H. Salter, Mr. Sydney C. Scott, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

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

CONVERSAZIONE.

A CONVERSAZIONE was held for Members and Associates in the house of the Society on Wednesday, December 5th, 1928, from 4 until 6 p.m. Tea was served from 4 until 4.45 p.m. After tea Dr. Woolley gave an account of some recent sittings he had attended in Baron v. Schrenck-Notzing's laboratory.

Dr. Woolley began by explaining that, in response to a suggestion made by Miss May Walker, Baron von Schrenck-Notzing had very kindly allowed four representatives of the Society, Mrs. Brackenbury, Miss Walker, Professor Dodds and himself, to be present at the sittings held in his laboratory during last September. They had hoped to take part in his investigation of the medium Oskar S., but, as reported in the *Zeitschrift für Parapsychologie* for October, this medium was exposed as fraudulent by Baron von Schrenck-Notzing on

September 1st, and these hopes were therefore disappointed. A number of sittings were held with the two Schneider brothers, Willi and Rudi, under a system of control devised by Baron von Schrenck-Notzing, which has for its object the replacement as far as possible of the human element by certain electrical devices. The present method has been in use since last June, and consists in the wearing by the medium and by the one controller of metal wire mittens, which close two independent electric circuits when the controller holds the medium's hands. Similarly made socks cover the medium's feet and close two other circuits when placed in contact with two metal plates on the floor. Each circuit when closed lights up a numbered lamp placed above the "cabinet." In addition to this the floor of the cabinet is wholly covered by a board, which when trodden on lights up a fifth lamp by the side of the others. The last precaution has only recently been introduced to answer the suggestion that phenomena might be due to the presence of a confederate concealed in the cabinet.

It was pointed out that this apparatus proves to all the sitters that each of the medium's mittens is in contact with one of the controller's mittens, and that the fact that they are mittens and not gloves enables the controller to feel the medium's hands as well. Further, the medium's mittens are sewn to his coat sleeves so that he cannot take them off.

The arrangement excludes effectively the fraudulent use of the medium's hands. It does not, and probably no mechanical control could, exclude deliberate fraud by the controller, a theoretical possibility of which there was no question in these sittings.

Dr. Woolley gave a short description of some of the phenomena seen in the Willi sittings, the most interesting being what appeared to be bulging-out movements of the curtain forming the front of the cabinet behind him, and concluded by expressing the thanks of the Society to Miss Walker for having arranged for the sittings, and especially to Baron von Schrenck-Notzing for his great kindness in allowing the Society's representatives to take part in them.

CASE.

L. 1287. A CASE OF "TRAVELLING CLAIRVOYANCE."

We print below a case of the type usually known as "travelling clairvoyance." Other examples of the same kind of experience will be found in Myers's *Human Personality*, vol. i. pp. 553-59, and Mrs. Sidgwick's paper "On the Evidence for Clairvoyance," *Proc. S.P.R.*, Vol. 7, pp. 30-99. The case has come to us through Lord Charles Hope, a Member of this Society, who is personally acquainted with the percipient, Monsieur David, a Frenchman living in London. Monsieur David's original account of his three experiences was enclosed with a letter from Lord Charles Hope to Mrs. Sidgwick on June 23rd, 1928. At that time Monsieur David had not had an opportunity of visiting the places described in his two earlier experiences and verifying the descriptions himself. This he was able to do in September last, and we print his original statements and the later verification. Of his third experience, on February 4th, 1928, no verification has so far been obtainable, but it seems best to put the experience on record with the others.

I.

31st January, 1928.

In the course of a very enjoyable evening spent yesterday 30th January in the company of Mr. Noel Jaquin, Dr. Braun, and two other friends, we discussed among other things certain phenomena relative to palmistry and psychics, and when I came home at about 12.30 p.m. I went to bed immediately, but not finding sleep at once I thought over the various topics we had discussed.

On the only previous occasion when I had met Mr. Noel Jaquin prior to last evening, he had promised to pay me a "mind visit" and to send me a description of the room in which we generally foregather, but he had either forgotten his promise or had not found the time to fulfil it, and the matter was not mentioned at all during the evening. It came back to my mind at that moment, however, and I wondered whether I could not

perhaps pay Jaquin the "mind visit" he had failed to pay me. I was then wide awake, and noticed my wife breathing asleep by my side—also that a faint ray of light was creeping into the room between the curtains—but I kept my eyes closed and almost immediately I saw a very distinct picture as follows :

A row of shops on the left side of a street, these shops showing the very distinct peculiarity that they were projecting several yards beyond the frontage of the house above, so that the first portion of the shops at least was covered by a flat roof, to which access could be gained by the first floor windows, and at the side of one of the shops a door leading, presumably through a passage, to the flats above. The street was dimly lighted. There was no traffic about and I was particularly puzzled by the fact that I could see nothing whatever on the right side of the street, which was a perfect blank. I tried repeatedly to see the right side of the street but failed, while I kept on registering the vivid picture of the door in the row of shops on the left side of the street. I felt that I was in front of Jaquin's flat but experienced difficulty in seeing beyond the door, and remembering certain phenomena which accompanied a "mind call" from Jaquin on one of his friends and which might possibly if they repeated themselves with me frighten my wife, I did my best to go to sleep and very soon lost consciousness.

I must particularly place on record, that while I know, that Mr. Jaquin lives in a flat at Palmers Green, I have never visited him, have never had any account of the neighbourhood in which he resides, and that I do not know his address and have never been in Palmers Green; also that Palmers Green is 18 miles away from Twickenham. In fact I absolutely ignore whether Mr. Jaquin's flat is in a business or in a residential neighbourhood.

To-day, at lunch, I have told my friend Mr. J. W. Miller of this vision, and I now consign the precise details to this sheet.

A copy of the above document was sent by me to Mr. Noel Jaquin whose exact address I found in the telephone directory, and he informed me that my description of the exterior of his flat, the projection of the shops on the left side of the street, and the other side being a perfect blank (big wall), is correct in every detail.

October 6th, 1928.

In order to verify the accuracy of my vision, I have been myself to 37B Green Lanes, No. 13, the address of Mr. Jaquin, and found that the appearance of the building in which Mr. Jaquin occupies a flat, corresponds exactly to my description, also that exactly opposite the door which gives access to his flat, stands a wall with a garden behind it.

II.

2nd Februry, 1928.

Last night (1st February), I went to bed at 12 p.m. and not finding sleep at once, wondered perhaps if I could renew my experiment of "mind wandering" and decided to pay Dr. Braun a "mind call."

I closed my eyes, and after a very short time found myself in front of a garden protected by railings. I went down a gravel path between what seemed to be shrubberies and saw the entrance to "a house." A flight of stone steps led to a porch and to a door painted in a rather "vivid red" or crimson colour. The porch seemed to be dimly lighted.

I further noticed the peculiar feature that the porch was at the "extreme left" of the house and as this seemed rather strange to me—I opened my eyes and made various observations to convince myself that I was not asleep and just then heard the clock strike one (probably 12.30). When I closed my eyes again I, at once, saw distinctly the same porch and the door which I could recognise owing to its special colour, and after some difficulty I entered the hall.

I noticed some light coming from nowhere and thought it probably came from some opening in the wall on the left of the hall—overlooking a garden or conservatory, and at the further end of the hall a staircase—presumably leading to the floors above, and—an important detail—winding from left to right—also a dark recess between the staircase and the wall on the right of the hall—probably leading to a kitchen or a garden.

On the right, two doors leading into the drawing room at the back and the dining room in the front an opening between the dining room and drawing room, and a double window or door leading from the drawing room into the garden at the back.

I could only dimly see the furnishing of the rooms, not sufficiently to describe them in detail.

I now want to place on record that, on the night of the 30th January, Dr. Braun came with me from London by car and alighted somewhere in Castlenau opposite what seemed to be a garden, but I could not see any house behind, and do not know Dr. Braun's address—nor whether he lives in the main road or in a side street—my only impression being that his house was somewhere near Barnes Station.

6th October, 1928.

I have visited Dr. Braun's house¹ in order to check the accuracy, or otherwise, of my vision, and found that the approach to the house, the porch, with the stone steps at the end of a gravel path between shrubberies, is exactly as I saw them—the porch being at the extreme left of the house, but the door is *white*. The door of the adjacent house, however, which is only a couple of feet to the left, is of the vivid red colour I saw. The staircase I saw is there also, ascending from left to right—it is not, however, in the hall proper, but somewhat to the right in a passage behind the front room. Therefore, I must have seen the staircase which I described through the back wall of the front room, exactly as if the hall proper and the front room had formed one big room only.

Further, my vision of the interior and the furnishing of the room which was rather vague, does not tally, and I should imagine that being awake, my conscious self was responsible for my inaccurate description.

A. DAVID.

This report has been submitted to Dr. Braun, and is certified by him as being correct in such particulars as fall within his knowledge.

III.

5th February 1928.

I went to bed at 12.30 and not finding sleep at once thought over my two previous strange experiences of "mind wandering"

¹ Appended to the original record of this experience was a note by Monsieur David to the effect that, having looked up Dr. Braun's address in the Directory, he inspected the outside of Dr. Braun's house, which he had "some difficulty in finding" on February 3rd, 1928, and observed the presence of the red door. He also notes that he "later ascertained from Dr. Braun that he was not at home on the night of the 2nd of February."

of the 30th of January and 1st of February, wondering whether I could extend my range of vision.

I thought of paying a mind visit to a friend near Sevenoaks or to some of my friends in Paris and while I was still undecided I saw a vivid picture as follows :

A café or bar with the usual "terrace" (French term for the seating accommodation outside the café) covered up by sun blinds—the café being placed on my left in a street which was in a slanting position.

There was quite a stir inside, and I sensed people moving about although I could not actually see any one. A counter (serving counter) was on the right of the entrance which was itself at the extreme right of the café and I thought I could distinguish a coffee machine on the counter but this might have been imagination.

However the striking feature of my vision was that the walls behind the counter and facing the door were covered with mirrors and that on the mirrors facing the entrance there were 3 large posters—the last one to the left being of a vivid green colour. I also saw the name vividly, the name of the proprietor in block letters on the sun blind but did not make a note of it at the time and could not remember it the next day—something like Chenel or Chanel or Bedel.

I then heard the clock strike 1 (probably one o'clock) and was perfectly awake at the time.

I have been unable to check up my vision—owing to the distance and the doubt in which I am as regards the exact locality I have visited—but *I know* that that little café exists such as I have described, with a green poster stuck on the mirror facing the door but where is it—certainly in France but is it Paris—Senlis—Cannes or any other place where the friends I was thinking of at the time might have been ?

A. DAVID.

With Monsieur David's original records was enclosed the following statement, dated May 5th, 1928 :

RED HAZEL, COLE PARK ROAD,
TWICKENHAM.

While enclosing herewith a detailed account of 3 curious cases of "mind wandering" which I experienced myself on the 30th of January, 1st of February and 4th of February¹ 1928, I think

¹ The experiences took place in the early morning of Jan. 31, Feb. 2 and Feb. 5, 1928. *Ed.*

it necessary to add a few comments which might better allow to establish the relative value of these observations as compared with others of a similar nature.

I would say that I am a business man of a rather materialistic disposition, who on principle—and while not denying the possibility of strange happenings—will not accept as a fact any phenomenon which has not been duly probed and verified by people blessed with a critical mind.

I would further say that I have not made any deep study of the problems of the mind, telepathy or psychics, and that I only became at all interested in these subjects about 12 months ago. It seems to me therefore extraordinary that I should have obtained the 3 observations I have recorded—viz. without any preparation or training whatsoever and without any real exertion on my part.

I must finally place on record that since my last observation of the 4th of February, I have on several occasions tried very strenuously to repeat my experiences of "mind wandering" but unfortunately without being able to secure any result whatever, so much so that were it not for the detailed accounts I wrote immediately after every one of my 3 observations, I would really doubt whether they were not merely the product of my imagination.

A. DAVID.

ANNUAL REPORT OF THE COUNCIL FOR 1928.

THE Society has been able in the past year to carry out a large amount of useful research.

Dealing first with mental phenomena we can record the completion of Miss Jephson's experiments in clairvoyance mentioned in our last Report. Clairvoyance is a subject which has been insufficiently explored, and these experiments, on which Miss Jephson read a paper in July, published in Part 109 of *Proceedings*, are of great importance, not only in providing further much needed evidence for the existence of clairvoyance as a supernormal faculty, but in throwing light on the experimental conditions which help or hinder the occurrence of clairvoyance, and possibly of telepathy also.

The experiments in telepathy, which began with the broadcasting experiment mentioned in last year's report, have been continued under the direction of Mr. Soal. With the kind assistance of the British Broadcasting Corporation an invitation to co-operate in further experiments was broadcast by Professor Julian Huxley in September last, as a result of which upwards of 600 percipients are now attempting one night a week to obtain impressions from a group acting under Mr. Soal's direction, and are forwarding a record of their impressions to the Society for analysis. It is intended to continue the experiments until Easter 1929. Results of interest have already been obtained, and the experiment when completed will, it is hoped, help to elucidate some matters relating to telepathy at a distance.

Mr. Besterman has conducted experiments with blind children and adults into alleged supernormal faculties. It has often been suggested that the deprivation of normal faculties, such as sight, may have a bearing on the exercise of supernormal faculties. The experiments proved of sufficient interest to justify preparations for further experiments with blind persons. For this purpose an invitation to co-operate has been inserted in the Braille journal *Progress*.

In connexion with the investigation of Mrs. Warren Elliott and other mediums, Mr. Saltmarsh, who has kindly been analysing the records for the Society, obtained the assistance of various Members in carrying out "control" experiments devised to find how far the "veridical" results obtained in trance communications are explicable by chance-coincidence. The Council wish once again to thank Mr. Saltmarsh for the time and ingenuity he has expended on this investigation, which is now completed; his Report has been received and we hope to be able to present it to the Society very shortly.

During the year a number of investigations into spontaneous phenomena have been carried out on behalf of the Council by officers of the Society. Some of these were summarised in the *Journal* for June last, and since that time further cases of alleged spontaneous phenomena, including phenomena of "poltergeist" type and an apparition, have been investigated at Hereford, at Ross, and Llanhilleth in S. Wales. In the last

case the boy, around whom the disturbances centred, claimed to have developed powers of physical mediumship, and three sittings were held with him in the Society's Séance Room, but with no definite results.

Visits have also been made to various physical mediums in London, and Herr Kraus, concerning whom reports have appeared in several continental publications, gave to a small circle of members in our séance room a demonstration of the methods of deception which he said he had employed in Austria and Germany. An account of this sitting was printed in the December *Journal*.

On the suggestion of Miss May Walker, Baron von Schrenck-Notzing was so good as to invite the attendance with her at a series of sittings in his laboratory at Munich of representatives of the Society, and Dr. Woolley, Mrs. Brackenbury, and Professor Dodds were able to be present at a number of sittings with Willi and Rudi Schneider. An account of the results of these sittings was given at a Meeting of the Society by Dr. Woolley on 5th December.

The Council wish to take this opportunity of expressing to Miss May Walker their warm appreciation of her kindness in arranging this meeting, and to Baron von Schrenck-Notzing for his hospitality and for the trouble which he took to make the visit successful.

The Hon. Librarian has during the autumn made an extended tour on the Continent, in the course of which he has visited several of the most prominent Continental psychical researchers and has had interesting sittings with various mediums, of which an account will be given later.

Sittings have also been arranged by the Society, either at the Rooms or elsewhere, with a number of clairvoyant or trance mediums. The results so obtained are principally of importance in so far as they provide material which can be compared with that yielded by the long series of sittings with • Mrs. Warren Elliott.

The Council wish again to emphasize their desire to encourage the investigation of the physical phenomena of mediumship, whether spontaneous or experimental, and would urge any members who may come across instances of any such pheno-

mena, however slight and doubtful, to bring them to the notice of the Society's officers. Any communications so received are, of course, treated as confidential.

The Council wish to thank all those Members and Associates of the Society who have during the year assisted them in investigating occurrences taking place in various parts of the country, particularly the Rev. A. T. Fryer and the Rev. W. S. Irving; also Dr. and Mrs. H. M. Mackenzie, at whose house Mr. Soal's experiments are held every week, and Major Rampling-Rose.

The reorganisation of the Library has now been completed. With the assistance of the grant from the Carnegie United Kingdom Trust (mentioned in last year's Report) a large number of important books has been purchased. A Catalogue, and the first annual Supplement, have been published, and the Hon. Librarian is now working on a Subject Index. Catalogues with press marks indicating the position of books on the shelves are now for the first time available for persons consulting the Library; in this work great assistance has been rendered by one of our members, Mr. Vinen, who has devoted a very great deal of time and patience to it, and the Council wish to express their hearty thanks to him. It may be claimed that the Library has never in the Society's history approached its present state of utility and efficiency. During the last year the increase in the number of books borrowed has been considerable.

The total cost of reorganisation of the Library (for which the money received from the Carnegie Trustees is not available) amounts to £814 9s. 6d. The appeal for donations towards the balance of £400 mentioned in the last Report has resulted up to the present time in the receipt of £162 7s. 11d. The list is still open and the Council hope that a substantial part of the balance will be met by further donations.

During the year the Council appointed a Committee consisting of Mr. Bousfield, K.C., Mrs. Sidgwick, Mr. Scott and Mr. Lambert, to whom Mr. Piddington was subsequently added, to consider what, if any, alterations were desirable in the Society's Articles of Association, which have never been systematically considered since the Society was incorporated in 1895. The report of the Committee has been accepted by the Council.

It is intended to submit the proposed alterations to the necessary Statutory Meetings at an early date.

Sir Lawrence Jones, Bart., was elected President of the Society last January, and he gave his Presidential Address in March. The address is published in *Proc.*, Part 106.

The sudden death of Mr. Baggally in March deprived the Council and the Society of an old member who had taken a very active and valuable part in the Society's work.

Two former presidents, Dr. L. P. Jacks and Professor Gilbert Murray, have felt obliged to resign their places on the Council owing to the pressure of other engagements which prevented them from attending meetings of the Council. In neither case does this resignation imply any loss of interest in the Society's work, and both remain Vice-presidents of the Society.

To fill the three vacancies thus caused among their elected members, the Council have appointed Mr. Lambert, Professor Dodds and Mr. Bousfield, who have hitherto been co-opted members.

The Council have also co-opted to places on the Council the Hon. Librarian (Mr. Besterman), the Hon. Mrs. Alfred Lyttelton, D.B.E., Miss Jephson, and Mr. S. G. Soal, all of whom have done important work for the Society.

Once again the pressure of work has compelled the Council to obtain the assistance of extra staff. Mrs. Brackenbury has been of great help to the Hon. Research Officer in his department; in particular, she has visited many mediums, and investigated on the spot several alleged occurrences of spontaneous phenomena. Miss Carruthers has undertaken the laborious routine work required for Mr. Soal's telepathy experiments. It has also been necessary from time to time to employ additional clerical assistance.

Owing to ill-health Sergeant and Mrs. Ham, who for several years did good service to the Society as Housekeepers, could not be kept on in the Society's employment; their duties were taken over in July by Mr. and Mrs. Tolhurst.

The Council have to record with regret the death of several old Members of the Society, among whom were: Mr. A. L. Baker, Lord Carnock, Professor H. N. Gardiner and Mr. Orville Peckham, who have been members for nearly forty years, Mrs. Smithson (who left the Society a legacy of £500), Rev.

Dr. Douglas, Sir Frank Dicksee, Mr. C. B. Ingham, and the Duke of Newcastle who have been members since the beginning of the century, also Lady Grey of Fallodon.

One Corresponding Member was elected during the year : Count Carl v. Klinckowstroem. Sixty new Members were elected, and five Associates became Members. The Society has lost by death nine Members and twelve Associates ; by resignation, thirty-six Members and thirteen Associates ; and through failure to pay their subscriptions, nine Members and three Associates. The membership of the Society now stands at 1,061, of whom 624 are Members, and 437 are Associates.

Five Parts of *Proceedings* were published during the year ; Part 105 in April, Part 106 in May, Part 107 in July, Part 108 in October, and Part 109 in December.

The total amount realised during the past year by the sales of *Proceedings* is £116. The sales to the general public amounted to £88 9s. 3d. in Great Britain ; £8 9s. in America ; and £30 2s. 2d. in the office, to members of the Society at half-price.

- The following meetings have been held during the year :
- March 14th. Presidential Address. By Sir Lawrence Jones, Bart.
- April 24th. A Social meeting followed by a Meeting for Suggestions.
- June 6th. "Evocation of the Dead in Madagascar," by Mr. Theodore Besterman.
- June 27th. "Recent Experiments in Card-Guessing," by Miss Ina Jephson.
- ¹ July 16th. "L'Accord télépathique," by M. René Warcollier.
- July 18th. Extraordinary General Meeting called to deal with
Agenda attached to Requisition signed by certain
Members.
- October 24th. "Some Automatic Scripts purporting to be
inspired by a Victorian Poet and Novelist," by Mr.
W. H. Salter and Mr. S. G. Soal. *
- December 5th. A Conversazione.

¹ General Meeting.

REVIEW.

DR. WINTHER'S *Experiments in Telekinesis*.

Psychical Research for January-May 1928 contains a detailed paper by Professor Winther of Copenhagen dealing with the phenomena exhibited by Mrs. Rasmussen. These include the ordinary occurrences such as raps, automatic writing, and trance speech, but the main interest centres on the experiments dealing with possible telekinesis. Professor Winther draws attention to certain unusual circumstances: phenomena occur at every sitting, there are no true "blank times:" they occur in really good light; dominance has been obtained over the controls, so that the details are in the hands of the experimenters. After obtaining partial levitations of a table, oscillations of balances were observed; in particular oscillation of one balance only of a pair. This led Prof. Winther to construct a special piece of pendulum apparatus; he states, "of course... we worked with two pendulums," but it is unlucky that he was so impressed by the motion of the balances. The two pendulums were suspended from a common support, and each was "conical," that is to say, the bobs could move in any plane or elliptical path. To analyse the motions of such a pair is very difficult: even if a trace of the motion is secured (which Prof. Winther obtained) we are confronted with the extreme difficulties involved in interpreting such a trace, and there is always the possibility of coupling and interchange of energy *via* the common support. It is stated that such coupling was practically non-existent, but the test of this as described is scarcely convincing. Why such a gratuitous complication was adopted is not clear; a simple pendulum suspended bifilarly so as to swing in one plane would have given a perfectly clear trace on the travelling band used which would have been easy of interpretation: but one must take things as they are.

The frame on which the pendulums hung was glass-sided, and in the final form the bobs contained an electric lamp and a lens by which the paths were automatically recorded on a strip of sensitised paper moved horizontally below the bobs at a moderately constant speed. This apparatus was set up in two places. First it was secured to a concrete pillar in a cellar, and very perfect precautions were taken to prevent tremors being communicated

to it. Two trials were made with this setting without any success: the control said that the "pillar was too damp." The second place was a room in Prof. Winther's house, where the apparatus was fixed to a stout table secured to the floor: phenomena started at once. A long description of the first arrangement is given, which might well have been omitted, since it proved useless. It is to be noted that when it was practically impossible for external forces to act on the apparatus, all was still. Motions being observed with the second arrangement, traces of them were taken. An approximate analysis is developed by which the true amplitude of a plane swing not taking place in a plane perpendicular to that of the moving band can be calculated, also for finding the amount of any change of azimuth of that plane: the damping of the pendulums with free motion was also measured. From these data Prof. Winther calculates the magnitude and approximate direction of the force which would account for the observed changes of amplitude and azimuthal plane as shown on the photographic records. But these records themselves show that the paths were often conical, so that the analysis is not applicable. Further, the traces appear to be on too small a scale to make such deductions warrantable, especially in view of the possibility of coupling.

Prof. Winther found that the motion was practically independent of the bob-material: he gives many instances in which amplitude and phase changes apparently occurred at command, though many of these are accompanied by coupling as is actually visible on several of his curves. He notes that a glass of water put on the table showed no sign of tremors which might well be true for slowish impulses. On the whole, the numerical deductions must be pronounced "non proven." But there remains a residuum of occurrences of some interest. The amplitudes sometimes became large enough for the bobs to hit the glass sides, which was a considerable excursion, and it is stated that one pendulum hit another which remained at rest: these and a few other interesting points are still obscure.

A set of observations is given of the respiration rate of the subject, and the remarkable point is made that this rate often approximately coincided with the pendulum rates, though Prof. Winther declares that experiment showed it was very difficult to produce motion of the pendulums by purposeful action on the floor.

Prof. Winther would gain one's gratitude if he were content to repeat the experiments with a "one degree of freedom" pendulum. Should he get positive results with this, they will merit the most careful consideration.

C. G. L.

CORRESPONDENCE.

CONCERNING D. D. HOME.

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

MADAM,—The writer of the letter signed P.-P.-S. in the November issue of our *Journal*, *in a footnote*, asserts that it is "very probable" that D. D. Home frauded on several occasions, without giving a single reference whereby a reader might test the validity of this statement; neither does he refer to the fact that Sir Wm. Crookes, who knew him intimately, wrote: "I was on my guard even in D. D. Home's case, although I am bound to say that with him I never detected any trickery or deceit whatever, nor heard any first-hand evidence of such from other persons." (*Proc. S.P.R.*, Vol. VI. p. 99).

This conclusion has been endorsed by Prof. Richet, who wrote: "Sometimes, indeed, as in the case of Dunglas Home, it has had to be acknowledged that the accusation of fraud was unjustified" (*Should Spiritism be seriously studied*, p. 42).

To impugn any man's honour on the basis of a "probability" in the face of such positive testimony from impartial witnesses is "not cricket."

Moreover in 1912 Count Solovovo, in our *Journal*, effectually disposed of [the evidence of fraud in a particular instance when Home was accused of having used a gloved foot, showing that the evidence was quite insufficient to sustain the charge (Vol. XV. pp. 274-284).

If a man's character is impugned whilst he is still on earth he has means of redress in the law courts, but the "Silent Ones" have no remedy, except that innate sense of justice which should make us all scrupulously careful not to smirch another man's good name, without solid proof to justify our so doing.

H. A. DALLAS.

Reply to Miss Dallas:

I can assure Miss Dallas that she is utterly mistaken. It is not in my habit to "smireh" other people's good names whatever their eonvictions or professions. On the other hand, I do not see why I eannot say in 1928 that I believe a man to have been deeteeted in fraud merely beeause that man died in 1886.

If Miss Dallas consults No. 1 of the Freneh periodieal *Revue de Paris* for 1912 she will find there letters by a Dr. Barthez, who was physieian to Napoleon III.; one of these letters deals with the deeteetion. This is eontemporary evidence, though not, it is true, first-hand evidenee. But there is every reason to believe that Dr. Barthez was well acquainted with an ineident whieh had happened in the Emperor's *entourage*. The date is 1854 (at Biarritz).

Again in M. Paul Heuzé's *Où en est la Métapsyehique?* (Paris, Gauthier Villars et Cie. éditeurs, 1926) the writer says he repeatedly heard the same story from the late Prince Roland Bonaparte, who had it on the authority of the Empress Eugénie.

Again in *La Soeiété du Seeond Empire*, 1852-1858, by Comte Fleury and M. Sonolet the same narrative is found on pp. 149 *sqq.* It is true that when some seventeen years ago I applied to the author or authors for further details I found that they could not substantiate their statements. The faet that these statements were made in a serious book shows nevertheless that the legend of D. D. Home's deeteetion was already so to say in the air. It has sinee materialised in the Barthez letter.

I was therefore perfectly justified in saying that D. D. Home's exposure in at least one instance (*not* "several," as Miss D. makes me say) seemed to me "very probable."

PEROVSKY-PETROVO-SOLOVOVO.

NOTES ON PERIODICALS.

Etudes, No. 17, 1928 (Paris). Professor Vietor Poueel prints a paper entitled "A Telepathie Exploration," in which he decribes some experiments made with two of his colleagues after reading an aeeount of Mr. René Wareollier's and eomments on them. The experiments narrated are interesting; to me personally they are not absolutely eonvineing, but I willingly admit that

opinions on this point may legitimately differ. The most interesting point about M. Poucel's article is of course the fact of its being published in a strictly Roman Catholic periodical edited by Jesuits. It should be noted, however, that the author energetically repudiates all tendencies to connect telepathy and clairvoyance with the supernormal aspects of Religion. On the other hand, he thinks that telepathy may play an important part in human destiny, and even calls it the "terrestrial agent" of God.

Revue Métapsychique, September-October 1928. A lecture by Professor R. Santoliquido on "Biology and Metapsychics" delivered in March 1928 at Geneva before the "International and Permanent Centre of Lectures and Congresses on Psychical Research" is reproduced *verbatim*.

Professor Ch. Richet prints a note in answer to Dr. Osty's article on *Notre sixième sens*, to which note Dr. Osty briefly replies.

A paper by M. Paul Choisnard entitled "Relations between Astrology and Metapsychics" is a summary of a forthcoming book by the same writer called *Astrologie et Métapsychique*. Let us await the book itself.

Dr. Osty prints a characteristic note on M. Marjan Gruzewski (see S.P.R. *Journal* for July). It now appears that five years before his first "trance" drawing this gentleman "s'adonnait activement à la pratique du dessin, en pleine conscience, avec beaucoup de dispositions" (p. 417). The scepticism manifested by us appears therefore to have been more than justified.

Professor Charles Richet prints a charming fable entitled "The Carp and the Swallow," the idea of which is the same as that underlying Sir Oliver Lodge's ingenious analogue in *Why I believe in personal Immortality*: a beautiful and very profound idea admirably—and amusingly—expressed.

- In the *Chronique* (by M. Maurice Maire) the death of J. Guzik is announced and his "powerful manifestations" are mentioned, J. G. being called a "remarkable" medium for "materialisations." I beg to refer the reader in this connection to my "Note" in the November *Journal*.

Two interesting extracts are quoted from two letters written respectively in April and June 1913 by Sister André de Marie Immaculée (Hélène Touvé), a Roman Catholic missionary in

India, briefly describing some mysterious stone-throwings at Kumbakonam. In the first letter the stones are said to have been too big to have been "*lancées*." The manifestations are stated in the second letter to have ceased immediately after a relic containing a fragment of the True Cross had been placed on the edge of the roof of a house which was being built at the bishop's wish. In the first letter the stone-throwings are also said to have ceased after prayers had been said by one of the Fathers. The writer has no doubt of the diabolical origin of the phenomena. The case is certainly very interesting, though far too briefly described.

Zeitschrift für Parapsychologie, November 1928. Dr. Paul Sünder prints the first part of a paper on the supposed psychometric gift of Frau Lotte Plaat (see *Journal S.P.R.—Notes on Periodicals*—for June 1928). This part contains almost exclusively general considerations.

Dr. Marcinowski follows with another instalment of his paper on Frau Klette's "Intuitive Character Diagnoses." It is still unfinished.

Dr. Zenker relates very briefly some incidents connected with a new Leipzig *clairvoyante* whose name is not given.

Herr Alois Konecny of Prague narrates some physical experiences of his wife's which may have been curious, occurring in November 1915 on one day.

Prof. Szanto of Bratislava-Pressburg has a paper on psychometry under the title of "Universal Association as *Erklärungsprinzip* in Parapsychology."

The reminiscences on Zöllner of a certain J. A. Repsold, constructor of astronomical instruments (died 1919), are printed. Interesting and valuable as they are, they do not afford us, I think, any new data of importance *re* the Slade séances of 1877-78.

Herr Richard Dangel, of Vienna, narrates some tricks of "North-American Medicine-men" (Indian), abundantly borrowing from various American works (list given on pp. 680 and 681). The incidents decisively suggesting supernormal action are *very* few.

Jan Guzik's death is spoken of in *Kleine Mitteilungen*. I note that frauds on his part are admitted (p. 682) and beg to refer the reader again to my note in the November *Journal*.

From another note we learn that Baron von Schrenck-Notzing

and other gentlemen of repute, among them a scientist of Prof. Hans Driesch's eminence, are to be closely connected with Dr. Schröder's Institute for Metapsychical Research at Licherfelde-Ost. This is very satisfactory. They will impress on Dr. Schröder, it is to be earnestly hoped, the urgent desirability of avoiding in the future coarse language when dealing with his opponents; and will also surmount his repugnance to have the Physical Phenomena of Spiritism investigated by conjurers, this being one of his several grievances against the S.P.R. (*Zeitschr. für Psych. Forschung*, October 1928, p. 295).

Dr. Adolf Schmidt, Secretary of the Berlin Medical Society for Parapsychical Research, narrates some very curious cases of phantoms of the dead experienced by a certain Frau Minna T. In one case the apparition was seen by Frau T.'s daughters. Extraordinary—indeed most uncanny—experiences of the same lady's after the death of one of her daughters are also related. Dr. Schmidt certifies her to be of sound mind (p. 680)—which might well have been doubted.

Prof. Dennert, of Godesberg, relates two incidents connected with a *clairvoyante* Frau N. which suggest—if genuine!—“clairvoyance” coupled with *direct* writing.

Zeitschrift für Psychische Forschung, November 1928.

Dr. Schröder prints further particulars about the Licherfelde-Ost “Institute for Metapsychical Research,” its programme, the Society for Metapsychical Research connected with it, etc.

Dr. Mattiesen narrates the Alexander's Tomb Cross-correspondence (*Proc. S.P.R.*, XXVII. pp. 56 *sqq.*).

“Man's survival of death” is the title of a paper by Hofrat Prof. Max Seiling. What the writer says as to the idea of immortality having been entertained in some form or other by “all” peoples and corresponding therefore to an “infallible” instinct could open up a very interesting discussion, from which the present writer must however abstain for more reasons than one.

In *Kleine Mitteilungen* Dr. Schröder describes first of all a psychometric experiment with Frau Günther-Geffers in July last, which seems to me unsuccessful.

He then proceeds to relate an experiment in “mango growing” which he witnessed in 1926 at Shiraz. Seeing that Shiraz is in South-West Persia the name of “yoghi” given to the performer

does not seem very appropriate, nor is the term of mango *growing* quite exact. The account is interesting but by no means convincing. The "phenomenon" was registered on a photographic plate. Dr. Schröder quotes by the way from an article by our Corresponding Member Count Klinckowstroem in *Psychische Studien* for 1924 (pp. 356 *sqq.*) a statement by Dr. Hans Henning of Danzig, according to which "educated Germans" detained in India during the War were able to prove by "numerous" photographic trials the subjective character of the mango-trick, rope-trick and basket-trick. Various details are given (by Dr. Henning) of the way in which "the Indian" suggests to the audience what he wants to be seen, but strange to say all these assertions appear to be altogether unsubstantiated! Dr. Schröder is therefore quite right when he challenges Dr. H. H. to produce his evidence, however unpleasant is Dr. S.'s usual brutal way of dealing with his opponents.

Monistische Monatshefte (Hamburg), November 1928.

There are short articles on the Physical Phenomena of Spiritualism by various writers, including Count Klinckowstroem, under various titles. We shall probably have an opportunity of reverting to some of the points touched upon later on.

P.-P.-S.

Psychic Science, October 1928.

The Editorial Notes open with a reference to the recent prosecution of Mrs. Cantlon and Miss Phillimore (of the L.S.A.), and the editor then discusses the future of spiritualism, stressing the importance of "physical phenomena."

The announcement is made that Mr. Hewat McKenzie has asked to be released from office as Principal of the British College of Psychic Science, in order to "devote some time to the production of a volume of experiences." Mrs. McKenzie has consented for the moment to take his place.

There is an article by Mr. Arthur Goadby on the performances of "Black Bear the Psychic Pony," who was also discussed by Mr. Bligh Bond in *Psychic Research*, January 1928 (see S.P.R. *Journal*, May 1928, p. 269). According to a statement on p. 193, the pony on one occasion named several playing cards held up to him by Mr. Goadby and unseen by anyone except the horse. This

experiment, if properly carried out, would of course exclude the use of a code between the horse and his master. But most of the experiments seem to have been carried out under poor conditions and without system.

Mrs. Helen Lambert reports "the Case of Mr. C.E.", another case of obsession treated by Dr. Titus Bull, with the help of a medium, and Mr. Drayton Thomas has an article on "The Modus Operandi of Trance Communication," as observed in his sittings with Mrs. Osborne Leonard (see S.P.R. *Jour.* Dec. 1928, p. 398, for a review of Mr. Thomas's recent book on this subject, *Life Beyond Death*).

Major Mowbray relates two incidents from his sittings with Mrs. Mason which appear to show supernormal knowledge, and there is a note on the fraudulent mediumship of Mrs. Keene, of Brixton. She was detected in trickery at the College on July 24th, 1928, and signed a confession undertaking that she would "not again act as a medium in Britain."

Psychic Research, October 1928.

The Number opens with a first instalment of "A Subjective Analysis of Obsession," a personal narrative of psychological experiences sent by Mr. "A.B." to Dr. Hereward Carrington, who contributes a short introductory note. Mr. A.B. is himself convinced that his experiences are due to obsession by various known and recognised spirits, members of his own family. Dr. Carrington points out that the case according to generally accepted theory would appear to be one of dissociation of personality, combined with hallucinations, but he quotes a statement made by William James in his Report on Mrs. Piper's Hodgson control to the effect that "the demon theory (not necessarily a devil theory) will have its innings again." Mr. A.B.'s account of his experiences is on any theory interesting, especially his description of the way in which the voices of his obsessors (which he constantly hears) seem to blend with various objective sounds, normally heard, and to be reinforced by them.

There is a further instalment of Mr. Malcolm Bird's report on "Teleplasmic Thumbprints" (The Margery Case). A report on "The Chinese Scripts by Margery" by Dr. Neville Whymant, said to be contained in "the third issue of *Psychic Science* for 1928," is here reviewed. But the publication of Dr. Whymant's report in

Psychic Science seems to have been delayed (it is not included in the third issue, October 1928) and for the present therefore comment is deferred.

M. Sudre has "Some Observations upon Hauntings," in which he concludes that the only hauntings for which there is satisfactory evidence are those associated with a particular living human being, *i.e.* poltergeists, or, to use the term which M. Sudre himself prefers, cases of "thorybism."

The Number also contains a first instalment of an article by Mr. Malcolm Bird on "Some Philosophical Aspects of Psychical Research."

H. DE G. S.

MEETING OF THE SOCIETY.

PRELIMINARY ANNOUNCEMENT.

A PRIVATE MEETING will be held in the Society's Rooms, 31 Tavistock Square, London, W.C. 1, on Wednesday, February 20th, 1929, at 5 p.m., when MR. THEODORE BESTERMAN will give an informal account of a four months' journey of psychical investigation on the Continent.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

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

ON

WEDNESDAY, February 20th, 1929, at 5 p.m.,

WHEN A PAPER ENTITLED

“An Informal Account of a Four Months’ Journey
of Psychical Investigation on the Continent”

WILL BE READ BY

MR. THEODORE BESTERMAN

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

PRIVATE MEETING.

PRELIMINARY ANNOUNCEMENT.

A PRIVATE MEETING will be held at the Society's Rooms, 31 Tavistock Square, London, W.C. 1, on Wednesday, March 6th, 1929, at 5.30 p.m., when Mr. H. F. Saltmarsh will read a paper entitled "Report on the Investigation of Some Sittings with Mrs. Warren Elliott."

NEW MEMBERS.

Besterman, Mrs. Theodore, 63 Boundary Road, London, N.W. 8.

Firnberg, Miss L. J., 29 Steeles Road, London, N.W. 3.

Mellor, Philip S., 9 Wallace Street, Bombay, India.

MEETING OF THE COUNCIL.

THE 253rd Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, January 9th, 1929, at 4 p.m., THE PRESIDENT in the chair. There were also present: Mr. Theodore Besterman, Mr. G. W. Lambert, The Hon. Mrs. Alfred Lyttelton, D.B.E., Sir Oliver Lodge, Mr. W. H. Salter, Mrs. W. H. Salter, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

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

PRIVATE MEETING.

THE 99th Private Meeting of the Society was held in the Library of the Society, 31 Tavistock Square, W.C., on Wednesday, January 9th, 1929, at 5 p.m., THE PRESIDENT in the chair.

MRS. W. H. SALTER read a paper, entitled "Some Incidents occurring at Sittings with Mrs. Leonard which may throw light on the *modus operandi*," which will, it is hoped, be published later in *Proceedings*. It was followed by an interesting discussion.

A REPLY TO COUNT PEROVSKY-PETROVO-SOLOVOVO.

BY DR. E. MATTIESEN.

IN the November issue (1928) of this *Journal* Count Perovsky-Petrovo-Solovoovo has brought forward some criticisms against a series of articles which the present writer had published in the *Zeitschrift für psychische Forschung* between March 1927 and June 1928. In those articles I have been trying to introduce a new line of argument in favour of the participation, in the drama of trance-communication, of real and independent entities outside the medium's "subconsciousness," by exhibiting, from the records of trance-sittings collected by the S.P.R., instances of realistic faithfulness in sustaining rôles; of the lifelike distribution of knowledge among trance-personalities; of the purposeful and aggressive insistence of would-be communicators; of personal reactions between the various actors on the trance-stage; of their critical deportment towards each other; of discrepancies of thought between them, including cases of misunderstanding and "mis-hearing"; of lifelike dramatic *intermezzi*, offering the appearance of a genuine plurality of participators; of difficulties attending the process of communication, not referable to the act of subconscious utterance as such,—and so forth. Now into the essence of these arguments, which have been received by competent psychical researchers (Prof. Driesch among them) as a valuable contribution towards the scientific establishment of the spiritistic hypothesis, my critic does not enter in the least, hoping apparently to dispose of the whole structure of my arguments and conclusions by *discrediting the material* on which it is based. My investigations, he avers, have "but the appearance of science," since "they presuppose throughout the medium's *bona fides*" and "assume the genuineness of [trance-]utterances" (p. 364). But in doing this they move on "precarious ground," to prove which my critic instances the doubts cast at some time on Mrs. Thompson's honesty by Dr. Hodgson (*Proc. vol. xvii, p. 138 sqq.*). Now it is true that Dr. Hodgson, after having attended but six sittings with Mrs. Thompson, *suspected* (but never proved!) her giving out to her sitter information normally, and even surreptitiously, acquired. But then he denied Mrs. Thompson's ever having gone into trance during those sittings (*op. cit. pp. 139, 143*), while,

apart from him, no one of those who investigated her phenomena ever doubted the genuineness of her trances in general. In fact, as Count Perovsky undoubtedly knows, the very volume just quoted contains papers by Sir Oliver Lodge, Mr. Myers, Dr. van Eeden, Mr. "Wilson" and Mrs. Verrall, who all of one accord declare themselves in favour of the genuineness of the Thompson trances, the supernormality of much of the knowledge shown in them, and even, in part, the plausibility of a spiritistic interpretation of certain incidents (see *Proc.* vol. xvii, pp. 66, 73, 81 *sqq.*, 130 *sqq.*, 136, 217 *sqq.*); and in the following vol. (xviii) of the *Proceedings* Mr. Piddington published a most valuable and pains-taking examination of Mrs. Thompson's trance-phenomena as a whole, after which there could not, in any unprejudiced reader's mind, remain the shadow of a doubt with regard to their genuineness and, to a great extent, supernormality. Nor does even Count Perovsky altogether ignore the *pro's* in Mrs. Thompson's case (p. 365); he merely insists that, "*grave doubts—whether rightly or wrongly—*" as to a trance-medium repeatedly quoted by me having once been uttered, I should not have passed over those suspicions in silence. I surely think, on the contrary, that, being convinced, from a *comprehensive* study of the case, that Dr. Hodgson's doubts had been superseded, I was justified in using the best of her trance records as material for my analytical study. At any rate, to say that here I was moving on "*utterly precarious ground,*" shows a degree of favouring negative witnesses, of which I may leave it to my readers to form their own opinion. However, be that as it may: *assuming even* that the Thompson records had justly and completely been ruled out of court, I maintain that this would not noticeably weaken the fabric of my arguments. I have, in the course of my articles, referred to Mrs. Thompson—if I may trust a cursory counting—just 22 times; I have not quoted her at all under several of my headings, and but once and but incidentally under some others. Against this stands the fact of my articles containing 83 references to Mrs. Piper, 102 to Mrs. Leonard, 39 to Mrs. Verrall, and about a dozen to Mrs. "King," Mrs. Salter, Mrs. "Holland" and various other sensitives. I feel certain that in view of these figures any depreciation of my quotations from the Thompson records, if it were to be admitted, might be suffered to drop out of consideration. For even Count Perovsky's staunch

scepticism will hardly go the length of declaring the acts of all those sensitives to be "utterly precarious ground." If such be the case, the S.P.R. might as well give up printing trance-records at all, and psychical researchers despair of ever obtaining material for an analytical study of the deeper problems of their science.

Altogether Count Perovsky is misconceiving the trend of my thought when he complains that, while analysing the trance-utterances of professional mediums, I throughout assume "the genuineness of these utterances" (p. 364), if by "genuineness" he means their partly supernormal character, not to speak of their possible origin in the mind of any departed. What I am solely assuming is the genuineness of the *trance-state* (or the automatic nature of utterances respectively) an unassailable assumption in practically every case I have made use of; for almost exclusively by analysing the dramatic *forms* of such utterances have I been trying to prove the participation in them of more than one independent entity,—quite regardless of the *contents* of such utterances, which, of course, form the usual basis for ascribing to them any supernormal origin. It is, then, the validity of my conclusions drawn from such analysis which ought to be either admitted or else criticized; yet as to that validity my critic has not said one word.

Count Perovsky equally falls into error when from the general depreciation of my materials he passes on to criticizing individual instances. In my analysis of the White Case I had, *inter alia*, described the curious scene during a Leonard sitting shortly after Mrs. White's death, when "Feda" alone seemed totally unable to grasp the fact that her former client had "passed over," while the sitter (Miss Nea Walker) and the communicator ("Mr. White") were, of course, aware of it and used expressions about it which might have enlightened, but ended by "completely bamboozling," the control. "Dr. Mattiesen," says the Count, "assumes without further ado that Feda 'naturally' knew nothing of the death, and after an exhaustive discussion of the incidents of the sitting based on so strange an assumption, observes that another instance more conclusive of the spirit hypothesis could hardly have been quoted. Poor hypothesis indeed if unsupported by better evidence!" (p. 365). Poor, indeed, if no better evidence be available than my critic fondly imagines the present one to be. As a matter of fact, I did not make the above

assumption "without further ado," but on the explicit testimony of Miss Walker, author of *The Bridge*, who tells us (p. 260) that "Mrs. Leonard had never known Mrs. White's name or address, so that newspaper notices would not inform her of the death, supposing she saw any. And she was not told of it in any other way." But then, *assuming* even that Mrs. Leonard, and therefore "Feda," *might* have become aware of the death by normal or any other means, we should still have to *weigh* the lifelike "naturalness" of the trance-scene against the possibility and likelihood of Feda's creating such a wonderful piece of "comedy" and make-believe, instead of parading her knowledge of the death as a cheap means of proving insight into the happenings of the beyond. I challenge readers to study the record of the sitting in question (*The Bridge*, p. 262 ff.) and then ask themselves whether they do not find in "Feda's" exclusive and obvious ignorance of what everybody else knows—conclusive proof of the independence, in this case, of communicator and control.

Here is another sample of the Count's "critical methods" as applied to individual instances: I had been arguing that "acoustic mishearing" of the communicator by the control contributed one proof, amongst others, of their mutual independence. Count P. attempts (on p. 365 *sq.*) to invalidate *one* of the instances given for this, viz. the apparent mistaking of "Hodgson" for "Hogman" on the part of "Rector," by declaring it a possible "piece of refined comedy"—thus turning into a criticism an admission made by myself. He does not tell his readers that I had given *six* instances in all of this special sort of occurrences, which it would be difficult to stamp, all of them, as pieces of comedy. And even *were* we to admit a bare *possibility* of doing so in most cases taken singly—does not Count Perovsky admit that it is often by the *accumulation* of stray hints that the weight of an explanation is increased until it well-nigh amounts to certainty, just as it is the *convergence* of various forms of argument in my articles which amounts to a new kind of proof of survival?

The second *general* criticism advanced by Count Perovsky refers to the fact that in my articles I have been discussing certain *pro's*, but have "completely ignored" the *contra's* of the spiritistic explanation of trance-phenomena; a fact which is said to "deprive [my] work of scientific value," since "science is no *plaidoyer*" (366). I am rather amazed at such logic in polemics.

My articles did not pretend to constitute a comprehensive treatise on Spiritism. In them I repeatedly and emphatically proclaimed my intention to set aside, for the time, all those facts which represent difficulties in the way of a spiritistic explanation of trance-phenomena, and to limit myself to the exhibition of *just one* new line of argument in favour of it. (See p. 341 of vol. 3, *Ztschr. f. ps. F.*, as well as p. 69, referred to by Count Perovsky.) I also referred my readers, in the very same sentence, to a paper to be published at a later date, in which those difficulties were to be discussed at length and worked into a comprehensive theory of the trance-drama. What there is unpardonable in such a proceeding, or un-“scientific” (a regular word-fetish of my critic) I am at a loss to make out. Count Perovsky kindly credits me with a knowledge of “Mrs. Sidgwick’s admirable paper in vol. xv of *Proceedings*,” setting forth some of those difficulties; and I shall credit him with a knowledge of her still more admirable paper filling the whole of vol. xxviii, and far more exhaustively dealing with those difficulties. But what of that? Do Mrs. Sidgwick’s investigations preclude any further vindication of spiritistic views? Far from it, says—Count Perovsky (p. 368). And well might he be aware that even Mrs. Sidgwick, notwithstanding her surpassing acumen in expounding the mortal side of trance-mediumship, has more than once declared her willingness to admit, ultimately, a spiritistic interpretation of certain trance-phenomena. This being so, what becomes of the Count’s reproach, and by what canon of logic was I constrained to force a discussion of surmountable difficulties into an article expressly destined to extend the *positive* proofs of spiritism by just one?

After all, I should hardly have thought proper to devote so much space to the refutation of so ill-considered an attack, were it not that in replying to it I meant to meet a *class* of critics and psychical “researchers” who ought, I think, at times to be reminded to keep within bounds. I mean those “negativists” who seem to find the purpose of “scientific” work in endless fastidious cavilling at details and gnawing at the weaker points of individual “cases,” even after a genuine natural *type* of facts has long been established beyond reasonable doubt by the constant recurrence of typical details in a majority of “strong” cases. Those negativists undoubtedly serve some useful purpose in *steadying* the advance of research, yet never really contribute

towards the progress of *science*, which essentially aims at the establishment of a rational *synthesis* and *comprehension* of facts. Their resolute "will to disbelieve" condemns them to sterility, notwithstanding their perpetual talk of "scientific standards" and "critical methods," and their names will most likely be forgotten¹ when the history of the science of metapsychics, *i.e.* of those synthetic conceptions, which constitute its framework, shall come to be written.

[This article was received in December, but was held over for lack of space. We have also received from Miss Nea Walker, the author of "The Bridge," a letter dealing with that part of Count Solovovo's article which involves her own work, in much the same terms as Dr. Mattiesen.—Ed.]

REVIEW.

Psychical Science and Religious Belief. By J. ARTHUR HILL.
Rider and Co., London. 5s. net.

Another book by Mr. J. Arthur Hill is sure to be welcomed. His new work has the qualities which have characterised his former writings, *plus*, a closer unity of conception, which gives it additional interest from a literary standpoint. He has always shown a full consciousness of the importance of well-attested facts. Whilst recognizing that many things may be true which cannot be proved to be so, he never bases his convictions on anything short of good evidence; moreover, he reviews both the facts and the conclusions to which they have led him in a "dry light." Of no one can it be asserted that he is wholly without bias of any kind, but certainly Mr. Hill cannot be accused of a bias in favour of credulity. It is the impact of facts of experience which have compelled him, as a logical and honest thinker, to the complete change of attitude which he has made during the last twenty-five years.

In his last book, in addition to the re-statement of some of the results of psychical research, which have appeared in our *Proceedings* and elsewhere, he has added further experiences which

¹I confess to looking forward to such a prospect with undisguised cheerfulness. And as the same destiny is, I fear, likely to overtake Dr. Mattiesen, may I express the hope that his serenity in this respect will be in no way inferior to my own.—P.-P.-S.

hitherto have not been in print. As the title indicates, his aim is not merely to present evidence for supernormal occurrences in a compact form, but, also, to co-ordinate the knowledge thus acquired with Religion and Philosophy. Such attempts are specially interesting at the present time. In a period of transition there is always a risk that truths of vital importance may be discarded together with the obsolete interpretations that must be set aside. The work of interpretation and co-ordination cannot be fully done by one writer, or, indeed, at any one period, but thoughtful writers can greatly assist in this task, provided they keep themselves abreast of fresh discoveries. Mr. Hill is both well-informed and eminently fair-minded, therefore his contribution to the literature of psychical research and to the work of co-ordinating this subject with previous studies can be recommended to all inquirers, especially to those who have not time for personal experiment or prolonged research.

The headings of chapters clearly indicate the scope of the work. "Can old doctrines be retained by interpretation?" "Possible basis of a new religious world-view." "Conditions of the Hereafter," etc.

The latter chapter is necessarily the least satisfactory; the author is obviously aware that it must be so. He admits that he "has not felt much interested in the matter." His remarks are quite appropriate, but they do not carry the reader far. He considers that it is not possible to obtain reliable information concerning the environment of discarnate beings.

If human beings, both before and after death, possess mental, psychical and spiritual faculties, we may reasonably conclude that we can to some extent understand the nature of conditions after death in these respects, since we have a common experience in these faculties; communications claiming to come from the Beyond amply support this conclusion. But as they have ceased to use physical bodies, we do not know how their organisms may be related to the new environment. Any speculations on this line should be held very tentatively. We know, however, that progressive evolution is the law of life; and therefore we anticipate that enhanced faculties may result in an interpretation of environment exceeding in interest and delight anything we can at present experience under our limited conditions.

H. A. DALLAS.

NOTES ON PERIODICALS.

Etudes, 5th November, 1928.

Father Roure discusses the report on the International Congress for Psychical Research (1927) recently published. Some of his remarks deserve attention. He quotes with obvious approval Prof. Ch. Richet's statement as to the meagre (*médiocres*) results obtained hitherto by spiritists and M. Sudre's remarks to the same effect. *A propos* of the physical phenomena, he speaks of Sir William Crookes's "credulity" *re* the Katie King apparitions. My belief in the genuineness of the latter is of the slightest; and yet I do not think we are entitled to regard the matter as irrevocably and definitively disposed of. On the whole the writer is very sceptical towards physical phenomena; less so with regard to what Prof. Richet calls *métapsychique subjective*. Speaking of Dr. Osty's investigation of precognition, he expresses the opinion that this gentleman's conclusions are too hasty; and utters the—very natural and legitimate—wish of knowing the details of at least *one* séance out of the two thousand attended by the French investigator: an opinion with which many of us, including myself, will be inclined to agree.

When Father Roure says on the other hand that it is highly imprudent to expose oneself to being told by a *voyante* about calamities imagined by the latter but which may become real on account of panic seizing the sitter, I think he is only partly right. Of course, here as elsewhere, almost everything depends on the personality of the sitter.

On the whole Father Roure's article is interesting chiefly as another indication of a change of attitude towards metapsychical researches on the part of *some* Roman Catholic circles. If animosity there be, it is hardly apparent. It is but just to add that such an attitude is, I believe, an exceptional one.

Zeitschrift für Parapsychologie, December, 1928.

Dr. Sünder, the Editor, concludes his paper on the "Psychometric Gift of Frau Lotte Plaat," the second part being chiefly devoted to six séances, which took place in Berlin in June last. The results are summed up by Dr. S. as follows: 28 positive, 5 negative, and 5 half-negative half-positive, Frau Plaat being promoted by him to the rank of one of the great "psychic

mediums." I confess to being unable to share in this enthusiasm.

Professor Dr. Oskar Kraus describes two sittings in Prague with Frau M. Silbert, the first very briefly, the second in great detail. The impression produced on me by these accounts is slightly more favourable than is usually the case with this medium. On the other hand, Prof. Kraus admits himself (p. 728) that the conditions "were not in accordance with the requirements of severe criticism."

Dr. Otto Seeling narrates briefly "new successes" obtained by Frau Hessel, the Leipzig *clairvoyante*. Corroboration is given in several cases, and some of the incidents described may be regarded as interesting.

Herr Daniel Walter, of Graz, has a paper on Baron Lazar Hellenbach (died in October 1887). A list of his works is given, and it is asserted that he saw a World War coming, and indicated the final remedy to be in a League of Nations and in the people's right to self-determination. Chapter and verse are not given, unfortunately.

"Kleine Mitteilungen" informs us of the death of Herr Max Seiling, formerly a Professor of the University of Helsingfors, a writer on matters psychical.

Dr. Marcinowski of Bad-Heilbronn brings to a close his paper on "*Intuitive Charakterdiagnosen*" begun in the October number of the *Zeitschrift*. Altogether forty-four delineations are given, based on an "intuitive" grasping of the implications of people's hand-writing (this definition is my own and the writer would possibly object to it, since he explicitly states that Frau Anita Plette knows very little of graphology (p. 570): in Dr. M.'s opinion we have to deal here with a form of supernormal knowledge which he calls *Hellwissen*).

I confess to being not very much impressed by these delineations, though I cannot help admiring Frau K.'s style. My reasons are the following: (a) we do not know whether the forty-four "diagnostics" represent the whole of Frau K.'s performances; (b) we are told (p. 577) that she has had much less success in another branch (when dealing with people's horoscopes); (c) many of the delineations are not reproduced *in toto* (pp. 583, 587, 676, 677); (d) we have to rely almost exclusively if not exclusively on Dr. Marcinowski himself as to the degree of accuracy in the "diagnostics"; (e) we are told (p. 573) that sometimes the symbols

used by Frau K. in her descriptions refer to *future* events happening months later: the margin for fortuitously successful "hits" is thus considerably widened. Apart from these special considerations we have general ones: such characteristics are somewhat like the cap that will fit many a head, and it is obvious on the other hand that often one and the same person may be characterized in a variety of ways. About this particular branch of Psychical Research (and I am inclined to include in it many so-called "psychometric" cases) there seems to me therefore to float a mist of vagueness and imprecision as dangerous as concrete cheating because so much less conspicuous. I am afraid it is one of the most sterile branches. How much I prefer performances like those of a Ludwig Kahn!

Revue Métapsychique, November-December 1928.

It is significant that out of five papers in the strict sense of the word this number contains only two which may be considered as dealing with our researches. For M. Andry-Bourgeois continues his series of articles on "The Great Problems of Modern Physics," which have with those researches no connection whatever; and Dr. C. G. Jung's lecture on "The Structure of the Soul," delivered in Geneva in June last, has but a slender one. Dr. Emile Pascal's paper on "The Production of Somnambulism by Scopochloralose" deals again with *orthodox* hypnosis. Dr. Pascal has found that by combining 0.5 gram. of chloralose with 0.7 milligr. of scopolamine hydrobromide deep sleep can be induced; that if these doses are slightly increased a state of anaesthesia and suggestibility is obtained. Investigation along these lines can, he thinks (and we think), be fruitful.

M. R. A. Fleury demolishes the book of M. Piobb, *Le Secret de Nostradamus*, and irresistibly shows the extremely arbitrary character of the Piobb methods. This article should be read in connection with pp. 323-328 of Dr. R. Baerwald's *Okkultismus und Spiritismus*, where the "prophecies" of the French seer supposed to bear on the French Revolution are disposed of in masterly fashion by Herr Richard Hennig. One remark of M. Fleury's is, however, somewhat perplexing: he is still of opinion that Nostradamus was a medium "who was many times able to foresee the future" (p. 502). To some readers this admission will appear as weakening to some extent M. Fleury's criticisms.

M. Dureix, a Grenoble engineer, studies anew (cf. *Revue Métapsychique*, 1926, No. 5) the question of premonition in gambling. The experiments bear on Mme. Dureix's supposed ability to foretell winning numbers of the Monte Carlo roulette by drawing out of a basket pellets (altogether 37) on which different numbers had been written by M. D. After a very detailed analysis of the results, the latter is bound to admit that they are not decisive in favour of the clairvoyance hypothesis, though he is obviously impressed by some of these results.

We need not insist on the difference between such experiments as those of M. Dureix and trials dealing with clairvoyant perception of cards drawn at random out of a pack, where we need not go beyond an extension—however extraordinary—of our ability of acquiring knowledge. In the former case, on the contrary, we have to postulate prophetic prevision of the future: a fact for which in my humble opinion we have no good evidence.

There is much to glean in M. Ch. Quartier's "Metapsychics in France and Abroad." First of all there is a passage dealing with Mme. Bisson and the late Dr. Geley (p. 523). The reader has the impression that the Secretary of the *Institut Métapsychique International* says less than he would like to. Let us hope that M. Quartier's discreet allusion will soon be followed by a complete disclosure (cf. "Notes on Periodicals" in the July and October *Journal* for 1928).

M. Quartier notes incidentally when speaking of M. Paul Heuzé's book, *La détestable plaisirterie des animaux calculateurs*, that he saw tables (*guéridons*) move without contact last summer (p. 529). More details, please! He also narrates briefly the experiments in "thought-graphy" (surely a very clumsy name) with some Japanese mediums of Dr. T. Fukurai, President of the Japanese Psychic Institute, Professor at Kohyasan(?) University. These extraordinary experiments consisted chiefly in the mental impression of Chinese ideograms on photographic plates. What a pity Japan is so far away!

We are also informed of the publication by Colonel Norbert Okolowiz of a book of 588 pages of text containing the accounts of 340 séances with the Polish medium Kluski. The "perfect" resemblance of 88 of the materialised forms which appeared with deceased human beings is asserted.

Zeitschrift für Psychische Forschung, December 1928.

Dr. Mattiesen narrates the "Saint Paul" cross-correspondence (*Proceedings S.P.R.* vol. xxii, 31 *sqq.*), which he thinks, together with Dr. Walter Prince—and while accepting the latter's emendation of II Peter iii. 15 instead of i. 15—one of the most convincing.

Dr. Pagenstecher has the beginning of a paper on pre-natal suggestion. I am inclined to agree with him: why not admit here in the popular belief a substratum of truth?

Dr. Schröder begins another paper on "Metaplasma-Phänomenik." Two cases of spontaneous drawings or other impressions "super-normally" produced in mirrors are related or mentioned, one occurring in Bremen in December, 1927, in connection with a silver-wedding. No details are apparently available. We have further a series of photographs showing the medium Frau Rudloff and the "meta-" (or "tele-") "plasma," also the *procès-verbaux* of four sittings in 1921, which all took place in the Rudloff flat, Herr, Frau and Fraulein taking part in two of these séances and Frau and Fraulein in the other two.

An extraordinary episode, said to have occurred in London in connection with experiments with electric currents of high tension, is reproduced from the *Neues Wiener Journal*¹; and two cases of spontaneous phenomena and apparitions occurring in prison are quoted by Dr. G. Zeller from publications which appeared in the thirties and forties. The most striking of these two (the Esslinger case) is described in detail, we are told, in a book of Kerner's named *Eine Erscheinung aus dem Nachtgebiete der Natur* (1836), which is to be found in the Tübingen University Library, also in the Stuttgart *Landesbibliothek* and in Berlin. Could not one of our German members be asked to supply the S.P.R. with a copy of this narrative, which, judging by what Dr. Z. says, seems to be rather striking?

P.-P.-S.

Psychic Research, November 1928.

This number opens with "Recollections of Jean Gouzik" by M. René Sudre. M. Sudre, whilst admitting the equivocal nature of many of Gouzik's performances, quite definitely maintains that he did on occasion produce genuine phenomena of a remarkable character (telekinesis and materialisations). He gives several

¹No trace can be found of the electrical Company in whose works those incidents are said to have occurred.—*Ed.*

examples from his own experience. It is unfortunate that all Gouzik's phenomena were invariably produced *in total darkness*; M. Sudre has himself called attention more than once to the great disabilities which this condition imposes on the observer.

Dr. Hereward Carrington has a further instalment of his Report on "A Subjective Analysis of Obsession," and Mr. Harry Price has an article on "The Automatic Art of Heinrich Nusslein," including photographic reproductions of four pictures.

The number also includes "A Chapter from the Akasha. A Chronicle of Clairvoyance and Reincarnation" (Anonymous), and "The Theoretical Basis of Psychical Phenomena," by C. E. M. Joad, M.A.

British Journal of Psychical Research, November-December, 1928.

This number opens with a report of a lecture by Mr. C. E. M. Joad on "Psychic Phenomena and an Interpretation of the Universe." Assuming for the sake of argument the occurrence of psychic phenomena of various kinds Mr. Joad is concerned to see "what our picture of the universe must be if it is going to include the possibility of these phenomena happening."

A case is contributed by Mrs. McConnel in which some evidence concerning a young man who lost his life in the sinking of the submarine M1 on November 12th, 1925, was given at a sitting with Miss Cummins. It ought to be clearly established (a fact which the record appears to assume) that at the date of the sitting, November 20th, 1925, no statement as to the young man's death had appeared in any of the papers.

Mrs. F. E. Leaning has "A Report on a Series of Spontaneous Telepathic Impressions," in which "the receiver" is Miss Jane Samuels, with whom Mr. Hubert Wales experimented some years ago (see *Proc. S.P.R.*, vol. xxxi, pp. 124-217); "the sender" in the present case is Miss Moore, an assistant at Miss Samuels's shop. The impressions recorded seem to be of the same general type as those recorded by Mr. Wales.

We learn with regret that Mrs. Leaning has resigned the Honorary Editorship of the *Brit. Jour. of Psych. Reseach* for reasons of health.

Psychic Research, December 1928.

Mr. Harry Price has an account of "Psychic Experiments in the Roman Catacombs." The experiments consisted in taking a

"psychic" (an Italian woman) into the Catacombs of St. Agnes, where she went into a condition of semi-trance and described a series of visions from the life of St. Agnes. Mr. Price admits that as regards the majority of these visions there is no means of ascertaining whether they have any basis in fact (they differ in various particulars from the traditional life of the Saint); he is, however, impressed by a coincidence between the death of St. Agnes as described by the psychic and the scene portrayed in an old Italian picture (the property of Mr. T. Vincent Lane) which has recently been asserted by "experts" to be a representation of the death of St. Agnes.

M. Sudre has an article entitled "A New Martian Romance and an Old One," in which he gives some account of the famous case of Hélène Smith as described by Flournoy in "Des Indes à la Planète Mars," and draws an analogy between this case and the recent claim of Dr. Mansfield Robinson to be in psychic rapport with Mars, a claim which he has unsuccessfully tried to substantiate by establishing wireless communication with that planet.

There is a further instalment of the Report on "Teleplasmic Thumbprints" by E. E. Dudley and J. Malcolm Bird.

Psychic Science, January 1929.

This number opens by an account—mainly contributed by Prof. E. Bozzano—of some "direct voice" sittings held in Italy at the house of the Marchese Centurione Scotto; no professional medium was present. In addition to the voice-phenomena some very remarkable apports were observed; these are attributed to the mediumship of Madame Fabienne Rossi, one of the sitters. Without impugning the good faith of any of those present, it may be noted that no scientific conclusions can possibly be drawn from observations made under such lax and uncertain conditions. "As is usual in the case of Direct Voice Seances the room was in the most total darkness" (p. 286), neither the room nor the sitters were ever searched, nor, so far as is apparent from the record, was any attempt ever made to control the sitters' movements.

Among the "spirit-voices" heard were those of Eusapia Palladino and Rabelais, but it is admitted that in the case of Rabelais his personal identity was not clearly established.

H. de G. S.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

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

ON

WEDNESDAY, March 6th, 1929, at 5-30 p.m.,

WHEN A PAPER ENTITLED

“Report on the Investigation of Some Sittings with
Mrs. Warren Elliott.”

WILL BE READ BY

MR. H. F. SALTMARSH

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

NEW MEMBERS.

Farone, Mrs., 56 Redcliffe Square, London, S.W. 10.

Michaelis, Miss Marie, 306 Addison House, Grove End Road, London, N.W. 8

Monteith, Miss Mary, 2 Carlton Hill, Exmouth, Devon.

Schofield, R. W., 53 Leyland Road, Southport.

Scotland, Dr. Douglas C., Church Lane, Brighouse, Yorks.

Talbot, Lieut.-Colonel F. G., Glenhurst, Esher, Surrey.

MEETINGS OF THE COUNCIL.

THE 255th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, January 31st, 1929, at 3 p.m., THE PRESIDENT in the chair. There were also present: Mr. Theodore Besterman, Mr. W. R. Bousfield, The Hon. Mrs. Alfred Lyttelton, D.B.E., Mr. W. H. Salter, Mr. Sydney C. Scott, and Dr. V. J. Woolley; also Miss Isabel Newton, Secretary.

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

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

THE 256th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, January 31st, 1929, immediately after the Extraordinary General Meeting; THE PRESIDENT in the chair. There were also present: The Right Hon. Gerald W. Balfour, Mr. E. N. Bennett, Mr. Theodore Besterman, Mr. W. R. Bousfield, The Hon. Mrs. Alfred Lyttelton, D.B.E., Mr. W. H. Salter, Mr. Sydney C. Scott, Mr. S. G. Soal, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

Sir Lawrence Jones, Bart., was re-elected President of the Society for the year 1929.

Mrs. Henry Sidgwick and Mr. W. H. Salter were re-elected Hon. Secretaries; Dr. V. J. Woolley was re-elected Hon. Research Officer, Mr. W. H. Salter, Hon. Treasurer; Mrs.

W. H. Salter, Hon. Editor; and Mr. Theodore Besterman, Hon. Librarian; and Messrs. Miall, Wilkins, Avery and Co. were re-elected Auditors for the current year.

Committees were elected as follows :

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

House and Finance Committee.—Miss Ina Jephson, Mr. W. H. Salter, Mrs. W. H. Salter, Mr. Sydney C. Scott, and Dr. V. J. Woolley.

Corresponding Members and Hon. Associates were elected for the year 1929.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 31 Tavistock Square, London, W.C., on Thursday, January 31st, 1929, at 3.30 p.m., THE PRESIDENT in the chair. There were also present: Mrs. W. W. Baggally, The Right Hon. G. W. Balfour, Mr. E. N. Bennett, Lady Dickinson Berry, Mr. Theodore Besterman, Mr. W. R. Bousfield, Mr. and Mrs. Brackenbury, Mr. G. B. Brown, Miss Carruthers, Mrs. Champion de Crespigny, Lieut.-Colonel Maxwell Dick, Mr. and Mrs. Dingwall, Miss Dingwall, Mr. Duff, Mr. Fonnereau, Miss Foot, Mrs. Frith, Lieut.-Colonel Gordon-Tucker, Major Handley-Seymour, Mr. Harrington, Rev. W. S. Irving, Mrs. Kingsley, Lord Leigh, Hon. Mrs. Alfred Lyttelton, D.B.E., Miss Newton, Mr. Nicholl, Mrs. Pennington, Mrs. Robertson, Mrs. Rothschild, Mr. Salter, Mr. Sydney C. Scott, Mr. Montgomery Smith, Mr. Soal, Mrs. St. Loe Strachey, Mr. Summerson, Miss Swainson, Miss Taylor, Miss M. E. Turner, Mr. Vinen, Mr. Max West, Mrs. Westray, and Dr. V. J. Woolley. And by proxy: Miss Balfour, the Earl of Balfour, Mrs. E. W. S. Balfour, Professor Dodds, Mr. J. Arthur Hill, Mr. Piddington, Mrs. Salter and Mrs. Henry Sidgwick.

The President stated that the Annual Report of the Council for 1928 had been printed in the January *Journal*, and circulated to all members of the Society.

The Hon. Treasurer, Mr. W. H. Salter, in presenting the Financial Statement, which is printed on pp. 46-48, referred to the two legacies received by the Society during the past year of £500 from Mrs. Smithson and £200 from Miss Simmonds.

During the year the Society had paid the balance of the expenditure connected with the re-organisation of the Library. He had issued an appeal for subscriptions to the amount of £400, in order that as little as possible of the cost of re-organisation should fall on the Society's General Funds, and he was rather disappointed that the total amount received in response to this appeal was only £180, including subscriptions received during 1927. The subscription list was still open and he hoped that a liberal response would be made to this further appeal.

He would also be glad to see further donations towards the Society's Research Fund which was now reduced to £210. It was important that the Society should have a good reserve in hand in order that it might promptly avail itself of any opportunity for research which might occur. The Society's financial position was, speaking generally, quite sound, but the ordinary income of the Society was not sufficient to enable it to pursue that active policy of research which the Council and Officers of the Society, and the Society as a whole desired, unless supplemented by special donations.

In the discussion which followed, Mr. Dingwall, Mr. Salter and Mr. Besterman took part.

The Meeting then proceeded to the election of Members of Council.

The Chairman announced that the six retiring Members of Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: Mr. Bousfield, K.C., Professor E. R. Dodds, the Hon. Everard Feilding, Mr. J. G. Piddington, Dr. F. C. S. Schiller and Dr. M. B. Wright.

EXTRAORDINARY GENERAL MEETING OF MEMBERS.

ON the conclusion of the Annual General Meeting, the Extraordinary General Meeting convened for the same day was held, THE PRESIDENT being in the chair. The same Members were present as at the General Meeting with the exception of Lord Leigh who had to leave, but with the addition of Mrs. Thesiger.

The Notice convening the Meeting was read by the Secretary. The Chairman made a short explanatory statement as to the reasons which had made it desirable to lay before the Society for its approval and adoption a revised form of Articles of Association.

The Resolution set out in the notice was moved by the Chairman and seconded by Mr. Bousfield.

Mr. Dingwall moved and Mr. Brown seconded the following amendment :

Amendment to Article 29 : In place of the words : "Then such persons shall be deemed elected as shall obtain the highest number of votes in accordance with the provisions of Article 44" shall be substituted the words : "Then such persons shall be deemed elected as shall obtain the highest number of votes by numbered voting papers, containing the names of those eligible for election, sent to all the Members of the Society at least 14 days prior to the meeting."

A discussion followed in which Colonel Maxwell Dick, Dr. V. J. Woolley, Mr. S. C. Scott, Mr. E. N. Bennett and Mr. W. H. Salter took part, and the amendment was put to the meeting. On a show of hands there appeared in favour of the amendment, 10 ; against the amendment, 28 Members. The amendment was therefore declared lost.

In the further discussion on the original resolution set out in the notice convening the meeting, various Members, including Mr. Dingwall and Mr. Summerson, took part.

The original Resolution was then put to the Meeting and on a show of hands there appeared in favour of the Resolution, 34 ; against the Resolution, 6 Members.

The Resolution was therefore declared carried by the requisite majority.

ACCOUNTS OF RECEIPTS AND EXPENDITURE

FOR THE YEAR ENDED 31ST DECEMBER 1928.

१८

To Balance 31st December, 1927 :			
On Deposit Account at Westminster Bank,	£400	0	0
On Current Account or in Treasurer's hands,	142	14	7
In Secretary's hands,	13	0	11
, Subscriptions :			
Members (1926), -	-	-	-
(1927), -	-	-	-
" (1928), -	-	-	-
" (1929), -	-	-	-
Associates (1927), -	-	-	-
" (1928), -	-	-	-
" (1929), -	-	-	-
Life Members, -	-	-	-
" Special Annual Subscriptions, -	-	-	-
" Donations to Research, -	-	-	-
" Donations towards Re-organisation of Library, -	-	-	-
" Donations towards Telepathic Experiments, -	-	-	-
" Library Subscriptions, -	-	-	-
" Sale of Publications :			
Per Secretary, -	-	-	-
Francis Edwards, Ltd.	77	9	3
F. W. Faxon Co., -	10	18	0
" Rent and Proportion of Garden Rate and Electric Light from the Society's Tenant, -	225	16	4
" Contribution to the Piper Fund, -	20	10	8
" Carnegie Trust Grant to Library, -	195	0	0
" Legacy from Mrs. Edward Simmonds, -	*300	0	0
,, " Miss C. E. Simmonds, -	200	0	0
.. Interest on Investments (including the Interest on Securities of the Piper Fund : £46 2s. 0d.), -	307	13	2
By Printing of Publications:			
" Journal (Nos. 439-447), -	-	-	-
" Proceedings (Parts 103-107, -	-	-	-
" Binding Proceedings and Journal, -	-	-	-
" Postage and Dispatch of Publications, -	-	-	-
" Salaries : Secretary, -	-	-	-
Assistant-Secretary, -	-	-	-
" Pension to Miss Alice Johnson, -	-	-	-
Grant to Mrs. Piper, -	-	-	-
Rent, -	-	-	-
Rates, -	-	-	-
Encl and Lighting, -	-	-	-
Expenses of Meetings of the Society, -	-	-	-
Travelling and Research Expenses, -	-	-	-
Stationery, -	-	-	-
Sundries, -	-	-	-
Telephone Rent, -	-	-	-
Auditors, -	-	-	-
Insurance, -	-	-	-
" Income Tax on Interest from Consols and Annuities, Deposit Account, and War Loan, -	-	-	-
General Printing, -	-	-	-
Caretaker's Wages and Cleaning Expenses, -	-	-	-
Caretaker's Uniform, -	-	-	-
Donation to St. Luke's Hospital, -	-	-	-
Clerical, -	-	-	-
Press Cuttings Subscription, -	-	-	-
House and Property Repairs, -	-	-	-
Furnishing, -	-	-	-
National Book Council Subscription, -	-	-	-
Expenses of Reviewing Periodicals, -	-	-	-
Library : Paid out of Carnegie Trust Grant—			
Purchase of Books, -	-	-	-
Binding, -	-	-	-
Paid out of General Funds :			
Purchase of Books, -	-	-	-
Binding, -	-	-	-
	£38	8	5
	22	5	11

Brought forward,	-	£3,927 6 2					
			By Re-organisation of Library	-	-	-	-
			" General upkeep of Library (Miscellaneous Expenses),	-	-	-	£354 7 4
			" Commission on Sales, Cheques, etc.	-	-	-	9 1 6
						-	22 0 3
						£3,606 17 6	
			" Balance in hand, 31st December, 1928:				
			On Deposit Account at Westminster Bank,				
			(being Research Fund)	-	-	£150 0 0	
			On Current Account or in Treasurer's hands				
			(being £60 17s. 8d. Research Fund;				
			and £89 6s. 6d. General Fund	-	-	150 4 2	
			In Secretary's hands,	-	-	20 4 6	
						320 8 8	
						£3,927 6 2	
		£3,927 6 2					

* £306 of this legacy has taken the place of the capital of the Edmund Gurney Fund (which has been applied towards the expenses of the Library Re-organisation) in the last three investments named in the assets of the General Fund. The balance is included in the £930 5% War Stock.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1928.

RECEIVED.	PAID.
To Balance in hand, 31st December, 1927, -	£137 13 10
" Interest on Investments, -	385 13 9
" Refund of Income Tax, -	5 4 10
	5 4 10
	£528 12 5
	By Income Tax on War Loan, -
	" Expenses of Income Tax Recovery, -
	" Purchase of £440 4% Consolidated Stock,
	" Balance in hand, December 31st, 1928,
	£528 12 5

MEMORANDUM OF ASSETS.

GENERAL FUND	ENDOWMENT FUND.
£562 0 0 London Midland and Scottish Railway Co. 4% /o Preference Stock.	£2,258 0 0 London Midland and Scottish Railway Co. 4% /o Preference Stock.
£520 0 0 East Indian Railway Deferred Annuity.	£1,260 0 0 East Indian Railway 4½% /o Irredeemable Debenture Stock.
£1,540 0 0 East Indian Railway Irredeemable Debenture Stock.	£260 0 0 East Indian Railway 3½% /o Debenture Stock.
300 Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.	£1,055 0 0 Great Western Railway 5% /o Rent Charge Stock.
£175 4% /o Debenture Stock of the South Staffordshire Tramways Co., Ltd.	£908 0 11 India 3½% /o Stock.
225 Consolidated Ordinary Shares of £1 each in the Prescot Gas Co.	£1,797 0 0 London and North Eastern Railway 4% /o Debenture Stock.
£100 4% /o Preference "C" Stock of the Prescot Gas Co.	£850 0 0 5% /o War Stock, 1929/47.
£800 York Corporation 3% /o Redeemable Stock.	£1,460 0 0 4% /o Consolidated Stock.
£1,200 Southern Nigeria Lagos Government 3½% /o Inscribed Stock.	£600 0 0 4½% /o Conversion Loan, 1940/44.
£937 London Midland and Scottish Railway Co. 4% /o Debenture Stock.	£500 0 0 4% /o Victory Bonds.
£950 5% /o War Stock, 1929/47.	£161 11 6 New South Wales 5% /o Stock, 1935/55.
£62 1.9 0 2½% /o Consolidated Stock.	£346 15 0 5% /o Treasury Bonds, 1933/35.
£58 11 2 2½% /o Annuities.	
£250 New South Wales 5% /o Stock, 1935/55.	

Piper Trust Fund Securities held by Trustees.

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

THE FOURTH INTERNATIONAL CONGRESS FOR PSYCHICAL RESEARCH.

In about a year's time the next International Congress will be held. The place, Athens, was selected at the 1927 Congress at Paris, which also appointed an International Committee, consisting of Sir Oliver Lodge, Professor Richet, Dr. Driesch, Mr. Carl Vett (Secretary to the Congresses) and Dr. Tanagras, the President of the Hellenic S.P.R., to arrange the programme and ensure that all branches of Psychical Research were adequately covered by papers from competent researchers.

The Hellenic S.P.R. is comparatively young, but under Dr. Tanagras' able leadership, has shewn great energy, and may be trusted to perform the duties of hospitality to everyone's satisfaction.

Psychical Research is a subject in which International co-operation is not easy. Different countries approach it in very different ways. The Congresses have done not a little to promote understanding between students all over the world, and the level of discussion at the Congresses has steadily risen. It is to be hoped that our Members will do everything in their power to make the Athens Congress a success.

In particular it is hoped that a good number of English students will attend the Congress, more than at Paris, where disappointingly few put in an appearance. It is understood that arrangements will be made to enable those attending the Athens Congress to make excursions to other parts of Greece. It is not too early to begin making plans now.

Further information as to exact dates, routes, fares, etc., will be given later.

A REQUEST TO OUR READERS FOR INFORMATION.

At an anonymous sitting with Mrs. Warren Elliott on 17th June, 1927, and again at an anonymous sitting with Mrs. Dowdall at Cardiff on November 17th, 1927, the following statements were made to the same sitter concerning the same ostensible communicator.

(1) That he used to read "funny writing, like no letters at all, looks like shorthand but it isn't that."

- (2) That he was interested in the stars.
(3) There was associated with him someone called Gerald or Geraldine.

(4) This Gerald or Geraldine was interested in music.

This forms an excellent correspondence, but the statements are not veridical of the apparent communicator and the sitter is not able to trace any connection whatsoever.

If any reader can throw any light on this matter or knows of any person of whom the statements would be true, will they be good enough to communicate with the Society's Secretary, 31 Tavistock Square, London, W.C.1.

"LIFE BEYOND DEATH WITH EVIDENCE."

BY A. W. TRETHEWY.

THE purpose of this article is to discuss how far the cases quoted by Mr. Drayton Thomas in his book mentioned above support the spiritistic against the animistic explanation of psychic phenomena, which is the main object of the book. In some respects this work resembles Dr. Osty's *Supernormal Faculties of Man*, translated by Mr. de Brath, London, 1923; both authors quote cases in favour of their views on the genesis of the phenomena, and deal solely with the mental class. Dr. Osty, though he does not deny human survival, does not believe in communication from discarnate spirits, but his object is to prove the reality of the phenomena and the adequacy of his explanation, not to disprove the theories of spiritists. He would presumably explain Mr. Drayton Thomas's cases on the same lines as his own, even if he had to extend those lines to embrace the facts.

2. With some *sensitives* supernormal cognition purports to be independent of the agency of discarnate spirits, the *sensitive* in a conscious state does not believe that he is subject to such influences, and there is no external personality which professes to direct his clairvoyance or other form of subconscious activity. It is not impossible that in such a case there is some discarnate spirit in the background directing operations but concealing his part in it, and this may be the opinion of some

spiritualists. Similarly some sceptics interpret cases which have a spiritistic setting as due to subliminal dramatisation. In the present state of our knowledge it is wiser to recognise both causes as hypothetically possible, and to classify the phenomenon according to the interpretation which seems the more appropriate to the facts, or to mark it as doubtful if the two explanations are equally plausible. The tendency to strain one theory to cover the whole field should be strongly resisted. I therefore discuss only those of Mr. Drayton Thomas's cases which are most convincing from his point of view, that is to say, seem to bear the impress of an external mind. Several cases will claim inclusion because they contain information which apparently has come from a deceased person. The information must be knowledge not imagination, truth not fiction; there must be corroboration. Perhaps search has to be made for some object, and if it is successful the alternative to giving the credit to the deceased is to attribute the result to the medium's clairvoyance. How much scope it is reasonable to concede to the latter agency may be a matter of opinion. Or verification may have to be obtained by questioning some living person, the alternative here will be the reading of that person's memories through the sitter by the medium as alleged by Dr. Osty for some of his cases.

3. The medium in every case recorded in Mr. Drayton Thomas's book was Mrs. Osborne Leonard whose "Control" is Feda. The principal communicators were the author's father and sister Etta, both deceased, and it is their identity which is the main theme of the book.

4. Omitting several incidents narrated in the first four chapters which would deserve mention if there were not so much matter of greater significance, I come to the case of Symonds *versus* Simmons on pp. 47-51. The author asked his father at a sitting to give for evidential purposes some facts about one Symmonds. He mentioned his mother in this connection because she first met his father at Symmonds's house. At a subsequent sitting his father stated some facts about another man Simmons which the author first took to refer to Symmonds, but he discovered his mistake later. It is certainly a strong point against the mind reading hypothesis

that owing to the two names having the same sound his question should be misunderstood and he should be given information about a man not in his thoughts, including one item, about Mrs. Savery's death, which meant nothing to him till he had referred to Simmons's daughter, p. 48. It seems incredible that the medium can have got the facts from anybody's mind as there was no thought to initiate the rapport.

5. The communication about the purse on pp. 71, 72 seems to have really come from his father, who said that an old purse of his had been kept by his widow (the author's mother). She was questioned and at first denied having it, but was urged to make a further search and then found a purse corresponding with the description. Dr. Osty would probably explain this incident by attributing it to Feda's clairvoyancee (regarding Feda as a secondary personality of Mrs. Leonard) or her power to read the mother's mind through the sitter (the author). Such an explanation seems very far fetched in the absence of any clue to the guidanee which directed Feda to the purse. This seems to me the strongest case mentioned in Part I. of Chapter VIII., but the others are well worth reading, though the author might have discussed Feda's clairvoyancee on p. 75 as well as telepathy.

6. The case of the cousin's son on pp. 86, 87 is an important one. The boy died in Canada and his father wrote to the author about it, who at his own house mentally asked his communicators about the boy's present condition, suggesting that he was probably with his grandfather also deceased. At the next sitting they gave details which they said they had got from the grandfather and which were subsequently verified through the boy's father. It is hardly credible that Feda knew of the author's mental request in his study, or of the letter which prompted it, and that this knowledge enabled her to read the mind of the boy's father.¹

7. The next case in the book, p. 87, that of Miss Sands, is also important. She had lost her mother and asked the author if he could help her to get a message from the deceased. He was thinking of arranging a sitting for her with Mrs. Leonard

¹ Neither this child, his father or grandfather had been named at any previous sitting.—C. D. T.

when at a sitting of his own Feda referred to the matter, speaking for his father, and said that Mrs. Sands had been to see her daughter who had some trouble with her eyes. This statement about the eyes turned out to be correct. The question is whether the author's communicators, who had known Mrs. Sands well on earth, had been in touch with her and thus found out her daughter's condition, or as an alternative Feda had got into rapport with Miss Sands' subliminal through the author, found out the trouble with the eyes and put the information into the mouths of the communicators.¹

8. The author's remarks on p. 88 about discarnate spirits knowing more about the thoughts than the material surroundings of human beings would be interpreted by Dr. Osty as based on the fact that mediums find mind reading easier than clairvoyance.²

9. The case of Ricketts, pp. 91, 92, is somewhat similar to the last, but there is one important difference. The author's father introduced the subject by referring to one Ricketts still

¹ On receiving Miss Sands' letter I asked my communicators at a sitting to help in the matter, telling them the name. At a subsequent sitting many evidential messages were given for Miss Sands. It was after this that I first thought of inviting her to attend a sitting, and received the information about her eyes. At this date I had not met Miss Sands for thirty years, but Mrs. Sands had spent some hours with us a few years before her death.
—C. D. T.

² If, as suggested by Dr. Osty, mediums find in mind reading an easy source of information, it is difficult to account for the following facts which I constantly observe with Mrs. Leonard:

1. The frequent failure to give names, or words, which I am expecting and which seem required for completion of the subject in hand. Such words are more easily given when relating to something unknown to me or unexpected.

2. Particular items which one anticipates as likely to be given are often passed over in favour of others which come as a surprise to me.

3. Considerable experience in taking notes for first-time sitters shows that messages often come from unexpected communicators to the exclusion of the desired communicators. Sometimes the wished-for person is finally asked for by sitters, but in that case he rarely comes to the front, and, if communicating at all, appears to be doing it through one of those who have been previously speaking. It suggests to me that Feda cannot get a good rapport with him and prefers to hold on to a previous speaker rather than risk changing over to a direct contact with him. Sometimes, however, the wished-for person is said not to be present.—C. D. T.

alive whom he had not known on earth, but whom the author knew well, and saying that Ricketts had lost a relation about two years ago. The author had not known of the death, but verified it. The author's father said that he had got the information from Ricketts's unconscious mind. This was probably its source, and the question is whether the communicator got it or Feda got it through the author.¹

10. The case of the bag, pp. 99-101, is of a similar type. His sister Etta asked at a sitting whether their mother had recently received as a gift a bag which she described. The mother knew nothing of it when questioned, but received the bag subsequently. Etta's explanation is that the giver's thought reached the mother's subconscious mind where it was found by Etta, enabling her to predict the gift. The alternative theory is that Feda, getting into rapport with his mother through the author, found the knowledge in her mind on the transcendental plane. (Dr. Osty's phrase.)

11. Some cases of a different type follow, in which the communicators told the author that they had seen discarnate spirits and gave him information about them, previously unknown to him, see pp. 101 *et seq.* The best of these relates to his visit to Manchester, p. 102. He had spent an hour there on a visit to a psychic student, and at the next séance after his return home his father mentioned having seen the spirit of a boy Tom at that house. A reference to the student elicited the reply that there was a Tom whom the description fitted and who since his decease had frequently communicated with the family. The alternative to accepting the author's father's story is to suppose that Feda got into touch with the student's mind through the author, sensed his feelings about Tom and dramatised the situation. The case of the Americans on pp. 101, 102 hardly admits of such an alternative, but it might be argued that Feda got into touch with them through the author and read in their minds the stories that mediums had told them. The information about the case is however too vague, and the author's knowledge of the Americans too slight, for much stress to be laid on the incident.

¹ This name had not been mentioned before nor had it been at all prominent in my mind.—C. D. T.

12. In the Salisbury case, pp. 103, 104, the author's father said that one Salisbury, recently deceased and unknown to him on earth, wished to be remembered to the author's mother and stated that he had been interested in old magazines. It was known that a man of this name slightly acquainted with the mother had recently died, but nothing about his hobby for old magazines, a fact which was subsequently verified by enquiry. The communicator's story seems more probable than the theory that Feda being in touch with the mother through the author got somehow through her on to Salisbury's old memories. It is hard to eliminate Salisbury's spirit from the picture.

13. In the medallion case, pp. 104, 105, a widower attended a séance with the author and succeeded in getting into touch with his wife. At the next séance the author's father said that the wife had told him of the discovery of a medallion. Reference was made to the husband who had not then heard anything about it, but afterwards learnt that his mother-in-law, who had recently changed her house, had found the article, and that it had stood in his wife's room before her marriage to him. Feda's clairvoyance might conceivably have been the agency for the discovery, but the chain linking her with the mother-in-law and the wife's property is very weak.

14. In spite of his arguments in Chapter XI. the author apparently recognises that book-tests may be ascribed to the medium's clairvoyance and therefore attaches more weight to newspaper tests,¹ p. 138. The procedure described there is so well known that the description need not be repeated here. The test containing "Shooter's Hill," p. 139, is a good instance. This was the name which fitted the "light" (in an acrostic sense)—"an address suggesting being on a hill" reminding the communicator of a place where he had lived and "acquired a different official standing." He had lived on a hill at Ilfracombe and had there been given the post of District Secretary.

¹ There have been certain book tests for which I find no possible explanation in the medium's clairvoyance, however far extended. One example is that quoted on pages 23-27 of my former book, *Some New Evidence for Human Survival*. It relates to my father's memories of Toddington, and, as I consider, contains good evidence for his identity.—C. D. T.

15. On pp. 139, 140 is the "May" test. In a particular part of the page is to be found a name "like that of people with whom your mother has recently renewed friendship." A reference to his mother elicited the fact that an old friend, a Mrs. May, had recently revisited the town. Search was then made for the name May and it was found at the indicated place.

16. On pp. 142-144 is the Ray case. The author was told to look for the name of a man just dead about whom he had been talking lately. He could not think who was meant, but on coming home that evening heard that a Mr. Ray had died whose name would fit the test. The next day's *Times* contains the word "Ray" in the described place. At the next sitting he tried to get the name through Feda, but she could not say it, and he argues from the failure that she cannot read his mind readily, so he discounts this explanation of her powers in other types of cases.

17. On pp. 145, 146 is the Poole and Streatham case, these names fitted the direction to look for the name of an old friend of the author's wife and of a place associated with the friend. The information about Streatham may have been drawn by his communicators from the wife's mind, as they probably did not know it in their lifetime.

18. On pp. 149-151 are a number of instances of facts stated in connection with newspaper tests, which facts were within the knowledge of the communicator when on earth but were not all of them known by the author. These pages deserve study.

19. These tests depend on some kind of predictive clairvoyance, a process with which it is equally difficult to credit Feda or the communicators, but the knowledge of the past which the tests fit could have been obtained by her only by drawing on the minds of the author and his mother. That all this wealth of detail concerning forgotten occurrences could have been available to her in this way *pari passu* with the forecasting of the next day's paper is almost inconceivable, whereas it seems natural that the communicators with their memories at hand may have had events recalled by the entries in the paper.

20. In Chapter XV. the author gives some reasons for considering Feda to be "an individual quite distinct from the

medium through whom she speaks," p. 165. On p. 163 he tells a story of her having spoken to Mrs. Leonard at a direct voice séance, giving Mrs. Leonard a message for him which she (Feda) subsequently expanded at his next sitting with Mrs. Leonard. It does not seem likely, though in the present state of knowledge it is rash to declare it impossible, that if Feda is a secondary personality of Mrs. Leonard they can talk to each other when Mrs. Leonard is sitting with another medium. On p. 164 there is a rather intricate account of Feda's messages about a cat. Feda spoke about it through Mrs. Leonard and in the absence of Mrs. Leonard at a sitting for direct voice. It would be interesting to know what Mrs. Leonard was doing at the time of that séance, but unfortunately even the date seems to have been forgotten. In Chapter XIX. the author mentions other incidents which point to Feda being quite independent of his communicators. There have been occasions on which his father was trying to tell him something through Feda which she could not grasp though he himself could guess what his father wished to convey. On p. 191 he says that he has heard Feda whispering to his father before beginning her opening remarks and has caught references to topics afterwards discussed at the sitting. This resembles a natural occurrence rather than a dramatised fiction.

21. The author has some chapters on the process of communication as described by Feda and the communicators. Dr. Osty also discusses this subject, but deals at greater length with the source from which in his opinion metagnomic percipience draws information and with the conditions and limitations of its action. His remarks on these points may to a great extent be accepted tentatively by those spiritualists who believe that the operating agency is always the medium's powers and that the spirits' part, where there is spirit influence, is mainly the direction and guidance of those powers. According to the animistic theory the part attributed to spirits is really taken by the medium consciously or subconsciously or by a secondary personality or some complex of the medium and sitter. Absolute proof is impossible in the present state of knowledge, but in the cases quoted, and indeed in many others narrated in Mr. Drayton Thomas's book, appearances

certainly seem to favour the spiritistic explanation. The author lays great stress on the realistic aspect of the three personalities, Feda, his father, and his sister. The situation seems to extend beyond any field that may reasonably be assigned to subliminal dramatisation.

22. Dr. Osty on p. 114 of his work regards spiritualistic practices as simply facilitating the conditions for the exercise of metagnomic powers in a similar way to the effect of hypnotism or crystal gazing. He considers that mediums mistake "the mental hallucinatory image of the deceased for a real phantasmal manifestation," p. 133, and that one of his spiritualist percipients mimics the gestures of the deceased in a way that simulates possession, pp. 156, 157. He holds that "controls" owe their origin to the subconsciousness of the medium which fabricates a fixed or variable personality, pp. 202, 203. His view about communications concerning the conditions of the after-life is that they are based on the original mistake of the medium in regarding a hallucinatory image as real. "The percipient speaks to his apparition (which is an excellent way of getting information upon it) and he attributes the mental informing images that he gets in reply to conscious inspiration from the dead. Hence too come those dialogues between mediums and defunct entities which often result in supernormal cognitions, but more often in mediocre romances on the after-life" (p. 133).

He does not explain the inconsistency on the part of the medium in giving true information about the earth life of the deceased and nothing but fiction about his fate after death. If one set of statements contains truth why should the other be disbelieved in whole? There is striking unanimity between "defunct" entities in statements of the latter kind; that similar descriptions have been given in many countries through mediums of many races and many periods is a strong point in their favour. Nor does Dr. Osty take account of mediums under control speaking or writing foreign languages normally unknown to them or of their displaying intellectual powers and technical knowledge far beyond their normal capacity.

23. Dr. Osty does not give cases to illustrate his views of the fiction underlying spiritistic phenomena. Incidentally he

mentions one of his own experiences on pp. 127, 128. A deceased person was correctly described by a spiritualistic medium and when asked for proof of identity said that Dr. Osty had stopped his smoking. In a foot-note the Doctor says that if the communicator had really been the deceased he could have given much better evidence. But the remark about smoking was true, and any better point that might have been made would have come from the same source and might have been discounted by him on the lines of the arguments in his book. According to Chap. XVII. of Mr. Drayton Thomas's book communicators are apt to forget many of their earth memories during a séance.

24. Dr. Osty does not allude to the colour given to the spiritistic theory by phenomena of other kinds than those which he describes; for instance, direct voice and supernormal photography. In fact, as far as his book shows, he has not studied the question sufficiently to be justified in giving a positive opinion. He has done valuable work in showing that the mental phenomena which he has observed are really genuine and in elaborating theories which account for them up to a certain point. But until his material embraces other kinds of psychic phenomena, and he pays adequate attention to the strongest points of the spiritistic case, researchers who differ from him will not attach weight to his decision against spiritualism. There is another matter on which he may see fit to modify his opinion. In several passages of his book he has expressed himself unfavourably towards researchers with spiritualistic views and seems to regard them as unscientific. If he ever reads Mr. Drayton Thomas's book he will perhaps acknowledge that it is a record of useful and critical work.

CORRESPONDENCE.

"THE SCRIPTS OF CLEOPHAS."

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

DEAR MADAM,—With reference to your reviewer's comment on *The Scripts of Cleophas* (*Journal*, vol. xxiv. p. 394).

The title of "politaich" occurs in a well-known inscription, Brit. Mus. No. 171, which owing to its popular appeal, through

containing a word used in the Book of the Acts, has been reproduced in post-card form and this post-card is exhibited for sale in the Museum entrance hall.

Miss Cummins may very well have seen either the original inscription or, more likely, the post-card with its accompanying explanation of the word "politaichs," and then have forgotten she had ever seen it while still keeping a subliminal recollection.

Yours faithfully,

J. A. SPRANGER.

REPLY BY MISS CUMMINS.

Thank you for forwarding Mr. Spranger's letter. I have visited the British Museum twice in my life in the year 1920 or 1921. I went to the library in order to copy two stories of mine (published in the *Pall Mall Magazine*) as I had destroyed the original manuscript and had failed to obtain a back number of the magazine. This special purpose occupied me during my two visits. I have not been there at any other time. It is possible of course that I may have seen the original inscription or the post-card. I have no recollection of ever having done so.

It may be a point of interest to your readers to state that the Editors speak of the curious resemblance of the "Scripts" to the Apocryphal Acts and the Clementine Recognitions. I have never read these works, and with regard to the last mentioned, I had never heard of the book until the typescript of the Foreword was sent to me to read.

Yours faithfully,

GERALDINE CUMMINS.

[*Note*.—The inscription in question is exhibited in a bay to the right of the main entrance hall of the British Museum. It is not obviously visible to any one entering or leaving the Museum. In January 1929 the post-card was not exhibited on the stand, but, after a little delay, was produced on demand.—ED.]

ERRATUM.

On p. 18 of the January *Journal*, end of paragraph 2, in consequence of the misreading of a figure, the date of Dr. Barthez' letter was wrongly given as 1854. The date should be 1857. The correction is of some importance, as Home's first visit to Paris did not take place till 1856.

JOURNAL
OF THE
Society for Psychical Research

NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

THE CENTRAL HALL (The Small Hall),
WESTMINSTER

(Opposite Westminster Abbey),

ON

MONDAY, May 6th, 1929, at 5 p.m.,

WHEN A PAPER ENTITLED

“On the Asserted Difficulty of the Spiritualistic Hypothesis from a Scientific Point of View”

WILL BE READ BY

SIR OLIVER LODGE, F.R.S.

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

NEW MEMBERS

Elected February 20th, 1929.

Blennerhassett, Mrs. Richard, 52 Hans Place, London, S.W. 1.
Wells, Miss Ida G. T., 19 Albert Road, Eccles, Manchester.

Elected March 7th, 1929.

Gale, Mrs., 88 Hampstead Way, London, N.W. 11.
MacDonell, Mrs., 40A King's Road, Chelsea, London, S.W. 3.
Smith, Marion, 80 11th Street, N.E., Atlanta, Georgia, U.S.A.

MEETINGS OF THE COUNCIL.

THE 257th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Wednesday, February 20th, 1929, at 6.15 p.m., THE PRESIDENT in the chair. There were also present: Mr. Theodore Besterman, Miss Ina Jephson, The Hon. Mrs. Alfred Lyttelton, D.B.E., Mr. W. H. Salter, Mr. S. G. Soal, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

The Minutes of the Annual General Meeting and of the Extra-ordinary General Meeting, held on January 31st, were read and signed as correct.

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

The following motion, on the death of Baron von Schrenck-Notzing, was passed:

"The Council have received with much regret the news of the death of Baron A. von Schrenck-Notzing, who had been a Corresponding Member of the Society for forty years, and they desire to express to Baroness von Schrenck-Notzing their deep sympathy in her loss."

THE 258th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Thursday, March 7th, 1929, at 12.45 p.m., THE PRESIDENT in the chair. There were also present: Mr. Theodore Besterman, Miss Ina Jephson, Mr. W. H.

Salter, Mrs. Salter, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

The Minutes of the Extraordinary General Meeting, held on February 20th, were read and signed as correct.

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

The following were co-opted as Members of Council for the year 1929-1930: Mr. Theodore Besterman, Dr. William Brown, Mr. J. Arthur Hill, Professor Julian Huxley, Miss Ina Jephson, The Hon. Mrs. Alfred Lyttelton, G.B.E., Mr. W. Whately Smith, and Mr. S. G. Soal.

The Monthly Accounts for January and February, 1929, were presented and taken as read.

EXTRAORDINARY GENERAL MEETING OF THE SOCIETY.

AN Extraordinary General Meeting of the Society was held at 31 Tavistock Square, London, W.C.1., on Wednesday, February 20th, 1929, at 4 p.m., THE PRESIDENT in the chair. There were also present: Mrs. W. W. Baggally (by proxy), Mr. Theodore Besterman, Mrs. Brackenbury, Mr. G. B. Brown, Mrs. Carpenter, Miss H. Carruthers, Mrs. J. R. Davis, Lady Dewar, Mr. E. J. Dingwall, Mrs. Dingwall, Miss E. Dingwall, Mrs. Enthoven, Mr. Fonnereau, Miss K. Foot, Mrs. George, Captain Basil Hall, Mrs. Hannen, Miss Ina Jephson, Mrs. Mackeson, Miss McDougall, Miss Newton, Mrs. Osmaston, Miss Parsons, Mrs. Robertson, Mrs. Rothschild, Mr. W. H. Salter, Mrs. Salter, Mr. S. C. Scott, Mr. Montgomery Smith, Mr. S. G. Soal, Miss Swainson, Miss Taylor, Mr. J. M. Thorburn, Mr. Vinen, Mr. Max West, and Dr. V. J. Woolley.

Miss Perkins and Mrs. Swinburne (Associates) were also present, but took no part in the discussion and did not vote.

Notice of the Meeting and the Minutes of the previous Extraordinary Meeting, held on January 31st, were read.

The Resolution passed at that Meeting was submitted for confirmation as a Special Resolution, and after some discussion,

in which Mr. Dingwall spoke at length, the Resolution was carried on a show of hands by a large majority.

Mrs. Dingwall thereupon demanded a Poll, and her demand being supported by sufficient other Members, a Poll was taken forthwith, 26 Members voting for the confirmation of the Resolution and 8 against it. The Chairman then declared the Resolution carried.

PRIVATE MEETINGS.

THE 100th Private Meeting of the Society was held in the Library of the Society, 31 Tavistock Square, W.C., on Wednesday, February 20th, 1929, at 5 p.m., THE PRESIDENT in the chair.

MR. THEODORE BESTERMAN read a paper, entitled "An Informal Account of a Four Months' Journey of Psychical Investigation on the Continent," which it is hoped will be published later in *Proceedings*.

THE 101st Private Meeting of the Society for Members and Associates only was held in the same place on Wednesday, March 6th, 1929, at 5.30 p.m., THE PRESIDENT in the chair.

MR. H. F. SALTMARSH read a paper entitled "A Report on the Investigation of Some Sittings with Mrs. Warren Elliott." A discussion followed, in which Mrs. Warren Elliott, who was present by invitation, Colonel Maxwell Dick, Miss A. V. Dutton, Rev. J. W. Hayes, Mr. G. R. Mead, Mr. A. H. Strawson, and others took part.

It is hoped that the full Report of this investigation will be published later in *Proceedings*.

OBITUARY NOTICES.

FREIHERR DR. VON SCHRENCK-NOTZING.

IT is with much regret that we have to record the death in February last, after an operation, of Freiherr Dr. von Schrenck-Notzing, who was for about forty years a Corresponding Member of this Society. Dr. von Schrenck-Notzing first became known in this country for his work in connexion with

hypnotism and therapeutic suggestion, later becoming interested in the mental phenomena of psychical research. In 1891 he contributed to the Society's *Proceedings*, Vol. VII., a very interesting paper on "Experimental Studies in Thought-Transference."

In the latter part of his life, however, he was almost exclusively interested in physical phenomena, and became the protagonist in Germany of the school of thought which affirms the reality of these phenomena. He had a wide experience with many physical mediums, particularly Eva C. and Willi and Rudi Schneider. He was the author of numerous books on hypnotism, abnormal psychology, and psychical research, of which the best known are *Materialisations-Phaenomene* (1914; 2nd enlarged edition, 1923); *Physikalische Phaenomene des Mediumismus* (1920); *Experimente der Fernbewegung* (1924). This phase of his activity is represented in the Society's *Proceedings* by an article, "Concerning the Possibility of Deception in Sittings with Eva C.," Vol. XXXIII. Several of his books have been translated into English, French, and other languages.

Dr. von Schrenck-Notzing was a prominent figure at the various International Congresses for Psychical Research and exercised his great influence to ensure that these Congresses should be truly international. Those of our Members who attended the first International Congress at Copenhagen, held shortly after the war, will have the most pleasant recollections of his dignified courtesy. On various occasions he and his wife extended hospitality to Members of this Society visiting Munich and gave them facilities for observing phenomena in his well-equipped laboratory. It was as a result of the observations made by Mr. E. J. Dingwall in this laboratory in 1922 that Willi Schneider was invited to come to this country and gave the series of sittings reported on in *Proceedings*, Vol. XXXVI. More recently in the autumn of 1928 Dr. von Schrenck-Notzing invited various Members of the Society, including the Hon. Research Officer, Dr. Woolley, to a series of sittings at which they had an opportunity of studying the ingenious electrical apparatus designed by the late Karl Krall for the automatic control of physical mediums.

Concerning Dr. von Schrenck-Notzing's position in Germany Professor Hans Driesch writes as follows :

His influence upon psychical research has been very great in this country, he has been the most popular representative of this sciencee. And his sincerity has never been doubted, though there are a good many who believe that he has probably been deceived in the *first* period of his investigations (Eva. C.). During his work with the Schneiders his methods were continuously improved and, as far as I can judge, are almost perfect now.

In any case Baron Schrenck has been a man who occupies quite a definite and prominent place in the history of sciencee.

MR. FRANCIS W. PERCIVAL.

WE regret to note the death of Mr. Francis W. Percival, who was associated with the Society in its very early years and was one of the original members of Council named in the Constitution of 1882.

CASE.

P. 297. AN APPARENTLY PREMONITORY APPARITION.

THE following paragraph appeared in the *Daily Express* for January 19, 1929, under the heading "Premonition of Death."

A remarkable instance of a premonition of death has occurred at Worcester.

Mr. W. Kent, of Foley Road, Worcester, manager for many years of a large furniture shop here, left his work on Monday, after saying to his head salesman that he would die this week.

He said that he was sleeping in the bed in which his wife died shortly before Christmas. He awakened in the night.

"When I woke up I saw my wife," said Mr. Kent according to the salesman. "She seemed quite happy. She beckoned to me, walked across the room and vanished.

"I knew what she meant."

Mr. Kent died a few days later.

On January 23rd, 1929, Mrs. Brackenbury wrote to the special correspondent of the *Daily Express* at Worcester, asking if she

could be put into touch with the head salesman mentioned in the above paragraph. Eventually Mrs. Brackenbury obtained from the salesman, Mr. Barker, the following statement:

Jan. 29th, 1929.

I am in receipt of your letter of the 28th inst., and should only be too pleased to offer you any assistance I can, as I am myself greatly interested in your Society. The article in the *Daily Express* was not quite correct and I informed them so. I was a personal friend of Mr. Kent and have known him, also Mrs. Kent, for 5 years. The full story would take me too long to write. He did *not* make any statement that he would die at any stated time. When he was a young man he had an attack of rheumatic fever, this left him with a displaced heart. He was healthy in every respect, except, that he always took life seriously and quietly; he was a very good living man, but did not visit any place of worship, although he was a very learned man as regards scripture, and could quote any problem, and practically any sentence from the Bible; he like myself was a member of the Loyal Orange Institution, also the Grand Black Chapter, and a Freemason. He met his wife a then school-mistress in Huddersfield, and they were married 36 years ago last Xmas Eve. They have always lived a life of devotion to each other, and solely and wholly for each other. Mrs. Kent died just before Xmas, after 11 weeks illness, from diseased nerves. Before she died she asked him not to be long before he followed her, and stated she would come to him. He told me every day during her illness that if she died he would soon follow her.

After her death he bucked up tremendously, and I have never known him to be so happy and cheerful. And I may state here that I was in his full confidence and his friend, to whom he always opened his heart.

On Monday, Jan. 14th, we arrived at business together at 9 a.m., and he seemed upset, and told me the following story:

He said since Mrs. Kent's death he had lain in the same bed in the same room and always kept a nice fire (this is the front downstairs sitting-room), he was lying wide awake for some time, and about 2 a.m., Monday 14th, he heard the plain rustle of a woman's skirt, he turned his head towards the door and was surprised to see Mrs. Kent walk into the room.

She walked straight to the fireplace, he watched her for a few seconds, and then got out of bed and went to her, as he reached the fireplace she vanished.

Having finished his story he turned to me and said, "Mr. Barker, it is a premonition, she has come for me." This he repeated twice again to me during the morning. The rest of the day we were kept very busy together with business, until 6.30 p.m., when he left me, very cheerful indeed and apparently in the best of health. At 10.15 p.m. the same night he was seized with a *sudden* heart attack. I was not able to see him, as he was too ill, until 9.30 a.m. on Wednesday 20th. I found him very ill, but greatly improved from the attack. He said to me, "Oh, Mr. Barker, I'm going, Mary came for me Sunday night." I laughed this off, and the next few minutes he told me he would be back at work after a few days rest. On the same afternoon about 4 p.m. he had another sudden attack, followed by still another heart attack at 4 a.m., Thursday 21st, from which he never recovered.

Mr. Kent had no children and does not leave any friends to whom you could communicate. . . . His full name was Thomas Kent, age 64. . . .

GEORGE S. BARKER.

It will be seen from Mr. Barker's statement that there is no clear evidence here of anything prophetic. Mrs. Kent's suggestion to her husband, shortly before her death that he should join her before long, would be likely to rouse in Mr. Kent's mind an idea that his own death might not be much delayed, and obviously in the case of a man suffering from a misplaced heart an additional strain or shock of any kind, such as the loss of his wife, might be just sufficient to bring on an attack. It is possible that Mr. Kent's vision of his wife in the early morning of January 14th was due entirely to his wife's suggestion that she would "come to him." But it seems equally likely that the vision was partly due to the externalisation of some subconscious knowledge in Mr. Kent's mind as to his own precarious physical condition and the imminence of a severe heart attack.

Whatever the true explanation may be, the case is interesting and instructive, psychologically, if not psychically, and is therefore worth putting on record here.

REVIEWS.

I. The Evidential Value of Certain Mediumistic Phenomena. By
E. J. DINGWALL. *Psyche*, October 1928.

This article is in fact an attack on the work of a group (as Mr. Dingwall calls it) of S.P.R. workers who have published somewhat largely in our *Proceedings*, but whose methods as psychical researchers have not had the good fortune to meet with Mr. Dingwall's approval. The particular cases he has selected for comment seem to be three in number: (a) A series of cross-correspondences expounded by Mr. J. G. Piddington in a paper entitled "One Crowded Hour of Glorious Life" (see *Proceedings*, vol. xxxvi. p. 345); (b) a case called "The One-Horse Dawn Experiment," begun as an experiment in thought-transference, but with some curious developments (see Mrs. Verrall's original account, *Proceedings*, vol. xx. and subsequent papers by Mr. Piddington and Sir Oliver Lodge in *Proceedings*, vol. xxx. pp. 175, 291, and 296); and (c) the experiments in thought-transference of Professor Gilbert Murray (*Proceedings*, xxix. p. 64, and xxxiv. pp. 212, 336—I myself being responsible for the editing of the two later series). I give these references fully because I do not propose to discuss Mr. Dingwall's article in detail, but should advise any persons interested in the subject, not to be satisfied with his somewhat sketchy and inadequate accounts of the evidence, but to refer to the original papers and judge for themselves what the evidence amounts to.

Mr. Dingwall's article seems to have been put together somewhat carelessly or hastily. I notice, for example, that he states on p. 40 *apropos* of cross-correspondences that "Unfortunately the greatest secrecy has been observed with regard to the identity of the various automatists. They are known under different pseudonyms. . . ." Now to the best of my belief there have been ten automatists concerned in cross-correspondences published under the auspices of members of "the group"—four writing under pseudonyms (viz. the Macs, Mrs. Forbes, Mrs. Holland, and Mrs. Willett), and six writing in their own names (viz. Mrs. Frith, Mrs. Lyttelton,¹ Mrs. Piper, Mrs. Salter, Mrs. Verrall, Mrs. Stuart Wilson). But of these the Macs, Mrs.

¹ Mrs. Lyttelton wrote as "Mrs. King" at first, but allowed her real name to be published in 1923.

Forbes, and Mrs. Frith come but very slightly into the question of cross-correspondences. Omitting these for the purposes of the present discussion we have two automatists writing under pseudonyms (Mrs. Holland and Mrs. Willett) and five writing under their own names. I am sorry we cannot relieve Mr. Dingwall of the burden of this amount of anonymity, but I think it will be agreed that it is hardly a fair description of it to say that "the greatest secrecy has been observed with regard to the identity of the various automatists." It is understood of course that there is no concealment of the identity of any of the automatists from those sponsoring the publication of their scripts.

However, this is something of a digression, as what I am specially concerned to discuss on this occasion, if the editor will allow me space, are certain conditions of investigation of telepathy, cross-correspondences, and the mental side of psychical research generally, which I think it important to bear in mind and which Mr. Dingwall seems sometimes to overlook. In such experiments and observations there is the inevitable condition that we have to deal with human minds, not with machines or chemical reactions, and that therefore we can never repeat experiments exactly. It is this, besides the comparative variety of the phenomena in an observable form, that makes progress in psychical research so slow. Not being able to repeat exactly, we can only accumulate evidence which, though not perfect, is as good as we can get, and comparing one case with another gradually discover perhaps what elements are essential and what not essential to the results. It is with this object that we are anxious to collect as many cases, experimental and spontaneous, as we can. And it is with this object that we sometimes, I fear, bore our fellow members by urging them to contribute their share to the investigation by sending us particulars of any case they hear of. No single experiment being in itself crucial or conclusive, and none being exactly repeatable, we require many slightly varying ones to convince the world. And, as a matter of fact, it is in this way that the world is gradually becoming convinced of the existence of, e.g., telepathy. The attitude towards it now is very different from what it was when our Society was founded.

It is worth noticing that the kind of evidence on which our conclusions in psychical research are likely to be based is like-

wise the kind used in historical investigation, in legal investigation, and in a great deal of scientific investigation, and is also the kind by which we in fact conduct our ordinary mundane affairs. But in psychical research we suffer from a special difficulty, namely, that the facts our evidence has to establish are unusual facts—they are not the sort of fact which we instinctively recognise as being as likely to be true as not. For this sort of recognition familiarity is required, and here again the rarity of our phenomena makes our progress slow.

If it be asked why, if telepathy occurs at all, experiments in which a prescribed programme is exactly carried out cannot be produced; one obvious answer is to point to our ignorance about the telepathic process. A., for instance, who tries to transmit an idea to B. otherwise than through the channels of sense, sometimes succeeds, but does not know how he does it, or what circumstances, mental or external, help or hinder. Similarly B., who sometimes receives the intended idea otherwise than through his senses, does not know how it comes to him. This does not surprise me, because we have so little control over our mental processes. Who, for instance, has not struggled vainly to remember something—say a name—which he is certain he knows. He fails at the time but later, perhaps the next day, when he has ceased to think about it, it comes into his mind, *apropos* of nothing so far as he can judge. Whence came the difficulty?

All this is not intended to suggest that we should not, aided by the sensitive, secure the best conditions we can, and still less that we should not record the conditions that do obtain, with as much care as we can. But do not let us reject, or regard with undue suspicion, all experiments that are not evidentially perfect in a mechanical sense.

And this brings me to another result of our inability to repeat experiments exactly. It is that the value of the evidence depends inevitably on the *bona fides* of the persons concerned. We cannot escape this. Of course, as in ordinary life, if you know a man (or woman) personally, know the character and reputation he bears, know his work, and know his friends, you can form a good judgment as to whether he is likely to deceive you intentionally. A judgment so formed is not necessarily infallible. Very occasionally in ordinary life a trusted friend

fails us and proves unworthy of the trust placed in him. But this is very rare, and we do not find it necessary to view all persons we have to deal with with suspicion—indeed, civilised life could hardly be carried on if we did. But of course we cannot transfer intact to the outside public, our own confidence in the probity of this or that person sharing in our experiment—nor indeed in our own. As Dr. Henry Sidgwick said in an early presidential address to our Society (July 18th, 1883, *Proc.* vol. i. p. 250), “All records of experiments must depend, ultimately, on the probity and intelligence of the persons recording them; and it is impossible for us, or any other investigators, to demonstrate to persons who do not know us that we are not idiotically careless or consciously mendacious. We can only hope that within the limited circle in which we are known, either alternative will be regarded as highly improbable.”

ELEANOR MILDRED SIDGWICK.

II. *Vintras, hérésiarque et prophète.* By MAURICE GARÇON. Paris, Librairie critique Emile Nourry. 1928. 191 pages.

This book is interesting, though the seriously-minded psychical researcher will glean from it but little. Those phenomena or performances of the “heresiarch” which Maître Garçon narrates: alleged automatic writing and messages purporting to come from the highest religious entities of the Beyond (including St. Joseph, promoted by Vintras commander of a special Order of Knights in honour of the Virgin Mary [p. 98]), visions, “apports” and bleedings of Hosts, etc., have about them nothing evidential. Still other authorities have been inclined to attribute to Vintras levitations of Satanic origin¹; and on the whole, and though M. Garçon thinks him an impostor, it is of course possible that if genuine mediumship or something like it exists, the Tilly-sur-Seulle “prophet” may have been one of the privileged few.

With the religious schism which Pierre-Eugène-Michel Vintras (1807-1875) created in the Roman Catholic Church of France, his prosecution, his imprisonment, his relations with Naundorf (the *soi-disant* Louis XVII. denounced by Pope Gregory XVI. as the “son of perdition” [p. 92]), etc., we are not concerned here. This very brief notice will therefore suffice. I should like, however,

¹ E.g., M. O. Leroy in *La Levitation*.

before parting with an attractive little book to call attention to the strange occurrences at Agen in the thirties related by the writer on pp. 53-57. Here we have *inter alia* a case of alleged possession of a young woman, with, again, *soi-disant* "apports" of Hosts, as many as *eighty* on a single day. With these incidents Vintras is not connected. I certainly think they were fraudulent—and yet, should they ever occur again, Psychical Research would not, in my opinion, be justified in ignoring them or rejecting them *de plano* without investigation.

P.-P.-S.

III. *The Felicia Scatcherd Memorial Lecture, 1928.* By STANLEY DE BRATH. 1s.

The choice of Mr. Stanley De Brath to deliver the first of the lectures instituted to perpetuate Miss Scatcherd's memory was a happy one, in view both of their long association in psychic matters and the similarity of their convictions.

In Mr. De Brath's view the "physical phenomena" are an essential part of the case for Spiritualism, and the first part of his lecture is devoted to an affirmation of the credibility of these phenomena. He then outlines a sketch of evolution, inorganic, organic and human, and discusses the bearing of the ideoplastic theory on science and religion.

Many of our members who knew Miss Scatcherd will be glad to obtain a copy of this lecture.

CORRESPONDENCE.

CONCERNING METHOD IN PSYCHICAL INVESTIGATION.

[During a recent visit to Berlin I had the pleasure of a lengthy conversation with Professor Christoph Schröder, the head of the Institut für Metapsychikalische Forschung. Among other subjects we discussed the problem of method in psychical investigation. Professor Schröder had for some months past been vigorously criticising the methods of the S.P.R. in Continental periodicals with restricted circulations. I therefore suggested to Professor Schröder that it would be useful to students of psychical research in general if he would formulate his objections to the Society's methods in a letter to the *Journal*. On my return to London I repeated this invitation, and in response Professor Schröder addressed the following letter to me.]

THEODORE BESTERMAN.]

DEAR SIR,— . . .

If in our conversation I repeatedly stressed my disagreement with you, nevertheless it would not have been a subject of any doubt to you that my disagreement is based on purely objective considerations arising out of my scientific work and experience, which, for the rest, are extensive. Even if you do not reckon Wallace and Crookes, for instance, among the founders of the S.P.R. but only amongst the oldest members, yet it cannot be disputed that from the first scientific members of your Society have championed the reality of parapsychical¹ phenomena, and to-day are still doing so. The S.P.R., however, to judge from its utterances, includes to-day mainly men who have doubts about this reality owing to an attitude taken up by them, to a certain extent, that is, on principle, and who direct their investigations only to conjuring or fraud.

This method I cannot but describe most emphatically as a wrong one, and one that is a danger to any progress. It seems to me to presume too far in its judgment of the carefulness in observation shown by the other men in the same Society and by other investigators; I cannot, moreover, see any advantage for research if some members of the Society, or even a majority in it (perhaps after a vote has been taken on scientific investigations!) should have found themselves convinced of the genuineness of parapsychical phenomena.

I laid stress on the view that the problem of the genuineness of the phenomena, even if the aim of the investigation, as it must be before any further test, can no longer be the only object of investigation. The experiment must have as its aim to obtain phenomena which are shown to be genuine after a detailed examination, and which will enable us gradually to attain an insight into their energetic foundations. This I have already shown by means of a striking example taken from Frau Rudloff's meta-genetic drawing phenomena (*Zeitschrift für Psychische Forschung* for February).

The S.P.R. reviewer is evidently lacking in physio-anatomical knowledge, in the knowledge of plasma structure, and of its peculiar chemico-physical properties, needed to appreciate the importance of the investigation carried out at the Kaiser Wilhelm Institute. And probably he is lacking in the goodwill to make

¹[I use this word to translate the term *metapsychikalisch*, coined by Prof. Schröder. Th. B.]

objective reports owing to his prejudiced attitude against para-physical phenomena.

Further, so far as tests for genuineness are to be regarded, or are regarded, as needful, it is an utter stagnation in method to base them always on subjective impressions only, as happens, and must always more or less happen, in the case of the gentlemen sent travelling round by the S.P.R. What is needed is to make, with the most up-to-date means, objective registrations of the proceedings at the sittings, both acoustically and optically. And these records must cover the whole "sitting" without a break.

That is my method, particularly the method of kinematography in the dark, a process on whose perfecting I have spent several years and much money. On this see *Zeitschrift für Psychische Forschung* for September 1927.

This method of work is naturally very much more difficult than the other, which studies paraphysical phenomena only from the standpoint of expert conjuring. This means doing the same thing, using the same methods, as was already customary fifty, sixty or seventy years ago. Science, it may be added, has not remained at the standpoint of that time. This attitude is, in my opinion, unworthy of an important Society.

Psychics will win general scientific recognition only when it produces scientific results by scientific methods, and particularly is this so in the paraphysical field which is here in question. And having a particularly high esteem for the S.P.R. I feel that I may hope that it will join with me in this view. Then the possibilities of joint work would follow as a natural result.

Of course the refusal some years ago of a request to the S.P.R. has nothing to do with my objective judgment, even though I could, or had to, see in this an unfriendly action. For it should be well enough known even abroad under what difficult conditions German science works to-day. This is in no wise disproved that to-day in Germany there are still some illiberal rich men, as you implied.

It would surely not have been so very great a sacrifice if the S.P.R. had put at the disposal of the Library of the Institute a complete set of the *Proceedings*, and of the *Journal*, reserving its rights of ownership, so as to serve the cause of research. Meanwhile I have the *Proceedings* except for the recent years, but nothing of the *Journal*. With friendly greetings,

Yours faithfully, (Sgd.) SCHRÖDER.

[NOTE.—With regard to Professor Schröder's reference to the refusal of a request he made to this Society, the facts are as follows:

In 1924 Professor Schröder asked the Council to exchange the Society's *Proceedings* with a *Handbuch der Entomologie*. The Council agreed to the exchange provisionally for a year. At the end of this time they did not feel able to continue the arrangement, but they presented Professor Schröder with eight volumes of *Proceedings* to complete a set, the other volumes of which he had already obtained elsewhere. They suggested that if Professor Schröder desired to obtain future Parts of *Proceedings*, either he or some other member of the Institute he had recently established should join the Society.

The Council have in recent years received a considerable number of requests for gifts or exchanges of *Proceedings*. It is not possible to accede to all these requests, but each one of them has been carefully considered and judged, according to the best of the Council's ability, on its merits.—*Ed.*]

NOTES ON PERIODICALS.

Die Medizinische Welt, 1928, 5.

Count Klinckowstroem has a paper on "The Crisis in Occultism," dealing with the mediumistic exposures of the last few years. Particular importance seems to be attached by him to the Vinton investigation at Braunaus, in the Schneider circle (*Psyche*, April 1927). The tone of the paper is sceptical throughout.

L'Aventure (November, December, 1928, January, 1929).

M. Paul Heuzé prints a paper entitled "What is to be thought of spiritistic phenomena?" He inclines to believe in the genuineness of some of the mental phenomena, but is thoroughly sceptical as to the physical manifestations. In the long list of exposures quoted Sambor is mentioned, it being asserted that he was helped by an accomplice and that I detected the fraud; in this form the statement is incorrect. The argument that many things now of everyday occurrence would have been thought impossible two centuries ago by all men of common sense is met in the following way: all these things, M. Heuzé says (flying through the air, talking to a man a thousand kilometres away, listening to a dead

person's voice, etc.), are just as impossible, strictly speaking, now as before, "*à moins de trucs.*" The discoveries in question have therefore consisted, the writer asserts, in discovering the *trick*, not in finding out new "human faculties." Man is just as incapable now as he was before, as he will be to-morrow, to listen to a dead man's voice, or to see through a wooden board, but the "trick" has been supplied by the gramophone, by radiography, etc. M. Heuzé's retort, is not, I think, irrefutable, but is certainly interesting, though I suspect him of using the word "trick" in a somewhat ambiguous sense.

Bulletin du Conseil de Recherches Métapsychiques de Belgique.
January, 1929.

In a long paper entitled "The two great factors of existence and of the world's evolution," M.M. Rutot and Schaeerer discuss "two great creative and directing principles" underlying the Cosmos, the first being the physical factor, "based on cinetic or material and unconscious realisation," the second being called the psychical factor; the latter has "a co-ordinating basis, capable of becoming volitional" through accession to consciousness. M. Rutot thinks Dr. Fukurai's experiments in Japan afford a confirmation of his and M. Schaeerer's theoretical conclusions.

A case of spirit identity occurring at a séance held in August last is described. If we could be completely certain of the good faith of all the persons present (only two initials are mentioned in this connection, the sitters being altogether five in number) and if we could exclude cryptomnesia, we should certainly have here a very striking case. But these "ifs" remind us but too well of the evidential weaknesses inherent in such incidents!

The words in Aramaic spoken by Theresa Neumann in Konnersreuth in the presence of Dr. Gerlich, Prof. Wutz, and Prof. Johannes Bauer are discussed by Dr. Wessely, an Austrian orientalist, in the Vienna *Reichspost*, the article being the summary of a lecture delivered by Dr. W. before the (Roman Catholic) Leogesellschaft. The writer is most positive, even enthusiastic, in his assertions, and speaks of this case of xenoglossy (Dr. W. does not use this term) as of something unheard of and without precedent. A series of sentences is quoted, and though among the sentences we find one mentioned in Matt. xxvii. 46, and Mark xv. 34, this aspect of the Konnersreuth enigma is certainly one of the

most striking. I doubt, however, if either the Aramaic words or the stigmata or even the fasting are likely to afford us a decisive proof of the supernormal character of the phenomena (the latter because a thorough investigation seems to be beset by peculiar difficulties). A crucial proof in this respect would perhaps be much more easily obtained through levitation (*i.e. attempts at levitation*) if the ecclesiastical authorities could be prevailed upon to induce T. N. to turn her thoughts in that direction.

Zeitschrift für Parapsychologie, January, 1929.

In a paper profusely illustrated with photographs taken from the July number of the *Proceedings of the British College of Psychic Science*, Fräulein G. Walther, Dr. von Schrenck-Notzing's Secretary for scientific matters, narrates the recent developments in the "Margery" circle, such as "Walter's" thumb-prints, alleged automatic writing in Chinese, the "Camel" cross-correspondence, etc. Frl. Walther seems to have no doubt whatever as to the authenticity of these performances.

The late Prof. D. Karl Gruber's notes on 10 séances with Willi Schneider (November 1925-October 1926) are printed. These sittings are but part of a series, having been selected, Dr. Gruber informs us, because Dr. von Schrenck-Notzing was present at but one of them and in view of the "absurd" (*töricht*) objections raised by the Baron's adversaries as to the séances held in his laboratory. The results obtained were feeble, barring a very limited number of incidents.

The *Spukmedium* (Poltergeist medium) Vilma Molnar is the subject of a paper by Dr. von Schrenck. He admits that this case has not been investigated "with a thoroughness permitting us to champion the genuineness of all the phenomena," still he believes in that genuineness. The phenomena are attested among others by Princess Windischgraetz of Vienna and Schönau (Burgenland), to whom Vilma admitted, however, that some were fraudulent (p. 29).

A case of haunting which may have been striking is quoted from a MS. work of Franz Rolan's written about 1900 and unpublished. The ghost was seen by several persons. It must be admitted that as a general rule these spontaneous cases are far more impressive than the Psychical Researcher's experimental work.

In a review of Frenzold Schmid's *Die Wahrheit über das Wunder in Konnersreuth* Prof. Oesterreich mentions two new extraordinary Indian cases spoken of by the writer, cases which are respectively connected with the names of Sandshaya Madhu and Mangtuyan King, the former being endowed with extraordinary supernormal faculties, the latter being a preacher and *Wunderkind*. Prof. Oesterreich hopes to see these two cases investigated by the S.P.R. and the scientific circles connected with the review *Yoga-Mimansa*.

Études, 5th January, 1929.

Father L. Roure, S.J., has a short article on the Konnersreuth stigmatica which deserves attention on account of its very cautious tone. The writer does not even hesitate to quote particulars tending to discredit slightly the Konnersreuth phenomena.

Revue Spirite. In the January number Signor Bozzano continues his paper begun in July 1928 on the "Death crisis in the descriptions given by the departed who communicate." With all due respect to him and whilst admiring his painstaking energy and very wide reading, it is needless to add that these descriptions are hardly calculated to make the theory of *post-mortem* existence and *post-mortem* communication more plausible. We want thoroughly evidential facts, and nothing else.

In the "Foreign Chronique" reference is made to an account published in the Italian Review, *Il Veltro*, appearing at Città della Pieve, which account deals with the experiments made by Prof. Calligaris, "an alienist of great repute," with the "cryptaesthetic" medium Enrico Fornis of Trieste. As reproduced by the *Revue Spirite*, the account is far too brief to enable one to express an opinion.

On page 36 a brief extract is quoted from a lecture of Dr. Osty's printed in the *Bulletin de la Société des Études Psychiques* of Nancy. The director of the International Metapsychical Institute speaks in this passage of his recent experiments with a Mme Kahl who presents the remarkable peculiarity, it is alleged, of reading people's thoughts, the answer appearing written *on her skin*. A few instances are given.¹

P.-P.-S.

¹ Some account of Mme Kahl's phenomena was given by Mr. Besterman at a Private Meeting of the Society on February 20th, 1929.

Psychic Research, January, 1929.

This number opens with the first instalment of a paper by Mr. E. E. Dudley, entitled "Psychics versus Mediums." The distinction between these two classes of persons, according to Dr. Dudley's definition, is that "the latter give some evidence of the presence of teleplasm or of telekinetic phenomena, while the former do not." The thesis which Mr. Dudley wishes to establish is that psychic phenomena are "the product of forces resident in the subconscious mind of living man," and involve only "a faculty which, however it may vary in degrees, is present in all men and perhaps in many animals." True mediumistic phenomena, on the other hand, the only phenomena involving the agency of discarnate minds, are always based upon a rare and peculiar form of physical energy called "teleplasmic." The thesis is one which many students of psychical research will for one reason or another find it difficult to accept. There is an article by Mr. Bligh Bond entitled "Athanasia: My Witness to the Soul's Survival." It contains an account of some of the writer's earliest psychical experiences, when he sat with a group of personal friends and certain physical phenomena were observed. There is also an article by Marius J. Zaayer on "Thinking Animals: A Statement of the Negative Viewpoint," which serves as an introduction to a report by Mr. J. Malcolm Bird on "The Briarcliff Pony" (see S.P.R. *Journ.*, January, 1929, p. 22). Mr. Bird, after himself witnessing a performance by the pony, comes to the conclusion (endorsed by other observers, including Dr. Hereward Carrington) that the animal exhibited no supernormal powers, but had been taught to observe a code of signalling used by its owner. Mr. Bird also has an article on "Dreams—Previsional and Otherwise," in which several dreams are recorded of the type described by Mr. Dunne. There is a good example on p. 47.

An abstract is given of a recently published book on "The Tibetan Book of the Dead," by Dr. W. Y. Evans-Wentz.

H. DE G. S.

JOURNAL

OF THE

Society for Psychical Research

CASE.

L. 1288. INFORMATION RECEIVED AT A SITTING CONCERNING
MATTERS UNKNOWN TO THE SITTER.

WE print below a report received from one of our Members, here called Mrs. *Cooper*, concerning some information of apparently supernormal origin received by her at sittings with Miss Geraldine Cummins. The method of communication was by ouija board, Miss Cummins being in a light trance. The names of all persons concerned are known to the Society, but for reasons which will be apparent pseudonyms or initials have been used here.

The purporting communicator at these sittings was Captain *J. M.*, of the 1st Batt. of the *Blankshire* Regiment, an old friend of Mrs. *Cooper's*, who was killed in the South African War. Mrs. *Cooper*, who takes her own notes, had her first sitting with Miss Cummins on June 22nd, 1927; at her fourth sitting on October 26th, 1927, the following statement was made :

J. M. You know Cunynham.

Mrs. C. Yes, of course. What is the rest of his name?

J. M. Cunynham Dick.

Mrs. *Cooper* was thinking at the time of a man of the name of Dick-Cunynham, now dead, with whom she was acquainted. At a subsequent sitting with Miss Cummins on November 25th, 1927, it was made clear that reference was intended to Colonel W. H. Dick-Cunynham, who was awarded the V.C. in the Afghan War in 1879, and died of wounds received at Caesar's Camp, Ladysmith, in January 1900. This Colonel

Dick-Cunynham Mrs. *Cooper* never knew, nor at the time of the sitting did she consciously remember the circumstances of his death. It is, however, quite possible that she had at some time known them; moreover, the circumstances of the awarding of the V.C. and of Colonel Dick-Cunynham's death have been described in several published books. The incident is only mentioned here as it seems to have been the first emergence of a train of thought followed up in subsequent sittings. Colonel W. H. Dick-Cunynham was known to Captain *J. M.*

'Extracts from later Sittings with Miss Cummins.'

December 8th, 1927.

J. M. You want me to try to put through a name or two. Did you ever hear of two men in my regiment who were knocked out as I was? . . . One was a youngster *Vezey*. The other is *Frazer*.¹ . . . They gave me part of a name which is important. They could not remember it all. It is Eland—I think. They were done in near some place like that.

April 2nd, 1928.

J. M. I met two men I knew this side lately. One is called *Frazer* my regiment. He was quite young. The other was a good fellow *Vezey*. I had forgotten even their names till I ran up against them here with Dick-Cunynham. . . .

Vezey and *Fraser* (note spelling) were the names of two officers of the 2nd Batt. of the *Blankshire* Regiment killed at Elandslaagte in October 1899. To the best of her belief Mrs. *Cooper* had never heard of either of them. The applying of the term "youngster" to *Vezey* is not very appropriate, as he was nearly forty at the time of his death and considerably older than *Fraser*, who was not yet thirty.

The mistake as to the respective ages of *Vezey* and *Fraser* seems to be here corrected.

¹ In selecting pseudonyms care has been taken to choose names which represent the actual names as well as possible, especially as regards mistakes in spelling, etc.

Does a name beginning with Raven mean anything to you? Raven—I can't remember the rest. Teignmouth—a place there—I know there was some connection between Dorothy and it.

Mrs. C. Which Dorothy? You don't mean Miss Cummins?

J. M. No, the other one. Her name was connected with that place. Her name is the one connected with Ravensburn—not more than a connection. You must puzzle this out.

(Later in the sitting :)

Mrs. C. I'll try to find out about Raven and Dorothy.

J. M. No, *Nevill*. Remember Dorothy's name.

April 18th, 1928.

J. M. I am sorry I did not get the correct meaning through about Raven. I thought of the Raven Inn and then I couldn't get the other Ravensburn through. Nevills lived there, not Dorothy, but I set it as a puzzle for you.

J. M. You will find Ravensbourne Teignmouth next.

The allusion to a "name beginning with Raven" meant nothing to Mrs. Cooper at the time of the sitting. Nor did the allusion to Teignmouth.

Dorothy is Miss Cummins's first name.

Dorothy *Nevill* was the name of a friend at whose house Mrs. Cooper and J. M. had met.

At a sitting of Mrs. Cooper's with another medium, not reported here, there had been a confused attempt to make a statement about "Raven." The Raven Inn at Shrewsbury is very well known. Mrs. Cooper notes that at the time of the sitting of April 18th she had traced a family called *Nevill* living near Carlisle, who also owned land in Shropshire near J. M.'s old home, and she thought reference might be intended to them.

Mrs. Cooper, who has never herself visited Teignmouth, was

In my time *Nevills* lived there.

Mrs. C. Is it the name of a house?

J. M. Yes, I remembered it, and told you Dorothy's name was connected with it. It is the same surname. In my time remember.

unable to find any reference to a house called *Ravensbourne*, either in Kelly's *Directory*¹ or on maps. Eventually, however, a statement was obtained from the postmaster at Teignmouth, as follows:

POST OFFICE,
TEIGNMOUTH.

30.4.28.

With reference to your enquiry relating to the occupation of a house by the name of *Ravensbourne*, I beg to inform you that it is confirmed that a gentleman of the name of *Nevill* occupied a house of that name situated in the Higher Woodway some years ago.

(Sgd.) J. E. NEEDLAND.

April 26th, 1928.

J. M. *Frazer* has been telling me about the spree he says I missed, at X—. I wasn't with the regiment then. The two battalions had the hell of a time to get there, he says—excuse the language, and regimental gossip.... I shall be a prude and not tell you of a small scandal that occurred at that time. Some day you may hear of that famous meeting between the two battalions. The first had done awfully well, but

A military station in India was correctly named with the omission of one letter. The first and second battalions of the *Blankshire* regiment met at this station in 1898, a fact of which to the best of her belief Mrs. *Cooper* had no knowledge. It is true, as Mrs. *Cooper* ascertained by personal enquiry after the sitting, that *J. M.* did not accompany his regiment to India. Mention of this fact is of some interest, since it would not be easily ascertainable from any published source. Mrs.

¹ But see below p. 88.

they little knew what was before them.

Cooper did not herself meet, or hear anything of *J. M.* after June, 1897, until she read of his death in S. Africa.

May 7th, 1928.

J. M. Next time I speak I will tell you more about X— and the spree the youngsters had. *Jimmy*, as we called the adjutant, knew about it, they tell me.

At a later sitting on May 18th there was a reference to " *Jimmy*, otherwise *Jameson*, the adjutant." There seems to be some confusion here. Neither of the adjutants of the 1st and 2nd battalions of the *Blankshires* in 1898 was called *Jameson*; there was a Captain *Jameson* (note spelling) in the 1st battalion, but he was not the adjutant. We have ascertained from an old soldier serving with the regiment at the time (see below) that there was an officer in the 2nd battalion called *Jimmy* B—. But he also was not adjutant.

May 18th, 1928.

J. M. By the way, I meant to tell you more about that X. affair.

Mrs. C. Tell me about the scandal.

J. M. It seems hardly fair to repeat this gossip. I won't tell you one matter as it may concern some one still alive, but the other concerns the youngster here.

He went on the spree, got pretty drunk, I understand, and with another fellow wandered into a high-caste Hindu's garden and private residence. The master of the establishment thought they had designs on his women-folk and threatened to make a complaint to the Colonel. They managed to shut his mouth; no doubt they oiled his palm. They hadn't an idea as to where they were going.

They were just a bit fuddled. I haven't got the story properly from them yet, but when I first heard them mention it, I thought: "By Jove! here's something for E.'s museum."

It is a fact, as mentioned above, that the 1st and 2nd battalions of the *Blankshires* met at X. in 1898, and it is worth noting that meetings between two battalions of the same regiment are rare events. The meeting between the two battalions at X. is mentioned in at least one published book, and although Miss Cummins informs us that to the best of her knowledge she has never read, or even heard of this book (the reference was discovered by a Member of the Society who kindly undertook to make some enquiries on our behalf), it obviously may be the source of her knowledge; the contrary cannot be proved. On the other hand, such an incident as is related in the above extract from Mrs. *Cooper*'s sitting on May 18th, 1928, is most unlikely to be mentioned anywhere in print, and it is therefore a point of considerable interest that Mrs. *Cooper* has been able to obtain some corroboration of the statement made. The corroboration is contained in a letter written to Mrs. *Cooper* by a friend, Mr. B., as follows:

2nd July, 1928.

I was playing golf with Colonel D. the other day and I asked him about the events we were discussing.

He was there himself as a junior subaltern when the two battalions met.

While he cannot of course remember the details, he does recollect some such incident as the garden episode occurring.

It would, of course, have added to the value of the case to have a more exact and detailed corroboration of this incident, but it is not surprising that such should be hard to get, seeing that the incident occurred more than thirty years ago and can only have been known at the time to a few persons, several of whom lost their lives in South Africa a few years later. The old soldier with whom, as already mentioned, we got in touch through one of our Members, when questioned on this point, said he well remembered the meeting of the two battalions at X. and the celebrations which ensued.

Of the garden incident he knew nothing, but that is no evidence that such an incident did not occur, for it is not likely that a private soldier would have known of a matter of this kind in which only officers were directly involved. On the other hand, this old soldier volunteered to our informant an account of another unpublished incident which occurred at the same time and involved a man still alive. This is worth noting in view of *J. M.*'s statement on May 18th, 1928, that he would not tell of one matter "as it may concern some one still alive." At a later sitting Mrs. *Cooper* had with Miss Cummins on January 31st last, an attempt was made to get a further statement from *J. M.* on this point, but he declined to say anything on the ground that he had promised *Fraser* that he would not give "the name of any living man connected with that affair," i.e. the meeting of the battalions at X. And there for the moment the matter rests. Immediately after refusing to give the particular piece of information asked of him, *J. M.* added :

Did you ever hear of *West*? or what's his name?
Tatton?

MRS. C. Who was *Tatton*?

J. M. You try and find out. You have to do your share
of the work.

Lieut. *Tatton* was serving in the 1st battalion of the *Blankshires* in 1898, at about the time the two battalions met. There was no man of the name of *West* in either of the two battalions at that time. There was a Lieut. *West* in another regiment which was serving in the Punjab in 1898. No contact between this regiment and the *Blankshires* has been traced, but such a contact may have occurred. So far as she can remember, Mrs. *Cooper* had never heard either of Lieut. *Tatton* or Lieut. *West*, until the names were given to her by Miss Cummins. Apart from her personal acquaintance with *J. M.*, which ceased in June, 1897, Mrs. *Cooper* has never had any connection with the *Blankshires*, nor has she any knowledge of the book mentioned above, which refers to the meeting of the two battalions at X.

SUMMARY OF THE CASE.

As regards possible sources of the knowledge shown by Miss Cummins, normal or otherwise :

(1) It is extremely improbable that Miss Cummins has ever obtained any accidental knowledge of the persons or events involved. In 1898 she was still a child, living in Ireland, and she has never had through her family or near friends any connection with the regiment here concerned. She has several relatives in the army, but none of them seems a likely source of the knowledge shown in the sittings. Nor is it likely that she has obtained the information in trance from any of her sitters. She does not give many sittings to members of the public, preferring to spend her time in such work as the recently published *Scripts of Cleophas*.

(2) The names of the various officers mentioned could have been obtained from army lists, and, as already noted, a mention of the meeting of the two battalions at X. has been found in a regimental history published some years ago. Published references to this incident are not likely to be numerous. It may be noted that the two mistakes in spelling which occur in the ouija board record (*Frazer* and *Jamieson*) suggest that the source of Miss Cummins's knowledge was auditory rather than visual (e.g. from an Army list), though this is not a point to which much weight can be attached.

(3) It is most improbable that any account of the garden incident has ever appeared in print, and the number of persons now living who might have any direct knowledge of such an incident must be small.

(4) With regard to the curious incident of the name *Nevill* associated with a house called *Ravensbourne* at Teignmouth, information on this point, both as regards the name of the house, and the name of the occupant, is obtainable from Kelly's *County Directory* for Devonshire in the issues from 1914-19; the entry does not appear in earlier or later issues. The communicator's statement that in *his* time "*Nevills* lived there" appears therefore to be incorrect. Mrs. *Cooper* does not know of any connection he had with Teignmouth. It was at another place in Devonshire, 24 miles from Teignmouth, at the

house of a friend called *Nevill*, mentioned above, that Mrs. *Cooper* and *J. M.* first met. The information, which has no direct connection with the rest of the case, was apparently offered in response to a request from Mrs. *Cooper* for some evidence of knowledge which could not be obtained from her mind.

THE SCRIPTS OF CLEOPHAS.¹

BY THE REV. CANON H. BICKERSTETH OTTLEY, M.A.

[*Editorial note.*—We printed in the *Journal* for last December, p. 394, a review of the recently published *Scripts of Cleophas*, written by the hand of *Geraldine Cummins*. The subject is one upon which opinions differ, and it is thought by some students of these scripts that the evidence for their supernormal origin is better than was suggested by our reviewer. We print below a statement of this view sent to us by Canon Ottley.]

LITTLE more than a year has elapsed—for the “Introduction” to this amazing volume is dated 21st December, 1927—since this (first instalment) of *The Scripts of Cleophas* has been available for present-day students of Christian Origins. The *matériel* still awaiting publication—in Automatic Messages already transcribed in type-written MS.—is, it is understood, sufficient to occupy two, if not three, similar volumes.

From the standpoint of literary and historical interest, this remarkable collection of automatic writings—claiming to be nothing less than a record emanating from eye-witnesses of the facts—constitutes, obviously, a momentous challenge to many conventional theories and traditions as to the existing “canonical” books of the N.T., and as to the sources of new information relating to the actual circumstances in which the missionary labours of the Apostles and their companions took place.

Those who realise this point of view will be first to admit that the problems raised by *The Scripts of Cleophas* are, beyond all precedent, formidable and fundamental.

It must be remembered, in approaching these problems, that the outstanding feature of the *Scripts* is furnished by the *period*—A.D. 34-90 (approximately)—within which their contents claim to have been written, and to which alone they refer. The various

¹ *Hastings' Encycl. of Religion and Ethics*, ii. 572.

“scribes,” or personal attendants and companions, of St. Paul and the other Apostles, greet the reader of the *Scripts* with a “first-hand” narrative of what they themselves have heard and seen, in that wonderful half-century which followed after the Pentecostal Mission of the Apostolic band. Dealing thus, exclusively, with the historical “*infancy*” of Christianity, *The Scripts of Cleophas* elucidate much that appears obscure in connexion with the travels of St. Paul and with the foundation of the Primitive Church, and furnish information supplementing the narrative in complete detail. Thus Dr. Sanday, referring to the brevity and incompleteness of the record given in Acts xiii. 4 to xiv. 26, reminds us that “A whole journey” is compressed into those two chapters, “but has not left behind it any literature that is now extant.” The happenings incidental to this journey are recorded more fully, though with some dislocation perhaps in sequence, in several chapters of the *Scripts*.¹

Such being the general character of this remarkable volume, it will be realised that—whatever may be its “origin”—its *contents* place it altogether apart from the entire mass of those strange and semi-fabulous writings—roughly to be designated under the general description of “Apocryphal”—which, as has been truthfully said, constitute a literature of their own, “with the intricate details of which only specialists are competent to deal” (*N.T. Apocryphal Writings*, Dr. J. Orr, p. vii). “These,” as Dr. Orr says, “began to be produced in the second century, mostly in Ebionitic and Gnostic circles, and . . . only later, in modified and expurgated forms, . . . passed into the general Catholic tradition. . . . Irenaeus [describes them as] forged to bewilder the minds of the foolish, . . . and as deviating as far as possible from sound orthodoxy, and . . . to be rejected as altogether absurd and impious” (*H.E.* iii. 25). As to this literature, Bp. Ellicott claimed that “these spurious Gospels,” with their “mendacities, their absurdities, their barbarities, and the inconsequence of their narratives, have never been excused or condoned” (*On the Apocryphal Gospels*, p. 153).

From this farrago of heresy and romance—the by-product of a venal endeavour to pander to the ignorant credulity of the ancient Pagan world—*The Scripts of Cleophas*—with its simple atmosphere of reverent and truthful record of the Apostolic missionary journeyings—stands unalterably and finally apart.

¹ Pp. 98, etc., and 115-139.

The present writer has on two occasions personally witnessed the "reception" of the "Message" entrusted to the unconscious instrumentality of Miss Cummins. He has submitted the various "theories" and "explanations" advanced by critics, in regard to the *bona fides* of these communications—and affecting, of course, her own sincerity and truthfulness, and the reality of her psychical powers—to the severest possible tests. To the study of the *Scripts* themselves he has devoted many months of the closest and most searching attention that his own academical training enabled him to give; and, with an *à priori* sceptical bias in regard to what, from childhood, he had been taught to regard as the "forbidden" ground of "psychical" communication with "the Life that follows Death,"—he finds himself constrained to recognise, in *The Scripts of Cleophas*, a contribution to the cause of Christian present-day "Apologetics" of supreme and most opportune importance.

In this connexion, it may be of interest to quote the words in which Sir Oliver Lodge permits me to put on record his own convictions about their value. Writing on August 14th, 1928, Sir Oliver says: "I see no reason to doubt the genuineness of the reception, whatever the source may be.... That all this detail should have come through, is in itself a remarkable phenomenon. It seems quite unlikely that the subconsciousness of Miss Cummins or Miss Gibbes could be regarded as responsible for it. The only plan is to judge the writings on their merits; and I trust that they will receive from scholars the attention they deserve." I would end this note with some words in which the "Messenger" discloses, through Miss Cummins, the underlying purpose which inspires this far-reaching and mysterious volume:

"It is our purpose, if the Earth will receive, to sow such seed in the hearts of men of your generation that Faith in Our Master CHRIST shall blossom anew. The men of your day believe, mayhap, that CHRIST is dead. It is not so. He liveth, and shall live in the minds of the people of your times, once more."

REVIEWS.

- I. *Leonard and Soule Experiments in Psychical Research [and Experiments with other Mediums].* By LYDIA W. ALLISON. Also *Supplementary Material.* By the RESEARCH OFFICER of the Boston S.P.R. Boston [Mass.], February, 1929. Pp. 399.

The Boston Society, in publishing this, its latest volume, has again brought within reach of the student a store of valuable records of veridieal communieations through mediums, showing knowledge whieh it is difficult to suppose the mediums could have obtained by normal means.

The first half of the volume, Mrs. Allison's, gives an account from the beginning of her attempts to get into communication with her deceased husband through mediums in Ameriea and in London, and has therefore a sort of completeness. We see in it how she has succeeded with some mediums and failed with others of good repute for no diseoverable reason; and how with certain mediums first sittings were sucessful and later ones failures, and *vice versa*. Extensive quotation from such a report would obviously be out of place here, and a proper idea of the evidence can hardly be given without it. But to anyone desiring specimens, I might suggest reading Mrs. Allison's Introduction (pp. 7-10); a remarkable sitting with Mrs. Dowden (Section XXII, p. 162 ff.); and, for a different kind of communication, a sitting with Mrs. Leonard (Section XXI, p. 153) during which Feda gropes for a description of an objeet recently purchased by Mrs. Allison, under circumstances that would have been interesting to the professed eommunicator. Feda unmistakably gets the idea of it without being able fully to name it or realise what it is.

The second half of the book deseribes and discusses a number of sittings with Mrs. Soule of Boston, at which Dr. Walter Prince or his adopted daughter or both were the sitters. Intimate details were given about eircumstances and surroundings of their respetive childhoods—and also about Mrs. Prince's last illness, whieh can hardly have come to the medium's knowledge by accident or enquiry, and which have a distinct individual application to the persons coneeerned. There is also (p. 353) a striking prediction of a serious fire well worth studying. No place is named, but enough is said to make identification of the place and the fire which subsequently oecurred reasonably certain.

There is very little in the communications recorded in either part of the book which could not have been derived from the sitter's mind, given an extended power of mind-reading. But there is a good deal that the sitter was not consciously thinking of, and there are items here and there so appropriate evidentially as to suggest selection by some mind interested in producing evidence of identity rather than merely casual scraps of memory or of association of ideas. On the other hand, as one would expect from previous experience, there are definitely erroneous statements, and others which, if they refer to true facts at all, show a very imperfect and doubtful apprehension of them. One can only attribute such errors in the midst of so much that is true to dream-like irrelevance on the part of the communicator, whatever the communicator is, or to some misleading association of ideas on the part of the medium. In short, the records here preserved raise most of the problems that puzzle us as regards veridical mediumistic communications, but also furnish material which adds to our hope of solving them.

E. M. S.

II. *Okkultismus und Verbrechen. Eine Einführung in die Kriminalistischen Probleme des Okkultismus*, etc. VON DR. ALBERT HELLWIG, Landgerichtsdirektor in Potsdam. Verlegt bei Dr. Langenscheidt. Berlin 1929.

My first impression on receiving from the publisher this splendid and handsomely bound book (a volume of the *Enzyklopädie der Kriminalistik*) of more than 380 pages was, I confess, that of an *Epochmachendes Werk*. And the learned judge's work is certainly a most valuable contribution to the solution of a perplexing and much debated problem, which, according to the writer's statement in the preface, "is threatening our people as an unwholesome mass-suggestion."

Dr. Hellwig's attitude in this matter is well known. He is a convinced enemy of the *Kriminaltelepath*, though, as he is careful to point out, he does not deny the reality of clairvoyance and telepathy in general; he only maintains and attempts to prove there were no cases of telepathy and clairvoyance in those trials with which he was connected as expert.

After a few general remarks (pp. 13-36) he narrates three of these trials in great detail, reproducing *verbatim* many judicial

doeuments hitherto apparently unknown. These trials are: The Hildebreeht-Möckel trial at Bernburg (December 1924), the Drost trial, again at Bernburg (October 1925), the G. trial at Balingen (October 1925). In the first ease the two accused were found guilty; in the Drost ease (whieh acquired at the time a very wide notoriety) there was an aequittal; in the G. ease the accused (the "medium's" husband) was found guilty.¹

Into the details I will abstain from entering. Suffice it to say that Dr. Hellwig gives at very great length his reasons for believing that in no instanee was there any evidence of supernormal knowledge. The question of the *bona fides* of the hypnotiser (as distinct from the "medium") is also copiously discussed.

I believe it very likely that the *Landgerichtsdirektor's* conclusions *re* these three cases are quite eorrect, though it should be noted that in some instances the opinions of other experts, such as Herren Heyse and Tischner (our very esteemed Corresponding Member) did not agree with that of Dr. Hellwig.

The layman or semi-layman is struck on perusing the book, it must be admitted, by the absence of a detailed report on the Günther-Geffers case, which last year acquired so much notoriety. The writer explains that one of his reasons for abstaining from narrating in detail the Insterburg trial (see *Journal S.P.R.* for July 1928) is the fact that the sentence of the court acquitting the Königsberg *clairvoyante* fills 121 closely written pages in folio (p. 29). On reading this statement I more than ever value conciseness; still, could not this colossus have been reproduced somewhat curtailed? A *magnus opus* dealing with German (only German) *Kriminaltelepathen* and setting almost entirely aside the Günther-Geffers case (Frau G.-G. appears, by the way, in several of the excellent photographs adorning the volume) leaves somewhat on the reader the impression of "Hamlet" with the Prince of Denmark left out.

As brief references were made by me in my Notes on Periodicals in the S.P.R. *Journal* for October and November 1928 to the *clairvoyante's* statement *re* the Countess Eulenburg ease and the Kaschnitzki case, I must mention here that according to the extracts from the court's sentence reproduced by Dr. Hellwig, the judges expressed themselves sceptically about both eases and in particular about the Countess E. as witness (pp. 29-32).

¹ I make mention here of the sentences of the inferior courts only.

After the three trials I have mentioned, Dr. Hellwig proceeds to relate with the same abundance of detail the two *Poltergeist* (*Spukerscheinungen*) cases of Resau (1888-1889), ending with the sentencing to fourteen days of *Gefängnisstrafe* and to four weeks of *Hafstrafe*, of the supposed culprit Karl Wolter, and of Hopfgarten (1921), where the accused (a watchmaker named Sauerbrey) was acquitted. The latter had been charged with having hypnotised his stepmother and thus plunged her into a semi-conscious state in which she produced slight physical manifestations, which Dr. Hellwig believes to have been fraudulent.

Dr. Hellwig's is a very matter-of-fact and a very learned work, the work of a judge and of an upright and sagacious man. His sincerity is obvious. He believes the German *Kriminaltelepath* to be a danger, and he makes war on him.

There are a good many points in what the learned *Landgerichtsdirektor* says as to which I could raise a discussion; and I believe such a discussion might be in some respects interesting and fruitful. But I have just remembered what I said as to how much I value conciseness !

P.-P.-S.

SHORT NOTICES.

J. VALCKENIER SURINGAR, *Verschijnselen van Gedachten-Overdracht*. 8vo, pp. 420, 52 diagrams and ill. Wageningen : R. C. Kniphorst. [1928 ?]

Dr. Suringar has brought together in a convenient form much of the printed evidence for thought-transference, as well as such evidence for clairvoyance, psychometry, possession, survival, etc., as seems to bear on thought-transference. To this the author has added certain cases which have come under his own observation. Dr. Suringar shows great familiarity with the best and most recent literature, and his book forms an excellent introduction for Dutch readers to the mental phenomena of psychical research.

W. B. SEABROOK, *The Magic Island*. 8vo, pp. 320, 46 ill. London, etc. : George C. Harrap & Co., Ltd., 1929. Price 12s. 6d. net.

Mr. Seabrook deals with the superstitions and beliefs of the Haitian descendants of the slaves transported to America from West Africa. Among these beliefs are many implying the occurrence of alleged supernormal phenomena. Mr. Seabrook found,

however, that after investigation he had usually to consider these phenomena abnormal rather than supernormal. Thus, the "dead" men shown to him working in the cane-fields were almost certainly half-wits. Unfortunately, the author is not always so sensible, as when he writes that "white men have died in London—and the records are in Scotland Yard—because some monk in the mountains of Thibet marked them to die, and sat droning in his far-off cell among the Himalayas" (pp. 53-54). Apart from such pandering to "popular" taste, Mr. Seabrook has written a most interesting and level-headed book.

MACDONALD CRITCHLEY, *Mirror-Writing*. 16mo, pp. 80, 7 ill.
London: Kegan Paul, 1928. Price 2s. 6d. net.

Dr. Critchley's pamphlet should be most useful to students of psychical research who occasionally come across the phenomenon of mirror-writing in automatic writings. The author describes both the physical (hemiplegia, etc.) and the mental defects that may lead to this abnormality, and gives examples both from the literature and from his own experience. He does not appear to have come across any example of the type recently seen by the present reviewer: a script which was not merely reversed line by line, but which started in the bottom right-hand corner and proceeded from right to left to the top of the page. A problem which Dr. Critchley merely touches, but which deserves a close investigation, is that of the mirror-writing of a man of genius, Leonardo da Vinci.

HEINRICH SCHOLE, *Okkultismus und Wissenschaft*. 8vo, pp. 92.
Göttingen: Vandenhoeck and Ruprecht, 1929.

Dr. Schole takes up a position of total scepticism about all the phenomena of psychical research, but without contributing any new critical material or thoughts of great value. His little book is interesting chiefly for an account of the most impressive manner in which he produced pseudo-telepathic phenomena. He describes his procedure, and it would seem that he was able to guess correctly, by the sense of touch alone, which cards of a number placed on a table were being mentally selected by a person standing behind him. Unfortunately, Dr. Schole's account lacks those details of corroboration and the like which he would very rightly call for in genuine experiments.

TH. B.

NOTES ON PERIODICALS.

Revue Métapsychique, January-February 1929.

Dr. J. Maxwell discusses in a brief article "Metapsychics and Medicine" with special reference to psychotherapeutics.

Prof. Barrington-Emerson and M. 'Fugan-' (which is a misprint for 'Tugan-') Baranovski, a former Russian Senator and Professor, attest the "paranormal" powers of M. Ossowiecki. Professor B.-E's testimony deals with one sitting (Hotel d'Europe, Warsaw), M. T.-B.'s with several episodes. The first, so far at least as it refers to the reading of the contents of a sealed envelope, is very striking. Why does not M. Ossowiecki, if he really possesses (as I am much inclined to believe) such a remarkable gift, lend himself to a scientific and systematic investigation?

In the *Chronique* M. Ch. Quartier has a short note on the late Herr Karl Krall, whose personality he calls "so curious and so attractive."

M. Maire discusses the Margery case and the Karl Kraus case, quoting *verbatim* almost the whole of Mr. Besterman's narrative (*Journal S.P.R.* December 1928). M. Maire's remarks are interesting reading. He is sceptical *re* Margery and thoroughly sceptical *re* Kraus, but one constantly has the feeling that he says far less than he thinks. This reticence may be natural, but is nevertheless undesirable: if Psychical Research be a science and the *Revue Métapsychique* be a scientific publication, it is not easy to see why a contributor should not express openly his opinion without having recourse to a sibylline language, which may have its charm but is out of place in such a connection.

Under the title of "Correspondence" we have a series of letters narrating various, as the sub-title says, "spontaneous manifestations of paranormal knowledge." These are of various value and interest. For the most striking account we are indebted to M. G. Peyrin, Professor at Grenoble, where a name "Elisa Ber—é" is given in a dream, whilst the real name, unknown to Professor Peyrin, was "Elisa Berger." The coincidence is certainly striking; to assert, however, that it is absolutely beyond the possibility of chance, especially when taking into account the gigantic number of dreams dreamt, would possibly be a somewhat risky statement.

Zeitschrift für Psychische Forschung, January, 1929.

Dr. Sehröder prints seven further protœols of sittings with Frau Rudloff. The genuineness of the "metaplasma" and of the photographs reproduced in the December number is emphatically asserted. It appears, however, that one member at least and sometimes two of the medium's family were present at all the sittings.

Dr. Pagenstecher has a further instalment of his paper on prenatal suggestion ("Versehen der Schwangeren"), quoting a series of instances in support of his argument.

In *Kleine Mitteilungen* mention is made of the recent decision of one of the Berlin courts bearing on the ownership of a manuscript poem supposed to have been written by Uhland and "apportioned" at a séance held in January 1920. The court has decided in favour of the medium, Fr. Arnheim. Probably a unique trial!

Under the signature of the late Prof. Max Seiling, a few lines appear with reference to a book by Dr. Birven on the extraordinary ease of the Abbé Vachere (died 1921), of Mirebeau, near Poitiers. In the Abbé's presence Hosts, sacred pictures, and a wooden statuette would bleed copiously under conditions alleged to exclude every deception. The blood was repeatedly ascertained to be human blood. An explanation based on "telefusion of vital substance" is suggested, an explanation I shall be ready to give every attention to when the phenomena in question have been repeated again and again under stringent conditions.

Études, February 5th, 1929.

Father Roure has a short but interesting and incisive paper on "The Calculating Animals," including *Kluger Hans*, the Elberfeld horses, Rolf of Mannheim, Lola, Fräulein Bochwitz's Senta, Mme. Borderieux's Zou, M. Sadowski's Bim, etc. Father Roure's conclusion is that in all these cases the performancees are pure training: there is no telepathy, nor does the animal realise what it is doing. It ceases rapping when it notices the sign which it is accustomed through the trainer to associate with the end of the rapping. The writer does not seem to be altogether sure of the *bona fides* of some at least of the initiators of these demonstrations. May I be allowed to observe here that it seems to me probable that, beyond a certain point of passionate conviction, there may be between *bona fides* and *mala fides* a rather wide and nebulous margin, where to trace a precise line of demarcation is a task not only difficult but even somewhat futile.

P.-P.-S.

La Lettura, January, 1929. Cerebral Radiations and Telepsychic phenomena. This article by Professor Cazzamalli of Milan describes some results said to have been obtained by placing in the neighbourhood of certain subjects a wireless receiver capable of registering electromagnetic waves of a length ranging from 0·7 to 5 metres. For the purposes of the experiment the apparatus as well as the subject and the experimenter are enclosed in a metal cabinet to exclude extraneous waves, but no information is given as to the methods used to overcome the very great technical difficulties involved in recording waves of such extremely short wave-length; it would seem that such an apparatus would be very sensitive to slight movements of either of the persons in the cabinet, and without further information it is difficult to form any opinion as to the value of the results.

V. J. W.

British Journal of Psychical Research, Jan., Feb., 1929.

This number opens with an article by Mr. Harry Price, entitled "A Plea for a Better Understanding," in which he calls upon all psychical researchers to make an end of the "quarrels, backbiting, lawsuits, sharp practice, scandalmongering" which at present hamper the progress of the subject! Mr. Price's article on "Psychic Experiments in the Roman Catacombs," which also appeared in *Psychic Research* for December 1928 (see *Jour. S.P.R.*, Vol. 25, p. 39) is reprinted here.

Psychic Research, February, 1929.

This number opens with a second instalment of Mr. E. E. Dudley's article on "Psychics versus Mediums," including some discussion of the case of Mrs. Piper, whom the author regards mainly as a "psychic," and only occasionally as a true "medium." M. René Sudre has a discussion of Miss Jephson's paper on experiments in card-guessing (*Proc. S.P.R.*, Vol. 38), to which some reply will be made later.

Mr. H. C. Wright contributes an account of some physical phenomena (telekinetic) witnessed in a private circle, the medium being a personal friend of Mr. Wright's. The sittings took place twenty-five years ago, and it is not made clear whether the present report is based on anything in the way of contemporary notes. The conditions were, however, in one respect unusually good: the séance-room was always "fairly illuminated by the gas-light (partly turned down)," and Mr. Wright expresses the

opinion, which one could wish were more widely held, that the complete darkness so often insisted on is "only a matter of habit and custom," it may help "in producing the necessary mental attitude" in the medium, but does not affect the production of phenomena in any other way.

There is a second instalment of Mr. Bligh Bond's "Athanasia," and Mr. Theodore Besterman has an article on "A Historic Case. Clairvoyant Phenomena associated with St. Columba (521-597)." The general purpose and standpoint of the writer may be judged from the footnote (p. 104), in which he states that "the phenomena herein noted are not 'established' in the sense of modern psychical research. They are accepted and discussed at their face value as illustrating the extent to which certain of the phenomena of what is now psychical research were believed to occur in connection with the earliest British individual of whom we possess reasonably authentic records of this type."

H. de G. S.

NOTICE.

It is hoped that M. Paseal Forthuny, of Paris, will visit London as the guest of the Society for three weeks, from about May 25th to June 15th. During his visit it is proposed to hold about three meetings of members at which he will give "clairvoyant" communications in the way he is accustomed to do in Paris. Any members who wish to be present at any of these meetings are requested to communicate with the Hon. Research Officer at the rooms of the Society in order that suitable seating accommodation may be arranged.

M. Forthuny speaks very little English and his communications will be entirely in French, though an interpreter will probably be present.

NOTE CONCERNING "AN ADVENTURE."

We are informed that all the correspondence and original statements concerning "An Adventure" (by "Elizabeth Morrison" and "Frances Lamont," first published, London, 1911) have been placed in the Bodleian Library, Oxford.

ERRATUM.

S.P.R. *Journal*, April, 1929, p. 70, l. 21, "variety" should be "rarity."

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS

- Barlow, James Arthur**, The Old Court House, The Green, Richmond, Surrey,
- Flagg, Don Perley, M.D.**, 3102 La Salle Avenue, Los Angeles, Cal., U.S.A.
- Grisman, Lieut.-Commander J. R., R.N.**, Royal Naval College, Greenwich, London, S.E. 10.
- Librarian, Public Library of the City of Los Angeles**, Los Angeles, Cal., U.S.A.
- Lloyd-Jones, Mrs.**, The White House, Birchington, Kent.
- Millar, G. R. M.**, c/o Barclay's Bank, 5 Half Moon Lane, Herne Hill, London, S.E. 24.
- Porteous, Harold B.**, Wing Commander, R.A.F., Air Headquarters, Valletta, Malta.
- Polak, Mrs. M. Graham**, 34 De Vere Gardens, London, W.8.
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MEETING OF THE COUNCIL.

THE 259th Meeting of the Council was held at 31 Tavistock Square, London, W.C., on Monday, May 6th, at 3 p.m., THE PRESIDENT in the chair. There were also present: Mr. Theodore Besterman, Mr. W. R. Bousfield, Professor E. R. Dodds, Miss Ina Jephson, The Hon. Mrs. Alfred Lyttelton, G.B.E., Mr. W. H. Salter, Mrs. W. H. Salter, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

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

It was decided to transfer the Society's Account at the Westminster Bank Limited from the Hanover Square Branch to the Tavistock Square Branch, British Medical Association House, W.C. 1.

The Monthly Accounts for March and April, 1929, were presented and taken as read.

GENERAL MEETING

THE 174th General Meeting of the Society was held in the Central Hall, Westminster, on Monday, May 6th, 1929, at 5 p.m., THE PRESIDENT in the Chair.

SIR OLIVER LODGE, F.R.S., read a paper entitled "On the Asserted Difficulty of the Spiritualistic Hypothesis from a scientific Point of View," which will, it is hoped, be published in *Proceedings*.

CASES.

P. 298. I. AN ALLEGED PREMONITION OF DEATH.

THE following case of alleged premonition of death was inquired into on behalf of the Society by Mrs. Brackenbury, whose report is printed below. The report is based upon personal interviews with the dead boy's mother, Mrs. Burdett, and the undertaker, Mr. E. Lambert.

An interesting case of alleged premonition of death was reported in the *Leicester Daily Mercury*, 29th January, 1929.

The deceased, a young man of 27 years of age, died of pneumonia on January 27th after a week's illness. The account given in the Press states that before he became ill he had a presentiment of death so definite that he ordered his coffin, chose four of his friends to be bearers, and arranged that he should be buried by the side of his younger brother who had died and been buried in the village churchyard seven years before.

The case was investigated by the Society and the statements made in the Press were found to be correct, but during interviews with the boy's mother, and also with the undertaker who supplied his coffin, certain information was given which makes it doubtful whether the case can be regarded as one of actual premonition.

The mother stated that her son had suffered from water on the brain at an early age and that one foot was deformed. He had been mentally deficient from birth and was a source of constant worry and anxiety to her.

She could not send him to school as he had not sufficient power of concentration to learn even the simplest lessons. As he grew older the only kind of work he was able to do was to deliver newspapers in the village. But in spite of these defects he had a certain amount of cunning, could talk quite coherently and had very definite ideas with regard to his personal needs and the way to satisfy them. There is little doubt that he did, at times, realize that there was something wrong with him and that he was not quite like other boys. This made him morbid, and he frequently expressed a desire to die and showed an unnatural interest in coffins and coffin-making.

After his younger brother's death this interest increased and a great deal of his time was spent in the undertaker's workshop; he spoke more frequently about dying and about his own funeral. The undertaker, who had known the boy for some years, said that whenever a funeral was about to take place, he always came to the shop to watch the coffin being made and showed a decided preference for the more expensive kind.

Some time after his brother's death, while in this workshop watching a coffin being made, he expressed a wish that a similar coffin, but with black handles, might be made for himself as he thought he would not live very long. Soon after this he became seriously ill with pneumonia, and throughout the illness said that he would not recover. He talked about the arrangements for his funeral and chose four of his friends as bearers for his coffin. Nevertheless he made a complete recovery.

The incidents referred to in the newspaper occurred in January 1929. On Sunday January 20th he spent the afternoon with the undertaker and his family and, after he had left, they all commented upon his unusually good health and spirits, although, during the afternoon, he had described precisely the kind of coffin he wished to have, laying special emphasis on his desire for expensive brass fittings. On the previous occasion he had asked that they should be black. He also expressed a wish to be buried by the side of his younger brother, and said that he had arranged this with the Vicar. (This statement was corroborated by the Vicar.)

On Monday January 21st he was again taken ill with pneumonia and again insisted that he would not recover. He desired that four friends should be asked to act as bearers at his funeral, giving his mother their names. They were the same as those chosen during his illness seven years before.

This time he did not recover; his death occurred on January 27th.

The fact that an attack of pneumonia was preceded on two occasions by a similar presentiment of death suggests that this premonition may have been an expression of some physical symptom which failed to reach the conscious threshold.

This case is hardly comparable with those cases of premonitions of events (*e.g.* accidents) occurring suddenly and by chance, since such events presumably result from causes external to and unknowable by the subject.

L. 1289.

II. A VERIDICAL DREAM.

The following case of an apparently veridical dream was first brought to the notice of the Society by a Press cutting relating to an inquest held by the Coroner for East Wicklow on the body of Patrick Burke, which was found wedged between two boulders in the Avonmore River.

From the account of the inquest given in the *Irish Times* of the 29th January, 1929, it appears that Patrick Burke, a boy of 14, had been missing since the 17th December, 1928. On the evening of that day he was last seen by his father playing with a football, and when he did not return the father searched for him, and failing to get any trace of him summoned help. He searched all that night along the Avonmore with Guards and neighbours, and since that day he had been searching frequently with the assistance of a certain Michael H. (his name is known to the Society but not printed here).

The father's evidence as reported in the *Irish Times* proceeds as follows:

Michael H. came to him and told him that he had had a dream on the night of January 23rd last, in which he thought he had discovered the boy's body wedged between two rocks down the river. The witness went with him along the river, and

Michael H. brought him to a particular spot and indicated the rocks he meant. Witness took off his boots and stockings and went into the water, put his hands into the water, felt the body and lifted it up sufficiently to identify it as that of his son.

Michael H., who is a mason, gave his evidence as reported in the *Irish Times* as follows :

He had assisted in the search for the missing boy, and had passed this particular place on January 23rd, but without seeing any signs of the body. That night, after midnight, he dreamt that he recovered the body at this spot, and in the morning told William Toole about it. Later he told Mrs. Gavin, of Knockrath, and finally went to the father of the boy, whom he brought to the spot.

As the case seemed an interesting one Miss Newton wrote to Mr. Patrick Burke, Senr., and to Michael H., asking them certain questions. In reply to the questions put to him Michael H. stated that he had had the dream on the 23rd January ; he had had no other dream of the boy since the day he was missing, and had never dreamt before of finding a body or of looking for the body of some one missing.

Miss Newton also asked the two following questions :

Q. Were you looking for the body when you passed the spot a few hours before you had the dream ?

Ans. I had been looking for the body on the evening before I had the dream and passed the spot.

Q. On that occasion did you happen to look at the two rocks in the river ? If not, did you notice them in any way, no matter how slightly ?

Ans. Yes, I looked at the two rocks but did not pay any particular attention to them.

To Mr. Burke Miss Newton put, among other questions, the two following :

If, when Michael H. told you about the dream, he took you straight to the spot ? Or walked along the river bank until he saw the two rocks, and pointed them out to you as those that he had dreamed of ?

If, when you felt the body with your hand, this was the first

indication that it was there? Or, could you see it before you reached the rocks (when you were wading), or when you were standing by them? Could you say how deep below the water it was?

To these two questions Mr. Burke replied as follows:

There is a path along the river and Michael H. brought me direct along this path until the rocks were in view and then pointed out the ones he dreamt of.

On wading into the water I could see something white, and putting down my hands I felt the body; this was the first indication that it was there. There was a kind of sackage underneath the larger rock and the body was in a half-circle around. In my opinion the body was about 18 inches under the water and the legs about two feet.

In a letter dated the 19th February Mr. Burke amplifies his answer to the second question as follows:

I waded into the water and could see something white before reaching the rock; on coming closer I put down my hands and felt the body. I raised it up and found that the force of water had rolled the jersey up towards the shoulders, leaving the shirt visible between the jersey and pants. . . . I came out on the bank and looked in where the body lay. I could distinctly see the shirt and I told Michael H. that it was quite visible from the bank.

From the same letter a new fact emerges, namely, that Michael H. had before his dream suggested to Mr. Burke that he should put a reward in the paper for the recovery of the body, and that Mr. Burke did, in fact, put a reward of £5 in the paper for any person finding the body. Mr. Burke also says that at the inquest Michael H. was asked by the Coroner if he would take the reward and he said he would not, as a friend of the family, but that about two hours after the inquest Mr. Burke offered him the money and he took it.

Michael H.'s statements as to his dream do not appear to have been always consistent, as, according to Mr. Burke, he informed Mrs. Burke that he was sleeping at Rathdrum when he had the dream, while at the inquest he stated that he had

the dream at Ballinderry. He appears to have the reputation among his neighbours of not being quite normal.

The Society was very fortunate in obtaining the assistance in investigating the case of Father John O'Doherty, M.A., C.C., of Rathdrum, who closely questioned Michael H., and came to the conclusion that notwithstanding the facts stated in the last paragraph his account was in the main truthful. Father O'Doherty, it should be stated, took a degree in psychology in the National University of Dublin, and a post-graduate course in Columbia University, New York.

Various possible explanations, normal and supernormal, of the incident suggest themselves. To deal first of all with possible normal explanations, the fact that Michael H. suggested the offering of the reward and subsequently accepted it might be taken as tending to show that, at the time he suggested the reward, he had normal conscious knowledge of where the body was; Father O'Doherty discusses this possibility in his first letter. As it was obviously a material point what interval of time elapsed between the offering of the reward and Michael H. reporting his dream, and as this did not appear from the earlier correspondence, enquiries were made of Father O'Doherty, who in his second letter reported that there was an interval of several days. On the assumption that Michael H. knew where the body was when he suggested the reward, it is not easy to explain why he should have delayed revealing its whereabouts for so many days after the reward had been offered, or why he should have professed that the whereabouts had been revealed to him in a dream. On the latter point it is possible that he thought that by fabricating the story about a dream he would favourably impress the boy's father and the neighbours generally; if this was his supposition he seems to have been gravely in error, as the impression he made was, in fact, an unfavourable one. Moreover, Father O'Doherty administered a solemn admonition to him to tell the truth, in view of the fact that the case might be printed by the Society and that therefore, if his story were untrue, he would be deceiving not only his contemporaries but future generations, and Michael H. swore to him most solemnly and emphatically that the story was true.

Bearing all these facts in mind we are probably justified in dismissing the natural suspicions as to normal knowledge raised by Michael H.'s suggestion of the reward.

Another possible explanation is that Michael H. may have subconsciously noted the situation of the body before his dream, and this subconscious knowledge may have expressed itself in the dream. Some colour is lent to this hypothesis by the fact that Mr. Burke on being led to the spot where the body was, and on wading a short way into the river, saw what proved to be the boy's shirt before reaching the rock. Against this it must be said that the Civic Guards had been searching for some time past without finding the body, and that it appears from Mr. Burke's statement that shortly before the body had been found the water in the river had been higher, "the flood had gone down a great deal."

There remains the possibility that prior to his dream Michael H. had no normal knowledge, conscious or subconscious, of the whereabouts of the body, and that the dream was supernormal and veridical. This is the view adopted by Father O'Doherty, who is a trained psychologist, and has personal knowledge of all the parties.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie, February 1929.

Herr Johannes Illig, of Göppingen, has a long paper on the "White Lady" alleged to appear in the castle of Bernstein, Burgenland (Austria, formerly Hungary). The case has been investigated, we are told, by the late Baron von Schrenck-Notzing, who put himself into communication with the owner of the castle through a certain Herr Grabinsky, author of a pamphlet on the Bernstein apparitions, which pamphlet was apparently of a very inadequate character. Thanks to Dr. von Schrenck and Herr Illig himself, the evidential character of the case seems to have been much improved. A series of narratives from persons who were eye-witnesses of the apparition is printed in Herr Illig's paper, though in every case only initials are given. Most extraordinary (and convincing?) of all: the phantom was photographed, and the photograph and negative are reproduced on pp. 62-65.

Unfortunately, Herr Illig says he is unable to give details as to the circumstances of the photographic experiments. He asserts, however, that the photograph was taken by the wife of the owner of the castle under conditions excluding "all deception and trickery."

As an explanation Herr Illig postulates in the present instance *post-mortem* action. I should agree with him were the case better proved; for I certainly think that one such instance if well attested would be more conclusive of *post-mortem* action than the whole bulk of all the mediumistic trance-utterances in our possession. Unfortunately, the evidence cannot be regarded as conclusive. I wish, however, to state once for all that in my opinion such occurrences as those alleged to occur at Schloss Bernstein must *not* be rejected *à priori*.

Dr. Tischner begins a valuable paper on the history of the ideo-motoric principle.

Dr. Walter F. Prince replies to Fr. G. Walther's criticism (*Zeitschrift f. Parapsychologie*, July 1928) on the part of his recent report on European physical mediums dealing with Rudi Schneider; Herr R. Lambert, the translator of Dr. Prince's paper, adds to it a few remarks, and Dr. Walther has the final word. In Dr. Prince's reply my attention has been chiefly arrested by his categorical statement that in his opinion there was nothing supernormal in his sittings with Rudi (p. 88); and in Studienrat Lambert's *Nachwort* by his attempt to explain in a less sinister way an incident occurring at these sittings, and strongly suggestive of collusion by Father Schneider.

Kleine Mitteilungen informs us of the death of Herr Karl Krall, whose interesting experiments with the Elberfeld horses will be remembered by many.

A prophetic dream dealing with the Great War, and occurring on June 8th, 1914, is narrated in the words of "His Excellency" Dr. von Kahr, the Bavarian ex-dictator. The dream occurred to another Excellency, Herr Ferdinand von Miller. It certainly does not seem to have been written down before the event; the fact that Italy would join the enemies of Germany had long been foreseen by discerning Austrian and, I think, also German military personalities (such as Conrad von Hötzendorff, the Austrian Fieldmarshal); and this and other particulars of Herr von Miller's dream (the participation of America, and Germany's defeat) are in no way more striking than a report submitted to the Tsar early

in 1914 by M. Peter Dournovo, a former Minister of the Interior of Russia. This report, which was published after the Revolution, enumerates Russia's allies and enemies in a future war with such accuracy as to suggest a forgery *post eventum*. And yet there is no reason not to believe it authentic. If I can get it, I will, with the Editor's permission, acquaint readers of the *Journal* with this extraordinary document.

Zeitschrift für Parapsychologie, March 1929.

This number opens with two short notices on the late Dr. Freiherr von Sehrenek-Notzing, and we are told that the next number will be specially devoted to him.

Hilda Zwieselbauer (*Journal S.P.R.*, December 1928, p. 405) is again the subject of an exhaustive paper by Herr Wratnik of Brünn (Brno), Czechoslovakia. The phenomena described are extraordinary, but by no means convincing. Nor does an investigator ready to believe in the existence of materialised boots with thick and quite new soles (the "controlling spirit" having according to his statement three such pairs in his possession [p. 125]) strike me as being peculiarly competent.

In an Appendix to Herr W.'s report by the late Dr. von Sehrenek-Notzing mention is made of Hilda having been three times detected at Prague, after which she and her sister Irma were sent back to Brno at once. Still Herr A. Liebieh, a Brno banker, who had after that a series of séances with both sisters, believes himself to have witnessed genuine manifestations.

Dr. W. Aehelis of Berlin discusses "Telepathy and Neurosis" in connection with a case in his experience.

Herr Alfred Schröder (not to be confused with Dr. Christoph Sehröder) has a paper on "Modern Physics and Belief in Spirits." We are very forcibly reminded—numerous and impressive figures being quoted *à l'appui*—of the limitations of our senses, etc. The article is valuable. I confess, however, that I do not believe a serious student will in our days deny the existence of 'spirits' simply because they may be inaccessible to our senses or because we cannot well imagine the conditions of their existence. On the other hand, because the reality of that existence is theoretically quite possible, it does not necessarily follow that this reality be a fact.

Dr. R. Tisehner brings to a close his paper on the history of the ideo-motoric principle. The name was given to the "prin-

ciple" by William B. Carpenter in 1852; the idea itself is of more remote date. In an Appendix to this very valuable article our Corresponding Member mentions a significant passage dealing with the divining rod and occurring in a German publication of 1798. The same idea is there expressed.

The late Herr Karl Krall is the subject of three papers. Dealing with him as *Tierpsychologe* Dr. Zöller, of Munich, expresses the complete conviction that in the experiments with the Elberfeld horses at which he (Z.) was present in 1912, these horses did "really and independently think" (p. 167).

In *Kleine Mitteilungen* M. Röthy, of Budapest, gives an account of a recent judicial trial in Hungary, where the murderers (four in number) of a supposed witch were condemned to three months' imprisonment at first, and were subsequently acquitted. The case is interesting, chiefly, I think, as affording one more illustration of the extraordinary effects which may be due to spontaneous auto-suggestion. Beyond this I do not think myself justified in going, chiefly because, as pointed out by M. Röthy, several essential details have not been cleared up. Even as it stands, however, this tragic episode (1927-1928) is worthy of serious attention.

Zeitschrift für Parapsychologie, April, 1929.

This number opens with a portrait of the late Baron von Schrenck-Notzing, and a series of articles dealing with his personality and activities by Prof. Specht, Prof. Bleuler, Prof. Hoffmann, Prof. Freytag, Dr. Sünner (the Editor of the *Z. f. Paraps.*) and others.

Dr. Gustav Zeller has a paper on Dr. R. Tischner *à propos* of the latter's fiftieth anniversary. In reviewing our Corresponding Member's literary work he takes exception somewhat to Dr. Tischner's rather sceptical attitude *re* the Crookes-Florence Cook investigation (p. 219).

Herr Lambert has the beginning of a very valuable paper on Frau Günther-Geffers's trial at Insterburg (see *Journal* for July, 1928). We shall revert to it when finished.

Dr. Paul Bergmann, of Berlin, has a short paper on Psychometry, with special reference to the part [supposed to be] played by the inanimate object handled by the sensitive.

Herr Ludwig Jahn, of Cologne, speaks enthusiastically of the results obtained by him in the same sphere (Psychometry) with Frau Lotte Plaat (already known to my readers).

Zeitschrift für Psychische Forschung, February 1929.

This number opens with another instalment of Dr. Mattiesen's paper on Cross-Correspondences. The writer's standpoint is favourable to the spirit-origin of the messages and his arguments will be hardly new to English readers.

Dr. Schröder has a further instalment of his paper on the *Metaplasma Phänomenik*, dealing this time with the late Herr Grunewald's séances with Einar Nielsen in Copenhagen (1921). Into these séances I decline to go in view of E. N.'s subsequent exposure at Oslo (1922). [See, however, *Jour. June, 1922.*]

Dr. Pagenstecher pursues his discussion of prenatal suggestion.

In *Kleine Mitteilungen* Dr. Schröder speaks of the late Karl Krall, whose conceptions re the *Tierpsychologie* he was unable to share, he says.

Two cases of apparitions of the dead, one being both visual and tactile, are narrated by Dr. Conrad. The evidence is at best second-hand.

Zeitschrift für Psychische Forschung, March, 1929.

Dr. Mattiesen discusses further the English cross-correspondences in a general way, bringing forward the evidence in favour of an external origin of the messages and of their independent management (*Regie*).

Dr. Pagenstecher has a further instalment of his paper on prenatal suggestion.

Dr. Chr. Schröder further narrates and discusses the late Herr Grunewald's sittings with Einar Nielsen (1921). The same writer has a short paper on the late Dr. von Schrenck-Notzing and another on the late Prof. Erich Becher of the University of Munich.

Revue Spirite, February 1929.

Our Honorary Associate, M. Sage, prints the first part of a lecture entitled : "Why did Dr. Hodgson definitively adhere to the spirit hypothesis?" In passing, M. Richet's cryptaesthetic hypothesis is rejected ; the term, M. Sage thinks, ought to be struck off our vocabulary. Nor does M. Sage think the meaning of the word telepathy much more explicit.¹

¹ I avail myself of this opportunity to express my regret that in my reply to Miss Dallas in the January *Journat* I forgot to mention the very great help M. Sage gave me in 1911-1912 in connection with the statement about D. D. Home in Count Fleury and M. Sonolet's work. Here I wish to thank him again for this very welcome and useful assistance.

Signor Bozzano has a further instalment of his paper on the "Death Crisis." Incidentally and *à propos* of a "spirit" message, he explains some haunting cases (local) by a kind of "mono-ideism," by virtue of which the "spirit" is compelled to reproduce automatically the same action, such as walking down a passage, etc.... Some will prefer another explanation (that is, admitting the reality of such cases) *e.g.* such incidents may seem to some to suggest not so much continuous *post-mortem* action as an impression produced, we do not know how nor on what, by a person still alive, which impression becomes—*ex hypothesi*—perceptible to some other person under conditions as mysterious as those of its origin. If I mistake not, this theory was formulated for the first time by Mr. Edmund Gurney.

In the "Foreign Chronique" a narrative is reproduced from *Constancia*, the official organ of the Argentine Spiritistic Federation, in which Señor Alfonso Depascale relates a painful incident suggestive of prolonged telepathic impression from a little grandson to his grandmother, coinciding with the child's fatal illness and death.

Revue Spirite, March, 1929.

Signor Bozzano continues to discuss the "Death Crisis" in spirit communications; M. Chevreuil asks: "Is possession possible?" (with special reference to the Lurancy Vennum case), and M. Sage has a further instalment of his paper (lecture) on Dr. Hodgson.

In "Revues et Journaux" an article from the *Tribune de Genève* by M. Raoul Montandon is quoted, describing an extraordinary case said to have occurred in the "Heatherley Artistic School," London, in connection with a framed portrait of a young lady who had died, and who had repeatedly objected to the frame of the portrait. After her death, three times in succession the canvas was mysteriously taken out of the frame and put on the floor, even after the canvas had been tightly fastened to the frame and the latter to the wall. I think this narrative instructive, not *per se*, but because if investigated it is likely to afford us one more illustration of the degree of reliability to be placed on such accounts when appearing in the daily press.

M. P. Yotopoulos, a Corfu lawyer, quotes from a Cretan daily paper an article dealing with the "shadows" said to show themselves every year at Sphakia (Crete). These apparitions are supposed to be related to the tragic events of March, 1828,

when 380 Greek volunteers were butchered by the Turkish troops after a heroic resistance.

We are further informed in the same number of the *Revue Spirite* of the formation of a commission with the object of controlling the Mantes "manifestations." (Our readers will not have forgotten last year's exposure.)

Etudes, 20th March, 1929.

A letter is printed by Friedrich Ritter von Lama (a well-known Roman Catholic writer, and author of a book on Therese Neumann). Herr von Lama has no doubt of the supernatural character of the Konnersreuth phenomena.

Zagadnienia Metapsychiczne, Nos. 19-20.

The *Komitet Redakcyjny* informs us that Drs. Szymanski and Sokolowski and M. Wyczalkowski have joined the staff of Editors, and that the foundation of a Polish International Institute is contemplated. We wish it every success, and request that particular attention be given to the registering and recording in an adequate form of spontaneous cases (*vide infra*).

As was to be expected, the late Guzik is the subject of several articles. To me the Guzik "problem" is, I confess, *erledigt* (as our German friends say), at least until further notice.

M. Prosper Szmurlo discusses the "Emanations and Vibrations of the Human Body and Metapsychics," specially mentioning the "Anthropoflux R." alleged to have been discovered by Herr E. Müller of Zurich.

The "Spirit of the Universe" is discussed by M. A. Kowalski, and Mme. J. Domanska has a paper on "Mickiewicz, his Clairvoyance and his Messianism." It is asserted that not only Mickiewicz, but also Slowacki and Krasiuski possessed the gift of lucidity or prophecy.

The same Mme. Domanska is instrumental in bringing to the notice of mortals messages from Pope St. Gregory VII (1013-1085) (manifested in Warsaw for the first time, it would appear, on May 25th, 1919), Dr. Ochorowicz, Kamiuski (a Polish actor recently deceased), the poet Slowacki and others. The messages are recorded by Dr. Habdank. For the benefit of my English readers, I may mention that, according to one of the statements made by St. Gregory VII, England is specially threatened by the "Yellow Peril."

A telegram from Lodz is reproduced from the *Kurjer Poranny*

newspaper, mentioning an apparent case of an apparition coinciding with death and seen by a stranger (policeman on duty).

A letter from Dr. Osty is printed making mention of a successful séance of Kluski's in Warsaw, in the course of which two paraffin gloves were obtained; a luminous screen was used. The Director of the Paris I.M.I. gives advice to the Warsaw "metapsychists," on which Dr. Habdank comments.

Telepathic experiments, the initiative of which is due to Dr. Tanagras, have been carried out by the Warsaw Psycho-Physical Society, we are informed, between Warsaw and Athens since the end of October. Interesting psychological results are said to have been already obtained, and we are promised a detailed report in the next number of *Zagadnienia Metapsychiczne*.

Bulletin du Conseil de Recherches Métapsychiques de Belgique, April, 1929.

To M. A. Rutot's indefatigable pen we are indebted in this number for three articles: a long paper on "Metapsychical Materialisations," a note on the Mantes "phenomena" and a short paper entitled, "How to Direct Metapsychical Phenomena." M. Rutot is a thorough believer in the authenticity of the *facts*, though using throughout the word *entity* instead of the word *spirit*. Apart from this, his attitude, so far as the question of genuineness is concerned, seems to be identical with that of the most uncompromising spiritist. In the first paper the behaviour towards Eusapia Palladino of the English [Cambridge] experimenters is stated to have been "*inqualifiable*" (p. 25), and in the note on the Mantes séances the conviction is expressed that the phenomena are authentic.

M. Dribbel, a member of M. Rutot's circle, describes a séance which took place in June, 1928, in London, before twelve members of the "Hollandia Group," the medium being a certain C. P. J. of Great Yarmouth. Different physical "phenomena" occurred, among them the materialisation of a barking dog!

M. G. H. Adan briefly narrates a photographic séance with Hope at Crewe, the result being of course positive, and a Mrs. D. H. publishes a brief account of a curious spontaneous apparition seen by her and a friend in London in May, 1928. The apparition was also seen, though less distinctly, by Mrs. D. H. alone. There is some slight evidence that this may have been a case of (local) "haunting."

P.-P.-S.

British Journal for Psychical Rescarch, March-April, 1929.

This number contains the report of a lecture by Dr. Neville Whymant on "Psychic Phenomena in China." On p. 169 Dr. Whymant describes a system of "spirit eommunieation" analogous to writing with planchette. "A forked stiek was grasped firmly by two men standing back to back, eharaeters being traeed legibly on a table covered with sand. The tables were usually plaeed before the shrine of a god, and the eharacters were regarded as an appropriate response to any question that had been put to the oracle."

There is also an article by Mr. H. O. Evennett on "An Ancient Cambridge Poltergeist." The aetivities of this "Caecodaemon," whieh appear to have been of the usual noisy and meaningless type, are described in a series of letters written by Simon Oekley, Professor of Arabie in the University of Cambridge, 1711-1720. At the time of these occurenecs Ockley was imprisoned in Cambridge Castle for debt. It is evident that he was in bad health at the time, and it is possible, as Mr. Evennett points out, that the whole affair was "a delusion of [a] temporarily unbalanceed mind." The only clear evidence as to the objective character of the disturbances seems to be eontained in a letter from Oekley deseribing a visit paid to him in prison by one of his daughters, who "eonfessed that there were unaccountable sounds," but "wished they had been louder."

Psychic Science, April, 1929.

This Number eontains a further instalment of the report on "The Direet Voee in Italy," of which a first instalment appeared in the previous issue, January, 1929. Of the phenomena now described the most sensational is the alleged transportation of the entraneed medium, by some supernormal means involving the passage of matter through matter, from the séance-room to a neigbouring hayloft, a distance of more than sixty yards. Only those persons who are already eonvinced on other grounds that such utterly ineomprehensible phenomena may, and sometimes do occur, are likely to be favourably impressed by the present narrative, which is open to critieism at many points.

There is a short article on "Expcriments with the Crewe Circle," contributed by Frederie James Crawley, Chief Constable of Newcastle-on-Tyne. The writer expresses his firm conviction, based on personal observation, of the genuiness of Mr. Hope's phenomena, but none of his experiments are described in detail.

"Three Blood Incidents" are reported by permission from "A General Survey of Physical Phenomena," by Mrs. Helen C. Lambert. All these incidents appear to involve the temporary "materialisation" of a mysterious liquid which had some of the characteristics of blood, but was not normal blood. It is a pity, as the Editor of *Psychic Science* suggests in a note, that more prompt and efficient measures were not taken to have this liquid analysed.

Miss Dallas has some personal "Reminiscences of a Remarkable Medium," Mrs. Everitt, and Mr. R. F. Johnston's letter on Margery's Chinese script is printed together with a reply by Messrs. Mark W. Richardson, E. E. Dudley and L. R. G. Crandon (see also *Proc. S.P.R.* Part 110, pp. 407-408).

There is also a report by Mrs. Hewat McKenzie on "Human Radio-activity" (illustrated), in which she relates some experiments carried out at the British College of Psychic Science. Photographic plates in sealed light-proof envelopes were held for about an hour and a half between the hands of the two subjects of the experiments, the Misses S., and on several occasions blurred images, stars or dots of light, were observable in the centre of the plates when developed. The observations of M. Sudre in *Psychic Research*, March, 1929, p. 144 (see comment below) suggest a question as to whether it is certain that the light-proof envelopes were *absolutely opaque in all parts*. Such effects as were observed could undoubtedly be produced by small rays of light filtering through on to the plates.

Psychic Research, March, 1929.

This Number opens with an unpublished article by the late Professor J. H. Hyslop entitled "The Relation of Psychical Research to Physiological Theories." This article was written in 1919, but has only recently come to light. It is very much what its title might lead us to expect, and here and there, as the Editor points out, it gives evidence of having been written before some of the most recent developments of physical science became known.

There is a further instalment of Mr. Bligh Bond's "Athanasia," in which he is mainly concerned with telepathic suggestion, especially under hypnosis (hypnotism at a distance), and with the projection of mental images, which he believes "can, under suitable conditions, be made permanent and visible to all." Mr. Bligh Bond

relates a number of personal experiences in support of his opinions.

Mr. E. E. Dudley brings to a conclusion his article on "Psychics Versus Mediums" and M. René Sudre relates "Two Adventures in Metapsychics and Occultism." The first is concerned with the claim of the "magnetiser" Joanny Gaillard of Lyons, to induce mummification of various substances, *e.g.* fruit and flesh, by the influence of a fluid emanating from his hands. A Committee of investigation consisting mainly of doctors was formed in Paris, and their conclusion, based upon experiment, was that the existence of the alleged fluid was not demonstrated. "After thirteen séances the substances 'influenced' by M. Gaillard appear to be in the same state of putrefaction as the control specimens." M. Sudre also mentions an unofficial experiment designed to see whether the fluid would influence a photographic plate. Gaillard and another person (not supposed to possess the fluid) each held his hand for half an hour over a plate in the dark room. "The results were superb. Development . . . revealed very clear marks on each plate. But, what was most disconcerting, these marks in the case of the check subject were very much brighter than in the case of Gaillard." The observed effects were eventually traced to a leakage of light "in a slightly defective window. . . . Inasmuch as Gaillard was further from this source of light leakage, his 'fluidic image,' photographically reversed like the other, was considerably feebler."

M. Sudre's second adventure was concerned with a supposed mystical system of numbers (inherited from a Hindu hermit), whereby it was alleged that all questions could be satisfactorily answered. M. Sudre's question "With what scientist did I shake hands to-day?" proved too much for the occultists, though it was correctly answered by a lady in the audience, apparently by thought-transference from M. Sudre.

Dr. Hereward Carrington has a short note on "A Subjective Analysis of Obsession" (see *Psy. Research*, Oct., Nov., 1928).

H. DE G. S.

ERRATUM.

S.P.R. *Journal*, May, 1929, the footnote on p. 89 should refer to the quotation on p. 90, lines 12-13.

JOURNAL

OF THE

Society for Psychical Research

The Rooms of the Society will be closed after Wednesday, the 31st of July, until Wednesday, the 10th of 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.

NEW MEMBERS.

- Carthew, Lieut.-Colonel T., D.S.O.**, 2 Mitre Court Buildings, Temple, London, E.C. 4.
- Mudie, Miss L. A.**, Ratcliffe Settlement, Stepney, London, E. 14.
- Winterbottom, L. E.**, 42 Brondesbury Road, London, N.W. 6.
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MEETING OF THE COUNCIL.

THE 260th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Friday, the 21st of June, 1929, at 3.30 p.m., THE PRESIDENT in the chair. There were also present: The Right Hon. Gerald W. Balfour, Mr. Theodore Besterman, Mr. W. R. Bousfield, Miss Ina Jephson, The Hon. Mrs. Alfred Lyttelton, G.B.E., Mr. J. G. Piddington, Mr. W. H. Salter, Mrs. Henry Sidgwick and Dr. V. J. Woolley; also, Miss Isabel Newton, Secretary.

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

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

A letter was read from Mrs. Salter, asking to be relieved of the Editorship of the *Journal*, in order that she might have more time to devote to the research work of the Society.

The Council accepted with regret Mrs. Salter's resignation, and expressed their grateful appreciation of her services as Hon. Editor of the *Journal* for a number of years.

Mr. Theodore Besterman was appointed Librarian and Editor, the appointment to date from the 24th of June 1929.

NOTICE.

MR. BESTERMAN having been appointed by the Council Librarian and Editor will in future be solely responsible for editing the *Journal*. The Hon. Editor (Mrs. Salter) will continue as heretofore responsible for editing *Proceedings*. Communications concerning the *Journal* should therefore be addressed to Mr. Theodore Besterman, and concerning *Proceedings* to Mrs. Salter.

CASES.

P. 298. I. A SERIES OF PREMONITORY VISIONS.

WE print below the case of an American gentleman, Mr. Granville R. Chesnut of Des Moines, who has on five occasions, spread over a period of about 30 years, had visions which, though differing in detail, conformed to the same general type, and each of which was followed by news of the death of a relative, the percipient at the time of the vision having no normal knowledge of the death. In one case (the fourth) the death preceded the vision: and in another (the fifth) the order of events does not appear very clearly from the statement received: in the three earlier cases the vision preceded the death.

The case first came to the Society's notice through an anonymous article in an American paper, in which one of the percipient's sons gave an account of the first three visions. The latest of these occurred in 1920, and they were all therefore, under the Society's rule, too old to be printed: but so unusual a sequence appeared worth investigating. The same member who arranged for the investigation of the Chaffin Will case (see *Proceedings* xxxvi. 517 ff.) kindly instructed a firm of American lawyers (Messrs. Miller, Kelly, Shuttleworth and

McManus of Des Moines) to obtain a statement from the percipient, and any corroborative evidence available.

This firm obtained a statement from Mr. Granville R. Chesnut, which not only gave substantially the same account of the three earlier visions as was given in the newspaper article (the discrepancies do not seem to us to cast any doubt on the accuracy of Mr. Granville Chesnut's memory), but also gave an account of two visions of the same kind which he experienced in 1923 and 1926. These more recent visions brought the whole case within the limits of time which the Society has set.

As the Chesnut family is now scattered, and some of its members constantly moving from place to place, it was only found possible to obtain from them brief corroborative statements in support of Mr. Granville Chesnut's narrative. Where persons able to give confirmatory evidence are easy to communicate with, it is of course preferable to put detailed questions to them, and to follow these up, if necessary, with supplementary questions, but that course was in this case impracticable. However, the confirmation of Mr. Granville Chesnut's account which has been received from no less than four members of his family (his wife and three sons) is explicit enough to counter-balance this defect.

Mr. Granville Chesnut's statement is not dated, but was enclosed in a letter from the Des Moines lawyers dated 15th February 1928, from which it appears that the statement had then been recently obtained. It runs as follows :

STATEMENT OF GRANVILLE R. CHESNUT REGARDING CERTAIN VISIONS.
I AM now a resident of Des Moines, Iowa, and have been such resident for practically twenty-five years. I am well and thoroughly known in many sections of the State of Iowa. I have reared a large family. Practically all of those still living are now residents in Iowa or adjoining states, all of whom may be called upon for the verification of the things which I set down here as to fact.

I am now seventy-three years old and enjoy good health, in fact, have always enjoyed good health. Throughout my life I have had repeated visions and have received messages from sources unknown to me. A few of these in regard to my immediate

family I set down here in detail. I have no explanation for them; I do not attempt to explain them. I am merely making the statement that what I say here is the truth and is the statement of a fact. I was not at any of the times referred to in any different frame of mind than was my usual custom and I can offer no explanation as to why these messages came to me but simply state that they did come.

The first vision to which I will refer occurred about four or six weeks prior to February 9, 1897. I was living on a farm just north of the water of Spirit Lake, Iowa. I was sleeping in my bed as usual one night when suddenly there appeared out of I know not where an apparition or form of a young man, weighing about one hundred thirty five pounds, seated on the back of a headless horse, and with his hat in his hand and riding at great speed towards me. He said in a clearly audible voice, "It is too bad, but it cannot be helped." I plainly saw the blood flowing from the breast and down the side of the man. Nothing further was said by the man on horseback and the vision disappeared. I immediately discussed this matter with my wife and after her assurance that I was mistaken I went back to sleep. Within a very short time I was awakened a second time and the vision was repeated almost in the form it first appeared. I then arose and insisted that something was wrong and was sure to happen but knew not what it was.

On February 9, 1897, my son, James Richard Chesnut, was accidentally shot and killed while hunting. The discharge from the gun entered his breast in the identical same spot from which I had seen the blood flowing on the form I had seen in my vision.

The next vision that appeared to me was about two or three weeks prior to the death of my son, Charles Calvin Chesnut, which occurred on December 10, 1902. At this time I was stopping over night in a hotel at Randolph, Iowa. The same messenger which I have referred to above, riding the same horse without a head, appeared to me during the night, but in place of the seeming hurry that had been exhibited in my former vision the horse approached in a leisurely manner. The rider said nothing but passed slowly on. On account of my former experience I knew that something was wrong and that another calamity hung over my house. I immediately wrote the members of my family of

the occurrence and all remember it thoroughly to this day. As above stated, within two or three weeks my son, who was at the time in perfect health, died, having contracted typhoid-pneumonia, and passed quickly away.

The third vision appeared while I was living at Ames, Iowa. My son, Benjamin David Chesnut was employed as electrician in charge of the electric light plant at Wheatland, Wyoming. On this occasion the same headless horse with the same rider appeared to me during the night. The horse rushing into my view and the rider again saying, "It is too bad, but it cannot be helped." Both then disappeared. There was in this vision no sign of blood as had been in the first. I again related my experience to the family and again felt certain that some terrible calamity was about to occur. The expected happened. On January 4, 1920, my son, Benjamin David Chesnut, was instantly killed while at his work, as I have stated above.

[According to the newspaper article the accident occurred two days after the vision. Ed.]

My grand-daughter, Francelle, in June, 1923, was living with her mother in the State of California. At that time I was living in Omaha, Nebraska. One night during the month of June there appeared to me while I was sleeping a vision in which I appeared to be standing in the Union Depot in Omaha. The man whom I had seen on the horse in all my other visions came hurrying towards me with a paper in his hand. As I saw him approach I said, "Who are you?" He said, "I am a messenger." I asked, "A messenger for whom?" He replied, "I am the messenger of Death." I then said to him, "You did not come this time as you did before," and he replied, "I just came in on the overland limited train. Did you not hear it run into the depot?" And I said that I had. The vision then disappeared. I woke up at this time and lay in my bed thinking of what had occurred. Almost immediately the telephone in our house rang and I went to it and received the message that my grand-daughter, Francelle, had died that day.

Mr. Granville Chesnut then proceeds to give details of his fifth vision, which was of the same general type as the others, except that the death which followed was not, as in the other cases, the death of a blood-relative, but of a connection by

marriage. At his request we do not print this part of his account in full. His statement concludes as follows:

These statements I make in the presence of witnesses, believing in their truth, and for such aid and assistance as they may be to others who have such visitations.

(Sgd.) GRANVILLE R. CHESNUT
1349 E. York Street,
Des Moines, Iowa.

This statement here recorded was made in my presence and under my direction, accurately taken down in shorthand and such shorthand notes carefully and accurately transcribed, and I hereby certify that the foregoing is the true and correct statement made in my presence and before me.

(Sgd.) RALPH E. COLE
Notary Public
in and for Polk County, Iowa.

Mrs. Granville Chesnut confirms her husband's statement in the following affidavit:

AFFIDAVIT.

STATE OF IOWA, } SS.
POLK COUNTY, }

I, Juliana Chesnut, on oath depose and say, that I am the wife of Granville R. Chesnut and a resident of Des Moines, Iowa. That I have read the statement of Granville R. Chesnut in which he describes the vision that appeared to him a short time prior to February 9, 1897. I wish to say that I have a distinct recollection of the happening of the matters therein described. That at the time thereof, as stated in said statement, my said husband discussed the same with me and I observed his actions at the time.

I further state that at the time of the occurrence of the third vision at Ames, Iowa, described by my said husband in his said statement, that my said husband related said experience to me at the time of the happening thereof and that I observed his demeanor and believe the statement made in regard thereto is correct.

I further state that as to the other incidents described in said statement by my said husband, I believe them to be true for the reason that shortly after the occurrence of each he discussed the

same with me and I had opportunity to know of the happening of the events stated and described in his said statement.

Further deponent saith not.

JULIANA CHESNUT.

Subscribed in my presence and sworn to before me by said Juliana Chesnut this 25th day of January, 1929.

JOHN C. CROSS

Notary Public

in and for Polk County, Iowa.

My commission expires July 4, 1930.

Seal.

Three of Mr. Granville Chesnut's sons also made affidavits in which they state that they are acquainted with all the details of their Father's statement, that they heard him describe the details of such statement at the time each vision therein recited took place, and that they have every reason to believe that the statements therein made are true and that the occurrences took place as therein described.

As already stated there are some discrepancies between the newspaper article, through which the Society's attention was first drawn to the case, and Mr. Granville Chesnut's statement. The writer of the newspaper article in giving an account of the *second* vision speaks of the "messenger" as having arrived by train: according to Mr. Granville Chesnut's statement it was the messenger in the *fourth* vision who arrived by train, the messenger in the *second* vision arriving, as in the first and third visions by horse. The writer of the newspaper article, who only mentions three visions altogether, obviously confused his recollection of these two visions. This lapse of memory on his part does not appear to us in any way to invalidate Mr. Granville Chesnut's statement.

Before considering any supernormal hypothesis, the question arises whether the facts stated exceed the probability of chance coincidence. It is in favour of the hypothesis of chance that Mr. Granville Chesnut has, as he says, "throughout his life had repeated visions," and that in one case at least (the first) four or six weeks elapsed between the vision and the apparent fulfilment. On the other hand it is to be noted that the nature of the vision varied in the different cases, and that the differences corresponded with differences in the circumstances of

the subsequent deaths. If more detailed examination of Mr. Granville Chesnut and the corroborating witnesses had been possible, this element of uncertainty might perhaps have been eliminated.

In the fourth case, the death seems to have preceded the vision by a few hours, and the case may therefore be one of telepathy. In the three first cases, in each of which the vision preceded the death, and the death could not have been foreseen by any normal means, we have apparently to choose between chance coincidence and supernormal pre-cognition.

II. TWO HALLUCINATORY BILOCATIONS OF THE SELF.

WE print below two records (sent to us through Sir Oliver Lodge) of subjective experiences, both of which involve in different ways an apparent bilocation of the self. The first experience—in which the subject, when in a state of great physical exhaustion had a sensation of being for a time out of his body—belongs to a type of which there is a good number of well-authenticated records: a classic example is that of Dr. Wiltze (see Myers's *Human Personality*, ii. 315). The second case, in which the subject, while in a state of apparently normal consciousness, had a fully externalised vision of himself, appears to be a rather rare type of hallucination. The phenomenon is discussed in Dr. Paul Sollier's *Phénomènes d'Autoscopie*, pp. 7 ff. The cases directly observed by Dr. Sollier appear to have been associated with some mental abnormality, hysteria or obsession; but he also notes one or two recorded instances amongst well-known men of letters, e.g. Goethe and Musset.

I.

The subject of this experience, Mr. Norman F. Ellison, sent some account of it to Sir Oliver Lodge in May 1927, and wrote again on January 13th 1929, as follows:

. . . I am enclosing a copy of the entry referring to this experience, as it appears in the War Diary I am writing out, thinking you may like to have by you some permanent record in case you wish to use it sometime . . .

NORMAN F. ELLISON.

20th February, 1916.

We left Monchiet in the early afternoon and after a gruelling march along a pavé road slippery with mud and melted snow, reached Beaumetz at night. The briefest halt and then on to Wailly, immediately behind the line, some eight miles south of Arras. From there we waded through a winding communication trench, a mile long but seemingly interminable. Liquid mud to the knees and a bitterly cold sleet numbing us through. At last we reached the front line and took over from the French—a Territorial Reserve Battalion.

The worst trenches we had ever been in. No repairs had been done to them for months and months. At worst, they had collapsed inwards and did not give head shelter; at best, they were a trough of liquid muck. H. and I in the same traverse and straight away on sentry duty. We were both too utterly fed-up to even curse. Bodily exhausted, sodden and chilled to the bone with icy sleet, hungry and without rations or the means of lighting a fire to boil a dixey of water; not a dry square inch to sit upon, let alone a square foot of shelter beneath which to have the solace of a pipe, we agreed that this was the worst night of concentrated physical discomfort we had come across hitherto—and neither of us were strangers to discomfort.

Several hours of this misery passed and then an amazing change came over me. I became conscious, acutely conscious, that I was outside myself; that the real "me"—the ego, spirit or what you like—was entirely separate and outside my fleshly body. I was looking in a wholly detached and impersonal way, upon the discomforts of a khaki-clad body, which whilst I realised that it was my own, might easily have belonged to somebody else for all the direct connection I seemed to have with it. I knew that my body must be feeling acutely cold and miserable but I, my spirit part, felt nothing.

At the time, it seemed a very natural happening—as the impossibilities of a dream seem right and natural to the dreamer—and it was only afterwards that I came to the realization that I had been through one of the most wonderful experiences of my life.

In the morning H. remarked to me upon my behaviour during the night. For a long time I had been grimly silent and then suddenly changed. My wit and humour under such trying circum-

stances, had amazed him. I had chatted away as unconcernedly as if we had been warm and comfortable before a roaring fire—"as if there was no War on" were his exact words I remember.

I never mentioned a word to H. or anybody else, about my spiritual adventure that night. He would not have understood and would have laughed at it all, but nothing will shake my inward belief and knowledge that on this particular night my soul and body were entirely separated from each other.

II.

The percipient in the second case was Metropolitan-Archbishop Lloyd, Primate of the American Catholic Church, who wrote to Sir Oliver Lodge, as follows :

CHICAGO, ILLINOIS,

January 24th, 1929.

On Monday (between 4.15 and 4.30 p.m.) January 14th I reached my house at the above address, feeling greatly wearied, sat in my chair, took a newspaper in my hand, and almost immediately (very unusual with me) fell into a deep sleep, from which, however, I was sharply aroused in about a quarter of an hour (as I perceived by the clock). As I awoke I saw an apparition, luminous, vaporous, wonderfully real, of myself, looking interestedly and delightedly at myself. Some books (among them Strachey's *Elizabeth and Essex* and a copy of the *Arabian Nights* lying on a table back of my ghost I could see and identify. After I and myself had looked at each other for the space of about 5 seconds, my ghostly self vanished for a few seconds, only to return in a more definitely clear way, but for a few seconds only. I have written this to you with the thought that you might be familiar with such unusual (?) phenomena. The experience was altogether delightful. Myself seemed to be nearly thirty years younger than I am now—nearing seventy. I was *not asleep*. I was *not* dreaming. I positively, beyond any doubt, saw myself looking at myself, as naturally as possible, the only difference being that my alter ego (as he sat and looked at me) was diaphanous, I was opaque . . .

FREDERIC (E. J. LLOYD).

In a subsequent letter Archbishop Frederic gave permission for a full use to be made of his report.

DOWSING IN BOMBAY.

WHILE passing through the press the proofs of *The Divining-Rod* (1926) by Sir William Barrett and myself, I was only able to add as a footnote to the Introduction (p. xxiii) the fact that an official dowser had been appointed by the Government of Bombay. (As a matter of fact I wrote "Municipality of Bombay," but that was a mistake). Since then I have had the opportunity of making the acquaintance of Major Pogson, the dowser in question (who has been specially seconded from his regiment for the purpose of taking up this appointment), and of seeing him at work. And I now have before me an official *Report on the Work of the Water Diviner* published by the Government of Bombay for each of the three periods October 1925–January 1927, 1927, and 1928. From these reports I summarize the following facts.

Agriculturists who have failed to find water by normal means (that is, by engineering advice and the like) are invited to apply for the assistance of the so-called Water Diviner. Up to January 1927 over 1700 such applications had been received. On the 21st of August 1926, under the provisions of Government Resolution, Revenue Department, No. 9182, Government guaranteed the Water Diviner's success to the extent that if water was not struck in any of the sites pointed out by him a cultivator would be recompensed 50 per cent. of his expenses up to a sum of Rs. 400. Up to the end of 1927 (later figures are not available) one such refund had been made.

Up to the end of 1928 Major Pogson prospected exactly 750 areas, in 13 districts, chiefly Dharwar, West Khandesh, Bijapur Ahmednagar, and Belgaum. In 439 of these areas he indicated sites where he declared water would be found at specified depths. Of these, owing to various difficulties, only 81 have been fully excavated (many others are in progress). In 79 of these 81 wells water was duly struck, though in six of these cases the supply was negligible or gave out. On 16 additional sites situated in "precarious tracts," preliminary bores were sunk. Every bore was successful, eight of them being certified by the Engineer of the District Local Board, the others having apparently been made privately.

Precise details as to the conditions and circumstances under which the successful wells were sunk are unfortunately wanting.

But I have been assured by Major Pogson that he does not visit sites on which wells are required until normal methods of finding water have been tried and have failed, and that in nearly all the fields where his successful wells have been put down there are others, normally sunk, that are absolutely dry. Subject to verification of these facts, the figures given above undoubtedly mark a considerable step forward in the regularity and reliability of the dowsing faculty. And as regularity and reliability are almost essential to a thoroughly scientific investigation, the importance of Major Pogson's work is obvious.

THEODORE BESTERMAN.

NOTES ON PERIODICALS.

Revue Spirite, April 1929.

M. J. Gaillard has an article on Professor Bergson, "laureate of the Nobel prize," and thinks the French thinker's tendency is towards the "doctrines of scientific Neo-Spiritism," though regretting M. Bergson has so far kept silence on the subject of the *périsprit* and on that of materialisation.

A further instalment of Signor Bozzano's "Death Crisis" is printed; also the last instalment of M. Sage's lecture on Dr. Hodgson and the spirit hypothesis.

M. Sage admits that from the point of view of this hypothesis Mr. S. G. Soal's report printed in *Proc. S.P.R.* Vol. xxxv, gave him much food for reflection. "*Ce rapport est inquiétant*" M. Sage concludes his paper by reproducing Mr. David Gow's letter in our *Journal* for February 1928.

Zeitschrift für Psychische Forschung, April 1929.

Prof. Dr. Blaher has the beginning of a paper on the Riga séances and mediums (Frau "Ideler," Frau "Katoda," Herr "Paleas," and others). Judging by some passages of the paper, scientific methods of investigation do not find favour with the Riga Psychological Researchers; as to the physical phenomena, they consist chiefly of "apports" of a more or less "spontaneous" character, a circumstance hardly calculated to make observation worthy of the name easier.

Dr. Christoph Schröder begins the description of experiments with Baroness von Vangel and another lady, similar to those with Herr Max Rautenberg (*Journal S.P.R.* November 1928, p. 373).

It is asserted that in the experiments with Baroness v. Vangel results were obtained 1,043,217,000,000 times superior to what chance pure and simple could have given. No grounds are adduced for this statement, as to which a certain doubt may well seem legitimate.

Dr. A. Mattiesen has a further instalment of his paper on cross-correspondences.

The same writer devotes four pages to the account of the Millesimo sittings in the Castle of the Marquess Centurione Scotto, described in *Psychic Science* for January 1929. It is significant that Dr. Mattiesen himself admits that the séances in question present suspicious features (pp. 127-128).

Dr. Schröder has a short article on a lecture on "Lord Northcliffe's return" by Mr. Hannen Swaffer in Berlin, in March last, and identifies himself with the unfavourable comments of the Berlin press.

Zeitschrift für Psychische Forschung, May 1929.

Prof. Blacher continues the description of spiritistic séances in Riga, the medium being Frau Ideler. This lady is a very valuable subject for scientific investigation, he asserts; which statement does not appeal to me as being based on incontrovertible fact.

The English cross-correspondences are again discussed by Dr. Mattiesen. Dr. Christopher Schröder has an article *in memoriam* Guzik; he also narrates in detail further experiments in the dark with Herr Max Rautenberg and others. These deal chiefly with the sense of sight, but also with the sense of smell. It is alleged by Dr. S. with regard to a particular series of such experiments with Herr Rautenberg and the Baroness von Vangel that the results obtained were to chance-coincidence as 1 to about 1 quintillion, a claim which to some will appear as rather minimising than enhancing the value of Dr. Schröder's account. Be this as it may, some of the results narrated are unquestionably curious, and we hope that the promised forthcoming instalment dealing with the psychology of animals will be more interesting still.

Zeitschrift für Parapsychologie, May 1929.

This number again opens with a series of articles on the late Baron von Schrenck-Notzing by Prof. Richet, Mme Bisson, Prof. Zimmer, Herr Rudolf Lambert and others. Herr Lambert alludes to the suspicious circumstances supposed to have come of late to

light in connection with the photographs taken of Eva C.'s (Marthe Béraud's) performances: and whilst admitting that they detract from the value of the late Dr. Geley's testimony *re* the "phenomena," he maintains that a good deal remains unexplained up to the present day.¹ When speaking of the Schrenck-Notzing investigation of the Schneider phenomena, Herr Lambert states that he repeatedly urged upon the Baron the desirability of the mediums being tested by different commissions in various places, but unsuccessfully. Herr Lambert thinks this refusal on Dr. von Schrenck's part was a tactical mistake. Be this as it may, we should avoid, I think, making positive results depend too exclusively on an assumption of the *bonâ fides* of *one and the same* observer, whoever this observer may be.

Herr R. Lambert has also a further instalment of his valuable paper on Frau Günther-Geffers's trial at Insterburg, which paper is as yet unfinished.

An article on living for some time without food, with special reference to Konnersreuth, by Dr. Walter Kröner is reproduced from the *Aerztliche Rundschau*. Various cases from the past of a somewhat similar character to that of Therese Neumann are quoted, and Dr. K. thinks the mystery could be solved if a registering balance were used and the supposed alterations of weight of the stigmatist's body in the course of her ecstasies thus recorded. Whatever may be thought on this point, it is difficult not to agree with Dr. Kröner that the Konnersreuth case is by no means investigated as it should be.

Zeitschrift für Parapsychologie, June 1929.

Dr. Arthur Heller, of Prague, prints an account of some "clairvoyant" experiments with Erik Jan Hanussen. The Editor observes in a footnote that Hanussen has become a music-hall performer and particularly insists that in this case the responsibility lies entirely with the writer.

Herr Franz Lehmann describes some poltergeist phenomena (chiefly stone-throwings) which occurred in June-September 1718 at Gröben in the house of Jeremias Heunisch, a Protestant (?) clergyman. The account is given partly in the *Pfarrer's* own

¹Cf. Prof. Hans Driesch in *Journal S.P.R.* for April 1929: "His sincerity has never been doubted, though there are a good many who believe that he has probably been deceived in the first period of his investigations (Eva C.)."

words, from a narrative by himself said to be preserved in the archives of the parish. Without expressing doubts on the subject we should like to see the existence of this record a little better authenticated.

Dr. Pagenstecher, of Mexico, discusses psychometry with special reference to Señora Maria Reyes de Z. *versus* Frau Lotte Plaat (*Journal*, June 1928, etc.); and Dr. Gerda Walther, of Munich, has a paper on "Parapsychologie und *Mystik*."

Herr R. Lambert brings to a close his valuable paper on Frau Günther-Geffers's Insterburg trial begun in the April number. He analyses the evidence thoroughly and impartially, showing the *pros* and *eons* and not omitting the suspicious items, of which there are not a few. His conclusions are partly favourable to Frau G.-G.'s claims. If there were a German S.P.R., he thinks, it ought certainly to test the Königsberg clairvoyant. With this I agree. Herr Lambert is quite right in repeatedly pointing out the difference between this clairvoyant's propensity to give surnames and the avoidance of the same by mediums and clairvoyants in general.

In *Kleine Mitteilungen* we are informed that on the initiative of Frau Eiro Hellberg, a Swedish authoress, a *Svenska Centralen för Psykisk Forskning* (Broffningg, 28, Stockholm) has been founded. This *Centralen* will give two courses of lectures in July at Wisby, Gotland, at which Prof. Hans Driesch is to speak and Prof. Blacher, of Riga, is to bring a medium for *apports*.

An interesting case of stigmatisation said to have occurred at Roccamontina, South Italy, to a young carpenter named Pietro Cianci is quoted from the *Vossische Zeitung*, with reference to the *Messaggero*. It is earnestly to be hoped that it will be brought up to the standard to which our Society has accustomed us: meanwhile, in the form in which it is given, it undoubtedly tends to make the hypothesis of auto-suggestion as an explanation of stigmatisation more probable than ever before.

Herr Irmgard Grimm, of Peking, contributes a short paper on Margery's automatic writings in Chinese. They seem to him completely to exclude a spiritistic interpretation; to suggest rather a "clairvoyant" seeing and copying of the text (an admission which seems to me somewhat ominous). Frl. Gerda Walther, who comments briefly on Herr Grimm's remarks, also is of opinion that a "book-test" may be here *en cause*, both

agreeing on the other hand that Hardwicke's¹ Chinese writing (also reproduced in *Z. f. Paraps.* from *Psychic Science*) is of much greater interest and value.

Revue Métapsychique, May 1929.

Professor Ch. Richet has an article on Baron von Schrenck-Notzing and M. Charles Quartier on Professor Hans Driesch, since March 15th a member of the *Institut Métapsychique International* Committee. In the first, reference is made to Prof. Richet's "astonishing" experiments with Marthe Béraud ("Eva Carriere) at Algiers, though he thinks some of his later observations with the same "medium" in Paris "still more decisive perhaps."

Dr. Osty prints a very long paper on "What Medicine has to expect from the experimental study of man's paranormal psychical faculties." A particularly interesting part of this paper is devoted to some experiments made in October 1927—March 1928 with Mme. Olga Kahl, of Paris (a Russian by birth) on the phenomena of what he calls "demographism of thought." These experiments are very striking. They certainly seem to suggest (what we call) thought transference coupled with the power of reproducing the word or drawing thought of on the "subject's" skin. It is much to be desired that Mme. Kahl will be thoroughly and systematically investigated.¹

In the same number of the *R. M.* we read of the project of a prize to be given to "subjects" endowed with "paranormal" (supernormal) powers, to which prize Mme. la générale Foulon has already contributed 500 francs.

M. Charles Quartier reviews in his usual lively and interesting fashion some new books bearing more or less on matters psychical: not by any means the least attractive part of this number of the *Revue*.

Études, 5th May 1929.

Father L. Roure, S.J., has a paper *à propos* of M. Pierre Janet's work in two volumes, *De l'Angoisse à l'Extase* (Paris, F. Alcan, 1926-1928). The writer's object is to prove at length that the

¹cf. *Proceedings*, xxxviii. 403 ff.

²The late General Wrangel related to me a very striking experiment made with Mme K. in Constantinople in his presence by the French Admiral D. [1921?]: a surname given in writing which the Admiral alone seems to have known. See also S.P.R. *Proc.* xxxviii. 413 ff.

Saints of the Roman Catholic Church whose ecstasies have been recorded are widely different from M. Janet's "subjects" in general and the celebrated Madeleine in particular. There was a time, Father R. says, when mysticism was explained by hysteria. We have now before us something analogous: M. Janet's "introversion" on precocious insanity (*démence*). To interpret in this way all ecstatic states, the writer thinks "is to challenge the most securely observed facts" (p. 344).

It may be so. But I wonder what Father Roure's attitude would have been before *Protestant* "ecstasies"?

P.-P.-S.

Psychic Research, April 1929.

Monsieur Sudre, during the course of an article on dowsing, brings to bear perhaps unnecessarily heavy artillery against a French pamphlet in which the phenomena of dowsing are once more, and still without justification, related to those of electricity. Mr. Bond continues his witness to the soul's survival, again bringing forward the Glastonbury scripts. Mr. Arthur Goadby attempts to defend the claims made for the supernormal nature of the feats of the pony Black Bear, by ridiculing the suggestion that secret signals are given to the pony by the trainer, who is always present during the pony's performances. Mr. Bird publishes the records of the sittings held by a group of ladies of no known mediumistic faculty. At these sittings, by means of table-tilting, messages were received in which information was given concerning a considerable number of individuals, stated to be unknown to the sitters, which information has been subsequently verified from various sources. I am not satisfied that adequate steps have been taken to establish the claim that the individuals identified were unknown to any of the sitters; and the methods of authentication in general are somewhat scrappy. But if the published material could be taken at its face value it would form a case of quite exceptional interest.

Dr. Burns publishes the first case of a new series descriptive of Dr. Bull's treatment of apparent obsession (cp. *Proceedings*, xxxviii. 388 ff.). M. Sudre writes of the life and works of Schrenck-Notzing, with whose mind his own was "in strong synchronism [sic]" (p. 250). M. Sudre concludes that his subject "has the immense merit of having established definitely the reality of the physical phenomena of metapsychics" (p. 255). Mr. H. O. Evennett

prints a series of letters written in 1718 by Simon Ockley, Professor of Arabic at Cambridge, describing circumstantially certain poltergeist phenomena observed by him. Mr. Bond has another instalment of his witness to the soul's survival. Mr. Bird begins the publication of what he calls a layman's survey of psychic research, amplified from his public lectures.

In the *Bulletin de l'Institut Général Psychologique* for 1908 (viii. 405 *sqq.*) M. Jules Courtier published an important report of sittings held at the Institut with Eusapia Palladino (this report was re-issued in book form). At the request of Herr Lambert (cp. *Zeitschrift für Parapsychologie* [1928], iv. 107 *sqq.*) M. Courtier has now restated his conclusions in the *Bulletin* (1928), xxviii. 167 *sqq.* These conclusions are that the phenomena observed with Eusapia were such that, while he does not consider it to have been scientifically established that they were genuine, he is subjectively convinced that they were.

Mr. Dingwall contributes an article entitled "The Crisis in Psychical Research" to the May (i. 68 *sqq.*) issue of *The Realist*. The nature of the crisis does not emerge from the article, which is in fact another attack on the S.P.R. The Society, in the writer's opinion, "at one time had a reputation, not altogether undeserved, for caution and discretion" (p. 71), but it is now in a condition of "internal decay" (p. 78) which has unfortunately caused it to lose Mr. Dingwall's confidence. This loss might be more regrettable if Mr. Dingwall showed any capacity for adding any concrete or constructive suggestions to his purely destructive polemics.

TH. B.

CORRESPONDENCE.

THE VELEY SCRIPTS.

DEAR EDITOR,

I have made a few notes on the "Margaret Veley" case, which may perhaps be of some interest to readers of the *Journal*, and may prompt them to send you their own reflections on this rather puzzling case.

1. Mr. V. inclines to accept two conclusions:

(a) That some agency external to his own mind is involved (p. 363).

(b) That the characterisation does not justify the claim that M. V. offers good evidence of identity (p. 330).

I agree with both conclusions. Since it is obvious, however, that the facts referred to in the Script were (at one time at least) within the memory of M. V., the problem is: How did the memories of M. V. get into the automatic script of Mr. V.? Mr. V. offers no solution of this problem.

The hypothesis I would suggest is: that an intelligent, discarnate agent derived these statements from M. V. and transmitted them to Mr. V. If this is what occurred several perplexing features can be accounted for.

The impersonal character of the communication would seem quite natural if M. V. was merely giving information to some member of a group on the "Other Side." There is no reason to suppose that she would care to communicate direct, not being drawn to do so by any bond of personal affection, and possibly being aware that her relations on earth "dislike any canvassing of the possibility of their dead kinswoman and friend having 'communicated' through perfect strangers" (p. 283).

Those who are already convinced on other evidence that there is such a group of Psychical Researchers on the "Other Side," who are working to produce evidence of survival, will find this hypothesis consistent with their convictions.

2. What then is meant by the statement, "Margaret Veley is here"? (p. 285). When the operator from the B.B.C. says, "We are going over to Birmingham," we understand him to mean that a connection is made with Birmingham. I understand this statement, "M. V. is here," in the same sense.

3. If this interpretation is correct the result would naturally be a blend of M. V.'s memories, the agent's mentality and the colouring of the medium's mind (p. 333). This sort of amalgam occurs under ordinary circumstances on this Side. We all (probably) know persons who are particularly liable to assimilate the ideas, and even to imitate (unconsciously) the manner of those they are with—Mediumship involves this tendency to unintentional assimilation. Our experiences of this sort of blend in normal life illustrate what occurs in mediumistic experiences.

4. Whether the fact that some of the statements made have been in print had any effect on the information given we cannot yet know, but we can see that for the purpose of *verification* the

selection of such facts was wise. The *selection* shown is a feature to be accounted for (p. 362). It seems impossible to account for it except by assuming that an intelligent agent is operating.

If this hypothesis is accepted it is probable that it will afford a clue to the Gordon Davies case. In that case G. D. was unconscious that his mind was being tapped; and this may be the reason why the selective character of the statements made is perhaps a less prominent feature and certainly the information is less complete. The prevision in that case introduces a fresh problem not in the Mr. V. case.

5. The confusion about names offers no difficulty to me, because I am familiar with it in myself. I have great difficulty in producing familiar names and I have often to resort to similar methods to those used by mediums in order to recall them. For instance, I constantly have to recall the name of Polyanthus when I want to mention that well-known flower by remembering a friend called Polly!

There is another detail in this connexion which I have observed, but cannot explain. I have repeatedly found that a medium will give a second name—or a quite unfamiliar name—when describing a personality I recognize. The name I associate with the person being, apparently, more difficult to pronounce although it is quite simple.

It would be interesting if students would point out in the *Journal* details in the M. V. record which either support the above hypothesis, or which seem inconsistent with it.

H. A. DALLAS.

No. 458.—VOL. XXV.

OCTOBER, 1929.

JOURNAL
OF THE
Society for Psychical Research

NOTICE OF MEETING.

THE FIRST
Frederic W. H. Myers Memorial Lecture
WILL BE DELIVERED BY
SIR OLIVER LODGE,
AT THE
AEOLIAN HALL,
135-7 NEW BOND STREET, LONDON, W. 1,
ON
FRIDAY, October 18th, 1929, at 5.30 p.m.

N.B.—*Members and Associates will be admitted by TICKETS ONLY.
Full particulars are given on the following page.*

IMPORTANT NOTICE.

THE FIRST FREDERIC W. H. MYERS MEMORIAL LECTURE.

THE first Frederie W. H. Myers Memorial Leeture will be delivered by Sir Oliver Lodge in the Aeolian Hall, New Bond Street, on Friday, the 18th of October, 1929, at 5.30 p.m. Each Member and Assoeiate will be allowed to invite one guest. Admittanee will be by tieket only. Tiekets will be numbered and will be allotted in order of applieation, whieh should therefore be made without delay to the Seeretary, S.P.R., 31 Tavistoeck Square, London, W.C.1. Should any tiekets remain unallotted after the 15th of Oetober they will be distributed among interested members of the publie.

N.B.—Members and Assoeiates who, having reeceived tiekets, find later that they are unable to attend the meeting, are requested kindly to return them to the Seeretary as soon as possible.

NEW MEMBER.

Wilson, Stanley R. W., Lodge Farm, Wigginton, nr. Tring.

MEETINGS OF THE COUNCIL.

THE 261st Meeting of the Couneil was held at 31 Tavistoeck Square, London, W.C.1, on Friday, the 5th of July, 1929, at 6 p.m.; THE PRESIDENT in the ehair. There were also present: Mr. W. R. Bousfield, Mr. G. W. Lambert, The Hon. Mrs. Alfred Lyttelton, G.B.E., Mr. W. H. Salter, Mrs. Henry Sidgiewiek, and Dr. V. J. Woolley; also, Mr. Theodore Besterman, Librarian and Editor, and Miss Isabel Newton, Seeretary.

The Minutes of the last Meeting of the Couneil were read and signed as eorrect.

One new Member was eleeted. His name and address are given above.

The President reported on the proeedings of the Frederie W. H. Myers Memorial Leetureship Committee, and put before the Couneil the Committee's proposals for the administration of the Fund.

The Couneil passed a vote of thanks to Mr. Vinen for the valuable assistanee he had given in the Library during the past eighteen months.

THE 262nd Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Wednesday, the 24th of July, 1929, at 5 p.m.; Mr. J. G. PIDDINGTON in the chair. There were also present: The Rt. Hon. G. W. Balfour, Mr. W. R. Bousfield, Miss Ina Jephson, Mr. W. H. Salter, and Mrs. Henry Sidgwick; 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.

In response to an application from Mr. Theron Pierce and Mr. Bligh Bond, the Council granted the loan to them and to Dr. Crandon of the Séance Room for a fortnight in December on agreed conditions.

LOAN OF THE SOCIETY'S SÉANCE ROOM.

In the *Journal* for November 1928 (xxiv. 351) the Council announced that the Society's Séance Room was available to Members for unofficial Sittings. An application for a loan of the Room for this purpose was recently received from two Members, Mr. Theron Pierce and Mr. Bligh Bond, for sittings to be held in the early part of December next, at which "Margery" (Mrs. Crandon) would give a demonstration of her phenomena. The Council have acceded to this request.

The Sittings, which will be quite unofficial, will be under the management of Mr. Pierce, Mr. Bligh Bond, and Dr. Crandon, but it was agreed that the Hon. Research Officer should be entitled to attend as an observer only, and to nominate an additional observer.

FOURTH INTERNATIONAL PSYCHICAL RESEARCH CONGRESS.

THIS Congress will be held in Athens in April 1930, under the Presidency of Dr. Hans Driesch. Any Members or Associates wishing to attend the Congress or to read papers, are requested to write as soon as possible to the Secretary of the English Committee, Mrs. W. H. Salter, S.P.R., 31 Tavistock Square, London, W.C.1, from whom further particulars may be obtained.

FREDERIC W. H. MYERS MEMORIAL LECTURESHIP FUND.

LIST OF CONTRIBUTIONS.

Mrs. F. W. H. Myers	-	-	-	£250	0	0
L. H. Myers	-	-	-	150	0	0
Anonymous (\$500)	-	-	-	102	18	5
Mrs. Blennerhassett	-	-	-	100	0	0
Stanley Shaw Bond	-	-	-	50	0	0
Harold H. Myers	-	-	-	50	0	0
Mrs. Harold H. Myers	-	-	-	25	0	0
London Spiritualist Alliance, Ltd.	-	-	-	10	10	0
Sir Lawrence J. Jones, Bart.	-	-	-	10	0	0
Mrs. Augustus Hemenway (\$25)	-	-	-	5	1	7
Rt. Hon. G. W. Balfour	-	-	-	5	0	0
Lady Battersea	-	-	-	5	0	0
Mrs. Gaskell	-	-	-	5	0	0
Scatcherd Memorial Fund	-	-	-	5	0	0
Mrs. Henry Sidgwick	-	-	-	5	0	0
Sir Arthur Conan Doyle	-	-	-	3	3	0
Mr. and Mrs. W. H. Salter	-	-	-	3	3	0
Lady Butt	-	-	-	2	2	0
Dowager Lady Swaythling	-	-	-	2	2	0
Major W. R. S. May	-	-	-	2	0	0
Mrs. Abernethy	-	-	-	1	1	0
Countess of Bandon	-	-	-	1	1	0
H. G. Bois (annual)	-	-	-	1	1	0
Lady Albinia Donaldson	-	-	-	1	1	0
F. Elder	-	-	-	1	1	0
Vereker M. Hamilton	-	-	-	1	1	0
Beatrice Lady Portsmouth	-	-	-	1	1	0
Miss Tenison	-	-	-	1	1	0
Mrs. H. A. Bulley	-	-	-	1	0	0
Mrs. Carpenter	-	-	-	1	0	0
Rev. A. T. Fryer	-	-	-	1	0	0
Miss A. R. Marten	-	-	-	1	0	0
Edward Grubb	-	-	-	0	10	6
Miss Edith L. Willis	-	-	-	0	10	0
Richard Wood	-	-	-	0	10	0
				£804	18	6
Deposit Interest	-	-	-	5	13	9
				£810	12	3

INSTITUT MÉTAPSYCHIQUE INTERNATIONAL.

OUR Members may be glad to know that the future of the Institut has now been assured by the generosity of M. Jean

Meyer. He has made over to the Institut its House at 89 Avenue Niel, Paris, and has formed a limited company with a capital of 4,000,000 francs as a permanent endowment of its work. We congratulate the Institut on this happy development and wish it success in its future activities.

CASE.

L. 1290. TELEPATHY AT A DISTANCE.

WE print below a case of apparent telepathy, in which Mrs Elliott was the percipient. It was first brought to our notice by Sir Oliver Lodge. Writing to Sir Oliver, Mrs. *Hammond* [pseudonym] described the incident in question in the following words :

I bought Mrs. Elliott (née Ortner) three night-dresses for a birthday-present, one white, one salmon pink, and one pale pink, without mentioning the fact to anyone. At 9.15 a.m. on the 5th April (her birthday) she telephoned to thank me for the three "nighties," and when I asked if she had already received them she replied "No, but Mr. *Hammond* [deceased] has just shown them to me, and told me that you chose three, one being white and the other two of different shades." The parcel was not delivered to her until 11.45 a.m. that day, and she has a reliable witness to prove that it arrived at that hour !

I enclose my letter to her for you to see that I never gave her the faintest clue as to the contents of the parcel, and this is the first time that I have given her anything in the way of clothing —it has always been money or flowers. . . . [Letter dated 6 April 1929.]

The relevant portion of Mrs. *Hammond*'s letter to Mrs. Elliott is :

You will be receiving a parcel from Selfridge's, and I wish I were there to enjoy your amusement at its contents ! I only hope they will be to your taste, but if in any way you don't approve, will you please not hesitate to return them to me, as they have promised to change them. [Letter dated 4 April, postmark 5 April, 1929.]

Mrs. Elliott's account of the incident follows :

On Friday morning, 5th April, 1929, I had a letter from Mrs. *Hammond* with good wishes for my birthday. She said that she

was sending me a pareel from Selfridge's, and wished she could be present to see me open it as she thought I would find its contents "amusing." I read this letter at about 8 a.m.

At about 9 a.m. I had forgotten about this letter while reading another from Sir Oliver Lodge, when Mr. *Hammond* suddenly appeared and said—"They are nightdresses Mrs. *Hammond* is sending you."

Then he showed me a white one—"and there are two other shades," he said.

I looked at the clock and saw it was ten minutes past nine. I went downstairs to ring up Mrs. *Hammond* at once in case Selfridge's van might call.

Mr. *Hammond*'s tests have always been correect otherwise I would not have ventured to telephone this one.

I greeted Mrs. *Hammond* with the words—"Thank you for the nighties!"

She said—"Oh! have they come?" and I replied "No!"

She went on—"Well, how do you know they are nighties?" and I answered—

"Mr. *Hammond* has just told me that you are sending nighties, and that one is white and there are two of other shades." [Dated 10 June 1929.]

The following corroborative statement has been obtained from Miss E. Simmon, Mrs. Elliott's daily maid :

On Friday morning, 5th April, I was working at Mrs. Elliott's house, 48, Basing Hill, Golders Green, and saw Selfridge's Delivery Van arrive at 11.45 a.m. The van man handed in a pareel whieh Mrs. Elliott opened in my presence and this contained three night-dresses—one white, one pale pink and one salmon-coloured. The box was marked—"Not to be delivered before Friday." [Dated 10 June 1929.]

The purchase of the three nightgowns has been verified from Messrs. Selfridge's original invoice, and the delivery instructions on the pareel, together with the day and time of delivery, whieh was between 11.30 and 12.0 a.m. on the 5th of April, from their Delivery Note and Remittance Release Slip; the latter particulars were further corroborated by a representative of the firm.

It being thus apparently clear that Mrs. Elliott could not

have had any normal knowledge of the nature of the present she was to receive (beyond the fact that it probably consisted of articles of wear), nor any reason to anticipate it, how did knowledge of the nightgowns and their colours reach Mrs. Elliott's mind ? It is possible that, as Mrs. Elliott herself supposes, the spirit of Mr. *Hammond* acted as intermediary. But as all the facts were known to Mrs. *Hammond*, and vividly present in her consciousness in connection with Mrs. Elliott and the anticipated surprise the latter would receive on opening the parcel, and as the two ladies are in rather close *rapport*, this would rather seem to be a case of direct thought-transference from Mrs. *Hammond* to Mrs. Elliott. It is well known that such telepathic impressions are often externalised in the form of spirit communications.

CORRESPONDENCE.

THE VELEY SCRIPTS.

To the Editor of THE JOURNAL.

SIR,—I have read with interest Miss Dallas's comments on the Margaret Veley case [*Proceedings*, xxxviii. 28]. She agrees with me that the scripts do not afford satisfactory evidence that the surviving mind of Margaret Veley was their author; but it seems to me that in her anxiety to find a spiritualistic interpretation at all costs, Miss Dallas invents an entirely arbitrary hypothesis. She says in effect: Margaret Veley herself did not write these scripts; let us suppose therefore that the spirit of some other dead person unknown wrote them. I presume from letter that she would advance the same "explanation" in the Gordon Davis case. Gordon Davis himself did not communicate but some other (dead) person tapped his mind. A similar argument was put forward by Mr. E. W. Duxbury in *Light* [27 February, 1926, xlvi. 100] in reference to the case of *John Ferguson*. Mr. Duxbury suggested that though *John Ferguson* was clearly not the individual he claimed to be he was an actual spirit who had been hypnotised by the sitter into behaving as if he were the fictitious *John Ferguson*!

Why, I ask, this constant and unjustified assumption that the intelligence communicating must be that of some *dead* person?

Why should it not be the subconscious part of the medium's or sitter's mind? Why must the hypothetical spirit of a dead person be introduced at every juncture when there are living minds with unexplored potentialities to draw upon for an explanation?

It cannot be too strongly urged that until the invention of arbitrary hypotheses of the agency of unknown departed spirits is banned from psychical research no progress will be made. An hypothesis in science to have any value must lead somewhere and give us some intellectual control over the phenomena we are studying. It is surely wiser to admit ignorance than to invent sterile hypotheses which lead nowhere.

Yours, etc.

S. G. SOAL.

OBITUARY.

RICHARD BAERWALD.

PSYCHICAL research in Germany has sustained another loss through the death of Dr. Richard Baerwald, which occurred in Berlin in May last after a long illness.

To Dr. Baerwald's able pen belong (in addition to important contributions to normal psychology), two important works bearing on our researches: the second volume, devoted to the mental phenomena, of *Okultismus in Urkunden* (Berlin 1925, reviewed in *Proceedings*, xxxvi. 340), and *Okultismus und Spiritismus* (Berlin 1926, reviewed in *Journal*, xxiii. 99 and xxiv. 289).

Dr. Baerwald was thoroughly sceptical about the physical phenomena and also about clairvoyance, as contradictory of his *Weltanschauung*, which excluded both belief in a future life and of every transcendent faculty supposed, by some, to belong to the human "soul." In telepathy, on the contrary, he did believe, and seems to have viewed it as a physical faculty pure and simple. It is significant of his mentality that in *Dic intellektuellen Phänomene*, on the whole a capital work, the main part of his effort as critic of the experiments cited is devoted not so much to the attempt to disprove the hypothesis of fraud as by the endeavour to show that explanation by thought-transference is adequate as against the clairvoyance theory. To say this is not by any means to disparage Dr. Baerwald's work.

For some three years he was Editor of the *Zeitschrift für kritischen Okkultismus*, which unfortunately ceased to appear in 1928. As a frequent contributor to that review I had often the occasion to correspond with Dr. Baerwald (whom I never saw), and of this intercourse I have preserved the best possible recollection. I am sorry he is no more. *Sit ei terra levis.*

P.-P.-S.

REVIEW.

CASE STUDIES BEARING UPON SURVIVAL. By JOHN F. THOMAS. Boston Society for Psychic Research, 346 Beacon Street, Boston. 1929. 8vo. pp. 150. Price, \$1.50.

This volume is the first instalment of what promises to be a very important investigation. Mr. Thomas tells us that he had been interested in psychical research and read a good deal on the subject for more than thirty years before his wife died in 1926, but it was only after that that he began seriously to investigate personally. He had sittings with Mrs. Soule of Boston in July 1926, and between then and the end of March 1929 had had in person or by proxy 214 sittings with seventeen different mediums, viz.: Mrs. Soule and sixteen mediums in London. These were all fully recorded, and the present volume gives extracts from these records showing knowledge acquired, to all appearance supernormally, arranged as twenty-four "Cases" under different heads according to the subject referred to, and selected as representative of the whole material. The principal communicator purported to be Mr. Thomas's deceased wife, and knowledge is shown of her characteristics, physical and mental, of places, events, and people they had both known and of present circumstances concerning himself. Mr. Thomas was himself the sitter on 101 occasions, and on 93 others the sitting was held on his behalf by a secretary-stenographer not at any time acquainted with the communicator. In the remaining 16 the sitter was usually his son, J. G. Thomas, and in four Dr. J. B. Rhine or Dr. Louise Rhine. Counting the four different secretary-stenographers employed there were nine sitters in all.

Mr. Thomas tells us that this "present publication is, in every sense, merely a preliminary report" (p. 11), and he adds (p. 149) that he intends "to submit later the results of a second study of

these mediumistic experiments which is to be made as a problem in Psychology." With a view to this he is studying in the psychological department of Duke University, North Carolina. The amount of his material, the unity provided by a single investigator, combined with the variety in mediums, sitters, and conditions, should furnish a rich field for examination, and with an investigator of Mr. Thomas's perseverance and carefulness, we may hope that considerable light may be thrown on the process and origin of communication.

E. M. S.

NOTES ON PERIODICALS.

INCIDENTS AND DISCUSSIONS. Boston Society for Psychic Research (Bulletin X). April 1929. Svo. pp. 100, 2 facsimiles. Price, \$1.00.

This number contains, besides business notices of the Boston Society, accounts of a number of spontaneous and experimental psychical experiences, telepathic, premonitory, and other, of varying degrees of interest and evidential value, but all worth recording. More than half the little volume, however, is occupied by a careful examination by Dr. Walter F. Prince of "Tests for Historicity" in the case of three publications, viz.: *The Archko Volume*, edited by W. D. Mahan, printed in 1913; "A Prophecy made in 1732," published in the *Home Magazine* (Washington) in 1900; and *The Scripts of Cleophas*, published in London in 1928. The first two are effectively shown to be literary forgeries not written at the dates claimed for them. The last is in a different category. It is automatic writing by the hand of Miss Geraldine Cummins, and claims to be inspired by "Cleophas," an early Christian, contemporary of the Apostles. There is no reason to suspect any intentional deception on the part of Miss Cummins, for automatic writing is, as we know, liable to produce dream stuff. But Dr. Prince gives reasons from internal evidence of the script for believing that the author was not a Jew of the first century A.D. He makes historical mistakes which a Jew of that date would not have made. The knowledge shown of the English language we may of course attribute to the automatist, but it is curious that archaic forms (not always correct) should be used, even allowing for her knowledge of the Authorised Version of the Bible. Those who are interested in the *Scripts of Cleophas* should certainly read Dr. Prince's criticism.

E. M. S.

Ψυχικαὶ Ερευναὶ, January-December 1928.

This "metapsychical review" is the official organ of the Greek Society for Psychical Research: it was founded in 1925, but the present volume is the first which has come under our notice. It is clear that Dr. Angelos Tanagra and the group of fellow-enthusiasts in Athens who were responsible for the establishment of the society and its journal have had many difficulties to contend with, and they are to be congratulated upon their courageous attempt. That science in Greece has not yet escaped from theological tutelage is indicated by the prominence given in this volume to a series of articles on the biological evidence for the existence of God, and also by the somewhat superfluous vehemence with which nineteenth century materialism is elsewhere denounced. In another article the spiritistic hypothesis is rejected on the similar ground that habitual intercourse with spirits liberated from the body would lead to widespread suicide and thereby frustrate the design of Providence. But it must be remembered that science in the Balkans is still in its infancy, and that its friends are compelled to walk warily. The most interesting of the articles in this journal deal with a series of experiments in long-distance telepathy between a group of members of the Greek S.P.R. at Athens and a group of members of the Institut Métapsychique at Paris under the direction of M. Warcollier. Some striking successes are claimed, and it is to be hoped that a complete record of all the experiments, successful and otherwise, will be made available later. Telepathic powers would seem to be unusually common in Greece: one writer, dealing with experiments in telepathy between different classes in a school, organised by the masters, claims that ten school-children in fifty possess such powers in a recognisable degree; but the details given are insufficient to enable me to judge whether this is so or not. Other articles deal with experiments in clairvoyance, with experimental study of the effects of the Mexican drug peyotl, and with the sensational story of the Spetsa hauntings (which is explained by a theory of "psychic traces" plus telepathy plus ectoplasm). We hope that the Greek S.P.R. will have a long and successful career, and that it will not allow prejudice or persecution to divert it from the path of strict impartiality and open-mindedness.

E. R. D.

Revue Métapsychique, May-June 1929.

M. de Vesme begins an interesting study of "Obsession and Possession in the Far East and in Uncivilised Countries." The evidence adduced in this first instalment and borrowed almost exclusively from the Rev. John L. Nevius's *Demon Possession* (New York 1893 [*sic*, read Chicago, etc. 1894]) does not imply more than auto-suggestion or suggestion, but we are apparently to expect more impressive testimony (chiefly from Roman Catholic sources) further on (p. 183).

The French text of M. Jules Courtier's letter to Herr Lambert on Eusapia recently printed in *Zcitschrift für Parapsychologie* in German translation is given *verbatim* [cp. *Journal* xxv. 136].

Dr. Foveau de Courmelles prints a short note on "The Memory of Matter," and M. Frank Grandjean, Professor of Philosophy at Geneva University, has a long paper on "Le 'moi' et le 'je,'" being a lecture delivered under the auspices of the *Centre international permanent de recherches psychiques*. The connection of both these productions with our researches is of the slightest. M. Grandjean's negative attitude towards William James's theories should be noted. M. Charles Quartier's reviews of books are as usual excellent reading. In the *Chronique* a long letter is printed in which Dr. Crandon of Boston answers at length M. Maire's critical remarks about "Margery" in the January-February number of the *Revue* (cp. *Journal*, xxv. 97), M. Maire replying in footnotes. Dr. Crandon's arguments are not always above criticism and on one particular point are almost suspiciously feeble.

An apparently telepathic dream occurring to an American living in Paris is printed. If no practical joke was played on M. Charles Quartier, which hypothesis the latter rejects, the case may be regarded by some as interesting.

Experiments with Frau Lotte Plaat are quoted by M. Maire, who seems favourably impressed by Dr. Sünner's report on this "sensitive."

Zeitschrift für Psychische Forschung, June 1929.

Dr. Christoph Schröder has another instalment of his paper on the "Metaplasma-Phänomenik," with photographic plates, most—if not all—of which are already known (and look decidedly suspicious). The names of many old friends adorn the paper, such as those of Eusapia Palladino, Florence Cook, "Katie King," Mrs. d'Espérance,

etc. An interesting incident is quoted from the Bottazzi séances with Eusapia in April-May 1907, at Naples, when a "materialised" hand melted away in Prof. Bottazzi's grasp. Such episodes have always seemed to me to present a certain difficulty in the way of a natural explanation of teleplasmic "phenomena."

The English Cross-correspondences are again discussed by Dr. Mattiesen.

Here Driessen narrates mysterious raps which frequently occur in his presence and which have sometimes shown an intelligent purpose. Some may possibly be explained, judging from what the writer says, by practical jokes played by young people living in the same house; whether all can be so explained is another matter. The writer (a former judge) has also experienced dreams of an apparently supernormal character, as Dr. Schröder informs us in another place (p. 190).

The last mentioned writer describes what may have been a good case of spirit identity occurring at a spiritistic séance. The incident is, however, at best, second-hand and nearly ten years old.

The mysterious case of Abbé Vachère is discussed by Dr. Schröder in a review of the German publications connected with psychical research, à propos of Dr. Henri Birven's book dealing with the Abbé. This case must be admitted to be most curious.

Zeitschrift für Parapsychologie, July 1929.

General Peter prints a detailed summary of Signor Bozzano's new paper on the Millesimo "direct voices" and other phenomena in *Luce e Ombra*. I may be permitted to point out, with all respect to the distinguished owner of the castle and his friends, that these "manifestations" have every appearance of being but another instance of misdirected human ingenuity (an ingenuity of a very elementary kind).

Herr Schuppe, of Berlin, has a paper on Herr Melzer's (of Dresden) "convincing spontaneous phenomena" (*apports* of flowers and stones). Alas, they seem to me, on the contrary, altogether inconclusive. The same category of supposed phenomena is the subject of another paper by a Herr Selt, who propounds to explain them a theory which will be entitled to every consideration when we have at our disposal *one* well attested case.

Dr. Ludwig, of Freising, narrates a case of *Spuh*-phenomena occurring in Austria in 1900-1901 and described to him by a

Roman Catholic priest in 1927. From the S.P.R. standpoint this case is therefore unsatisfactory evidentially speaking, which on account of some of its features is to be regretted.

Dr. V. A. Reko, of Mexico, contributes a short paper on Peyotl (which he apparently prefers to write "Peyote"); Dr. Gustav Zeller discusses the dangers of anthroposophy (*à propos* of the recent murder of Dr. Carl Unger in Nüremburg) and Dr. Böhm of Nüremburg attempts to prove that "parapsychical phenomena" have their origin in a normal faculty, though chiefly remaining latent, proper to every living being; whilst "paraphysical phenomena" represent unusual manifestations of intellectual disharmonies and suppressed instincts. The same writer addresses in rather severe terms Herr Neumann, Theresa Neumann's father, whom he accuses of preventing by his obstinate refusals scientific investigation of his daughter in a clinic. A recent trial for libel *à propos* of Konnersreuth which took place in Munich, both parties (Herr von Lama and Dr. Aigner) being fined by the Court, is briefly narrated. The latter gentleman prints a short article vigorously criticising the ignoring of Theresa Neumann's phenomena by almost the whole of the German medical world.

Herr Otto Seeling, of Berlin, discusses a recent ordinance of the Prussian Home Secretary forbidding the police authorities to avail themselves — at least directly — of the services of professional "criminal-clairvoyants." Contrary to expectation, Herr Seeling seems to be somewhat in sympathy with this ordinance.

Herr D. Walter, of Graz, has a short paper on Prof. Zöllner, whom he knew personally, and asserts that this scientist was not of unsound mind when he died; and personal apparently supernormal experiences, some of them interesting, are related by Frau S. Riedl of Freising and the Baroness M. Veszi-Mantica of Florence. Franek Kluski's mediumship is spoken of in very high terms by Herr Geldnerth when reviewing Colonel Okolowicz's book about the Polish medium.

P.-P.-S.

Proceedings of the National Laboratory of Psychical Research, vol. i., part ii., April 1929.

This Part consists entirely of a short-title catalogue of Mr. Price's library of works on conjuring and kindred subjects. Among these works are many that bear directly and indirectly on psychical research, and this catalogue therefore deserves a warm

welcome, as does any publication that helps to systematise the still inchoate fields traversed by psychical research. Readers should note, however, that this is a *short-title* catalogue, and they should not look in it for the full and careful description of each item provided in the S.P.R.'s catalogues. From the bibliographical and practical points of view, indeed, the present catalogue leaves much to be desired. The information given is frequently insufficient for identification ; it is impossible to distinguish articles and pamphlets from books ; and the dating of the earlier works is decidedly optimistic. Numerous title-pages and illustrations are reproduced.

The British Journal of Psychical Research, May-June 1929.

The Rev. C. Drayton Thomas inquires into the nature of an emanation said to be positively correlated to the process of trance communication. Miss Crookes publishes two supernormal experiences of an Irish lady apparently resident in New Zealand, one a telepathic dream and the other a phantasm of the living ; each incident is to some extent corroborated. Mr. Neil Gow reflects on the control of physical mediums at test-séances. He complains that investigators still attribute the physical phenomena they witness to fraud even after having obtained all required control of the medium. To meet this situation he proposes that investigators should, under such circumstances, be obliged to sign a declaration concluding, "We declare we were unable to detect any kind of fraud, trickery or subterfuge." But Mr. Gow does not seem to perceive that such a declaration would not in the least meet his case, which is that fraud is sometimes alleged in cases where it admittedly remains undetected.

Quarterly Transactions of the British College of Psychic Science, Ltd.,
July 1929.

The chief article in this number is contributed by Mrs. McKenzie on Mr. T. Lynn, an *apport* medium. The article is illustrated with photographs which show that the *apports* are always connected by means of wires or rods (normal or supernormal) with the medium's body. Mrs. Helen C. Lambert publishes "A Case of Psychic Healing" of hay-fever. Mr. De Brath writes on the problem of survival in relation to Myers and to recent developments.

Psychic Research, June 1929.

Dr. Crandon publishes, with comments, the record of his sitting in December 1928 with Mrs. Leonard. He states that cross-

correspondences were obtained between Mrs. Leonard and *Margery*. Even giving the term "cross-correspondence" the very wide meaning unfortunately becoming general in America, there is no evidence for this in the report of Dr. Crandon's sitting. Indeed, the only supernormal matter obtained consists of a few slight and doubtful instances of thought-transference from the sitter to the medium. Dr. Crandon's much more substantial claims are based on the mistaken assumption that Mrs. Leonard has no normal knowledge of events in Dr. and Mrs. Crandon's house. Dr. Burns continues his studies in apparent obsession. Mr. Bird reprints Mr. Dingwall's recent article on "The Crisis in Psychical Research" (cp. *Journal*, xxv. 136), to which he adds some very sensible comments of his own. But Mr. Bird is surely a little too positive when he declares that it is "Fairly obvious to any clear-sighted student that this pronouncement [that there is no genuine physical mediumship] is an erroneous one" (p. 324). M. Sudre describes Victor Hugo's dabbling in spiritualism during his exile in Jersey.

Psychic Research, July 1929.

Mr. Bird begins what promises to be a somewhat superfluously lengthy survey of the current status of the Schneider mediumship. He seems to be cautiously working round to the conclusion that the Schneiders are fraudulent. About half of the present instalment consists of a partial reprint of Mr. Vinton's article in *Psyche*, of which Mr. Bird, on the whole, approves. But was it really necessary to enter in such detail into the question of Mr. Vinton's personal morality? Mr. Burns publishes further studies in apparent obsession. M. Sudre comments favourably on Mr. Salter's and Mr. V.'s treatment of the Margaret Veley case. Mr. David Gow contributes a tolerant and moderate defence of spiritualism.

Th. B.

EXPERIMENTS IN CARD GUESSING.

APPEAL FOR FURTHER HELP.

SOME interesting possibilities having appeared from a further analysis of the card-guessing experiments reported on in *Proceedings* (1928-9), xxxviii. 223 ff, Miss Jephson would be grateful for help in collecting further data for another experiment. The experiment takes only a few minutes and can be done at home at any time. Directions and scoring sheet can be obtained from Miss Jephson, S.P.R., 31 Tavistock Square, London, W.C.1.

No. 459.—VOL. XXV.

NOVEMBER 1929.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

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

ON

TUESDAY, the 17th of December 1929, at 3.30 p.m.,

WHEN A PAPER ENTITLED

“SOME HAUNTED HOUSES”

WILL BE READ BY

PROF. F. J. M. STRATTON, D.S.O.

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

NEW MEMBERS.

- Baggallay, Mrs H. L.**, 23 Pelham Place, London, S.W. 7.
Coulthard, Canon H. R., The Vicarage, Breage, Helston, Cornwall.
Foy, H. W., Caixa 3005, Sao Paulo, Brazil.
Godsal, W., Haines Hill, Twyford, Berks.
Képhren, Mlle. Ketty, 71 Avenue de Saxe, Lyon, France.
Librarian, The John Rylands Library, Manchester.
Luck, Mrs, The Hermitage, West Malling, Kent.
Montaner, Sebastian, Via Layetana 47, Barcelona, Spain.
Seymour, Lieut-Col. C. R. F., Ivydene, 30 Park Avenue, Sandy-mound, Dublin.
Sturt, H. H., St Helen's Court, Singapore, Straits Settlements.
Zeigler, Major C. H., Springfield, Breinton, Hereford.
-

MEETING OF THE COUNCIL.

THE 263rd Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Friday the 18th of October 1929, at 2.45 p.m., THE PRESIDENT in the Chair. There were also present : Mr E. N. Bennett, Mr W. R. Bousfield, Miss Ina Jephson, Mr J. G. Piddington, Mr W. H. Salter, Dr F. C. S. Schiller, Mrs Henry Sidgwick, Mr S. G. Soal and Dr V. J. Woolley ; 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.

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

The Council agreed, at Dr Crandon's request, that the Hon. Research Officer only should be entitled to be present, in addition to those invited by Dr Crandon, at the unofficial demonstration sittings to be given by Mrs Crandon in the Society's *séance*-room.

The Monthly Accounts for July, August and September 1929, were presented and taken as read.

THE SUPPLY OF BOOKS AND INFORMATION.

MEMBERS and Associates are reminded that the Society is affiliated to the Central Library for Students and to the Association of Special Libraries. Through these organisations the Society is able to obtain for its Members and Associates, free of cost, information and the loan of books on all subjects. The Society, in turn, undertakes to

supply all required books and information on psychical research to its fellow members of the Central Library and of the Association. This development in cooperative Librarianship for the first time enables the individual to obtain information on any subject easily and quickly. Queries should be addressed to the Librarian, S.P.R., 31 Tavistock Square, London, W.C. 1.

PAINTINGS OF HYPNAGOGIC VISIONS.

IN her "Introductory Study of Hypnagogie Phenomena" (*Proceedings*, xxxv. 287 ft.) Mrs Leaning refers more than once to the hypnagogic visions of the late Lady Berkeley (ep. xxxv. 321, 333, 339, 346-7, 361 ["a correspondent"]). The special interest of these visions lies in the fact that Lady Berkeley put them on record, in water-colours, as soon as possible after the vanishing of the figures, and Mrs Leaning thinks that the resulting collection of sketches is unique. A selection of these paintings has now been presented to the Society by Sir Ernest Berkeley and Mr Claude Berkeley, through the intermediary of Mrs Leaning. The Society is greatly indebted to the donors for a valuable contribution to the study of hypnagogic phenomena.

CASE.

L. 1291. A CASE OF TELEPATHY.

Mrs Sidgwick writes :

My nieces Miss Mary and Miss Eve Balfour have a farm at Haughley near Stowmarket in Suffolk. Mary is at present travelling in the United States of America and on May 10, 1929, as shown by the postmarks, she sent picture post cards to the foreman on the farm, Mr Aldous, and the members of his large young family. In a letter (undated) she wrote from Philadelphia to Mrs Wakefield, the old nurse of my nieces who lives with them, as follows :

"Here's another message for Eve. I was reminded of it by your saying my p.e.s [post cards] had arrived. Rather a funny thing happened about them. There may be nothing in it, but just for curiosity's sake I wish Eve would try to find out if Bert Aldous ever received his. I went to a big circus one night here (I'll look up the date in my diary and write it at the end of this letter) the kind of circus that comes to Stow only ten times larger. As we were leaving—I was with a few [Philadelphia] friends—about 2 a.m. and the crowd so thick we could only exit out of the Marquee at a snail's pace, I heard some one say behind me, 'Perhaps it got lost in the post, because she sent a post card to all the others'—well the voicee

was so like that of Mrs Aldous that I turned round quite startled. I couldn't see who had spoken, but I did see a boy that was such an exact copy of Bert that I nearly greeted him. This boy was saying, 'I think she might have sent one to me.' Naturally enough I thought of my p.e.s and naturally enough I wondered if they had all arrived, for I certainly left no one out. [Reasons here given for being sure of this.] Bert's p.e. if I remember right was an old house on the [illegible name] Creek. Just for fun try and find out if every one got a p.e. and if not make it known I sent to everybody. I see the date of the eireus was May 24th—2 a.m. here, would be about breakfast time the next morning at home. I can't remember when I sent the p.e.s, so don't know if this was about the time of arrival or not. . . ."

Eve Balfour made the enquiry suggested, and wrote on June 22, 1929 :

"The telepathy ease really interesting. Before telling Aldous about it, I asked if any of them had not got a p.c., and he said Bert hadn't. I asked him if they had talked about it, and he said yes they had discussed it at breakfast, and wondered if, as there were so many, she had forgotten him. . . ."

An effort was afterwards made to get at the date of the receipt of the post cards from the post marks, but failed because they were not post-marked at this end of their journey. Later Eve Balfour discussed the probable date of receipt with Aldous and writes September 12, 1929 :

"As far as I can make out, the Aldous family received Mary's post cards on the morning of May 24th.

"The data [are] as follows. Aldous is almost sure that they came on a Friday, he also remembers saying at the time that the cards had been a long time coming. The cards are post-marked May 10th. This is also a Friday so I conclude that it was exactly a fortnight later that they were received. I can't remember Mary's dates now. I wonder how this fits in."

It appears therefore that there is no clear evidence for coincidence in time between the disappointment of Bert Aldous and Mary Balfour's experience. If Aldous's recollection that the cards arrived on Friday morning, May 24th, is correct, their receipt must have preceded Mary's experience by about 24 hours. If, however, they were received on Saturday morning the 25th, the coincidence between the two events would have been almost exact. It is, of course, possible that, though the cards arrived on Friday, it was only when the post came in on Saturday morning that Bert Aldous gave up hope that a card was coming for him.

ELEANOR MILDRED SIDGWICK.

NON-VERIDICAL CROSS-CORRESPONDENCES.

BY H. F. SALTMARSH.

A NOTICE appeared in the *Journal* for March 1929 (xxv. 49) asking if any reader could throw light on a non-veridical correspondence which had occurred between a sitting with Mrs Warren Elliott in London and two sittings with Mrs Dowdall at Cardiff.

The Elliott sitting was of the Absent Sitter kind, that is, the note-taker alone was present, the sitter being represented by a relié. The communications which came through were unrecognisable by the contributor of the relié, and it was only after some months that there was found that a considerable number of the statements were veridical for another contributor, Miss X.

In the meantime Miss X. had had two ordinary "sitter present" sittings with Mrs Dowdall at Cardiff, at each of which her communicator had purported to communicate. It is not completely certain that Miss X. had not seen the record of the Elliott sitting before going to Cardiff, but there is little doubt that she had not.

Assuming this to be the case the important fact is that no one had recognised the Elliott sittings as being relevant to Miss X. until after the Cardiff sittings had taken place. The veridical matter in all sittings might have been derived from the mind of Miss X., but the correspondences now in question are non-veridical and consequently could hardly have been in her mind. The chance that two independent mediums should both make the same four erroneous statements in connection with the same person is extremely small. The statements were as follows :

Mrs Warren Elliott : 17 June 1927.

" Him speaks of somebody, Geraldine, done'd well. Perhaps him means done well with music, cos Topsy me heard him say music then, only just music alone. Music student, student, perhaps its Geraldine was music student ; doesn't know what him means, get music student.

" Me thinks that gentleman very interested in stars and things, keeps on pointing to stars and things.

" Him was bookworm, bookworm. Him used to read in

Mrs Dowdall : 16 November 1927.

" I get the name Gerald, someone calling Gerald quite strongly and I can hear music with him. I think he was either very fond of music or had something to do with music on the battlefield."

17 November 1927.

" Was he very interested in the stars ? (Sitter : No.) He seems to be interested in them now.

" Could your father speak languages ? (Sitter : No.) What

funny language, funny writing. Looks like no letters at all."

are these funny letters then ? I see him writing like little crooks, funny letters, twists and turns. Almost like shorthand but it isn't that."

In the Warren Elliott sitting and in the earlier Dowdall sitting there are references to India and in all three sittings communications purport to come from Miss X.'s father.

I estimate as minimum probabilities that one in five persons know fairly intimately some one called Gerald or Geraldine, that one person in three may be said to be interested in music or to be a student of music, that one in five may be said to be interested in the stars and that one in fifty persons read or write the funny writing as described. This last estimate, if shorthand is excluded, as is implied in the Dowdall sitting, is almost certainly very considerably understated. The references to India seem to suggest that Hindustani or some other Eastern script is referred to ; the description would fit Arabic and Turkish but not Chinese, where the characters are more angular, nor German cursive script, Greek or Russian, as these employ more ordinary looking letters. The communicator is obviously not a native of the East, and the number of persons other than those of Eastern race who read or write in such languages is relatively small, being confined mainly to Anglo-Indians in this country. Certainly not one in fifty of the population of England could do so. The combined probability is therefore

$$1/5 \times 1/3 \times 1/5 \times 1/50 = 1/3750.$$

I assume that the notice in the *Journal* has been read by 500 people ; there should be therefore one chance in $7\frac{1}{2}$ that one of the readers would find complete correspondence. Actually there have been three replies to the notice, none of which, however, shows complete correspondence. They are as follows : I. Miss N. : (1) Knows a Geraldine ; (2) who is a teacher of music ; (3) a friend of Miss M. is interested in the stars ; (4) and had to do with code writing. II. Mr. H. W. : (1) Knows a Gerald ; (2) who was not particularly interested in music ; (3) Mr H. W. is interested in the stars ; (4) and has had to do with cypher writing. III. Mr C. W. : (1) Has a daughter Geraldine aged $5\frac{1}{2}$ years ; (2) She sings by ear ; (3) Mr C. W. is interested in the stars ; (4) and uses shorthand.

Number I : the first items may be considered as correct ; as regards the last, this cannot be considered as a coincidence as the writing used in the code was ordinary letters. Number II : (1) and (3) are correct, (2) incorrect, (4) is a partial success ; in a few of the cyphers arbitrary symbols were used, but there is no evidence to show that these signs are correctly described as "little crooks,

twists and turns." I estimate this as a one-fourth success. Number III : the Geraldine mentioned in the sitting is clearly older than $5\frac{1}{2}$ years, but I count this as a partial success owing to the name being correct, say one-half success. The singing by ear can hardly be considered as a correspondence with "interested in music" or "student of music." Shorthand is expressly excluded in the Dowdall sitting, but I count this as a partial success, say one-fourth.

I evaluate these as follows. Number I : $5 \times 3 \times 5 = 75$ out of 3750 ; number II : $5 \times 5 \times 12\frac{1}{2} = 312$ out of 3750 ; number III : $2\frac{1}{2} \times 5\frac{1}{2} \times 12\frac{1}{2} = 156$ out of 3750. We have therefore three partial successes, one of one-twelfth, one of one twenty-fourth, and one of one-fiftieth. This is roughly what might have been expected from pure chance. We are left therefore, with the original problem still unsolved.

If we accept as a fact, though it is not completely certain, that Miss X. had not seen the record of the Elliott sitting before going to Cardiff, any explanation based on the hypothesis that Mrs Dowdall derived the information from her mind seems to be excluded, though I suppose that one might cover the facts by telepathy by stretching coincidence to its limit. Suppose, for instance, that the notetaker at the Elliott sitting or someone who read the record, subconsciously and telepathically transmitted the facts to Miss X., who subconsciously recognised their relevance to her father and preserved a subconscious memory of the whole, from which Mrs Dowdall drew her information. There is, however, nothing to show that anything in the record struck anyone as being relevant to Miss X. or her communicator until she herself noticed it ; in fact, the nature of the relevant statements is such that a very detailed knowledge of her family affairs, such as Miss X. alone would possess, would have been necessary for the relevance to be observed. We must suppose then that the telepathic transmission to Miss X. was due to pure chance.

Alternatively we might suppose that Miss X. clairvoyantly read the record of the Elliott sitting and noticed the relevance to her father before going to Cardiff. Why her clairvoyant faculty, if she possess one, for which there is no evidence, should be turned in this particular direction is not clear, unless we postulate some external agent who was cognisant of the facts. The most suitable agent would seem to be her deceased father.

There appears to be no other possible connecting link. If, however, we postulate the agency of her deceased father to direct her assumed clairvoyance, we might better adopt the more simple hypothesis of spirit-communication which requires only the same postulate. Once we admit the possibility of communication with the surviving spirit of her deceased father, we have the required

link between the two sittings, though it is not apparent why these irrelevant details should have been given on both occasions. We might perhaps suggest that they were relevant to the communicator though unknown to his daughter, though this seems rather unlikely. Alternatively we might suppose that they referred to some other personality who accompanied Miss X.'s father at both sittings. This, however, seems rather far-fetched and there does not, from our point of view, appear to be any reasonable cause for the intrusion of this irrelevant matter. Still, we are so completely ignorant of the conditions which prevail "on the other side," if another side exists at all, that it is idle to speculate. In all probability our point of view is not applicable at all. Telepathic communication between the two mediums seems to be so unlikely as to be barred out. Mrs Elliott had no apparent knowledge that her sitting referred to Miss X., nor that the sitting with Mrs Dowdall was taking place.

The position appears to be that none of the suggested hypotheses covers the facts satisfactorily and we are, therefore, compelled to adopt the attitude of suspension of judgment and to relegate the case to the class of inexplicable phenomena, at least for the present.

CORRESPONDENCE.

THE SPIRITUALISTIC HYPOTHESIS.

To the Editor of THE JOURNAL.

Sir,—Mr Soal in his reply to Miss Dallas has again raised the issue that the spiritualistic hypothesis is a hindrance to advance in psychical research. May I remind him and other readers that this contention has been fully answered by Dr Sehiller in *Proceedings* (1901-3), xvii. 248-251?

Dr Sehiller maintains that to attribute extraordinary retentiveness and creativeness to the subconsciousness is to formulate an hypothesis which is no more reasonable and no more evidentially established than the spiritualistic hypothesis. He maintains that from the point of view of the orthodox psychologist there is nothing to choose between the two theories.

Dr Sehiller further suggests that the spiritualistic hypothesis has methodological advantages over the subconscious self theory. He points out that the adoption of the former hypothesis avoids the alienation of the medium, and that it is further "more stimulating and encouraging, and therefore more likely to bring out the full powers of the medium." Dr Sehiller also refers to the fact that communications take the spiritualistic form even in cases where the medium rejects this interpretation, and he instances some experi-

ments of his brother. And, I might add, Mr Soal's own automatic verse¹ is a striking illustration of this tendency.

Yours etc.,

ISABEL KINGSLEY.

THE CONDITIONS OF CONTROL AT SITTINGS FOR PHYSICAL PHENOMENA.

To the Editor of THE JOURNAL.

Sir,—Mr Price's interesting account [see below, p. 170] of his sittings with Rudi Schneider in London in April 1929 raises the question : Are all the persons present at the sitting to be controlled or the medium alone ? I answer emphatically : The medium alone.

The sitters must be selected with the greatest care. But once so selected they must be presumed honest. Of course mistakes are possible : I know it well, I who have passed through the "Chamberlain X." experience.² But such unfortunate incidents are inseparable from human activity in general. I will compare them to railway, motor-car and aviation accidents, which happen every day, but which in a sense are regarded as non-existent (time-tables, etc.).

Those taking part in spiritualistic sittings of a more or less serious nature, must be considered in the same way. Once they are admitted, their *bona-fides* is to be regarded as beyond doubt. Should this assumption prove false, we have before us but another variety of the "railway accident" species. Of course sitters who act as the medium's "next friend," who follow the medium as his or her shadow, are to be treated differently ; being the medium's *alter ego* they must be subjected to practically the same kind of control.

I very much hope the electrical control will definitely prove to be conclusive and satisfactory. But it is at least superfluous to apply it to people necessarily supposed to be honest (otherwise they *must not* take part in the sitting). Of course electrical control, if applied to six, eight or ten people at once instead of to one individual only, is likely at first glance to savour more of scientific methods, but this is a delusion, not to say a *trompe-l'œil*. At a certain sitting with the late Guzik held in Paris five or six years ago, some thirty people, some of them of much scientific eminence, were, I believe, tied to

¹ [Mr Soal now allows it to be known that he is the *Mr V.* of the Oscar Wilde and Margaret Veley cases. *Ed.*]

² [This is the case of an educated and cultured official in the Russian Foreign Office, who systematically, and apparently in complicity with a series of mediums, simulated supposedly supernormal physical phenomena. This case has been several times described by Count Perovsky, most recently in his "*Namenlose Betrüger?*", *Zeitschrift für kritischen Okkultismus* (Stuttgart 1927), ii. 249-258. *Ed.*]

each other ; this does not prevent Guzik's "mediumship" from remaining as doubtful as it ever was.

Should the sitters really be regarded as requiring to be controlled, I will then suggest that electrical tying of the hands and feet is not enough. How about the mouth ? How about possible *apports* ? A special group of "super-sitters," if I may so call them, would have to be created and entrusted with the watching and searching of those present ; but here I will ask : *Quis custodiat custodes* ? The investigation of physical phenomena is sufficiently difficult already not to complicate it further. Let the medium be very closely watched ; let every kind of reasonable method be used to prevent cheating ; let everything be done to induce the phenomena to occur under conditions enabling exact observation ; let us be extremely careful in the choice of those who are to attend the sitting, but away with all pseudo-scientific paraphernalia which merely tend to obscure the main issue.

Yours, etc.,

PEROVSKY-PETROVO-SOLOVOVO.

REVIEWS.

The Encyclopaedia Britannica. Fourteenth edition.

Psychical research must reckon itself lucky not to have been "modernised" and "humanised" altogether out of existence in the new *Britannica*, which has suffered many a sad sea-change in its passage across the Atlantic. Not the least of these is the introduction of misprints (practically non-existent in the old *Britannica*). Mr Salter's article (see below), for instance, contains at least half-a-dozen.

A comparison of the present edition with the eleventh, the last complete one, shows that the general tendency has been to cut down substantially the total space given to the subject, and to follow a policy of centralisation. The main article under "Psychical Research" now covers the whole subject is as much detail as can be expected in the space, and the minor headings have accordingly been drastically reduced.

Thus (to mention only the articles bearing most directly on psychical research), while Andrew Lang's articles on "Apparitions" and "Second Sight," and Professor McDougall's on "Trance" are substantially retained, though the two former now have a rather archaic flavour, like so many of Lang's writings on psychical research, Podmore on "Premonitions" and the anonymous "Fire-walking" have been reduced to a few lines. Lang's articles on "Crystal-Gazing" and "Hauntings"; N. W. Thomas's on "Clair-

voyance," "Death-Warnings," "Medium" and "Telepathy"; and the anonymous "D. D. Home," are all cut down to bare dictionary entries. These entries, however, are all notable for their accuracy (except for a small slip in that on "Crystal-Gazing"). Podmore on "Table-Turning" and Lang on "Poltergeist" are dropped altogether. Under "Spiritualism" many who have read with admiration Mrs Sidgwick's masterly essay in the old *Britannica* will regret its disappearance from the new edition. The article which takes its place, however, by Sir Oliver Lodge, is a fair and lucid statement of the subject from the point of view of one thoroughly convinced of survival.

As has been said, the main article on "Psychical Research" compensates for what has been lost elsewhere. This article, by Mr Salter (which replaces that by Lang in the eleventh edition and that by Dr Schiller in the so-called twelfth), is a really admirable attempt to cover the whole ground in a critical and judicious spirit. It forms by far the best available survey in short compass of practically the entire field of psychical research.

K. Képhren, *La Transmission de Pensée*. Svo. pp. 140. Paris : Félix Alcan, 1929. Price 12 fr.

This book consists largely of theoretical discussions of thought-transference and kindred subjects. These are based on a few experiments in mental suggestion and thought-transference in hypnosis conducted by Mlle Képhren (pseudonym) in 1917. These experiments were a good deal more successful than any authentic ones yet recorded. It is the more regrettable therefore that particulars regarding the subjects and similar details, together with corroborative information, are altogether lacking, and that Mlle Képhren allowed so many years to pass before reporting these results. The experiments should, if possible, be repeated under test conditions.

TH. B.

NOTES ON PERIODICALS.

Revue Métapsychique, July-August 1929.

This number consists exclusively of the text of lectures delivered at the Institut Métapsychique in 1929. The first is by Maître M. Garçon on "Black Magic of To-day." I much appreciate his writings in general, but this lecture has been a disappointment. Maître Garçon carefully abstains from telling us whether he believes himself in black magic ; he shows us that *la magie noire* still exists, but no more ; at the most critical point of an invocation to Lucifer he goes away (p. 269).

M. R. Warcollier discusses "Telepathy, its relations with the Subconscious and the Unconscious." He distinguishes in the human

mind four strata : the unconscious, the conscious, the subconscious and the superconscious. Another writer, Dr Vinchon, informs us on another page that there are two *inconscients* : the individual unconscious and the collective unconscious. Whether by thus multiplying various x's we are likely to come nearer to the clue to the problems of psychical research, I am somewhat doubtful. It is slightly disconcerting to find M. Warcollier almost "despairing" to be able to transfer telepathically conscious thoughts (p. 285), apparently quite forgetful of all the work of the S.P.R. in thought-transference. I must again state my opinion as to the evidential value of such experiments as M. Warcollier's : we must, before we can judge them, have *all* the trials before us (which is not the case).

A French translation follows of Mr Price's report of his sittings with Rudi Schneider in London in April 1919. M. Henri Desoille has a very long paper on the possible influence of "occult sciences" on mental derangement. His conclusions are emphatically in the affirmative (p. 371). They seem to me well grounded. The other papers : "Hypnosis, with reference to Pavloff's experiments" by Dr Thooris, "The False Dauphins and their Prophets" by Dr Vinchon, and M. Sainte-Laguë's note on "Einstein's Theories of Special Relativity", have very little connection with our researches.

Bulletin du Conseil de Recherches Métapsychiques de Belgique, October 1929.

M. Rutot discusses at length "Psychism and Metapsychism." Two *procès verbaux* by a Mr A. L. Dribbel are printed of sittings for physical phenomena at Carshalton with Mr G. P. L'Estrange as medium. Then we have the Mantes sittings again. We are told that, as was to be expected, these take place regularly again (notwithstanding the exposure of last year). Abstracts of two *procès verbaux* are given. I confess that to my mind they merely illustrate once more the complete evidential worthlessness of most such accounts in general and the all-important part played here by the personality of the observer. Finally a note on some Nice sittings is printed.

Zeitschrift für Parapsychologie, August 1929.

This number opens with the first instalment of a translation of Mr Price's account of sittings with Rudi Schneider in London in April last. General Peter reverts to the "White Lady" of Schloss Bernstein in Burgenland and seems to have no doubt of the genuineness of the case. It should be noted, however, that in a recent number of the Vienna *Reichspost* (a Roman Catholic daily paper) an article was printed categorically stating that the alleged apparitions were due to a deliberate hoax. Frau Hessel (a professional *clairvoyante*) of Leipzig, is the subject of another paper by Herr Otto

Seeling in which the *pros* and *cons* are stated with apparent impartiality. Dr Heyde of Rostock discusses telepathy and arrives at the conclusion that the immaterial character of consciousness is not enough : we must postulate consciousness to have no relation to space (*Unörtlichkeit*).

Herr R. Lambert has a long and very sensible paper on the Millesimo sittings in Italy, which he conclusively shows to be most suspicious, as was indeed obvious from the beginning. The most instructive feature of these sittings seems to me to be the light the accounts throw on Signor Bozzano's "critical" methods and canons of evidence. The Baroness Veszi-Mantica of Florence relates various cases which were communicated to her by correspondents. The most curious comes from a Dr. R. R. of Vienna, whose niece, five years and a half old, is alleged to be endowed with striking supernormal faculties. The case, if authentic, certainly deserves investigation. An incident related by a Jewish Rabbi (automatic writing) may also deserve attention but cannot be adequately appreciated, since the Baroness does not give us the original report.

Zeitschrift für Parapsychologie, September 1929.

The concluding part is printed of the translation of Mr Price's account of the Rudi Schneider sittings in London. The German "White Lady" and kindred matters are the subject of two papers, one sceptical by Dr Hermann Kügler of Berlin, the other affirmative by Herr Johannes Illig. The latter would have done well, I think, if he had attempted to refute the above-mentioned article in the Vienna *Reichspost*. Zöllner and the theory of the fourth dimension are discussed by Dr Bernoulli of Zurich. The writer affirms, no doubt correctly, that the Leipzig *savant* had arrived at the conclusion that a fourth dimension of space may exist (following in the steps of Riemann, Mach and, I may add, Gauss and Lobatchevsky) before the Slade sittings, not after. He is hardly right, however, in saying that Zöllner had the satisfaction of seeing almost all the experiments organised by him succeed at these sittings. As a matter of fact he had to content himself chiefly, though not invariably, with *ersatz*-phenomena, impressive but less convincing than those contemplated.

Frl. Walther briefly relates the story of Joanna Southcott's box, and Herr Arthur Kronfeld of Berlin has a paper on "Established facts in Parapsychology." Telepathy comes for him first (with special reference to such experiments as Herr Carl Brück's and Professor Gilbert Murray's); then psychometry and clairvoyance. Experiments in "cryptoscopy" such as Dr Chowrin's, Herr v. Wasielewski's, etc., seem to him somewhat less satisfactory. Psycho-

metry is followed by elairvoyance, the physical phenomena coming in the last place. The alleged *post-mortem* message of Houdini to his wife is the subject of a note by Frl. Walther and of a few words by Herr R. Lambert à propos of a pamphlet on *The Houdini Messages*. Our readers will note the part played in the case by the Rev. Arthur Ford (cp. *Journal*, November 1928, xxiv. 357). A very interesting statement is made by Dr Jos. Böhm. The Neumann family, it would appear, have consented to Theresa's alleged ability to fast for prolonged periods being scientifically investigated (presumably in a clinic).

Zeitschrift für Parapsychologie, October 1929.

Dr Sünner, the Editor, narrates in great detail a case of spontaneous physical phenomena observed recently by him and by a few friends in Charlottenburg. The supposed medium was Lueie Regulski, a girl eleven years old. The manifestations consisted of raps and noises, attempts at direct writing on a slate and different movements of objects, and were supposed to be produced by a deceased uncle. The child lay in bed (which was repeatedly moved) whilst the phenomena were going on. Various incidents happening to various persons have led Dr Sünner to the conclusion that we have to deal here with a *Familienspuk* manifesting itself in the same family through decades : a statement which, I confess, leaves me somewhat sceptical. Dr Sünner also contributes a very personal "review" of Dr Moll's recent *Zur Psychologie und Charakterologie der Okkultisten*. Some people will think that such an attitude only strengthens Dr Moll's accusations. Dr Walther Kröner has the first instalment of a paper on a recent exposure in Berlin of George Valiantine, the American trumpet-medium. We shall revert to it in detail when it is concluded.

Zeitschrift für psychische Forschung, July 1929.

This number opens with a paper by Dr E. Mattiesen on the animistic theory of cross-correspondences, which the writer attempts to disprove, with special reference to the part supposed by some to have been played by Mrs Verrall in originating this particular type of message. Professor Messer of the University of Giessen has the first instalment of a paper on the phenomena of possession supposed to have been exhibited by Herr Melzer of Dresden. Seeing that the latter gentleman also exhibits such doubtful manifestations as *apports*, it goes without saying that such incidents as depend on this medium's good faith have no evidential value, so long, at least, as the authenticity of *apports* has not been established. Logically speaking, such a canon of evidence seems to me unassailable.

Dr Schröder has a further article on metapsoric phenomena sup-

posed to have occurred with Mme d'Espérance, Miss Goligher and Marthe Béraud (Eva C.). As mention is made of the Helsingfors sitting in 1893 where Mme d'Espérance's legs are supposed to have dematerialised, I may add that M. Aksakov, who subsequently investigated the incident himself, admitted in print, though inclined to think the phenomenon authentic, that it could not be regarded as completely proved.

On another page Dr Schröder mentions various incidents occurring in Germany of late, in particular trials of various healers. One of these ended with the healer (Frau Erna König) being fined 1000 Marks. A very perplexing problem is presented to us by these people, for on the one hand it seems to me preposterous to prevent them, if really endowed with peculiar powers, from curing those whom official medicine cannot help ; on the other quacks cannot be permitted to prey on credulous and defenceless people.

Zagadnienia Metapsychiczne, 1929, no. 21-22.

M. Kazimierz Wyczalkowski, believing metapsychics to be a science more precise and certain in its conclusions than many sciences officially recognised (!), insists on the necessity of founding in Poland an International Metapsychical Institute. In my humble opinion *soi-disant* psychical research societies of every description are already numerous enough in Poland. May I be permitted to add that we want not so much quantity as quality ? It is intended to convoke a Polish Metapsychical Congress and exhibition in the autumn. Dr F. R. Habdank (pseudonym of Dr X. Watraszewski) has two papers, one on "Hypotheses on Mediumship based on our present Knowledge," the other on "Creative Power," and M. Wyczalkowski discusses "Probabilities" of a non-mathematical character. M. Jozef Switkowski contributes a long monograph on a Polish medium whom he calls *Stas*. Various extraordinary physical phenomena are narrated. M. Kowalski has some remarks on mediumship, and a paper on "Thought as Creative Power."

P.-P.-S.

Psychic Research, August 1929.

Mr Bird now prints a report of his own sitting with Rudi Schneider in 1927, coming to substantially the same conclusion as Mr Vinton. He thinks, nevertheless, that Mr Price's recent London sittings with Rudi prove that the latter's mediumship is at times genuine. Dr Burns continues his studies in apparent obsession. Dr Crandon prints a further reply under the title "Psychical Research. The Crisis Passed : the Patient doing Well," to Mr Dingwall's recent article in *The Realist* (cp. *Journal*, xxv. 136).

Psychic Research, September 1929.

Mr Price's original report of his London sittings with Rudi Schneider is now printed. For these sittings Schrenck-Notzing's electrical apparatus (see *Proceedings*, xxxviii. diagram facing p. 434) was adapted. As to the methodological defects of this system, I am in agreement with Count Perovsky's letter printed on another page in this issue. And, from a practical point of view, it is impossible to criticise it, since Mr Price prints only the original German diagram by Amareller of Schrenck's wiring, although his own system differs very considerably from this. For instance, Schrenck's system provided for the control of the medium only; Mr Price's wiring is arranged for the control, in addition, of up to thirteen sitters. Further, the diagram printed by Mr Price (p. 467) of the séance-room is not only internally anomalous in its measurements, but does not agree in this respect with the text in several vital points. Again, the chart (p. 481) stated to show supernormal variations in temperature does not appear to show any temperature at all.

M. Sudre offers his holiday reflections on psychical research and spiritualism. Dr Burns prints another instalment of his studies in apparent obsession. Messrs Carrington and Bird illustrate the uncertainties of memory from their childhood recollections.

TH. B.

ERRATUM.

In *Journal*, July 1929 (xxv. 134), for "Revue Métapsychique, May 1929," read "March-April 1929."

JOURNAL .
OF THE
Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

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

ON

TUESDAY, 17 December 1929, at 3.30 p.m.,

WHEN A PAPER ENTITLED

“SOME HAUNTED HOUSES”

WILL BE READ BY

PROF. F. J. M. STRATTON, D.S.O.

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

NEW MEMBERS.

- Davidson, Miss A. M. Campbell, F.R.G.S.**, Villa Mont Jean, Cavalaire (Var), France.
- Few, Mrs**, Coneyhurst-on-the-Hill, Ewhurst, Guildford, Surrey.
- Hettinger, John**, Broseley, 63 Drewstead Road, Streatham, London, S.W. 16.
- Laine, Rev. Edmund Randolph, Jr.**, The Rectory, Stockbridge, Mass., U.S.A.
- Merriman, Miss Christina**, c/o Morgan and Co., 14 Place Vendôme, Paris, France.
- Patterson, Adam C.**, Academy Place, Castle Douglas, Scotland.
- Ross, Mrs Halford**, 136B Gloucester Terrace, London, W. 2.
- Wilson, Miss Rosemary**, 25 Oakwood Court, London, W. 14.

MEETING OF THE COUNCIL.

THE 264th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Thursday, 7 November 1929, at 6 p.m., DR F. C. S. SCHILLER in the chair. There were also present : The Hon. Everard Feilding, Mr G. W. Lambert, and Dr V. J. Woolley ; also Miss Isabel Newton, Secretary.

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

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

A brief report by the President on certain matters connected with the administration of the Frederic W. H. Myers Lectureship Fund, was read and approved by the Council.

MEETING.

A CONVERSAZIONE for Members and Associates was held on the 6th of November 1929 in the House of the Society. Tea was served from 4-5 p.m., after which Count Perovsky-Petrovo-Solovovo, who had come over from Brussels for the purpose, read a paper on D. D. Home.

An interesting discussion followed in which the President, Mrs St Loe Strachey, who read two letters from her grandfather Professor Nassau Senior to Lord Lansdowne giving an account of sittings with D. D. Home, Mr Besterman, Colonel Maxwell Dick, Mr Dingwall,

the Hon. Everard Feilding, the Rev. J. W. Hayes, Mr. Perrott, and Colonel Gordon Tucker took part.

Mrs Strachey has kindly presented to the Society copies, with various addenda, of the two letters read by her: they have been placed with the Society's collection of Home documents and can be seen on application.

THE FREDERIC W. H. MYERS LECTURESHIP FUND.

FURTHER CONTRIBUTIONS.

Sir Oliver Lodge	-	-	-	-	-	£10	10	0
Lady Dewar	-	-	-	-	-	5	0	0
Hon. E. Feilding	-	-	-	-	-	5	0	0
Oscar Herrmann (frs. 300)	-	-	-	-	-	2	8	3
Lt.-Col. F. G. Talbot	-	-	-	-	-	1	1	0
Previous Total	-	-	-			£23	19	3
Deposit Interest	-	-	-			810	12	3
						6	12	3
						£841	3	9

THE FIRST FREDERIC W. H. MYERS LECTURE.

THE First Frederic W. H. Myers Lecture was delivered on the 18th of October 1929 at the Aeolian Hall, by Sir Oliver Lodge. The Lecture, with the addition of Sir Oliver Lodge's Address in memory of Mr Myers originally published in *Proceedings* and of a bibliography of Mr Myers, will be published by Methuen's on behalf of the Trustees of the Frederic W. H. Myers Lectureship Fund. Forming a booklet of about seventy pages it will be issued at two shillings. Orders, accompanied by remittances, may be addressed to the Secretary, S.P.R., 31 Tavistock Square, London, W.C. 1.

THE CHANGE IN THE LAW OF NEW YORK RELATING TO SPIRITUALISM.

BY BLEWETT LEE.

THE change in the New York law relating to spiritualism may be traced back to the case of *People v. Hill*,¹ in which a person who conducted a public religious service of a Spiritualist Society, in the course of which he undertook to act as message-bearer from deceased

¹ 66 N.Y. Law Journal 79 (7 October 1921).

relatives to persons present, the alleged messages containing some rather trivial predictions, was convicted and imprisoned. This case, which apparently cannot be found in the official reports, aroused the indignation of Dr. Walter Franklin Prince.¹

A decision was subsequently rendered by a Judge sitting alone in the Supreme Court of New Jersey in *State v. Delaney*² to the effect that where the prediction is made as a part of the public service of a Spiritualist Church, the act of prediction falls within the protection of the constitutional guarantee of religious liberty. Where the prediction is made at a private sitting for a fee, it is no defence that the accused was a spiritualist and acted *bona fide*.³

The distinction is recognised by the new statute of the State of New York commonly known as the Jenks Law, named from the introducer of the bill into the Assembly. Section 899 of the Code of Criminal Procedure included in the list of "disorderly persons" "3. Persons pretending to tell fortunes, or where lost or stolen goods may be found." This section of the Statute has been amended by the Act of 6 April 1929,⁴ by adding the words "but this subdivision shall not be construed to interfere with the belief, practices or usages of an incorporated ecclesiastical governing body or the duly licensed teachers or ministers thereof acting in good faith and without personal fee."⁵

This law is satisfactory to the members of the Spiritualist Church, as it throws a protection to some extent over their "message-bearers" who purport to communicate with deceased persons, since from time to time predictions will appear in the supposed messages. Except in this fashion there appears to be no connection between fortune-telling and spiritualism. The most interesting cases of fortune-telling are like mind-reading.⁶

From time to time decisions in regard to fortune-telling will be found treated as cases of Disorderly Conduct or Vagrancy, and their steady recurrence would indicate that there is no diminution in the

¹ W. F. Prince, in *Journal Amer. S.P.R.* (1922), xvi. 486.

² 122 Atl. 890 (1923), 1 N.J. Misc. 619. The Constitution of New Jersey provides (Art I. Sec. 3) that "No person shall be deprived of the inestimable privilege of worshipping Almighty God in a manner agreeable to the dictates of his own conscience."

³ *McMasters v. State*, 207 Pac. 566 (1922), 29 A.L.R. 292, 21 Okla Cr. 318; *Davis v. State*, 118 Oh. St. 25, 160 N.E. 473 (1928): case below, 159 N.E. 575 (Court of Appeals). Certiorari was refused on ground Federal question was frivolous, 277 U.S. 571-2, 72 L.Ed. 993.

⁴ Laws 1929, Ch. 344, in effect 1 September 1929.

⁵ Gilbert's *Criminal Code and Penal Law* (New York, 1929), p. 615.

⁶ As, for example, in the case of Mme. Kahl-Toukhalka, described by Theodore Besterman, "Report of a Four Months' Tour of Psychical Investigation," *Proceedings* (1928-9) xxxviii. 413 ff.

practice of the craft. But even when delivered in good faith predictions are not reliable. The state may properly forbid predictions for hire on this account, and particularly on account of the constant frauds for gain practiced by fortune-tellers. This, however, is not the same thing as forbidding a person to act at all as a "spirit medium," or even to take pay for it. Until we know more about the subject, the law should stop at the punishment of mediums for conscious fraud. Persons ought not to be forbidden to act as "mediums" for compensation merely because predictions occur, but the undertaking to foretell the future for a fee may very properly be forbidden. The Jenks law is certainly a step in the right direction.

CORRESPONDENCE.

THE CONDITIONS OF CONTROL AT SITTINGS FOR PHYSICAL PHENOMENA.

To the Editor of THE JOURNAL.

Sir,—Count Perovsky deserves our gratitude for raising in his letter in the November *Journal* (xxv. 163) a very important question of method in psychical research. He declares emphatically that only the medium should be controlled and that the sitters should be carefully selected, and then trusted. I would like to put the case for dissenting from this curious canon of investigation.

(1) The Count does not tell us who is to select the sitters. What guarantees can be suggested that will ensure a *right* selection? Surely the *quis custodiet custodes* question arises already at this stage.

(2) It is not only necessary to secure trustworthy sitters, but also to give the world reason to believe that they *are* trustworthy. And even if those who know them are able to accept them as trustworthy at the time, how about future generations that are expected to accept their testimony?

(3) It seems illogical to trust to the good faith of sitters, while guarding oneself against deception by mediums. If mediums may properly be suspected of fraud, why not sitters of confederacy?

(4) Actually there is ground enough for suspecting sitters. In the first place the *habitual* sitter with any medium represents a product of selection. He is one who has persevered, either because he is specially attracted by the type of mediumship, or because he is incapable of detecting any fraud in it. In either case he is open to suspicion. Secondly, it is among persons like him that confederates in fraud are most likely to be sought. Thirdly, the habitual sitter is most likely to relax his vigilance and to abate the precautions against fraud.

(5) Uncontrolled sitters may not only shake the confidence of the public in the reports of sittings, but also detract from the impressiveness of the sittings for the sitters themselves. For a sitter who is conscious of his own complete rectitude cannot possibly be equally confident about all the other sitters. He must always ask himself whether confederacy is not the explanation of what happens. And uncontrolled sitters can do mischief also in other ways.

(6) The fact that no precautions can stop up every source of error and deception absolutely seems a very poor reason for not taking as many precautions as are practicable. I express no opinion on the adequacy of Mr Price's "electrical control," as I have not yet tried it ; but on the face of it it is an added safeguard, and I entirely fail to follow the argument that it should be dispensed with, because psychical research is so difficult and complicated already. Of course psychical research is difficult and complicated, else it would not remain in the inchoate condition it is in : but it will make no progress unless all its difficulties and complications are squarely met. An adequate control of the sitters strikes me as one of the most obvious and valuable improvements to introduce into the technique of sittings, and I cannot see why what is sauce for the goose should not be sauce also for the gander.

Yours, etc.,

F. C. S. SCHILLER.

THE SPIRITUALISTIC HYPOTHESIS.

To the Editor of THE JOURNAL.

Sir,—I cannot think that your correspondent Mrs Kingsley is wise in appealing to views expressed by Dr Schiller in an article that is almost thirty years old. After the epoch-making work of Freud and Jung it is surely a little late in the day to maintain that an orthodox psychologist would find nothing to choose between the subconscious mind theory and the spirit theory. Few modern psychologists, however orthodox, would dare to dispute the fact that there are mental happenings and purposive streams of mental activity running beneath the surface of our ordinary waking consciousness or that our conscious states are largely influenced by these hidden activities. The exploration of this subconscious territory is no longer taboo and the techniques of hypnotism and suggestion and of psychoanalysis are bringing to light facts of immense value. I only ask that in our attempts to understand psychical phenomena before appealing to the agency of departed spirits (for whose very existence we have no independent *a priori* evidence) we should first make use of all the resources that psychoanalysis and abnormal psychology place at our disposal.

Nothing is more remarkable than the way in which subconscious mental phenomena accommodate themselves not only to the beliefs of the immediate entourage of the individual subject but also to the general beliefs of the age in which they appear. In ancient Greece it was the pagan gods and goddesses or the souls of mythological heroes who spoke through the oracles ; in the Middle Ages there were veritable epidemics of hysteria in which large numbers fell into trance and were possessed by angels or devils from the pit ; to-day it is plain Mr Brown of Bermondsey or Uncle Dick, deceased, of Dalston, who are allowed to shake the tables. In the classical atmosphere of the Jersey sittings not only did the abstract virtues communicate but even the Lion of Androcles came back to spell out Hugo-esque verses in the presence —be it carefully noted—of the great poet himself. The Chevalier des Mousseaux, who was a demonist, used to speak regularly through the planchette with devils. “Are you he who tempted our first parents ?” he would ask. “Yes” the devil would reply. Or, “Are you one of those who entered into the swine ?” “Yes.”

On the other hand in the rationalistic atmosphere of the early French magnetisers, before the wave of spiritualism came over from America, the hypnotised subjects produced all the basic phenomena of spiritualism while seldom claiming to be in touch with invisible beings of any kind. These subjects foretold the future, read the thoughts of the hypnotist and described apparitions with veridical details ; but these apparitions were usually apparitions of the living and not of the dead.

If occasionally the automatic communications assume a spiritualistic form with subjects whose views are normally opposed to spiritualism, that is not surprising. Freud and his followers have shown that there still exist in the subconscious mind of the individual primitive streams of mental activity which are often in conflict with the beliefs and lines of conduct imposed by civilisation upon the ordinary waking self. The belief in spirits is a primitive belief held by all savage races and it should not surprise us if the irrational strata of mental life inherited from far-back ancestors should surge up and colour the automatic communications.

I turn now to the supposed methodological advantages of spiritualism as a working hypothesis. When experimenting with subjects whose minds are imbued with spiritualistic ideas I agree that it is best for the experimenter to pretend that the “spirits” are what they claim to be. If, for instance, I had laughed at *John Ferguson* and told him that he was only a trance modification of the medium's subliminal he would probably have promptly disappeared. To this limited extent it is unfortunately necessary to adopt spiritualism as a working hypothesis. I say “unfortunately” because the danger

of antagonising the medium and her secondary personalities makes it practically impossible to submit her to psychoanalysis.

Hence the enormous advantage in working with a subject whose mentality is not obsessed with ideas of communication with the dead. But such a subject is a *rara avis* and more ordinary minds like that of Mdlle Helène Smith¹ usually fall into the hands of uncritical spiritualists who exploit their phenomena without producing any records of scientific value. Mdlle Smith herself seems to have been quite happy with Prof. Flournoy until the spiritualists poured their propaganda into her receptive mind. Then she was lost to science ; but the blame cannot fairly be laid at the door of Prof. Flournoy on the ground that " he explained away her phenomena too completely " (in Dr Schiller's words). As a scientific man Flournoy could not have done otherwise than push his observations to their logical conclusion.

But even if it be admitted that the so-called " spirits " are often the occasion of supernormal mental phenomena it is none the less true that they are incapable of bringing us any nearer to a scientific explanation of these phenomena. I go to a trance medium and observe, say, a case of prevision in which a certain " spirit " claims to have the power of describing a future scene in my life. If the phenomenon were really the result of a new faculty acquired by a human being after physical death we might reasonably expect this discarnate human being to furnish us with some intelligent discussion of the matter. If however we interrogate him his explanations are almost invariably absurd and not even superficially plausible. It is true that I could not make a man who was born blind realise exactly what sight means, but I could at least furnish him with a very intelligent demonstration of the limitations and possibilities of the faculty in enabling us to deal with distant objects in the physical world. In any case I should not talk nonsense to the blind man.

It does not seem therefore, that we are helped in the least by the supposed spirit's statement that he is a discarnate human being who has acquired new faculties. Our only resource is to fall back upon the ordinary mundane methods of scientific inquiry. We must try to get the phenomenon repeated under our own conditions, we must vary these conditions and try to discover by elimination the factors which are important. And we shall be lucky if the self-styled spirits, far from helping us, do not actually hinder and thwart our experiments. For while the non-spiritualistic subject like Ossowiecki will cheerfully do his best to comply with our tests the spirit Controls

¹ [The observations by Dr Schiller referred to by Mrs Kingsley were made during the course of a review of one of Flournoy's publications on his subject Helène Smith. *Ed.*]

will probably reply that it is beneath their dignity to read the sealed envelopes and books that we bring into the *séance*-room, will refuse our experiments, while still claiming to produce far more marvellous phenomena which are *not* under our control.

No single idea of scientific value has been communicated through spirit mediums. On the other hand there have been reams of jargon and pseudo-science. Nor does Sir Oliver Lodge's theory that men of genius are inspired by the mighty dead appear to me to be anything more than a gratuitous assumption. For it is as well to remember that the mighty dead were once themselves the mighty living! The mental differences between men may be just as much the result of their heredities and early environments as are the physical differences between men. Because a blacksmith is stronger than ordinary men we do not suppose that the spirit of some dead Samson affects his glands and makes strength flow into his muscles!

And this brings me to the chief point of my previous letter. It is that the spirit hypothesis is rapidly becoming a pseudo-explanation in the hands of many spiritualists. It is indeed so wide, so vague, so convenient, that it can be safely applied to almost anything. I shall not be at all surprised to learn soon that the spirits of the dead assist the bacteria in the work of fermentation and putrefaction! It does not in the least dismay these ardent enthusiasts if the spirit completely fails to establish his identity, if he remembers things that never happened to him in life, and forgets the vital facts of his terrestrial existence. No matter! If he is not the person he claims to be it is at any rate another dead man who impersonates him—a spirit of some sort—and so the spirit hypothesis is saved.

Yours etc.,

S. G. SOAL.

THE INDIAN ROPE-TRICK.

To the Editor of THE JOURNAL.

Sir,—Within the last few days my attention has been drawn to a statement printed on pp. 30-31 of the Society's *Journal* for 1905-1906, volume xii. This purports to be an account, by an eye-witness, of a performance of the Indian Rope-trick in November 1897, between 2 and 3 p.m., outside Watson's Hotel in Bombay.

The statement is anonymous; that anonymity must be respected, although as it happens I have met the narrator, and there is no reason whatever to impugn her good faith. But it appears to me that it is undesirable to retain on the Society's records, without comment, a story which as it stands purports to be a narrative of fact, when there is cogent evidence for its being the record of a

dream ; and I think that this consideration stands good even though the record is some 25 years old.

The comment, then, which I have to make is as follows. At the time in question, 1897, Watson's Hotel must have been as well known to visitors to India, and to residents in India, as any place in India could be. There must be hundreds of people still alive who knew it, and who could bear me out when I say that on the opposite side of the roadway (not a wide one) running past it there stood a row of tall trees which formed a canopy above the road, thus providing ample shade for the jugglers, conjurors, snake-charmers, and pedlars who plied their trades in the roadway for the amusement of the guests on the first-floor balcony of the hotel. And, as I remember it, this tree-canopy was some twenty feet above the balcony, and forty above the level of the road.

Now the narrative to which I have referred contains the following material words :

" One of them [the conjurors] threw a rope into the air which hitched itself up to apparently nothing in the sky above ; one could see the rope going straight up as far as one could see anything. . . . A small boy then swarmed up this rope, becoming smaller and smaller, till he likewise vanished from sight. . . . "

If these words mean anything, it is that the free end of the rope and the climbing boy receded vertically to a distance so great that the boy could no longer be distinguished by the naked eye. But, as I have mentioned, the tree-canopy was not more than six or seven yards above the heads of observers on the balcony, and the field of view overhead ended in the canopy. The words of the narration cannot be reconciled with this fact. I have no doubt that the narrator watching the conjurors during the hottest and most soporific time of the afternoon, simply dozed off, perhaps for not more than a minute ; dreamed the supposed facts ; and waking again to the same environment, supposed herself to have actually witnessed the events set forth in the narrative.

Yours, etc.,

A. R. BONUS.

NOTES ON PERIODICALS.

Revue Métapsychique, September-October 1929.

M. Henri Desoille briefly discusses the case of Mlle Jeanne Laplace, a *voyante* whose "paranormal faculties" he lately attempted to utilise, apparently with some measure of success, in the medical sphere.

M. de Vesme has a further instalment of his valuable paper on "Obsession and Possession in the Far East and in non-civilised

countries." Some of the cases narrated are interesting, in particular a *poltergeist* case said to have occurred in 1883 in China and described in Nevius's *Demon Possession*. In this case after the "demon" who had taken possession of two Chinese women had been expelled by prayer, the poultry in the fowls' house and some twelve pigs belonging to the same Chinese family seemed to be seized with some unaccountable fear without any apparent cause. Irresistibly we are reminded of such a Gospel narrative as *Mark*, v. 12, 13, and of the celebrated Huxley-Gladstone controversy over the Gadarene swine. In another case knowledge of the movements and impending arrival of the Rev. Lang and two Chinese Christians was manifested by the "demon" possessing a woman.

Mr C. W. Olliver has a note on "Experimental Cryptesthesia in all human beings" and Prof. Ch. Richet has a few judicious remarks *à propos* of M. Jules Romains's novel *Quand le navire*. . . .

M. Charles Quartier reviews a few books, Dr H. Schole's *Okkultismus und Wissenschaft* among them. Speaking of the second part of this work, he seems to think that it contains some very valuable criticisms on the late Dr von Schrenck and Mme Bisson, but declines to discuss them, an attitude much to be regretted.

Lectures pour tous (1929), nos. 2-4.

M. Armand Praviel has a long paper entitled "Photographies de fantômes." As befits a good Parisian he deals exclusively or almost exclusively with the celebrated Buguet trial (June 1875) which ended with the spirit photographer being sentenced to one year's imprisonment and a fine of 500 francs. M. Leymarie, Editor of the *Revue Spirite* and an ardent supporter of Buguet, shared the latter's fate.

To me the most instructive features of this celebrated trial are : (a) the persistence of some of the Spiritualists who appeared in Court as witnesses for the defence (such as *Alan Kardec*'s widow, Comte de Bullet and others) in their belief in the genuineness of the spirit photographs, in spite of Buguet's admission that these were forgeries, an admission supported by the exhibition of material proofs (dolls); (b) the part played by Leymarie. Obviously the latter's name must be added to the rather long series of Spiritualists whose ultra-credulity hampers all investigation worthy of the name almost as effectively as the cheating of the fraudulent medium himself.

Revue Catholique des idées et des faits (Brussels), 1 and 8 November 1929.

Professor Father Morard O. P. has a very substantial paper on "The Facts of Konnersreuth." His conclusions are entirely

favourable not only to the authenticity of the phenomena, but also to their miraculous character. "The Konnersreuth facts constitute a manifest case of a miracle. We feel not the least scruple to utter this word pregnant with meaning." The writer bases his view chiefly on two categories of facts : (a) Theresa Neumann's "absolute fasting"; (b) her "ecstatic communions," accompanied by the mysterious disappearance of the Host placed by the priest on her tongue.

Zeitschrift für Parapsychologie, November 1929.

Dr Mattiesen discusses "The Theoretical Problems of Psychometry" à propos of the book recently published by Dr Sünner on Frau Lotte Plaat. Dr Mattiesen's method consists, as is usually the case with this critic, in taking the alleged facts for granted, after which various theories are passed in review. After rejecting several, in particular the one according to which the objects handled by the psychometrist are "impregnated" with emanations of some kind, the writer postulates the accumulation of all the facts existing in the world, both in their relation to space and to time, in some central supereconsciousness with which every individual is intimately connected, he being able under certain circumstances to draw knowledge out of his own deeper self. This theory may be thought by some attractive; I wish we had at our disposal more facts to base it on.

Dr Tanagras of Athens, President of the Hellenic S.P.R., has a new hypothesis to offer to explain prophecy. Some cases of prophesying can be explained, he thinks, by mere chance coincidence (a most reasonable admission, it seems to me!), telepathic influences, various forms of clairvoyance and suggestion; for the rest Dr Tanagras postulates what he terms *psychobolia*. He assumes the human organism to be radio-active and to throw off certain emanations capable of influencing at a distance living beings and even inanimate subjects, both for good and for evil. These rays can for instance affect the brain of a mechanic or chauffeur or the machinery of a ship or the engine of a railway train, and thus provoke a disaster in accordance with a "prophetic" dream previously dreamed. Into the various developments of this ingenious if far-fetched theory I shall not follow Dr Tanagras, merely contending myself with the statement that I am not acquainted with a single well-attested case and that therefore all such theorising seems to me somewhat premature.

A second instalment of Dr Kröner's paper on the Valiantine exposure in Berlin is printed. A footnote at the beginning shows us that the Editor evidently thinks he went too far in permitting the first instalment to be published without comment: Dr Sünner now adheres to the conclusion arrived at by Baron K. A. von L.,

one of the sitters, according to whom no direct evidence was produced that the phenomena were fraudulent, however worthless they were from the scientific point of view owing to the absence of all control.

Monatschrift für Kriminalpsychologie und Strafrechtsreform (Heidelberg 1929), vol. xx, no. 1.

Archiv für Psychiatrie (Berlin 1929), vol. lxxxvi, nos. 1, 2.

Archiv für Kriminologie (Leipzig 1929), vol. lxxxiv, no. 1.

Zeitschrift für Medizinalbeamte (1929), no. 13.

We have in these periodicals valuable papers by Dr Albert Hellwig of Potsdam on *Kriminaltelepathen* in general and on the celebrated trial at Insterburg of Frau Gunther-Geffers in particular. The learned judge's standpoint is well known : he is a thorough disbeliever, if not in clairvoyance and telepathy in general, at least in the supernormal capacities of the clairvoyants who specialise in the discovery of crimes. He does not know, he says, of a single case of the kind in which clairvoyance or telepathy has been proved to operate. (The reader should be told that, as conclusively shown by Dr Hellwig, the Insterburg Court which acquitted the Königsberg *Kriminaltelepathin*, also expressed substantially the same view, Frau Gunther-Geffers being acquitted merely because it could not be proved that she did not herself believe in the genuineness of her powers).

Many interesting subsidiary aspects of the problem are discussed by the Potsdam judge (he is in particular very hard on the Press) ; the whole, in spite of inevitable repetitions, is excellent reading, whether we completely agree with Dr Hellwig or not.

P.-P.-S.

Tijdschrift voor Parapsychologie, November 1928-September 1929.

These are the first six numbers, forming the first volume, of a new Dutch bi-monthly periodical devoted to psychical research, the critical level of which is decidedly above the average. In the first two numbers is a long article by Dr Dietz on the paragnostie dream, which he holds to be established. But as he bases his argument chiefly on Mr Dunne's book, Dr Dietz's conclusions must be received with the same caution as that book. The invention of new terms in psychical research is as a rule to be deprecated ; but "paragnostie" seems to be a convenient word to express the acquisition of knowledge by supernormal means.

In the second and third numbers Mr van Rossen writes on fraudulent methods in direct writing, spirit-photography, and clairvoyance. The writer shows considerable familiarity with the English literature of the subject (as do, indeed, nearly all the contributors to the *Tijdschrift*), and gives many interesting illustrations of fraud.

Dr Dietz has an article in the third number on clairvoyance and the extent of its distribution. He describes some experiments with playing-cards dating back to 1916-1917, in which he and others acted as percipients. In his own case the procedure was as follows : Dr Dietz shuffled a pack of cards, then, with closed eyes, cut it ; he then wrapped the top card in photographic black paper or placed it in a book. Later this was done by another person. The results were (p. 105 ; I have added the chance expectation in each case) : 4712 guesses, entirely right 128 (chance expectation 91), value right 403 (chance expectation 363), suit right 1348 (chance expectation 1178), colour right 2433 (chance expectation 2356). These results are rather odd : the degree of success increases with the difficulty of the task. That is, the proportion of successes progressively increases from colour only right to those that were entirely right.

Dr Tenhaeff contributes a study of veridical hallucination to the fifth number, from which it appears that it is proposed to undertake a Dutch census of hallucinations. In the sixth number the same writer begins a contribution to the psychology of those supernormally endowed. In the fourth number Mr De Fremery points to the difficulty of establishing telekinesis in any satisfactory way.

It will be seen that the *Tijdschrift* attempts to cover the whole field of psychical research and its kindred studies. On the whole, it has so far done this successfully, and if it will in future avoid irrelevancies such as astrology and medicine, it should have a long and useful life.

Psychic Research, October 1929.

Mr Bird prints the first instalment of what promises to be a very lengthy survey of so-called experimental telepathy. I say "so-called" because Mr Bird devotes a large part of this instalment to Miss Jephson's recent experiments in clairvoyance, one of the objects of which was to exclude telepathy. In addition Mr Bird summarises Dr Bruck's well-known experiments. But the most interesting part of his article is an informal account of the wireless experiment in thought-transference conducted by him and by Dr Gardner Murphy from Newark in 1924. (I may remark parenthetically that Mr Bird seems not to be aware of the similar S.P.R. experiment). Before commenting on this experiment I prefer to wait until the official figures are published. I hope that Dr Murphy and Mr Bird will pay special attention in their report to the results of their first test. In this the percipients were asked to think of a number between 1 and 1,000, the number selected for transmission being 522. Of the 457 persons who replied 14 gave 999, 2 gave another number (it is not stated which), and all the rest gave different numbers, none being correct. This result, due purely to chance, is almost more remark-

able than any known supernormal phenomenon. Mr Soal has kindly worked out the probabilities for me and it appears that if 457 persons guess a range of 998 numbers, the chance expectation would be that 631 numbers are not guessed at all, 289 numbers are guessed only once, 66 are guessed twice, 10 are guessed three times, 1 number is guessed four times, and so on. The odds against only two numbers being guessed more than once are enormous.

Dr Carrington propounds a theory of levitation, to the effect that this phenomenon is due to telekinetic energy emitted by the medium and directed at the earth. But the earth being, for this purpose, immovable, the medium is in the result levitated. When the existence of a telekinetic force is satisfactorily established this theory will certainly have to be taken into account. Dr Burns's studies in apparent obsession are drawing to their close. Mr Bird records an interesting precognitive dream experienced by Mrs Bird, in which several details of a rather unusual motor accident were foreseen.

In my comments on Mr Price's report of his Rudi Schneider sittings (*Journal*, xxv. 170) I said that his temperature chart not only shows no supernormal variations in temperature, but no temperature at all. Mr Bird now explains in his editorial notes that this is the result of an unfavourable printing process.

Proceedings of the American S.P.R., vol. xx-xxi.

This volume, which takes the place of the 1926 and 1927 volumes of the *Proceedings*, though published some time ago, has only just reached us. It is the first volume of a complete record of the *Margery* mediumship. A review of it must therefore be reserved until the work is completed. In the meanwhile we can only hope that these bibliographical complications will soon be straightened out.

Quarterly Transactions of the British College of Psychic Science, Ltd.,
October 1929.

This number opens with two articles in memory of the late Mr McKenzie. The editorial notes, which follow, though written from a definitely biased point of view, are as usual sensible and temperate. The larger part of this issue is occupied by an article on "Teleplasmic Phenomena in Winnipeg," by Dr T. Glen Hamilton. These phenomena have occurred in connection with two uneducated women, the mediumship of one of whom is said to date back to 1921. No phenomena, however, are described from earlier than April 1928, a date subsequent, I believe, to a sitting or sittings given by *Margery* in Dr Hamilton's house. The importance of this will be realised if the photographs of the Winnipeg teleplasm are compared with those taken in connection with *Margery*. (There is also a Walter-Control in Winnipeg). Dr Hamilton publishes side by side (plate no. 15)

portraits of Spurgeon taken in life and supernormally at these sittings. To my mind the similarities are of decidedly suspicious kinds. The photographs taken at the sittings of the Spurgeon-Control rival those of Eva C. in definition and normal photographic quality.

Psychological Review, September 1929.

Mr S. J. Holmes of the University of California prints an interesting account of visual hallucinations experienced by him during the early part of his convalescence from an illness. These hallucinations seem to have been coloured, stereoscopic, and generally lifelike. The writer unfortunately omits to state the nature of his illness, the degree of wakefulness during the hallucinations, and other vital points.

The Journal of Abnormal and Social Psychology, July-September 1929.

This number contains two interesting papers on subjects connected with hypnotism. One is by Mr Clarke L. Howell, of Yale University, on quantitative methods of investigating waking suggestion. The subject is connected with a pulley to an apparatus working a kymograph drum. Suggestions relating to movement are then given, the subject's reactions being registered through the pulley on to the drum. The conditions were varied and interesting though as yet inconclusive results were obtained. It is to be hoped that this experiment will be continued. The other article referred to is on the psychotherapeutic value of hypnoidalization, by Dr Jacob Goldwyn of the Worcester State Hospital, who describes four cases in detail.

TH.B.

JOURNAL

OF THE

Society for Psychical Research

CASE.

P. 299. AN AUDITORY PREMONITION.

Miss Nea Walker writes :

In August this year I received a letter from Mrs Leonard telling me of a small disaster which had happened to her apparently because she had omitted to attend to a warning given to her by Feda, her Control. As often happens, the warning came in the form of a command not to do a certain thing (in this case not to hold her sittings in the usual room), but no reasons were given. As Mrs Leonard could not understand the warning, and could herself find no reason for it, she ignored it, since to attend to it would have been very inconvenient.

Her husband was the only person to whom she mentioned the warning before the justification for it appeared. This is unfortunate, but knowing her, Sir Oliver Lodge and one or two others who have seen the letter, feel that the story can be accepted as perfectly true, and that it should be recorded. I only heard of it because Mrs Leonard happened to be writing to me just after the disaster ; it was not sent to me for publication at all.

I have tried to make the story more valuable from an S.P.R. point of view by asking a few questions of Mrs Leonard as to the manner in which the warning reached her. These, and Mrs Leonard's answers, and Mr Leonard's corroboration, I append to the extracts from the letter.

Extracts from a letter (dated 7 August [1929]) from Mrs Leonard to Miss N. Walker :

“ Such a horrid thing has happened. Yesterday, while I was having a sitting (fortunately towards the end) the ceiling of the room gave way, and came down, over six feet in diameter, and the rest is all cracked. It was like an explosion, the noise, tho' Feda kept murmuring as she retired (which she did very quietly so as not

to upset me more than she could help), ‘ It’s all right—it’s all right.’ The sitter threw herself on top of me, and the notetaker on top of the sitter. Neither the sitter nor I were hit, though pieces of very heavy material weighing 20 or 30 pounds just missed us, but a piece struck the notetaker on the head. I do hope she will be all right. It seemed a terrible lump on her head.

“ Vases of flowers were knocked over, water and cement ran onto and into everything, including the piano. You never saw such a horrid mess.

“ I thought that I recovered from the shock beautifully except for a congested feeling in the head, but later on I felt *really* ill, horribly sick all night, a thing that *never* happens to me, and fainting, not a wink of sleep, put off sitters to-day, feel better to-night. . . .

“ On examining the ceiling (what’s left of it) I fear that having the electric fittings in did the mischief. And now I find that our bedroom, that was fitted out for the U.V. Ray lamp, looks as if it might cave in at the ceiling, so I have got to get it all seen to. They were splendid, very thick plaster ceilings, but so heavy that when once there was a weakness, they had to come down. . . .

“ The wonderful thing is, that I heard Feda tell me, three times, while I was on my holiday, towards the end, not to sit in that room when I returned home. I told my husband, but as neither of us could see any reason for it, and it would have been a bother changing rooms, we put it off, with unpleasant results. I was pleased I had told him what I heard, but sorry I didn’t obey orders. ‘ They ’ are always right if they give one these curious instructions in so definite a manner. Probably Feda did not know it was the ceiling, but simply knew something was wrong in the room. Have changed my bedroom, till I get the other ceiling seen to. . . . ”

Questions asked by Miss N. Walker (2 September 1929) and Mrs. Leonard’s written replies (2 November 1929) :

Q. : The date or dates on which the warnings came, if obtainable ? Anyway the approximate time, and any information which settled that.

A. : Between the 17th and 24th of July. This was the last week of my holidays—so I remember it clearly. There were three occasions. Two of the warnings were given mentally. One seemed to be direct Voice. All came early in the mornings, soon after waking.

I received a warning regarding my *bedroom* ceiling directly I arrived home on the 24th July. As I opened a cupboard door in an unused bedroom, I heard an inward, but very strong, voice say “ Stop sleeping in your usual room, come and sleep in *here*.” I did so the next day, but had no idea why.

After the Seance room ceiling fell, we asked the builder to examine my bedroom (the recently vacated one). He said it must come down. A few weeks later, when the workmen began to tackle it, a large portion came down by itself, immediately over my bed (where the bed *had* been) and nearly buried a workman who was standing under it, but no large piece hit him, fortunately.

Q. : Date of the fall of the ceiling ? That will be the same as the date of the sitting, which of course you know.

A. : Tues. afternoon, Aug. 6th.

Q. : Had you any idea previously, conscious idea that is, that the ceilings were likely to be in a weak state ? Can you think of anything which might have suggested it to you ?

A. : I had no idea of any kind. The ceiling that fell, and the bedroom that was declared dangerous were both in the modern part of the house.

The ceiling that fell *looked* perfect, the best in the house. I have never been in a house, before, where a ceiling fell. It is a contingency that has never entered my mind.

Q. : Can you tell how the warnings came to you, I mean the form in which they came ? Was there an externalised voice, or an inward voice, or a dream, or automatic writing, or merely an idea ? Please give as much information about this as you can. And at what intervals of time did the warnings come ?

A. : I should say it was an "inward voice" on two occasions, and an external one on the third occasion. A couple or three days in between each warning.

Q. : Will Mr Leonard please corroborate your statement that you told him of the warnings ? And if by chance any third party was told, and their verification of knowing before the event is available, it would be valuable.

A. (by Mr Leonard) : I remember distinctly my wife telling me on three occasions that she had been warned not to sit in the usual seance room on her return home. (Signed) F. W. Leonard.

Q. : If the Sitter and Note-taker have anything to say about the event, and about what Feda did and said at the moment, it might be useful ? They seem to have had remarkable presence of mind.

A. : The sitter said that Feda simply murmured several times, "It's all right. It's all right," and left quietly.

At the time and during the evening I felt no shock whatever but immediately after going to bed (as soon as I began to try to sleep) I had a really bad pain, like a bruised feeling in, and over, the stomach. After half an hour, I began to be violently sick. This continued for some hours, with faintness and exhaustion. I rested in bed all next day, too weak to stand up but was all right for work again the day after. I am never sick, normally.

[The letter and statements quoted above have been seen by me. The incident has been classed as a premonition, but of course so serious a fall of the ceiling must have been preceded by tell-tale marks in or sounds from it; and in the nature of the case the possibility that these indications may have been observed by Mrs Leonard unconsciously, or in trance, cannot be ruled out. *Ed.*]

NOTE CONCERNING THE HACKING CASE.

BY J. ARTHUR HILL AND MRS E. M. SIDGWICK.

OUR readers may remember that in 1925 a pamphlet by Mr W. Harrison Barwell entitled *The Spirit Return of Mr Hacking* was published by The Two Worlds Publishing Co., Ltd. The case was reprinted from *The Two Worlds* and it quotes communications obtained in Mr Barwell's private circle at Sheffield with no professional medium present and purporting to come from Mr Hacking, a deceased schoolmaster of Bury in Lancashire. The case is a remarkable one on account of the large amount of detailed information, topographical and personal, given about Bury and its inhabitants, much of which was ascertained to be true, although the medium said he was unacquainted with Bury and we have found no reason to disbelieve his statement. We endeavoured in various ways to carry the study of the case further. By the kindness of Mr Barwell, Mr Hill was present at four sittings in Mr Barwell's circle. Among other things he received from a communicator other than Mr Hacking a good deal of new matter concerning the topography and former inhabitants of a district in Yorkshire many miles from Bury in Lancashire, matter which he afterwards verified by enquiries on the spot. We do not, however, feel that our various researches add sufficiently to the evidence in the case to warrant publication at present. It is to be hoped that the medium will develop further, and that through him, or some other medium, more light may be thrown on the source of the knowledge shown. Meanwhile the notes and correspondence, to some extent private and confidential, accumulated concerning the case by both investigators are in the keeping of Mr Hill, who may in due course hand them over to the S.P.R. In the meantime he will be glad to hear from anyone who may happen to have information to give connected with the subject.

NOTES ON THE PSYCHOLOGY OF NONSENSE NAMES.

By H. F. SALTMARSH.

IN the series of sittings with Mrs Warren Elliott recently reported in *Proceedings* it was found that a considerable number of queer names were given and certain peculiarities in these names were noticed. Some details are given in the Report (*Proceedings*, xxxix. 98-9). An attempt has been made to throw some light on the genesis of these names by an experiment in which a number of persons were asked to invent sets of nonsense names. They were requested to keep their minds as blank as possible and to write down the names as they came. By a study of these names it was hoped that some parallels with the peculiarities noticed with Mrs Elliott might be discovered. The subject-matter is from its nature very nebulous and is treated here in a rather rough and ready fashion. Had opportunity permitted, a deeper investigation by means of free association tests might have been undertaken, but this would have entailed the expenditure of a large amount of time and labour on the part of everyone concerned for which the importance of the question was not sufficient justification. Moreover the rough and ready method of simple inspection of the names has sufficed to reveal certain tendencies, which, if applicable to the phenomena of mediumistic communications, throw some light on the subject.

The primary requisite for dealing with the matter is to adopt some system of classification for the names. The most obvious division is into real inventions and common nonsense names. Examples of the first class are : Estimol, Ralula, Simoes, Pureeto, Quostick, Borawell, etc.; of the second : Billikins, Jim-jam, Hanky-panky, Dumpy, Cruikshanks, and so on.

Another division is into what may be called literary sounding and comic names. Of the first Anty-dotomor, Talacunate, Carmon, Bortholotus, may be cited as examples; of the second, Plimple, Honk, Snufters, and Wumpff.

There is also a well-defined class which I have called dual names. These are those names which consist of two parts having a similar sound and differing only in the initial letters, like Runto-punto, or in the vowel sound, as in Jim-jam. Double names with less close resemblance between the two parts, as in Wickle Wambles, may also be considered as a type of duals.

A further class may be termed the childish names, that is to say, names of the kind which naturally tend to be used with children, such as Chick-a-biddy, Duckums; those ending in -kins usually fall into this class.

Certain names show their associative origin clearly on the surface, for example, association with place names, as in Verycombe from a contributor whose home is in Devonshire; others have a sort of family likeness to some foreign language.

Twenty persons took part in this experiment. Of these seven produced lists of names consisting mainly or entirely of real inventions. The lists of eleven contained mostly common names; two failed altogether. While those of the second class may occasionally produce a real invention by a sort of transitory flash of genius, it is rare for a member of the first class to lapse from his high estate and descend to a common name. Among the second class we find several who state that they experienced difficulty in thinking of names. It may be concluded that the faculty of inventing nonsense names is not given to everybody. The classical example of real nonsense names is, of course, Lewis Carroll; the names invented by him, in *Jabberwocky* for example, amount to sheer genius.

In the group of people before us, the best inventors have given as a whole names of a literary character; their lists contain few, if any, common names, no duals and no childish names. The next best are those whose names are of the type here termed comic. Invention with these does not seem to flow so freely, but this may be merely accidental for this particular group of persons. There is a tendency for common names to creep in, also for duals; the tendency to childish names, if it exists, is probably consciously resisted. Following these are the best of the second class. With them common names or approximations thereto constitute the larger part, duals are frequent, and the tendency to childish is very apparent. The remainder of this class should properly be counted as failures; their productions are so hackneyed that invention can hardly be said to have played any part.

Although the number taking part in the experiment is not sufficiently large to afford a sound basis for generalisation, the following seems to be indicated. The scale of inventive faculty seems to descend from literary, through comic, to duals and childish. There appears to be some connection between the two latter types of names. I have frequently noticed that many people, in talking to young children, tend to use many repetitions of the same words or similar sounds. This is probably due to the fact that the first vocal efforts of the infant consist of repetitions of the same meaningless sounds and those talking to them imitate this habit.

The important fact arising from this experiment is as follows. Among the best inventors there is, in a good proportion of cases, clear evidence of habit. One contributor sent in two lists of 15 names each, made on different days; the first list is all of words of three syllables; the terminations "al," "ol," "ul" occur five-

times in this list but not once in the second. All the words in both lists have what may be called a probable sound ; they might easily be taken for words of a foreign language ; there is a strong individual character about all of them. Another contributor sent a list of 27 names, most of which had a distinct Greek sound and there was a tendency to begin with P or Ph. This contributor informed me that he is not a Greek scholar, and though he learned Greek at school, he has forgotten all he learned. Probably subconscious memory came into play. Here again there is a strong individual character about the names. In another case there are some signs of German influence ; this contributor, however, knows German. In another case where the contributor knows and speaks several foreign languages fluently, there is no sign of foreign influence ; most of the names are of the comic variety, which probably accounts for this rather unexpected feature. Had the undoubted literary tendencies of this contributor been uppermost in his mind when inventing the names, probably some signs of foreign influence would have showed. The evidence of habit among those of poorer inventive faculty is less apparent, though there is one case where eight of the duals out of eleven have P as the initial letter for the second term, as in Runto Punto.

Turning now to Mrs Elliott's names, there is a complete absence of duals and childish names ; the absence of common names might seem to be due to the fact that the queer ones only have been picked out, but a survey of the whole of the names given in the sittings shows very few of the common type ; the majority of the names given are ordinary Christian names which do not come into this inquiry at all.

The most marked habit with Mrs Elliott is the tendency to commence nonsense names with the initial O. It was suggested that this might be due to the influence of a childish association with her maiden name, Ortner, and it was hoped that this experiment might show examples of similar association. None such, however, can be traced, so the matter must be left undetermined. The experiment has shown that name habits do exist, particularly among those whose inventive faculty is good ; Mrs Elliott undoubtedly belongs to this class. The invention of real nonsense names probably works by means of association, whereas the production of common names is a mere question of memory. What these associations are in any particular case could probably be discovered by means of the psycho-analytic technique, but the importance of the matter does not warrant the expenditure of the requisite time and energy.

The conclusions, then, to which we may arrive, tentatively, as the result of this experiment are as follows :

- (1) The faculty of inventing nonsense names varies with different

individuals, ranging from complete incapacity up to what might be called genius.

(2) Habits are displayed by many persons ; these habits are more apparent among those whose inventive faculties are good.

(3) Nonsense names show a tendency to be associated with certain types of real names, such as a particular language, a peculiar construction, place names, and so on.

(4) The cause of this association varies with the individual. No attempt has been made to discover the cause in any particular case, but it may be surmised that it lies in his or her past history.

CORRESPONDENCE.

THE SPIRIT-HYPOTHESIS.

To the Editor of THE JOURNAL.

Sir,—I had no desire to intervene in the interesting discussion of the spirit-hypothesis by Mrs Kingsley and Mr Soal ; but as the latter implies that in the last thirty years I must have changed my mind, I suppose I must contribute my mite.

May I begin by pointing out that I have dealt with the very subject under discussion much less than thirty years ago, namely in my paper in *The Case for and against Psychical Belief* (1927), especially pp. 223-4 ? I do not feel that I have therein altered my attitude materially. Nor can I see that the rise of psychoanalysis has altered the status of "unconscious" psychic process at all. For strict psychological orthodoxy it remains as paradoxical as ever. Indeed it can now be disposed of more summarily by means of behaviourism, and if orthodoxy had to choose between psychoanalysis and behaviourism, it would doubtless prefer the latter.

Moreover the methodological advantages of spiritualism seem to remain. All the facts Mr Soal mentions at xxv. 177 were known before ; and it has not grown more convincing than formerly to urge that because a belief is primitive it *must* be wrong. It may also be right. And though the general tendency of psychic phenomena to assume a spiritualistic form can be explained away, if we are willing to make a number of complicated assumptions, it yet remains one of their primary characteristics, in spite of the exceptional cases to which Mr Soal refers.

I agree, of course, with Mr Soal that the spirit-hypothesis is "so wide, so vague, so convenient, that it can be safely applied to almost anything" (p. 179). But it shares these advantages with all the other hypotheses, and this for the reason that they are all alike projected upon a background of almost total ignorance. So we are entitled to ask : is the devil a less elastic hypothesis ? Or the deity,

alias the "cosmic reservoir"? Or universal all-embracing telepathy? All these allegations seem to explain everything, simply because we hardly know what we mean by them and know too little about the facts to set limits to their operations.

What is the remedy? Surely not that we should rule out any hypothesis *a priori*, out of the plenitude of our ignorance, but that we should explore them *all*, and gradually determine their natures and the limits of their powers. Surely that is the way to find out what we *should* mean by terms like "spirits," "demons," "subliminal," "telepathy," etc. And it is also safe to predict that any knowledge we acquire is sure to modify and transform the meaning of our terms.

Yours, etc.,

F. C. S. SCHILLER.

REVIEWS.

ALTA L. PIPER, *The Life and Work of Mrs Piper*. Introduction by Sir Oliver Lodge. 8vo, pp. xi. 204, 9 portraits and facsimiles. London : Kegan Paul, 1929. Price 7s. 6d. net.

A pleasant and interesting biography written by a dutiful and appreciative daughter of a kind and gifted mother. This strain quite properly runs through the whole story. The loyalty of the authoress is conspicuous in every discussion personal to her mother. The life of Mrs Piper, the celebrated medium, is described from her earliest childhood till the present day with special reference to her supernormal power and her relations with distinguished researchers like Professor William James, Sir Oliver Lodge (who has written an introduction), Dr Hodgson, and others. Many incidents of the family life are also included which have no direct connection with psychical matters. The book is one for interested readers rather than for scientific students. The latter, if they wish to study Mrs Piper's work must refer to the records of the Society, in which it has been voluminously discussed from every point of view. Some readers may be encouraged to become students by an agreeable introduction to the subject and the indication of the material for future inquiries.

Mrs Piper had some psychic experiences in her childhood, but the discovery of her mediumistic powers came accidentally more than three years after her marriage. While attending a healing and development circle, apparently for a cure of her own physical ailments, she was suddenly entranced after being touched by the medium. In this state she received by automatic writing a communication for one of the sitters purporting to come from his deceased son. The sitter welcomed it gratefully and was convinced of its authenticity (pp. 17, 18). She then began to give occasional sittings,

but with some reluctance. Professor William James hearing of her achievements proceeded to test her and after several sittings was convinced of the supernormal nature of her sittings. Owing to the pressure of other work he made over these duties to Dr Hodgson, who was associated with her from 1887 till his sudden death in 1905. An account of his death preceded by what may have been a warning and accompanied by a dream of Mrs Piper's is given in pp. 116-119. Later arrangements for her work in the United States and England are mentioned. The various Controls are noticed, especially the Imperator Group. At first the voice was used (p. 84), then came a period of automatic writing : there was trance with both methods. On p. 86 is an interesting account of three communications being made simultaneously, one through the voice and two by automatic writing, both hands being used. With the temporary retirement of the Imperator Group in 1911 trance was replaced by conscious automatic writing ; in 1915 it began again (pp. 172, 178). A later phenomenon is Mrs Piper's power of giving consciously in a waking state with her normal voice spiritual advice of the kind that used to be given by Rector in trance (pp. 88, 89). Some of the most striking incidents of her mediumship are mentioned with more or less detail. There are several chapters about cross-correspondences and one of aphorisms. There are descriptions, some of which seem strange now-a-days, of the early precautions taken to test and restrict the medium's normal knowledge, and of the experiments to gauge the depth of her trance. Mrs Piper had to submit to measures requiring great patience on her part. No complaint is made except of one experiment for which the Society had no more than an indirect and technical responsibility (pp. 169-175.) It is satisfactory to find the emphatic approval of the Society's arrangements expressed in the last paragraph of p. 175.

Other explanations than the spiritualistic theory for the phenomena are briefly considered. The problem is similar to that which I discussed in the article "Life Beyond Death with Evidence" in the *Journal* for March 1929 (xxv. 50-59). In conclusion the authoress quotes Sir Oliver Lodge's appreciation of her mother's service to the difficult science of psychical research, a tribute which the general opinion of the Society will cordially endorse. A. W. TRETHEWY.

Gwendolyn Kelley Hack, *Modern Psychic Mysteries, Millesimo Castle, Italy.* With Preface and Articles by Professor Ernesto Bozzano. 8vo, pp. 368, 21 ill. London : Rider & Co., 1929. Price 18s. net.

Millesimo Castle, in the Province of Savona, Italy, is the home of the Marquis Carlo Centurione Scotto, and the scene of some remark-

able incidents occurring through the mediumship of its owner and of Signora Fabienne Rossi. These phenomena are largely of two types : the direct voice, stated to manifest through the mediumship of the Marquis, and apports, for which Signora Rossi's mediumship is declared to be responsible.

The Marquis Centurione Scotto, having lost a son, had sittings with the medium Valiantine in Mr Bradley's house, and as a result of the phenomena there produced he decided to try and obtain the so-called direct voice himself. Sittings were held in Millesimo Castle and at his house in Genoa, at which remarkable phenomena were soon obtained, consisting, as already noted, of apports as well as of the direct voice, though the apports never occurred in the absence of Signora Rossi. These sittings were reported on in *Luce e Ombra* by Signor Bozzano, whose reports have attracted great attention everywhere, and especially in England. They have now been published in book form together with supplementary material, the whole edited by Mrs Hack.¹ The general interest thus aroused seems to make it necessary to write the present review. For it cannot be disguised that Signor Bozzano's reports do not in themselves merit serious attention on evidential grounds. They show an almost complete lack of understanding of what constitutes good evidence and adequate recording of mediumistic sittings. Grounds for this accusation can be found on every page of his reports ; but it is unnecessary to attempt a detailed criticism, the more so as this task has already been admirably performed (in regard to Signor Bozzano's original Italian reports) by Herr Lambert in the *Zeitschrift für Parapsychologie* (1929, iv. 465-482). I am in full agreement with nearly all the remarks of Herr Lambert. Here I merely propose to touch briefly on those incidents and types of incidents to which Signor Bozzano has drawn special attention in the Preface which he has contributed to the present volume. This Preface he concludes with the words (p. 19) : " All of which goes to prove that the endeavour to controvert my statements will be not only an arduous undertaking, but will prove to be literally an impossible task." These words show, in no uncertain way, the importance which Signor Bozzano expects us to attach to his reports ; let us, nevertheless, essay this impossible task.

A few general observations are first necessary. These sittings were held (with a few unimportant exceptions) without any measures of control whatever, in complete darkness, with a gramophone playing practically all the time, in the Marquis Centurione Scotto's own

¹ In the present review I take into account only Signor Bozzano's reports. The remainder of the book (with the exception of a few pages by Professor Castellani) is too confused and ill-arranged to be seriously considered, apart from being disfigured by scores of misprints and literal mistakes.

home, in the presence of his family and friends, those present not being searched, the seating arrangements not being described (though it appears from certain incidents that the two mediums sat side by side), and in a room which is nowhere directly described. Indirect observations and two rough sketches (not to scale and apparently not parts of the original reports) show us that this room has doors on three of its sides and a window (opening apparently over a garden) on the fourth side.

The first type of phenomenon to which Signor Bozzano draws the special attention of critics is the "infallible precision" (p. 7) with which the trumpets "whirl and twist about with great speed" and "in total darkness." Signor Bozzano declares that this could be done only if the performers were "nictalopes" [sic], that is, were able to see in the dark. This not being the case (of course we are not told how Signor Bozzano knows this not to be the case), "it would be impossible to obtain [these phenomena] by fraudulent means."

What are the facts? I open the book at random at p. 174 and find that in the sitting described on that page, "Mlle Chiappini twice received a rather violent knock on the head," "The Marquis felt a blow on his right side," "Bozzano was knocked on the head [see below]," and the Marquis received "a hard knock on the head." Is this what Signor Bozzano considers such "infallible precision" that it must be ascribed to supernormal agency?

I turn, in Signor Bozzano's words, "to a second physical phenomenon which is equally impossible to obtain by fraudulent methods" (p. 8). This phenomenon is the cold currents felt at many sittings from various directions, streams of air which seem sometimes to have attained great strength. A classic method of fraudulently producing this phenomenon is by means of collapsible rubber balloons, which can be brought into the séance-room in a waistcoat pocket or in even smaller receptacles. These balloons are then blown up and deflated separately or together, while held at various angles or while being moved about. It will be noted that while this is being done the medium has full liberty of speech. It is even possible for the medium to be controlled during the deflation of the balloons, for these can be put down in convenient places and allowed to deflate themselves, the deflated balloons being collected later as convenient.

Now, on the same page already quoted from (p. 174) we find the following passage (my italics): "The icy wind was stronger than ever, the mediums [!] in the circle stating that they felt chilled to the marrow. M. Passini was touched on the knee by one of the trumpets, and *Bozzano was knocked on the head by something of an elastic nature which felt like a big indiarubber balloon.*" It is surely

evidencee of an utterly uneritical habit of thought that Signor Bozzano actuallly wrote these two sentences without even suspecting (or giving any sign of suspecting) a causal connection between the incidents described in them.

Next Signor Bozzano adduees the playing during the sittings of a North Ameriean musical instrument called the "flexatone." He writes (p. 9) that "no one had ever heard of it before, no one knew how to play it, and its technique appears difficult to acquire." The "flexatone" is first mentioned on p. 85; we are not told at whose suggestion so unexpected an instrument was introduced into the sittings and for what reason, especially as no one "had ever heard of it before"; nor, although "apported" swords and other objects, pictorially quite banal, are illustrated and described at length (though of course not in their evidentially important aspects), does Signor Bozzano think it worth while to illustrate or adequately to describe this instrument. I have been unable to find any reference to a "flexatone" in the standard musical and other works of reference. Under these eireumstances we lack all the facts necessary to enable us to form any kind of judgment as to the merits of Signor Bozzano's claim.

The next phenomenon emphasised by Signor Bozzano (pp. 9-10) I cannot deal with as it occurred at a sitting not reported on in the book under review.

Next we have the apports and "asports," that is, the objects supernormally introduced into and removed from the room. The evidence for the supernormal nature of these phenomena is so slight that it requires a mental effort even seriously to critieise it. However, I will briefly touch on one or two of the phenomena of this type whieh Signor Bozzano considers to be of speial importance. At the last sitting deseribed in the book (pp. 316-320) the doors were sealed at the request of the Control, though not of course as a measure of control, but merely "in order to delay the sitting" so as to enable a late comer to take part (p. 315); the window is not mentioned. On this oecasion, the only one in the series under eonsideration in whieh even this nominal amount of control was introduced, a doll and a sword were "apported" from what appears (for of course we are not told) to be the next room. The doll is deseribed as "big" and as "enormously large" (p. 320); but from the illustration (facing p. 312, measurements being of course not given), this doll would seem to be at most 15 inches high. The sword is also illustrated (facing p. 328), but of course without measurements. It would seem to be a short sword in its scabbard, of the kind used by footmen against horses, and about two feet long. (This sword is deseribed [p. 320] as "exceedingly heavy"; of course the weight is not given, but it is obviously a contradiction in terms to describe

any practicable sword, such as this, as "exceedingly heavy"). It will be seen that it is not even necessary to assume the co-operation of an accomplice : both these objects could easily be hidden in a woman's dress ; the reader will remember that no apport ever occurred in the absence of one of the mediums, Signora Rossi.

Another apport to which Signor Bozzano specifically directs attention in his Preface (pp. 10-11 ; cp. pp. 86, 99) is one in which the Control announced to the Marchioness Centurione Scotto that a near relative of hers was destined to die. The Marchioness asked who this relative was, and in reply a framed photograph of the person in question was "apported." This incident Signor Bozzano considers so evidentially strong that it is in itself "enough to put to confusion all the monotonous and ignorant harangues of the adherents of the theory of universal fraud" (p. 99). This modest claim is based on the alleged facts (1) that "the hypothetical fraudulent medium must have guessed that a near relation [sic] of the Centurione Scotto's [sic] would be taken seriously ill two days later and would eventually die" (p. 99), and (2) that the Marchioness "would ask him just such a question," framed "on the spur of the moment" (p. 99).

What are the facts ? As regards (1) Signor Bozzano has radically altered the statement of the Control, which was, according to Signor Bozzano's own report (p. 86) : "Destiny will bring you the death of a near relation [sic]." There is here no mention of any illness nor of any period of time. Already the prophecy has practically no evidential value. What value remains in it when we remember that the medium in question is the Marquis himself and when we read the following exclamation of the Marchioness's (p. 86, my italics) : "Oh, speak, speak, d'Angelo [the Control] ! Is it really true ? *The last news was excellent. He was recovering rapidly*" ? As regards (2) I can only say that the question which Signor Bozzano regards as so strikingly unexpected is in my opinion precisely the one that is most obvious and the one that is, in fact, invariably asked under such circumstances.

Signor Bozzano proceeds to still further "conclusive" instances, such as the levitation of the Marquis with a chair and his "asportation" from the room ; but it seems useless to continue our analysis. It must be already obvious that Signor Bozzano's claims are wholly unfounded, and that the Millesimo sittings have not the slightest vestige of scientific value. All groups of people have of course the unquestionable right to sit in circles for their own edification ; but to put forward such a book as this as a serious contribution to psychical research, and to put it forward with such dogmatic claims of infallibility as Signor Bozzano's, is to bring our subject into contempt and disrepute.

THEODORE BESTERMAN.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie, December 1929.

Mr Florizel von Reuter describes a sitting of Rudi Schneider's at Braunau in April 1928, which he thinks quite convincing and satisfactory. In an account dated 7 February 1917, Frau M. Wagner narrates some poltergeist experiences of hers in Potsdam. Herr Willy Seidel contributes a paper on materialisation phenomena in Eastern (chiefly Japanese) art.

Herr Fritz Prübusch considers it necessary to suggest once more new names for different branches of "parapsychology." This he would call "parabiology." Various other terms also crop up under his pen, such as parascopy, paroscillatories, proscopy, parakinetics, paraplastics. If we had at our disposal half as many perfectly attested observations of a positive kind in the domain of physical phenomena as we have high-sounding scientific names, I should deem psychical research singularly fortunate.

The last instalment of Dr Kröner's detailed account of George Valiantine's exposure in Berlin in April last is printed, the writer summing up the evidence. To me the most instructive side of the whole episode is not so much Valiantine's fiasco as the part played by his admirers and friends such as Mr Bradley, the latter going in his attempts to prevent an exposure so far as to threaten the hostess with an appeal to the Embassy of the United States to interfere in the interest of an American citizen's health! After reading the Kröner report it is difficult to resist the conclusion that Mr Bradley's name amply deserves to be added to the long list of those spiritualists who, whatever their motives, complicate to the utmost the psychical researcher's already arduous task.

Letters are printed in Dr. Kröner's paper from Professor Bozzano, Mrs Bradley and Mrs Hack, describing test sittings given by Valiantine, after leaving Berlin, in Genoa. It is very significant that, whilst in her letter Mrs Bradley says that at the sitting given at the request of the Editor of [*Lucc e Ombra*] "marvellous phenomena" occurred, all the seals remaining completely intact after, Mrs Hack speaks of all the bindings being torn away in some mysterious fashion. So great is the discrepancy that one almost doubts whether the two ladies refer to the same sittings.

Kleine Mitteilungen in the same review inform us *inter alia* of the demise of Herr Tartaruga's "Parapsychical Institute" in Vienna; Herr Wilhelm Geyer, of Würzburg, narrates a curious incident occurring some years ago when he felt irresistibly compelled to insist repeatedly on the presence at a certain party of a young teacher. If the latter had complied with these summonses and come at the time

appointed he would not have become the victim on the same evening of a street scuffle. Herr R. Lambert reviews and discusses volumes xxxvii and xxxviii of our *Proceedings*.

P.-P.-S.

Psychic Research, November 1929.

Messrs Dudley and Bird begin an account of a further series of *Margery* sittings for thumbprints. Dr Burns concludes his further studies in apparent obsession. The discussion of the current status of the Schneider mediumships is most unprofitably continued with a summary of what has gone before and a lengthy letter from Miss May Walker in criticism of Dr Prince's and Mr Bird's adverse reports on the Schneiders. The refutation of Miss Walker's observations offers very little difficulty to Mr Bird.

Journal of Abnormal and Social Psychology, October-December 1929.

Earlier in the year Drs J. and Louisa E. Rhine published in the journal under review (xxiii. 448-466) an investigation of Lady, a "mind-reading" horse, which they had carried out with the assistance of Professor McDougall. The investigators came to the conclusion, after careful tests during which they gradually eliminated normal methods of communication, that Lady had a genuine telepathic faculty. In the present issue Dr and Mrs Rhine publish a second report on this horse, from which it appears that she has now entirely lost her faculty, and this although she is now older and under much better control than she was before. In the earlier series the investigators found that Lady was most successful when she fell into a curious passive state; in the later series now reported on this passive state had also disappeared. This cessation of faculty is very greatly to be regretted, for the earlier report just mentioned offered the first good, though I think still not conclusive, evidence for thought-transference between a human and a lower animal mind.

Journal de Psychologie, July-October 1929.

This double number is one of considerable interest to students of the psychological problems connected with psychical research. Professor Claparède contributes (pp. 433-493) an encyclopaedic survey of the problems of sleep, with a valuable bibliography of recent publications. A posthumous study by Georges Lamarque of the sensation of obstacles in the blind presents many points of interest, to which I hope to return at a later date. Among the shorter papers is one by M. Meyerson on "images-éclairs," a kind of momentary, lightning visions of places and objects, experienced in full consciousness.

TH. B.

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

*Elected 17 December, 1929.***Buckley, H. F.**, 20 Glenmoor Road, Winton, Bournemouth.**Chichester, Countess of**, Stanmer, Lewes, Sussex.**Leisk, W. R. A.**, 24 Sonning Road, South Norwood, London, S.E.**Librarian**, The University, Birmingham.**Mahony-Jones, Mrs. M.B.**, 1 Culverden Gardens, Tunbridge Wells.**Moss, C. A.**, 18 Clarendon Gardens, London, W. 9.**Smart, Rev. H. E.**, Holy Trinity Rectory, Exeter.**Stansfield, Mrs.**, 70 Northcourt Avenue, Reading.*Elected 15 January, 1930.***Clements, P. H.**, 26 St Andrews Road, Earlsdon, Coventry.**Clements, Mrs P. H.**, 26 St Andrews Road, Earlsdon, Coventry.**Fleming, Miss A. E.**, 3 Crossfield Road, London, N.W. 3.**Hawkins, J. Gordon**, 956 Post Street, San Francisco, Calif., U.S.A.**Librarian**, Haverford College Library, Haverford, Pa., U.S.A.**Myers, Harold H.**, 28 Ovington Square, London, S.W. 3.**Pattinson, G. P.**, Eagley Bank, nr. Bolton.**Roberts, C. E. B.**, 4 Derby Street, London, W. 1.**Slacke, Mrs**, Journey's End, Budleigh Salterton, S. Devon.**Spink, Mrs H.**, Broadwater, Wraysbury, Bucks.

MEETINGS OF THE COUNCIL.

THE 265th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 17 December 1929, at 5 p.m., THE PRESIDENT in the chair. There were also present: The Rt Hon.

G. W. Balfour, Mr W. R. Bousfield, Dr William Brown, Miss Ina Jephson, Mr W. H. Salter, Mrs W. H. Salter, Dr F. C. S. Schiller, Mrs Henry Sidgwick, Mr S. G. Soal, and Dr V. J. Woolley; also Mr Theodore Besterman, Librarian and Editor.

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

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

A letter was read from the Hon. Everard Feilding resigning his seat on the Council, on account of his inability to attend Meetings of the Council. The Council accepted Mr Feilding's resignation with sincere regret, and expressed their appreciation of the services he had rendered the Society, both as Council Member and in the past as Hon. Secretary.

The Monthly Accounts for November 1929 were presented and taken as read.

It was agreed to hold the Annual General Meeting for Members of the Society on Thursday, 27 February 1930.

THE 266th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 15 January 1930, at 3.30 p.m., THE PRESIDENT in the chair. There were also present: The Rt Hon. G. W. Balfour, Mr E. N. Bennett, Mr W. R. Bousfield, Miss Ina Jephson, Mr J. G. Piddington, Mr W. H. Salter, Mrs Henry Sidgwick, Mr S. G. Soal, and Dr V. J. Woolley; 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.

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

The Council filled the vacant place among their elected Members caused by the resignation of the Hon. Everard Feilding by appointing to it Miss Ina Jephson, hitherto a co-opted Member.

The Report of the Council for the year 1929 was considered and approved as amended.

PRIVATE MEETING.

THE 103rd Meeting of the Society for Members and Associates was held in the Library of the Society, 31 Tavistock Square, W.C. 1, on Tuesday, 17 December 1929, at 3.30 p.m., THE PRESIDENT in the Chair.

PROFESSOR F. J. M. STRATTON, D.S.O., read a paper entitled "Some Haunted Houses," and several Members took part in the discussion that followed.

THE FIRST MYERS MEMORIAL LECTURE.

THIS first Myers Memorial Lecture, by Sir Oliver Lodge, together with Sir Oliver Lodge's Memorial Address on F. W. H. Myers and a bibliography of Myers's writings, has now been published in book form under the title *Conviction of Survival*. It may be obtained from the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1, price 2s. ; remittances should be enclosed with all orders.

ANNUAL REPORT OF THE COUNCIL FOR THE YEAR 1929.

Work of the Research Department. During the year a number of investigations were carried out by the Hon. Research Officer and Mrs Brackenbury. Accounts of two of these cases, both alleged death premonitions, have been printed in the *Journal* in April and June respectively (xxv. 66-68, 102-104). Two supposed poltergeist hauntings were visited, in St Neots and in Lambeth, but in neither case could any satisfactory evidence be obtained that the disturbancees were of a supernormal character. Two visits were paid to a wood at Kingsdown in Kent where an apparition was stated to have been seen by a number of people, but nothing abnormal appeared on either occasion, and it seems that the supposed ghost was an instance of practical joking.

A prolonged investigation by Mrs Brackenbury into the "tombstone case" described by Sir Lawrence Jones in the *Journal* for October 1928 (xxiv. 336-337), met with complete success so far as concerns the grave and the tracing of the various living people concerned, all of whom have been interviewed. It is hoped to print the details later.

Two series of sittings were held during the year, with M. Paseal Forthuny and with Mrs Brittain. M. Forthuny spent three weeks in London as the guest of the Society and gave three open demonstrations of his mediumship, as well as a number of private sittings. It is hoped to publish in *Proceedings* a report on the sittings with M. Forthuny.

Visits were made to the Falconer brothers, the Edinburgh photographic mediums, and to a designer of an instrument (the so-called Reflectograph) for receiving alleged spirit communications in the

dark. Sittings also took place with Mme Kahl, who had been previously visited by Mr Besterman (see *Proceedings*, xxxviii. 413-433), and with Mrs Plaat, a psychometric and clairvoyant medium. Although all these cases were of some interest, the results obtained were not of sufficient importance to justify the printing of a report.

Experiments in Telepathy and Clairvoyance. The experiments in telepathy and clairvoyance mentioned in the last Annual Report have been continued in 1929, and a large amount of material has been collected which will, it is hoped, prove of assistance towards a better understanding of both these subjects. In fact, when the number of percipients who have co-operated and other relevant circumstances have been taken into account, the Council regard these experiments as among the most important pieces of experimental work which have been undertaken on the Society's behalf.

The telepathy experiments under Mr Soal's direction with the large group of nearly 700 persons with whom Mr Soal was brought into touch through the B.B.C. came to an end in April; by that time 71 experiments spread over 23 weeks had been held.

As many of this group had expressed their willingness to co-operate in further experiments, Miss Jephson, Mr Soal and Mr Besterman invited them to help in developing the lines of research suggested by Miss Jephson's card-guessing experiments in 1928, and 285 members of the group took part in the new series. The cards to be guessed were enclosed in light-proof envelopes, sealed in a particular way, the object being to reduce to the minimum the chance of percipients obtaining, even accidentally, normal knowledge of the cards they had to guess.

This series came to an end, so far as this country is concerned, in July 1929, but a further series is being conducted in the United States, with the assistance of Professor Gardner Murphy, with a group of percipients drawn from the Boston S.P.R.

Professor Flügel at University College, London, and Professor Murphy at Columbia University, U.S.A., have also, at Miss Jephson's suggestion, conducted experiments on similar lines with their students and have kindly placed the results at her disposal.

The work of tabulating and analysing the results of the English series has been completed, but in view of the further material to be received from America, it will be some time before a Report or Reports on the entire series, telepathic and clairvoyant, can be expected.

Colonel Maxwell Dick and Colonel Hayward have both very kindly acted as "scrutineers" during these experiments, and Dr R. A. Fisher, F.R.S., and Dr E. S. Pearson of University College,

London, have been of the greatest help in meeting statistical problems which have arisen from time to time. To these gentlemen and to Miss Carruthers, who has continued to help in classifying the replies, the Council wish to express their warm thanks, as also to the large number of percipients all over the country who have made the experiments possible. Although these experiments have not achieved one of the results hoped for, namely the discovery of percipients possessing telepathic or clairvoyant powers in a marked degree, those who have conducted them are satisfied that, if a wider view of the matter be taken, the work done has considerable value and justifies the large expenditure, both of time and also of money, which has been incurred.

Further Work consequent upon the Investigation of Mrs Warren Elliott. As mentioned in previous Annual Reports the Society has, in consequence of the numerous sittings held with Mrs Warren Elliott and other mediums, a large number of well-annotated records of sittings with these mediums. Mr Saltmarsh, who has analysed the material for the Society, and has prepared a general report on them (published in *Proceedings*, xxxix. 47-184), has been engaged on a further analysis of particular aspects of these records.

The Séance-Room. With a view to giving every opportunity to Members and Associates to conduct investigations into physical phenomena, the Council (as stated in the *Journal* for November 1928) is prepared to lend the Séance-Room for investigations of this kind under suitable conditions. Only one application has so far been received for the use of the Séance-Room by private members, namely, an application by Dr Crandon. Mr Theron Pierce and Mr Bligh Bond for the loan of the Séance-Room for part of December 1929, for the purpose of holding sittings at which Mrs Crandon (*Margery*) would give a demonstration of some of her phenomena.

Three sittings were accordingly held in December to which several members of the Society and others were invited by Dr Crandon, and under the conditions laid down by the Council in granting the application, the Hon. Research Officer was present at all three sittings, as an observer only.

The Council are prepared to give to other members equal facilities, but only on the understanding that the Hon. Research Officer, or a representative nominated by the Council, should be entitled to be present at all the sittings, though as an observer only.

Institution of the Myers Memorial Lecture. During the year, largely owing to the generosity of Mrs F. W. H. Myers and other members of the Myers family, and also of an anonymous donor, who has on many other occasions helped in the Society's work, a Fund of over £800 has been raised for the purpose of endowing a lecture to be given periodically on any branch of psychical research, with

special reference "as far as may be to the work of F. W. H. Myers as contained in his *Human Personality*." It is also intended that the Fund should from time to time be used for making grants for research work in connection with the lecture.

The Council have for some time past realised that one of the most serious hindrances to the advancement of psychical research at the present time is that what may be called the "classics" of psychical research, especially *Phantasms of the Living*, of which Myers was part author, and *Human Personality*, are neglected by persons whose interest in psychical research is recent, and who prefer as a basis for their studies more modern works, English and foreign, mostly of a standard very inferior to these two books. The Council hope that the Lecture, by reminding the public of Myers's work, will do something to raise the level of reading in the literature of psychical research and will also stimulate serious research work.

The President, Sir Lawrence J. Jones, has taken a leading part in raising this Fund and in formulating the scheme under which it is to be administered. A Trust Deed has been executed, and Trustees have been appointed to hold the Funds. The Inaugural Lecture under the Trust was delivered by Sir Oliver Lodge on the 18th October. This lecture, with additional material, has been published in book form.

The Library. During the past year the Library has steadily developed with the assistance of the grant from the Carnegie United Kingdom Trust, which has now run about half its course. The number of books and pamphlets now in the Library is over 6,400. The number of Members using the Library has increased to 67, and the number of volumes borrowed to 737. Members are reminded that the Society is affiliated to the Central Library for Students and to the Association of Special Libraries. Through these organisations the Society is able to obtain for its Members, free of cost, information and the loan of books on all subjects. The Society, in turn, undertakes to supply all required books and information on psychical research to its fellow-members of the Central Library and of the Association. This modern development in co-operative librarianship for the first time enables the individual to obtain information on any subject easily and quickly. Enquiries on this subject should be addressed to the Librarian, S.P.R. During the past year 38 volumes have been borrowed from the Society through the Central Library.

The Society was represented by Mr Besterman at the Conference of the Association of Special Libraries at Trinity College, Cambridge, in September. This proved a valuable opportunity for spreading accurate information about the Society and its work among special

librarians from all parts of the country and from the Continent and America. The opinion was expressed by one of the organisers of this Conference that the Society's Library is the second best organised and most complete special library in the country.

In June Mr Theodore Besterman who, as Honorary Librarian, reorganised the Library, was appointed Librarian and Editor. The Council again wish to extend their thanks to Mr Vinen for the valuable assistance he gave in the Library for about eighteen months.

The Editorship of the Journal. In June Mrs Salter, who had edited the *Journal* since 1916, for the greater part of that time in an honorary capacity, requested the Council to relieve her of this work, on the ground that it left her no time for research of any kind, while at the same time expressing her willingness to continue to act as Hon. Editor of *Proceedings*. The Council accepted Mrs Salter's resignation with regret, and appointed Mr Besterman as Editor of the *Journal*.

Articles of Association. Extraordinary General Meetings of the Society were held on the 31st January and 20th February 1929, at which new Articles of Association recommended by the Council were adopted. The new Articles have been registered with the Registrar of Joint Stock Companies, and are now in force. Copies may be seen at the offices of the Society, and may be obtained by Members at the price of one shilling.

The President for 1929. Sir Lawrence J. Jones, Bart., was re-elected President for the year 1929.

Changes in the Council. During the year the Hon. Everard Feilding, who had been a Member of Council for thirty years, resigned owing to his inability during the last year or two to attend Council meetings. His resignation was accepted with great regret, and the Council expressed their appreciation of the services he had rendered the Society as a Council Member and in other capacities during this long period. On his appointment as Librarian and Editor of the *Journal* Mr Besterman ceased in the ordinary course to be a member of Council.

Obituary. The Council regret to record the deaths during the past year of two Corresponding Members of the Society, namely Dr Freiherr von Schrenck-Notzing and Dr Morton Prince. They also regret to record the deaths of the following Members and Associates, all of whom have been attached to the Society for a long time or have shown an active interest in the Society's work : Mr Edwyn Barclay, Miss Katharine Barlow, Major W. C. Bond, Mrs Bowden-Smith, Colonel C. K. Brooke, Mrs Herbert George, Dr H. Trevelyan George, Major Edward Lyall, Mrs David R. McConnel,

Thomas S. Perry, the Hon. Mrs Dighton Pollock, Herbert V. Reade, Dr F. A. Sibly, General Sir Arthur Sloggett, Mrs Flora Annie Steel.

Membership of the Society. Fifty-three new Members were elected during the year, and two Associates became Members. On the other hand, the Society lost, by death, resignations and other causes, 59 Members, 2 Corresponding Members and 23 Associates. The number of Members is at present 618 as against 624 last year; the number of Associates is 414 as against 437 last year. The total membership is therefore 1,032 as against 1,061 last year. It is, of course, inevitable that the number of Associates should decline so long as the rule of not electing new Associates is maintained.

Change of Bank Address. Members and Associates are particularly asked to note that the Society's Banking Account has been transferred from the Hanover Square Branch of the Westminster Bank to the new Tavistock Square Branch, W.C. 1, of the same Bank, and to make any necessary adjustments in their Banking Orders.

Publications. Four parts of *Proceedings* were published during the year: Part 110 in May, Part 111 in June, Part 112 in August, and Part 113 in December.

The total amount realised during the past year by the sales of *Proceedings* is £144 2s. 2d. The sales to the general public for the year July 1928-June 1929 amounted to £60 8s. 5d. in Great Britain and to £10 8s. 6d. in America. The sales in Great Britain for the period July-December 1929 amounted to £42 18s. 6d. (owing to the winding-up of our account with our agents, this extra half-year falls into the accounts for 1929). All sales will in future be made direct from the Society's office. In each case the amounts shown are arrived at after deduction of agents' percentages. The office sales to Members, at half-price, amounted to £30 6s. 9d.

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

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|--------------|---|
| 31 January. | Annual General Meeting. |
| .. | Extraordinary General Meeting to consider new Articles of Association. |
| 20 February. | Extraordinary General Meeting to confirm new Articles of Association. |
| .. | "An Informal Account of a Four Months' Journey of Psychical Investigation on the Continent," by Mr Theodore Besterman. |
| 6 March. | "Report on the Investigation of Some Sittings with Mrs Warren Elliott," by Mr H. F. Saltmarsh. |
| 6 May. | General Meeting: "On the Asserted Difficulty of the Spiritualistic Hypothesis from a Scientific Point of View," by Sir Oliver Lodge, F.R.S. |

- 5 July. "The Dew-Men of Southern Crete," by Mr E. N. Bennett, M.P.
- 6 November. Conversazione : "An Address on D. D. Home," by Count Perovsky-Petrovo-Solovovo.
- 17 December. "Some Haunted Houses," by Professor F. J. M. Stratton, D.S.O.

CASE.

L. 1292. ANOTHER CASE OF TELEPATHY.

Mrs Henry Sidgwick writes :

The experience described below—probably, I think, an instance of telepathy—occurred to a niece of mine (not one of those concerned in the case L. 1291 printed in the November *Journal*, xxv. 157-8). Its weak point evidently, regarded as a case of telepathy, is that the quasi-hallucinatory impression was of an expected event about which the percipient was feeling strongly. On the other hand, the reasons for thinking its source was supernormal are : (1) that it seems to have occurred simultaneously with the actual event, though about half an hour before the event was expected to occur ; (2) that so far as we can judge, it corresponded with the actual event in details which the percipient had no reason for anticipating.

In a covering letter my niece, Mrs R. Balfour, writes :

"Redcliff,
Whittingham."

Nov. 8 1929.

"I have been tidying up, and came upon the enclosed paper, which I believe would interest you to read. I wrote it down very soon after the event which it relates had occurred, and still remember it with extraordinary vividness. . . . It is one of simply crowds of instances of an inter-connection between the minds of Ral [her husband] and myself, which one would call telepathy of a sort ; only it is an especially detailed instance."

The paper referred to is as follows :

"Friday 13th May 1927.

"Entry in my engagement book at above date : Porgies no more. Profoundly sad.

"The beloved Porgies was to be put to death, because he had killed lambs.¹ Mr Hume, the vet. was coming on Friday, 13th

¹ [The dog of the tale was a big dog, a Great Dane, which lived in the house as a pet in a very rural district. There would be lambs in spring in most of the farms near, and I understand that if a Great Dane takes to killing lambs it is almost impossible to cure him.—E.M.S.]

ACCOUNTS OF RECEIPTS AND EXPENDITURE

For the Year Ended 31st December 1929.

Dr.

Cr.

To Balance, 31st December, 1928:

On Deposit Account at Westminster Bank; A Account (Research Fund) £150 0 0
On Current Account or in Treasurer's hands; A Account (Research Fund) - 60 17 8
" " : (General Fund) - £89 6 6
In Secretary's hands (General Fund) - 20 4 6

From Subscriptions:

		By Printing of Publications:		
"	<i>Journal</i> (Nos. 448-456), -	-	-	£242 15 7
"	<i>Proceedings</i> (Parts 108-111), -	-	-	553 13 6
"	<i>Binding Proceedings and Journal,</i> -	-	-	5796 9 1
"	<i>Postage and Dispatch of Publications,</i> -	-	-	5 1 11
"	<i>Salaries:</i> Secretary, -	-	-	100 13 1
"	Assistant Secretary, -	-	-	-
		176 8 0	176 8 0	476 8 0
"	<i>Pension to Miss Alice Johnson,</i> -	-	-	120 0 0
"	<i>Grant to Mrs Piper,</i> -	-	-	180 0 0
"	<i>Travelling and Research (see A Account).</i> -	-	-	353 3 9
"	<i>Instruments for Research,</i> -	-	-	5 5 0
"	<i>Library (see B Account),</i> -	-	-	334 19 0
"	<i>General Purchase of Library,</i> -	-	-	5 11 2
"	<i>Rent,</i> -	-	-	175 0 0
				40 6 10
"	<i>Rates,</i> -	-	-	-
"	<i>Fuel and Lighting,</i> -	-	-	57 15 9
"	<i>Caretaker's Wages, Uniform, and Cleaning Expenses,</i> -	-	-	141 8 1
"	<i>House and Property Repairs (including expenses re change of Tenant),</i> -	-	-	145 5 2
"	<i>Furnishing,</i> -	-	-	-
"	<i>Expenses of Meetings of the Society,</i> -	-	-	-
"	<i>Sonianery,</i> -	-	-	32 16 7
"	<i>General Printing,</i> -	-	-	52 14 7
"	<i>Travelling Expenses,</i> -	-	-	13 17 6
"	<i>Insurance,</i> -	-	-	16 16 6
"	<i>Telephone,</i> -	-	-	16 9 0
"	<i>Auditors,</i> -	-	-	15 15 0
"	<i>Reviewing Periodicals,</i> -	-	-	50 14 7
"	<i>Press Cuttings Subscription,</i> -	-	-	8 8 0
"	<i>Clerical,</i> -	-	-	-
		31 2 0	31 2 0	£3,233 18 5
	<i>Rent and Proportion of Garden Rate and Electric Light from the Society's Tenement,</i> -	103 6 11	144 2 2	
		226 0 10	226 0 10	
		£2,293 3 0	£2,293 3 0	

		£275,223 <i>16</i> 20 <i>10</i> 3	£291 <i>10</i> 1 <i>0</i> 3
Brought forward,	-	£32,203 3 0	
" Owing Tenant's Liabilities on Surrender of Lease,	-	48 13 0	Income Tax on Interest from Consols and Annuities, and War Stock,
" Contribution to the Paper Fund,	-	20 10 0	-
" Sale of old Underwriter,	-	1 0 0	Sundries,
" Interest on Investments (including the Interest on Securities of the Paper Fund : £46 2 <i>s</i> . 0 <i>d</i>),	-	294 13 7	Legal Expenses,
" Sale of temporary Investment in War Stock,	-	201 1 6	Commission on letting upper floors,
" Contributions to Research (see A Account),	-	115 18 7	Commission on Sales, Cheques, etc.,
" Contributions to Library (see B Account),	-	474 4 0	Balance in hand, 31st December, 1929 :
			In Secretary's hands (General Fund), -
			On Current Account at Westminster Bank (A Account), -
			On Current Account at Westminster Bank (B Account), -
			<i>Less</i> : Overdraft on Current Account (General Fund), -
			£146 11 1
			10 0 8
			136 10 5
		<hr/> £3,449 3 8	<hr/> £3,312 13 3

A ACCOUNT (RESEARCH).

To Balance, 31st December, 1928 :			
On Deposit Account at Westminster Bank,	£150 0 0	By Thought Transference Experiments,	£83 3 11
On Current Account at Westminster Bank,	60 17 8	" Clairvoyant Experiments,	75 11 6
" Donations,	-	" Investigation of M. Fortnum,	63 0 1
" Interest on Deposit Account,	-	" Miscellaneous Sittings,	20 19 6
" Grant from Endowment Fund,	-	" Salary : Mrs Brackenbury,	91 0 0
" Contribution from General Fund,	-	" General Expenses of Research,	19 8 9
		Balance in hand, 31st December, 1929 :	-
		On Current Account at Westminster Bank,	1 3
		<hr/> £353 5 0	<hr/> £353 5 0

B ACCOUNT (LIBRARY).

To Grant from General Fund,	£50 0 0	By Books and Binding,	£334 19 0
" Carnegie Trust Grant,	470 0 0	" Refunded to General Fund (1928),	55 0 0
" Sale of Surplus Books,	4 4 0	" Balance in hand, 31st December, 1929 :	-
		On Current Account at Westminster Bank,	134 5 0
		<hr/> £524 4 0	<hr/> £524 4 0

FREDERIC W. H. MYERS MEMORIAL FUND.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1929.

RECEIVED.	PAID.
£125 13 5	By Income Tax on War Loan,
- 409 3 8	-, Librarian and Editor's Salary, two quarters,
- - -	-, Grant to S.P.R. on account of Mrs Brackenbury's and
- - -	Miss Carruthers' salaries,
- - -	-, Balance in hand, December 31st, 1929,
<hr/> £534 17 1	<hr/> £8 10 0 187 10 0 - - - 90 0 0 - 248 17 1 <hr/> £534 17 1

MEMORANDUM OF ASSETS.

GENERAL FUND	ENDOWMENT FUND.
£562 0 0 London Midland and Scottish Railway Co. 4% Preference Stock.	£2,258 0 0 London Midland and Scottish Railway Co. 4% Preference Stock.
£520 0 0 East Indian Railway Deferred Annuity.	£1,260 0 0 East Indian Railway 4½% Irredeemable Debenture Stock.
£1,540 0 0 East Indian Railway Irredeemable Debenture Stock.	£260 0 0 East Indian Railway 3½% Debenture Stock.
300 Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.	£1,055 0 0 Great Western Railway 5% Rent Charge Stock.
£175 4% Debenture Stock of the South Staffordshire Tramways Co., Ltd.	£908 0 11 India 3½% Stock.
225 Consolidated Ordinary Shares of £1 each in the Prescot Gas Co.	£1,797 0 0 London and North Eastern Railway 4% Debenture Stock.
£100 4% Preference "C" Stock of the Prescot Gas Co.	£850 0 0 5% War Stock, 1929/47.
£800 York Corporation 3% Redeemable Stock.	£1,460 0 0 4% Consolidated Stock.
£1,200 Southern Nigeria Government 3½% Inscribed Stock.	£600 0 0 4½% Conversion Loan, 1940/44.
£937 London Midland and Scottish Railway Co. 4% Debenture Stock.	£500 0 0 4% Victory Bonds.
£750 5% War Stock, 1929/47.	£161 11 6 New South Wales 5% Stock, 1935/55.
£62 19 0 2½% Consolidated Stock.	£146 15 0 5% Treasury Bonds, 1933/35.
£58 11 2 2½% Annuities.	
£250 New South Wales 5% Stock, 1935/55.	

Piper Trust Fund Securities held by Trustees.

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

70A Basinghall Street, London, E.C.2, February 4th, 1930.

HARLEYS, WILKINS, AVERY & FILEY, Chartered Accountants.

May at 10.30 in the morning to give an injection of Prussic Acid which he assured us would give instant and painless death. Tom McDonald the keeper, had dug a grave near Clartyside and promised to bury him. Ral had arranged to take the vet. and Porgies to the North Lodge at the time, where the deed was to be done.

"The last few days were grim: we did all the things he liked best, but he looked so searchingly at us, which made it so much worse.

"On the morning of the day, we were expecting the vet. to arrive at Redeliff at 10.30. At 10 minutes to ten o'clock I went into the nursery, and saw Nannie and Gerald, as was my usual custom. I was sure that Ral would come and find me there, if he wanted me, when the vet. came, and if there was any suitable opportunity of saying goodbye to Porgies when no one was about.

"I stood before the fireplace facing the clock and I had a sense of dreary fore-boding, which was so strong that as I stood there I began to feel rather strange and giddy. I talked to Nannie about various things with my back to her; and then, all at once *I knew that it was happening.* I knew that Porgies was dying. I had a most vivid consciousness of Ral's mind: I seemed to be beside him or inside him, seeing what he saw: and Porge was looking at me with eyes full of alarm and distress. I heard a series of short sharp barks like cries, which died away, and I seemed to go through an extremity of pain and sorrow, while Porgies's eyes, unreproachful and still gentle, but fast dying, gazed at me with awful distinctness, until they receded away, and I saw again the face of the clock before which I stood, and which pointed to 10.5 a.m. I was amazed at the control which I still had over myself and my voice, for I answered something which Nannie had said. When I looked at her, I saw that her eyes were full of tears, and she suddenly exclaimed: 'Oh, I can't bear Porge going: he's so lovely.'

"I felt rather faint and went away. I went into the little dining room, saying to myself: 'But he can't be dead yet! The vet. was not to come till 10.30.' But I could not find Ral anywhere or Porgies.

"About 25 minutes past ten, he came in, and the moment I saw him I knew all that he had been through. We went out into the garden, and then Ral said: 'It took longer than I thought it would; but I don't honestly believe that he felt more than a very little.'

"He explained that the vet., being unable to come himself, had sent his assistant, who had arrived at about ten minutes to ten; they had then gone along to the North Lodge where everything was hastily prepared and accomplished.

"I said, 'I thought he would have just died without a sound,

but I heard many little cries.' And I told Ral all that I had felt and heard and seen. Ral said, 'I don't think he was in pain, only alarmed at what was coming over him and trying to get breath. He also tried to come towards me, but fell down : and though his eyes were still open gazing at me, I saw life go out of them straight away.'" So far the nearly contemporary record.

In answer to enquiries Mrs Balfour writes, January 1930 : "I should like to add that I am not aware of ever having had an experience resembling this one. I do not know how far it would be justified in being called an hallucination of the senses, because the whole impression seemed to me to take place *inside* me. Although the face of the clock seemed temporarily to be removed, I do not believe that the vision I had of Porgies's eyes, which appeared like in a long perspective, was seen with my ordinary external eyes at all : and if I had heard the little barks with the sense which one usually calls hearing, I think I should have wondered whether Nannie had heard it too. I never wondered that : I always knew that of course she hadn't heard it. My theory was the moment after the event had occurred, and is at the present time, that I had been somehow inside—or in touch with—Ral's mind, seeing what *he* saw, and hearing what *he* heard. That is the sort of feeling which I tried to express when I said that 'I had a most vivid consciousness of Ral's mind.'

"I do not think that I can have unconsciously heard the noise of the vet.'s assistant's arrival : the nursery was a long way from the back door, and faced into the garden, far away from either front or back door ; and the whole house was full of movement, for the maids were cleaning away breakfast in the pantry, and making the beds upstairs.

"Ral could not at first remember, when I asked him, whether the vet.'s assistant had come to the backyard of Redcliff, or whether he had come to the North Lodge, and sent Tom McDonald, the keeper, along to Redcliff to intimate his arrival : but on second thoughts, Ral says that he believes he must have come straight to Redcliff ; that the maid came and said he was outside ; that when he went out to him, he asked for a piece of string which he said would be necessary in order to tie up Porgies's mouth, which Ral had to go indoors again to get. There is no doubt that he came in a motor car.

"Ral believes (though he does not *clearly* remember anything) that they all three [*i.e.* Ral, the vet. and Porge] then got into the motor car and went to the North Lodge [about ten minutes' walk from Redcliff]. It took a few minutes to prepare the injection needle.

"Porgies was a Great Dane, and was loved by all who knew him.
JEAN BALFOUR."

Our final document is Mr R. A. L. Balfour's confirmation : My nephew writes :

"I have read Jean's description of the incidents that took place when our dog Porgies was destroyed, and it coincides accurately with all that I remember.

[January 6th 1930.]

R. A. L. BALFOUR
(RAL)."

ELEANOR MILDRED SIDGWICK.

REVIEWS.

ALBERT MOLL, *Psychologie und Charakterologie der Okkultisten*. 8vo, pp. 130. Stuttgart : F. Enke, 1929. Price M.10.80.

This work of Dr Moll's is a regular indictment of the "occultists," a term which in Germany seems to be the exact equivalent of the French "métapsychistes." I do not think it corresponds equally well to the English "psychical researcher," for one may be a psychical researcher without believing in the operation in this domain of forces hitherto unrecognised by science. Whilst the terms "métapsychiste" and "Okkultist" seem to imply the existence of such a belief.

In this indictment the late Dr von Schrenck-Notzing occupies a prominent place, a circumstance of some delicacy in view of the German researcher's regretted death. This circumstance does not, however, prevent Dr Moll from attacking him severely throughout his book ; in the Preface he says that he has struck out of his work some peculiarly pungent criticisms, but he adds : "A man who looked upon carnival farces as science, who wanted to impose upon the world the carnival mummeries of hysterical women and other mediums as transfigurations, teleplasma or products of the subconscious, must be pictured according to truth, even after death." With which observation it is difficult for me not to agree substantially, though I am not sure that in two or three places the writer has not transgressed the limits he had set himself in this respect (*e.g.* when alluding to the Baroness von Schrenck-Notzing's big fortune.)

As for the facts Dr Moll brings forward to support his contention, they seem to me to be of somewhat uneven interest and importance. A good many are, indeed, of some consequence : such is, for instance, the circumstance that in his book on materialisation phenomena Dr von Schrenck-Notzing did not say one word as to Eva C.'s identity with Marthe Béraud, Professor Richet's and his own sittings with whom had been violently criticised. The fact that he again and again asserted his belief in their genuineness has nothing to do with the matter ; whether he be right or wrong, a researcher

writing on the same medium several years afterwards was in duty bound to mention the previous sittings.

It certainly seems, judging by what Dr Moll says, that our late Corresponding Member did not always manifest a truly scientific spirit in the domain of psychical research. This, however, must not make us forgetful of the services rendered by him in the same sphere. Those services, so far as hypnotism and its official recognition in Germany are concerned, Dr Moll freely recognises.

I will content myself now with a few cursory remarks. On p. 81 Dr Moll blames "occultists" when they speak of their adversaries as materialists and at the same time attempt to explain telepathy through brain-waves. I think that his criticism is justified, and that he is right when he says that such a conception is itself pure materialism, a materialism which is not in the least supported by actual facts: for as yet by no artificial process, be it through "waves" or through electricity, or through some mechanism, has it been possible to start in the brain a psychical process. To have recourse to the brain-wave theory to explain telepathy and to use it at the same time against materialism betrays, Dr Moll says, the greatest *Gedankenlosigkeit*.

On p. 88 the writer quotes Herr Erich Becher as saying: "Unfortunately no sittings [with Willi Schneider] could be arranged without Baron Schrenck and the occultists who stood near him being present." Confidence in such and such a person is subjective, says Dr Moll. And he adds that he has invariably declined to believe in any experimenter. For one may well imagine a combination of circumstances when deception on the experimenter's part might be inspired by lofty motives. Let us suppose that A is convinced of the "occult" faculties of a medium and wants to convince others, possibly to bring them to what he thinks a loftier *Weltanschauung*. If in the present instance the medium's powers fail him, might not the experimenter use a subterfuge to prove his genuineness? Of course, such a conclusion if pushed to extremity will lead us into the dreary land of infinite doubt. Let us therefore content ourselves with formulating the following canon of evidence: Belief in the genuineness of a prolonged series of experiments should be made to depend as little as possible on belief in the *bona fides* of one and the same experimenter.

"Among the persons taking part in sittings," says Dr Moll (p. 90), "there is a particular group which deserves special distrust: the medium's friend and protector," this with special reference to Mme Bisson. Whatever be thought with regard to this particular case, I think we are entitled *à ce propos* to formulate another canon of evidence: such protectors or friends should be subjected to as severe a control as the medium. To refuse admittance to such sus-

pious *doublures* altogether might be a mistaken procedure, for it is conceivable, speaking theoretically, that to obtain "phenomena" we must have a combination of the hypothetical powers inherent in both A and B.

On p. 94 Dr Moll says the indignation felt by "occultists" as well as by "anti-occultists" against swindling mediums is often quite unjustified. In most cases, he thinks, the medium looks upon the whole thing as a practical joke, and a fraudulent medium must be looked upon from an ethical, and in many cases also from a legal standpoint, in an altogether different light from that in which we are bound to view an investigator who deceives. That the latter is infinitely more to be blamed than the former, I quite agree; but the interesting point seems to me this: though I personally dislike very much deception and insincerity I do not remember having ever felt against a medium whom I strongly suspected of fraud the same indignation which I should have felt against an ordinary deceiver. Nor is this experience probably unique. What is the explanation?

When discussing conditions generally prevailing at sittings, the author says that even starting from the "occult" standpoint one cannot well imagine why the "phenomena" should develop better if the sitters converse on some indifferent topic (p. 103). We should rather have expected just the reverse. I am not sure this argument, if taken alone, is very cogent. On the other hand, such a condition certainly favours fraud, and when it is taken in conjunction with other supposed conditions (which Dr Moll enumerates) the whole certainly tends to suggest fraud as origin of the supposed phenomena. One thing is certain: in ninety-nine cases out of a hundred the conditions which facilitate "phenomena" also facilitate trickery. This *may be* a chance coincidence, but if so it is a singularly unfortunate one.

Very much to the point is the statement on page 108 that some "occultists" or "parapsychologists" who pose as something better than the common spiritualist and who pretend to "enrich science," whilst attributing to the spiritualist blind faith only, behave in concrete cases exactly like the latter. As I am writing this I am thinking of a "metapsychist" who will never call a "spirit" a "spirit," but an "entity": well, the credulity of this very respectable gentleman is nevertheless gigantic.

Dr Moll concludes with very severe words about the "occultists" to whom he attributes a paranoid mentality. "See who these researchers are, with what methods they work, how they always instinctively fear a collapse (*Zusammenbruch*), and therefore try to hold at a distance their adversaries...." This comparison with the paranoid individual occurs in the book more than once, Dr Moll

thinking the similarity very striking. Is he certain that we do not meet with the same more or less morbid phenomenon in other domains? I think it is pretty sure to be found whenever we meet with fanaticism, which I will attempt to define: An excessive ardour of conviction coupled with intolerance.

Before I finish this review of a small but instructive and interesting book, I will add a consideration which I have not found in Dr Moll's pages, which may not have fallen into the scope of his work but which seems to me to deserve attention. It is this: even supposing all the phenomena which psychical research investigates to be genuine (which is admitting a good deal, not to say far too much), these phenomena fall far short of the marvels with which science confronts us at every step. Admitting that clairvoyance exists, it reveals to us the contents of closed letters and boxes far less effectively than the X-rays. There is some evidence for the reality of thought-transference; but the most ardent believer in telepathy will concede that wireless telegraphy and telephony operate far more successfully. D. D. Home and the Schneider brothers are asserted to have been occasionally "levitated," but the performances of our aviators are certainly infinitely more impressive. Official science presents us with occurrences, everyday occurrences, taking place under unimpeachable conditions and far more striking than the alleged supernormal ones. Science gratifies the instinctive craving for the marvellous inherent in many of us to an extent undreamed of by miracle-mongers past and present. Which consideration will perhaps appear to them to deprive alleged "occult" or "metapsychical" manifestations of a good deal of their interest.

PEROVSKY-PETROVO-SOLOVOVO.

WILLIAM BROWN, *Science and Personality*. Foreword by Sir Oliver Lodge. 8vo, pp. ix. 258. London: Oxford University Press. Price 12s. 6d. net.

This volume, the author tells us in his preface, contains the substance of three lectures delivered at Yale University in March 1928, and repeated in the United Congregational Church at Bridgeport, Connecticut, on the Dwight H. Terry Foundation. Its general purpose is stated to be the consideration of religion in the light of science and philosophy, and it may be regarded as a sequel and completion of Dr Brown's previous book, *Mind and Personality*.

The main science chosen for discussion is psychology, but some consideration is also given to the more general or philosophical aspects of the physical and biological sciences. Dr Brown is well known as an expert mathematician, and Sir Oliver Lodge, in his foreword assures us that the chapter on the physical sciences "is

an admirable summary of the present-day position." Biological science is dealt with more briefly—except in so far as psychology may be regarded as a department of biology. Dr Brown leans towards the modern doctrine of "emergence," but considers it irrational unless we also believe in some background that does not change, something beyond time, the Eternal or the Absolute.

After these preliminary discussions, the main part of the book is devoted to certain problems of psychology, on the solution of which our conception of personality depends. The more strictly psychological part of the work opens with the important paper on "Mental Unity and Mental Dissociation" which formed Dr Brown's Presidential Address to the Section of Psychology of the British Association at the Leeds Meeting in 1927. He here lays stress on his view "that dissociation is just as normal and necessary as association." In this chapter he also makes reference to the problem of survival, and expresses his belief that although the unitary personality "carries with it, as a physical correlate, a unitary working of the brain and of other parts of the body, this does not necessarily involve complete dependence upon the latter for its continued existence."

Dr Brown's views on psychical research are expounded more fully towards the end of the book, where he devotes two chapters to this topic and gives in an appendix a verbatim record of one of his sittings with Mrs Osborne Leonard. Great openness of mind is shown by Dr Brown in the matter of possible interpretations of telepathic and clairvoyant phenomena. Sometimes, indeed, he lays himself open to a charge of over-credulity when he is considering the results of his own experiments with shell-shocked soldiers in France. Yet, curiously enough, in presenting these cases of apparently supernormal phenomena occurring in patients who were "certainly pathological," Dr Brown is afraid of giving the impression that he is quoting them *against* psychical research. This fear is due to the prevalence of a belief that if it can be shown that a medium suffers from some degree of mental abnormality, "the messages that they purport to receive are thereby rendered more doubtful." There are no grounds whatsoever for such a belief, but Dr Brown hardly refers to the misunderstandings on which it is based. He is content with the mild declaration that "if you say that because of this the results obtained are certain to be mere figments, you will be going farther than I am able to go."

We are told in the author's preface that the chapters on psychical research were included in this volume "only after much hesitation." Dr Brown's hesitation may be readily understood, and we congratulate him on his courage in overcoming it; but the need to apologise for making use of the data of psychical research in science

or in philosophy is rapidly becoming a thing of the past. "Philosophy without science is empty, science without philosophy is blind," says Dr Brown; he might have added that a study of personality without consideration of the evidence supplied by psychical research would be, at least, incomplete.

T. W. MITCHELL.

GERTRUDE OGDEN TUBBY, *James H. Hyslop-X His Book. A Cross-Reference Record.* Preface by Weston D. Bayley. 8vo, pp. 424, portrait. The York Printing Co., York, Pa., 1929.

In this book Miss Tubby describes the results obtained at sittings with a large number of English and American "psychics." At many of these sittings communications were received purporting to come from James H. Hyslop, founder of the American S.P.R., with whom Miss Tubby had been long associated as a fellow-worker.

The feature of the evidence upon which Miss Tubby lays most stress is that several of these "psychics" gave her in connection with a communicator identified as Hyslop the letter X, which she interprets as Hyslop's "sign." It should be observed that this sign was not chosen by Hyslop in his lifetime, but was given posthumously at a sitting taken by Miss Tubby with Mrs Chenoweth in August 1920. Miss Tubby herself notes (p. 119) that the sign has "many pertinent significations," is "easily made, often used, familiar to everyone, apparently trivial, or even an accidental error." She therefore considers it a fortunate choice, because it can be so easily given. Those who are sceptically inclined may feel that this characteristic cuts both ways. But to whatever conclusions the evidence may lead, many of Dr Hyslop's friends and admirers will welcome the opportunity to study these records, which are quoted in full and carefully annotated.

There are also records of communications of the usual type from other friends and relatives of Miss Tubby's.

H. DE G. S.

SHORT NOTICES.

FREIHERR A. VON SCHRENCK-NOTZING, *Gesammelte Aufsätze zur Parapsychologie.* 8vo, pp. x. 437, 69 portraits and ill. Stuttgart, etc.: Union Deutsche Verlagsgesellschaft, 1929. Price 10 M.

The widow of the late Baron von Schrenck-Notzing has collected in this volume thirty-five papers which her distinguished husband contributed to various journals during the many years which he devoted to the study of the supernormal. They have been arranged under four headings: 1. Mental phenomena, 2. Physical pheno-

mena, 3. Poltergeist phenomena and hauntings, 4. Obituary notices, and the book concludes with a chronological list of Dr von Schrenck-Notzing's writings.

The collection should prove of the greatest value to all students of the subject, since many of the papers have appeared in journals which are not readily accessible outside Germany, and some are probably out of print. It forms a fitting memorial to a distinguished investigator, and shows well not only the breadth of his interests, but also the skill and industry with which his researches were carried on.

V. J. W.

ALOÏS VAN HOVE, *La Doctrine du Miracle chez Saint Thomas et son accord avec les principes de la recherche scientifique*. 8vo, pp. xxxv. 391. Wetteren : J. De Meester et Fils, 1927.

It is impossible to do more here than to draw the attention of readers to this closely reasoned attempt to bring the Roman Catholic doctrine of miracles in line with the principles of science. It is not an attempt likely to gain acceptance outside the circles for which it is intended, but for those who have a taste for scholastic philosophy the book should provide valuable intellectual exercise.

LEWES LAVATER, *Of Ghostes and Spiriutes walking by Night*, 1572.

Edited by J. Dover Wilson and May Yardley. 8vo, pp. xlvi. 251. London : Oxford University Press for the Shakespeare Association, 1929. Price 18s. net.

Though this reprint has been made chiefly for the light thrown by Lavater's book (of which there has hitherto been only a Latin edition in the Society's Library) on the ghost scenes in *Hamlet*, it is one of considerable interest to what may be called comparative psychical research. As Gurney showed in his far too little-known account of witchcraft in *Phantasms of the Living*, the widespread occurrence of supernormal phenomena resolves itself on analysis of such a book as this into stories repeated over and over again, and very often based on accounts which were never better than second or third hand.

To the reprint Miss Yardley has added a valuable survey of the Catholic position in the ghost controversy of the sixteenth century.

TH. B.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie, January 1930.

Professor Chr. Winther of Copenhagen prints the first instalment of his report on "Experimental Investigations of Telekinesis" with his medium Anna Rasmussen.

Extracts from Signor Bozzano's reports on the Millesimo sittings are printed. Herr Lambert replies to Signor Bozzano's vehement attack upon him in connection with his criticisms of these sittings, after which he refutes some accusations brought against him by the same Italian gentleman.

Dr Rudolph Lipschitz of Charlottenburg has a very lengthy paper on a new "Cosmobiological Hypothesis" of his own and its relation to the problem of materialisation. The paper appears to me to be of a highly fantastic character.

Dr Bernoulli of Zurich has a short note on "Criticism of Criticism"; Frl. Gerda Walther tells us very briefly of Rudi Schneider's recent visit to London; and Dr Sünner informs us that the recent poltergeist phenomena in the Regulski family in Charlottenburg had a judicial sequel. The house-owner considering his interests damaged, applied to the Charlottenburg *Amtsgericht* to have the family expelled. The Court has rejected this application. The testimony of Pfarrer Hillebrand, a Roman Catholic priest, who knew the Regulskis well, appears to have been thoroughly favourable to their trustworthiness—which is perhaps one of the most interesting features of the whole affair.

Zeitschrift für psychische Forschung, August 1929. [This periodical has now discontinued publication.—Ed.]

A further instalment of Dr Mattiesen's paper on cross-correspondences concludes with the expression of the writer's belief that the "animistic" theory (*i.e.* that which postulates action of living minds, with special reference to Mrs Verrall's supposed rôle in originating the cross-correspondences) is inadequate as an explanation. Dr Mattiesen was next to have discussed the spirit-hypothesis.

Frau Maria Silbert's phenomena at Graz are the subject of a paper (first instalment) by Prof. Kasnacich. It is repeatedly asserted that the touches under the table could not have been produced by Frau Silbert's feet: a statement the accuracy of which may well be doubted in view of such observations as Dr W. F. Prince's and Mr Besterman's. By the way, the writer notes in passing that to him the "concretely impossible" (*real Unmögliches*) does not exist: he believes in the "logically impossible" alone. Some of my readers may be surprised to hear that I incline to some extent to adhere to such a position; I will add, however, that because such and such a phenomenon is theoretically quite possible, it does by no means follow that it does exist.

Dr Christoph Schröder discusses "metaplastic phenomena," abundantly borrowing from the works of Dr von Schrenck-Notzing and Dr. G. Geley. The references in Dr Schröder's paper to the latter observer should be read in connection with what Herr R.

Lambert says in his article on Baron von Schrenck-Notzing in the May 1929 number of the *Zeitschrift für Parapsychologie*: he there admits that in view of certain suspicious features which the examination of Dr Gley's diapositives bearing on *Eva C.* (Marthe Béraud) has revealed, the testimony of the late French observer must needs be discounted (p. 251). Of this circumstance Dr Schröder (as was to be expected) takes no notice.

The last-named gentleman prints an interesting account by an engineer-in-chief named G., describing mysterious raps occurring on the eve of the funeral of a lady well known to the writer. These raps are said to have accurately reproduced the rhythm of a Vienna waltz indissolubly bound up in Herr G.'s memory with the very beginning of this friendship. All this may be put down, of course, as a subjective hallucination (the death was known to Herr G., and no one else was present), but still is to some extent impressive.

Révue Métapsychique, November-December 1929.

This number opens with a very long paper by Dr Osty on "The Diagnosis of Diseases by Subjects endowed with Paranormal Knowledge." It being a first instalment, we propose to return to this important contribution later on.

The same writer discusses the case of Theresa Neumann of Konnersreuth *à propos* of a French translation recently published of a book (*Konnersreuth à la lumière de la science médicale et psychologique*) by Dr Hynek, a Czech physician. Dr Osty objects to the strictly Roman Catholic position of this author; as for the facts themselves, the fasting in particular, he admits that the explanation by fraud comes first to the mind. He thinks, however, that to adhere to it, "immobilising oneself therefore in indifference" would be "behaving like a weak-minded man." The biological problem in question is of so much importance, he says, that it would be disastrous "if scientific prejudices, transitory beliefs," did not utilise this "exceptional" case, "should it be what numerous witnesses assert it to be."

A short note on Scopochloralose by M. Pascal follows. In the *Chronique* by M. Maire much space is devoted to the Valantine sittings in Berlin and to the Lambert criticisms of the Millesimo sittings, and to Signor Bozzano's vchement rejoinder. On behalf apparently of the Institut Métapsychique, M. Maire suggests that Valantine should come and give sittings at the Institut, the only condition laid down being that a representative of the latter be present, who will simply "register" (*constater*) the phenomena recorded by his senses, without interpreting their nature and their origin. There will be no control and Mr Bradley is at liberty to bring his friends. I doubt, however, whether this tantalising offer will be accepted.

P.-P.-S.

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS

Bullock, Captain H. P., 14 Gladstone Place, Leith, Edinburgh.
Hierneiss, Dr C. T. H., 1-4 Gt Tower Street, London, E.C.3.
Librarian, Sanatana Dharma College, Lahore, India.
Osmaston, D. F., Woodside, Bradfield, Berks.

MEETING OF THE COUNCIL.

THE 267th Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Wednesday, 19 February 1930, at 3.30 p.m., THE PRESIDENT in the chair. There were also present : The Rt Hon. G. W. Balfour, Mr W. R. Bousfield, Miss Ina Jephson, Sir Oliver Lodge, The Hon. Mrs Alfred Lyttelton, Mr W. H. Salter, and Mrs Henry Sidgwick ; 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.

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

FOURTH INTERNATIONAL PSYCHICAL RESEARCH CONGRESS.

THIS Congress will be held in Athens on 21-26 April 1930, under the Presidency of Dr Hans Driesch. Any Members or Associates wishing to attend the Congress are requested to write without delay to the Hon. Secretary of the English Committee, Mrs W. H. Salter, 31 Tavistock Square, London W.C.1., from whom further particulars may be obtained.

OBITUARIES.

DR MORTON PRINCE.

By the death of Dr Morton Prince on 31 August 1929, the Society for Psychical Research has lost one of its most distinguished Members. He was 74 years of age at the time of his death and had been a Member of the Society for forty years. He was one of the original Members of the American S.P.R. which was formed in 1884 and he joined our Society in 1889, when the (first) American S.P.R. ceased to exist as an independent body. He was elected a Corresponding Member in 1911 and continued as such till his death.

During the first few years of his professional life Dr Prince devoted himself to diseases of the nose and throat, but he soon turned to neurology and in 1895 was appointed instructor in neurology at the Harvard Medical School. From 1902 to 1912 he was Professor of Nervous Diseases at the Tufts College Medical School. In 1910 he delivered a series of lectures on abnormal psychology at the University of California. In 1906 he founded the *Journal of Abnormal Psychology*, to which, in the following years, he contributed many important papers. In this year, also, he published his best known book *The Dissociation of a Personality*, the record of the famous Beauchamp Case.

In 1898 Dr Prince contributed to our *Proceedings* (xiv. 79-97) a paper on hysteria and hypnosis, and in the same year his "Experimental Study of Visions" was read at a meeting of the Society and subsequently commented upon by Mr Myers in *Proceedings* (xiv. 366-372). At the International Congress of Psychology held in Paris in August 1900 Dr Prince read a paper on the problem of multiple personality, which was published in *Proceedings* (xv. 466-483), under the title of "The Development and Genealogy of the Misses Beauchamp : a Preliminary Report of a Case of Multiple Personality." This was the earliest detailed account of the Beauchamp Case, the full record of which appeared five years later in *The Dissociation of a Personality*.

Although as these facts indicate Dr Prince had a life-long interest in psychical research, we may gather from his writings that he belonged to the extreme right wing of the society. He was unwilling to admit the supernormal character of any of the phenomena which he regarded as genuine, and believed that they could all be explained in terms of abnormal psychology. He held a theory of the relation of consciousness to the physiological processes of the body which compelled him to deny the possibility of survival "of consciousness as we empirically know it." "Whether there is any other kind of survival, a survival of some entity of which we have no experience, a soul as distinct from the mind, that is," he says, "something

beyond the province of science, something about which science can have no opinion whatever."

Morton Prince was known to his friends as a man of wide attainments and many interests. Broadminded in his attitude towards the opinions of others, he was nevertheless always keen to defend his own points of view. More especially on questions connected with the subject which he had made peculiarly his own—abnormal psychology—he held strong convictions, but he was always fair and even generous in his appreciation of the work and opinions of those who differed from him. It is as a pioneer in the field of abnormal psychology that he will be longest remembered; and although the methods of investigation employed by him and the conclusions at which he arrived have been largely superseded by the methods and interpretations of the analytical schools, students of psychopathology must, for many years to come, refer to his writings if they would understand all the possibilities of dissociated mental functioning. So, also, students of psychical research cannot escape the implications of his work when they try to appraise the nature of the phenomena exhibited in trance and cognate states.

T. W. MITCHELL.

DR ABRAHAM WALLACE.

WE regret to record the death, at an advanced age, of Dr Abraham Wallace, whose membership of the Society dates back to 1894 and who was a Member of Council from 1895 to 1901, having been proposed for co-optation by Mr F. W. H. Myers.

Throughout his membership Dr Wallace took a keen interest in the Society's work, investigating cases for the Society and co-operating in research with other Members of Council, e.g. with Mr Baggally in the investigation of Charles Bailey, the Australian apport medium.

Dr Wallace was, especially in his later years, a convinced spiritualist, but he always retained a strong sense of the necessity for exercising critical judgment.

A SITTING WITH MME KAHL.

By I. C. GRÖNDHAL.

[*In response to my request Mr Gröndahl, a Member of the Society who has had much experience with mediums, has written and consented to the publication of the following account. The reader will find it useful to compare the phenomena he describes with similar accounts in Proceedings, xxxviii. 413-433. ED.]*

ACCORDING to my diary it was on Tuesday, 2nd July 1929, just after noon, that Capt. John Martin of 22 Rue St Jaques, Rouen, (my maternal uncle) and I called at her hotel in Paris, to ask for an interview with Mme Kahl-Toukhodka. We were fortunate enough to meet her husband, M. Toukhodka, in the hall of the hotel, and he kindly arranged for an interview while we waited a quarter of an hour's time. When in Mme Kahl's room we sat, Capt. Martin and I side by side, opposite us the clairvoyante, and at a longer distance, behind her and to the side, M. Toukhodka.

I must remark that we took no notes during the half hour's interview, the few experiments being neat and easy to remember. Also that Mme Kahl produced a pack of cards, but that, being unacquainted with the uses of playing cards, I paid no attention to what was said and done in this connection. I limit myself to the description of the following four experiments, in which we both observed as carefully as possible.

1. We were asked to think of the name of a female relation of one of us, write the initial letter on a piece of paper and fold it well up. When I had done this (scrapping the paper well and "composing" the initial in sections) and was holding the folded paper in my closed hand, and Mme Kahl grasping my closed hand with hers,—there appeared on the inside of her right forearm the figure **S** (about 2 inches by $\frac{3}{4}$ inch) in a thin red line. It faded away in less than a minute. The letter drawn was S (for Sophie, Capt. Martin's late mother-in-law).

2. Asked to write my own first name, there came out in the same way longitudinally above Mme Kahl's right wrist a narrow straight red line, a couple of inches long. My initial is I.

3. Asked to write in the same way the name of a female relative I wrote that of my only sister. Mme Kahl, after holding for a few seconds my closed hand with the folded paper inside it, wrote "Birgt." I had "drawn" Birgit.

4. I was asked to write the name of my mother (whom she mistakenly believed to be alive). Mme Kahl took the much folded paper with a pair of pincers, burnt it over a match flame and rubbed the ashes into small fragments. After gazing at the ashes, she dropped a finger ring into a glass of water and gazed into that. No result. Mme Kahl declared herself to be "fatiguée," and her husband explained that it would be no use trying to continue. At this juncture I divulged the fact that my mother was also Capt. Martin's sister, whereupon she, taking one of our hands in each of hers and looking alternately into our eyes, spelt out deliberately I-n-g-a and repeated the name Inga,—which was the right one.

When in the afternoon I saw Dr Osty at the Institut Méta-psychique he declared the sitting to have been a good one and

confirmed my characterization of the clairvoyante as "une grande enfant."

In this account I describe only the successes; the failures were about twice as many.

SIR ARTHUR CONAN DOYLE'S RESIGNATION.

FOR the purpose of record we reprint below certain documents which have already been circulated to our Members and Associates, namely : I. A circular from Sir Arthur Conan Doyle dated January 1930 ; II. A reply to Sir Arthur Conan Doyle's circular by the President and the Hon. Secretaries ; III. A reply by Mr Besterman to Sir Arthur's circular so far as it concerned Mr Besterman's review of *Modern Psychic Mysteries*.

Although the Council regard this particular controversy as a very trivial matter, it is conceivable that at some future date our members may wish to know exactly what occurred, and for that purpose we feel justified in reprinting these three documents.

We are glad to report that very few of our members have adopted Sir Arthur Conan Doyle's advice to resign from the Society. The total of resignations in which his circular or Mr Besterman's review is mentioned is two to date (27 February) ; and the total of all resignations since his circular is six.

On the other hand, the Council have received several letters disapproving of Sir Arthur Conan Doyle's circular or expressing confidence in the way in which the Society's affairs are conducted. Among the members who have written in this way may be mentioned : Mr F. C. Constable, Miss Dallas, Mr Stanley De Brath, General Sir Reginald Hart, V.C., and Dr Osty, to whom the Council wish to express their thanks.

I. SIR ARTHUR CONAN DOYLE'S CIRCULAR.

DEAR SIR (OR MADAM),

I had occasion recently [on the 22nd of January 1930. *Ed.*] to send the following letter to the Chairman of the Council of the S.P.R. :—

" Dear Sir,

" I have just read an article in the January number of the *Journal* by Mr Besterman upon the Millesimo sittings. It is, in my judgment, such a series of misrepresentations and insulting innuendoes that it tends to lower the good name of the Society. The insolence by which the considered opinion of a man like Professor Bozzano, who was present, is set aside and treated with contempt by one who was not

present, and who has had very little experience of psychical research, makes one ashamed that such stuff should be issued by an official of a Society which has any scientific standing.

To appreciate the full absurdity, as well as the gratuitous offensiveness of Mr Besterman's alternative theory of fraud, one has to visualise what it exactly implies. It means that an Italian nobleman of old family, a member of the legislative body, has invited a circle of friends to his home in order to practice a succession of complicated frauds upon them. That he is himself implicated is shown by the fact that levitation of his own body and other personal phenomena are among those most clearly recorded. Having assembled his guests he causes the voices of his own dead relatives and others to be sounded in the room. A lady confederate conceals under the short modern skirt a long medieval rapier, a matador's sword, a big doll and other objects quite unseen by a critical company. She or some other confederate produces a large balloon-like object which hovers above the company, and in some unspecified way produces blasts of ice-cold air. All these and many other wonders are brought off so successfully that in a succession of sittings the company, including Professor Bozzauno, are completely deceived, and the latter stakes his scientific reputation upon the truth of the phenomena. This is the picture which Mr Besterman's theory of fraud would compel us to accept, the whole being done with no conceivable object. Can we dignify such nonsense as this by the name of Psychical Research, or is it not the limit of puerile perversity?

"A further example of prejudice is to be found in the allusions on page 15 of the same Journal to the real psychic researcher, Mr Dennis Bradley, and to George Valiantine in Berlin. The assertions of the opponents of Spiritualism are at once accepted on their face value without the slightest attempt at discriminate examination.

"I have long waited hoping that the Podmore, Dingwall, Besterman tradition of obtuse negation at any cost would die away. But as there is no sign of it, and the obsession seems rather to become more pronounced, my only resource is, after thirty-six years of patience, to resign my own membership and to make some sort of public protest against the essentially unscientific and biased work of a Society which has for a whole generation produced no constructive work of any kind, but has confined its energies to the misrepresentation and hindrance of those who have really worked at the most important problem ever presented to mankind.

Yours faithfully,

ARTHUR CONAN DOYLE."

Those of us who are conscious of the extreme importance of the movement called "Spiritualism," or even those who are desirous

to see fair play in the matter, must be aware of the way in which the Society, originally intended to be a sympathetic and fair centre for inquiry, seems to have become simply an anti-spiritualist organisation. Everything which tends to prove the truth of that cult, no matter how honourable or sane the source may be, is assailed by suppression, misrepresentation and every sort of unreasonable and vicious opposition.

For a generation, since the death of Myers and the end of the Piper sittings, the Society has done no constructive work of any importance, and has employed its energies in hindering and belittling those who are engaged in real active psychical research. This latest article of Mr Besterman may be insignificant in itself, but it is a link in that long chain of prejudice which comes down from Mr Podmore, Mrs Sedgwick [sic], and Mr Dingwall, to the present day. It is necessary, as it seems to me, to call a halt, and to make inquiry as to how far the Society is to be for ever in the hands of this small central body of reactionaries, or whether they really represent the opinion of the members. It is not desirable that the Society should lose its independence or become a Spiritualistic body, but it is most essential that it shall not treat what so many regard as a matter of supreme importance with the irresponsibility and levity which have been shown hitherto, where it has been the custom again and again for a commentator to jeer at phenomena which he has not witnessed, in the face of the most cogent evidence of their having actually occurred.

I would ask those who would wish to appreciate what I say to read Mr Besterman's article in the January *Journal*, and then Professor Bozzaño's measured and dignified preface to Mrs Hack's "Modern Psychic Mysteries" (Rider), which treats of these sittings.

This matter is of more importance than would at first sight appear, for I say deliberately that these Millesimo sittings are on the very highest possible level of psychical research, both from the point of view of accurate reporting, variety of phenomena, and purity of mediumship. Therefore, if they can be laughed out of court anything we can produce will be treated with similar contempt. I can hardly believe, as I read Mr Besterman's criticism, that he has actually read the book. It bristles with errors of fact. He complains that we are not told where the sword was apported from. On page 93 may be read : "The weapon had been lying on a large table on the second floor of the palace. In a direct . . . thirty yards." He talks of the apports as if their extreme length was two feet (in order to insinuate that they could be concealed by the lady). On page 176 is a picture of a lance 6 feet long, and on page 208 of a plant $4\frac{1}{2}$ feet high—both apports. He complains that he does not know what a flexatone is, and yet it is described on page 97. Yet this slovenly

critic takes advantage of his official position in order to warn the reading public of the S.P.R. away from this most important book.

I have waited long in the hope of some reform but I have now concluded that it is not to be expected, and that the influence of the Society is entirely for evil. I have, therefore, resigned my membership, and the protest would be more effective if those who agree with me would see their way to follow my example. It need not hamper their psychic studies. In the British College of Psychic Science, 15, Queen's Gate, W., they will find an Institution where they can participate themselves in real positive psychical research, with mediums at hand to be tested, a good library, an excellent quarterly magazine, and an atmosphere which is progressive and not stagnant.

I write this under a strong sense of duty, for I am now one of the oldest members of the S.P.R. I am convinced, however, that they have long been not a help but a hindrance to the psychical knowledge of the world, and that a strong protest is called for.

I may add that, having uttered such a protest, I cannot undertake to enter upon prolonged argument or correspondence, nor can I attend meetings, as my health hardly permits me to leave the house.

Yours faithfully,

ARTHUR CONAN DOYLE,
M.D. (Edin.), LL.D.

January 1930.

I would remind members of the words of that great pioneer, Sir William Barrett : "A scepticism which is too lofty to see the existence of a mass of evidence under its very eyes is anything but healthy. It calls for medical attention."

II. REPLY BY THE PRESIDENT AND HON. SECRETARIES.

Sir Arthur Conan Doyle has been a member of our Society for very many years ; he is an author many of whose writings have given great pleasure to all of us ; and he is now, most regrettably, ill. On all three grounds the Officers of the Society would have wished to avoid entering into controversy with him, but the circular he has recently addressed to our members, inviting them to follow his example in resigning from the Society, calls for an early reply.

To Sir Arthur Conan Doyle Spiritualism is, to use his own phrase, a "cult," and it is a natural consequence of this point of view that, however sincerely he may protest his desire that the Society should retain its "independence," he should regard as "obtuse negation" and "unreasonable and vicious opposition" any criticism of the phenomena on which those who take the "cult" view of Spiritualism are content to base their faith.

It has been one of the great achievements of the Society that it has always comprised among its active and loyal members persons whose views on Spiritualism ranged from complete acceptance to total denial : this has only been possible because an atmosphere of toleration combined with frank mutual criticism has been congenial to most of its members. But it would be too much to expect that it should be to the liking of all, and from time to time some of our more dogmatic members, both Spiritualists and Anti-Spiritualists, have revolted against it. There have been various secessions in the past, but the Society has never allowed itself to be deflected by them from the purpose for which it was founded, namely critical investigation.

It has always been the rule of the Society that the responsibility for both the facts and the reasonings in papers and articles printed in *Proceedings* or the *Journal* should rest entirely with their authors. It is therefore easy, in a Society as inclusive as ours, for anyone seeking to make a case for "obtuse negation" to select a list of papers having a tendency to deny the supernormality of particular phenomena. It would be equally easy to make out as impressive a list of papers published in recent years which were strongly affirmative of the genuineness of them or of other phenomena.

Sir Arthur Conan Doyle says "For a generation, since the death of Myers and the end of the Piper sittings, the Society has done no constructive work of any importance." The Piper sittings continued, of course, for several years after Myers's death, and the principal report on them was published in 1915, which can hardly be called a "generation" back. Shortly after that (in 1919) was published the first of the many papers on Mrs Leonard, all of which can claim to be as "constructive" as the reports on Mrs Piper, and many of which are written from a definitely Spiritualistic point of view. Does Sir Arthur suggest that these are of no importance ?

It would presumably be useless to remind Sir Arthur Conan Doyle of the fact that in connection with cross-correspondences the Society has during the alleged dark period developed and patiently pursued an entirely new line of research ; he has expressed his personal opinion that the cross-correspondences are not of much value, but this opinion is not shared by a large number of our members, including several who are as convinced Spiritualists as Sir Arthur himself.

Nor is he probably much interested in the work the Society has done in elucidating the problems of telepathy, though here again he would find himself in disagreement with many Spiritualists, who hold that only on a proper understanding of telepathy can a reasonable case for survival be founded.

It is apparently by the attitude to physical phenomena of con-

tributors to *Proceedings* that the Society is, in Sir Arthur's opinion, to be judged. Has Sir Arthur forgotten the report (1909) of the Naples sittings with Eusapia Palladino, reckoned by many investigators the strongest evidence on record for the genuineness of physical phenomena? And the Willi Schneider sittings at Tavistock Square in 1924?

If the Society's investigations into physical phenomena have throughout its history been infrequent, this is due to the high standard of control conditions on which the Society has always, and properly, insisted, and to the preference shown by physical mediums for the much lower standard maintained elsewhere.

On Sir Arthur Conan Doyle's strictures on Mr Besterman's review of the Millesimo sittings we do not propose to dwell at length, as Mr Besterman is replying to them separately. It is, however, to be noted that sittings held in complete darkness, for the most part without control and without any searching of those present, sittings at which phenomena were produced which cannot be paralleled in the records of any sittings held under good control conditions, are described by Sir Arthur as "on the very highest possible level of psychical research." Further comment is superfluous.

The theory that since Myers's death the Society, or the Officers or Council, have developed an Anti-Spiritualistic bias is as lacking in foundation as the contrary theory (which we have also heard expressed) that in recent years it and they have become uncritically Spiritualistic.

(Signed) LAWRENCE J. JONES, *President.*

ELEANOR MILDRED SIDGWICK }
W. H. SALTER } *Hon. Secretaries.*

14 February 1930.

III. REPLY BY MR BESTERMAN.

As Sir Arthur Conan Doyle has made a contribution of mine to the *Journal* the ostensible cause of his attack on the Society, I have been given this opportunity of replying on my own behalf to his circular so far as it concerns my review of the Millesimo sittings.

Sir Arthur Conan Doyle is "ashamed" that I set aside the "considered opinion" of Signor Bozzano, and he considers the alternative theory of fraud to be absurd and gratuitously offensive. But even during my acquaintance with the work of the Society (to the brevity of which Sir Arthur Conan Doyle refers) I have learned that the S.P.R. is concerned not with opinions but with facts, and that it is not accustomed to flinch from offering alternative hypotheses where those first suggested do not appear to be in accordance with the facts. What I wrote was written on the basis of such facts as are put before us by Signor Bozzano, and was not concerned

with his opinions. If Signor Bozzano or Sir Arthur Conan Doyle consider my conclusions inaccurate, let them put forward *facts*, not *opinions*, to refute them.

Sir Arthur Conan Doyle's objections to my statements of fact are contained in the following two sentences from his letter: "A lady confederate conceals under the short modern skirt a long medieval rapier, a matador's sword, a big doll and other objects quite unseen by a critical company. She or some other confederate produces a large balloon-like object which hovers above the company, and in some unspecified way produces blasts of ice-cold air." This is not the case: I say nothing about a lady confederate; I say nothing about a "short" skirt, since Signor Bozzano gives no information on this point, and Signora Rossi may equally well have been wearing a "modern" evening gown, which would have been long; I do not speak in this connection of "a long medieval rapier, a matador's sword, a big doll and other objects," but merely of a doll which I suggest measured at most fifteen inches, and of a short sword in its scabbard, which I suggest to have been about two feet long (all these "suggestions" are inevitable, since Signor Bozzano does not himself give the necessary information). Even so I merely say that these two objects *could* have been hidden in a woman's dress; I do not say they *were*, and I also specifically refer to the window of the room about which we are given no information. I do not refer to a "large balloon-like object which hovers" but to a small balloon that does *not* hover. It is hardly correct to say that the method suggested by me of producing cold currents is "unspecified," since I devote an entire paragraph to a careful account of this well-known method. Finally, Sir Arthur Conan Doyle refers to the "critical company;" all the evidence, in fact, points to the company having been utterly uncritical.

I need say nothing about the third paragraph of Sir Arthur Conan Doyle's letter, since he has corrected his mistake in a subsequent communication. The remarks objected to are not by me but by P.-P.-S., and are in any case merely a quite accurate summary of an article which was under review. [The third paragraph of Sir Arthur Conan Doyle's letter to the Council originally started, "A further example of this gentleman's prejudice . . ."]

Sir Arthur Conan Doyle's observations as to the Society's policy it is not in my province to answer. But I may observe that the "Podmore, Dingwall, Besterman tradition of obtuse negation," is a tradition of Sir Arthur Conan Doyle's own invention, though I am proud to be associated in this way with Podmore, for whose critical methods I have the greatest admiration.

The above lines were written for printing in the *Journal* as a reply to Sir Arthur Conan Doyle's letter to the Council. In his

circular Sir Arthur Conan Doyle has added further criticisms of my review, to which I now reply as briefly as possible. Sir Arthur Conan Doyle says that I complain "that we are not told where the sword was apported from," and goes on to quote a passage tending to show that we *are* told. This is not the case: two different swords are in question. Sir Arthur Conan Doyle says of me, "He talks of the apports as if their extreme length was two feet . . ." This is not the case: I do not make any such statement. Sir Arthur Conan Doyle writes of me, "He complains that he does not know what a flexatone is, and yet it is described on page 97." This is not the case: what I wrote is that the "flexatone" is not illustrated or *adequately* described, and that I have been unable to find any reference to it in the standard musical and other works of reference.

(Signed) THEODORE BESTERMAN.

14 February 1930.

REVIEW.

SIR OLIVER LODGE, *Phantom Walls*. 8vo, pp. 251. London: Hodder and Stoughton, 1929. Price 5s. net.

"It is because a beneficent spiritual world has to me become the ultimate reality," says Sir Oliver Lodge, "that I have composed this book." It is a book of a most admirable simplicity and clearness, concerned not so much with evidences, arguments and propaganda, as with musings on the implications of Sir Oliver's spiritualistic faith. The material world which seems so solid and substantial, the "phantom walls" which hem us in, are after all nothing but twists and abnormalities in the illimitable, all-penetrating "ether," in which we are bidden to seek our spiritual home. To effect the readjustment in our mental outlook which this policy would seem to involve Sir Oliver Lodge believes that the physicist is peculiarly fitted: he contrasts him with the anatomist and biologist (p. 42), who is typified by Sir Arthur Keith. The latter is not driven to take into his calculations anything beyond the observable material body which he takes as the producer of mind; whereas the physicist has not only to distinguish the physical from the material (p. 94) and to take account of surrounding fields of force, but within the last decade or two has made discoveries which have thoroughly upset nearly all the most fundamental principles and compelled him to admit that he does not know what such familiar things as light, matter, and gravitation really are.

All of which is doubtless both true and important, though I cannot help thinking that Sir Oliver Lodge is not quite prudent in taking so seriously the working conceptions of our present day physics: they have little appearance of finality, and seem likely to undergo

many further transformations. Moreover, there is yet another science which Sir Oliver hardly mentions, which stands in more direct relation to psychic phenomena than any other, and may any day assume a decisive importance in their estimation. Psychology is for the most part still trying, with indifferent success, to become a science of the old mechanistic type, and has not yet hit upon effective working principles of its own. Still some day this may come to pass, and then, instead of toying with "behaviourism" and "exact" measurement, psychology may set itself to elaborate seriously the alternative theory always open to it that the body, so far from producing mind, is its instrument and product.

Sir Oliver seems to me to be quite right in preferring this alternative, though it is of course a theory which will have to be very strenuously tested and confirmed and extended by a vast number of experiments, applications and interpretations. It will not do, scientifically, to rest content with a suggestion, say, that "ectoplasm" becomes intelligible if the soul is conceived as moulding the body : the whole physiology of the process will have to be studied and ascertained.

In general it is not possible to "prove" merely the "fact" of human survival and to leave the realm of psychical phenomena an assemblage of inexplicable oddities : if they are not wholly fraudulent, they must indicate a further order of being the exploration of which cannot but prove highly instructive, and must transform also our beliefs about the physical order of which we have so often supposed ourselves to have attained final and unalterable knowledge. Moreover, any truly *scientific* (that is verifiable and progressive) knowledge will of course transform, not only our present "science," but also our "religion" and our "philosophy," to both of which Sir Oliver seems unduly respectful (ch. 12). Our present "religion" would appear to be composed of unverified and largely discordant *postulates*, our present "philosophy" of unverifiable prejudices, called "*a priori* truths;" and neither the one nor the other can really claim exemption from the logical demand for verification.

As regards details I have found very suggestive Sir Oliver's suggestion (pp. 76 f.) that since "there are grades of existence or grades of value" there "may be grades of survival." It has always seemed to me quite fantastic to assume that survival must be thrust upon all whatever they desire and whatever they do. I welcome also Sir Oliver Lodge's discussion on pp. 96-100 which makes pre-existence, as well as survival, a matter of degree. If spiritualism can induce the human race to think seriously and intelligently about the "half-beliefs" in a future life it has played with so long, it will have fully justified itself intellectually.

F. C. S. SCHILLER.

NOTES ON PERIODICALS.

Bulletin du Conseil de Recherches métapsychiques de Belgique, January 1930.

M. Rutot discusses the question of control at sittings. Those who have the pleasure of knowing the learned President of the Conseil will not be astonished to find him opposed to "excessive" control, and to favour the exclusion of every control of "dilettanti, sceptics and ignorant people."

Extraordinary facts as to alleged direct voices in New Zealand (at Musselburgh, near Dunedin) are then narrated, following accounts printed in a little book called *The Blue Room*, by Mr Clive Chapman and G.A.W.

An article entitled "An Important Sitting for Typtology" reproduces at length communications obtained at Woluwe near Brussels in January 1926, entirely non-evidential; and M. Adan, a regular contributor to the *Bulletin*, describes a "cross-correspondence" obtained simultaneously in Venice and Boston in May 1929 through Valantine and Margery. Needless to add that it is rather suspicious.

Études, December 1929.

M. Henry de France discusses again the question of the dowsing-rod, of which he is himself an adept. The dowser's art, he says, seems to him to be at the cross-roads of the physical and psychical sciences. The ordinary dowser practises an art which seems to conform to the known sciences; this art is not difficult to acquire, and it can render the greatest services to geologists, farmers, physicians and prospectors. The "seer" of water or ore acts as the ordinary dowser, whilst seeming to be endowed with a very particular and hitherto seldom observed sense of sight. The intuitive dowser who questions the dowsing-rod or works on plans and photographs seems to handle an "intelligent wave" which reminds us of telepathic phenomena. Here we are on the borderland of psychical research.

Grande Revue, August 1929.

Mr Maurice Wolf has a paper on "Allan Kardec, the Father of French Spiritism," which is to a certain extent noteworthy by its sympathetic tone towards Hippolyte Léon Denizard Rivail (Allan Kardec being Rivail's name in an alleged former existence). Notwithstanding the words "père du spiritisme français," the writer seems somewhat inclined to see in Allan Kardec "the incontestable chief of a new religion, whose adepts scattered through all lands acknowledged his primacy without discussion;" as a matter of fact Rivail's authority is nil in Anglo-Saxon countries. It is interesting

to learn that in 1861 his works were publicly and solemnly burnt in Barcelona by command of the local Bishop, which fate would undoubtedly have overtaken "the father of French spiritism" himself had he lived two or three centuries before !

Revue des questions scientifiques (Louvain), January 1930.

M. F. Kaisin, professor of geology at the University of Louvain (Belgium) discusses the "art of discovering sources." In the first part he deals with orthodox hydrology, with special reference to the work of Abbé Paramelle printed in Paris in 1859 under the same title, *L'Art de découvrir les sources*. Abbé Paramelle, by the way, energetically disclaimed being a dowser. In the second part the writer is concerned with the dowsing-rod and pendulum. We are opportunely reminded that the latter were used in ages gone-by for the most varied purposes, even including "the Protestants to be massacred." Professor Kaisin shows himself very sceptical as to the present dowsers, among whom figure prominently on the continent several Roman Catholic priests. Of the latter some were tested at the University of Louvain with quite negative results !

His conclusions are distinctly unfavourable to the "sorcier." None of the dowsers whose sayings have thus far been examined is in any degree endowed with such an hypothetical faculty, he maintains. Still, it may exist in others, though the results of the investigations hitherto undertaken in this direction are by no means favourable to the "bacillogyres." Here is Professor Kaisin's conclusion : "On the day when the dowsers bring incontestable facts tending to establish the reality of their power, no scientist worthy of the name will refuse to bow down, following in this a habit which honours the profession. But judging by the present state of the question, such a day is not likely to dawn soon."

Zeitschrift für Parapsychologie, February 1930.

A second instalment of Dr Chr. Winther's report of his experiments in telekinesis with Frau Rasmussen, with numerous diagrams, is published. It is followed by the first instalment of Mr F. W. Warrick's report on his experiments with Mrs A. E. Deane in "supernormal" photography. The report is of a decidedly positive character.

Then follow three papers by Professor Dr Niederl of New York (Frau Maria Silbert's son-in-law), Herr D. Walter of Graz, and Dr Paul Sünder, the Editor, on Frau Silbert's luminous and other phenomena. Dr Sünder in particular narrates five successive and successful attempts at "direct" writing (under the table of course) on and in his cigarette case.

In *Kritik und Methodik* we have Signor Bozzano's reply to Herr R. Lambert's criticisms of the Millesimo sittings. It should be read

in conjunction with Mr Besterman's fully justified comments in the January *Journal*.

In *Kleine Mitteilungen* Herr Alois Konecny of Prague describes an interesting dream happening to another person but narrated to him before its fulfilment, which dream may well have been telepathic. On reading this account one cannot help regretting that there does not appear to exist on the whole continent a scientific organisation apt to apply to the investigation of such occurrences those standards of evidence which it will be the honour of the S.P.R. to have initiated. Dr Zenker relates some experiences with *clairvoyantes*.

Deutsches Volkstum, July 1929.

Herr Felix Krueger discusses "occultism" and science in a very sceptical tone. *A propos* of the former he repeatedly speaks of modern "obscurantism." Many of his remarks are quite appropriate; but when I read for instance that neither physicists, nor chemists, nor experimental psychologists, nor most conjurers, are competent observers so far as mediumistic sittings are concerned, I cannot help asking myself, if so, where are we to find such observers? Of course, I well know that strictly speaking the latter *nascuntur non fiunt*, that in this respect neither scientific eminence, nor profession, nor "social position" offer us any guarantee; but can the writer suggest any decisive criteria? He several times mentions the work of the Leipzig Psychological Institute; let us hope that this Institute at least will evolve experimenters adequate from Herr Krueger's standpoint.

P.-P.-S.

Psychic Research, December 1929.

Messrs Dudley and Bird conclude their accounts of further teleplasmic thumbprints obtained by *Margery*. M. Sudre offers some remarks on spirit memory. Mr Bird continues his survey of experimental telepathy. His present instalment is chiefly concerned with the early S.P.R. experiments, of which, on the whole, he approves. He might have pointed out, however, that the experiments in question were the very first of their kind, whereas we have now forty years of experience behind us.

Quarterly Transactions of the British College of Psychie Sciencee, Ltd.,
January 1930.

Dr Hamilton continues his account of teleplasmic phenomena in Winnipeg. Mrs Maekenzie contributes an account of the mediumship of Mrs Mason, a trance medium who sits at the British College. Mrs Maekenzie also describes a sitting with Mrs Wickland, in Los Angeles. The same writer further contributes a lecture on thought-transference. The remaining contents of this number are short notes on various subjects.

TH. B.

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

Elected 27 February 1930.

Birkbeck, Mrs Edward, Elmham House, Norfolk.

Head, Mrs Geoffrey, 24 Charles Street, London, W.1.

Elected 19 March 1930.

Librarian, Cleveland Public Library, Cleveland, Ohio, U.S.A.

MEETINGS OF THE COUNCIL.

THE 268th Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Thursday, 27 February 1930 at 2.45 p.m., THE PRESIDENT in the chair. There were also present: The Rt. Hon. G. W. Balfour, Mr E. N. Bennett, Mr W. R. Bousfield, Miss Ina Jephson, Mr W. H. Salter, Mrs W. H. Salter, and Dr V. J. Woolley; also Mr Theodore Besterman, Librarian and Editor, and Miss Isabel Newton, Seeretary.

The Minutes of the last Meeting of the Councel were read and signed as correect.

Two new Members were eleeted. Their names and addresses are given above.

Dr C. D. Broad was eo-opted a Member of Couneil.

THE 269th Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Thursday, 27th February 1930, immediately after the Annual General Meeting; THE PRESIDENT in the chair. There were also present: Mr W. R. Bousfield, Miss Ina Jephson, Mr W. H. Salter, Mrs W. H. Salter, and Dr V. J. Woolley; also Mr Theodore Besterman, Librarian and Editor, and Miss Isabel Newton, Seeretary.

Dr Walter Franklin Prince was elected President of the Society for the year 1930.

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

Committees were elected as follows :

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

House and Finance Committee : Miss Ina Jephson, Mr W. H. Salter, Mrs W. H. Salter, Mr Sydney C. Scott, and Dr V. J. Woolley.

Corresponding Members and Hon. Associates were elected for the year 1930.

THE 270th Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Wednesday, 19 March 1930, at 3 p.m., SIR LAWRENCE JONES, BART., in the chair. There were also present : Dr C. D. Broad, Mr G. W. Lambert, Mr J. G. Piddington, Mr W. H. Salter, Mr S. G. Soal, and Dr V. J. Woolley ; also Mr Theodore Besterman, Librarian and Editor, and Miss Isabel Newton, Secretary.

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

The Report of the Annual General Meeting was presented.

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

Resolved that the following Resolution be entered in the Minute Book and that a copy of it be sent to Mrs Sidgwick :

The Council has learned with deep regret of the death of the Earl of Balfour, a Vice-President and former President of the Society, and wishes to express its sincere sympathy with his family in their bereavement.

The following were co-opted as Members of Council for the year 1930-1931 : Dr C. D. Broad, Dr William Brown, Mr J. Arthur Hill, Professor Julian Huxley, The Hon. Mrs Alfred Lyttelton, Mr W. Whately Smith, and Mr S. G. Soal.

The Monthly Accounts for February 1930 were presented and taken as read.

It was announced that the President, Dr Walter Franklin Prince, would be prepared to read his Presidential Address probably in July.

ARTHUR JAMES, EARL OF BALFOUR.

WHEN in 1892 John Couch Adams, Lowndean Professor of Astronomy in the University of Cambridge, died, Myers wrote of him thus :

" Our Society has lost one of those rare men whose individual judgment, formed aloof from party and prepossession, can still carry, without published argument, a serious weight of its own...."

Throughout the past ten years of our work his sympathy never failed us :—a sympathy the more valuable inasmuch as he had, of course, no illusions as to the strength of our advancing column, or the nearness of our goal. But he was sure that what we are doing was right to do ; he held unwaveringly that through these adits lay an unassailable, if a slow, advance into the knowledge of things unseen."

With but few changes these words may be applied to Lord Balfour, who was a member and a Vice-President of our Society from its foundation in 1882 down to the day of his death, and who was its President in 1893.

Of Professor Adams Myers said that his individual judgement could " without published argument " carry a serious weight of its own. Of Lord Balfour, had he always remained silent, the same might have been said ; but happily, although too fully engaged in other spheres of work to do more, he was able to make one contribution to our subject in his Presidential Address ; and this Address carried, and " can still carry a serious weight of its own ". Should any of our members, however, be moved to read it again, or to read it for the first time, the date at which it was delivered should be borne in mind ; for its line of argument, though it might not surprise us in 1930, was no ordinary one to put forward in 1894, when thought still lay under the domination of scientific dogmatism.

In the obituary notices of Lord Balfour that have recently appeared little or no notice has been taken of his interest in psychical research. Nor is this surprising, for so many-sided were his activities that it can have been no easy task to cover the whole range of them ; and, moreover, the depth and persistence of his interest in our investigations were probably unknown to, and unsuspected by, most of the biographers. It is, therefore, fitting to place on record in these pages that psychical research was no passing or occasional subject of curiosity to him, but one which excited his keenest interest ; an interest that did not merely remain unchanged, but which went on growing, so that during the last 17 or 18 years of his life, there was no topic about which he would more eagerly seek information from those whom he thought able to supply it.

He was prevented by lack of time from making a thorough and minute study of the evidence published in *Proceedings*; but those who are aware of the quickness of his intellectual grasp may be interested to know that he was a convinced believer in telepathy and in survival.

J. G. P.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held in the Society's Library at 31 Tavistock Square, London, W.C.1, on Thursday, 27 February 1930, at 3.30 p.m., THE PRESIDENT in the chair. There were also present: The Rt. Hon. G. W. Balfour, Mr Theodore Besterman, Mr W. R. Bousfield, Mrs Braekenbury, Mr H. Dennis Bradley, Mr G. B. Brown, Miss Carruthers, Lieut-Col. Maxwell Diek, Mr and Mrs E. J. Dingwall, Mrs Fernald, Miss Fleming, Mr Herbert Gathill, Lieut-Col. S. D. Hayward, Miss Jephson, Mr Jordan-Smith, Miss I. Newton, Mr F. D. Perrott, Mrs Robertson, Mrs Rothsehild, Mr and Mrs W. H. Salter, Mr W. S. Montgomery Smith, Mr N. H. Vinen, and Dr V. J. Woolley.

The President stated that the Report of the Council and the Accounts for the year 1929 were printed in the current (February) number of the *Journal* and had been circulated to all members of the Society, and he would invite discussion on them later.

With reference to the Accounts, the Hon. Treasurer (Mr W. H. Salter) said: Before dealing with the finances of the last year I propose with your permission to ask our members to take a general view of the period covered by the last eight or nine years, which has been from the point of view of finance quite abnormal. This period has been one of unusual receipts and unusual expenditure. It is, I think, now drawing to a close, and it may be useful to take stock of the Society's position as it was in the years immediately following the War and as it is now, because the changes which have taken place in the Society's organisation during that time are considerable, and I think such as to justify the Society in congratulating itself.

The first and most obvious change is the change of our quarters. Instead of the small, noisy, inconvenient rooms at Hanover Square, we find ourselves, mainly thanks to Miss Newton, in a house which is not only far more spacious and quiet but also more economical.

Next as to the organisation of research: during the War the Society suffered an irreparable loss in the resignation through ill-health of the Research Officer, Miss Johnson, and was for a time left with no organised research department. A great deal of the Society's work has always been done, and can best be done, by

individual members working on their own initiative and unofficially ; so far from belittling work of this kind, I wish that our members were more enterprising in doing it. But it is also important that the Society should have on its staff and in regular attendance at the rooms one or more officials ready, in the hackneyed phrase, "to go anywhere and do anything", to attend sittings in the Society's rooms or elsewhere, and to go promptly to investigate cases of hauntings, poltergeists, etc. in any part of the country where they are reported. In this respect the Society is now well equipped, and it is to be hoped that all members will give members of the Staff engaged on research the loyal support and assistance which they deserve.

Some of our members probably do not realise the amount of work we have done in recent years in investigating Poltergeists and the like. The results are not often printed in full, partly because on investigation most of the cases are explicable by normal causes, and partly because much of the information our investigators obtain is confidential. All we can do is to print from time to time abstracts, each of which represents nevertheless a great deal of careful work ; full records are of course drawn up and preserved in our archives.

The Society now has an excellent *séance*-room for which, and for the plant connected with it, the Society has chiefly to thank the generosity of one of its members. Any one who had experience of the inconvenient conditions under which sittings were held at Hanover Square will appreciate how much we owe to the donor.

Lastly, on the subject of research, must be mentioned the Myers Memorial Fund, the income of which the Council is empowered to apply to assist particular pieces of research work.

Next as to the Library : there was no accommodation for a proper Library at Hanover Square and soon after we had well settled down in our new quarters the Society undertook the reorganisation of its Library. It made such good progress with its own resources under Mr Besterman's supervision that he was able to get a handsome grant from the Carnegie Trustees. As to the improvement effected it would be superfluous to say more. *Si monumentum requiris, circumspice !*

As to the result of the changes indicated above the Society has a much stronger and more efficient organisation for carrying on its work than it had at Hanover Square. But the organisation could not have been built up, nor could it have been used to carry on the amount of research the Society has done in recent years, solely out of the ordinary income of the Society. The necessary funds have been provided partly by donations in response to appeals to the whole Society, e.g., to cover the costs of the move to Tavistock

Square, for research funds, and (more recently) for the Library. But the Society could not have gone very far if it had not been for the gift of the séance-room and its equipment, for the grant from the Carnegie Trustees, and for the generosity of the "anonymous donor" who for several years provided practically all the funds needed for research work.

The Society's ordinary income, mainly derived from investments and subscriptions, is not now, and (as I am informed) never has been much more than enough to pay for such expenses as rent, salaries, printing, postage, etc. The surplus available for research has always been small, and the Society has had to depend mainly either on members carrying on research at their own expense, or on donations made specially for research.

As I have already said, the period of abnormal receipts and expenditure is practically at an end : practically, for the Carnegie Grant has not run its full term. In 1929 the Society exhausted the balance of the funds specially given for research, and, mainly owing to an exceptionally heavy printing bill, would so far as our General Funds are concerned have ended the year with a deficit, had not our printers kindly consented to this last bill (amounting to nearly £300) standing over till the New Year, when it was promptly paid. There is no need to take an alarmist view of our finances : our ordinary income is sufficient to meet our "ordinary" expenditure. This, as above stated, never has included a large expenditure on research. We can out of ordinary income keep the Research Department going and pay the relatively small expenses of investigating spontaneous cases reported from time to time, but we cannot pay for work on the scale, e.g., of the Warren Elliot investigation.

It is for the Society as a whole to consider whether it wishes the organisation built up to be used to the fullest, to function at its maximum capacity. I am not proposing to send round the hat at the moment ; but if the occasion for any large-scale investigation arises I shall do so without hesitation and in full confidence.

The more immediate necessity is to improve the Society's ordinary income. The number of our Associates is steadily declining as the Society has for some years suspended for financial reasons the election of new ones. The number of Members (618) is considerably greater than at the end of the War (348), but the number is now slightly declining. While we must regret the resignations in recent years, we may congratulate ourselves that only in the rarest instances is the cause dissatisfaction with the Society's policy in psychical research : financial stringency affects our members as it does the Society, and it is, I think, a very remarkable fact that, notwithstanding this stringency, our membership has kept up as well as it has done.

Of those who have resigned on grounds of policy, many have obviously not taken the trouble to acquaint themselves with the work the Society has done, and we may confidently hope that their empty places will be filled by new recruits more suitable to a Society with scientific aims.

The President invited discussion.

Mr Dingwall, after congratulating the Council on the good work done in the Library and in carrying out the experiments in telepathy and clairvoyance, called attention to the opportunity given by the Council to members for carrying out investigations into physical phenomena in the *séance-Room*. He objected to the condition that the Hon. Research Officer or a representative nominated by the Council should be present at the sittings; he disapproved of a stranger being introduced who could do as he liked at private sittings.

Dr Woolley said he supposed that he was the person most concerned in Mr Dingwall's remarks, since in the ordinary course he would be present at sittings held in the Society's premises. If for any reason the members of the circle thought his presence not desirable, it would possibly not be difficult to find some equally suitable person to take his place, but it would not be in the interests of the Society to allow any small group of members or others to have the unrestricted use of the room and apparatus. It also seemed essential that some representative of the Council should be present at the sittings, in order to report on the conditions and phenomena of those sittings, partly in order that the Council and the Society should share in the knowledge gained and partly as a check on garbled and exaggerated accounts which might be attributed to the Society and bring it into disrepute. Mr Dingwall had some experience of the usual practice in scientific laboratories. He must realise that no one would be allowed to carry on research in any laboratory on the condition that the person in charge of that laboratory should not be allowed to be present.

Mr Besterman, Colonel Dick, Mrs Dingwall, Mr Dennis Bradley, Mr Gatliff, Mr Salter and others took part in the discussion that followed.

No other points arising out of the Annual Report, the Meeting proceeded to the election of Members of Council. The Chairman announced that the six retiring Members offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: The Rt. Hon. G. W. Balfour, Mr E. N. Bennett, M.P., Sir Lawrence Jones, Bart., Sir Oliver Lodge, F.R.S., Professor W. McDougall, and Dr V. J. Woolley.

Mr Dingwall raised a question in connection with the review in

the January *Journal* of the report on the Millesimo sittings. He had not read the book, but Mr Besterman had come to the identical conclusions as Herr Rudolf Lambert in his criticism of the sittings and he agreed that the sittings from the scientific point of view were worthless. He referred to several papers in *Proceedings* which he considered fell below the standard set in the review in question, and was of opinion that the Society was not entitled to print such papers and at the same time refuse to admit the evidence of other people.

During the discussion that followed Mrs Salter pointed out that certain mental phenomena could not be brought under strict control, and that common sense and judgement had to be used in estimating the value of these phenomena. The physical phenomena fell into a totally different category, for they could be brought under observation.

Mr Gerald Balfour pointed out that the papers in *Proceedings* were signed ; they did not necessarily represent any opinion deliberately arrived at by the Society or by its Council.

Mr Salter and Mr Besterman also took part in the discussion.

THE MISPLACED TOMBSTONE CASE.

In the *Journal* for October 1928 (xxiv. 336), there appeared a letter from Sir Lawrence Jones inviting further particulars (if these could be obtained) of an apparently veridical dream which had been related many years ago to his brother, who was then Bishop of Lewes. It is unnecessary to quote the letter in full, but the importance of the case lay in the fact that the dream was said to have led to the discovery of a mistake in connection with the erection of a tombstone.

A somewhat prolonged investigation has resulted in the identification of the place and persons concerned, and the following accounts are based upon interviews with the sister and brother-in-law of the deceased, Mr Green, over whose grave the tombstone was supposed to have been erected, and also with Mr Rogers, Vicar of H., who officiated at the burial.

Fortunately Mr Rogers had kept most of the documents relating to the case, and wrote the following brief account of the circumstances (1 February 1929) : " Mr Smith, the husband of Mr Green's sister, wrote to me stating that his wife's health was suffering and being undermined owing to a constant recurring dream, in which she dreamt that the cross which should have been erected over her brother's grave, was over that of another person. This communication reached me about a year after the funeral.

"I interviewed Mr B., the clerk and sexton, who both dug the grave and officiated as Clerk at the funeral, and who was most positive that the cross was over the body of Mr *Green*, and I wrote to Mr *Smith* to that effect on Sept. 20th 1906. Later on Mr *Smith* wrote to me again, saying that his wife was worse than before and still had these disturbing recurrent dreams, and always the same, about the cross being over the wrong grave. He asked for a personal interview and came down to see me. In this interview, he asked that the grave should be opened so that the matter could be settled. The one reason he persistently gave for this request was the state of his wife's health consequent on the dreams.

"Mr B. met Mr *Smith* and myself at the vicarage and we questioned him for a long time on every aspect of the case we could think of, but he persisted in his firm belief (over and over again calling our attention to the fact that he had dug the grave and acted as clerk at his own father-in-law's funeral which was just before that of Mr *Green*, and was only two or three grave spaces distant and in the same line) that the cross was over the grave of Mr *Green*.

"Then followed the correspondence, which I enclose, from the Home Office and the Bishop's Registrar, and acting on the suggestion of the Bishop's Registrar (and approved of by the Bishop) in the presence of Mr *Smith* I had the grave opened, and we found that the dream of Mrs *Smith* was correct. The Cross having been placed over Mr *Taylor* instead of over the brother of Mrs *Smith*.

"Mr B. re-erected the cross over the body of Mr *Green* at his own expense.

"Since this I have had no further correspondence with Mr *Smith* on the subject, but for a short time, two or three years perhaps, he used to send a few shillings for the upkeep of the grave, then he ceased to send this and my letters to his address were unanswered."

It will be seen from this account that Mr *Green* was not the father of Mrs *Smith*, as stated in the story told to Sir Lawrence Jones, but was her brother. The statement with regard to his having made a fortune is also incorrect, Mr *Green* having only made sufficient money to retire and live in quite a modest way; the "monument" was simply a plain stone cross and curb.

On 20 June 1929, an interview was obtained with Mrs *Smith*, who gave the following account of the incidents relating to the burial of her brother (30 June 1929): On his return from China, Mr *Green* went to live in H. with two friends of Mrs *Smith*, a Mr Lewis and his housekeeper, Mrs Elsdon. When he fell ill Mrs *Smith* went to H. and helped with the nursing, remaining until he died. She and her husband, Mr Lewis and Mrs Elsdon, were all present at the burial. Mr *Rogers* conducted the service and Mr Lewis acted as undertaker. She visited the grave once after the burial and then

left H. A few months afterwards she went to a firm in Portsmouth and chose a cross for the grave. When she received the bill she went to H. to make sure that the stone was the one chosen. Directly she saw it she felt certain that it had been placed over the wrong grave and later, when she visited the friend at whose house Mr *Green* had died, they told her they also had seen it and were of the same opinion but had not liked to worry her by writing about it. She interviewed Mr *Rogers* and the sexton and both denied that any mistake had been made. As Mrs *Smith* and her friends (one of whom had acted as undertaker) were certain that the stone was over the wrong grave, she left the matter in her husband's hands with the result that permission to open the grave was obtained. As we already know, a mistake was discovered and rectified.

With regard to the alleged dream, Mrs *Smith* could not give any explanation as to how the story arose, she had never had any dreams about her brother after his death, and had no recollection of ever having had any dreams of any kind.

Owing to the fact that Mr and Mrs *Smith* had separated shortly after the death of her brother, and were living in different parts of the country, it was some time before Mr *Smith* could be traced. He had not been in communication with his wife for some years. When an interview was finally obtained he was not told of the previous one with his wife, so that each statement is a completely independent account of the incident.

Although Mr *Green*'s death took place in 1905, Mr *Smith* appeared to have a clear recollection of the details relating to the burial and gave the following account (23 September 1929): During Mr *Green*'s residence in the East he and Mr *Smith* had corresponded with one another from time to time. Owing to failing health, Mr *Green* wrote to Mr *Smith* of his intention to return home and retire. About the time he was due to arrive Mr *Smith* had a dream in which he saw Mr *Green* in a pool of water; he seemed to be calling for help. Knowing that his wife was very deeply attached to her brother, Mr *Smith* did not mention the dream to her, fearing it might alarm her.

The first intimation Mr *Smith* had of Mr *Green* having landed was through the authorities of a mental hospital, and it was to the effect that they had a patient there who appeared to have lost his memory. He kept repeating "find *Smith*". Mr *Smith* followed the matter up, took charge of his brother-in-law and arranged for him to go to the house of the friends at H. (already mentioned) where he was nursed until he died.

Mrs *Smith*, who had assisted with the nursing had remained in H. until after the burial. Mr *Rogers* officiated at the funeral, and Mr and Mrs *Smith*, and the friends at whose house Mr *Green* died,

were all present at the grave side. After the burial Mr and Mrs *Smith* left H., and returned to their own home some distance away. Some months later a tombstone was ordered from a firm in Portsmouth. (According to the records the death took place in August 1905 and the tombstone was erected in 1906).

Later, when Mr *Smith* was going through some unpaid accounts he came across the bill for the stone. As he looked at it, he received the impression that his brother-in-law was staring at him and trying to tell him something. That night he dreamt that the stone had been placed over the wrong grave. The impression was so strong and the dream so vivid that he felt sure something must be wrong. Without telling her of his dream, he suggested to Mrs *Smith* that they should go to H. the next day in order to make sure that the stone was correctly placed, before paying the account.

Immediately they saw the stone they realised that it had been placed over the wrong grave. Some friends in the village, who had been present at the funeral, confirmed this conviction and subsequently Mr *Rogers* was interviewed. (It is to be noted that Mr *Rogers* states that he was interviewed by Mr *Smith*; he has no recollection that Mrs *Smith* was present at the interview). Both Mr *Rogers* and the sexton maintained that such a mistake was impossible.

Mr and Mrs *Smith* returned home, and that night, and for many nights after, Mr *Smith* had the same dream. On several occasions he wrote to Mr *Rogers* asking that the grave might be opened but the request was refused partly on account of the disturbance such a proceeding would cause, and partly owing to the assertion of the sexton that no such mistake could have been made.

Although the dreams persisted, Mr *Smith* did not like to tell his wife about them, fearing that it might upset her. Finally, being determined to have the grave opened, he went to Mr *Rogers* and related the dreams but attributed them to his wife and said he was afraid her health would be affected unless something was done to set her mind at rest. After considerable correspondence, permission was obtained from the authorities through Mr *Rogers*, and the grave was opened. It was found that a mistake actually had been made: the cross had been placed over the adjoining grave where a burial had taken place (in the early part of August 1905). Mr *Smith* did not mention his dreams to anyone, other than Mr *Rogers*, fearing that people would consider him unbalanced, and for this reason also, in all his written communications with Mr *Rogers* and the Home Office, etc. regarding permission to open the grave, he purposely omitted any mention of the dreams.

As will be seen from Mr *Roger's* account, the sexton removed and re-erected the cross over Mr *Green's* grave at his own expense. In

view of the time which has elapsed since the incidents here recorded actually happened, there are, as might be expected, discrepancies between the statements of the various persons concerned ; there is however, corroboration with regard to the following particulars : The date of Mr *Green's* death (19 August 1905) ; date and place of burial (taken from records and tombstone) ; names of those attending funeral (corroborated by all parties) ; date of erection of tombstone ; mistake in erection of tombstone ; and subsequent rectification (corroborated by all parties).

On the other hand, no corroboration can be obtained with regard to the dreams owing to the fact that, with the exception of his statement to Mr *Rogers*, Mr *Smith* did not mention them to anyone either in the family or outside. We have therefore the fact that a mistake had been made which was rectified, but, as to whether Mr *Smith* was prompted to move in the matter simply from the evidence of his own eyes and Mrs *Smith's* impression when they visited the grave, or whether his action was the result of his own alleged impression and dream, it is impossible to say. All that can be done is to give the facts as revealed by the people concerned, making allowance for discrepancies due to lapse of time, and leave those who read them to draw their own conclusions.

E. BRACKENBURY.

CORRESPONDENCE.

THE SPIRIT-HYPOTHESIS.

To the Editor of THE JOURNAL.

Sir,—I quite agree with Dr Schiller that the ideas connoted by such terms as telepathy, clairvoyance, subliminal are at present extremely vague and ill-defined. But it is precisely with a view to clarifying our fundamental conceptions that I would advocate that the general supervision of the sittings of our few really good mental mediums should be in the hands of a trained psychologist. It might not matter whether such a man were a behaviourist or a psychoanalyst so long as he were adequately trained in the methods of psychological enquiry and had a good standing acquaintance with the psychology of abnormal mental states. For there are many questions bearing on the connection of supernormal knowledge with the medium's previous mental history that I believe a competent psychologist would be better able to elucidate than an intelligent layman, whether spiritualist or non-spiritualist.

One cannot of course entirely rule out the intervention of dis-carnate human beings as a possible hypothesis, but I do not think that there is the least danger that the spirit-hypothesis will be

neglected. Its religious and emotional significance secure for it a paramount and (from a scientific point of view) disproportionate amount of attention. Indeed, at present the best sensitives are almost entirely in the hands of convinced spiritualists. Among these are intelligent observers, who seldom, however, experiment, or do so only along stereotyped lines. There is therefore real danger that in this general contempt for the services of the trained psychologist we are losing golden opportunities of research.

Yours, etc.

S. G. SOAL.

A SUGGESTED EXPERIMENT IN TELEPATHY.

To the Editor of THE JOURNAL.

Sir,—In Mrs Sidgwick's invaluable sequel to *Phantasms of the Living* (*Proceedings*, xxxiii) experimental easies are given (M. Cl. 97, and a case from *Journal*, viii. 71) in which an Agent (A) thinks of a subject (S), a living person unknown to the Percipient (P). P looks in the crystal and has a vision of S *not* in the dress and circumstances expected by A but as S was at the time of the sitting.

What part do A, P, and S play in these amazing experiments? (1) Must S be a living human being? (2) Could A be replaced by an object (say a letter) assoeiated with S?

Experiments should be tried :

(1) in whieh A thinks of (a) an animal (dog, cat, horse), (b) an inanimate object (book, chair, car), (c) a deceased person known to him in each case :

(2) in which P draws a closed envelope from among a number containing letters written by various persons. P alone of course would know the one chosen, upon which S would depend.

In (1) (a) might prove interesting; also (b) in the ease of a cherished object whose whereabouts at the time was not known. But it would probably be trying P "rather high". As regards (c) the possible results are best imagined!

In both (1b) and (2) some light would possibly be thrown on the operations of psychometry; in (1a) on the function of the living mind in the matter.

The function of S as an agent in such experiments might be tested in an interesting manner were *two* agents to sit independently each with a sryer and both think of the same friend in the same way (dress etc.) at the same time. Other experiments on lines outlined above suggest themselves also. In these the function of P would also be tested.

Yours, etc.

ERNEST S. THOMAS.

THE ALLEGED EXPOSURE OF VALIANTINE.

To the Editor of THE JOURNAL.

Sir,—In the January issue of the *Journal* of the S.P.R. in reviewing the *Zeitschrift für Parapsychologie* of December 1929, in which Dr Kroner's account of the Valiantine sittings in Berlin appears, P.-P.-S. writes: "To me the most instructive part of the whole episode is . . . the part played by his [Valiantine's] admirers and friends such as Mr Bradley, the latter going in his attempts to prevent an exposure so far as to threaten the hostess with an appeal to the Embassy of the United States to interfere in the interests of an American citizen's health."

This statement of Dr Kroner's is absolutely false. The facts are as follows. Immediately before my departure from Berlin—leaving Valiantine to continue the series of sittings at the house of Frau von Dirksen—owing to the attitude of several of the sitters at the preceding séances at which I had been present, I warned Frau von Dirksen of the danger to the health of the medium if a light were turned on suddenly during a sitting. I made no mention whatever of the American Embassy: I said that in such an event the English Embassy in Berlin would be informed.

P.-P.-S. refers to Mrs Bradley's letter to Frau von Dirksen printed in Dr Kroner's paper. This letter was a short personal one and was never intended as a detailed report for publication. Her remarks are made upon the Genoa and not the Berlin séances and her brief references to the controlled sittings are absolutely correct.

In both of these controlled sittings all the seals were found to be completely intact after the séance, as also was the Leukoplast sticking plaster which reached from ear to ear and hermetically closed the mouth of the medium. At the sitting referred to by Mrs Hack, when Mr Boucres of *Luce e Ombra* was present, but at which Professor Ernesto Bozzano was *not* present, again all the seals and the Leukoplast across the mouth were discovered to be intact when the lights were turned on. Immediately prior to the end of the séance, after considerable mental and physical phenomena, by request part of the bindings were supernormally severed, but in such a manner as to render it impossible for the medium to move from his chair and impossible for him to speak until the intact adhesive plaster was carefully removed from his mouth.

P.-P.-S. refers to "Dr Kroner's detailed account of George Valiantine's exposure in Berlin." He omits, however, even to intimate what this "exposure" consists of. There has been *NO* exposure of Valiantine. Dr Kroner's paper consists merely of a mass of sheer assumptions, based upon ignorant and prejudiced scepticism, and the only specific allegations made are individual

and uncorroborated. These allegations were carelessly made by inefficient and inexperienced sitters and can definitely be proved to be untrue.

Dr Kroner's assumptions have been refuted and severely criticised by many scientific researchers in Germany. My analysis and reply to Dr Kroner is now being translated by Professor Gustave Zeller and will be published in Germany in March next.

Yours, etc.

H. DENNIS BRADLEY.

[While we print this letter to enable members to read both sides of the alleged Valiantine exposure in Berlin, we must make it clear that the passage by P.-P.-S. objected to was merely a summary of an article under review. Strictly, objections to it should have been addressed to the periodical in which the article appeared.—Ed.]

REVIEW.

Two Old Cases Reviewed (C. B. Sanders and Mollie Fancher), 8vo, pp. 105, 2 portraits. Boston Society for Psychic Research (Bulletin XI), December 1929. Price \$1.00.

The name of the author of this pamphlet is not given. It is probably omitted by mere inadvertence, for it is clear from internal evidence that the author is the Research Officer of the Boston Society, Dr Walter Franklin Prince himself, who has just been elected President of the S.P.R. for this year. This is revealed by (*e.g.*) the close connection of the writer with the Doris case shown on pp. 100-103. The two cases with which the Bulletin in the main deals are as stated old cases. They are cases of divided personality belonging to the second half of the last century, almost before the medical profession or psychologists had begun to take a serious interest in this very important subject.¹ It is from this cause that neither of the cases are as well recorded as we could wish—it having been left to friends to do their best without scientific training or assistance, or knowledge of other cases. The little book containing an account by his friends of the experiences of the Rev. C. B. Sanders is not only out of print but very difficult to obtain, and our Librarian has not yet been able to obtain a copy for our library. Both cases are, however, known to our Society. Myers in his *Human Personality* discusses both more or less and there is a review, in our *Proceedings*, vol. xiv, of the Mollie Fancher case by Professor Romaine Newbold.

¹ There is a useful list of recorded cases of divided personality in a footnote on p. 95. The earliest mentioned is dated 1845 and the next 1860.

Why then, it may be asked, does Dr Walter Prince spend so much time and trouble now on reviewing these two somewhat inadequately reported cases of divided personality? He makes the reason fairly clear in his preface (pp. 14 and 15). Among recorded cases of the kind they are the two in which there is most evidence of the manifestation of supernormal mental faculties by one or more of the split up personalities. Both the Rev. C. B. Sanders and Miss Mollie Fancher showed at times when in an abnormal state telepathic and clairvoyant powers—meaning by clairvoyance the power of perceiving objects and occurrences in the material world without the use of the senses.

Now clairvoyance is at present one of the subjects which it is most important for the S.P.R. to study. Good evidence for its reality is rare, and there are probably very few of us who believe it exists compared with the number prepared to believe in telepathy. Evidence for clairvoyance, however, seems to be slowly accumulating—in book tests for instance—and it may be that in some cases of apparent telepathy, the supernormal knowledge, or some of it, shown by the percipient is directly acquired without the intervention of another human mind. At any rate the whole subject needs careful study and further collection of evidence.

From this point of view the “two old cases” of this Bulletin are important; as indeed is “A Case of Psychometry” described by Dr Prince in his preface (p. 10). Dr Prince has analysed the evidence obtainable about them with great care as to its reliability and its reasonable interpretation. He also compares it with what there is of similar evidence in other cases. The result is a fuller knowledge of the two cases than can be obtained except from the originally printed accounts themselves, and of these the most important, that describing the case of the Rev. C. B. Sanders, is very difficult to obtain.¹ We may therefore thank Dr Prince and the Boston Society for a valuable and useful piece of work.

E. M. S.

¹ As I have already stated above our Librarian has so far failed to obtain a copy of this little book. If any of our Members know of a copy and can put him on the track of it he will be very grateful. The book is called *X + Y = Z or the Sleeping Preacher of North Alabama containing an account of most wonderful mental phenomena, fully authenticated by living witnesses.* By Rev. G. W. Mitchell. Printed for the author in 1876 [at New York]. 16mo. pp. 202.

JOURNAL

OF THE

Society for Psychical Research

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE SOCIETY'S ROOMS,

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

ON

THURSDAY, 5 June 1930, at 5 p.m.,

WHEN A REPORT ON

“The Recent Congress at Athens”

WILL BE GIVEN BY

Mr W. H. SALTER.

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 at 4 p.m., for which a charge of 1/- will be made. Will those members who wish to be present kindly inform the Secretary beforehand.

NOTE ON THE MEDIUMSHIP OF MRS MASON.

By S. R. W. WILSON.

THE following brief note on a series of sittings held during the past year with Mrs Mason may be of interest. The sittings were held anonymously at the rooms of the London Spiritualist Alliance, Ltd., and were taken by two sitters, who attended first separately as unconnected people, and later together. No striking evidence of survival was obtained, but certain statements were made by the Control which appeared to the sitters to be undoubtedly supernormal.

One of the chief characteristics observed was the almost complete absence of volunteered information (which if given at all was given in the first few minutes of the sittings), the phenomena taking the form of replies to questions asked by the sitter. The Control always showed eagerness for these questions to be asked, saying they helped the communicator. The first reply to a test question would nearly always be hurried, incorrect and pretty obviously a guess on the part of the Control, and the statement having been promptly turned down by the sitter, a pause would ensue, often followed by correct information. A typical instance of this took place when the name of the country with which the communicator had business connections was desired :

SITTER. Can he tell me the name of this country ?

CONTROL. Ameriea or Australia conditions.

SITTER. No.

CONTROL (after pause). It's a hot country. Does it begin with S ?

SITTER. Yes.

CONTROL. Is there an A.I.N. or U ?

SITTER. Yes, an N ; not a U.

CONTROL. Is there an O ? I get I, then S.E. Doesn't the I follow S ? I seem to get P.S.P.I. Haven't I given you A ? S.P.A.I.N.

Having spelt the word Spain, which was correct, the Control seemed unable to pronounce it.

Names often appear to be received by this medium in the same way, that is, letter by letter, wrongly arranged. Sometimes the task of arranging the letters correctly would prove too much for the Control and the word would have to be left. At other times, as was the case with the "Spain" incident, the Control would apparently be unable to pronounce the completed word.

Another method of receiving names was instanced when the Christian name of the sitter (Rosemary) was indicated by a flower being "held up" by the communicator. Two apparent interpretations or guesses on the part of the Control followed, namely, Violet and Daisy, and the subject was then dropped. Shortly afterwards, in the same sitting, however, the Control turned to it as follows :

CONTROL. He puts a large rose on your lap, in connection with your name. A red rose. Do you follow that?

SITTER. Yes, it means something to me.

CONTROL. And there is the name Mary called. Rose Mary. I do not understand what it means.

In nearly every other sitting, the communicator, when he was first announced as being present, was said to bring a rose or roses, evidently being strongly associated in the medium's mind with this flower. It may be of course that the rose is in the nature of a cliché with Mrs Mason, and information on this point from others who have had experience with the medium would be much appreciated by the writer. In one case, the rose certainly seemed to serve as a means of identification, as when the second sitter went alone, in circumstances which do not give reason to suppose that any normal association with the first sitter arose in the medium's mind. The following statements were made :

CONTROL. He has a daughter on the earth plane . . . he shows me a rose [excitement and recognition by the Control].
He's got a daughter Rosemary on the earth plane.

Another method of receiving names was instanced when the desired name was "Crosby." An attempt was made to give it by means of the sound, thus :

CONTROL. The name of that man . . . O. Is it Oswell Cosgrave?

Having given isolated pieces of supernormal information the Control would often attempt to enlarge on them or interpret them, with disastrous results. Thus, when a correct statement was made that the brother of the sitter had to do with horses, the Control followed this up by assuming erroneously that they were race-horses, and purported to see a particular brown and white horse running very fast.

Unfortunately great persistence was shown by the Control in fishing, so that a good deal had to be discounted. From the point of view of appropriate selection of evidence, the sittings were disappointing, as the sitters had to ask many questions, thus giving the statements to a great extent the appearance of telepathy from their own minds. The sitters were, however, convinced that Mrs Mason has some supernormal faculty, though the limitations of her mediumship were very plain in this series of sittings.

A SUBMERGED MEMORY REVIVED IN A DREAM.

SOME thirty-five years ago I was given a dog, a large white and tan spaniel who was eventually killed on a railway line. A few weeks ago something recalled the dog to my memory, but I could not recover his name.

On 5 February 1930 I had a short nap in my armchair and dreamed that this dog came into the room, came up to me and put his head on my knee. I called out, "Why, it's Rollo! How are you, Rollo, old man?" I then woke up and realized that the name really was Rollo. Sir Harry Stephen, who gave me the dog, corroborates this name.

LAWRENCE J. JONES.

CORRESPONDENCE.

A CORRECTION.

To the Editor of THE JOURNAL.

Sir,—My attention has been called to an article in *The International Psychic Gazette*, dated May 1930, on "The Late Lord Balfour as Psychical Researcher." It consists in part of a letter from Sir Arthur Conan Doyle quoted from *The Times* of 29 March 1930, and in part of a not very correct quotation from Mr Andrew Lang's Introduction to a book on *Crystal Gazing* by Mr N. W. Thomas. This last is quoted with a view to supporting Sir Arthur's statement concerning Lord Balfour's activities in psychical research, and runs as follows :

"I lent the (crystal) ball to Miss Balfour, who often then saw, I think, an old-fashioned piece of furniture (in it).

"Her brother (Mr Arthur Balfour) laughed at her and took the ball into his study, when he returned, looking perplexed. He admitted that he had seen (in it) a person whom he knew, under a lamp.

"This was about 5 p.m. on a Sunday at St Andrews." The account goes on to give details of the vision and its verification.

On reading this I was surprised, for my brother Lord Balfour was extremely interested in "psychical" phenomena, and it was impossible to suppose that he had had so interesting a "psychical" experience as a crystal-vision (and that a veridical one) without mentioning it to his family, to whom he often did mention his regret that he never had "psychical" experiences. I therefore looked up the passage in Mr Thomas's book (Introduction, p. xii.) and then found that what is there said is : "I lent the ball to a Miss Balfour,

who only then saw, I think, an old-fashioned piece of furniture. Her brother laughed at her and took the ball into the study. . . ." It will be noticed that the word "a" before "Miss Balfour" is omitted in the article under discussion; that the word "often" is substituted for "only"; that the phrase "(Mr Arthur Balfour)" in brackets after "brother" does not occur in the original; and that "his study" is substituted for "the study" in the article. No Christian names or other identifying marks are given, and after all Balfour is a fairly common name in the Lowlands of Scotland. Other statements show, or tend to show, that the Balfour alluded to was not Lord Balfour. In particular a little further down the page both in the book and as quoted in the *International Psychic Gazette*, Mr Lang says "afterwards in my study Mr Balfour, who was smoking . . ." Lord Balfour was at no time of his life a smoker and only on the rarest occasions smoked a cigarette. Further, I have shown the article to my sister Miss Alice Balfour who, as is well known, kept house for Lord Balfour for over 50 years. She has no recollection whatever of the occurrence in which a Miss Balfour is stated to have played so prominent a part; she never herself saw a vision in a crystal; and she fully agrees with me that if Lord Balfour had an experience of the kind described, he would have communicated the fact to his family.

I may add that the same experience is described by Mr Andrew Lang in his book on *Dreams and Ghosts*, but with other names for the seer and the person seen. Presumably then in both books the names given are pseudonyms.

We must therefore regretfully conclude that the person referred to in book and article was not Lord Balfour, and as it is important in all matters connected with psychical research that incorrect traditions should not be allowed to grow up so far as this can be prevented, I venture to trouble you with this letter.

Yours, etc.,

ELEANOR MILDRED SIDGWICK.

D. D. HOME.

To the Editor of THE JOURNAL.

Sir,—It is a sad pity that Count Perovsky-Petrovo-Solovovo should have let 55 and 72 years elapse since D. D. Home's seances at Biarritz, and 43 years since his death, to attack his credibility as a medium. An accusation of so flagrant a deception should have been made at the earliest possible moment, and before all the witnesses had been removed beyond our questions by death, especially as (p. 251) the Empress's evidence is reported as contradictory.

The evidence of "professor" Dickson, a conjurer, who, as Count Perovsky remarks, is not "absolutely impartial" (p. 257), seeing that he himself speaks of his "campagne acharnée" (p. 264) against spiritualism, is entirely second-hand or third-hand, may be disregarded altogether. It was a mistake to allude to it at all. Accusations should be as carefully criticised as affirmations. One would like to ask for a plan of the room at Biarritz, and how *in the light* a door behind the medium could have been opened without drawing the attention of all the sitters to the fact. If the seance was in the dark, it is obvious that nothing could have been "seen" by Count Fleury.

Dr Cyon says that the seance was held at Compiègne (which Count Perovsky thinks a negligible slip of memory) and his evidence is also a mere repetition of Count Fleury who re-entered the lighted room and saw Home "entr'ouvrir la semelle de sa bottine droite" or "ôter un de ses souliers" (both are alleged), place his foot on the cold marble floor and then "with extraordinary agility" touch the hand of the Empress seated on his left, causing her to exclaim, "The hand of a dead child has touched me," an extraordinary remark in any case!

The whole reads like an artless fabrication, and one can only wonder that the Empress should have been so easily deceived. I have myself attended many of these wearisome seances and should consider "pulling a dress, ringing a bell, and feeling about under a table" absolutely unevidential, as would all the reliable experimenters I have known.

Count Perovsky quotes from Mr Podmore, who died in 1910, the words concerning Home "that bulwark and alpha and omega of physical phenomena with whom modern spiritualism must stand or fall" as if these words, whenever they may have been written, were final.

But surely, if physical phenomena be what is meant, such words are meaningless after the careful laboratory experiments of Dr Geley, Dr von Schrenck-Notzing, Dr Glen Hamilton, and Dr Crandon, to name only a very few of the later observers. D. D. Home may now be left out of account on the general question without bringing second-hand and doubtful testimony to invalidate the evidence of fifty persons of knowledge and position whose names and addresses are given in Lord Dunraven's book published in 1870 and lately reprinted by the S.P.R.

I do not wish to vindicate my own well-founded conviction that physical phenomena are positive facts which render nugatory all tendentious articles to the contrary; nor am I specially concerned to defend Home or Stainton Moses nor any other medium whose

honesty is assailed many years after their deaths. Of each of them might be said,

He has outsoared the shadow of our night,
Envy and calumny and hate and pain,
And that unrest which men miscall delight
Can touch him not and torture not again.
From the contagion of the world's slow stain
He is secure ; and now can never mourn
A heart grown cold, a head grown grey in vain !

Yours, etc.,

S. DE BRATH.

[Count Perovsky writes : Mr S. De Brath thinks that it is "a sad pity" that I should have let 55 and 72 years elapse since D. D. Home's sittings at Biarritz before attacking "his credibility as a medium." Well, 72 years ago I did not exist at all, and 55 years ago I was only four years old ! And when D. D. Home died I had hardly begun to interest myself in psychical research at all. All history is based on our discussing the activity of and passing judgement on people who died years ago, sometimes many centuries ago. I do not feel in the least inclined, I confess, to treat differently either D. D. Home or Stainton Moses.

It is significant that, whilst speaking at length of Dicksonn and Cyon, Mr De Brath does not once mention Dr Barthez's name, and this though I expressly say (p. 251) : "To me, however, Dr Barthez's evidence suffices."

And it is, I confess, disconcerting to me at least to see Mr De Brath mention Dr Crandon's "careful laboratory experiments" as evidence for the reality and genuineness of physical phenomena.]

NONSENSE NAMES.

To the Editor of THE JOURNAL.

Sir,—In the *Journal* for January Mr Saltmarsh gives the result of an attempt to throw some light on the genesis of the nonsense names supplied by "Topsy," by asking a number of persons to invent sets of such names. I wonder if this method affords a real parallel. If Topsy's nonsense names should be "thrown up by the dream consciousness" I should not expect them to develop on similar lines to those one would consciously invent, judging from my own experience. A dream I had some time back will illustrate my meaning. I was (in my dream) speaking to an employé in an office, and asking him about his employers (I noted down on waking the events which

had led up to this, but they are not relevant). "Well," he said, "Mr Fark is so and so, but Mr Vickhorn is so and so." (The spelling of the names is as I visualised them on awaking). Now I am as certain as can be that I never saw or heard those names before; and I am fairly certain that if I had set out to invent names as Mr Saltmarsh's experimenters were asked to do I should not have arrived at anything so original. I should probably have invented "associated" names, or "literary sounding" ones, or a class which I think Mr Saltmarsh has not suggested, formed by taking a common name and altering the initial letter, or combining two syllables of different names.

The experimenters were, it is true, asked to "keep their minds as blank as possible," but I am not clear that invention would be eliminated, fully at least, by this precaution.

I feel some doubt, therefore, whether that method throws much light on the actual origin of Topsy's nonsense names, at least if the experimenters were similarly constituted to myself, who am obliged mournfully to recognize, by repeated experience, how much more original and swift my subconscious intelligence is than my conscious.

Yours, etc.,

H. N. DIXON.

To the Editor of THE JOURNAL.

Sir,—In connection with my article on nonsense names in a recent issue of the *Journal* (xxvi. 5) one of the participants in the experiment has written to me with regard to the suggestion that the prevalence of names beginning with "O" in Mrs Elliott's sittings might be due to an association, formed in childhood, with her own surname. I had noticed with this participator that he had a tendency to start his names with "P" or "Ph" but as his surname began with a "W" I saw no support of my suggestion in his case. He now informs me that his real surname actually begins with "P," the name by which I knew him being a "non de plume." In so far as this single example goes it appears to lend some support to my suggestion, although the fact that the letter "P" was often followed by an "h" rather diminishes from its value, for it must be by the sound of the letter that any association would be formed, and the sound of "Ph" is quite distinct from that of "P" alone. The matter is of small importance though perhaps possessing some interest as a psychological curiosity; in any case we cannot generalise from so small a number of examples.

Yours, etc.,

W. H. SALTMARSH.

CROSS-CORRESPONDENCES

To the Editor of THE JOURNAL.

Sir,—I did not know, until I had the letter recently circularized by the Society's officers, that Sir Arthur Conan Doyle had expressed the opinion that "the Cross-correspondences are not of much value"; but, if so, I am among those who agree with him on that point. When studying these, I have an uneasy feeling at the back of my mind that, given scholarship, a good reference library and plenty of time, it would be possible to find some sort of cross-correspondence between almost any two or more passages. The only one of them that made any real impression upon me is that called "Alexander's Tomb" (*Proceedings*, xxvii). On the other hand, the experiments in the revival of literary knowledge, "Lethe" (*Proceedings*, xxiv, xxv), "Statius" (*Proceedings*, xxvii, called there "Some Recent Scripts Affording Evidence of Personal Survival") and "The Ear of Dionysius" (*Proceedings*, xxix), have never ceased to impress me as being of extraordinary interest and importance, and I always feel sorry that the Society has not found it possible to pursue and develop that promising line of investigation.

Yours, etc.,

HUBERT WALES.

SHORT NOTICES.

KARL GRUBER, *Okkultismus und Biologie*. Prefaces by Rudolf Hecker and Max Dingler. 8vo, pp. 190, portrait. Munich : Drei Masken Verlag, 1930. Price M.5.50.

This small collection of papers by the late Professor Gruber is intended to serve as a memorial to this investigator. He was one of the group round Schrenck-Notzing, and accepted the various phenomena vouched for by his leader. One of the most interesting papers here reprinted is one on telepathy between mother and child. Though the facts adduced are not very convincing, Gruber's theories as to the existence of a telepathic rapport between mother and child are interesting and suggestive. The prefaces in the present volume are a touching testimony to the affection in which Gruber was held by all those who came into contact with him, even as opponents.

C. L'ESTRANGE EWEN, *Witch Hunting and Witch Trials*. 8vo, pp. xiii. 345, 7 ill. London : Kegan Paul, 1929. Price 21s. net.

After recent pseudo-learned publications on witchcraft, the present book deserves a warm welcome. It consists almost entirely of original documents, a large part of the book being formed by 790

abstracts of Bills of Indictment and by various complete Indictments, Depositions, and Examinations. To these Mr Ewen has added an interesting Introduction, containing references to numerous further original documents, and several valuable tables, facsimiles and illustrations.

HELEN ALEX. DALLAS, *Comrades on the Homeward Way*. 8vo, pp. 320. London : W. Collins Sons and Co. Ltd., [1930]. Price 21s. net.

Miss Dallas's latest book is devoted largely to the work of F. W. H. Myers and to posthumous messages purporting to come from him. Hence the title of the book, which is taken from a line in Homer, "Striving to save my own soul, and my comrades' homeward way", a line which made a peculiar appeal to Myers. Miss Dallas's careful and conscientious method of treating her material is now well known. Some readers will agree and others will not with Miss Dallas's appraisal of the evidence for survival presented by her, but her profound sincerity and freedom from all sensationalism must impress all.

TH. B.

NOTES ON PERIODICALS.

Revue Métapsychique, January-February 1930.

This number opens with a short and completely sceptical paper by Prof. Charles Richet dealing with Mme David-Neel's paper in the *Revue de Paris* (see below). The same writer briefly describes two recent incidents in the experience of a friend of his to which he is inclined to attribute a supernormal character.

The *pièce de résistance* of this number of the *Revue Métapsychique* is still Dr Osty's long paper (second instalment) on the "Diagnosis of Diseases by subjects endowed with paranormal knowledge". The title is perhaps somewhat misleading, as many of the incidents described have little or nothing to do with a medical diagnosis. Their evidential value varies in my opinion a good deal. Some are undoubtedly very striking (especially case LX, where a dead body is "clairvoyantly" discovered by Mme Morel, one of Dr Osty's subjects), and others much less so. We hear hardly anything, by the way, of these subjects' *failures*, surely a most important factor. A very interesting case may have been that of M. Berteaux, a former French Minister of War (died in 1911), to whom a fair "pythoness" is said to have foretold in 1874 that he would be General-in-Chief and would be crushed to death by a "flying car"; and in fact M. Berteaux was killed by an aeroplane suddenly falling

on the ground. Unfortunately the evidence as to the prediction leaves something to be desired. Precision of the future in the strict sense of the word is so extraordinary and *per se* improbable that its reality is never likely to be proved by such anecdotes, however striking and exciting. We want something much superior in evidence.

M. Pascal has a valuable paper on the influence of hashish on the unconscious, passing in review the various aspects of that influence such as enhanced suggestibility, revelation of the subjects' subconscious tendencies, psychological *dédoulement*, etc. It is significant that on awakening the subject remembers the sensations to which hashish had given rise.

Revue Métapsychique, March-April 1930.

Dr Osty prints a third and last instalment of his paper on the supernormal diagnosis of diseases. This instalment deals at considerable length with the mistakes made by "subjects endowed with paranormal knowledge." I confess that after reading it I do not think it more difficult than I did before that the explanation of this particular branch of "metapsychics" is to be sought purely and simply in haphazard guessing. I would postulate possible supernormal knowledge in a very, very limited number of cases only, and this only tentatively, though I know that many investigators will disagree with me.

M. de Bricey formulates some general ideas and practical suggestions in connection with dowsing; and in a short paper entitled "Mental Inertia," Dr Osty recalls the findings, favourable to animal magnetism, of the Commission appointed in 1826 by the French Academy of Medicine, which findings, however, subsequently had no effect whatever on the study of the subject by official science.

An article by M. Victor Forbin on fire-walking in South Africa, the Hawaï and Fiji Islands is quoted from the review *Aristote* (November 1929). The explanation is suggested that those walking through the fire are, it is alleged, protected against combustion by "soles of steam," engendered by perspiration, forming themselves for a short time on their feet. This "explanation" was given to M. Forbin by a Professor Schwartz. The text of an interesting letter from M. Th. Gautier, of Réunion, to Professor Ch. Richet is further printed. It is asserted in this letter, dated 21 January 1930, that fire-walking occurs in that island regularly at the beginning of January, and two photographs (taken by M. Gautier) are appended, one showing four men walking through the burning embers.

Revue de Paris, December 1929.

Mme Alexandra David-Neel, author of several books on Thibet and Buddhism, the last in date being *Mystiques et magiciens de*

Thibet, has a paper on "Psychical Phenomena in Thibet". It is asserted in it *inter alia* that "telepathic transmissions both willed and unconscious do not seem to be very rare" in that country, Mme David-Neel adding that as far as she is concerned, she is convinced she did receive telepathic messages from lamas with whom she had been in touch. No instances are given. (Two experiences of this type are however described in *Mystiques et Magiciens*, pp. 238-242). A further part of the same paper is devoted to "materialisations", perhaps a somewhat misleading term, since hallucination is not excluded, though in two of the episodes narrated it may—or must—have been collective. (One more case is described in *Mystiques et Magiciens*, pp. 295-297, but here it is difficult to feel sure that we have not to deal with an instance of mistaken identity; if not, the "materialisation" or collective hallucination appears to have been coupled with a premonition.) On the whole and though Mme David-Neel's paper is singularly devoid of evidential facts, I do not quite agree with M. Richet's sweepingly negative verdict (see above).

Zeitschrift für Parapsychologie, March 1930.

This number opens with another instalment (profusely illustrated with diagrams) of Professor Chr. Winther's experiments in telekinesis with Frau Rasmussen (see the review in *Journal*, xxv. 15-17). Dr Haslinger brings to a close his translation of Mr F. W. Warwick's paper on his photographic and other experiments with Mrs A. E. Deane. Mr Warwick has no doubt of the genuineness of the facts.

Dr Kindborg has a paper on an "overwhelming" apport observed in his private circle in November 1928. The epithet seems to me exaggerated, seeing that the phenomenon occurred in total darkness, that the medium was seated at a certain distance from the circle, no one holding her hands, and that the apport consisted of a dozen old picture postcards. It seems on the other hand to have coincided with an electrical phenomenon which greatly impressed the sitters. Apports in the presence of another medium, Heinrich Melzer, are narrated by Herr Hans Schubert.

Frau Aue-Pogatschnigg, an Austrian now living in Sweden, relates some incidents in her own experience; and several gentlemen (Dr Ludwig Welisch, Dr Dörfler, Prof. Walter) take exception to a statement of Mr Besterman's about a Herr "Rondon" (Kordon) in our *Proceedings*, xxxiii. 450.

Dr Gerda Walther has a short paper on Rudi Schneider's recent sittings in the National Laboratory for Psychical Research, in which she sees a "brilliant confirmation" of the late Dr von Schrenck-Notzing's researches with the same medium. And Dr Otto Seeling, of Berlin, has a brief notice on Frau Günther-Geffers and her alleged

powers. It is significant that he admits the unsatisfactory character of several of his own experiences with the famous German clairvoyante.

Zeitschrift für Parapsychologie, April 1930.

Dr Pagenstecher of Mexico has a paper entitled "Telepathy and Clairvoyance." Several experiments in psychometry with his subject Maria Reyes de Z. are quoted, the writer postulating as an explanation "a transcendental capacity of thought-transference potentially inherent in the objects, condensed in animals, plants, even stones."

A case of apparent "auto-suggestive stigmatisation" occurring in prison is narrated by Prof. Ludwig of Freising. Dr Friedrich Wolf of Stuttgart describes some experiments with a professional clairvoyant named Max Moecke. A further instalment of Prof. Winther's paper on "Experimental Researches in telekinesis" is printed. Prof. Richard Hoffmann of Vienna inquires whether parapsychology has any value for the investigation of primitive Christianity. His paper was read at Lund, Sweden, during the fifth International Congress for the general history of religion (August 1929).

In *Kleine Mitteilungen* we have a note on the Athens Congress. Herr D. Walter of Graz (Austria) describes a case of *Spuk* (poltergeist) occurring at Eggenberg, near Graz. Frieda Weissl, the supposed medium, was subsequently tested in Vienna by the local Society for Psychical Research, with "satisfactory" results. A note signed "Dr Seeling" denies that Frau Günther-Gefiers, the German clairvoyante, did ever clear up a murder committed in Czernowitz.

Heinrich Freiherr Droste zu Hülshoff, of Münster i. W., asserts having once seen a peasant walk on water (from a boat to the shore), a distance of some ten meters. "It looked as if his feet were gliding on the surface of the water." As the Baron took him back into the boat he ascertained that there was not a drop of water on the man's shoes.

With the April number of the *Zeitschrift für Parapsychologie* the subscribers to that paper received a booklet of 104 pages entitled *Die Sitzungen mit Valiantine in Berlin*, being a critical commentary on Dr Kröner's recent report on Valantine's exposure. Mr H. Dennis Bradley (editor), Herr Florizel von Reuter, Prof. Johannes Kasnacich, Dr Gustav Zeller, Herr Konrad Schuppe and Dr Sünder join in attempting to vindicate the medium's reputation and to prove that there was no exposure. I note in passing that Mr Bradley incidentally speaks (p. 18) of his own mediumship and of that of his

wife for "direct voices": a circumstance which to many will appear as of some importance in appraising the value of his testimony in the matter. He also mentions that Mrs Bradley was accused of simulating a phenomenon at one of the Genoa sittings with Valantine, though adding that the accusation was afterwards withdrawn (pp. 63, 64).

Dr Zeller admits (p. 89) that in Berlin as well as in Millesimo the conditions of control did not correspond to up-to-date psychical research standards, which is but another way of saying that from the scientific standpoint both the series of sittings were quite worthless. After that admission it becomes a question of secondary importance whether Dr Kröner was or was not, strictly speaking, justified in asserting that Valantine had been *exposed* in Berlin. In any case, in view chiefly of Frau von D.'s (the hostess) precise and categorical statements about the three private sittings she had with Valantine, it cannot reasonably be doubted that some at least of his "phenomena" were palpably fraudulent.

Zagadnienia Metapsychiczne, 1929, nos. 23-24.

This number opens with a paper by M. J. Switkowski insisting on the difference existing between hypnotism and magnetism and specially criticising the views in this respect of the late Prof. Lehmann of the University of Copenhagen. Dr Klesk's article on psychographology deals especially with the well-known Raphael Schermann, on whom the highest praise is bestowed. Dr Sokolowski narrates various incidents in connection with a medium called George L, occurring in 1924-1927. Several possibly supernormal incidents in the life of M. K. are related by M. Wyczalkowski, of which one may have been a premonition occurring in a dream some five minutes before the actual fact. Short reports on the activities in 1929 of the different Polish Societies for Psychical Research (in Warsaw two and one in Lwow) are printed.

Two papers (by M. Prosper Szmurlo and M. St. Rzewuski) on telepathic experiments systematically carried on between Warsaw and Athens (October 1928-May 1929) constitute the *pièce de résistance* of this number. Thirty séances were held, 118 collective attempts were made, the number of individual ones being much higher. Those which dealt with the transmission of colours and scenes are regarded as unsatisfactory; it is maintained on the contrary that in the transference of drawings results above what might have been due to chance coincidence were obtained. M. Rzewuski's paper contains an instructive series of tables dealing with the subject, whilst M. Szmurlo's is accompanied with reproductions of some of the most striking results obtained.

Psychica, January 1930.

The editor, Mme Bordierieux, describes one of the public sittings given by Pascal Forthuny, at which an accomplice was found giving him private signals as to the nature of the subject decided on for telepathic transmission to him by the audience. Mme Bordierieux, who has hitherto been one of M. Forthuny's warmest supporters, is to be congratulated on her courage in publishing these facts. But it is a little strange that we have had to wait till now to learn that Forthuny has been previously detected in specific instances of fraud.

Psychica, March 1930.

A letter is printed from M. Forthuny, in which he denies the statements of Mme Bordierieux, alleging prejudice and the like. The editor's reply cites other suspicious incidents and quotes various observations of M. Forthuny's which do not redound to his credit.

The Science of Life, Parts 28-30.

This is a useful work having as its object the presentation of biology in a popular but accurate way. The authors are Mr H. G. Wells, Professor Julian Huxley, and Mr G. P. Wells. In parts 28-30 some attention is given to psychical research. It is attention of a distinctly self-conscious and patronising kind, but not more so than was to be expected from Mr Wells's past pronouncements on the subject. On the whole the writers are soundly critical and manage to bring in a good many names and allusions to the literature of psychical research with substantial accuracy. There is a mistake, however, in the initials of Richard Hodgson, and it is scarcely adequate to describe Mrs Verrall as a "celebrated medium."

The chapter on "Human Behaviour and the Human Mind" has a section entitled "Automatism and Mediumship." The nature of Automatism and Control is explained, as well as the adequacy of normal psychological explanations of these phenomena in themselves.

In part 30 an entire chapter is devoted to "Borderland Science and the Question of Personal Survival." The real problems of survival, however, are not seriously attempted, the best types of evidence being barely mentioned or not at all. The supernormal phenomenon treated with most favour is, curiously enough, "dream anticipation," and that on the basis of Mr Dunne's book, which is scientifically without value. The treatment of telepathy is scrappy and rather dogmatically sceptical. No attempt is made to estimate the evidence, beyond various allusions (in which Mr Wells's pen is to be detected) to its volume.

Under the inappropriate heading of "Clairvoyance, Table-tapping, and Telekinesis," spirit-communications are dealt with.

The discussion consists largely of severe, though very just, criticisms of such types of Control as Pheneas of Ur. Materialization and teleplasm are treated with a good deal more approval. Here again the emphasis is wrong. Thus, the Eva C. phenomena are considered to be more important and actually to be recorded in more detail, than those of Eusapia Palladino, and those of Margery to be more important than either. The fact is, of course, that the S.P.R. Palladino report is by far the best and the most detailed report on physical phenomena yet produced. In discussing the Margery case the writers maintain a "right to incredulity" though they "cannot absolutely reject the evidence for these phenomena." Here, as throughout these sections dealing with psychical research, there is clear evidence of a conflict of opinion between the writers. On the whole, however, the conflict has been successfully resolved, and in general a praiseworthy suspension of judgement is exercised by the collaborators.

TH. B.

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

Berkeley, R. F., 127 Montgomery Street, San Francisco, Calif., U.S.A.
Evans, Miss Joan, 9 Kensington Park Gardens, London, W. 11.
Evelyn, C. J. A., Wotton House, Dorking, Surrey.
Henderson, Miss H. M., M.B., 25 Ferndale, Tunbridge Wells.
Hervey, H. L., 54 Norton Road, Hove, Sussex.
Kinglake, Mrs, Moushill Manor, Milford, Surrey.
Murrell, A. W., 3 Titchfield Terrace, Albert Road, London, N.W. 8.
Rinehart, Dr Stanley M., 2419 Massachusetts Avenue, Washington, D.C., U.S.A.

MEETING OF THE COUNCIL.

THE 271st Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Wednesday, 14 May 1930, at 5 p.m., Mr W. R. BOUSFIELD, K.C., in the chair. There were also present: Lord Balfour, Mr J. Arthur Hill, Miss Ina Jephson, Mr G. W. Lambert, The Hon. Mrs Alfred Lyttelton, G.B.E., Mr W. H. Salter, Mrs W. H. Salter, Mrs Henry Sidgwick, Mr S. G. Soal, and Dr V. J. Woolley; 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.

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

Mr Salter gave a report on the recent Athens Congress, which he, Sir Oliver Lodge and Mr Besterman had attended as representatives of the Society. He stated that, pursuant to authority given him before the Congress, he had given an invitation for the next Congress to be held in London in the autumn of 1932, and that this invitation had been unanimously accepted.

The Monthly Accounts for March and April were presented and taken as read.

TRANSACTIONS OF THE FOURTH CONGRESS FOR PSYCHICAL RESEARCH.

THE *Transactions* of the Athens Congress are being edited in England. But the possibility of printing the volume depends on the number of copies which are subscribed and *paid for in advance*. The price of each copy will be 7s. 6d., and subscriptions, with remittances, should therefore be sent without delay to the Secretary, Society for Psychical Research, 31 Tavistock Square, London, W.C. 1.

The *Transactions* will include, among many other papers read by such Continental students as Professor Driesch and Professor Oesterreich, the following papers by representatives of the S.P.R. : "On the Reasons for the Non-Recognition of Psychical Research by the Majority of the Scientific World," by Sir Oliver Lodge ; "Some Suggestions for the Improvement of the Conditions of Investigation of Controllable Phenomena," by Mr W. H. Salter ; "The Case of the Abbé Vachère," by the Hon. Everard Feilding ; and "A Critical Estimate of the Present Status of Psychical Research" and "Recent and Current Investigations undertaken by the S.P.R.," by Mr Theodore Besterman.

A DEFERRED IMPRESSION DURING A TRANCE SITTING.

THE following incident occurred at one of the "Absent Sitter" sittings during the Society's investigation of the trance phenomena of Mrs Warren Elliott in 1926-1927.

Readers of Mr Saltmarsh's Report on this investigation (*Proceedings*, xxxix. 47 ff.), will remember that at the "Absent Sitter" sittings only the medium and the note-taker were present, an article associated with some deceased person taking the place of a sitter ; and that adequate precautions were taken to prevent any one knowing until after the sitting had been held who had contributed the article or with what "communicator" it was associated.

The sitting in question took place on 1 February 1927, Miss Horsell recording. The medium was not in trance.

After describing a "form of a lady only partly building up" and stating that she seemed to be very worried about a man connected with her who had been ill and in consequence feeling very lonely and depressed, the medium gave further impressions concerning him which are omitted here as irrelevant to the case under review.

She continued, "I believe he must only just be pulling himself together, because she shows me—do you know who I see ? 'the still silent man.' It's him that she is showing, sitting sort of slightly doubled up, sitting about. It is him I see and I believe he is sitting in a room which is rather oblong and which has a window at the back

of him, seems small panes, and I believe it is fairly high up—seems to be high up, fairly high from the ground, probably higher than this [the medium indicates her own room which is on the first floor]. There seems to be trees, and yet I don't feel that I am in the country—I feel I am surrounded with houses. It is one of those what I call stuffy rooms, you can't move for furniture. I am almost sure that lady is connected with him."

The article which was used at this sitting, was contributed by Mr Ashton, to whom a copy of the notes was sent in which the reference to the 'still silent man' was omitted. He annotated it as follows : "I cannot, even remotely, connect any part of this report with my late wife, who owned the article and which she used almost daily." [Dated 11 February 1927].

The notes were also sent to Mr Montgomery Smith, an anonymous sitter who was always referred to by the medium as 'the still silent man.' Mr Montgomery Smith wrote to the Secretary, on his receipt of the record, as follows : "I am immensely interested in it. It has no bearing at all on present conditions, but if referred to conditions prevailing a year ago it is in several points astoundingly accurate. I think you will be interested when you read my notes." [Dated 3 February 1927].

Mr Montgomery Smith had had two sittings with Mrs Elliot, one on 7 October 1926 and one on 11 November 1926. A study of the notes of these sittings shows that most of the contents in the "Absent sitter" sitting on 1 February 1927, might be considered as reminiscent of these sittings. The only new material is that following the medium's recognition of 'the still silent man.'

The sitter's annotations of these previous sittings show that he was seriously ill in December 1925 and January 1926, and in a despondent and hopeless state of mind ; he was suffering in fact from a breakdown following the shock of his wife's sudden death in November 1925. He stated that on 1 February 1926, he was practically well again but very weak. His annotation of the new material is as follows : "Accurate description of room. I used to sit a good deal after breakfast (and indeed do now while I smoke a pipe) in the dining room which is on the top floor, (3rd). It is oblong ; it has a window of small panes and I always sit with my back to this. It has rather a lot of furniture and, as my brother-in-law's children use it as a playroom, it is rather encumbered with a lot of their things, so that moving about is rather restricted. There are two pieces of old furniture, a chair and an oak chest.

"This house is in a Square, and the window looks on the Square garden. Early in February last year, 1926, the garden had several large trees. These were cut down a few weeks later and replaced by saplings, so the garden is now less suggestive of country."

The Secretary's note dated 16 May 1927, and written up from notes made on 7 April 1927, is as follows : "On April 7th I saw the room which Mrs Dixon [Mr Montgomery Smith's sister-in-law, in whose house he had been living since his wife's death] and Mr Montgomery Smith identified with the description given at the 'Absent Sitter' sitting, No. 54. It is a slightly oblong room (about 15 x 13 paces). The room has the appearance of being more oblong than it really is, owing partly perhaps to the arrangement of the furniture, and partly to the position of the door and window, which almost face one another and are placed about the middle of the longer walls. The chair in which Mr Montgomery Smith used to sit stands to the left of the fireplace with its back to the window. The window has old-fashioned square panes, with perpendicular bars outside, and it looks on to trees, the house being in a Square with a central garden. The room is on the third floor.

"The Square is oblong, and open only on one side, the north, which is formed by a busy thoroughfare. The east and the west are the long sides. Mrs Dixon's house is in the middle of the south side, furthest removed from the sounds of traffic, and facing the long narrow length of the garden. Mrs Dixon told me that eight or nine large old trees were cut down in the Spring of 1926, i.e., soon after the period that seems to have been indicated at the sitting. The branches of some of these had come close to her windows.

"The room contains a good deal of furniture ; in addition to the genuine old pieces mentioned by Mr Montgomery Smith there are several modern imitations of old furniture."

The question might arise whether the article used at the sitting might not have reminded the medium of one used previously and contributed by Mr Montgomery Smith. It was a very large, practical house-keeping purse with the appearance of having been much used. Mr Montgomery Smith had contributed several articles, none of which would suggest a resemblance.

It is an interesting coincidence that the contributor of the article and the man with whom the sitting was concerned were the only two among our sitters and contributors of articles who were classified together as representing sitters "Recently bereaved, with utter sense of loss." This coincidence may be purely accidental. It suggests however the question whether the article contributed may not have carried with it an influence which the medium subconsciously associated with 'the still silent man,' and which roused a latent impression which she may have subconsciously received at one of the previous sittings.

THE CASE OF A DAMAGED GRAVESTONE.

M. 109.

THE following case has been brought to our notice through the intermediary of Mr E. L. Vaughan, a Member of the Society, who wrote :

" I enclose a statement of an old friend Mrs Sparkes whom I casually met a few days ago. I have known her over forty years and have always looked upon her as particularly matter-of-fact. The last person I should have thought, to give way to flights of imagination. I also knew her husband fairly intimately. I had lost touch with them for some years. On discovering that I had an open mind on the subject, she related a number of experiences of which the enclosed is, I think, sufficiently remarkable and specific to bring to your notice." [Letter dated 24 March 1930.]

The statement by Mrs. Sparkes is as follows :

" My late husband died in May 1929. He is buried at Shamley Green near Guildford.

" I ordered a firm of Monumental Masons to erect a Cross over the grave. They wrote last January that this had been done, and sent their bill.

" My custom is to pay all bills at once. My impulse was, accordingly, to, then and there, send a cheque.

" A communicator purporting to be my late husband has been in the habit of sending me messages since his death. I scribble them down on bits of paper or in a note-book.

" While I contemplated sending the cheque—I was holding a pencil not waiting for any message or thinking of anything in particular, when it wrote : ' See to my grave at Shamley Green. I see a crack at the base of the right side of the cross.' I asked ' Do you mean on the right side when facing the cross ? ' He answered ' Yes. It is on the right side standing on the path. I see a crack at the lower part. The words are all right on the stone. Do not pay for it until it is mended. Your name will be there [Note by Mrs Sparkes : I have intended being buried in the same grave when my time comes.] and I do not like it. Do not go on with the payment until it is attended to, or it will not be done.'

" I refrained then from sending the cheque. I did so somewhat reluctantly as it worries me to have any bill owing. I expected however to be able to see the grave without any delay—as soon as it stopped raining in fact—for the weather was bad and I had a cold at the time.

" As the days passed without my being able to go, I got more and more restive at not paying the bill or even acknowledging receipt of it. Eventually I felt I must take some notice of the receipt of it, so wrote that I would settle it as soon as I had seen the Cross.

"The firm was of the highest standing and its charges, 42 guineas for the stone alone, seemed to preclude any reasonable possibility of bad work, so I might have sent the cheque to have done with it, but that the messages kept coming. The estimate was for 'the best cut granite.'

"The Cross as ordered, was to be a copy of one seen elsewhere and put up by the same firm. The design was: a cross standing on three superimposed blocks of granite. The original was beautiful. My husband's shows bad work. On at last seeing the monument I found a gash three inches long, one inch wide, and one inch deep on the lowest block on the right hand side facing the path."

The actual script referred to by Mrs. Sparkes has been seen by Miss Newton, and runs as follows:

"See to . . . stone at the grave and go a ground side of the grave to the right side of the stone

"at one side of the stone I see a crack do not pay for it until it is mended as your name will be that side and I do not like it. You must go to the vicar and tell him about it at once or it will not be done

"You will see a crack at the base of the stone do not go on with the payment until it is attended to or it will not be done I see a crack at the base of the right side of the cross at the side you are at on the path See to it.

"Yes, yes, it is on your right side . . . as on the path I see a crack at the lower part I see a

"Yes. Yes, Yes, the words are right on the stone it is the crack at the right side on the base it is at a good" [the next word is illegible].

Miss Newton has interviewed Mrs Sparkes and ascertained that Mrs Sparkes had had no news of the progress of the stone between ordering it and hearing that it was completed. None of her friends had seen it in the meantime, nor did she know anyone who had visited the cemetery at Shamley Green after the stone was put up. Mrs Sparkes also stated that she had no recollection whatever of having previously seen a similar defect in a tombstone, nor of anything that had caused her to associate such a defect with the granite of which the stone is made. She never went to cemeteries as she disliked them.

The manufacturers of the gravestone were communicated with and confirmed the date of the erection of the gravestone as 22 January 1930, that Mrs Sparkes was probably advised within a day or so subsequently, and that the stone bore a tool mark, and that the stone was entirely made at their works in Exeter.

The gravestone in Shamley Green cemetery was examined on 12 May 1930 by Dr Woolley and Mrs Brackenbury, who confirm that

on the right side of the stone, facing it from the path, there is "a defect in the granite [which] had been filled up with cement and from the outline of this defect it has the appearance of a tool mark rather than a crack." There are one or two other minor tool marks on the stone.

The evidence seems to show that Mrs Sparkes received a genuinely veridical impression of the mark on the gravestone. Though whether her impression was received by thought-transference from one of the workmen or others knowing of the mark, by clairvoyance, or from a spirit intermediary, must be left an open question.

A PHANTASM OF THE DEAD CONVEYING INFORMATION UNKNOWN TO THE PERCIPIENT.

BY COUNT PEROVSKY-PETROVO-SOLOVOVO.

[THE age of this case would as a rule exclude it from the *Journal*, but in view of its special interest as belonging to a rare type of incident, it has been thought useful to record it. *Ed.*]

In January 1930 I made the acquaintance of a Mme. K. of Bessarabia (now in Rumania, a Russian province from 1812 to 1917), who related to me a very startling case of *post-mortem* apparition happening to her uncle, M. Platon Biberi, a Bessarabian landowner (address : Of. post. Secureni, Jud. Hotin, Bessarabia). I therefore wrote to this gentleman, who kindly replied giving all the information in his power.

As will be seen from his second letter, in which he answered my second letter, the evidence unfortunately cannot be made as satisfactory as S.P.R. standards require, but I think the case sufficiently striking as it is. M. Biberi's first letter narrates several other apparently supernormal incidents, most of them also very curious, but the Alexander Scordelli case appears to me of quite exceptional interest : it contains, as my readers will see, precise information given by the apparition on a point completely unknown to the percipient and outside the scope of chance-coincidence. Some will even say on *two* points, but so far as the slippers are concerned, the amount of coincidence does not seem to me sufficiently striking to warrant a supernormal explanation. As to the size of the coffin, may I say that this episode—if we suppose it to have occurred as described—seems to me of peculiar value as discrediting, in the present case, the theory of *post-mortem* action at the time of the apparition? For it is surely highly unlikely that the "spirit" of a deceased human being should be preoccupied to such an extent with the position of his remains in the coffin *sixty* days after his "passing away"! On the other hand I can well imagine that some

human being just dead—supposing his self still to exist in some form somewhere—deeply impressed by what is happening to his dead body and “telepathing” accordingly, whether consciously or unconsciously. In which case this Seordelli-Biberi episode would afford us a good instance of deferred telepathic impression between the dead and the living. (Telepathy from the living alone cannot of course be regarded as excluded here).¹

M. Platon Biberi's² letter of 10 February 1930 (in part).

. . . In August 1912 and at his request I brought Alexander Seordelli, a nephew of mine, into the Bitchany *zemstvo* hospital, where his state was acknowledged by the physicians to be hopeless (he had consumption). Feeling probably that he would not see me again, he thanked me, when saying goodbye, for all and asked me not to forget his daughter, a pupil of one of the Kishinev [Chisinau in Rumanian] colleges. Two months later, on a dark October evening, a physician of the Bitchany hospital telephoned to me: “Poor Seordelli has just died.” The very dense mud and an ailment did not permit me to make twenty versts [13 miles] to attend his funeral.

Two months later (again) I left for Kishinev on business, stopping for twenty-four hours at Beltzy, Bessarabia, on the way.

I put up at the same inn as usual, went to bed at the regular time, but having put out the light in my room, could not fall asleep at once on account of the servants noisily running in the passage, the electric bells ringing and an electric arc-light hissing.

As it seemed to me, I was beginning to lose consciousness before falling asleep. I then suddenly commenced perceiving distinctly, among other sounds in the passage, a characteristic shuffling of slippers, as if a man with feeble gait were approaching the door of my room. When these footsteps stopped before the door, which I had looked, I felt and understood that the visitor was none other than the late Alexander Seordelli. I was seized with fear and covered myself with the counterpane, head included. I then heard him grasping the door handle, beginning to move it and saying: “Open, Uncle, open.” As I did not answer his request: “Do you not think I can pass through the door?” he said. Frightened at such a possibility and making a big effort, I asked him: ‘What

¹ I know of two other incidents where circumstances relating to the external appearance or position of the dead body seem to have become *prima facie* known to the ‘spirit’ supposed to have once animated it. One is narrated in detail in *Proceedings*, vi. 17. The second I briefly referred to in the *Journal*, xxiv. 264.

² M. Biberi is now, as he informs me, in his 65th year. This letter, in common with the following one, has been translated by me from the original Russian.

doest thou want from me ? Speak ! ” And then the answer came : “ Put me in properly ; the coffin is narrow, the coffin is short.” After repeating these words twice in a voice already dull and faint he went slowly away, his slippers still shuffling.

In May 1913 (the next year) I happened to go on business to Britchany, the borough where Scordelli had died half a year before.

A woman was waiting on me in my room [at the inn] whose face I seemed to know, but without remembering where I had seen her.

As she noticed this : “ Sir, you probably do not recognise me ? ” she asked. “ I was ward-servant in the hospital when you brought the late Scordelli in.” Feeling that I might learn something of interest from her in connection with the Beltzy apparition, I asked her to tell me how he died. “ Well, he died as I was attending him [literally : “ on my arms ”]. I held the taper¹ for him, I washed his body after his death and attended his funeral. They buried him in his new clothes and with slippers on, for it was difficult already to put boots on his feet. One thing was bad : no special coffin was ordered and he was put into a hospital coffin, such as are kept for emergency purposes. Well, this coffin proved to be so narrow and short, that when he was being laid into it, the bones cracked. . . .”

M. Platon Biberi's letter of 18 March 1930.

MUCH ESTEEMED COUNT,

I did not answer your last letter before, hoping to find out the woman who had given me evidence as to the way in which Alexander Scordelli had been buried.

Unfortunately I have not succeeded in finding this woman. The case is now almost eighteen years old, and it is not known where she is now, nay whether she is alive in general.

I can only confirm the genuineness of her account.

In answer to the questions you have put me, I can say the following :

(1) The apparition in question took place two months, not four, after the death.²

(2) Undoubtedly it occurred not whilst I was sleeping, but in a state of some torpor before sleep, which admitted of my hearing and feeling everything, but did not permit me to move.

(3) In the cases when inexplicable phenomena occurred to me, they were completely fulfilled later on, I may say, and in most cases after a brief space of time.

¹ [This probably refers to the prayers said by the bedside of dying people. P.-P.-S.]

² [On re-reading M. Biberi's first letter I see that the question which he here answers was due to my not having read his letter with sufficient attention. P.-P.-S.]

The only case when a long interval intervened before the fulfilment, was my veridical dream as to Nicholas Stamat's death 16 years later.¹

(4) I have no objection to my name being mentioned in the communication you intend sending the London Society for Psychical Research.

Accept, etc.

PLATON BIBERI.

CORRESPONDENCE.

A PSEUDO-BOOKTEST.

To the Editor of THE JOURNAL.

Sir,—I wonder if you would like the following incident for the *Journal*. I thought it had rather interesting points, and is mostly useful I think in showing with what care the evidence for booktests should be weighed. This one was done as a joke more or less, but it had quite as much success as the average booktest, and made a very distinct impression on the "sitter," who was new to this line of country.

Mrs Everett, a friend of mine here, asked me to tea to meet a Dr Kendrew who wanted to hear about S.P.R. subjects. He had never heard of booktests, and I was describing how they were worked. I said, "The medium would tell you, for instance, to take the third book from the left from the third shelf in the bookcase which faces you when you go into your consulting room, and on page 3 you will find the word 'bridge' or something connected with the word bridge." I suddenly felt that I had such a clear picture of the bookcase that I added, partly for fun, as I thought it would be so entertaining if I scored a bull, "Do look when you get home and let me know the result."

A few days later Dr Kendrew wrote that he had looked in the place, page, and book described, and found the word "Robertsbridge." He came to see me shortly after this, and seemed much struck with the coincidence, though he left it in the balance so to speak. I deepened the impression made by telling him that his bookcase was not up to the ceiling, but only the ordinary bookcase height (right), that it had untidy things and a few books on the top

¹ [This incident is narrated at length in M. Biberi's earlier letter to me. The prediction came true in January 1929, 16 years and one week after the dream. Mme K., M. Biberi's niece, has stated to me that she (repeatedly, I think) had heard of this premonitory dream before its fulfilment.

The first sentence of answer (3) replies to my enquiry whether M. Biberi ever had inexplicable experiences *not* corresponding to actual facts (this to test the probability of chance-coincidence). P.-P.-S.]

shelf (right), and that I saw something long rather like a bone, only I knew it wasn't a bone, leaning at this angle on the top (there was something leaning at that angle but it was a tennis racket and on the bottom shelf).

Isn't this a perfectly typical incident? The word "bridge" found in the proper place, myself with a definite feeling of having seen the bookcase, the "sitter" impressed at the strange coincidence, and the bad shot at the racket so typical too.

Had Dr Kendrew been coached to regard me as a reliable medium, and had he had emotional reasons to welcome an incident proving knowledge of his home surroundings, I think it would have affected him definitely towards belief. For myself, though I feel chance is *quite* the most likely explanation, I cannot shake myself free from imagining that, as I have had clairvoyant experiences, that this may be another of them, even though my more sensible self realises how likely it is that the description of the bookcase would fit nine consulting rooms out of ten, and that my being a good visualiser would account for the apparent clearness of my mental impression. Another school might consider telepathy from the mind of the sitter, who said he had read the book, a guide book of the district, though he had no conscious knowledge of it.

Mrs Everett is witness to the incident, and you could have Dr Kendrew's letter. Of course I have never been to Dr Kendrew's house.

Yours, etc.,

INA JEPHSON.

[In connexion with this letter it appears desirable to point out that no general inference for or against the supernormal origin of booktests can be drawn from a single incident. As Miss Jephson herself points out, it would be possible to argue that her success was due to a flash of clairvoyance. The evidence at present available suggests that the amount of success obtained in booktests given by Mrs Leonard is beyond what can be attributed to chance (see, e.g., "On the Element of Chance in Book-Tests," *Proceedings*, xxxiii. 606-20). *Hon. Ed.*]

REVIEW.

STANLEY DE BRATH, *The Drama of Europe, or the Soul of History*. 8vo, pp. 224. London : Arthur H. Stockwell Ltd., 1930. Price 7s. 6d. net.

In the Introduction the author states that European history is a drama in which every Act is a cycle of spiritual change, and his purpose is to show "that the principle revealed by the drama is continuous, uniform and causative; historical phases being the

direct results of a definite law of spiritual consequence." In the body of the book he traces the course of empires and civilisations on these lines, quoting from many authors, with adequate references. The material has been carefully collected and the story has been well told. The author also traces the development of Christianity, showing its connection with secular history. Much of its initial success was due to the assurance of the resurrection of Jesus and of the continuous life of His followers after physical death, also to belief in the supernormal phenomena recorded by the early writers.

Finally he considers how the process of decay can be arrested before the civilisation of to-day is destroyed like the systems of the past, for its present condition is precarious. He declares that as the cumulative action of individuals composes the movements of communities the only hope is that there may be a widespread development of spirituality, a "change of heart." In this connection he trusts that some aid may come from psychical research and the growth of New Thought as set forth by J. Troward (pp. 205-209). In discussing the former subject (pp. 193-198), he compares the animistic and philosophic theories of the cause of phenomena. He hopes that "metapsychic" facts may open the mind of the mass of mankind to the survival and possibilities of the human soul and that New Thought may eventually be spread through churches, schools and the press (p. 218). It is a suggestive argument and will appeal to many who deplore the growth of materialism.

A. W. TRETHEWY.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie, May 1930.

Herr Rudolf Lambert reviews Prof. Hyslop's experiments with Mrs Chenoweth (Mrs Minnie Soule), which, he thinks, afford striking evidence of supernormal power. I do not propose to demur to these conclusions in the least, partly on account of the facts themselves, partly because I much value the opinion of so reasonable a critic as Herr Lambert. It seems to me, however, that he passes a little too lightly over such a difficulty as the general avoiding of surnames in trance-communications ; and he certainly takes no notice of the fact that whilst surnames are rarely, in fact hardly ever given, Christian names occur constantly. On what supernormal theory, I may ask, can such a strange feature of these trance-utterances be explained ?

Professor Winther brings to a close his account of his telekinetic experiments with his Danish medium. Dr Simska narrates some physical phenomena of a spontaneous character which he observed in Prague in the B. family. The supposed mediums were two,

brother and sister. The manifestations were very varied in character, but many more details would be desirable before expressing an opinion as to the genuineness or otherwise of those Dr Simsa witnessed. I need not explain how much the supposed "spontaneous" character of the performance complicates investigation worthy of the name; nor need I recall that Dr Simsa seems to have been previously favourably impressed with "phenomena" as to whose spurious character there is little doubt.

Dr Otto Seeling has a short paper on Eric Jan Hanussen's alleged "clairvoyant" (public) performances in Berlin; and Dr Bernouilli reviews the Kröner-Bradley controversy about Valiantine. He thinks mistakes may have been made on both sides, and concludes with the hope that Valiantine may before long produce genuine phenomena under good conditions of control.

In *Kleine Mitteilungen* the translation of a letter by Mr Salter is printed with Herr R. Lambert's reply. The letter bears on the Veley case. The question is a delicate one, but I may say that I certainly agree with Herr Lambert that a report bearing on facts of a rare character and which *per se* may be convincing for those only who know the medium intimately has no scientific value. On the other hand I am afraid it is rather difficult "to draw the line" anywhere in this domain if one tries to be thoroughly logical. A certain amount of arbitrariness seems to me here almost unavoidable.

P.-P.-S.

Psychic Research, January 1930.

Notice of this and the following issues of *Psychic Research* has been delayed owing to the non-receipt till now of a perfect copy of this issue. From it we learn, with regret, that Mr J. Malcolm Bird has ceased to act as the Editor. The present reviewer often had occasion to disagree with Mr Bird, but, taking into account the difficulties under which he worked, Mr. Bird succeeded in maintaining a high standard in the matter he printed. *Psychic Research* is now edited by Mr Bond.

In this issue Mr. Bird concludes his survey of the current status of the Schneider mediumships. He brings forward new evidence, some of it very ingenious, to demonstrate the conspiratorial nature of the activities of the Schneider family. Mr Dudley discusses the phenomenon of reversal in psychic casts. Mr Price begins his account of his recent sittings with Rudi Schneider. This account is continued in a number of the succeeding issues; it will be more convenient to discuss it when the account is published in book form.

Psychic Research, February 1930.

Mr. Hamlin Garland gives an account of two test sittings with Margery. M. Sudre writes on the structure of the sub-conscious mind.

Psychic Research, March 1930.

An article is published in which it is suggested, on the authority of a Mrs M. E. Williams, that President Lincoln's Manifesto for the abolition of slavery was induced by spirit influence. The article omits to state, however, that this Mrs Williams was the subject of one of the most notorious exposures of a physical medium (Paris 1894). M. Sudre writes on psychical research and the new physics. Mr. Price and Miss H. Kohn begin an account of "An Indian Poltergeist." This is continued in the two following issues.

Psychic Research, April 1930.

M. Sudre writes on the interpretation of predictions of future events. Mr. Bond describes "A Case of Obsession with Alleged Precognition of Events." Mr Edward P. Buffet writes on levels of consciousness in dream and trance states.

Psychic Research, May 1930.

Well over half of this issue consists of Mr Price's two serial publications, and of his International Notes. M. Sudre writes on reincarnation and experience. Mr. Bond has an article entitled "The Boston-Venice Cross-Correspondence in the Margery Mediumship."

Quarterly Transactions of the British College of Psychic Science Ltd.,
April 1930.

This issue opens with a lucid article by Mr. J. Arthur Hill on "The Present Position in Psychical Research." Mrs Mackenzie writes on the psychometrist Lotte Plaat. Messrs Dudley and Bird contribute a long article on the Margery thumbprints.

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 co-operate with them in maintaining this privacy.

JOURNAL

OF THE

Society for Psychical Research

The Rooms of the Society will be closed after Thursday, the 31st of July, until Monday the 8th of 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.

NEW MEMBERS.

Bedwell, C. E. A., 9 Mount Adon Park, East Dulwich, London, S.E. 22.

Collins, G. E., M.Sc., 4 Hawthorn Avenue, Wilmslow, Manchester.

Swing, Mrs, Coconut Grove, Florida, U.S.A.

Winterstein, Dr A. Baron von, Wattmannsgasse 38, Vienna, Austria.

MEETING OF THE COUNCIL.

THE 272nd Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Thursday, 5 June 1930, at 3 p.m., SIR OLIVER LODGE in the Chair. There were also present : Mr W. R. Bousfield, K.C., Dr C. D. Broad, Professor E. R. Dodds, Miss Ina Jephson, The Hon. Mrs Alfred Lyttelton, G.B.E., Mr W. H. Salter, Mrs Henry Sidgwick, and Dr V. J. Woolley ; also Miss Isabel Newton, Secretary.

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

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

Dr A. Tanagra was elected an Honorary Associate.

PRIVATE MEETINGS.

THE 104th Private Meeting of the Soeicty was held in the Library of the Society, 31 Tavistoeck Square, W.C. 1, on Wednesday, 2 April 1930, at 5 p.m., SIR LAWRENCE JONES, BART, in the chair.

DR V. J. WOOLLEY read a paper entitled "Some Investigations into Poltergeists," of whieh a summary is printed below.

THE 105th Private Meeting of the Soeicty was held in the Library of the Soeicty, 31 Tavistoeck Square, W.C. 1, on Thursday, 5 June 1930, at 5 p.m., MRS HENRY SIDGWICK in the ehair.

MR W. H. SALTER read a report on "The Reeent Congress at Athens," of which a brief summary is printed below.

SOME INVESTIGATIONS INTO POLTERGEISTS.¹

BY DR V. J. WOOLLEY.

THE term Poltergeist has been used for a long time to describe a particular kind of supposed haunting of a house or a person, a haunting whieh is noisy and often mischievous in eharaeter and whieh may sometimes result in a good deal of damage to property, particuearly property whieh is at all fragile or easily destruetible.

Whether or not such disturbances are ever really caused by supernormal ageneies I do not propose here to inquire. I am only eoneerned with a limited number of eases which have oceurred during the last few years and whieh have been examined by representatives of the Society, and in none of these has it appeared neeessary to assume that any supernormal ageney was eoneerned. I propose to give some aeeount of the details of these eases as they were first reported and as they appeared on examination, and finally to offer some suggestions as to the motives whieh led the various people eoneerned to aet as they did.

The first case came to our notice early in 1928. The house concerned is situated in South West London and the disturbances gained an immense notoriety in the press at the time.

The family consisted of an aged father, his three daughters and a son, all between 30 and 40, and a boy of 14, the son of one of the daughters. The disturbances had begun some months previously by the throwing into the back garden and against the back windows of the house of various small hard objeets such as coal and potatoes. I do not propose to put forward any view as to the ageney involved, sinee it could only be a surmise, but there seemed to be several different groups of people who had the opportunity and, in varying degrees, a motive.

¹ Summary of a paper read to a Private Meeting of the Society, 2 April 1930.

After about a month of these external disturbances similar things began to happen indoors, directed mainly against the old father who, wherever he went, was followed by showers of coal, soda and potatoes. He became so terrified that he wore his hat and overcoat all day and sometimes took refuge under the kitchen table.

On Christmas Day 1927, the family appealed to the police who paid several visits to the house at intervals. As soon as a policeman entered the house the disturbances ceased, but generally began again when he left.

Towards the middle of January 1928 several pieces of furniture were broken by falling, no one being able to say how the falls were brought about. Other statements that were made to us were that an attache case flew across the kitchen without being touched and that some freshly ironed garments left the chair on which they had been placed, floated through the air and settled on another chair without becoming unfolded. Unfortunately, nothing approaching these phenomena took place after we arrived, and, without going further into details of this part of the case, it may be said that nothing was witnessed by us which could not have been brought about by normal means. Who were the persons actually concerned in these major phenomena was never properly cleared up. We formed the opinion that several different people were concerned and that they were actuated by different motives, but as there is no conclusive evidence against any of them it seems better not to publish charges which must be speculative and might involve injustice to innocent persons.

We were, however, able through the very careful and prolonged observations of my collaborator, Mrs Brackenbury, to obtain definite knowledge as to the part played, in at any rate the later and minor disturbances, by the boy. Those observations consisted in a detailed though unobtrusive watching of his movements during every moment that he was on the premises. By this means she was able to satisfy herself that all the disturbances she witnessed could have been produced by him, and that his actions were consistent with the view that he was producing them. Further support was given to this view by many details connected with the nature and source of the objects thrown and their appearance afterwards.

Just after the reports of this case had appeared in the Press a rather similar series of events occurred at a farm in Kent. The disturbances were not nearly so prolonged or so serious but were exaggerated to a fantastic degree by various neighbours. The farm was visited by Mr Lambert and Mr O'Dell on behalf of the Society, and though no abnormal occurrence took place during their visit they were able to get a report of what had actually happened. From this it seems fairly certain that the farmer's son was the cause of the

disturbances which had been described to them, and there can be little doubt that his actions were due to the prominence given by the newspapers to the case I first described.

The next case which came to our notice was that of an alleged boy medium at a small mining town in Wales. The alleged phenomena took place partly, though not exclusively, at sittings, and were supposed to be due to the spirit of the boy's deceased brother. In some respects, however, the facts are very comparable with those of the first case described : the boys were both at about the same period of bodily development and they had no brothers or sisters of at all similar age. It is further a noteworthy fact that both boys, when told that they had been seen to produce the phenomena by normal means, replied that they did not remember doing it but showed no resentment and made no denial.

The last case which I propose to mention was in the house of a retired policeman in Huntingdonshire. The family consisted of a father, mother and a 15-year old son. Mrs Brackenbury spent some days with them and was able to observe the boy throwing objects at his father and producing various other disturbances.

In all these cases one of the most striking features is the extraordinary credulity of the adult members of the families concerned. In the last case quoted this credulity on the part of the father seemed to one of his own friends to be so extreme that he suspected the father and son were in league to produce the phenomena together. I think that this unwillingness to admit deception can be explained partly by a desire to shield the boy and partly by a natural dislike to the feeling of having been made a fool of.

But what seems to me to be of more interest than the attitude of the fathers is the cause for the morbid behaviour of the boys, and it is my object to try to discover what common elements if any existed in these various cases in order to get some information as to the motives involved. It is perhaps premature to make any generalisation from observations on three or four cases, and I should like my guesses to be regarded only as tentative suggestions which may be thought of when future cases occur, and then modified or discarded as the facts demand.

In the first place each of these boys had reached an age when he had ceased to be a child and had not become a man. They were all adolescents, and, as the reports show, they were all unusually nervous and unstable adolescents. They were subject to nervous tics, senseless laughter, jerky movements, all the signs of a badly controlled nervous system. That is a common feature of most of these poltergeist children and has been described before.

In the second place each of them was in effect an only child. They had no companions of their own age and lived mainly with adults.

Thirdly, each of them was to an unusual degree in conflict with these adults. It is safe to say that every child on growing up finds itself, at various times, oppressed by its guardians who do not recognise its independence and maturity so soon as it thinks they should. The production of these disturbances forms a most effective means of making a child an important member of the household. If the boy resents being treated too much as a child it would be hard to devise a better revenge or compensation than an active poltergeist activity can offer. Not only does he become important to outsiders, but what is of far greater value he becomes important to himself in feeling that he is outwitting those very adults who think him still a child. In each of these cases I think there is ground for saying that a position of this kind existed. Future cases alone will show if it can be regarded as a widespread factor.

THE RECENT CONGRESS AT ATHENS.¹

By W. H. SALTER.

ANY of our Members who could have taken their Easter holiday in Athens this year, and omitted to do so, missed the chance of their lives. The delights of Greece in April are too well known to require recapitulation. In the present year there were two special attractions : the celebrations of the Centenary of Greek independence, and the Fourth International Congress for Psychical Research.

The Congress, over which Dr Driesch presided with great tact, was in every respect most successful. On the scientific side it was fully up to the standard of its predecessors : the business meetings, which are a necessary part of all Congresses, passed off without the slightest friction : and on the social side, thanks to the admirable arrangements made by Dr Tanagra and our other Greek hosts, it easily surpassed its predecessors. It would be impossible to speak too highly of the hospitality lavished on us. The programme included excursions to many interesting and beautiful places in Athens and the neighbourhood. Everyone who attended the Congress must have come away with many delightful memories.

The social side of these Congresses has a repercussion on their scientific value. In psychical research the personal equation counts for a great deal. Half an hour spent in mild conviviality with one of our foreign confrères will give one a better idea of his general ability, candour, and critical faculty, than a week spent reading his books. There is moreover a risk that, if Congresses were not held periodically, psychical research might develop on gradually divergent lines

¹ Brief summary of a report read to a Private Meeting of the Society, 5 June 1930.

in different countries, until at length an impassable gulf was established in method, subject-matter, and terminology.

There is already an appreciable difference between psychical research of the English and Continental types. In some respects psychical research has a wider meaning, in others a more restricted, in England than on the Continent. Several of the papers read at Athens, however interesting in themselves, hardly came within what we should consider the limits of our subject. Generally speaking, theory plays a much larger part on the Continent than with us. The British bias against theorising, especially when based on a rather slight foundation of fact, is probably healthy. But there would be no harm if the eminent philosophers and psychologists in our Society would from time to time enlighten us by explaining what relation the facts we seek to accumulate bear to current theories in philosophy and psychology.

There are, on the other hand, several matters in which Continental psychical research seems, judged by our standards, to fall short. Much less attention is paid abroad to spontaneous mental phenomena of the kind collected in *Phantasms of the Living*: they presumably occur with the same frequency in all countries, but are not followed up as keenly and carefully as with us. I do not think that we are likely to see in any Continental country elaborate investigations of the kind carried out in England (and also in America) of mental mediums of the type of Mrs Piper, Mrs Leonard or Mrs Warren Elliott: that type of medium seems to be for some reason an Anglo-American speciality. Again, the more abstruse problems of automatic writing are little understood outside our own country.

There is a welcome revival of interest abroad in experimental telepathy and clairvoyance. Experiments in long-distance telepathy have been undertaken by groups in Paris, Vienna, Warsaw and Athens, but in technique these fall a good deal short of the standards with which we are familiar.

These shortcomings are certainly not due to the lack of individual ability on the part of Continental students, many of whom hold high academic rank, but to the absence of Societies with an organisation, standards and traditions comparable to our own. It is accordingly no matter for surprise that suggestions have been made for the formation of an International Society for Psychical Research. No concrete proposal has yet been made, but the idea is one of which we are likely to hear a good deal in the next few years. If an International Society could be formed to supplement, and not to supersede the Societies already existing in different countries, there are many useful tasks it might undertake, including the placing on a more secure and permanent footing of the Congress organisation,

the formulation of a proper Glossary (the need for which has several times been urged by our President, Dr Prince), and the standardisation of methods of control for all controllable phenomena.

As stated in the June *Journal*, the *Transactions* of the Athens Congress will be printed in England, at the price of 7s. 6d. The papers will be printed in the languages in which they were read (English, French and German), and the volume will be one which every serious student must wish to possess.

The next Congress will be held, on the invitation of our Society, in London in the autumn of 1932, the year of our Jubilee. It should be a point of honour with all of us to see that the London Congress does not in any respect fall below the high standard set at Athens.

IN DEFENCE OF D. D. HOME.

BY HEREWARD CARRINGTON.

It may seem strange that a defence of physical phenomena should be forthcoming from one who, like myself, has generally been regarded as one of its severest critics. However, I feel that the truth concerning these historic sittings should precede all other considerations, and that, if a critic has overstepped the bounds in dealing with certain recorded evidence, his attention should be called to that fact, and any injudicious statements on his part corrected. This I feel can justly be done in the present instance.

No sincere student of psychic phenomena should resent the truth, no matter how unpleasant that may be. Actual historic documents are always welcomed, and because of that I feel that Dr Barthez's letter regarding Home should by all means be published, and should be known to researchers generally. The fault I find in Count Solovovo's paper is in the extravagant importance he attaches to this document, and the remainder of his article, in which he attempts to criticise Home's sittings generally, and to show that they might perhaps all have been of the same nature, and that all his phenomena were (probably) fraudulent. This conclusion is, I think, absolutely unjustified.

First of all, however, a few words regarding the famous Barthez letter itself. We read : " . . . The thing is very simple. Mr Hume wears thin shoes, easy to take off and put on ; he also has, I believe, cut socks which leave the toes free. At the appropriate moment he takes off one of his shoes and with his foot pulls a dress here, a dress there, rings a bell, knocks one way and another, and, the thing done, quickly puts his shoe on again. . . ." This sounds exactly like a dogmatic statement as to how a certain phenomenon was produced, made by a man who had not actually seen it so produced,

but who imagined that it *must* have been so accomplished. As a matter of fact, that is precisely the case ! Dr Barthez did *not* himself *see* anything of the kind. In support of his statement, he quotes a certain "M. Morio," who, he says, has "made of it a fine record, written and signed, with all the details necessary to establish the authenticity of his discovery." Yet this extraordinary document appears never to have been published ! Where is this first-hand statement from the witness in question ? Surely it should have been produced to back up so grave a charge. As a matter of fact I think it highly improbable that Home wore low shoes of the kind ; every photograph and drawing I have seen of Home shows him wearing high boots.

Coming now to his criticism of the existing evidence, Count Solovovo makes much of the fact that Home frequently moved freely about the room, lay on the floor, moved furniture, etc. But he fails to tell us that *no phenomena were produced* at such times, and that manifestations were only noted when Home ceased his "rampaging" about the room, and again joined the circle. What earthly difference does it make *what* Home did, if he was properly controlled during the actual production of phenomena ? Providing he was not obviously preparing some subsequent trick, I cannot see what possible bearing all this has on his results. In the vast majority of his sittings, no such perambulations were noted.

Count Solovovo toys with the idea of an accomplice who might, at times, have been smuggled into the room ! Is it contended that such an accomplice was invariably necessary ? Not at all, it is virtually admitted that the introduction of an accomplice would have been impossible on most occasions. Then why bother to introduce one at all ? If Home could fraudulently produce his phenomena without the assistance of a confederate, why should he ever introduce one ? Unless a theory is more or less inclusive and explanatory, it is surely superfluous to introduce it.

In an earlier criticism, Count Solovovo practically admitted that many of Home's phenomena could not be explained by fraud, and attempted to show that hallucination might explain many of these facts (*Proceedings*, xxi. 436-82). Now, nothing is said about hallucination, and a resort is again made to possible methods of fraud ! Which of these alternatives does Count Solovovo champion ? Or is it a combination of both of them ?

It is also quite beside the mark to raise questions as to Home's private life, his morals, his social standing, his financial transactions etc. All these may have been as shady as you please ; they do not at all affect the central problem : Did supernormal phenomena ever occur in his presence ? Count Solovovo makes the point (quite rightly, I think) that excellent social position should not prevent

the imposition of the severest physical checks and tests. On the other hand, I should contend that, no matter how "low" that status may be, supernormal phenomena obtained under the strictest conditions of control necessitate their acceptance. The whole crux of the matter lies in the actual conditions under which manifestations are produced.

Count Solovovo says (p. 259) that ". . . we are justified in thinking that, if Sir William Crookes's notes had been as full as Lord Adare's we should have found in them, now and then, indications suggesting a possible natural explanation of occurrences which as described seem to exclude it. . . ." It is nearly always possible to pick holes in records of sittings, in this manner, at a distance. The critic notices that such-and-such a point is not adequately covered in the report. He promptly assumes that such-and-such *might* have happened at the time, and then as promptly concludes that it *did* so happen! The investigator making the report, however, might have a very clear picture in his mind as to precisely what happened during that period, and know very well that nothing of the sort imagined did in fact take place.

May I venture to ask Count Solovovo one question? Does he believe that one single genuine physical phenomenon has ever occurred? If so, why should not such phenomena occur over and over again—a hundred, a million times? If they have been noted in the presence of one medium, why not in the presence of another—provided, of course, the conditions were such as to render their genuine character highly probable? But perhaps Count Solovovo does not believe that a single genuine phenomenon has ever been observed? I can see no valid reason to suppose that supernormal physical phenomena did not occur in Home's sittings, where the testimony seems unanimous and overwhelming. If supernormal phenomena occurred in Home's presence, it is to my mind preposterous to endeavour, at this late date, to show that they did *not*, by picking a few minor flaws in the recorded testimony, and by postulating accomplices, hallucination, fraud, etc., as explanatory hypotheses. It is possible that Home did trick upon occasion, and even that he was caught in such tricks. But the attempt to dispose of the whole mass of recorded phenomena, in his case—and indirectly of supernormal physical phenomena in general—by these means, seems to me a totally unwarranted procedure.

CORRESPONDENCE.

I. A DEFERRED IMPRESSION DURING A TRANCE SITTING.

To the Editor of THE JOURNAL

SIR,—May I venture to make a few comments on the incident described as a “Deferred Impression,” an account of which appeared in the June *Journal* (xxvi. 90) ?

It is true that in my report on the Warren Elliott sittings I accepted tentatively the hypothesis of “Deferred Impression,” but subsequent further study of the facts has caused me to feel considerable doubt as to its applicability.

In addition to the two sittings mentioned, viz. those on 7 October and 11 November 1926, both of which were “Sitter Present,” there were two “Absent Sitter” sittings, i.e. sittings at which Mr Montgomery Smith was not present but relics contributed by him were handed to the medium. These took place on 18 June and 16 July 1926, making four sittings in all before the date at which the incident in question occurred. It may therefore be held that rapport was established between the medium and Mr Montgomery Smith on 18 June at the earliest, although they did not actually meet until 7 October.

If we accept as a fact that the communications in question referred to the period about February 1926, as Mr Montgomery Smith’s evidence tends to show, they were post-dated, as it were, to the extent of four months, even if the earliest possible date, viz. 18 June for the establishment of rapport be taken.

That the medium should have acquired these impressions before rapport had been established seems incredible; it implies either some prevision on her part as to her future sitters or else an extremely unlikely coincidence.

Whether we accept as plausible or not the fact that the contributor of the article used as a relic at the sitting was in the same “Recently bereaved” class as Mr Montgomery Smith, led the mind of the medium to him by association, we must presume that somehow or other rapport was established with him on that occasion.

It seems reasonable to hold that rapport between the medium and the sitter is a necessary condition for the transmission of impressions, and the evidence which we have obtained from the Absent Sitter sittings tends to show that the actual presence of the sitter is not indispensable. My point is this. Given the fact of rapport, we may attribute the supernormal knowledge exhibited by the medium to the transmission of impressions from the sitter’s mind; there is, therefore, no reason why that transmission should not have taken place at the actual sitting. If it had occurred at the earliest

date at which rapport was possible, it would still have been four months post-dated. If it occurred at the actual sitting the post-dating would be twelve months.

We have thus a considerable period of post-dating in any case and it seems to me that to import the additional hypothesis of "Deferred Impression" is a needless complication. I cannot see that there is any greater difficulty in accepting twelve months post-dating than four.

Why this post-dating should have occurred at all is very obscure. That it was not simply a case of describing past incidents, such as frequently occurs in other sittings, is clear from the wording of the record. In one place the medium, referring to an incident, says "This is quite recently," and in many others she uses language which can only be taken to imply reference to the present or immediate past.

The hypothesis that it is a simple mistake in date does not seem to be very acceptable; the consistency with which the mistake applies over a number of disconnected incidents appears improbable.

It must not be thought that in discrediting the hypothesis of "Deferred Impression" in this case, I am implying that it is not a *vera causa* in some others; my only reason for regarding it as redundant here is that it does not bridge the entire gap.

I fear that I cannot suggest any satisfactory explanation of the incident but can only, with considerable diffidence, suggest that it might be regarded as lending some slight support to the idea put forward in my report that an explanation of many of the phenomena of mediumship might possibly be found in the postulation of a modification of the temporal conditions governing the medium's subliminal mind.

Yours, etc.,

H. F. SALTMARSH.

II. NONSENSE NAMES.

To the Editor of THE JOURNAL

SIR,—In this matter of invented names, perhaps I might add a personal note. I write at once on noting what is perhaps a remarkable circumstance. It is my lot frequently to be obliged to invent names for the registration of pedigree stock; and the names chosen are generally "inspired" at the birth of the animals. I mean, I do not get dictionaries or concordances and look up crackjaw names, and then shorten them. Personally I prefer short names. My own consists in all of seven letters—perhaps that is why I do not care for long names.

My note is, that of 10 animals under my care at present, five have names that "clink"—short "I" names: Tinka, Kif, Mitty, Dimseys, Chris. Of the other five animals, Wow is usually called Kiddo, Kirsty becomes Kiss, Mercy is Missy, and Maria is Missus. The exception is Bralp, which is an uninspired name—I made it of Br. Alp (=British Alpine).

Other loved animals of various kinds in the past, horses, dogs, cats, goats, have been Kitty, Milly, Bitty, Silly (Cecilia), Wiggy, Piggy, the Biblet, Fish, Higgin, Prittiwhit—I could make the list twice as long. It will be noticed that the initial letter makes no matter in this unconsciousness selectiveness. Nor does the length of vowel-sound suggest any association with my own name. I may add that my chief concern with names in my life-time has been with Wild and Pearson only.

Yours, etc.,

IDA WILD.

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

NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT

DENISON HOUSE,

296 VAUXHALL BRIDGE ROAD, LONDON, S.W. 1,
(Close to Victoria Station)

ON

FRIDAY, 31 October 1930, at 8.30 p.m.

WHEN A REPORT ON

“Experiments in Supernormal Perception at a Distance”
(WITH LANTERN SLIDES)

WILL BE READ BY

Mr S. G. SOAL

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

MEETING OF THE COUNCIL.

THE 273rd Meeting of the Council was held at 31 Tavistock Square, London, W.C.1, on Monday, 14 July 1930, at 3.30 p.m. After formally taking the chair, THE PRESIDENT requested Sir Lawrence Jones, Bart., to act for him during the remainder of the meeting. There were also present : Lord Balfour, Mr W. R. Bousfield, K.C., Dr C. D. Broad, Miss Ina Jephson, The Hon. Mrs Alfred Lyttelton, G.B.E., Mr J. G. Piddington, Mr W. H. Salter, Mrs W. H. Salter, Dr F. C. S. Schiller, Mrs Henry Sidgwick, Mr W. Whately Smith, Mr S. G. Soal and Dr V. J. Woolley ; 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.

The Financial Statement for the half year was presented by the Hon. Treasurer.

GENERAL MEETING.

THE 175th General Meeting of the Society was held in the Small Hall at Friends House, Euston Road, London, N.W.1, on Monday, 14 July 1930, at 5 p.m.

The PRESIDENT, Dr Walter Franklin Prince, delivered his Address, which has been published as Part 115 of *Proceedings*.

ASLIB.

THE Society's representative (Mr Besterman) on ASLIB (Association of Special Libraries and Information Bureaux) has been elected to the Council of that body.

OBITUARIES.

SIR ARTHUR CONAN DOYLE.

WE regret to record the death on 7 July (after the July issue of the *Journal* had gone to Press) of Sir Arthur Conan Doyle, who became a Member of the Society in 1893. Sir Arthur resigned his membership a few months ago in circumstances known to our readers ; at this time we wish only to pay a tribute to the manifest sincerity and enthusiasm invariably shown by him in respect of any cause that he had at heart.

MISS CLARISSA MILES.

WE regret to have to announce the sudden death (in August 1930) of a valued member of the Society, Miss Clarissa Miles, who had been a member of the Society since 1897. She had considerable psychic

faculty, and helped Sir William Barrett with experiments in dowsing. She stated in the first paper on her experiments on thought-transference (*Proc. xxi.* 60) that she had "learnt from him to make [her experiments] of use to outsiders by recording them fully at the time and obtaining on the spot whatever testimony was available. In fact," she says, "whatever scientific value attached to the results of all my experiments is, I feel, entirely owing to his constant help and guidance." The conscientious carrying out of the standard thus set before her is characteristic of the reports of her experiments given in *Proceedings*, vols. xxi and xxvii. These experiments were in thought-transference at a distance and were mostly made between herself and her friend Miss Hermione Ramsden. They aimed high, agent and percipient being in different places and always many miles apart, and as was to be expected they by no means always succeeded, nor when there was success was it complete. But there were some striking successes and the success on the whole seems certainly beyond chance, so that the reports are a valuable contribution to the work of the Society. Miss Miles had the interests of the Society much at heart and from time to time introduced new members.

E. M. S.

CASE OF A PRESENTIMENT ACTED ON.

P. 300

WE have received the following narrative through the Countess of Balfour, to whom the circumstances were described by Mr Eames, of whom she is a patient, within a fortnight of the occurrence. He afterwards very kindly wrote out this account, incorporating in it the answers to some questions we asked.

NARRATIVE STATEMENT OF MR E. G. EAMES.

On Saturday May 24th 1930, I was driving as usual from St Albans to London, along a road I knew exceedingly well, for I had traversed it hundreds and hundreds of times. My car is a fast one, I drive fastly, for I am always in a hurry, and on this particular morning I had some five operations to perform in London before lunch.

But a preceding car had for long prevented me from accelerating to a really quick speed. It was a Jowett car, being driven carefully and quietly by a typical family man, in a typical leisurely manner. The Father, Mother, and kiddie all enjoying the run, one assumes.

In the ordinary way I should have passed by, as I pass by hundreds of similar tourists and forgotten them—miles back. But on this occasion I absolutely could not pass. It was not the car that prevented me. On the contrary it would have been easy to have

got by, and I wanted to get by, but something, some exceedingly strong something, insinuated into my subconscious brain that an accident was going to occur. It was definitely a force quite apart from shall I say earthly impressions. It was in no ways concerned with the driving of the man in front. Actually he was driving very well. It certainly wasn't nerves, it was a very real presentiment that a crash was going to occur and a warning not to approach too near. For five miles then I hesitated behind this slow-going old car, blaming my foolishness, but very much aware all the time of a holding back. Soon, however, I was to be very grateful indeed for this intimation for when we reached a point in the Watling St., between Radlett and St Albans the looked for accident occurred.

A lorry preceded the Jowett which was immediately in front of me. The three of us slowly making our ways to London. On the opposite side of the road, a saloon car had stopped. Suddenly the door of the stationary car opened, the huge lorry, obliterating the entire view of the road could not quite get by. Without warning he stopped abruptly. The poor little Jowett went on. Turned out, found his road completely blocked in every direction, braked violently, skidded and crashed first into the back of the lorry and then onto a brick wall.

And for five miles I had known very distinctly that it was going to happen. So very much so that during that time I had felt very inclined to go up and mention my presentiment to the driver of the little family car.

All that remains to say is that being immediately behind I must in the ordinary way have been smashed up too, but had kept just far enough back to be able to come to a standstill immediately beside the wrecked car.

I attended to the little child, who was badly cut, and rushed both he and his Mother to the Orthopaedic Hospital at Stanmore where I left him in the hands of the surgeons.

A local police officer reviewing all the details of the accident later, after measurements, etc. had been confirmed was quite unable to understand at all how I had managed myself to avoid being injured, or at least concerned in the smash, and when I rather reticently explained that I gathered something was going to happen, and this in spite of the care of the driver, he, knowing my usual speed one assumes, said "It *must* have been a blooming strong *presentment* for you to have waited behind." Which quite frankly, I feel you will agree, was that.

This is the third time in my life that I have felt these strong compelling forces or influences warning me of danger, and always I have been afterwards very deeply grateful that I have been fore-warned.

CORRESPONDENCE.

A CORRECTION FURTHER DEVELOPED.

To the Editor of THE JOURNAL.

SIR,—In the May number of the *Journal* you printed a letter from me in which I point out good reasons for concluding that a Mr Balfour whose experience as a scryer is described by Mr Andrew Lang in an introduction to Mr N. W. Thomas's book on *Crystalgazing*, was not, as stated in the *International Psychic Gazette* for last May, the late Lord Balfour. In its September number the same *Gazette* publishes a letter from Mrs Spoer (Miss Goodrich Freer) explaining how well a crystal vision by the same scryer appears to have corresponded with a house she inhabited in the nineties of the last century, and how she had talked over this with the late Mr Andrew Lang. The Editor of the *Gazette* seems to think this letter establishes at first hand something showing errors in my letter of May. Why he thinks so I cannot imagine. The only passages I have found in Mrs Spoer's letter showing disagreement with mine (which I should gather she cannot have read) are those in which she says, "I cannot question the fact that 'Mr Ballie' is intended for the late Lord Balfour," and subsequently assumes this so-called fact as correct. This no doubt is a first hand statement of her opinion, but on what that opinion is based I do not know. She does not appear ever to have met the scryer in question.

After writing the above it occurred to me that the original documents with names concerning the case of the crystal vision of the lady making tea were probably in the archives of the S.P.R., for the case was printed in our *Journal* for July 1895 (vii. 124). Accordingly we looked them up and there, sure enough, were independent accounts signed with the real names of the scryer, his sister and the lady seen, who also gave their real addresses. The names were not for publication, but neither that of the scryer, nor of his sister nor of the lady seen was Balfour. The case of Mrs Spoer's house is not I think, recorded in our archives, but it was mentioned in a paper by Mr Lang published in our *Proceedings*, xv. 50 when the pseudonym of Lesley is used for the scryer. Mr Lang describes Mr Lesley as "known to the world as a man of business, a golfer and a composer." I have ascertained from a lady who knows him that this description fits the scryer in the tea-making case, so we may safely assume that Lesley and Balfour were pseudonyms used by Mr Lang at different times for the same person (whom at another time, see his *Book of Dreams and Ghosts*, pp. 59-60, he called Baillie). Both the scryer and his sister are still living.

As I explained in my previous letter, Lord Balfour in talking to his family or friends about psychical matters, frequently and

emphatically expressed his regret that he personally had never had any psychical experiences.

Yours, etc.

ELEANOR MILDRED SIDGWICK.

A CORRECTION.

To the Editor of THE JOURNAL.

SIR,—It appears that I was mistaken—through no fault of my own—when saying in my Notes on Periodicals in the May *Journal* (p. 86) that the accusation brought forward against Mrs Bradley, *à propos* of the Genoa sittings with Valantine, of having simulated a certain “phenomenon” was withdrawn. Mr Bradley asserts this (p. 64 of the booklet *Die Sitzungen mit Valantine in Berlin*) in connection with a talk he had with Signor Rossi in London in June 1929. But Herr R. Lambert, of Stuttgart, has communicated to me valuable evidence bearing on the same sittings, from which evidence it follows that as late as on the 8th of November 1929 Signor Castellani reiterated his statements concerning Mrs Bradley in a letter to Signor Rossi (Signor Castellani being one of the sitters and Mrs Bradley’s neighbour); a copy of which letter was forwarded by Signor Rossi (then in London) to Mr Bradley on the 12th of November 1929.

The above lines are intended to correct an involuntarily mistaken statement.

Yours, etc.,

PEROVSKY-PETROVO-SOLOVOVO.

FIRE-WALKING IN PERAK.

To the Editor of THE JOURNAL.

SIR,—In the last number of the *Journal* to reach me, I was surprised to see some doubt apparently thrown on the practise of “fire-walking” in various countries.

As the “fire-walking” ceremony is of regular occurrence among Tamil (Hindu) estate workers in this country [Perak, Malay Peninsula], possibly an account of such a ceremony might be of interest.

Nature of Fire. A shallow pit about $25' \times 6' \times 3'$ is dug (always of the same approximate size). This is filled with wood which is lighted and burnt all over. When a residue of glowing charcoal, without flame, is left, the “fire” is ready for walking. Walkers traverse the fire along its long axis—25 feet.

Palliatives. At the end of the pit opposite to that from which the walkers start, a smaller, deeper pit is filled with water. The walkers leap into this at the end of their traverse.

The average coolie has never worn shoes and has soles like boot leather. I am informed by an estate manager that coolies who work indoors show much more susceptibility to the pain engendered than those whose work is on the estate. I have examined the feet of some dozens of walkers after the ceremony and never seen the slightest sign of damage by fire.

Preliminaries. Those who are about to walk march round the fire, dance to the drum and cymbal and work themselves up into a state of excitement.

A priest I saw recently gave a preliminary address whilst standing with bare feet on the upturned edge of a sacrificial knife. (A goat is usually sacrificed by decapitation at the beginning.) He balanced himself by holding on to the heads of two men standing there, holding the knife upright, but put no weight upon them.

Additional Features. Many of the walkers have needles about a foot long stuck through the tongue and into the arms. At least one walker doing extra penance is usually seen with a symmetrical arrangement of darts about three feet long stuck into the back, chest and arms. The majority of these are removed by assistants as he stands cooling his feet in the water after walking. I recently saw some of the darts being removed afterwards but could detect no bleeding.

Method of walking. Some stroll across, some walk rapidly and some run. The priest usually strolls. Some who have attended the ceremony with the intention of walking cannot pluck up courage at the last minute. I have seen a man walk round the pit three times on specially constructed sandals filled with upturned nails, before starting to walk the fire.

Many of the walkers "throw fits" on arrival at the other end, foaming at the mouth, stiffening the body and shrieking.

All walkers precipitate themselves before the idol in the neighbouring temple immediately after walking.

Purpose of the ceremony. The main idea is to show man's invulnerability by the forces of nature if only he will display faith and concentrate his mind on not being hurt. There is also an element of penance for past sins. An amusing point is the belief which Christian Tamils, some of them of Christian families for three or four generations, have in the same power of man over nature. I have never heard of a Christian walking the fire, but there is no doubt that they display a great deal of pride in the fact that their pagan brothers come unscathed through the ordeal.

Yours, etc.,

G. R. M. MILLAR.

[The reference in the first paragraph is to a note in the *Journal* for May last (xxvi. 83) by Count Perovsky, in justice to whom it must be pointed out that he cast no doubts on the facts of fire-walking, as suggested by Mr Millar.—*Ed.*.]

A PSEUDO-BOOKTEST.

To the Editor of THE JOURNAL.

SIR,—In Miss Jephson's "book test," *Journal*, June 1930 (xxvi. 98), she didn't give full instructions about finding the book, as she omitted to say whether it was the third shelf counting from the top or from the bottom of the book case. I have had a good many book tests given through various sources and sometimes I am told to count from the top and sometimes from the bottom. It would be interesting to hear whether the "word bridge or something connected with the word bridge" occurs when the shelf is counted both ways.

Yours, etc.,

L. D. DEWAR.

[Miss Jephson writes: Following Lady Dewar's letter I have again consulted Dr Kendrick, and it now appears that there was originally a misunderstanding. The word "bridge" was found by Dr Kendrick on the top shelf, and not on the third. My original criticism therefore loses some point. Curiously enough, however, Dr Kendrick has now looked up the appropriate place counting from the bottom of the bookcase, and has there also found the word "bridge" (in a school edition of *César Birotteau*). It seems, therefore, that the evidential value of such a test is still further reduced.]

REVIEWS.

THEODORE BESTERMAN, *Some Modern Mediums*. 8vo, pp. xi. 189, 24 portraits and diagrams. London: Methuen and Co. Ltd., 1930. Price 7s. 6d. net.

This book consisting as it does of critical studies of five mediums, of whom four are well-known, is unlikely to please everybody and it is, indeed, doubtful whether it will wholly please anybody. None the less it is the kind of book of which more might well be published, for it contains the product of much careful and impartial digestion of material which is scarcely accessible to any ordinary student.

The five "Modern Mediums" selected for study are Mrs Piper, Frau Silbert, "Eva C.," Mme Kahl-Toukholka and "Margery."

Of these essays the first is perhaps the least satisfactory. Mrs Piper, although happily she is still with us and may yet add valuable material to her great output, is already a classic. To select a small

sample of evidential matter as Mr Besterman does and to discuss it, however legitimately, as of a kind incapable even in quantity of establishing survival is, one feels, to run the risk of conveying to the average reader a false, or at least a wholly inadequate idea of Mrs Piper's importanee.

The paper on Frau Silbert is in some respects the most important in the book. It is based on firsthand observation of this very well-known medium and while written with scrupulous fairness will be considered by most reasonable people as an exposure just as damning as those of a more spectacular character. Personally, I consider the shrewd study and reporting of "indieia"—to use the author's own term—at least as proper and effective a way of drawing attention to fraudulent practices as the cruder methods of snatching and switching on lights at awkward moments. But just as we are told that the latter are liable to do untold harm to the medium so, it is safe to prophesy, will Frau Silbert's supporters protest that Mr Besterman's procedure is "unfair" that "all suspicious circumstances should be reported *at the time*," etc., etc. But I fear that such protests will do little to rehabilitate Frau Silbert's claims to consideration.

Mr Besterman's opinion of Marthe Béraud *alias* "Eva C." is equally unfavourable, although in this case he writes on a basis of the extensive literature of the subject and not from personal experience. This literature is too complex even to summarise here, but I think that few students, if any, will differ from Mr Besterman's adverse conclusion inasmuch as the quite fantastic phenomena rest so largely on the *bona fides* of persons who are either demonstrably bad observers and reporters or, by the very nature of the case, not necessarily above suspicion. The fact that a certain important relevant matter regarding the late Dr Geley's experiments with this medium was found after his death by his successors at the Institut Métapsychique at Paris and that these authorities refuse permission to publish this material, is in itself highly suspicious and should give even the most ardent apologist cause for thought.

Mr Besterman is at his most interesting in the fourth essay, when he describes his personal experiences with Mme Kahl-Toukhola of Paris, a lady who is not a spiritualistic "medium," but gives professionally what may be described as "consultative" sittings to her clients, in the course of which certain phenomena of apparently supernormal origin takes place. Thus, she gives clairvoyant descriptions of clients' friends, etc.; divines names thought of or written down; answers questions mentally propounded and the like; and, in particular, sometimes succeeds in producing on the skin of her forearm designs or letters in red corresponding to those thought of or written by enquirers present.

Mr Besterman is on the whole favourably impressed by these phenomena, although he observes a most judicious restraint as regards both his descriptions and conclusions. Nor is he an observer whose views are to be as lightly rejected as those of uninstructed members of the general public.

None the less the general impression gained is that of trickery and this is not weakened by closer study. As Mr Besterman is the first to admit, the personal "atmosphere" is unsatisfactory; the use of special cards on which questions are printed, the fact that M. Kahl's absence notably affects results in an adverse sense, Mme Kahl's frequent absences from the room, etc., etc., are all suggestive of traditional "billet reading" methods and kindred tricks. The same applies to the clever and convincing but quite standardised ways in which the "medium" mixes successes, partial successes and failures producing—precisely as intended—the reaction, "Surely if she had known the name, she would have got it *quite* right instead of *nearly* right." The effects so produced are very persuasive but the degree of psychological insight required to foresee this is not high.

Again the test with a drawn diagram given in p. 113 is a stock trick. It is true that as described by Mr Besterman it cannot be done; but Mr Besterman's description is exactly that which the normal person *would* give (and *does* give) when the trick is performed by any competent prestidigitator. Similar resemblances are to be noted throughout and although it would be too much to conclude that all the phenomena observed are tricks, we should be chary in attributing them to any other cause pending much more detailed evidence backed by the observations of a competent magician.

In particular it is to be noted that a period of some five days elapsed between the first (unproductive) sitting and the second. Without postulating any elaborate secret service organisation, it seems not unreasonable to suppose that an astute professional might obtain a certain amount of information about a prospective and important visitor during this period. The fact that he was married and the Christian name of his wife could, for instance, be obtained at the cost of a shilling and an hour's visit to Somerset House.

The last paper deals with a very limited portion of the mediumship of the celebrated "Margery," namely the so-called "cross-correspondences" claimed to have been effected between her and other mediums.

They depend for their value entirely on the "fraud proofness," notably as regards times, of the conditions under which they took place and Mr Besterman has no difficulty in showing that fraud might easily have occurred had those concerned been so minded.

The book, which includes complete bibliographies, a useful glossary and does not omit an index, is agreeably written and should certainly be read by all who wish to keep *au courant* with the trend of up-to-date criticism.

W. WHATELY SMITH.

HARRY PRICE, *Rudi Schneider: a Scientific Examination of his Mediumship.* 8vo, xv. 239, 12 diagrams and ill. London: Methuen and Co., Ltd., 1930. Price 10s. 6d. net.

This book consists of a detailed account by Mr Price of the results obtained in the course of two visits of Rudi Schneider to Mr Price's laboratory in the spring and autumn of 1929. The descriptions are clear and the illustrations well reproduced. Mr Price is convinced of the supernormal character of the phenomena observed, and advances strong arguments in support of his belief. A good deal of his argument is devoted to showing the superiority of the electrical method of control first applied to the medium by Krall, and extended to the sitters by Mr Price, over what he calls the "obsolete" method of hand control on which we are accustomed to rely. The control of the sitters becomes of especial importance in the Schneider sittings because the unusually complete restrictions to which both the brothers readily submit makes the exclusion of a confederate sitter particularly desirable, since there is thus a chance of a really conclusive test. It is therefore worth while to consider in some detail whether the electrical method ought really to supersede the older one. It has so far as I can see two advantages. It is a check on a sitter letting go of his neighbour's hand unconsciously through excitement or fatigue, and it informs the whole circle that the sitter's metallic gloves (not their hands as Mr Price claims) are in proper contact. Apart from these two points, it seems to give no greater security against fraud than the older method. If two adjacent sitters wish to free a hand, it is only necessary for one of them to pull the glove off the hand which he is holding. As long as he grasps this glove the hand which ought to be in it will be free and no one will be the wiser, and I do not think there would be any change in the tell-tale light. One sitter alone can free his feet by connecting his metal floor plates by a piece of wire.

The electrical control has in addition certain disadvantages. In the first place it is liable to go wrong and to cause an interruption of the sitting through a broken wire or some similar mishap. In the second place, the more apparatus and mechanical appliances are introduced, the more sources of error there must be, and the more opportunities for misdirection by anyone who aims at deception. I have of course no reason to suppose that any deception took place in these sittings, but I do not feel that the electrical control excludes

it any better than the older methods which Mr Price describes as obsolete.

The phenomena obtained were similar to those which Rudi Schneider has given elsewhere. They included the movement of objects, the apparent materialisation of a hand and the usual cold breezes. Mr Price's recording thermograph also enabled him to note the same inexplicable fall of temperature that occurred in some of the Stella C. sittings.

The plan of the séance-room in Plate 2 would have been increased in value if it had been drawn to scale throughout.

V. J. W.

NOTES ON PERIODICALS.

Revue Métapsychique, May-June 1930.

Dr Osty has a paper on "La Vision de Soi," in which several cases are mentioned which, I may add, seem to have nothing to distinguish them from purely subjective anthropomorphic hallucinations.

M. de Vesme discusses at length "Paranormal Diagnosis in History." Dr Sollier's work *Les phénomènes d'autoscopie* is specially referred to. This term is applied here to the faculty alleged to be possessed by some somnambulists to "see" the internal organs of their own body, as to the reality of which Dr Sollier seems to have no doubt. M. de Vesme is, very sensibly, by no means convinced of the infallibility of the somnambulists when describing other people's ailments. Some people, by no means utterly incredulous, will be inclined to express themselves still more cautiously.

Dr Carl Brück describes a "case of spontaneous telepathy between Berlin and Paris," the supposed telepathic transmission being only a more or less strong impression. I wish such impressions were as a rule given a wide berth as evidence, much as I am inclined to believe in phantasms of the dying, and possibly even of the dead.

In the *Chronique* we are informed of the death of M. de Sainville, a painter intensely interested in "metapsychics." We have then briefly mentioned quite a batch of "hauntings" all over France. None seems to have been investigated in proper fashion. Further reference is made to the apparatus invented under the auspices of M. Rutot of Brussels, which M. Maire is inclined to think merely a "big soap bubble."

The number closes with another batch of cases of varying value, chiefly communicated by M. Riehet and entitled "Monitions of Death."

Revue Métapsychique, July-August 1930.

Dr Osty has a long paper on "two strange artists": Mme Marguerite Burnat-Provins and Mme Juliette Hervy, the former

painting, the latter writing, under supposed spirit-influence. In both cases the complete good faith of the artists must be assumed, which seems to me to detract somewhat from the value of their performances, though in the case of Mme Juliette Hervy Dr Osty seems to be of opinion that conscious production of the same quality under the same conditions is impossible.

M. R. Warcollier discusses "Telepathy and Imagination" and attempts to show how in experimental telepathy the impact is sometimes distorted by the percipient's fancy. He may be right and the fact, if real, is of interest: but I feel bound to protest emphatically in advance against the possible tendency of interpreting in this connection as successes most undoubted failures. In fact M. Warcollier's paper does not seem to me to be altogether free from such a tendency: thus in one case where the agent (M. W.) wishes to transfer a black point in a white background, one of the percipients draws a man fastened to a rope and being lowered into the bottom of a well. In M. Warcollier's opinion the message has been "disfigured," the percipient's conscious imagination working too much; to me it is of course a downright failure.

M. Andry Bourgeois writes on M. Charles Henry's work and its bearing on the problem of survival. M. Henry (born in 1859 and recently deceased) was during 34 years director of the Sorbonne laboratory on the "Physiology of sensations." He applied mathematical methods to the solution of the chief problems of physics and biology and is apparently believed by some to have proved in this way the existence of a soul and its survival of bodily death. M. Andry Bourgeois himself admits however that whether M. Charles Henry was a precursor of genius or whether his theories do not conform to our experience, it is for the future to decide definitely (p. 346); for the present therefore these very abstruse speculations do not by any means seem to me of cardinal importance for our researches.

Bulletin du Conseil de Recherches Métapsychiques de Belgique, April 1930.

This number opens with a paper by M. Rutot, the President, describing an apparatus devised by a certain L. V. d. M. under the direction of his deceased son (aged 15) and through which the latter is alleged to intimate directly, by ringing, when he is going to communicate through the ouija. The apparatus has been tested in sittings of the Conseil with success, but essential particulars are meanwhile missing. We have no detailed description of the apparatus nor are we told anything as to the precautions taken to prevent action on the part of some person present. The words "progrès capital" applied to the new invention by M. Rutot appear

therefore premature. Another article by him refers to various alleged incidents where quasi-human hands and forms are asserted to have been produced with the help of electric currents of high frequency, and suggests more experiments in that direction.

A series of non-evidential "messages" alleged to have proceeded from the late Dr van Velsen of Brussels, is then given, and a materialisation sitting with Mr Guy L'Estrange as medium, at Carshalton, is described.

Bulletin du Conseil des Recherches Métapsychiques de Belgique, July 1930.

This number opens with a "descriptive monograph" of the Henri Vandermeulen apparatus (this being the Christian name and surname of the 15 years old deceased boy mentioned above). In another article M. Rutot mentions a more or less similar apparatus invented some fourteen years ago in England by (or through) a Mr David Wilson. I abstain purposely from saying more on the subject now, merely mentioning that I had the pleasure of making M. Louis Vandermeulen's acquaintance, and that at the moment (14 July) the ringing and the ouija-writing seem to be produced by other "entities," which have almost completely elbowed "Henri" out, and of which M. Vandermeulen is trying to get rid. More than this I need not say at present.

Zeitschrift für Parapsychologie, June 1930.

Dr Wagenschein narrates a psychometric experiment which Frau Lotte Plaat, who of late has acquired considerable reputation in that domain. As a whole the experiment ("psychometrizing" a human bone from Pompeii) failed, though some of the statements made by Frau Plaat may be regarded by some as remarkable: I cannot attach much importance to them in view of the several huge mistakes made by the "sensitive."

Herr Johannes narrates several spiritistic experiences he had in London in connection with his deceased son. There is nothing very striking in these experiences (which included "spirit" photographs), and Herr Johannes must have been easy to satisfy.

Herr Bruno Grabinski prints extracts from the diary of an anonymous "South-German Princess," who describes a long series of apparitions of the dead she saw in 1921-1927. With many of these she conversed and in a few cases there seems to be some evidence that these experiences were not purely subjective. When reading the Princess's extremely striking account one is irresistibly reminded of Friederike Hauffe, Kerner's subject. The genuineness of the diary is vouched for by a Roman Catholic priest, also anonymous, but with whom the Editor of the *Zeitschrift* was able to

correspond. How I wish that a decisive effort were successfully made to place this extraordinary account on a more solid basis!

A case of alleged stigmatisation à la Francis d'Assisi (who is supposed to have controlled the medium on this occasion) with the medium Melzer of Dresden, is described by Leopold Günther-Schwerin.

"Parapsychology" and Spiritism flourish in Iceland if we are to believe Herr Florizel von Reuter, who visited this "small" country and narrates marvellous things about mediumistic communications there obtained through his mother and himself. He need not be told that in such a form, without any corroboration, his account is not only absolutely valueless but decidedly irritating.

A very interesting "prophetic" dream happening to Mme Mikuska of Banska Štiavnica, Czechoslovakia, is narrated by her husband. The dream (that a Professor Slaboch would have an arm broken) was related by the percipient to her husband and noted down by the latter some eight weeks before the fulfilment. The whole incident is excellently presented evidentially speaking, and in my opinion is one of the best cases of apparent fore-knowledge (precognition) we possess—as to the reality of which faculty I am, as my readers possibly know, very sceptical.

Dr Marcinowski quotes interesting extracts from a work written by a Red Indian chief, of which a German translation by Dr. R. Rieder appeared lately at Munich. The account given by this "Long Spear" of a wizard's performance witnessed by him as a child is fascinating, though it is strange that the writer seems totally to ignore the possibilities of ventriloquism.

Zeitschrift für Parapsychologie, July 1930.

This number opens with a first instalment of a translation (somewhat abridged) of Mr Harry Price's account of his experiments with Rudi Schneider.

Frau Ruth Elschner (vouched for by Dr Adolf Schmidt) describes some uncanny experiences of hers (spontaneous) apparently connected with a deceased aunt. The account is interesting and in my opinion brings us nearer to something like an invisible world than hundreds of pages of e.g. the Piper records.

Dr von Winterstein attempts to show the importance of psycho-analysis for "parapsychology." Opinions will vary as to whether he has proved his point; and to me at any rate the perpetual insistence of the psychoanalysts on the sexual factor and on "suppressed" feelings is distinctly irritating. We have psycho-analysis again in a translation of a paper by Dr Dietz, of The Hague, on "Neurosis and *Paragnosie*" (the supernormal acquisition of knowledge). Three dreams of an apparently supernormal nature

are described whose interest, in my opinion, is neither increased nor diminished by the quite unnecessary introduction of the psycho-analytical factor.

In *Kleine Mitteilungen* a curious paper on "Indian soothsayers of the Eastern Coast of Africa" by Herr Werner v. d. Schulenburg is reproduced from the *Deutsche Allgemeine Zeitung*. What the author says of a certain Lena Singh, of Srinagar, whom he saw at Beira (Portuguese East Africa), is undoubtedly interesting; I wish Lena Singh's alleged powers could be inquired into.

Zeitschrift für Parapsychologie, August 1930.

This number continues Mr Harry Price's report on the experiments with Rudi Schneider in his Laboratory. Dr Kurt Dieterich has a long paper on the performances of a certain Max Moecke, whose "clairvoyant" powers are claimed to be extraordinary. Many incidents happening at public sittings are certainly *prima facie* striking, but the writer's attitude does not seem to me sufficiently critical, in particular as to the significance of failures (p. 504). Apart from this how do we know that some of Moecke's apparently most striking successes at public sittings were not due to collusion?

P.-P.-S.

Psychic Research, July 1930.

This number contains a summary of the published material on the Brazilian medium Mirabelli. The digest is by Mr Dingwall and is the fullest yet available in English, though Mr Dingwall does not touch on Mirabelli's spirit-communications, of which we hope to print a review in an early issue. Even in such a context Mr Dingwall has found an opportunity for a jeer at the S.P.R., which he imaginatively describes as "torn almost in two by internal dissensions."

Psychic Research, August 1930.

In this issue is published, during the course of an obituary note by Dr Crandon on the late Sir Arthur Conan Doyle, a letter from Sir Arthur of an illuminating character in regard to his attitude to the S.P.R.

Psychic Research, September 1930.

M. Sudre offers an explanation of the phenomena of psychometry on the lines of modern four-dimensional hypotheses. Mr Carrington contributes a lengthy collection of apparently supernormal incidents among the so-called primitive peoples.

TH. B.

JOURNAL
OF THE
Society for Psychical Research

NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT

FRIENDS' HOUSE,

EUSTON ROAD,

ON

WEDNESDAY, 26 November 1930, at 6 p.m.,

WHEN A REPORT ON

“A Series of Experiments in Clairvoyant Card-guessing
with a Fraud-proof Technique”

WILL BE READ BY

Miss INA JEPHSON

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

SECOND-HAND SETS OF THE SOCIETY'S PUBLICATIONS

MEMBERS and Associates will be glad to know that it has been possible to build up two complete second-hand sets of *Proceedings* and of the *Journal*, thirty-eight volumes of the former and twenty-four volumes of the latter. The two sets, which are in good condition and newly bound in the Society's green and red covers, are being offered at £10 0s. 0d. for the set of *Proceedings*, and £7 0s. 0d. for the set of the *Journal*, or £16 0s. 0d. for a complete set of the two publications. Owing to the scarcity of some of the Parts it is now very difficult to make up complete sets, and any Member or Associate who would like to take advantage of this offer is advised to make early application to the Secretary.

It may be useful to note, for purposes of comparison, that the published price of a set of *Proceedings* is £36 4s. 9d., and at the Members' half price £18 2s. 5d.; allowing for the reduction made to Members buying a complete set the price is £16 5s. 6d. The *Journal* is not obtainable by the general public, and the price to Members of a new set is £12 10s. 6d.

TRANSACTIONS OF THE FOURTH CONGRESS FOR PSYCHICAL RESEARCH.

IN the issues of the *Journal* for June and July it was mentioned that the *Transactions* of the Athens Congress were being edited in England, and that the price of each copy would be 7s. 6d.; the great interest of the volume was explained and Members were urged to place orders for the volume as soon as possible, so as to relieve the Society from any financial anxiety as to the publication. The response to these two appeals does not seem to us altogether worthy of the Society's position in the world of psychical research. Up to date (28 October) the total number of copies ordered by Members of the Society resident in the United Kingdom and the United States is twenty-one (value £7 11s. 6d.). This contrasts most unfavourably with the subscription of 500 crowns, equivalent to over £27, which has been made towards the cost of publication by the Norwegian Society for Psychical Research. If a Society in a small country like Norway takes sufficient interest in the international congresses and in the publication of the *Transactions* to subscribe as much as £27, surely Members of so large and so old established a Society as our own might be rather more ready in ordering copies.

It is expected that the volume will be ready before Christmas and the Hon. Treasurer hopes that the result of this new appeal will be a large application for copies.

DONATIONS.

A Friend of the Society	-	-	-	-	-	\$500
Miss Irene Putnam	-	-	-	-	-	\$100
Mr C. E. A. Bedwell (through the Rev. A. T. Fryer)	-	-	£5	0	0	
Dr H. W. C. Austen	-	-	-	-	1	1
An Inquirer	-	-	-	-	1	0
Mr Henry J. Potter	-	-	-	-	1	0

APPARITION OF A FRIEND AT THE MOMENT OF HER DEATH.

L. 1293.

We are indebted to Baron A. Winterstein of Vienna, President of the Austrian S.P.R. and a Member of our Society, for bringing the following case to our attention. Baron Winterstein writes as follows (13 June 1930) :

"A case of apparition witnessed soon after death and reported in the enclosure, may be of some interest for your Society. I was informed by the person who had received the letter of condolence, Baron Alfred Liebieg, Vienna III, Petterhofengasse 5, an old friend of our family who has lost his wife some weeks ago. She died in agony, after having been ill for a long time, on April 29th at 11.20 p.m. in Vienna (local time for England about 10.20 p.m.). The vision occurred therefore approximately an hour after the death. The writer of the letter is Mrs Jessie Finniecome, Barskimmie, Paisley Road, Renfrew, Scotland. The lady lived years ago in the house of the Baron and remained on very friendly terms with the whole family, especially with the deceased Baroness. Mrs Finniecome wrote the letter immediately after she had received the printed announcement of the death, which contained merely the date; the hour of death was not specified therein. I should like to refer you for further details and for the confirmation of the facts to Mrs Finniecome herself, who may tell you also if she has had similar experiences before. . . ."

The following is Mrs Finniecome's account of the occurrence as given in her letter (dated 5 May 1930) to Baron Liebieg, who kindly forwarded the original to the Society for inspection:

" . . . Now I must tell you that a very strange thing happened to me on the night of April 29th. I already knew on that night that the Baroness had died—because she came here and said goodbye to me. It was like this: On the Tuesday evening I went to bed feeling very tired about 9 p.m. and fell sound to sleep. About 11 $\frac{1}{4}$ p.m. I awoke with some one pressing a kiss on my forehead, and on looking up, I saw the Baroness standing by the side of the bed, she looked as though she desired to say something, or was waiting for me to speak or answer, but I was so startled, not to say, afraid, I was

speechless, so after gazing at one another for a minute or two, the Baroness turned and vanished. Her expression was so sad and enquiring I cannot forget it. What I have just written you is not an hallucination but real fact. I related it to Mr Finniecome on the Wednesday morning, and he said 'you were dreaming.' However now the news has come of the Baroness's death, Mr Finniecome is convinced that really I saw what I related to have seen. I only wish I knew what it was the Baroness wished to ask or tell me—for I am sure she wanted to know something. Tell me what do you think of this strange vision. I really saw the Baroness as clearly as I see the paper I am now writing on and I was wide awake. . . ."

The Hon. Treasurer, Mr Salter, wrote to Mrs Finniecome asking whether Mr Finniecome would give his own account of the morning of 30 April, when Mrs Finniecome related her experience to him, and received in reply the following statement (dated 7 July 1930) dictated and signed by Mr Finniccome :

"I do not remember the exact words of the conversation which took place at our breakfast table on the morning of Ap. 30th. But as far as I can recollect it began somewhat as follows :

"My wife said : 'I dare say you will laugh at me when I tell you a very strange thing happened to me last night.'

"'Why, how so, what was it ?'

"'Well, I awoke with someone stooping over me and kissing my forehead. It was such a cold kiss, and I was awfully frightened—I am sure it was Baroness Liebicg, and she looked as though she was trying to make me understand something she wanted to say—I was so startled and afraid I half turned my head, and when I looked again, she was vanishing, and gave me such a sad look. You know, Jim, she stood between the two beds, with her back to you.'

"'Why did you not wake me ?'

"'Because I did not think it would be of any use and might spoil your night's rest.'

"'Ah ! perhaps you were dreaming.'

"'No, I was not, I saw her as distinctly as I see you now.'

"'Well, it's very strange, but if you recollect the same thing happened to you when my mother died, but she spoke, and told you to take care of the weans, and as my mother was totally unknown to you and you had never seen her, you described her to me most accurately, and 3 or 4 days later I heard of my mother's sudden death. She died on the same night and about the same time as she appeared to you. It is really very strange.'"

Mrs Finniecome also forwarded the original printed announcement of the Baroness Liebieg's death. It is dated "Wien, am 30 April 1930," and, as stated by Baron Winterstein, does not give the hour of the death, but merely says "am Abend des [during the evening

of] 29 April 1930." Questioned as to how she fixed the time of the appearance Mrs Finniecome writes (7 July 1930): "I did not hear the hall clock chime the quarter, but soon after the appearance had vanished it chimed the half hour—and when I had recovered from my fright (for I was afraid) I got up and looked at the bedroom clock, which showed the hour to be eleven [clearly this means that the hour hand stood between 11 and 12]—therefore the vision was somewhere between 11 $\frac{1}{4}$ -11 $\frac{1}{2}$. I fixed 11.20."

On the question of the hour it is to be noted that, whereas Vienna is normally an hour ahead of British time, Summer-time came into operation in Great Britain on 13 April 1930, and therefore on 29 April British and Vienna times were the same, as we are informed that there is no Summer-time in Austria. The time of Baroness Liebieg's death (11.20 p.m.) therefore corresponds exactly with the time fixed by Mrs Finniecome for her vision.

Mrs Finniecome was also asked whether, in view of the fact that Baroness Liebieg had been ill for some time before her death (the announcement says "nach längerer Krankheit"), she had, apart from the vision, any reason to expect a crisis in her friend's illness at that time, or any special cause to think about her then. Mrs Finniecome replied (7 July 1930): "Yes, I knew that the Baroness was very ill, but from the last reports of her health, I had reason to believe and hope that she was gaining strength and better. Naturally I thought a great deal about her, as I was greatly attached to her, but on 29th Ap. I had not been thinking more than usual about her."

The case is an unusually striking one, in view of the very close correspondence in time between the death of Baroness Liebieg and Mrs Finniecome's vision, and of the distance between Renfrew and Vienna.

NOTES ON A SITTING WITH MRS BRITTAINE.

BY ERNEST S. THOMAS.

Miss Nea Walker (whom I have not met) kindly arranged for me an anonymous sitting with the medium Mrs Brittain, on 9 November 1929.

Before going into trance the medium said that a little dog had followed me in. I could not place it. With three recent sitters known to me she had also remarked upon an accompanying dog. Twenty names were given, of which two (mine and my mother's) were asked for by me. Of these names fifteen were those of near relatives well known to me. It should be stated, however, that my parents both came of very large families. Four of these names were wrongly assigned, while five were correctly associated. Two

statements regarding unknown names cannot, I find, be verified. One of the correct names is doubtfully associated (viz. Dorothy, see below) and of no particular significance. A strikingly wrong statement was made about my mother and one about myself. Three persons were described in detail whom I failed to recognise. Both my parents were correctly taken to be dead. This was not necessarily probable but a fairly safe guess. A few notes on incidents follow. Statements by the medium are in italics.

My mother's name was early stated to be Anne (or Hanna), which (the former) is *her* mother's name.

Alice in the spirit-world loves you. This was my mother's name. In the list of 1,500 names (odd) on the books of the Oxford Ladies' Colleges since 1881, Alice occurs 41 times. But it was commoner when the medium was quite young. I find Alice was given non-relevantly to one of the sitters referred to above.

The details, though scanty, given in describing my father, were good, and included his love of children and, notably, his twinkling blue eyes (mine are brown). *Father sends his love to Dorothy and Mabel.* I asked, "Who is Mabel?" *His daughter, his second daughter.* I thought this was wrong, but see below. I forgot to ask about Dorothy. Mabel occurs in the above list ten times and is not markedly Victorian.

He used to say "Jeremiah, blow the fire." He habitually chanted this old song to his two small boys in Ceylon, with appropriate play with the bellows ("puff puff puff") when blowing up the fire. Miss Walker kindly submitted a list of Victorian sayings, including the above, to Mrs Brittain (Tommy make room for your Uncle, Bob up serenely, How's your poor feet, Jeremiah blow the fire, puff, puff, puff, Champagne Charlie is my name, Go it you cripples, Young son of a gun, Whippersnapper, Come to my arms my bundle of charms). The medium marked several she knew, but not Jeremiah. I had not thought of it since I sang it occasionally to a small child two or three years ago.

I asked my mother's name. *Wait, someone called Emily.* This was her second name : I expected Alice. Emily is perhaps distinctly Victorian, but it occurs only eight times in the above lists.

Someone called Constance daddy says. I had forgotten, when Mabel was given, that there had been an elder sister, Constance, who died young, in England (seven years after I had seen her) forty-three years ago. *Connie sends her love.* She was so called always. Constance occurs only seven times in the lists.

He is laughing about . . . a debt to say good-bye to. This is a clear reference to a recent sale of land in the Colonies for the unfortunate purchase of which he was responsible.

Finally, when the power was said to be going, I asked that my

father should give my name. After *Edward*? no : *Teddy*? no (I saying nothing) she said the name had five letters and spelt Ernie tentatively (that is, saying no after each letter), getting all the letters correctly except the penultimate, at first trial, to my yes and no. Yet she did not guess the name she so nearly spelt. She seemed in real distress at her failure and complained of the movements of the letters shown her.

My father died ten, my mother (whom I last saw in 1884) twenty-five years ago. Both lives were notable for striking and unusual episodes. Yet none of these were alluded to. I had especially hoped for communications from my mother. Yet nothing tangible came. In the circumstances I realise that there are good enough reasons (both expedient and natural) for the failure in both cases. Again, I was surprised that no message had been sent to my brother as well as my sister, neither of whom had been in my thoughts during the sitting. But as an objector on religious grounds to dealings with mediums, he would not have welcomed it.

The *Jeremiah* and the debt episodes, as well perhaps as the sudden reference to Constance, accord with a whimsical trait in my father's character. All the evidential points given as from him, except the debt incident, came together near the close of the sitting, as though the medium had got on a trail or established contact. A strong point is this : I have never since his death associated Constance with my father, never thought of any reunion. If the medium got this and all the above correct information from my unconscious mind, she showed distinct powers of selection.

CORRESPONDENCE.

THE PSYCHOLOGY OF A MISTAKE.

To the Editor of THE JOURNAL.

SIR,—Gratified as I always am to have any error in my writings pointed out, I naturally prefer to be myself the first to detect them. Alas ! it was not until within half a day of receiving offprints of my Presidential Address (*Proceedings*, vol. xxxix) that it dawned upon me that, on page 283, the name Tyndall instead of Huxley should have been given, as that of the man who refuted the experiments of Bastian.

Now that the *erratum* has been signalized, it may be worth while to mention that its discovery is a fairly good illustration of the subconscious activities and relations with the conscious which are in constant operation with us all, but of which we ordinarily take less note than of the air which surrounds us in a still room.

The fact is that while it was Tyndall who performed the experiments correcting the defects in the experiments of Bastian, upon

which the latter had relied as a proof of abiogenesis, Huxley did later deliver an address on "Abiogenesis and Biogenesis" in which he mentioned Tyndall's experiments. It has been, probably, thirty years since I read either Tyndall's report or Huxley's address. The confusion of memories is therefore easy to understand.

But note! When I wrote the sentence mentioning Huxley I felt so certain the experiments were his that I never thought of checking up on my impression. Moreover, I went over my own address repeatedly, combing it for errors, etc., read it at the S.P.R. Meeting in London, and again repeatedly searched it in order that any discovery of the need of correction should be in time for the printer. Several changes in diction were made, but all the conscious effort applied failed to detect the mistake in naming Huxley.

Then, a few days ago, by accident I came upon the manuscript, merely glanced at it, and as my eye fell upon the word "Huxley," instantly and spontaneously—that is, without any conscious questioning or consideration—it was apparent to me that Tyndall was the man. Accompanying this conviction there flashed upon my mental retina the picture of Professor George M. Duncan, sitting at his desk in a classroom of Yale University, and then I remembered that, when I was a member of his class, he gave a course of lectures on the foundation of Tyndall's *Fragments of Science* and other writings. I cannot now consciously remember that he discussed the Bastian-Tyndall matter, but infer that this was the case. And then, by purposive searching among my conscious memory of the general character of researches made by Tyndall and Huxley respectively, what had first emerged as a conviction with a pictorial accompaniment became rationally highly probable. Finally, fresh research established the fact that it was Tyndall who answered Bastian.

There is nothing remarkable about this instance, but it is interesting considering the failure of so much and repeated volitional scrutiny, and the sudden illumination which followed a mere passing glance. Of course it was that very volitional scrutiny which set the wheels of subconscious activity in motion.

I would be glad to receive any reports of similar emergences, carefully and critically analysed, which readers may be so good as to send me.

The error on page 15 of the Address, "Romford" for Rumford, was not made at my end of the line. I am reminded that years ago a group of which I was a member determined to print a very small pamphlet absolutely free from typographical errors, and when it came out the word "the" occurring at the end of a line was found repeated as the first word of the line following.

Yours, etc.,

WALTER FRANKLIN PRINCE.

RUDI SCHNEIDER.

To the Editor of THE JOURNAL.

SIR.—In his criticism of my book, *Rudi Schneider* (October *Journal*, p. 125), Dr Woolley omitted to state that all the points he raised were thrashed out in the work itself and discussed from every angle.

It is playing with words when Dr Woolley states that the “metallic gloves, not the hands” were in contact; he might as well argue that when we shake hands, we “shake gloves” if we happen to be wearing hand coverings.

Dr Woolley’s “metallic gloves” are in fact cotton or leather (the former very difficult to get off, once they are on) with metallic palms which have to be in firm contact in order to keep the indicator control light burning. The slightest relaxation of grip puts the light out, so that it would be *absolutely impossible* (it has been tried experimentally many times) for a sitter to remove his gloves without the light failing.

No one who had properly studied the details of our electrical method of controlling a medium could possibly make the remark: “One sitter alone can free his feet by connecting his metal floor plates by a piece of wire,” and I should be grateful to Dr Woolley if he would show me how it can be done without the rest of the sitters becoming aware of the fact.

As a matter of fact, the floor plates are *not in the electrical circuit*, as I plainly state in my report (p. 9). They are there merely for the sitters’ convenience instead of their having to keep the feet hard pressed against their neighbours’. What a sitter must do is to keep his feet in contact with the feet on either side of him. “Connecting his metal floor plates by a piece of wire” would make no difference to the circuit.

But supposing a sitter wished to tamper with the plates, he would first have to remove one glove (and that would mean two confederates; and the gloves are linked together with insulated wire) in order to untie the securely taped-on metallic socks. Then he would need *both* hands (with gloves removed: that means *three* confederates) in order to fasten “a piece of wire” to the metal floor plates (which are nailed flat to the floor and cannot be moved). And then he would have his trouble for nothing as the plates are not in the electrical circuit, as I have already stated. And while our hypothetical three confederates are doing their job of work (for which a tool would be needed) the hand and foot control lights *would be out*. In practice, the slightest flicker of any of the six control lights is immediately challenged.

I will not further encroach upon your space by answering all of

Dr Woolley's criticisms. He has never seen our electrical control or its application to sitters and medium, and he has never seen our séance room. I find it hard to convince myself that he has even read the book properly.

The "two visits of Rudi Schneider to Mr Price's laboratory" (in reality, twenty-six séances held at the National Laboratory of Psychical Research, over a period of nine months, and attended by one hundred scientists, doctors, magicians, etc., some of whom have furnished independent reports which are printed in my book), were productive of physical phenomena witnessed under conditions of control never previously imposed upon any medium in any country. And the phenomena were produced with a constantly changing circle and with twenty-one different controllers. I think Dr Woolley might have mentioned these vital facts in his criticism of my book. As regards the utility or otherwise of the electrical control, the proof of the pudding is in the eating and we have achieved a brilliant and convincing success.

The plan of the séance room mentioned by Dr Woolley is drawn approximately to scale, and exact measurements and weights, and dimensions of articles used are given at least twice in the text.

In conclusion, I will remark that I have offered the conjurers on both sides of the Atlantic substantial monetary inducements to produce "phenomena" under our system of controlling a medium, but none has had the temerity to try. Will Dr Woolley give the National Laboratory of Psychical Research a practical demonstration of how it can be done?

Yours, etc.,

HARRY PRICE,

*Honorary Director,
National Laboratory of Psychical Research.*

[Dr Woolley writes: I cannot agree with Mr Price that it is playing with words to emphasise the fact that his electrical control only informs the sitters of the contact of the gloves and not of the hands. Assuming that two adjacent sitters wish to free a hand, the difficulty of one pulling off the glove from the other's hand without breaking contact depends only on the tightness of the glove, and the other would take care to select a loose one before the sitting. So long as the first continued to grasp the empty glove the light would continue to glow.]

With regard to the foot control and the floor plates I have consulted page 9 to which Mr Price refers, and I find there "[the sitter's] right foot rests on half of the small plate, his neighbour's foot occupying the remainder of the plate, *which thus serves as a bridge for the current.*" (The italics are mine.) In view of this, how

can it be said that the plates are not in the electrical current ? It seems obvious that if an electrical connection is made between the plate on which a sitter's right foot rests and that on which his left foot rests that sitter could lift one or both feet (without removing the metallic socks) and the lamp would still glow. Such an elcctrical connection could be made by a wire weighted at each end so as to rest on and make contact with each plate. Whether one sitter without a confederate could free his feet in this way is more doubtful and depends on the alertness of his neighbours and the rigidity with which the circle is kept unbroken after the lights are lowered. I think it might not be difficult for him to make an excuse for a momentary freeing of his hand to adjust the wire, but what I had in mind when I wrote that "one sitter alone can free his feet" was that, if he has once connected the plates in the way I suggest, then he needs no confederate afterwards. For freeing a hand a confederate is essential.

In reply to Mr Price's concluding question, I should much like to have an opportunity of examining his control system in practice. On reading his letter I visited his Laboratory for the purpose, but I find that the apparatus is now dismantled.]

REVIEWS.

HEREWARD CARRINGTON, *The Story of Psychic Science (Psychical Research)*. 8vo, pp. 400, 26 ill. and portraits. London : Rider and Co. [1930]. Price 24s. net.

Mr Carrington describes his book as "an attempt to summarize the findings of modern psychical research," and there are few persons better qualified by length and variety of experience to undertake such a task. The book should prove a useful introduction to any student new to the subject, who will there find set out with great clearness the outlines of the different branches of psychical research, and a guide to those original sources of information which in the course of more advanced study he will have need to consult.

The final decision "as to the pros and cons" of the subject, Mr Carrington says in his Preface, can be left to the reader, "after he has read and digested the facts. . . . As to the facts themselves, I consider these undoubted. They exist : they are genuine : they are supernormal." This seems to us unduly to simplify a very difficult problem. Even in a book which does not claim to be more than a summary, the student must not be allowed to assume that all investigators are equally trustworthy, and all alleged facts equally well established ; and from time to time Mr Carrington puts the student on his guard. The criticism of evidence which he gives us is so sensible and good-tempered, that we could have wished he had

given us more of it. As a result of his self-denial in this respect, some parts of his book seem rather out of focus.

After a brief introductory section on the scope of psychical research, the proper attitude of the investigator, and the question of fraud, three chapters are devoted to a historical summary, in which we are glad to note that the formation of the S.P.R. and the work of our founders are given due prominence. This part of the book contains much useful material, well arranged, and the same may be said of the succeeding chapter, entitled "Psychology and Psychical Research."

The long section on physical phenomena which follows, is in our opinion less satisfactory. The difference between alleged fact and established fact, between trustworthy and untrustworthy recorders, is not sufficiently stressed. In one case Mr Carrington speaks of "the complicated social, personal, ethical, physical and psychological factors involved" as a hindrance to forming a just estimate of the facts : the same might, we think, truly be said about a good deal of the material in this section, which nevertheless contains much of interest, especially where Mr Carrington deals with mediums whom he has himself investigated.

The mental phenomena are well summarized : we only wish that more space had been devoted to them. The arguments for and against survival are judiciously recapitulated. There is an exceptionally full bibliography, in which asterisks (rather lavishly distributed) mark the more important books.

W. H. SALTER.

Mensagens do Além obtidas e controladas pela Academia de Estudos Psychicos "Cesar Lombroso" através do celebre Medium Mirabelli. 8vo, pp. 255, 32 portraits and facsimiles. São Paulo : Miguel Karl, 1929. Price 12 milreis.

It is fairly well known that the Brazilian medium Mirabelli is "celebrated" (to quote the titlepage) not only for his astounding feats in the domain of the physical phenomena of psychical research, but also for his alleged mediumistic writings in numerous languages and on many subjects, purporting to emanate from the spirits of deceased persons, most of them eminent. In the present book we are given a considerable number of these writings and we are now able for the first time to estimate their value.

We may consider first the languages in which they are written. The text of the book under review contains scripts written in English, Hebrew, Greek, French, and German, in addition to Mirabelli's native Portuguese and his father's native Italian. This is merely the order in which the languages mentioned first appear in the book. The amount of material in each language, however, varies consider-

ably. The mass of the script is in Portuguese ; apart from this only in French are there any long passages, totalling about thirty-five pages. There is a total of about one and a half pages in German, including one fairly long script. The other languages occur in small fragments only, totalling a page and a half of English, two-thirds of a page of Italian, a dozen lines of what may pass for Hebrew, and five words of Greek. Except in fragmentary facsimiles of Oriental scripts, we are given no examples of any of the other numerous languages in which Mirabelli is stated to have written (pp. 9-10).

Indeed, the book under review makes clear the basis of that claim. Mirabelli evidently writes freely only in Portuguese and in stilted French. Sometimes, however, the supposed communicating spirit rounds off a message with a few words in his own or in some other language. Thus, Cromwell, after three pages of Portuguese, adds a dozen lines in English, beginning : "Till now I did write in portuguese, that's for me a foreign language, but presently I must show you I have not yet forgotten my dear mother country and my loved english tongue, that I spook in my youth" (p. 102). Newton signs himself : "Newton The man of the apple He who has ears . . . he who has eyes . . . as you know from the holy books" (p. 88). And Lombroso concludes a message in French with a few lines in English, German, Italian and Portuguese, in which he challenges the "Herren Doktors" to explain the medium's command of languages, the English lines being : "I hope this proof will be more than to make you believing, oh ! men ! you that always be in doubt. Jesus clear and help you ever and for ever. Good by *the same* [that is, Lombroso]" (p. 159). The scraps in foreign languages are often quotations (*e.g.* "It is not growing like a tree in bulk ; doth make Man better be !" Newton, p. 86), and it is noticeable that the language of such quotations, as in the instance just given, is much more accurate than that of "original" material.

It is obvious enough that this kind of thing hardly justifies a claim that the medium "writes" in many languages, and it is equally obvious that, linguistically, such scripts as these do not demonstrate anything supernormal, even if we could rely on the texts printed being uncorrected, which we cannot, since facsimiles of none of the scripts printed in this book are given. But this need not be an insuperable difficulty for the spirit-hypothesis if the content of the scripts prove to be significant. The Brazilian supporters of Mirabelli clearly consider his communications to be of great value. The justice of this view must necessarily remain a matter of opinion. I can only give it as my considered judgment that the scripts are very largely quite uncharacteristic, in an evidential sense, of their supposed authors, that they contain no evidence of supernormal knowledge, and that the moral instruction which forms

the bulk of them consists of the tritest and most stereotyped sentiments, inspired largely by *Allan Kardec* and by popular notions of Indian philosophy. There is certainly nothing in them beyond the reach of a man of Mirabelli's linguistic associations and comparatively good education.

THEODORE BESTERMAN.

Pseudo-Prophecies and Pseudo-Sciences. 8vo, pp. 98. Boston Society for Psychic Research (Bulletin XII): Boston 1930. Price \$1.00.

This Bulletin contains discussions of pseudo-prophecies and pseudo-sciences by the Research Officer of the Boston Society, Dr Walter Franklin Prince, our present President. They are careful and instructive, as we always expect what he publishes to be. The "Pseudo-Sciences" are Astrology, Numerology (which is the art of deducing from numbers assigned to the letters in a man's name what his character and prospects are), and Palmistry. The pseudo-prophecies dealt with are English ones in the fifteenth to eighteenth centuries and an American one in doggerel verse purporting to have been written in 1787. If any of our members are inclined to belief in these things, or wish to discuss them with those who do believe in them, they will do well to read Dr Prince's analysis. These are followed by "Reflections" or what in the Table of Contents is called "A discursive sermon" thereon (p. 73), including a statement of the author's attitude to the physical phenomena of spiritism. This leads up to Mr G. G. Crocker's important experiment "A Test of the Accuracy of the Testimony of Bystanders," which is a valuable addition to Mr S. J. Davey's paper on "The Possibilities of Malobservation, etc." in our *Proceedings* (iv. 381 and viii. 253), the difference between Mr Crocker's and Mr Davey's experiments being that there is no conjuring in Mr Crocker's.

E. M. S.

NOTES ON PERIODICALS.

Zeitschrift für Parapsychologie, September 1930.

Clairvoyance is rather to the fore in this number, in which Prof. Verweyen, of Bonn, discusses the alleged powers of a certain Richard Salzer, and Herr R. Lambert, with praiseworthy acumen, those of another *Hellscher* Fred Marion. Strangely enough Herr Florizel von Reuter prints a sceptical notice on Hanussen, the clairvoyant recently acquitted at Leitmeritz. Herr Szántó discusses psychometry and various hypotheses framed to explain it. Incidentally he expresses the opinion that the history of every object being boundless (owing to the numerous associations connected

with it) there is scarcely one psychometric experiment which can be called distinctly negative ; at most can we speak of positive and undecisive experiments. A valuable hint to would-be psychometrists !

Herr Schubert speaks of a certain Hedwig S. who has the capacity of shedding tears of blood. The Editor wisely expresses the wish to have Herr Schubert's observations corroborated. A more or less similar wish is expressed *à propos* of an extraordinary account (well authenticated) of a sitting given by an anonymous Czech medium, 75 years of age, who is alleged to have the power of causing various objects, weighing on one occasion as much as 750 grams, to stick to (chiefly) the left side of his face without visible support. The experiments took place in broad daylight, and after the medium's face had been carefully washed with alcohol.

Herr A. Schütze suggests new methods of control at sittings for "direct voices," as to which suggestion the Editor says he would welcome an expression of opinion on the part of Mr Bradley and his German friends. The Herr Schubert mentioned above describes a sitting at which a communication containing facts alleged to have been unknown to the sitters and ascertained to be correct, was obtained from a living person. To Mme Mikuska's premonitory dream Dr Tanagras, of Athens, attempts to apply his theory of "psychobolia." In the present case, if we are to accept this theory, Mme Mikuska herself must have been the involuntary and unconscious agent who at a distance caused M. Slaboch's arm to be broken : an hypothesis as unlikely as it is uncomfortable. The number opens with another instalment of Mr Harry Price's report on Rudi Schneider.

Zeitschrift für Parapsychologie, October 1930.

A final instalment of the translation of Mr Harry Price's account of his London sittings with Rudi Schneider is printed.

Dr Adolf Schmidt, of Berlin, has a paper on Otto Reimann, a Prague "metagraphologist," which paper contains accounts of two sittings given in Berlin ; Professor Albert Einstein was present at the first and is stated to have been "quite satisfied" as to the result of a particular experiment. Dr Schmidt's conclusion is that in Reimann we have to deal with a "peculiarly gifted metagraphologist," who is also said by him to be endowed with striking capacities so far as pure psychometry is concerned.

The first part of an interesting paper by Dr Mattiesen on "The psychological side of hauntings" (*Spuk*) is printed ; we will revert to it when it is finished.

Dr W. Kröner has an article which is rather hard on Herr Albert Hellwig, the Potsdam magistrate who is an arch-enemy of the

professional clairvoyant: with which attack the Editor of the *Zeitschrift* thoroughly concurs.

P.-P.-S.

Quarterly Transactions of the British College of Psychic Science, Ltd.,
July 1930.

The appointment of Mrs Champion de Crespigny as Hon. Principal is announced, in place of Mrs McKenzie, who retires. Dr Hamilton continues his account of teleplasmic phenomena in Winnipeg. Dr Crandon's account of Margery's unofficial sittings at the S.P.R. is reprinted from *Psychic Research*. A further reply by Signor Bozzano to criticisms (here called "attacks") of the Millesimo sittings, once again going over the same ground, is translated from *Luce e Ombra*.

Quarterly Transactions of the British College of Psychic Science, Ltd.,
October 1930.

Mr De Brath prints a full survey of the mediumship of the Rev. William Stainton Moses (M.A. Oxon). Messrs R. Sanders-Clark and Denis Conan Doyle publish an account of the medium Guy L'Estrange's sittings at the British College. The mediumship of Miss Francis is reviewed by Mrs Muriel Hankey. A first, very brief, instalment of a translation of Signor Bozzano's *A Propos de l'Introduction à la Métapsychique Humaine* is printed. Among the miscellaneous contents of this number is what purports to be a report of the fourth Congress for Psychical Research. In this "report" only two of the papers read at the Congress are mentioned, while more than half of it deals with a paper that was not read.

Tijdschrift voor Parapsychologie, September 1930.

This number contains a valuable notice of the distinguished Dutch psychologist, the late Professor G. Heymans, by Dr Brugmans. Psychical research, it will be remembered, is indebted to these two investigators for one of the most important series of experiments in thought-transference. Mr Price contributes an article (accompanied by a portrait of himself seated in his laboratory), on the present state of psychical research in Great Britain. It is Mr Price's opinion that the S.P.R. is now obsolescent, and that psychical research has been revolutionised by the foundation of his laboratory.

TH. B.

ERRATUM.

Proceedings, vol. xxxix, Presidential Address, p. 273, footnote : for "Private Meeting" read "General Meeting."

JOURNAL

OF THE

Society for Psychical Research

NEW MEMBERS.

Elected 31 October 1930.

Bax, Clifford, 72 Addison Road, London, W. 14.

Critchley, Dr Macdonald, 137 Harley Street, London, W. 1.

Dowdall, Hon. Mrs, Melfort Cottage, Boar's Hill, Oxford.

Duffield, Mrs W. Geoffrey, Observatory House, Mt Strombo
Canberra, Australia.

Earl, Dr C. J. C., Tooting Bec Hospital, London, S.W. 17.

McLagan, P. W., 4378 Western Avenue, Westmount, Quebec,
Canada.

Oldham, Miss L. M., 13 Priory Avenue, High Wycombe, Bucks.

Resch, Francis X., Litt.B., 925 Pacific Avenue, Kansas City, Kansas,
U.S.A.

Elected 13 November 1930.

Beaty, Amos L., 17 Battery Place, New York, N.Y., U.S.A.

Chant, Stephen, Spring Cottage, Sanderstead, Surrey.

MEETINGS OF THE COUNCIL.

THE 274th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Friday, 31 October 1930, at 4.30 p.m., SIR LAWRENCE JONES, BART., in the chair. There were also present : The Earl of Balfour, Mr W. R. Bousfield, K.C., Professor E. R. Dodds, The Hon. Mrs Alfred Lyttleton, G.B.E., Mr J. G. Piddington, Mr W. H. Salter, Mrs W. H. Salter, Dr F. C. S. Schiller, Mr Sydney C. Scott, Mrs Henry Sidgwick, Mr S. G. Soal and Dr V. J. Woolley ; 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.

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

The Monthly Accounts for July, August and September 1930 were presented and taken as read.

A letter was read from Mr Price, dated 30 October and addressed to Several Members of Council, suggesting an amalgamation of the National Laboratory of Psychical Research with the Society for Psychical Research.

A Committee was appointed to draft a reply, to be circulated with the Agenda of the next Council Meeting.

THE 275th Meeting of the Council was held at 31 Tavistock Square, London, W.C. 1, on Thursday, 13 November 1930, at 5 p.m., SIR LAWRENCE JONES, BART., in the chair. There were also present : Mr W. R. Bousfield, K.C., Dr C. D. Broad, Miss Ina Jephson, Mr G. W. Lambert, Sir Oliver Lodge, The Hon. Mrs Alfred Lyttelton, G.B.E., Mr J. G. Piddington, Mr W. H. Salter, Mrs W. H. Salter, Mrs Henry Sidgwick, Mr W. Whately Smith, Mr S. G. Soal and Dr V. J. Woolley ; also Miss Isabel Newton, Secretary.

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

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

The draft reply (see p. 159 below) to Mr. Price, which had been previously circulated to the Council, was discussed and approved unanimously after amendment.

GENERAL MEETING.

THE 176th General Meeting of the Society was held at Denison House, Vauxhall Bridge Road, London, S.W. 1, on Friday, 31 October 1930, at 8.30 p.m., SIR LAWRENCE JONES, BART., in the chair.

Mr S. G. SOAL read a Report on his " Experiments in Supernormal Perception at a Distance " (with lantern slides), which will, it is hoped, be published in *Proceedings*.

THE AETIOLOGY OF A " PSYCHICAL " LEGEND.

BY DR WALTER FRANKLIN PRINCE.

FOR half a century a certain story, in one or another form, relating to Abraham Lincoln, has been in circulation, and I do not remember to have seen in print any refutation. At last it has come to pass that a book entitled *The History of Spiritualism*¹ boldly affirms :

¹ By Sir Arthur Conan Doyle (1926) i. 146.

" We may fitly end this short review of the early days in America by an event where spirit intervention proved to be of importance in the world's history. This was the instance of the inspired messages which determined the action of Abraham Lincoln at the supreme moment of the Civil War. The facts are beyond dispute. . . ." And it has come to pass that a magazine purporting to be devoted to research¹ declares : " There is a remarkable story extant in regard to the influence which led Lincoln to conceive the idea of emancipation and to act upon it by the issue of his famous proclamation. It seems authentic and if so, it deserves to be widely known." When a legend has reached the point that it is sponsored by what to many readers are authorities, when it then attracts editorial attention from the Boston *Herald*, and revives in Spiritualist² and other periodicals, it is time to confront it with an array of historical facts, and of interest to trace it to its origins.

The learned writer of the magazine article says that " the credit for the preservation of this story is due to Mrs M. E. Williams,"³ and after grateful acknowledgment that " our thanks are due to this lady for her kind permission to reproduce the story," proceeds to reproduce it as embodied in a pamphlet by Mrs Williams, and, she declares, told by Colonel S. P. Kase⁴ of Philadelphia to her, and set

¹ *Psychic Research* (New York, March 1930), xxiv. 115.

² E.g., *Light* (London, 26 April 1930), I. 199.

³ Mrs Williams, the author of the pamphlet referred to (*Abraham Lincoln—Facts Indisputable*, 4th ed.), was invited by prominent French Spiritualists, in 1894, to give sittings for the materialization of spirits in Paris, and planned a tour over Europe, which was suddenly terminated by her exposure in that city, in the home of a Spiritualist, by Spiritualists, including M. Leyinarie, of the *Revue Spirite*. She was " grabbed " and found in the pantaloons and other garments appropriate to a male spirit, and the mask and drapery which stood for another spirit, and other apparatus, were discovered. The whole matter was published in a special supplement to *Light* (1894, xiv. 545-52; ep. xiv. 566-9), and was extensively printed in American journals. I may instance the New York *Sun* of 23 November 1894, which published cuts from photographs of the paraphernalia. The lady has since had a variegated career. Within the last decade a clergyman and his wife, acting under my instructions, twice caught her impersonating a spirit.

⁴ Col. Kase was a very prominent Spiritualist of the more credulous type. I have an abundance of material showing that he was deceived by some of the most notorious tricksters of his time. His reports of what took place in his presence were so far from the facts that I would not trust his memory or judgment for anything he said on the subject of Lincoln and mediums, because I would expect that any interest which the President showed in the way of trying out mediums would be exaggerated and warped out of semblance to the reality. The fact that Col. Kase was " fully assured in his own mind " that Lincoln was influenced by messages through a medium to issue the Emancipation Proclamation, weighs little in view of the cases of fakery of whose genuineness he was also fully assured.

down at her request so that it should not be lost to posterity. This version, in honour of Mrs Williams, who is thus credited with its salvation from oblivion, we will call the W-version.

According to the W-version, then, Col. Kase obeyed a voice which told him, as he was walking on a street in Washington, to enter the house of a medium named Conkling, who at once engaged him to carry a letter written by himself (Conkling) to the President. Conkling, however, accompanied Kase, but remained in an adjoining room while the latter, equally a stranger to Lincoln, presented the letter which stated that its writer had been sent "by spiritual influences to confer with you regarding the interests of the nation." Lincoln consented to see Conkling and did so the following Sunday. Four weeks later Kase was present one evening in a certain house, together with President and Mrs Lincoln and other persons, when a young girl advanced toward Lincoln with closed eyes and said : "Sir, you were called to the position you occupy for a very great purpose. The world is universally in bondage. It must be physically set free, so that it may mentally rise to its proper status. There is a spiritual Congress supervising the affairs of this nation as well as a congress at Washington. This republic will lead the van of republics throughout the world." This is as Col. Kase remembered it at this telling, and he added : "This was a text on which she lectured the President for a full hour and a half, dwelling strongly on the importance of the emancipation of the slaves ; saying that the war could not end unless slavery were abolished." He also thought he remembered hearing "the child" predict that the North would undergo no military reverses after the issue of the proposed proclamation. Then "the little girl" woke, and a lady began to play the piano.¹ Finally, according to Kase, Lincoln, a few weeks afterward, issued the proclamation, to take effect on 1 January 1863, and Kase was quite certain that he was caused to do so by the message through "the child."²

But it happens that the world does not owe such a debt of gratitude to Mrs Williams, after all. Many years ago, at a time when

¹ At this point the magazine omits the only sentences of the Colonel which make the piano interesting ; his statement that one side of it hopped four inches above the floor, in time to the music, and continued to do so with four men roosting upon it.

² It may also be noted that according to Mrs Williams's pamphlet Mrs Maynard was for two years, 1863-1865, "engaged exclusively by President Lincoln, and made her home in the White House where she gave the President seances almost daily." This is a fearful perversion of the facts, as measured by the statements of Mrs Maynard herself, who claims to have given "a number of seances with President Lincoln and his wife" in February and March 1864, and mentions only seven other meetings with him, several of which were casual only.

that lady's illustrious career was not far advanced, Col. Kase told the story to Mrs Emma Hardinge Britten, who embalmed it in her *Nineteenth Century Miracles* (1884, pp. 484-7) published in 1884. This we will call the B-version. Moreover, as Mrs Britten informs us, the tale had been told by him still earlier, and printed in a Spiritualist paper called the *Spiritual Scientist*, and the B-version includes extracts from that organ.

There are many discrepancies between the two versions.¹ According to B "the President looked somewhat disappointed," and it is explained that the name sent in, S. P. Kase, gave Lincoln the impression that S. P. Chase, Secretary of the Treasury, had called. According to W, the President was "apparently a little frightened," and it is explained that Kase much resembled George Washington (to meet whom, in 1862, one would naturally be a bit startled). In each version Kase purports to give a copy of the letter; the two are not verbally identical, although essentially so. The versions of the trance address verbally differ more widely, although the trend of thought is similar. This is shown by the first sentences of B : " You, sir, as President of the Republic, are called to the position you occupy for a very important purpose. The world is not only groaning under the weight of mental and spiritual bondage, but four millions, made in God's image, are enduring physical slavery. Their yokes must be broken, the fetters must be severed," etc. And by a sentence farther on : " This civil war will never cease ; the shout of victory will never ring through the North, will never reverberate along the valleys of the South ; the olive-branch of peace will never wave over your fields, and lakes, and mountains, till you issue a proclamation of freedom—a proclamation that shall set forever free the enslaved millions of your distracted country." The effect of all this eloquence, says Col. Kase, "was that President Lincoln was convinced as to the course he should pursue ; the command coming from the all-seeing angel world was not to be overlooked, so like a faithful servant, when convinced of his duty, he feared not to do it and to proclaim freedom by the Emancipation Proclamation to four millions of slaves. That Proclamation was issued on September 22, 1862, to take effect the first day of January, 1862."

I have no objection to any proof the "all-seeing angel world" may give as to the validity of its messages, but should lose something

¹ One queer item of Kase's story may be noted in passing. He reported that he advised the President to write a letter to Conkling making an appointment with him, although all the while that gentleman was sitting in an adjoining room. To those who remember how accessible Lincoln was it is incomprehensible that, having become interested in Conkling, he did not call him in then and there.

of my respect for Lincoln if he accepted a mere mediumistic harangue as proof. Still, if this is history, we must accept it. Fortunately the good Colonel said something else, which enables us to estimate his reliability as a historian.

In the version told to Mrs Williams, he added : " I believe we had twenty-six battles after this great event [the preliminary proclamation of 22 September], and all were successful on the Union side except possibly one or two unimportant skirmishes." This affirmation seemingly applies to the remainder of the war, and is an egregiously mistaken one. Of major defeats which the North afterward underwent there may be cited the battles of Fredericksburg, Chancellorsville, Chickamauga, Cold Harbor, Petersburg. Grant fought battle after battle with Lee in the Wilderness campaign, which battles certainly were not victories. Among minor defeats may be listed the battles of Drury's Bluff, Olustee, Sabine Crossroads, Pleasant Hill, Pine Mountain, Kennesaw Mountain, New Market. If the Colonel was capable of such contradiction of public records of his own day, how could one rest content on his uncorroborated story of an unrecorded mediumistic speech which took place years before the telling ?

In the B-version, we find the Colonel saying that it was, not through the rest of the war, but " in the intermediate time " between the two proclamations that there occurred twenty-six battles, and now he says that " every one of them was a success upon the Union side." By the time of the W-version his formula had somehow got twisted, but the earlier one was only a shade less false. For between 22 September 1862 and 1 January 1863, came the terrible Union defeat of Fredericksburg, the defeat of Sherman at Vicksburg, the failure of Rosecrans at Stone River, the stalemate of even the iron-willed Grant, and on the very day of the final proclamation the rebels broke the blockade of Galveston. Instead of being a period of victory it was one of special gloom for the North.

Considering that Kase was able to imagine and allege a military Utopia which never existed, that he apparently recorded not a line of the trance address and only vaguely attempted to fix its date as " some three or four weeks " before the preliminary proclamation, that he told his story years after the proclamations and the war and Lincoln's death had passed into history, and that the sentences attributed to the medium cannot be verbally correct or they would not so markedly differ in the two versions, even if I knew no more, I should say that without impugning Col. Kase's honesty in the least, I could only infer from his yarns that the medium probably said *something* about freeing the slaves, about the war and about the country.

But I do know something more, as does every person familiar

with American history, and that is, that on 22 July 1862, Abraham Lincoln read to his Cabinet the draft of a preliminary proclamation of emancipation, fully a month before, according to Kase, he listened to the trance-address from "the all-seeing angel world" which (still according to Kase) first convinced him that such a proclamation should be made. The only reason it was not actually issued that month was because it was thought best to defer it until after a Union victory. When Lee had been checked in the battle of Antietam, 16-17 September, it was determined that a fit time had come. This explodes the legend thoroughly.

But there is more to learn. In the B-version we find that the medium was Nettie Maynard (really, at that time, Nettie Colburn). And she, as it happens, thirty-nine years ago wrote a book entitled *Was Abraham Lincoln a Spiritualist?* (Philadelphia 1891). Mrs Nettie Colburn Maynard included in this book her version of what happened on the same evening with Lincoln which Kase had in mind, and of the trance-address. She had every motive not to minimize the facts.

The first particular which strikes our attention is that the medium, whom Kase remembered as "a little girl," (he calls her this thrice, and says that she reminded him of the scriptural passage about "babes and sucklings") in 1862, was, according to her own testimony, "a mere child" in 1845, and that she began to engage in public lecturing in 1856. That is, she was probably not less than 22 years old, and very likely older, when she delivered the celebrated trance oration.¹

The next fact which we discover from her testimony is that the trance address, the first time she ever saw President Lincoln, was not some time in August, as Kase remembered it (although even that date was fatal to the claim that she inspired the preliminary proclamation), but sometime in December 1862.² But the preliminary proclamation had been issued more than two months before, and this had declared that on 1 January 1863, all slaves in States then

¹ Mrs Maynard also told of the terpsichorean piano but stated that its saltations occurred before her oration, not after it as according to Col. Kase.

² A little chronology will be useful, to show the slow evolution of the idea of emancipation in Lincoln's mind.

Lincoln from the beginning of the war favoured compensated emancipation.

He brought about a joint resolution of Congress to pay for the slaves of any state not in rebellion, and signed it 10 April 1862.

16 April he signed an act abolishing slavery in the District of Columbia.

12 July 1862 he met a delegation from the border States and urged that these accept compensated emancipation.

13 July he told Secretary Welles that after much thought he had about come to the conclusion that it was a military necessity to proclaim freedom to all the slaves.

17 July he approved an act freeing slaves under certain military conditions.

21 July he read to the Cabinet a draft of a proclamation of emancipation to

continuing rebellious would be legally free. The absurdity of claiming that Nettie brought about the act already *in esse*, or the one already *in posse*, needs no acentuation.

But Nettie herself does not make the claim, or anything like it. She admits that she knew that the final Proclamation was at hand. This is her entire account of the address, the parts she thought most important italicised as she italicised them. Beginning with the statement that no one but Lincoln seemed to understand her "until that portion was reached that related to the forthcoming Emancipation Proclamation," she goes on thus : " He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year ; and he was assured that it was to be the *crowning event of his administration and his life*, and that while he was being counselled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, *he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfil the mission for which he had been raised up by an overruling Providence.*"¹

become effective on 1 January 1863, but it was judged best to postpone it until after a Union victory.

6 August he signed an act freeing all slaves employed in rebel military service.

13 September he made a long reply, which has been preserved, to a committee from Chicago religious bodies urging him to issue a proclamation of emancipation. In it he gave no hint of his intentions.

22 September he issued the preliminary proclamation, following the battle of Antietam, giving notice that on 1 January 1863, all persons held slaves in territory then in rebellion should be free.

1 December he again urged his plan of gradual compensated emancipation. This producing no results, on 1 January 1863 he issued the final Emancipation Proclamation.

¹ Since Mrs Maynard turned from the temptation of endorsing Kase's claim that she inspired Lincoln to emancipate the slaves and told so tame a story of what occurred, her honesty is beyond question. However, one is not compelled to accept her inference that since Lincoln glanced at Webster's portrait on the wall he implied a conviction that the "Defender of the Constitution" had been addressing him, nor that her memory of the conversation which ensued was verbally exact. I do not believe that an intelligent official asked the President if pressure had been brought to bear upon him to "defer the enforcement of the Proclamation." That word *enforcement* echoes the medium's naïve assumption that the President could give the impending Proclamation immediate effect in the actual liberation of the slaves in rebellious States. Consequently it is unlikely that Lincoln replied : "It is taking all my nerve and strength to withstand *such* [my italics] a pressure," though he may well have said that there was opposition to his plan. And did not the medium know that ? His message of 1 December to Congress had been printed in the newspapers, and that had said that "among the friends of the Union there is great diversity of sentiment and of policy in regard to slavery and the African race

Here is not a word about the world being universally in bondage, or about the impossibility of the war ending unless slavery should be abolished, or about victories which would result, or any of the hifalutin contained in Kase's two versions. She first saw Lincoln more than two months after the preliminary proclamation and within a few weeks (nobody gives exact dates) of the final one, which was already absolutely determined upon, and which nothing short of the surrender of the States in rebellion or the death of Lincoln could prevent. All that the medium did, according to her own account, was to exhort the President to do what he had announced he would do, to tell him this would be a very important thing, which he knew already, to entreat him to be true to his convictions, which was his life-long habit, and to direct him not to delay the enforcement of the Proclamation beyond the first of the year, whereas it was absurd to suppose that he could *enforce* it before the downfall of the Rebellion.¹

Kase says that the lecture was "so grand and sublime" that the "little girl must have been under deep control of the spirit of some ancient philosopher." Mrs Maynard hints that this "ancient philosopher" was Daniel Webster!

I do not believe that Kase was a conscious liar, but that he was a very badly mixed up old gentleman. To remember a young woman hardly less, and very likely more than 22 years old, one who began to deliver public lectures six years before, as a "little girl," a "child," is alone sufficient to show that his memory was in a mussy condition. The date he assigns to the trance-address is inconsistent with the claim that it brought about the document already existent in writing. His varying but equally untrue affirmations regarding victories show how unreliable he was. And the statement of the medium herself utterly refutes his story, except for the commonplace facts that Nettie was there and harangued the President about his proclamations concerning which everyone then had knowledge.

Incidentally a pretty story told by the medium Conkling to Mrs Britten must go into the ash-barrel too. Roused probably by the interest taken in Kase's dreamy memories imparted to the *Spiritual*

amongst us. Some would perpetuate slavery; some would abolish it suddenly and without compensation; some would abolish it gradually and with compensation," etc. The public knowledge of these utterances deprives the trance-oration of its last scrap of significance.

¹ *Nineteenth Century Miracles* was regarded as a Spiritualist masterpiece; it was in print seven years before Mrs Maynard printed her book, and it is impossible that she was not familiar with the Kase story. Her account of what really happened must be regarded as a conscious and deliberate contradiction of the tale credited by the *Spiritual Scientist* and by Mrs Britten. She did not expressly denounce that tale, probably out of respect for "the female St Paul of the movement" (See Doyle's *History of Spiritualism*, i. 138), whose book had given it wide circulation.

Scientist, one of which was that Conkling spent four Sundays with Lincoln, this medium told Mrs Britten that his spirits "spelled out, letter by letter, the preliminary draft of that famous document. The result of these interviews was the President's proposition to his Cabinet to issue such a proclamation." Alas! Kase informs us that these four Sundays immediately preceded the occasion when Nettie first met the President, and she tells us that she first met him in December. But the preliminary draft had been read to the Cabinet in July, and, substantially unaltered, had been issued in September!

The stages in the evolution of the legend, then, were somewhat as follows:

1. Nettie Colburn, in December 1862, when all the country was on tiptoe awaiting the final Emancipation Proclamation, had the opportunity to display her mediumistic oratory before President Lincoln. Stimulated by the stirring events happening and about to happen, she, in what purported to be a trance state, made a very ordinary address, telling him that the freeing of four millions of slaves would be the greatest act of his life, and exhorting him to stick to his announced purposes against all opposition—as any country parson might have preached to him.

2. During the years that followed, Colonel Kase, so credulous that he was the delight of tricksters, and so befuddled that the last three months of 1862 appeared to him a period of uninterrupted Union triumph, really remembering that Nettie had told the President something about a proclamation freeing the slaves, and that she had appeared to him to be very eloquent, gradually and unconsciously concocted for her, in his mind, an unstable speech, and developed the conviction that it first suggested to Lincoln the idea of issuing a proclamation of emancipation, guileless of the fact that the date he assigned to the interview by itself defeated the claim.

3. After the incident had become thoroughly transformed in the laboratory of the Colonel's mind, its importance impressed him to the point of telling it in the *Spiritual Scientist*.

4. The tale attracting wide attention among Spiritualists, the medium Conkling became dissatisfied with the minor part assigned to him therein, and gave out the story that *his* controls dictated, "letter by letter," the preliminary proclamation, although again dates refute the claim and, were it true, it would completely annul Kase's allegation that the President was indebted to Nettie for the idea. Kase, although so familiarly associated with Conkling, was evidently ignorant of this feature.¹

¹ The two stories, (1) that Nettie Colburn inspired the preliminary Proclamation, and, (2) that Conkling dictated it verbally rest, each upon the testimony of one person alone. But the cynical Muse who presides over the growth of

5. "The narrative in substance was given to the author," that is to Mrs Britten, by Col. Kase himself, but as she passes on, for the most part, the *Spiritual Scientist* version, she probably made no written record of the tale he told her, consequently we do not know what variations it contained.

6. Mrs Nettie Colburn Maynard, the heroine of the Kase tale, demolished it in a book of her own, but it already had too much impetus to be thus stopped.

7. Kase told the story with many verbal and a few factual variations to Mrs Williams who, not being addicted to research, supposed that she was the discoverer of it, and printed it anew.

8. Ignoring the medium's own repudiation of the claim that she influenced President Lincoln to declare emancipation, and neglecting a historical chronology not difficult of access, a professed history insists that Nettie Colburn "determined the action of Abraham Lincoln at the supreme moment of the Civil War," and that "the facts are beyond dispute,"¹ a professed researcher is impressed that the story "seems authentic," a newspaper which professes nothing but a desire to impart news thinks the claim worth editorial attention, the legend starts again on its world-wide travels, and the indignant ghost of Mrs Maynard protests in vain.

NATIONAL LABORATORY OF PSYCHICAL RESEARCH.

As is stated in the Minutes on p. 148 above, on the 30th of October Mr Price addressed to some Members of Council a letter suggesting an amalgamation of the National Laboratory of Psychical Research with the S.P.R. The Council carefully considered the question, and replied to Mr Price's letter on the 14th of November. But before he had received the Council's reply, Mr Price, on the 12th of November, circulated to all the members of the S.P.R. his original letter to Members of Council. Under the circumstances it seems useful to place the two letters on permanent record.

I. MR PRICE'S LETTER TO MEMBERS OF COUNCIL.

DEAR ,

30th October 1930.

I should like to bring to your notice that at the next Council Meeting of the S.P.R. a proposal will be made that something in the

legends has perpetuated the one which long ago was repudiated by its heroine, and allowed to lapse into "innocuous desuetude" the other, which has never been refuted until the present writing.

¹ Doyle bases his certainty, strange to say, not upon the Kase story, but that of Mrs Maynard, which does not in a single sentence, or by any inference that Sherlock Holmes himself could draw from it, support the notion that Lincoln was influenced in the least by any medium on earth to emancipate the slaves.

nature of an amalgamation should take place between my Society, the National Laboratory of Psychical Research, and the Society for Psychical Research.

I intend in the near future to give up my present Rooms, and reasons of health compel me to look forward to a less active part than hitherto in such matters. Nevertheless, I by no means intend to give up work *entirely*, and I am therefore desirous of incorporating my organization with that of some other similar one. I am definitely averse to joining forces with a society frankly spiritualistic ; I am also reluctant to let my Library and Laboratory fall into foreign hands. There remains the Society for Psychical Research, the only organization in England with aims similar to those of the National Laboratory, and I feel it incumbent upon me to offer them the use of my property.

I therefore decided to make the S.P.R. the offer of :

1. My Library.
2. The apparatus of my Laboratory.
3. The benefit of sharing in the investigation of such mediums as I have obtained in the past and hope to continue to obtain in the future.
4. The accruing of such members as care to transfer from my Society to the S.P.R. in view of the proposed amalgamation.

In return I should, of course, expect to take a major part in all investigations brought about through my agency, and generally to co-operate with the S.P.R.

I realize that it might be impossible to accommodate my Library until some little time in the future, and that other matters might need careful thought and adjustment. But I am at the present moment negotiating with one or two well-known mediums with a view to further investigation, so that items 3 and 4, referred to above, should find immediate fulfilment.

The question of accommodating my Library and Laboratory apparatus would, admittedly, need careful thought and adjustment —possibly not until some future date. But the immediate terms of the bargain, roughly, are that the S.P.R. gains financial help and shares in the investigation of such mediums as I have every hope of securing from time to time ; and that I gain a means of continuing a life's interest with the aid and co-operation of a society, in England, whose work and aims are similar to my own.

Yours sincerely,

HARRY PRICE, *Honorary Director.*

II. REPLY BY THE COUNCIL.

DEAR MR PRICE,

14 November 1930.

Your circular letter of October 30th to the Members of Council has been most carefully considered by them, and we have been asked to express to you their appreciation of your offer and of your regard for the S.P.R. and its aims.

They have considered the matter under the four heads set out in your letter, and their reply is as follows :

(1) Owing to the fact that the part of the house not at present in our occupation is let on lease, the likelihood of our being able, in the near future, to house your library, which we are informed you wish to have kept intact, seems remote.

(2) The same applies to the apparatus of your laboratory taken as a whole.

(3) With regard to future possible investigation of mediums, the Council would gladly arrange for you as a Member of the Society to have the use of the séance-room for this purpose in accordance with their offer as printed in the *Journal* for November 1928, and would temporarily accommodate in the room any of your apparatus that you need in any such investigation. You are doubtless aware that the room has already been used in this manner with results which seem to have been satisfactory to all concerned.

(4) As regards a possible accession of new members, it is unnecessary to say we should gladly welcome an addition to our Membership from among those who are at present associated with your work, it being understood that they would be proposed and seconded in the usual way. We must however remind you that our financial position has for some years past prevented us from electing Associates at £1 1s., and that our Membership subscription is £2 2s.

Yours sincerely,

ELEANOR MILDRED SIDGWICK,
W. H. SALTER. } *Hon. Secretaries.*

CORRESPONDENCE.

A CORRECTION.

To the Editor of THE JOURNAL.

DEAR SIR,—By this post I am sending you a letter which I must request you to publish *verbatim* in the next issue of the *Journal* of the S.P.R.

The letter of Perovsky-Petrovo-Solovovo, which appears in the October issue of the *Journal* contains the imputation that Mrs

Bradley acted fraudulently at a seance. It is calculated to do damage to her reputation. Had such a letter been published in the public Press, I should have taken immediate action.

I must ask you to acknowledge receipt of this letter.

Yours faithfully,

H. DENNIS BRADLEY.

SIR,—In the issue of the *Journal* of the S.P.R. for October 1930 on page 120 there appears a letter from Perovsky-Petrovo-Solovovo, under the heading of "A Correction." This letter is so worded that it contains the imputation that Mrs Bradley acted fraudulently at a sitting with Valantine in Genoa, by having simulated a certain "phenomenon." The letter also states that Herr R. Lambert, of Stuttgart, has communicated valuable evidence bearing on the same sittings to Perovsky-Petrovo-Solovovo.

Such statements are calculated to do grave damage to Mrs Bradley, and I must request that this allegation be immediately withdrawn.

The facts are as follows :

On the morning of Mrs Bradley's departure from Genoa to Venice, May 22nd, 1929, Signor Rossi, in the presence of the Marquis Centurioni, told Mrs Bradley that Signor Castellani had stated that during the sitting held on the previous night he had caught hold of her hand or wrist. Mrs Bradley unequivocally denied that such a thing had happened and, trivial and meaningless as the assertion was, she requested that Signor Castellani should be brought to her in order to ascertain exactly what was implied. Her request was evaded and the Marquis Centurioni said that Signor Rossi should not have mentioned the matter.

Since the insignificant incident was connected with other unfounded and disproven allegations regarding Valantine, Mrs Bradley wrote from Venice demanding an explanation. In a letter to her dated May 28th, 1929, Count Centurioni wrote "Signor Castellani will write to you direct."

Signor Castellani did *not* write to Mrs Bradley; nor has he ever done so.

On her arrival in Venice Mrs Bradley informed Count Bon of the "incident." Count Bon is a Viennese gentleman, with a considerable reputation for his knowledge of psychological research. He wrote a very sharp letter to Signor Castellani, and he (Signor Castellani) suggested a telephone conversation, which Count Bon declined, saying that Signor Castellani must state in writing the allegation which he had verbally made. Signor Castellani did not do so.

When I saw Signor Rossi in London on June 18th, 1929, I referred to this matter. Signor Rossi at once said : "It is nothing—Signor

Castellani has withdrawn the suggestion he made. We wish to say no more about it."

Complete detailed reports of the Valiantine sittings in Italy were published by me in "Light," and appeared in the issues of September 21st, September 28th, October 5th, and October 12th, 1929.

In psychical research I suppress nothing, as scientifically, I consider to do so renders the records negative.

Insignificant as it may appear I gave the full particulars of the "incident" regarding Mrs Bradley. It was only after this, in a belated attempt to justify himself, that Signor Castellani wrote a personal letter to Signor Rossi, on November 12th. It should be noted that Signor Castellani did not write to *Light*, nor to me, nor to Mrs Bradley, as he obviously should have done.

This is the extent of the valuable evidence on which Count Perovsky-Petrovo-Solovovo implies that Mrs Bradley simulated a certain "phenomenon." It is such trivial and infantile assertions that degrade the work of psychical research. Valiantine's mediumship does not depend upon the absurd basis of so-called psychic "touches." It depends only upon mental evidence of personality given in the "direct voice" of the communicating entity.

Mrs Bradley's research work has been recorded in many volumes. To imply that she, or anyone, would imagine that any evidential value whatever could be placed upon such an absurdity as a touch of the hand is ludicrous. What is of far greater moment is the veiled manner in which a triviality is seized upon by Count Perovsky-Petrovo-Solovovo, and published in the *Journal* of the S.P.R. without reference to details and facts, in a manner calculated to mislead the members of the Society.

Yours faithfully,

H. DENNIS BRADLEY.

[We would once more point out that anything printed in the *Journal* is not "published," since the *Journal* is printed for private circulation only, and that the responsibility for all communications printed by the Society rests entirely with their authors. Count Perovsky-Petrovo-Solovovo writes: With regard to Mr Bradley's letter I will content myself with observing: My only object in writing to the October *Journal* was to correct, as I said, an involuntarily mistaken statement—or which seemed to me mistaken. Had it been the reverse, I should have acted in precisely the same way, my only desire being to give a fair summary of the Continental controversy about the Valiantine sittings. There was on my part no "imputation" on Mrs Bradley; such was not my intention, and I much regret that anything I have written should be taken by Mr Bradley as being in any way an "imputation."]

NOTES ON PERIODICALS.

Etudes, 20 May 1930.

Father Lucien Roure reviews the second volume of Brother Benoît Padey's work entitled *Traité complet des secrets de la bagette et du pendule des sourciers* (Paris 1929), a book which he thinks "strange" in some respects, chiefly on account of some "really marvellous precisions." Thus Brother Padey asserts the existence of five kinds of electricity to which would correspond five electric zones. Elsewhere we read that in order to detect diseases the operation must have 83 degrees of courage and 90 degrees of will, Brother Padey having himself operated on springs with a dose of courage amounting to 97·5! Father Roure mentions other instances about as disconcerting, not the least being the extreme simplicity with which the writer he reviews claims to cure diseases (about 130 altogether) through the application of minerals, the excess or absence of which in the human body is, Brother Padey thinks, the cause of all ailments.

Die Umschau, 19 July 1930.

Count von Klinekowstroem contributes an article on an alleged prophetic dream relating to the death of the percipient (a schoolboy of Ledei, Czechoslovakia) by drowning. The investigation undertaken by our Corresponding Member conclusively shows that we have here to deal chiefly with a newspaper stunt, though a certain amount of coincidence remains, since the boy was in fact drowned soon after having a dream to that effect, as briefly described by him in writing at school. The details of the dreaming and of the actual drowning do not agree.

Scherls Magazin, September 1930.

This number contains an utterly sceptical article on spirit-photography by Count von Klinekowstroem. Of particular interest are his references to a paper by Jos. H. Kraus of New York in a special number of the review *Science and Invention* describing what seem to be entirely new methods in this domain, which methods afford, alas, one more striking instance of misdirected human ingenuity!

P.-P.-S.

ERRATUM.

November 1930, p. 133, l. 7, for "Mr Henry J. Potter" read "Mr Henry J. Patten."

INDEX TO VOLS. XXV AND XXVI

1929-1930

The page-numbers of vol. xxv are printed in roman letters and of vol. xxvi in *italics*.

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.

- Adolescence, relation of, to poltergeist phenomena, 106-7
Adventure, An, original documents of, 100
Africa, East, supernormal phenomena in, 130
Aldous, Bert, telepathic experience of, 157-8
Allison, Lydia W., *Leonard and Soule Experiments in Psychical Research*, reviewed, 92-3
Animals, intelligent, 22-3, 80, 98, 111, 135, 16
Apparitions: at Schloss Bernstein, the, 108-9, 166; in Crete, 113-4
—, investigation of, 10, 19; of the dead, 112; at the moment of death, 114-5, 133-5; premonitory, 66-8; spontaneous, 115
Apports, 151, 153, 13-4, 46, 47, 51, 52, 84
Archiv für Kriminologie, reviewed, 183
Archiv für Psychiatrie, reviewed, 183
Arnhem, Frl., medium, 98
Ashton, F., 91
Asports, 13-4
Association of Special Libraries and Information Bureaux, 156-7, 22; the Society's representative elected to Council of, 116
Astrology, 144
Auditory premonition, case of, 1-4
Austen, Dr H. W. C., donation by, 133
Automatic writing, a case of, 93-5
Aventure, L', reviewed, 76-7
Baerwald, Richard, obituary of, 146-7
Baggally, W. W., death of, 13
Baker, A. L., death of, 13
Balfour, Arthur James, Earl of, obituaries of, 58, 59-60; alleged scrying experience of, 76-7, 119-20
Balfour, Countess of, case communicated by, 117-8
Balfour, Gerald W., Earl of, 64; election to Committee of Reference, 43, 58; election to Council, 63
Balfour, Mary, agent in a case of telepathy, 157-8
Balfour, Mr and Mrs R. A. L. See Traprain, Viscount and Viscountess
Barclay, Edwyn, death of, 23
Barlow, Katharine, death of, 23
Barrett, Sir W. F., 117
Barthez, Dr, on D. D. Home, 109-10
Barwell, W. Harrison, 4
Becher, Erich, 112
Bedwell, C. E. A., donation by, 133
Bennett, Sir Ernest, "The Dew-Men of Southern Crete," 25; elected to Council, 63
Bergson, Prof. E., 130
Berkeley, Lady, painting of hypnotic visions by, presented to the Society, 157
Bernstein, Schloss, apparition at, 108-9, 166

- Besterman, Theodore, 79 n., 97, 20, 39, 64, 84, 89, 90; elected to Council of ASLIB, 116; representative of Society at ASLIB Conference, 22-3; on clairvoyant phenomena associated with St Columba, 100; controversy with Sir A. C. Doyle, 45-52; co-opted to Council, 13, 63; resignation from Council, 23; "Dowsing in Bombay," 129-30; experiments in clairvoyance, 20-1; — in supernormal faculties of the blind, 10; "An Informal Account of a Four Months' Tour of Psychical Investigation on the Continent," 64, 24; re-elected Hon. Librarian, 43; appointed Librarian and Editor, 120, 23; reorganization of Library, 12, 61; note on a letter from Prof. Schröder, 73; notes on periodicals, 135-6, 152-4, 169-70, 183-6, 16, 56, 87-8, 101-2, 130, 146; reviews, 95-6, 164-5, 10-4, 38, 81-2, 142-4; *Some Modern Mediums*, reviewed, 122-5; tour on the Continent, 11
- Biberi, Platon, phantasm of the dead seen by, 95-8
- Bilocations of the self, hallucinatory, 126-8
- Bird, J. M., 101; on the Schneider mediumship, 154, 169, 170; on experimental telepathy, 184-5, 56
- Black Bear, the "psychic pony," 22-3, 135
- Blind, experiments in alleged supernormal faculties of the, 10, 16
- Blood-phenomena, supernormal, 98, 117, 151, 145
- Bombay, dowsing in, 129-30
- Bond, Major W. C., 23
- Bond, F. Bligh, 101
- Bonus, A. R., "The Indian Rope Trick," 179-80
- Books and information, the supply of, 156-7, 22
- Booktest, a pseudo-, 98-9, 122
- Bousfield, W. R., 12; appointed to Council, 13; re-elected to Council, 44
- Bozzano, Ernesto, and the Millesimo sittings, 40, 116, 131, 151, 167, 10-4, 39, 40, 45-52, 55, 146; on spirit-communications regarding the death crisis, 79, 113, 130
- Brackenbury, Mrs, 13, 102, 19, 105, 106; "The Misplaced Tombstone Case," 64-8; sitting with Willi and Rudi Schneider, 2, 11
- Bradley, H. Dennis, 120, 15, 40, 46; "The Alleged Exposure of Valentine," 70-1; "A Correction," 159-61; *Die Sitzungen mit Valentine in Berlin*, reviewed, 85-6
- , Mrs H. D., accusation against, 86, 120, 159-61
- Briarcliff pony, the, 80
- British Broadcasting Corporation, 10, 20
- British Journal of Psychical Research*, reviewed, 39, 99, 116, 153
- Brittain, Mrs, medium, 19, 135-7
- Britten, Mrs E. H., on the spirit inspiration of Lincoln, 151
- Broad, Dr C. D., co-opted to Council, 57, 58
- Brooke, Col. C. K., death of, 23
- Brown, Dr William, co-opted to Council, 63, 58; *Science and Personality*, reviewed, 35-7
- Brück, Dr Carl, on telepathy, 126
- Brugmans, Dr, 146
- Buguet, spirit photographer, 181
- Bulletin de l'Institut Général Psychologique*, reviewed, 136
- Bulletin du Conseil de Recherches Métapsychiques de Belgique*, reviewed, 77-8, 115, 166, 54, 127-8
- Burnat-Provins, Mme Marguerite, mediumistic painter, 126-7
- Cambridge poltergeist, a, 116, 136
- Card-guessing, experiments in, 154, 184, 20-1
- Carnegie United Kingdom Trust, grant by the, 12, 61, 62
- Carnock, Lord, death of, 13
- Carrington, Hereward, "In Defence of D. D. Home," 109-11; on levitation, 185; *The Story of Psychic Science*, reviewed, 141-2
- Carruthers, Miss, 13, 21
- Cazzamalli, Prof., on cerebral radiations, 99
- Census of hallucinations, proposed Dutch, 184
- Central Library for Students, 156-7, 22
- Cerebral radiations, 99
- Chenoweth, Mrs. See Soule, Mrs
- Chesnut, Granville R., a series of premonitory visions by, 120-6

- China, supernormal phenomena in, 116, 181
Cianci, Pietro, stigmatisation of, 133
Clairvoyance, 144; in the detection of crime, 93, 183; distribution of, 184; experimental, 9, 11, 154, 20-1, 108; fraud in, 183; pseudo-, 98-9; travelling, 4-9
Cleophas, the scripts of, 59-60, 89-91, 148
Colburn (Mayne), Nettie, the spirit inspiration of Lincoln through, 148-57
Columba, St, clairvoyant phenomena associated with, 100
Congress for Psychical Research, Fourth International, notices of, 49, 141, 41, 89, 90, 132; report of, 107-9
Conkling, the spirit inspiration of Lincoln through, 150-8
Consciousness, levels of, in trance, 102
Constable, F. C., 45
Control, conditions of, at sittings for physical phenomena, 163-4, 175-6; an electrical system of, 3, 65, 163, 170, 176, 125-6, 139-41
Courtier, Jules, on Eusapia Palladino, 136, 150
Crandon, Mrs. *See Margery*
Crete, apparitions in, 113-4
Crime, the detection of, by mediums, 93-5, 183
Critchley, Macdonald, *Mirror-Writing*, reviewed, 96
Crocker, G. G., 144
Cromwell, Oliver, spirit communications from, 143
Cross-correspondences: the animistic theory of, 168, 39; between Mrs Leonard and *Margery*, 154; evidential value of, 69, 49, 81; non-veridical, 159-62; the spiritistic theory of, 27-32, 112.
Cummins, Geraldine, automatist, 39, 81-9; on *The Scripts of Cleophas*, 60, 89-91, 148
Cunyngham, Colonel W. H. Dick-, spirit-communications from, 81-9
Dallas, H. A., 45; *Comrades on the Homeward Way*, reviewed, 82; "Concerning D. D. Home," 17; review by, 32-3; "The Veley Scripts," 136-8, 145-6
Damaged gravestone, the case of a, 93-5
David, A., percipient in a case of "travelling clairvoyance," 4-9
David-Neel, Mme, on supernormal phenomena in Thibet, 82, 83-4
Dead, apparitions of the, 21, 66-8, 112, 95-8, 133-5
Deane, Mrs A. E., photographic medium, 55, 84
Death, monitions of, 126; premonitions of, 66-8, 102-4, 120-6, 19
De Brath, Stanley, 45; *The Drama of Europe*, reviewed, 99-100; *The Felicia Scatterd Memorial Lecture* 1928, reviewed, 73; on D. D. Home, 77-9
Deferred impression during a trance sitting, 90-2, 112-3
Dermographism, 134, 44, 123
D'Espérance, Mme, medium, 169
Deutsches Volkstum, reviewed, 56
Dewar, Lady, "A Pseudo-Booktest," 122
Diagnosis, supernormal, 40, 82, 83
Dick, Col. Maxwell, 20
Dicksee, Sir Frank, death of, 14
Dietz, Dr P. A., on the paragnostico-dream, 183, 129-30; on clairvoyance and its distribution, 184
Dingwall, E. J., 46, 47, 51, 63; "The Evidential Value of Certain Mediumistic Phenomena," reviewed, 69-72; on the crisis in psychical research, 136; on Mirabelli, 130
Direct writing, 183, 55
Dixon, H. N., "Nonsense Names," 79-80
Dodds, Prof. E. R., appointed to Council, 13; review by, 149; re-elected to Council, 44; review by, 149; sittings with Willi and Rudi Schneider, 2, 11
Douglas, Rev. Dr, death of, 13-4
Dowsing, 135, 54, 55, 162; in Bombay, 129-30
Dowdall, Mrs, medium, 49; cross-correspondence between Mrs Elliott and, 159-62
Dowden, Mrs, medium, 92
Doyle, Sir A. C., obituaries of, 116, 130; resignation of, 45-52; on the spirit inspiration of Lincoln, 148-9, 155
Dreams, paragnostico, 183, 129-30; prophetic, 109, 129, 145, 164; submerged memory revived in a, 76; telepathic, 56; veridical, 104-8

- Driesch, Hans, 21, 107; on Baron von Sehrenck-Notzing, 66
- Dudley, E. E., on psychics and mediums, 80, 99, 118
- Duricex, Mme, prevision of winning numbers at roulette by, 37
- Eames, E. G., ease of a presentiment experienced by, 117-8
- Eggenberg, poltergeist phenomena at, 85
- Elberfeld horses, the, 111
- Electrical control, a system of, 3, 65, 163, 170, 176, 125-6, 139-41
- Elliott, Mrs Warren, 108; ease of telepathy with, 143-5; cross-correspondence between Mrs Dowdall and, 159-62; deferred impression during sitting with, 90-2, 112-3; investigation of, 10, 11, 5-7, 21; statement at a sitting with, 49
- Ellison, Norman F., hallucinatory bilocations experienced by, 126-8
- Encyclopaedia Britannica*, The, reviewed, 164-5
- Etudes*, reviewed, 18-9, 34, 79, 98, 114, 134-5, 54, 162
- Eva C., medium, 65, 132, 134, 32, 40, 88, 123
- Everitt, Mrs, medium, 117
- Evidence, conditions of, in mental phenomena, 70-2; the psychology of, 144
- Exposures of mediums, 76, 168
- Ewen, C. L'Estrange, *Witch Hunting and Witch Trials*, reviewed, 81-2
- Experiments, in clairvoyance, 9, 11, 154, 20-1, 108; in supernormal faculties of the blind, 10; in telepathy, 10, 115, 149, 184-5, 18-9, 20, 44-5, 56, 86, 108; trainee mediumship, 10
- Falconer, photographic mediums, 19
- Fancher, Mollie, the ease of, 71-2
- Feilding, Hon. E., 90; re-election to Council, 44; resignation from Council, 18, 23
- Finniecome, Mrs Jessie, apparition seen by, 133-5
- Fire-walking, 83, 120-1
- Fisher, Dr R. A., 20
- Flexatone, the, 13, 52
- Flournoy, Prof. Th., investigation of Hélène Smith, 178
- Flugel, Prof. J. C., 20
- Ford, Arthur, medium, 168
- Fornis, Enrico, eryptaesthetic medium, 79
- Forthuny, Pascual, clairvoyant, sittings with the Society, 100, 19; exposure of, 87
- France, Vicomte Henry de, on dowsing, 54
- Fraud, demonstration of, 11; in mental phenomena, 71-2; in physical phenomena, 163-4, 10-4, 45-52, 109-11, 125-6, 139-41; in poltergeist phenomena, 78; in supernormal phenomena, 183, 123-4
- Freer, Miss Goodrich, 119
- Fryer, Rev. A. T., 12, 133
- Gaillard, Joanny, "magnetiser," 118
- Garçon, Maurice, *Vintras*, reviewed, 72-3
- Gardiner, Prof. H. N., death of, 13
- George, Dr H. Trevelyan, death of, 23
- George, Mrs Herbert, death of, 23
- Goethe, J. W. von, bilocation in, 126
- Goldwyn, Dr Jacob, on hypnotization, 186
- Gow, Neil, on the investigation of physical phenomena, 153
- Grande Revue*, reviewed, 54-5
- Gravestone, the ease of a damaged, 93-5
- Greece, psychical research in, 149
- Gregory VII, St, spirit-communications from, 114
- Grey of Fallodon, Lady, death of, 14
- Gröben, poltergeist at, 132-3
- Gröndahl, I. C., "A Sitting with Mme Kahl," 43-5
- Gruber, Karl, *Okkultismus und Biologie*, reviewed, 81; on Willi Schneider, 78
- Gruzewski, Marjan, medium, 19
- Günther-Geffers, Frau, psychometrist, 21, 94; the trial of, 111, 132, 133, 183, 84-5
- Gurney, E., on witchcraft, 38
- Guzik, J., medium, 19, 20, 38-9, 114, 131, 163
- H., Mrs D., apparition seen by, 115
- Hack, Gwendolyn Kelley, *Modern Psychic Mysteries*, reviewed, 10-4
- Hacking case, the, 4
- Haiti, supernormal phenomena in, 95-6

- Hallucinations, census of, proposed Dutch, 184; visual, in convalescence, 186
- Hallucinatory Bilocations of the Self, 126-8
- Hamilton, Dr T. Glen, on teleplasmic phenomena in Winnipeg, 185-6
- Hanussen, Erik Jan, clairvoyant, 132, 101, 144
- Hardwicke, Dr, medium, 134
- Hart, General Sir Reginald, 45
- Hashish, the influence of, on the unconscious, 83
- Hauffe, Friederike, medium, 128
- Hauntings, 24, 78; theory of, 113
- Hayward, Col. W. D., 20
- Heinisch, Jeremias, poltergeist in the house of, 132-3
- Hellenbach, Baron Lazar, account of, 35
- Hellwig, Dr Albert, on clairvoyance and telepathy, 183: *Okkultismus und Verbrechen*, reviewed, 93-5
- Henry, Charles, 127
- Hereford, poltergeist phenomena at, 10
- Hervey, Mme Juliette, mediumistic writer, 126-7
- Hessel, Frau, clairvoyant, 35, 166-7
- Heuzé, Paul, on spiritualistic phenomena, 76-7
- Heymans, Prof. G., 146
- Hill, J. Arthur, co-opted to Council, 63, 58; *Psychical Science and Religious Belief*, reviewed, 32-3; — and Mrs Henry Sidgwick, "Note concerning the Hacking Case," 4
- Hodgson, Richard, and the spirit hypothesis, 112, 113, 130
- Holmes, S. J., on visual hallucinations, 186
- Home, D. D., document concerning, 172-3; the problem of his exposure, 17-8, 77-9, 109-11
- Hope, Lord Charles, 4
- Hope, William, photographic medium, 115, 116
- Hopfgarten poltergeist, the, 95
- Houdini, spirit-communications from, 168
- Hove, Aloïs van, *La Doctrine du Miracle chez Saint Thomas*, reviewed, 38
- Howell, Clarke L., on waking suggestion, 186
- Huntingdonshire, poltergeist phenomena in, 106
- Huxley, Prof. Julian, appeal for per-
cipient broadcast by, 10; co-
opted to Council, 63, 58
- Hypnagogic visions, paintings of,
presented to the Society, 157
- Hypnoidalization, 186
- Hypnosis, the production of, by
drugs, 36; telepathy in, 165
- Hyslop, J. H., unpublished article
by, 117
- Iceland, psychical research in, 129
- Idea-motor principle, the, 109, 110
- Ideler, Frau, medium, 130, 131
- Illig, Johannes, on an apparition, 108-9
- Incidents and Discussions*, reviewed, 148
- India, supernormal phenomena in, 19-20, 79, 129-30, 179-80, 102
- Infant prodigy in India, 79
- Information, the supply of, 156-7, 22
- Ingham, C. B., death of, 14
- Institut Métapsychique International, 142-3
- Irving, Rev. W. S., 12
- J., C. P., medium for physical pheno-
mena, 115
- Jacks, Dr L. P., resignation from
Council, 13
- Jephson, Ina, appointed to House and
Finance Committee, 2; elected
to —, 43, 58; appointed to Council,
18; co-opted to —, 13, 63; ex-
periments in clairvoyance, 9, 154,
20-1; "A Pseudo-Booktest," 98-9,
122
- Johnson, Alice, 60
- Jones, Sir Lawrence J., 19, 22, 64;
elected to Council, 63; elected
President, 13; re-elected President,
44, 23; reply to Sir A. C. Doyle,
48-50; "A Submerged Memory
revived in a Dream," 76
- Journal de Psychologie*, reviewed, 16
- Journal of Abnormal and Social Psy-
chology*, reviewed, 186, 16
- Kahl-Toukhalka, Olga, medium, 79,
134, 20, 43-5, 123-4
- Kamiuski, spirit-communications
from the actor, 114
- Kardec, Allan, 54-5
- Kase, Col. S. P., on the spirit inspira-
tion of Lincoln, 148-57

- Katoda, Frau, medium, 130
 Keene, Mrs., 23
 Kent, Thomas, apparition seen by, 66-8
 Kent, poltergeist phenomena in, 105-6
 Képhren, K., *La Transmission de Pensée*, reviewed, 165
 Kerner, Justinus, 128
 Kingsdown, apparition at, 19
 Kingsley, Isabel, "The Spiritualistic Hypothesis," 162-3
 Klette, Anita, diagnostic medium, 20, 35-6
 Klinekowstroem, Count Carl von, elected a Corresponding Member, 14; on the crisis in occultism, 76; on a prophetic dream, 162; on spirit-photography, 162
 Kluski, Franek, materialisation medium, 37, 115, 152
 König, Erna, healer, 169
 Konnersreuth phenomena, the, 77-8, 79, 114, 132, 152, 168, 181-2, 40
 Kordon, F., medium, 84
 Krall, Karl, death of, 97, 109, 111, 112
 Krasinski, clairvoyance of, 114
 Kraus, Karl, demonstration of methods of deception by, 11, 97
 Kröner, Dr W., on Theresa Neumann, 132; on the exposure of George Valiantine, 168, 182-3, 15, 70-1, 85
 Kumbakonam (India), poltergeist phenomena at, 19-20
 Lamb, C. G., review by, 15-7
 Lambert, G. W., 12, 105; appointed to Council, 13
 Lambert, Rudolf, 101, 120; on Eva C., 131-2; on Frau Günther-Geffers, 111, 132, 133; on the Millesimo sittings, 11, 39, 40, 35, 64; on Mrs Soule, 100
 Lambeth, poltergeist at, 19
 Lang, Andrew, 119
 Laplace, Jeanne, medium, 180
 Lavater, Lewes, *Of Ghostes and Spirites walking by Night*, reviewed, 38
 Law of New York relating to spiritualism, 173-5
 Leaning, Mrs F. E., 157
Lectures pour tous, reviewed, 181
 Lee, Blewett, "The Change in the Law of New York relating to Spiritualism," 173-5
 Lena Singh, Indian soothsayer, 130
 Leonard, Mrs Osborne, 108; discussion of Mr Drayton Thomas's sittings with, 51-9; sittings with, 92, 153-4, 36, 49; auditory premonition experienced by, 1-4
 L'Estrange, G. P., medium, 166, 128, 146
Lettura, La, reviewed, 99
 Levitation, theory of, 185
 Liebieg, Baroness, apparition of, 133-5
 Lincoln, Abraham, the inspiration of, by spirits, 102, 148-57
 Llanhilleth, poltergeist phenomena at, 10
 Lloyd, Metropolitan-Archbishop Frederie, hallucinatory bilocation experienced by, 128
 Lodge, Sir Oliver, 126, 143, 35, 89, 90; elected to Committee of Reference, 43, 58; elected to Council, 63; Myers Memorial Lecture, 173, 19, 22; "On the Asserted Difficulty of the Spiritualistic Hypothesis from a Scientific Point of View," 102, 24; *Phantom Walls*, reviewed, 52-3; on the *Scripts of Cleophas*, 91; on spiritualism, 165
 Lombroso, Cesare, spirit communications from, 143
 London, S.W., poltergeist phenomena in, 104-5
 Lyall, Major Edward, death of, 23
 Lynn, T., apport medium, 153
 Lyttelton, Hon. Mrs Alfred, co-opted to Council, 13, 63, 58
 McConnel, Mrs David R., death of, 23
 McDougall, Prof. W., elected to Council, 63
 Maekenzie, Dr and Mrs H. M., 12
 Mango-triek, the, 22
 Mangtuyan King, infant prodigy, 79
Margery, medium, 23-4, 40, 78, 97, 117, 133, 150, 154, 185, 16, 54, 56, 88, 101, 102, 124; unofficial sittings in the Society's séance-room, 141, 156, 21, 146
 Marion, Fred, clairvoyant, 144
 Mason, Mrs, medium, 23, 56, 74-5
 Mattiesen, E., "A Reply to Count Perovsky-Petrovo-Solovovo," 27-32; on the spiritualistic interpretation of cross-correspondences, 112; on the animistic theory of cross-correspondences, 168, 39
 Mayne, Nettie. See Colburn, Nettie.

- Mediums, detection of crime by, 93-5 ; exposures of, 76, 168 ; and psychics, 80, 99, 118
- Mediums :
 Arnheim, Frl., 98
 Brittain, Mrs., 19, 135-7 ; Buguet, 181 ; Burnat-Provins, Mme M., 126-7
 Colburn, Nettie, 148-57 ; Conkling, 150-8 ; Cummins, G., 39, 60, 81-91, 148
 Deane, Mrs., 55, 84 ; D'Espérance, Mme, 169 ; Dowdall, Mrs., 49, 159-62 ; Dowden, Mrs., 92
 Elliott, Mrs Warren, 10, 11, 49, 108, 143-5, 159-62, 5-7, 21, 90-2, 112-3 ; Eva C., 65, 132, 134, 32, 40, 88, 123 ; Everitt, Mrs., 117
 Falconer, 19 ; Ford, A., 168 ; Fornis, E., 79 ; Forthuny, P., 100, 19, 87
 Gaillard, J., 118 ; Gruzewski, M., 19 ; Günther-Geffers, Frau, 21, 94, 111, 132, 133, 183, 84-5 ; Guzik, J., 19, 20, 38-9, 114, 131, 163
 Hanussen, E. J., 132, 101, 144 ; Hardwicke, Dr., 134 ; Hauffe, F., 128 ; Hervey, Mme J., 126-7 ; Hessel, Frau, 35, 166-7 ; Home, D. D., 17-8, 172-3, 77-9, 109-11 ; Hope, W., 115, 116
Ideler, Frau, 130, 131
 J., C. P., 115
 Kahl, Olga, 79, 134, 20, 43-5, 123-4 ; *Katoda*, Frau, 130 ; Keene, Mrs., 23 ; Klette, A., 20, 35-6 ; Kluski, F., 37, 115, 152 ; Kordon, F., 84 ; Kraus, K., 11, 97
 Laplace, J., 180 ; Lena Singh, 130 ; Leonard, Mrs., 51-9, 92, 153-4, 1-4, 36, 49, 108 ; L'Estrange, G. P., 166, 128, 146 ; Lynn, T., 153
Margery, 23-4, 40, 78, 97, 117, 133, 141, 150, 154, 156, 185, 16, 21, 54, 56, 88, 101, 102, 124 ; Marion, F., 144 ; Mason, Mrs., 23, 56, 74-5 ; Melzer, H., 151, 168, 84, 129 ; Mirabelli, C., 130, 142-4 ; Moecke, M., 85, 130 ; Molnar, V., 78 ; Moses, Rev. W. S., 146
 N., Frau, 21 ; Nielsen, E., 112 ; Nusslein, H., 39
 Ossowiecki, S., 97
Paleas, 130 ; Palladino, E., 40, 136, 150, 151, 50, 88 ; Pipers, Mrs., 99, 9-10, 47, 49, 108, 122-3 ; Plaat, L., 20, 34-5, 111, 150, 182, 20, 102, 128
 Rasmussen, A., 15-7, 38, 55, 84, 100 ; Rautenberg, M., 131 ; Regulski, L., 168, 39 ; Reimann, O., 145 ; Rossi, F., 40, 11, 14, 51 ; Rudloff, Frau, 38, 74, 98
 S., Hedwig, 145 ; S., Oskar, 2 ; Salzer, R., 144 ; Sandshaya Madhu, 79 ; Sauerbrey, 95 ; Schermann, 86 ; Schneider, Rudi, 109, 163, 169, 170, 185, 15, 39, 84, 101, 125-6, 139-41, 145 ; —, Rudi and Willi, 3, 65-6, 154, 16, 101 ; —, Willi, 78, 50 ; Scotto, Marchese C., 40, 116, 131, 151, 167, 10-4, 39, 40, 45-52, 55-6, 64, 146 ; Silbert, M., 35, 39, 55, 123 ; Slade, H., 20 ; Slowacki, 114 ; Smith, Hélène, 178 ; Soule, Mrs., 92, 147, 100 ; Stella C., 126
 T., Minna, 21 ; Thompson, Mrs., 27-8
 Valiantine, G., 168, 182-3, 15, 40, 46, 54, 70-1, 85-6, 101
 Weissl, F., 85 ; Williams, Mrs M. E., 102, 148-57 ; Wolter, K., 95
 Z., M. R. de, 133, 85
Medizinische Welt, *Die*, reviewed, 76
 Melzer, Heinrich, medium, 151, 168, 84, 129
 Memory, the psychology of, 138 ; submerged, revived in a dream, 76
Mensagens do Além obtidas...atravez do celebre Medium Mirabelli, reviewed, 142-4
 Meyer, Jean, 142-3
 Mickiewicz, A., clairvoyance of, 114
 Mikuska, Mme, premonitory dream of, 129, 145
 Miles, Clarissa, obituary of, 116-7
 Millar, G. R. M., "Fire-Walking in Perak," 120-1
 Millesimo sittings, the, 40, 116, 131, 151, 167, 10-4, 39, 40, 45-52, 55-6, 64, 146
 Mirabelli, Carlos, medium, 130, 142-4
 Mirror-writing, 96
 Misplaced tombstone case, the, 64-8
 Mistake, psychology of a, 137-8
 Mitchell, T. W., elected to Committee of Reference, 43, 58 ; obituary by, 42-3 ; review by, 35-7
 Moecke, Max, clairvoyant, 85, 130

- Moll, Albert, *Psychologie und Charakterologie der Okkultisten*, reviewed, 32-5
- Molnar, Vilma, poltergeist medium, 78
- Monatschrift für Kriminalpsychologie*, reviewed, 183
- Monistische Monatshefte*, reviewed, 22
- Monitions of death, 126
- Morio, M., on D. D. Home, 110
- Moses, Rev. W. Stainton, 146
- Murphy, Prof. Gardner, 184, 20
- Murray, Prof. Gilbert, resignation from Council, 13
- Musset, A. de, bilocations in, 126
- Myers, F. W. H., 47, 49, 50, 82; Memorial Lecture, 140, 173, 19, 21-2; Memorial Lectureship Fund, 142, 172, 173, 21-2; bibliography of, 173, 19
- Myers, Mrs F. W. H., 21
- Mysticism and psychical research, 133
- N., Frau, clairvoyant, 21
- Names, nonsense, psychology of, 5-8, 79-80, 113-4
- National Laboratory of Psychical Research, proposed amalgamation of, with the Society, 148, 157-9
- Neumann, Theresa, phenomena of, 77-8, 79, 114, 132, 152, 168, 181-2, 40
- New York, law of, relating to spiritualism, 173-5
- Newcastle, Duke of, death of, 14
- Newton, Isaac, spirit communications from, 143
- Newton, Isabel, 60
- Nielsen, Einar, medium for physical phenomena, 112
- Nonsense names, psychology of, 5-8, 79-80, 113-4
- Nostradamus, 36
- Notes on Periodicals. *See* Reviews.
- Numerology, 144
- Nusslein, Heinrich, automatic paintings by, 39
- Obsession, 23, 39, 135, 150, 154, 169, 16, 102
- Ockley, Simon, on a Cambridge poltergeist, 116, 136
- O'Dell, A. E., 105
- O'Doherty, Father John, 107-8
- Ossowiecki, Stefan, clairvoyant, 97
- Osty, Dr E., 45; discussion of his views on telepathy and the evidence for survival, 50-9; investigation of predition by, 34; on supernormal artists, 126-7; on supernormal diagnosis, 40, 82, 83; on Theresa Neumann, 40; on "vision de soi," 126
- Ottley, Canon H. Bickersteth, "The Scripts of Cleophas," 89-91
- Ouija board, information supernormally acquired on the, 81-9
- Padey, B., on dowsing, 162
- Paintings of hypnagogic visions presented to the Society, 157
- Paleas, medium, 130
- Palladino, Eusapia, 136, 150, 50, 88; spirit-voice of, 40, 151
- Palmistry, 144
- Paragnostics dreams, 183, 129-30
- Patten, Henry J., donation by, 133
- Pearson, Dr E. S., 20
- Peckham, Orville, death of, 13
- Perak, fire-walking in, 120-1
- Percival, Francis W., obituary of, 66
- Periodicals, Notes on. *See* Reviews.
- Perovsky-Petrovo-Solovovo, Count, 70-1, 122; "The Conditions of Control at Sittings for Physical Phenomena," 163-4, 175-6; "A Correction," 120, 159-61; on D. D. Home, 18, 172, 25, 77-9, 109-11; Notes on Periodicals, 18-22, 34-8, 76-9, 97-8, 108-15, 150-2, 165-9, 180-3, 15-6, 38-40, 54-6, 82-6, 100-1, 126-30, 144-6, 162; obituary by, 146-7; "A Phantasm of the Dead conveying Information unknown to the Peripient," 95-8; a reply to, by Dr Mattiesen, 27-32; reviews, 72-3, 32-5
- Perry, Thomas S., death of, 24
- Personality, cases of divided, 71-2
- Phantasms of the dead, 21, 95-8
- Photography, supernormal, 37, 108-9, 115, 116, 117, 118, 181, 183, 19, 55, 84, 162
- Physical phenomena, accounts of, 99-100; articles on, 22; attitude of S.P.R. to, 74-5; conditions of control at, 163-4, 175-6; the conduct of investigations into, 153; fraud in, 11, 163-4, 10-4, 45-52, 109-11, 125-6, 139-41; need of investigation of, 11-2; relation to Spiritualism, 73; Schrenck-Notzing's work on, 65-6

- Piddington, J. G., 12 ; elected to Committee of Reference, 43, 58 ; elected to Council, 44 ; obituary of the Earl of Balfour, 59-60
- Piper, Alta L., *The Life and Work of Mrs Piper*, reviewed, 9-10
- Piper, Mrs, 99, 9-10, 47, 49, 108, 122-3
- Plaat, Lotte, psychometrist, 20, 34-5, 111, 150, 182, 20, 102, 128
- Podmore, Frank, 46, 47, 51
- Pogson, Major C. A., dowser, 129-30
- Poland, psychical research in, 169
- Pollok, Hon. Mrs Dighton, 24
- Poltergeist phenomena, at : Cambridge, 116, 136 ; China, 181 ; Eggenberg, 85 ; Gröben, 132-3 ; Hereford, 10 ; Hopfgarten, 95 ; Huntingdonshire, 106 ; India, 102 ; Kent, 105-6 ; Kumbakonam, 19-20 ; Lambeth, 19 ; Llanhillteth, 10 ; London, S.W., 104-5 ; Resau, 95 ; Ross, 10 ; St Neots, 19, investigation of, 61, 104-7 ; Wales, 106
- Possession, 113, 150, 168
- Premonitions, auditory, 1-4 ; of death, cases of, 66-8, 102-4, 19, 82-3
- Premonitory visions, a series of, 120-6
- Presentiment, case of a, acted on, 117-8
- Prevision, 102 ; of winning numbers at roulette, 37 ; the evidence for, 34 ; theory, 182
- Price, Harry, correspondence with the Society, 148, 157-9 ; sittings with Rudi Schneider, 163, 169, 170, 185, 125-6, 139-41, 145 ; *Rudi Schneider*, reviewed, 125-6
- Prince, Dr Morton, obituaries of, 23, 42-3
- Prince, Dr W. E., 174, 39, 109 ; "The Aetiology of a 'Psychical' Legend," 148-57 ; elected President, 58 ; Presidential Address, 58, 116 ; *Pseudo-Prophecies and Pseudo-Science*, reviewed, 144 ; "The Psychology of a Mistake," 137-8 ; on sittings with Rudi Schneider, 109 ; on tests for historicity, 148 ; *Two Old Cases Reviewed*, reviewed, 71-2
- Proceedings of the American S.P.R.*, reviewed, 185
- Proceedings of the National Laboratory of Psychical Research*, reviewed, 152-3
- Prophecies, pseudo-, 144
- Prophetic dreams, 109-10, 129, 145, 162
- Psychic Research*, reviewed, 15-7, 23-4, 38-9, 39-40, 80, 99-100, 117-8, 135-6, 153-4, 169-70, 184-5, 16, 56, 101-2, 130
- Psychica*, reviewed, 87
- Ψυχικα Ερευνα, reviewed, 149
- Psychical research, Congress of, 49, 141, 41, 89, 90, 107-9, 132 ; crisis in, 136 ; English and Continental types of, 108 ; established facts in, 167-8 ; in Iceland, 129 ; method in, 73-5, 115, 32-5, 36 ; and mysticism, 133 ; and psychoanalysis, 129-30 ; relation to physiological theories, 117 ; terminology of, 15, 109
- Psychoanalysis and psychical research, 129-30
- Psychological Review*, reviewed, 186
- Psychology of evidence, 144 ; of a mistake, 137-8 ; of nonsense names, 5-8, 79-80, 113-4
- Psychometry, 72, 90-2, 112, 128 ; theory of, 20, 111, 182, 130, 144-5
- Puberty, relation of, to poltergeist phenomena, 106-7
- Putnam, Irene, donation by, 133
- Quarterly Transactions of the British College of Psychic Science, Ltd.*, reviewed, 22-3, 40, 116-7, 153, 185-6, 56, 102, 146
- Rabelais, François, spirit-voice of, 40
- Radiations, human, 99, 117
- Ramsden, Hermione, 117
- Rapport, telepathic, between mother and child, 81
- Raps, supernormal, 151, 40
- Rasmussen, Anna, medium, 15-7, 38, 55, 84, 100
- Rautenberg, Max, medium, 131
- Reade, Herbert V., death of, 24
- Realist, The*, reviewed, 136
- Reflectograph, the, 19
- Regulski, Lucie, poltergeist medium, 168, 39
- Reimann, Otto, metagraphologist, 145
- Resau poltergeist, the, 95
- Reuter, Florizel von, 129
- Reviews. Books :
- Allison, L. W., *Leonard and Soule Experiments*, 92-3
 - Besterman, Th., *Some Modern Mediums*, 122-5 ; Bradley, H. D.,

Reviews—Contd.

- Die Sitzungen mit Valantine*, 85-6 ; Brown, W., *Science and Personality*, 35-7
- Carrington, H., *The Story of Psychic Science*, 141-2 ; Critchley, M., *Mirror-Writing*, 96
- Dallas, H. A., *Comrades on the Homeward Way*, 82 ; De Brath, S., *The Drama of Europe*, 99-100 ; —, *The Felicia Scatcherd Memorial Lecture*, 73
- The Encyclopaedia Britannica*, 164-5 ; Ewen, C. L'E., *Witch Hunting*, 81-2
- Garçon, M., *Vintras*, 72-3 ; Gruber, K., *Okkultismus und Biologie*, 81
- Haek, G. K., *Modern Psychic Mysteries*, 10-4 ; Hellwig, A., *Okkultismus und Verbrechen*, 93-5 ; Hill, J. A., *Psychical Science and Religious Belief*, 32-3 ; Hove, A. van, *La Doctrine du Miracle*, 38
- Incidents and Discussions*, 148
- Képhren, K., *La Transmission de Pensée*, 165
- Lavater, L., *Of Ghostes and Spirites walking by Night*, 38 ; Lodge, Sir O., *Phantom Walls*, 52-3
- Mensagens do Além*, 142-4 ; Moll, A., *Psychologie und Charakterologie der Okkultisten*, 32-5
- Piper, A. L., *The Life and Work of Mrs Piper*, 9-10 ; Price, H., *Rudi Schneider*, 125-6 ; Prince, W. F., *Two Old Cases Reviewed*, 71-2
- Schöle, H., *Okkultismus und Wissenschaft*, 96 ; Schrenck-Notzing, A. von, *Gesammelte Aufsätze*, 37-8 ; Seabrook, W. B., *The Magic Island*, 95-6 ; Suringar, J. V., *Verschijnselen van Gedachten-Overdracht*, 95
- Thomas, J. F., *Case Studies bearing upon Survival*, 147-8 ; Tubby, G. O., *James H. Hyslop - X his Book*, 37
- Wells, H. G., J. Huxley and G. P. Wells, *The Science of Life*, 87-8
- Periodicals :
- *Archiv für Kriminologie*, 183 ; *Archiv für Psychiatrie*, 183 ; *L'Aventure*, 76-7
 - *British Journal of Psychical Research*, 39, 99, 116, 153 ; *Bulletin de l'Institut Général Psychologique*, 136 ; *Bulletin du Conseil de Recherches Métapsychiques*, 77-8, 115, 166, 54, 127-8
 - *Deutsche Volkstum*, 56
 - *Etudes*, 18-9, 34, 79, 98, 114, 134-5, 54, 162
 - *Grande Revue*, 54-5
 - *Journal de Psychologie*, 16 ; *Journal of Abnormal and Social Psychology*, 186, 16
 - *Lectures pour tous*, 181 ; *La Lettura*, 99
 - *Die medizinische Welt*, 76 ; *Monatschrift für Kriminalpsychologie*, 183 ; *Monistische Monatshefte*, 22
 - *Proceedings of the American S.P.R.*, 185 ; *Proceedings of the National Laboratory of Psychical Research*, 152-3 ; *Psychic Research*, 15-7, 23-4, 38-9, 39-40, 80, 99-100, 117-8, 135-6, 153-4, 169-70, 184-5, 16, 56, 101-2, 130 ; *Psychica*, 87 ; *Ψυχικα Ερευναι*, 149 ; *Psychological Review*, 186
 - *Quarterly Transactions of the British College of Psychic Science, Ltd.*, 22-3, 40, 116-7, 153, 185-6, 56, 102, 146
 - *The Realist*, 136 ; *Revue Catholiques des idées et des faits*, 181-1 ; *Revue de Paris*, 83-4 ; *Revue des questions scientifiques*, 55 ; *Revue Métapsychique*, 19-20, 36-7, 97, 134, 150, 165-6, 180-1, 40, 82-3, 126-7 ; *Revue Sprite*, 79, 112-4, 130
 - *Scherls Magazin*, 162
 - *Tijdschrift voor Parapsychologie*, 183-4
 - *Die Umschau*, 162
 - *Zagadnienia Metapsychiczne*, 114-5, 169, 86 ; *Zeitschrift für Medizinalbeamte*, 183 ; *Zeitschrift für Parapsychologie*, 20-1, 34-6, 78-9, 108-12, 131-4, 151-2, 166-8, 182-3, 15-6, 38-9, 55-6, 84-6, 100-1, 128-30, 144-6 ; *Zeitschrift für psychische Forschung*, 21-2, 38, 98, 112, 130-1, 150-1, 168-9, 39-40
 - *Revue Catholique des idées et des faits*, reviewed, 181-2
 - *Revue de Paris*, reviewed, 83-4
 - *Revue des questions scientifiques*, reviewed, 55

- Revue Métapsychique*, reviewed, 19-20, 36-7, 97, 134, 150, 165-6, 180-1, 40, 82-3, 126-7
- Revue Spirite*, reviewed, 79, 112-4, 130
- Rhine, J. and L. E., 16
- Richel, Prof. Charles, 82, 83, 126
- Rope-trick, the Indian, 179-80
- Rose, Major Rampling, 12
- Ross, apparition and poltergeist phenomena at, 10
- Rossi, Fabienne, mediumistic phenomena of, 40, 11, 14, 51
- Rudloff, Frau, medium for physical phenomena, 38, 74, 98
- Rutot, A., 126, 127-8
- S., Hedwig, blood phenomena of, 145
- S., Oskar, exposure of, 2
- Sage, M., on R. Hodgson and the spirit hypothesis, 112, 113, 130
- St Neots, poltergeist at, 19
- Salter, W. H., 89, 90, 101; elected to Committee of Reference and House and Finance Committee, 43, 58; financial statements by, 44, 60-3; "The Recent Congress at Athens," 104, 107-9; reply to Sir A. C. Doyle, 48-50; review by, 141-2; re-elected Hon. Secretary and Hon. Treasurer, 42, 58
- Salter, Mrs W. H., re-elected Hon. Editor, 43, 58; resignation as Hon. Editor of *Journal*, 119-20, 23; elected to House and Finance Committee, 43, 58; Notes on Periodicals, 22-4, 38-40, 80, 99-100, 116-8; review, 37; "Some Incidents occurring at Sittings with Mrs Leonard which may throw Light on the *Modus Operandi*," 26
- Saltmarsh, H., F. 10, 21; "A Deferred Impression during a Trance Sitting," 112-3; "Non-Veridical Cross-Correspondences," 159-62; "Notes on the Psychology of Nonsense Names," 5-8, 80; "A Report on the Investigation of Some Sittings with Mrs Warren Elliott," 64, 24
- Salzer, Richard, clairvoyant, 144
- Samuels, Jane, telepathic percipient, 39
- Sanders, Rev. C. B., the case of, 71-2
- Sandshaya Mahdu, supernormal faculties of, 79
- Sauerbrey, poltergeist medium, 95
- Seateherd, Felieia, lecture in memory of, 73
- Scherls Magazin*, reviewed, 162
- Schermann, Rafael, psychographologist, 86
- Schiller, F. C. S., elected to Council, 44; "The Conditions of Control at Sittings for Physical Phenomena," 175-6; review by, 52-3; on the spirit hypothesis, 162, 8-9, 68-9
- Schneider, Rudi, medium, 109, 163, 169, 170, 185, 15, 39, 84, 101, 126-5, 139-41, 145
- , Rudi and Willi, mediums, 3, 65-6, 154, 16, 101
- , Willi, medium, 78, 50
- Schole, Heinrich, *Okkultismus und Wissenschaft*, reviewed, 96
- Schrenek-Notzing, Freiherr A. von, 20, 33; *Gesammelte Aufsätze zur Para-psychologie*, reviewed, 37-8; investigation of an apparition by, 108; obituaries of, 62, 64-6, 110, 111, 112, 131-2, 134, 135, 23; on poltergeist phenomena, 78; sittings in the laboratory of, 2-3, 11
- Schröder, Christoph, 21; "Concerning Method in Psychical Investigation," 74-5; relations of the S.P.R. with, 73, 75-6; investigations of, 130, 131
- Scott, Sydney C., 12; elected to House and Finance Committee, 43, 58
- Scotto, Marchese Centurione, mediumistic phenomena of, 40, 116, 131, 151, 167, 10-4, 39, 40, 45-52, 55-6, 64, 146
- Scripts of Cleophas, The*, 59-60, 89-91, 148
- Seryng, alleged experience of the Earl of Balfour, 76-7, 119-20
- Seabrook, W. B., *The Magic Island*, reviewed, 95-6
- Seiling, Max, death of, 35
- Senior, Prof. Nassau, sitting with D. D. Home, 172
- Sibly, Dr F. A., death of, 24
- Sidgwick, Mrs Henry, 12; "A Case of Telepathy," 137-8; "Another Case of Telepathy," 25-32; "A Correction," 76-7, 119-20; elected to Committee of Reference, 43, 58; reply to Sir A. C. Doyle, 48-50; reviews by, 69-72, 92-3, 147-8, 71-2,

- 144 ; re-elected Hon. Secretary, 42, 58 ; on trance mediumship, 31 ; —, J. A. Hill and, "Note concerning the Hacking Case," 4
 Silbert, Maria, medium, 35, 39, 55, 123
 Simmonds, Miss, legacy to the Society by, 44
 Slade, H., medium, reminiscences of, 20
 Sleep, problems of, 16
 Sloggett, General Sir Arthur, death of, 24
 Slowacki, clairvoyance of, 114 ; spirit-communications from, 114
 Smith, Mrs Bowden, death of, 23
 Smith, Hélène, medium, 178
 Smith, W. S. Montgomery, 91-2, 112
 Smith, W. Whately, elected to Committee of Reference, 43, 58 ; co-opted to Council, 63, 58 ; review by, 122-5
 Smithson, Mrs, death of, 13 ; legacy to the Society, 13, 44
 Soal, S. G., co-opted to Council, 13, 63, 58 ; experiments in clairvoyance, 20-1 ; — in telepathy, 10, 20 ; "Experiments in Supernormal Perception at a Distance," 148 ; identified with Mr V., 163 n. ; "The Spiritualistic Hypothesis," 176-9, 68-9 ; "The Veley Scripts," 145-6
 Society for Psychical Research, Accounts of, 46-8, 63, 156, 18, 26-9, 58, 60, 89, 116 ; amalgamation, proposed, of National Laboratory of Psychical Research with, 148, 157-9 ; Articles of Association, revision of, 12-3, 45, 23 ; Associates, Hon., election of, 43, 58, 103 ; Auditors, election of, 43 ; Bank Account, transfer of, 102, 24 ; Committee of Reference and Publication, election of, 43, 58 ; Conversazione, 2-3 ; Corresponding Members, death of, 23 ; —, election of, 14, 43, 58 ; —, Council, annual reports of, 9-14, 19-25 ; —, appointments to, 13, 18 ; co-optations to, 13, 63, 57, 58 ; —, election of, 44 : —, meetings of, 1-2, 26, 42-3, 62-3, 119-20, 140-1, 17-8, 41, 57-8, 89, 103-4, 116, 147-8 ; —, resignations from, 13, 18, 23 ; donations to, 133 ; gift to, 157 ; House and Finance Committee, co-optation to, 2 ; —, election of, 43, 58 ; *Journal*, change of editorship, 119-20, 23 ; —, private nature of, 102, 114 ; legacies to, 44 ; library, reorganisation of, 102, 44 ; —, report of, 22-3, 61 ; —, meetings, 14, 26, 64, 102, 172-3, 18-9, 24-5, 104, 116, 148 ; —, Annual General, 43-4, 24, 60-4 ; —, Extraordinary General, 45, 63-4, 24 ; Members, death of, 13-4, 23-4, 42-3, 58 ; —, new, 1, 14, 26, 42, 62, 101, 119, 140, 156, 172, 17, 41, 57, 89, 103, 147 ; Myers Memorial Lecture, 140, 142, 172, 173, 19, 21-2 ; Officers, election of, 42-3, 58 ; President, election of, 13, 58 ; —, re-election of, 42, 23 ; *Proceedings*, 14, 24 ; publications, second-hand sets of, 132 ; Research Department, 19-20, 60-1 ; — Fund, 44 ; Séance-Room, sittings in the, 11, 141, 21, 61, 63 ; sittings on behalf of, 11, 100, 19-20
 —, attitude of, to the physical phenomena, 74-5 ; Sir A. C. Doyle's resignation from, 45-52 ; relations with Prof. Schröder, 73, 75-6
 Soule (Chenoweth), Mrs, medium, 92, 147, 100
 Sparkes, Mrs, case of automatic writing by, 93-5
 Spirit communications, about the death crisis, 79, 113, 130 ; instrument for receiving, 19-20 ; through the ouija-boards, 81-9
 Spiritualism, P. Heuzé on, 76-7 ; the law of New York relating to, 173-5 ; relation to physical phenomena, 73
 Spiritualistic hypothesis, the, 162-3, 176-9, 8-9, 68-9 ; Sir A. C. Doyle and, 48-9 ; R. Hodgson and, 112, 113, 130 ; interpretation of cross-correspondences, 27-32, 112 ; — of the Veley scripts, 36-8, 145-6
 Spoer, Mrs, 119
 Spranger, J. A., "The Scripts of Cleophas," 59-60
 Steel, Mrs Flora Annie, death of, 24
 Stella C., medium, 126
 Stigmatisation, cases of, 133, 129
 Strachey, Mrs St Loe, 172, 173
 Stratton, Professor F. J. M., "Some Haunted Houses," 19, 25

- Submerged memory revived in a dream, 76
- Sudre, René, on a "magnetiser," 118
- Suggestion, pre-natal, 38, 98; making, 186
- Suringar, J. Valckenier, *Verschijnselen van Gedachten-Overdracht*, reviewed, 95
- Survival, the belief in, 21; evidence for, in trance-mediumship, 27-32; the nature of, 33; discussion of Mr Drayton Thomas's evidence for, 50-9; studies bearing on, 147-8; "proof" of, 53
- Svenska Centralen för Psykisk Forskning*, formation of, 133
- T., Minna, phantasms of the dead experienced by, 21
- Tanagras, Dr Angelos, 149, 107; elected an Hon. Associate, 103; on prophecy, 182, 145
- Telegraphic, dream, 56; rapport between mother and child, 81
- Telepathy, cases of, 143-5, 157-8, 25-32; in the detection of crime, 93-5, 183; evidence in, 70-2; and the evidence for survival, 50-9; experiments in, 10, 18-9, 115, 149, 184-5, 20, 44-5, 56, 69, 86, 108; in hypnosis, 165; and imagination, 127; pseudo-, 96; spontaneous, 126; and the subconscious, 165-6
- Teleplasmic phenomena in Winnipeg, 185, 56
- Terminology of psychical research, 15
- Testimony, the psychology of, 144
- Thibet, supernormal phenomena in, 83-4
- Thomas, Rev. Drayton, discussion of his case for survival, 50-9
- Thomas, Ernest S., "Notes on a Sitting with Mrs Brittain," 135-7; "A Suggested Experiment in Telepathy," 69
- Thomas, John F., *Case Studies bearing upon Survival*, reviewed, 147-8
- Thompson, Mrs, the trance-mediumship of, 27-8
- Tijdschrift voor Parapsychologie*, reviewed, 183-4, 146
- Tischner, Dr R., on the ideo-motoric principle, 109, 110; article on, 111
- Tombstone case, the misplaced, 64-8
- Trance: mediumship, 10, 11, 27, 100; — sitting, deferred impression during a, 90-2, 112-3; levels of consciousness in, 102
- Traprain, Viscount and Viscountess, case of telepathy, 25-32
- Trethewy, A. W., "Life Beyond Death with Evidence," 50-9; reviews by, 9-10, 99-100
- Trumpet-mediumship, 168
- Tubby, Gertrude Ogden, *James H. Hyslop-X his Book*, reviewed, 37
- Uhland, J. L., spirit-communication from, 98
- Umschau, Die*, reviewed, 162
- V, Mr. See Soal, S. G.
- Vachère, Abbé, blood-phenomena connected with, 98, 151
- Valiantine, George, 54; exposure of, 168, 182-3, 15, 40, 46, 70-1, 85-6, 101
- Vandermeulen, Henri, spirit-communications from, 127-8
- Vangel, Baroness von, 130-1
- Vaughan, E. L., 93
- Veley scripts, the, 136-8, 145-6, 101
- Velsen, Prosper van, spirit-communications from, 128
- Vinen, N. H., 12, 140, 23
- Vintras, P. E. M., supernormal phenomena of, 72-3
- Visions, hypnagogic, paintings of, presented to the Society, 157; premonitory, 120-6
- Visual hallucinations in convalescence, 186
- Voice phenomena, supernormal, 40, 116, 151, 11-4, 54, 86, 145
- Wales, poltergeist phenomena in, 106
- Wales, Hubert, "Cross-Correspondences," 81
- Walker, May, 2, 11
- Walker, Nea, case contributed by, 1-3, 135, 136
- Wallace, Dr Abraham, obituary of, 43
- War, prophetic dream regarding the, 109-10
- Warcollier, René, on telepathy, 165-6, 127
- Weissl, Frieda, medium, 85
- Wells, H. G., Julian Huxley, and G. P. Wells, *The Science of Life*, reviewed, 87-8
- White case, the, evidence for survival, 29-30

- Wild, Ida, "Nonsense Names," 113-4
 Williams, Mrs M. E., medium, and Lincoln's abolition of slavery, 102, 148-57
 Wilson, S. W. R., "Note on the Mediumship of Mrs Mason," 74-5
 Winnipeg, teleplasmie phenomena in, 185-6, 56
 Winterstein, Baron A. von, 129, 133
 Winther, C., "Experiments in Telekinesis," reviewed, 15-7
 Witeheraft, 38, 81-2
 Wolter, Karl, poltergeist medium, 95
 Woolley, Dr V. J., elected to Committee of Reference, 43, 58; — to Council, 63; — to House and Finance Committee, 43, 58; reply to Mr H. Price, 140-1; re-elected Hon. Research Officer, 42, 58; reviews, 99, 37-8, 125-6; on sittings in the séance-room, 63; sittings with Willi and Rudi Schneider, 3, 11; "Some Investigations into Poltergeists," 104-7
- Wright, Dr M. B., elected to Council, 44
 Writing, automatic, a case of, 93-5; direct, 183, 55
- X., Chamberlain, 163, 163 *n^o*
 Xenoglossy at Konnersreuth, 77-8
- Z., Maria Reyes de, psychometrist, 133, 85
Zagadnienia Metapsychiczne, reviewed, 114-5, 169, 86
Zeitschrift für Medizinalbeamte, reviewed, 183
Zeitschrift für Parapsychologie, reviewed, 20-1, 34-6, 78-9, 108-12, 131-4, 151-2, 166-8, 182-3, 15-6, 38-9, 55-6, 84-6, 100-1, 128-30, 144-6
Zeitschrift für Psychische Forschung, reviewed, 21-2, 38, 98, 112, 130-1, 150-1, 168-9, 39-40
 Zöllner, J. C. F., reminiscences of, 20