

The Annals of Psychical Science

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The Annals of Psychical Science. Jan. 1906

A STUDY ON CHANGES OF PERSONALITY: THE CASE OF JULIETTE.

By COLONEL ALBERT DE ROCHAS.

I.

IN THE ANNALS OF PSYCHICAL SCIENCE for July I published the case of Mayo under the title "Regression of Memory." I had, in fact, only obtained some formless results with this subject when I tried to bring about the phenomenon of "Prevision." In the case I am about to describe, Prevision (or at least the appearance of prevision) is sufficiently clearly defined to render the title "Regression of Memory" inexact. I shall therefore now adopt that of "Change of Personality," not only because it is a more general one, but also because it prejudices nothing as to the cause of the phenomenon, and because it is more in conformity with the character of the manifestations.

In fact, when I took Mayo [by hypnotic suggestion] to the Church of St. Etienne-du-Mont to hear a sermon by Bossuet, it was not a reminiscence that I aroused in her. Even admitting that in a previous life she had been Madeleine de St.-Marc, it is extremely probable that she had not, during that life, performed the action that I conceived the idea of making her carry out. I produced in her,

by my magnetic manipulations,* a mentality which she may have had in reality, but which may also be simply the results of a psychological action analogous to those observed by Azam, Bourru and Buro. Mayo then acted with this mentality, and behaved exactly as though the suggestion had been given to her that she was the personality in question, a personality which she represented according to her recollections or the ideas given to her.

II.

I found, last year, at Grenoble, in the studio of M. Urbain Basset, Director of the Ecole de Sculpture of that city, a young girl named Juliette Durand, who acted as model for a statue of an Annamite singer.

Juliette was then 16 years of age. She is the daughter of a small banker at Die, who failed, and died about ten years ago. Her mother has remarried a working electrician named Perret, and all three travel from place to place seeking work, either for Perret, who is of a roving temperament, or for little Juliette, who has posed in the studios of artists and sculptors.†

This young girl, who is in good health, and very beautifully formed, is very sympathetic, and her conduct up to now has been perfectly regular. She suffers from the life

* I do not attach great importance to my processes. M. Bouvier, of Lyons, uses others, and obtains the same results. The important point appears to be to liberate the astral body from the physical body so as to permit it to resume more easily the different forms corresponding to the epochs called up.

† According to what Juliette has told me, she has sat at Paris to Bongerueau and Rochegrosse; the latter, who had taken an affection for the child, took her to pass a winter with him in Algeria. She had a sister who was a nun at Valence, and another, who recently died in childbirth, married to an accountant at Lyons. A brother of her father, also not long dead, was principal pharmacist to the army, retired, at Paris.

she leads, and desires to have a manual occupation* which would not oblige her to pose, which is not the same thing now that she is grown and no longer a child. She has had no education, can just read and write, and has never heard anything about spiritism or magnetism.

After having gained her confidence through a few visits to the studio of M. Basset, I asked her to let me make a few experiments with her. M. Basset, who is well acquainted with psychic phenomena, encouraged her to do so, and I was thus able to have eight seances with her, either in the studio, or at my apartment at Grenoble, or at my country house, L'Agnélas, of which seances I am about to give a brief account.

III.

First Seance.—July 31st, 1905.

I observed, during the waking state, the attraction exercised by my hand placed on her back, the perception of suggested odours after having compressed the nose of the subject by means of my fingers, the existence of hypnogenic and hysterogenic points, as well as the cerebral localisations at the ordinary places, and lastly suggestibility when I produced a superficial state of hypnosis by pressure on a hypnogenic point.

Second Seance.—August 3rd, 1905.

I put Juliette to sleep by means of longitudinal passes,† and push the magnetic sleep to the state of *rapport*; I then observe externalisation of sensibility.

* She is not adroit with her hands, and cannot sew. As she manifested a taste for the trade of a laundress, I apprenticed her to a good woman, with whom she went to work twice a week as long as she remained at Grenoble.

† I call *longitudinal* passes those which are made from head to foot, and *transverse* those which are made horizontally from the middle of the body.

When she is in a light hypnotic sleep, I try to make her assume poses by suggestions; she assumes these poses less perfectly than when she is awake, and says that it tires her. Music produces no effect upon her.

Third Seance.—August 6th, 1905.

I sent for Juliette to-day to show her to M. François Porro, professor of astronomy at the University of Genoa (who was at that time at Grenoble for the Astronomical Congress), and to some other persons.

I desired especially to exhibit to them the externalisation of sensibility, but I was greatly surprised, on putting Juliette to sleep by longitudinal passes, not to observe this externalisation. I thought that she was intimidated by the company of persons unknown to her, and therefore had concentrated instead of externalising herself. In order to ascertain her state of mind, I asked her to give me her address; she answered by giving an address *at Paris*. I then asked her age; she hesitated for some time, and finally said "ten years." Recognising the same phenomenon which I had just been studying at Aix, I tried to make her go still further back, by continuing the passes, but did not succeed. Her mind oscillated alternately between her present age and that of 10 years. As fatigue showed itself, I did not persist, and awoke her by transverse passes.

When Juliette had come back to her normal state, she chatted with us and became less shy. I put her to sleep again by longitudinal passes, and this time obtained externalisation of sensibility. I pushed the sleep to the formation of the two half-phantoms, which she perceived in a confused manner, like grey vapour, one to her right, the other to her left. On arriving at this point she appeared to be suffering, and I stopped.

I then aroused her by transverse passes. When she appeared to have come back to the waking state, I desired to liberate her completely by continuing the passes a little

longer; I then perceived that she was going to sleep again. Though I was surprised to find abnormal faculties developing in her so rapidly, I wished to see what I could obtain in this manner. After two or three minutes of transverse passes I asked her where she felt herself to be at that moment. She was at Geneva, where she had been for two years. She had left Grenoble on May 28th, 1906, because her stepfather had no more work. She continued to pose for artists, which she was very tired of doing.

As I thought that the seance had continued long enough, I brought Juliette back to her normal state by longitudinal passes. She woke up feeling well, and without any recollection of what had taken place.

Fourth Seance.—August 11th, 1905.

I put Juliette to sleep by longitudinal passes, and push her rapidly to the moment of her birth, *without suggestion*, merely asking her from time to time what age she was at that moment.

Continuing the longitudinal passes I notice that she changes her personality. She is no longer in her earthly body; she is in semi-obscurity, and does not suffer. She sees luminous spirits, but is not permitted to talk to them. She has been a man who was called Francisque Bonnabry, and who has been dead a long time. This Francisque is almost indifferent to the fate of those he has left on earth; their sufferings are necessary and of so short duration in comparison with eternity.

I do not think fit to go further into the past, and I slowly awaken Juliette by transverse passes. As she returns to the normal state I make her tell me the events that have occurred during her life, at the age at which I stop, and make her write. Figure 1 gives the writings thus obtained at the ages of 3, 4, 6, 12, and lastly at 16, when she has returned to the normal state.

Fifth Seance.—August 20th, 1905.

This seance is devoted to finding out details relating to the personality Bonnabry, to whom Juliette is taken back by longitudinal passes.

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FIG. 1.

This Bonnabry is a Belgian. In 1818 he was 32 years old, was married, and worked at Angoulême as a printer. He signs his name without hesitation (Fig. 2). Three years later, in 1821, he separates from his wife (Juliette sometimes says *separated*, sometimes *divorced*) because she misconducted herself; he is very unhappy about it. He dies at the age of 45 (in 1831) of heart disease. He separated from

his carnal body without much difficulty ; his astral body* left it by the head.



FIG. 2.

He followed his own funeral, and recognised the persons who were present at it. The prayers of the priests did him good ; the holy water drove away the evil spirits ; he did not notice the fluidic wall produced by the priest going around the coffin in the church.†

When Juliette reincarnates in her present body she only takes possession of it at the moment when her body is born into the world, and even then only partially. She enters into it little by little, so as to be completely in it towards the age of 7.‡

* Juliette did not use the words " carnal " and " astral " ; I use them to summarise her explanations.

† This fluidic wall is seen by other subjects, and I expected an affirmative reply from Juliette when I questioned her about it. From this it may be concluded that she does not read my thoughts ; moreover, she took me up quickly when I showed that I had forgotten or misunderstood some detail relative to one or other of the successive personalities.

‡ M. Maxwell reports to me the following phenomenon relative to a young married woman, very sensitive, whom he has studied from other points of view. This young woman was bringing up a child which had been entrusted to her from its birth ; she sees at its side a luminous shadow with features more formed than those of the child, and rather larger than it. This shadow, at its birth, was further away from the child than it is now ; it seems to penetrate gradually into the body. The child is 14 months old, and the penetration is about two-thirds complete. The subject in question has often seen the astral body of dying persons disengage itself ; it appears brownish, spread above the body, and floating.

The result of an inquiry I have made among those around me indicates that the recollections of very early childhood generally present themselves in the form of a picture ; people see themselves performing the action which they remember, as though they observed it from outside the body.

Sixth Seance.—August 25th, 1905.

I put Juliette to sleep by longitudinal passes, and thus make her go back towards the past; then, without saying anything to her, I change the direction of the passes, and find that by so doing I push her towards the future.

She is now 20 years of age; she has left Grenoble three or four years since; she is at Geneva, where she poses to a sculptor, M. Drouet, to whom M. Basset has recommended her.

A continuation of the transverse passes brings her to the age of 22. She is at Nice. She has taken cold while posing; she coughs much, and does not want to pose any more.

Under the influence of the same passes she becomes still older; her face expresses suffering; she is shaken by violent bouts of coughing; her attitude is so unhappy and so resigned that all present are moved by it.

Finally, she dies; her head reclines on her shoulder, and her limbs fall inert.

A few more passes and she is able to answer me. She died at the age of 25. Her astral body detached itself from her physical body rapidly and without suffering. She remembers having been Juliette, who always remained virtuous. Previously she had been a man who died young; a good man also, who suffered much during his life because, before that, he had been a bad woman.

The return to the normal state was effected by means of longitudinal passes.

Seventh Seance.—September 3rd.

Juliette came to Voiron to-day to see her stepfather, whom I have placed with an electrician in that town. She afterwards came to my country house, L'Agnélas, where she spent the day. I was thus able to have two seances with her, one in the morning, the other in the afternoon.

Morning Seance.

I put Juliette rapidly to sleep by means of longitudinal passes, combined with suggestions *solely with regard to time*, and thus led her back to the personality Bonnabry.

Bonnabry is not a Belgian, as I thought : he is merely of Belgian origin ; his mother was a Belgian. He does not know where he was born on account of the wandering life of his mother, who was a singer. At 18, he was with her at Angoulême for the theatrical season. One day she took him to the station with a gentleman, and at the moment of starting they sent him on an errand. When he returned, he found no one there, and since that time he has never had any news of his mother. Left alone, he tried to get out of his difficult position, and went as apprentice to a printer.

Brought back to 10 years of age by longitudinal passes, he is in the country, with peasants with whom his mother has placed him. "What does the mother do?" "I have already told you."*

At this moment I observe that Juliette's sensibility is externalised at a few centimetres distance all around her body. This occurs with her every time that she is passing through a phase of earth life.

I continue the passes by which I put her to sleep. Francisque is in his mother's womb : the body, not the soul.

The same passes are continued, and a new personality makes its appearance : that of a little girl who died at a tender age. She is in obscurity, because before being a little girl she had a long existence as a woman, in which she conducted herself badly and left her husband and children. She repels these memories with disgust, and

* Thus Juliette has preserved, in part at least, the memory of what she had said when she was in a state subsequent in point of time to that at which she then was.

suffers from them. No sensibility around the body, but only around the head, as though the astral body was disengaging itself by the crown of the head; I had already observed the same thing every time that Juliette believed herself to be wandering about between two earth lives.

I then proceed rapidly to awaken her without stopping at the earth life of Francisque. When I go too fast with the passes Juliette appears to suffer, and asks me to relax the speed.

Francisque being dead, I question her as to his state. He is in a half obscurity and suffers only at times. I notice, once more, that sensibility does not exist either on her skin or around her body, but only above the head, from which it rises in a column.

Afternoon Seance.

I direct Juliette towards the future by means of transverse passes aided by suggestions as to the time.

She is now at some weeks after the time at which we really are. She holds her head between her hands, appears very sad, and speaks with difficulty. Her stepfather has not stayed with the firm with which I had placed him; he is now in a works in the neighbourhood of Voiron, which she cannot indicate more precisely.* She still goes to work with the laundress for her apprenticeship, but this does not suit her parents, who would rather see her pose without interruption.

Continuation of the transverse passes.

She has left Grenoble, and is at Geneva; she has still great trouble with her parents, and refuses to explain further. She would like to write to her uncle at Paris, but her mother, who has quarrelled with him since her second marriage, prevents her from doing so.

* This is probably the result of her conversation with her step-father in the morning.

Continuation of the transverse passes.

She is now 25, and lives at Nice, where she went by herself, and her mother afterwards joined her. She coughs and presses her chest with an air of suffering. I notice that the sensibility is externalised around her body.

A few more transverse passes and Juliette dies; her head falls on to her shoulder, her limbs become inert. There is no longer any sensibility around the body, and it is localised above her head.

After a continuation of the same passes I resume the interrogation. She is glad that she is dead: she does not suffer, and is not in obscurity. She remembers those who were good to her, notably Colonel de Rochas, who died two years after she did, from a disease from which he had long suffered.

I continue the transverse passes and note that her sensibility returns around her body. At the moment when I stop to question her she is reincarnated in the body of a little boy who is very pious. Then he enters a seminary. I ask if he believes in heaven and hell, such as are taught; he replies, smiling, that it is not altogether so. I press the point of somnambulic memory in the middle of the forehead in order that he may remember his former lives; he smiles again, making a sign of approval with his head.

I then make longitudinal passes uninterruptedly until the return to normal life, as shown by the cutaneous sensibility and the state of memory.

Eighth Seance.—September 13th.

I desired to know how Juliette sees the future: whether it is only a general prevision of events, or whether she represents these events to herself in all their details.

To hasten her journey through time by suggestion, I informed her, before putting her to sleep, that I was going to try to make her see her future life.

Transverse passes.

She is at Geneva. I ask her to tell me what she did on the previous day. She rose at 7 o'clock, had her breakfast of *café-au-lait*, then went to pose at M. Drouet's, who lives quite near, in the rue Jean-Jacques Rousseau. He is at work on a statue; she does not know what it represents: "You know, he thinks himself very able, but I don't think so." She came home to dinner, and had *tomates farcies* and green salad. In the afternoon she did a little washing; afterwards she had her supper and went to bed. I ask if she recognises me; she hesitates for a moment, then springs to my neck: "Oh, Monsieur de Rochas, how glad I am to see you again." We engage in conversation as though I had come to call upon her while passing through Geneva. She says that she would like not to pose any more, and that a lady had promised to find her a place with a laundress. She often poses at the Beaux-Arts; these are only poses for the students; they do not signify. The artists generally conduct themselves well towards her; there is, however, an old painter, who had seen her at M. Drouet's, and who had written making a declaration of love to her. "Would you like me to show you his letter? It is very funny." "Yes, go and get it for me." She rises, laughing, then hesitates and sits down again, saying she does not know where she put it, but that she will tell me about it. The painter paid her many compliments; he wished to have an interview with her alone, and asked for either an appointment for 7 o'clock the next evening near the café at the end of the rue Jean-Jacques Rousseau, or a reply to the initials B. P. at the poste restante. "You may imagine that I neither answered nor kept the appointment." She is not ill, but she coughs rather frequently and sometimes has night sweats. I told her to look at her lungs; she sees large holes in them.*

* Some days before, having heard her cough, I asked her, in the waking state, to look at her lungs. She did not know what they were.

I take her on towards the future by the ordinary process. She is ill at Nice, and has a racking cough. She dies, and expresses joy at being released from life. She has paid the debts of her faults, and has now to progress intellectually. She reincarnates in a family in easy circumstances and is called Emile Chaumette. His mother died in giving birth to him. His father is proprietor of a tile-factory, and lives in the country in a pretty house. He had the desire in childhood to become a priest. He entered a large seminary, and soon after leaving it in 1940, he was appointed *vicaire* at Havre. He does not believe literally everything that he teaches; but that is enough for most people. France is still a Republic, but the relations between Church and State have been modified several times since the beginning of the century. I ask him to write his name; he looks at me with a disturbed air, "What for?" "I am studying the relations which may exist between handwriting and character." He then decides to do it, but has much difficulty in writing. "Well, this is curious, I don't remember how to form the large letters." At last, after two trials which he crosses out, he gives me the signature reproduced in Fig. 3.



FIG. 3.

While talking with the personality Chaumette I take Juliette by the waist in a friendly manner, as I often do when I am pleased with her replies; she always receives

When I had explained to her, she turned her eyes towards her chest and said that she saw small cavities there.

this mark of affection with pleasure. Now, it is no longer the same thing; she rises quickly with a severe air. "What queer manners you have! Besides, I must go; I have to say my mass."

I hold her back by means of longitudinal passes, and bring her again to the normal state.

IV.

This was my last seance with Juliette. A few days afterwards she sent me a telegram announcing that her sister at Lyons had died in childbirth, that she was going with her mother to take care of the infant, and that she would return shortly.*

In spite of these promises I have had no further news of them. I have in vain had search made at Lyons, at Geneva, and at Nice. Perhaps this highly interesting subject will again be found, and it will be seen how much of her prevision† will be realised. For this reason I have given in this article the true names of the persons in question.

For the moment I have ascertained that:—

(1) She has left Grenoble eight months before the date she had indicated.

(2) There is now at Geneva no sculptor bearing the name of Drouet or any similar name.

(3) M. Basset does not know any artist of that name, and has given no letters of introduction to Juliette.

(4) No trace has been found at Angoulême of a man

* Juliette and her mother went, in tears, to say good-bye to the laundress, who has no doubt of the reality of the cause given for their departure; but as they left debts at Grenoble they probably did not wish that their address at Lyons should be known.

† The phenomenon of prevision, inexplicable as it still is for us, has been observed so clearly that we must not reject it *a priori* as impossible. Since the subjects I have studied certainly see their own present life in its past stages, why should they not also see into the future up to a certain point?—I leave aside for the moment the question of other existences.

named Bonnabry, either as having been judicially separated from his wife, or as having died there.

V.

We therefore find ourselves again confronted by a series of dreams which succeed each other with an appearance of truth and a logical character which are all the more astonishing as Juliette, in the waking state, is devoid of all imagination, and is certainly ignorant of theories of evolution based on the penalty of retribution. It does not, however, appear that we ought, in the present state of our knowledge, to consider these dreams, or rather these changes of personality, as evidences of previous lives, since we have proofs that the personalities *played* by the subjects have never existed, at least under the conditions indicated.

We are justified, from what we know, in considering them provisionally as suggestions; but what is the origin of these suggestions? They certainly do not come from me, for I have not only avoided everything that could lead the subject into any determined path, but I have often tried in vain to lead her astray by different suggestions; and the same has been the case with the experimenters who have devoted themselves to this study.

Are they the effects of ideas which, according to the popular expression, "are in the air," and which act more forcibly on the mind of the subject when released from the bonds of the body? This might well be the case in a certain measure, for it has been noticed that all the revelations of persons in ecstasy take on more or less the character of the surroundings in which they have lived.

Are they due to invisible entities who, wishing to spread among men the belief in successive incarnations, proceed like *La Morale en Actions* by the help of little stories under fictitious names in order to avoid complications between living persons? This appears to me very improbable.

Lastly, do they proceed from the "ancestral memory," which probably exists, although it has not been certainly proved, but which, in any case, is insufficient to produce narratives which cannot relate to the ancestors of the subject, as I have several times verified?

Up to the present we can only give facts, and not explanations; but facts are the bases of all sciences, and sciences are only established by collecting a great number of facts in order to try to discover constant ones and to deduce laws from them.

It is for this reason that phenomena, even from the first tentative results, ought to be described with all possible detail, at the risk of wearying the reader and of passing for a simpleton. For we do not yet know which are those which will form the framework of the future theory.

For hundreds of centuries astronomers who observed the planets found themselves confronted by movements which appeared to them incoherent and inexplicable. From the day on which Kepler discovered the law of celestial motions, and showed that the planets, including the earth, moved around the sun in definite paths, all previous observations were coördinated into curves of majestic simplicity.

SOME PHENOMENA OF TRANSMISSION OF THOUGHT, IN RELATION TO MEDIUMSHIP.

By DR. GIUSEPPE VENZANO.

ERNEST HÆCKEL, in an unfortunate page of his interesting book *The Enigmas of the Universe*, after having scarcely even cursorily considered the phenomena of mediumship, and qualifying them as aberrations of over-excited minds, speaks as follows of so-called thought-readers: "That which is called telepathy (or action of thought at a distance without any material medium of transmission) does not exist, just as spirit voices, sighs of phantoms, etc., do not exist."

But notwithstanding this judgment, too hasty in its generalisation, it can with certainty be affirmed that the phenomenon of transmission of thought has now unconditionally passed into the domain of science. The researches and observations commenced by Guthrie, continued by Gurney, Myers, Professors Richet, Sidgwick, and Max Dessoir, by Baron von Schrenk-Notzing, Dr. A. Blair Thaw, Dr. Ermacora, and many other most able men, including Professor Lombroso, have fully demonstrated the careless precipitancy with which similar phenomena were discredited in the past when produced spontaneously in the magnetic experiments of Puysegur, Du Potet, Cahagnet, Teste, and others. The transmission of thought at the present time, like hypnotism in the past, and as will be the case with many even more complex psychical manifestations in the future, has the sanction of eminent men of the day, and the psychologist no longer hesitates to grapple with problems

met with in a field of study which was formerly considered to be a mass of fraud and deception.

Professor Lombroso has recently made a new experimental contribution to research on the transmission of thought, taking as subjects of his observations both hysterical and normal individuals. He not only admits the reality of the phenomenon, but, with his well-known scientific acumen, he has interpreted the facts by a very ingenious hypothesis which does not in any way exceed the limits of psychophysical laws.

This study by Professor Lombroso, and the conclusions which he draws, have encouraged me to make public certain considerations as to phenomena which, in my opinion, come within the range of manifestations by mental suggestion. A careful examination of the cases recorded by me will form the subject of the present article.

* * *

The phenomena which we are about to consider must not be confused with those, improperly termed thought-reading, which are produced in persons who, by virtue of the extreme sensitiveness with which they are endowed, are able by the mere contact of their hand with that of a person formulating a certain thought, to perceive the unconscious muscular movements, and, in consequence, to execute correctly the thing thought of (Cumberlandism). The cases recorded by me, like those brought forward by Professor Lombroso, relate to thought-reading obtained without material contact between the thinker and the executant. It is therefore evident that in this respect there is a certain analogy between the cases collected by the illustrious psychiatrist and those obtained by me through mediumistic subjects.

Although, however, there is a manifest analogy, there are also points of difference which form a sharp distinction between the two sets of cases. In the former, the thing

thought of by the agent was directly carried out by the person under suggestion, while in a great number of the cases observed by me during mediumistic seances the thing thought of was not directly executed by the percipient (medium), whether in a state of trance or not, but was accomplished by the intervention of a special force, essentially intelligent, which revealed itself by typtological manifestations, or, even more frequently, by movements of objects without contact, carried out with such scrupulous correctness that it must logically be concluded that they could not be executed otherwise than by means of actual *materialised* limbs.

Therefore, in face of the supernormal character of the phenomenon, desiring always to keep within the bounds of scientific possibilities, we are led—on the most restricted hypothesis—to admit that *the fluidic force emanating from the medium, as the effect of the irradiation of the thought of the suggestioniser on the medium, is endowed with special organising faculties and is guided by an intelligence.*

Now it is evident that though the interpretation proposed by Professor Lombroso may explain the cases of mental suggestion described by him, yet it does not hold good for many of the complex cases occurring in certain sittings with mediums. Not that these latter transcend the limits of psychology, and of the biological laws already ascertained and ascertainable, but the hypotheses proposed do not satisfactorily account for them.

Nor is it to be imagined that the validity of our assertions can be contested by the already obsolete and very puerile system of throwing doubt upon the authenticity of the facts which we shall set forth. For in reality they attain a very high importance on account of the special conditions under which they were produced—conditions of control, of light, of distance between agent and medium—as well as from the authority and the unimpeachable scientific and moral

character of those with whom I had the honour of being present at the sittings, among them being some who are known as distinguished biologists. But of these conditions, which sustain, indisputably, the genuineness of the cases which we shall enumerate, we shall treat in detail when describing each separate case.

At this point it may be remarked that among the numerous phenomena of mental suggestion at a distance which occurred at our sittings, there were many which only formed incidents of secondary importance, and were almost negligible as compared with the complicated and marvellous supernormal occurrences which accompanied them.

In fact it not unfrequently happened, during the course of the sittings, that typtological movements were perceived, or special noises (raps) were heard in the wood of the table or of the surrounding furniture, sometimes also raps on the walls of the room, which, as reported by one or other of those present, formed categorical answers to questions mentally asked, and were given in accordance with a conventional code. Generally these phenomena, being preceded, accompanied, or followed by others still more extraordinary, such as those which form the main features of successful seances, passed almost unobserved, and were not considered worthy of being specially recorded. Among them, however, there are some which form real manifestations of high mediumship. These latter do not escape the special observation of the researcher, who, after having sifted them by means of unexceptionable control, collects and transcribes them in order to draw from them in due time valuable and interesting deductions.

Such is the bearing of the cases noted by me, which I shall relate in their entirety, arranging them in the order of their importance, beginning with the simple ones and passing by degrees to the more complex. The sittings, of which I quote the reports, were held with different mediums of

varied powers. The greater number were held with Eusapia Paladino.

* * *

Professor Lombroso remarks that, for the interpretation of the phenomena in question, the examination of the individual producing them is of the highest importance. In conformity with this wise precept we shall therefore give some notes of what we were able to gather as to the essential bodily and psychic characteristics of the medium with whom we experimented.

Since the first series of cases selected is taken from sittings with Mme. Paladino, we must mention what we were able to observe as to the psycho-anthropological state of this well-known medium, who is highly praised by some, by many others maligned and classed among the most brazen-faced of cheats. Rarely is she considered with impartial judgment; she is certainly not exempt from faults, but is without any doubt endowed with really extraordinary mediumistic powers. But she has already been extensively studied by eminent 'psychologists; M. Ochorowicz has treated exhaustively of her mediumship, and of the unconsciousness of certain of her movements which have been set down to fraud. I shall therefore confine myself to a few brief summary notes.

Eusapia Paladino, a Neapolitan by birth, has all the prejudices and the impulsiveness of the people amongst whom she was born and brought up. Extremely jealous of her mediumship, she is as sensitive to sympathy as to feelings of repulsion, especially with regard to those in whom she senses determined and systematic opponents, being rarely mistaken in this. She presents no anthropological peculiarities that depart much from the normal, with the exception of a partial congenital albinism characterised by a very limited area of perfectly white hair, and an osseous depression in the left parietal region resulting

from an old wound. An examination with the dynamometer revealed a decided left-handedness. The general sensibility, outside of the seances, is normal ; during the seances, and especially while in trance, there is a marked hyperæsthesia on the dorsal surface of both hands, and a decided avoidance of light (photophobia). It is worthy of note that there is a peculiar sensation of a cold breath which, during the seances, arises very manifestly from the bony depression mentioned. Eusapia's mediumship (as moreover is the case with all mediums) is the more active in proportion as her organic functions are more perfect, and as the group of experimenters is more homogeneous.

Having stated this, we will commence the enumeration of the cases collected.

* * *

CASE I.—This is taken from a report of a sitting at Genoa, on the evening of May 29th, 1901, in one of the rooms of the "Circolo Scientifico Minerva," the present writer being the reporter.

It is interesting, in regard to this, to refer first of all to the surrounding conditions and control of the medium.

"The seance-room," says the report, "communicates with an antechamber. The doors and windows of both rooms are hermetically closed, and seals specially affixed. Those present are Professors Morselli and Porro, Captain E. De Albertis (the famous explorer), Signori Avellino, Bantle, Dapassano, Ferraro, Peretti, Schmolz, Countess Rey, and Dr. Venzano. The cabinet is formed by the recess of one of the two windows of the room, and the front of it consists of two curtains of black cloth drawn together. At about a yard from the cabinet is placed a table of white wood, and between this and the curtains of the cabinet is a chair for the medium. There are other articles of furniture, including a large and very heavy table, in the room, and

various objects standing on them, the whole being out of reach of Eusapia's hand. The medium takes her place at 9.30 p.m.; beside her sit Signor Bantle and Countess Rey, who are entrusted with the control of the medium, which they rigorously maintain, having their hands in contact with hers and constantly watching the position of her thumbs. Their feet also remain in continual contact with those of Eusapia. The others present sit around the table, also in direct contact by hands and feet. The room is faintly illuminated by the light of a candle placed on the floor of the antechamber. Eusapia goes into the state of trance at the beginning of the seance."

Various and uninterrupted phenomena of higher mediumship take place. The portion of the sitting with which we are concerned is thus reported by the writer in his notes of the seance:—

"The table around which the sitters formed a chain began to move, raised its front feet, and struck eleven blows in succession. Professor Porro, who presided over the seance, asked the Intelligence whether the eleven blows expressed the desire that Captain De Albertis should sit next the medium, as he had been distinguished at the beginning of the seance by the number 11. The table replied in the negative by two blows.

"Professor Porro then asked whether the Intelligence meant to signify by the blows that it was just 11 o'clock. The table replied affirmatively by three blows, followed by a rocking movement of the table which gave us all the impression of being a mark of satisfaction. On looking at a watch by striking a match under the table, so that the light should not strike the medium's face, it was found that the blows of the table corresponded exactly with the hour shown by the watch. At the same time Captain De Albertis informed us that the eleven blows really represented an announcement from the Intelligence, whom he had repeatedly

requested mentally during the sitting to inform him when it was striking eleven, because at that hour he was obliged, though much against his will, to leave the seance in order to get to the railway station in time, as he had to be at Spezia the next morning. As Captain De Albertis was leaving, the table twice repeated the eleven blows almost triumphantly, alternating them with peculiar rocking movements which, like the former ones, appeared to signify pleasure and satisfaction. Soon afterwards the sitting was resumed, etc."

In the case just described the phenomenon of mental suggestion at a distance is, in our opinion, evident. When we consider, in fact, that the desire formulated mentally by Captain De Albertis was unknown to all the others present, we are forced to recognise that *the most restricted hypothesis* to which we can have recourse in order to explain the mediumistic announcement occurring with mathematical precision at the hour designated, is that which has been indicated.

Nor does the importance of the phenomenon stop here, for we have also to explain the other concomitant incident of the visual perception of the hour in an almost dark room. It is not possible to suppose that the medium could, notwithstanding the scanty light, have read in any manner the time when it came. Eusapia, subjected, according to rule, to a rigorous search at the beginning of every sitting, had no article of any kind on her, much less a watch. There was no clock on the walls of the room, and the watches belonging to the sitters were all in the pockets of their owners. The phenomenon, moreover, which took place in a rapid and unexpected manner, produced on all of us an impression as profound as it was pleasing, and Captain De Albertis himself could not refrain from sending, the next day, from Spezia, a telegram to Professor Porro as follows:—

"Professor Porro, University of Genoa.

"Curious circumstance yesterday evening that while I was mentally saying, not seeing watch, would good John warn me not to lose Spezia train, he actually did so.

"NUMBER ELEVEN."

CASE II.—This is taken from the report of a sitting with Mme. Paladino, on June 7th, 1901, in the rooms of the "Minerva" Scientific Club, under the same conditions of control and surroundings as already described. At either side of the medium sat Marquis Dapassano and Professor Porro. Professor Morselli and Captain De Albertis remained outside of the chain, and their chairs were more than a yard and a half away from the medium's seat. The room was feebly lighted by a candle placed on the floor of the anteroom. The medium at once went into trance, and incessant and varied phenomena succeeded each other during the whole time of the sitting. The portion which bears on the present case is thus described by the reporter:—

"The curtain swells out, and its right wing is carried, visibly to all, in the direction of Captain De Albertis, who at the same time feels a slight blow on his right hand, given by an object whose nature he cannot define. Immediately afterwards he perceives that a hand is introduced into the front pocket of his jacket, and takes a fan delicately from it. Almost at the same time the fan is placed in the hands of Professor Morselli, from whom, after a short time, it is snatched, to be returned to Captain De Albertis, and soon again taken away. Meanwhile all present, forming a chain around the table, successively perceive breaths as of fresh air against their faces, and a rustling as of a paper shaken in the air, and they vaguely distinguish an object which they recognise as a fan moving freely in front of and a little above their heads. Also there is a fresh swelling-out of the curtain, the right wing of which again moves in the direction of Captain De Albertis, who feels little strokes of the

fan beating gently on his head, and on raising his arm to make sure of it, he only succeeds in touching the free extremity, because it is rapidly withdrawn. Other phenomena follow, whilst, *at the same time*, the fan is successively and repeatedly given to, and taken from, Signori Peretti, Ferraro, Schmolz, and Captain De Albertis himself. It is finally placed in the hands of Professor Morselli, where it remains. At this point Captain De Albertis informs us that the fan had been given to him a few hours previously by a young lady who, being greatly interested in the mediumistic phenomena of which Captain De Albertis had told her, expressed the desire that, during the sitting, it should be taken out of his pocket, in which she herself had placed it, and be given to Professor Morselli. No one present, except Captain De Albertis, was aware of this circumstance."

The case described, which is very interesting, lends itself to not a few considerations. The phenomenon of transmission of thought appears to be manifest in it. The desire formally expressed by the lady of whom De Albertis spoke, as may logically be understood, was made his own by De Albertis before coming to the seance. Then, during the course of the sitting, the incessant expectation of success becomes a continuous thought, which gives rise to that mental suggestion which, reflecting itself in the *psyche* of the medium, produces the varied phenomena related above. There is, therefore, nothing up to this point which transcends the limits of the cases of transmission of thought already enumerated.

The present case is, however, distinguished from the preceding ones by three matters of fact : (1) the greater distance between the medium and the agent (more than a yard and a half) ; (2) the recognition of a hand which could not be that of the medium ; (3) the more than complete performance of the thing thought of, the phenomenon not being limited to the mere transporting of the fan from Captain De Albertis to

Professor Morselli, but there having occurred various intermediate transportations of the object among several of those present.

This fact of the performance exceeding the thought transmitted allows us to suppose—at least—that the person suggestionised does not always behave in an automatic and passive manner, but can, within fixed limits, also act in virtue of a personal will capable of translating into action other supplementary phenomena, imparting to the whole manifestation a greater and more complete development.

CASE III.—Sitting of June 5th, 1901. This also took place in the rooms of the Minerva Club, with Mme. Paladino as medium, and in the presence of the same group of experimenters. The same measures were observed as to light and control. Captain De Albertis is on Mme. Paladino's right, and Professor Porro on her left. Professor Morselli, Dr. Venzano, Marquis Dapassano and Signor Ferraro remained outside the chain.

It will be well to describe the positions occupied by these gentlemen. Professor Morselli and Dr. Venzano sat more than a yard and a half away from the end of the table opposite to that in front of which the medium sat, and therefore not less than *two and a half yards* from the medium herself. Marquis Dapassano and Signor Ferraro sat about a yard to the right of the table, and the distance between them and Professor Morselli was not less than *ten feet*.

We will now pass on to the description of the details of the case which concern us. After noting a series of phenomena of high mediumship, the report proceeds:—

“ Suddenly Professor Morselli informs those present that there had been given to him *by a hand* a ten centime coin. On this assertion Signor Ferraro expressed great surprise, and states that almost at the same moment when this declaration was made by Professor Morselli he was just

taking from his waistcoat pocket a ten centime piece, with the mental desire that it should be taken from him and delivered to Professor Morselli; the coin was rapidly snatched from between his fingers by another hand which had also introduced itself into his pocket."

In this case, which is not unlike the preceding one, the distance between the point of departure and the point of arrival of the object transported (not less than ten feet) is especially remarkable; there is also evident the presence of a hand which could not possibly be that of the medium. We must also take into account the very brief, almost imperceptible, interval of time between the conception of the thought formulated by Signor Ferraro, the effect of the suggestion on the medium, and the performance of the action desired. It is a case of a mediumistic manifestation carried out with lightning-like rapidity, such as to render vain any attempt to repeat the phenomenon artificially under identical conditions.

The excellence of the manifestations which took place at the last sittings of the series in question was, in our opinion, largely contributed to by the homogeneity of the surroundings produced by the already considerable number of sittings which the group of the Minerva Club had held with Mme. Paladino (we were then at our ninth sitting) *always with the same elements*. We shall never weary in strongly advising all enlightened experimenters to adhere scrupulously to these rules, which experience has shown to be indispensable in order to obtain good results with Eusapia Paladino.

CASE IV.—Sitting of December 26th, 1902. The medium was Mme. Paladino, and the conditions of surroundings, control and light were the same as at the previous sittings. There were present Professors Morselli, Porro and Risso, the publicist Cav. L. Arnaldo Vassallo, M. Romorino, the engineer, and his wife, Cav. Adolfo Erba and Dr. Venzano. The phenomena were not numerous at the beginning of the

sitting, but became very interesting as it approached the close. At a certain time Professor Morselli and Cav. Vassallo had to leave on account of pressing engagements. Shortly before the occurrence of the manifestations with which we are now concerned, the control of the medium was entrusted to Dr. Venzano, who was on Mme. Paladino's left, and to Signora Ramorino, who was on her right. This control was regularly maintained, the medium being in a state of complete trance.

Before proceeding to the narration of the facts, it may be mentioned that Cav. Erba, who played an important part in them, occupied a chair situated at the front end of the table around which the sitters formed a chain, and exactly in front of Mme. Paladino, who sat at the opposite end, and therefore at a distance of about a yard and a half.

The report drawn up by Dr. Venzano reads as follows:—

"Suddenly we heard the voice of Signor Erba saying 'Thanks, thanks! This is indeed a worthy close to the sitting! Thanks! You have carried out my wish in an unexceptionable manner!'

"Here it should be noted that, as Signor Erba himself informed us, he had at the commencement of the seance hidden in the interstices of the large table, which was about two yards away from the medium and sitters, an antique coin, expressing mentally the desire that the Intelligence, *at the close of the sitting*, should deliver it to him and at the same time shake hands with him. Of this wish he had informed no one but Professor Porro. Signor Erba's exclamation was called forth by the fact that at a certain moment he had felt himself affectionately embraced *by two large arms*, then a hand had placed the hidden coin on the palm of his right hand, after which he received a vigorous hand-shake."*

* This case is quoted by the publicist Cav. L. Arnaldo Vassallo, on

This truly typical case of mental suggestion does not require detailed comment. In it the medium, under the suggestive impulse of Cav. Erba's thought, and perhaps also of Professor Porro's, liberated a complex of energy which integrated in an Intelligence capable (as in the second case of our series) of special perceptive faculties, as well as of a special plastic power. In this case, not only is there the presence of hands which do not belong to the medium or sitters, but of complete arms which grasped Cav. Erba around the shoulders and affectionately embraced him. The distance between Mme. Paladino and Cav. Erba is also remarkable in this case.

We think it will also be admitted that in this phenomenon there was also an excess of performance on the part of the percipient. The desire of Cav. Erba was limited to the finding and delivering of the coin, and to a shake of the hand. With unquestionable courtesy the *soi-disant* John, before handing over the coin and shaking hands, gave an affectionate embrace; an excess of performance which, as we have already seen in a previous case, militates in favour of a certain autonomy of the medium, independently of the mental suggestion.

CASE V.—The following episode, left until the last of the series on account of its importance, occurred on February 28th, 1902, during a private sitting in the house of Signor Felice Avellino, treasurer of the Minerva Club. Besides his family, consisting of his father, mother, and sister, there were present Signor Ernesto Bozzano and the present writer.

The sitting had just terminated; Mme. Paladino, stretched

p. 78 of his book *Nel Mondo degli Invisibili* (Rome: Enrico Voghera, publisher). Other cases of transmission of thought are contained in the account of five sittings with E. Paladino given in the same book, at which sittings I had the good fortune to be present. Among these, those given on pp. 61 and 68 are particularly interesting, but concerning these I refer the reader to the book itself.

upon a couch, was slowly recovering from the state of exhaustion in which the sittings always left her. The room was lighted by a gas jet provided with an Auer mantle. "Suddenly Mme. Paladino rose and went to take her own place on the chair in front of the curtains of the cabinet, calling to her, at the same time, Dr. Venzano and Signor Felice Avellino, who took their places on each side of the medium and assumed control of her hands, which she held out to them.

"A little while afterwards the curtain began to swell, and at the same time they said they felt themselves touched and felt over by hands, perfectly formed, proceeding from the interior of the cabinet. Signor Bozzano had meanwhile approached the table, and remained standing in front of the medium, attentively watching all that happened. Then, a few centimetres above the head of the medium, there was presented and stretched out a hand perfectly fleshy and living; it drew back, waved several times in salutation, and was then withdrawn. Almost at the same moment the medium turned to Signor Bozzano and exclaimed, with a resentful voice, 'Here, come here, Bozzano!' The latter approached Mme. Paladino, still standing up. She released her hands, joined them together, and held them out to Signor Bozzano, saying: 'Here are my hands, take hold of them, grasp them tightly between your own.' Signor Bozzano did so. Shortly afterwards the curtain again swelled out, and formed two prominences which came into contact with Signor Bozzano's cheeks. Meanwhile the medium's hands, still grasped by Signor Bozzano, were plainly visible to all. When the phenomenon had ceased, Mme. Paladino again turned to Signor Bozzano and exclaimed in a tone of triumph, 'And now do you still doubt?' Signor Bozzano then gave the following explanation: 'A moment before the hand appeared above Mme. Paladino's head I observed that the curtain, which had swelled out very considerably,

had settled down on her left side, so as to completely hide her left arm and hand, as well as the hand of the person who controlled that hand. When the medianic (or spirit) hand appeared, I immediately noticed that it strongly resembled that of the medium, also that it was a left hand. I looked towards her left hand, and saw that it was still covered by the curtain. The suspicion immediately crossed my mind that there was an attempt at fraud on Eusapia's part, and I resolved to ask my friend Avellino privately whether he felt himself able to formally declare that he had not relaxed for a moment his control of the medium's hand. All this was the work of an instant, but that did not prevent Mme. Paladino from reading my thought, and instantly desiring to give me absolute proof of her innocence.' "

In this case, while the methods of manifestation correspond with those of the greater part of the cases already described, there arise, however, various special considerations in relation to the phenomenon of transmission of thought. This latter, it will be clearly understood, occurred without the knowledge or will of Signor Bozzano. Moreover, it was only the suspicion conceived in his mind which was transmitted to the mental centres of the medium, who, with the evident intention of dissipating the suspicion, repeated the phenomenon, after having furnished such elements of guarantee of its authenticity as to exclude even the smallest doubt. This circumstance confirms the supposition which we have already expressed, namely, that apart from the suggestive influence of the agent on the percipient, the latter retains a certain degree of undoubted autonomy which allows her to produce and develop new facts, but always in connection with the thing originally thought of.

This closes our selection of cases of transmission of thought observed by us in sittings with Mme. Paladino. It should be remembered that several cases of no slight importance have been omitted, because they occurred while

Mme. Paladino had one of her hands in contact with that of the agent, so that it might reasonably be ascribed to "Cumberlandism."

The episodes, however, which we have described, and which we have tried to arrange in the order of their progressive importance, besides showing the authenticity of some of the more notable phenomena produced through Eusapia's mediumship, bear witness also that she, more than any other individual, normal or hysterical, is capable of reacting to the influence of mental suggestion by a far more complicated series of phenomena.

Dr. Ochorowicz had already observed in her, during sittings for mediumship, the faculty of seeing at a distance without the use of her eyes, and had succeeded in obtaining genuine effects of mental suggestion by the use of hypnotism. These important experiments are described by Dr. Ochorowicz in his learned and well-known monograph, published in the *Annales des Sciences Psychiques* (Vol. VI., 1896, p. 95).

* * *

In the second series of cases selected there are only three, which also occurred during seances; the first with the aid of two mediums, one of whom was endowed with really remarkable powers; the other cases occurred in sittings of small importance by means of typtological communications, when no person was present who was endowed with special and characteristic mediumship.

These cases differ mainly from those of the first series in that they are lacking in that *ensemble* of physical manifestations which characterise the sittings with Mme. Paladino. Notwithstanding this, they occurred under circumstances such as not only confer upon them a high importance, but give rise to new and interesting considerations.

CASE I.—This occurred in the house of Cav. Carlo Peretti, in a room specially reserved for investigations with

mediums. Those taking part in the seance were Cav. Peretti and his wife, Mr. and Mrs. V., Signor Ernesto Bozzano, Dr. Venzano, and the mediums Signori L. and S.

The mediumship of Signor L. takes the form of typtological phenomena, automatic writing, and personification. Signor Bozzano thus speaks of him in his book *Ipotesi Spiritica e Teoriche Scientifiche*: "A rich man of about 40 years of age, he was one of the founders of the 'Circolo Scientifico Minerva'; which serves to prove with what earnestness of purpose he has, for over ten years, devoted time and talents to psychical research, not refusing at the same time to submit himself to the unenviable task of acting as subject." No bodily or psychical peculiarity is noted in this medium except the state of trance into which he very easily enters at the beginning of seances in which he takes part. His mediumistic qualities were accidentally discovered while he and the writer, with Signor Bozzano, were present, out of simple curiosity, at some typtological phenomena. The trance to which he is subject is very remarkable. During this state there are alternations of hyperæsthesia and complete anæsthesia, of rapid and slow beating of the heart. There are also very frequently observed with him actual facts of externalisation of sensibility and motricity, as described by Signor Bozzano in a memoir which appeared in the *Revue d'Études psychiques* (May, 1904).

The other medium, Signor S., a man of 35, very robust and healthy, intelligent and well educated, occupying a high position in financial administration, presents no anthropological or psychical features worthy of mention, with the exception of a congenital slowness of the heart. His mediumship does not go beyond typtological phenomena and automatic writing.

We will now describe the case with which we are concerned as related by the reporter, Signor Bozzano: "The sitting commenced about 8.45. The sitters arranged them-

selves in a chain. The red light was turned on. Almost immediately Signor L. entered into trance. He, however, remained absolutely silent, and gave no phenomena worthy of note. Under complete darkness the results still remained negative. In order to find out the reason of this inexplicable absence of phenomena, Signor S. repeatedly tried to get automatic writing, but each time he did so he was seized with a convulsive and energetic movement of the fingers which made him throw away the pencil. After more than an hour of waiting the sitting was suspended and the light turned on. The medium L. was in a deep sleep, and there were muscular movements of his face which caused it to assume the most varied expressions. Mr. and Mrs. V. withdrew.

"Signor S. once more tried to take the pencil, and this time he succeeded in writing under the influence of the so-called spirit 'Olivar,' to the effect that the result of the seance had been negative on account of the introduction of new and non-homogeneous elements.

"During the production of this automatic writing the sitters were able to note the following most important fact. Signor S., who thought that he had spontaneously determined to write, had, however, done so by express order of the entranced medium. It is necessary at this point to describe clearly the positions of the two mediums with regard to each other. Signor S. was seated at the table around which we habitually formed chain, having his back turned to the entranced medium L., who was about a yard away from him, lying stretched out on an easy chair, with his head resting on the back of it, his face to the right, and his eyes completely closed. The right side of his body was relaxed, the left was tense, and his closed left hand pointed with the forefinger in the direction of Signor S., who saw nothing of this action. Suddenly the left forefinger of the medium L. made a movement recalling the signal to com-

mence playing, made by conductors of orchestras, and immediately Signor S. began to write. While the writing was proceeding, the entranced medium's finger kept on tracing synchronously in the air all the words, as well as the commas and other stops, which Signor S. wrote, and also marked exactly every change from one line to another, with this peculiarity, however, as could be observed with perfect certainty, that the signs traced by the finger of the medium L. always preceded by an instant the corresponding signs automatically written by Signor S. As at the commencement of the writing, so another energetic and expressive movement of the entranced medium's hand marked the end of the writing by Signor S., who, however, was not aware of the phenomenon which had occurred until informed of it by the sitters."

To this account by Signor Bozzano, I deem it opportune to add some observations of my own. The phenomenon from its very beginning was observed by all of us, and the conditions of light were so favourable as to permit of our following its most minute details. The movements traced in the air by the index finger of the *left hand* of the medium L. (and it is to be noted that he is not ordinarily left-handed) were so clear, and the characters delineated were so large, that all of us could have interpreted and dictated the words and signs of punctuation which Signor S. was unwittingly copying on the paper. Moreover, these movements of the hand of the medium L. succeeded each other with a speed identical with that with which the writing of Signor S. progressed, but *preceded it by a moment*; this last being a circumstance which leads logically to the conclusion that it could not be a case of the medium L. reading at a distance, without the aid of his eyes, the words traced on the paper by Signor S.

We must therefore assume that the medium L. acted as agent, and that the words automatically traced by Signor S.

were nothing else than the reflex of the psychic activity of the agent, reinforced presumably by the state of trance and by the homogeneity of surroundings which had been restored after the departure of Mr. and Mrs. V., who were new to the experiments of the group.

CASE II.—This is a very interesting case of transmission of thought observed by means of typtology, and one which, in view of the considerable distance between agent and percipient, constitutes a real and typical case of telepathy. It dates back several years, having occurred at the rooms of the Minerva Club in March, 1899, at a sitting for typtological communications in which there took part Signora C., Signori Massimo and Achille Majocchi, Dr. Venzano, and Signor Ernesto Bozzano. Of the experimenters, Signora C. was the only one endowed with any degree of mediumship, though to quite a small extent, inasmuch as in her presence there only took place the usual movements of the table.

Before proceeding to describe the sitting, it is necessary to mention certain facts. Signora C., who had not long been a widow, and was a fervent believer in transcendental doctrines, took part in seances with the greatest interest in the hope of being able to obtain communications from her deceased husband. We therefore availed ourselves of her mediumship to arrange a series of sittings, in which there had already occurred manifestations of some importance. On the evening when the episode in question occurred, Dr. Venzano and Signor Bozzano had, as usual, gone to the house of Signora C. in order to escort her to the rooms of the Minerva Club in which the sitting was to be held. When Signora C. left her own house, her three boys, who had been left in charge of an old and affectionate servant, were in perfect health. The distance between the lady's house and the club rooms was about half a mile.

We now come to the details of the sitting, which commenced at 8.30 p.m. The sitters ranged themselves around

a small table of white wood, resting their hands lightly on its surface. Quick lifting movements of the table legs were immediately obtained, and the table tilted towards each of us in turn. The blows given by the feet of the table on the floor were so rapid that for some time we could not interpret their typologic language. At last we succeeded in making out something. The intelligence manifesting asserted that he was the deceased husband of Signora C., and with interrupted and agitated phrases admonished that lady to return home at once, her youngest child, Robert, having shortly before been seized with a violent fever. Although Signora C. was sure that she had left her child perfectly well, she was very apprehensive, and asked that the seance might be closed so that she could go home. Her desire was acceded to, and whether in order not to leave her alone, or from curiosity to know how much truth there might be in the communication obtained, we accompanied her to her dwelling. On arriving there we were met at the door by the servant in a state of extreme agitation. "Come, come at once," she said to her mistress; "little Robert, about an hour after you left, was taken with cold shiverings, and seems to have a violent attack of fever. *Oh, if you knew how I have thought of you! How anxiously I have wished and waited for your return!*" We went with the lady to the child's room, and found that he really had a violent attack of fever, and a temperature of 94° Fahr. Fortunately this fever, which had come on so suddenly, went away again during the night as the result of prompt attention, and the next day the child was almost restored to health.

On this occasion, as has already been said, we have a manifest case of telepathic transmission accomplished by a process of mediumship. In it we have principally to take account of the state of mind in which both the agent (the servant) and the percipient (Signora C.) were at the same time. In both, psychic activity was raised to a very high

pitch at the moment when the phenomenon occurred; in the one by the preoccupation due to the feeling of responsibility, in the other by the anxious expectation of a response from the deceased husband. From this it will be understood that the conditions for transmission must have been very favourable; that the thoughts of Signora C., being constantly turned to her deceased husband, might have become personified in an Intelligence calling itself the spirit of the husband; and lastly, that the typtological reply might have been effected through this personality.

CASE III.—This case also occurred by typtology in the house of Cav. Carlo Peretti, during a sitting held one evening in October, 1902. Besides Cav. Peretti the group of experimenters was composed of his wife, Signor Bozzano, the writer, and the Misses G., who acted as mediums.

With regard to the mediumship of these two young ladies, sisters, we had already received interesting reports, and our circle, composed of homogeneous elements, had been formed to experiment with them.

The results obtained at the sitting mentioned had been completely negative, and after over an hour of waiting in vain we determined to close it, having formed the impression that the mediumship of the two sisters was very problematical. But before the sitting actually closed, and while we were still around the table, it suddenly occurred to me to think intensely of a personality claiming to be the spirit of an intimate friend and former fellow-student, who had been dead for about a year; this personality, during the sittings for typtological phenomena, had almost always presented itself when my thoughts turned to it. Suddenly, *when none of us except the Misses G. had our hands in contact with the table*, it began to move, and typtologically dictated the name of the person of whom I had thought.

The other sitters, though they remained silent, showed that they understood my mental manœuvre, and the reason

for it. I therefore asked the personality claiming to be my deceased friend if he could tell me typtologically the names of some of our fellow students. The table replied by giving the name of a very dear companion for whom I had almost a brotherly friendship, and then alluded to his premature death, which had occurred a few years previously, from progressive paralysis.

All this was quite correct, and with the exception of myself, it was completely unknown to those present, either sitters or mediums.

I put another question or two, but obtained no reply. I was therefore about to close the experiment when suddenly the table again moved and beat out a series of strokes, giving the word "Ciompari." This strange expression, devoid of all significance, was regarded by the sitters as one of the many chance combinations of letters which often occur in typtology. Not so with me, for on searching in my memory I recollected that such a word formed the nickname applied in childhood (as he had himself told me) to a near relation of mine who died several years ago, at the age of nearly eighty. I had scarcely finished reviving this memory when the table, after beating three strokes in token of assent, made some strong jumping movements and placed itself against my breast, as though expressing satisfaction and contentment.

I did not however attribute more than a very relative value to this curious coincidence of vocables, and therefore my thoughts went back to the personality of the friend whom I regarded as still represented by the Intelligence manifesting, and I asked the name of his wife. The table gave typtologically the name of "Teresa." This was a complete disappointment to me, since the widow of my deceased friend was named "Giuseppina," and at the time my thoughts had been exclusively fixed on the latter name.

Nevertheless, I persisted, and asked the Intelligence, since

he had not given the correct name, to tell me at least the surname of this lady. The table produced the word "Bartolini." Neither was this reply in accordance with the truth, so that the sitters, tired of prolonging a sitting apparently inconclusive and devoid of interest for them, and astonished by my persistence, which they could not understand, asked Cav. Peretti to close the sitting.

Quite different, on the contrary, was the state of my mind as soon as the word "Bartolini" had been communicated to me typtologically. This unexpected answer, in that it was different from my thought, cleared up the error into which I had fallen. The two words, "Teresa Bartolini," though not corresponding to the name and surname of the widow of my deceased friend, did correspond to those of the wife of my relative, whose personality, as I then understood, had taken the place of the former one, and had communicated typtologically, as though for the purpose of identification, the nickname of "Ciompari" by which he was called in his childhood. This substitution of mediumistic personalities had evidently occurred during the pause noticed before the word "Ciompari" was transmitted, and from that moment the replies to my questions—which were rigorously correct—had been erroneously interpreted by me, in the belief that I was still communicating with the personality of my deceased friend.

As soon as the sitting had closed I informed the members of the group of the true significance of the incident, and they all recognised its real importance. In fact, this episode, although observed merely in a sitting for typtological communications, proves when carefully considered from the point of view of intellectual manifestations, to be of no slight theoretical importance. Transmission of thought occurs in it repeatedly and in different manners.

In the first place, my own thought, intensely directed to my deceased friend, was transmitted to the Misses G., so

that from them, no doubt with the aid of the psychic activities of the other experimenters, there was developed a force which produced a subconscious personality asserting itself to be the spirit of the friend of whom I was persistently thinking. This rigorously logical interpretation of the first part of the episode which concerned myself, is, in my opinion, applicable to the greater part of the communications which are obtained by means of "talking tables," to which so many believers have recourse with the expectation of receiving replies which they consider to be of transcendental origin.

The case in question is, however, rendered more complex and marvellous by what took place in the second part. In this, the will of the agent has lost its power of suggestion; the subconscious personality no longer responds obediently to the thought of the suggestioniser, although this thought is maintained with intensity and persistence. It has not only acquired an indisputable autonomy, but manifests special superior faculties, in virtue of which it succeeds in penetrating into the substratum of the mnemonic centres of the agent and extracting thence memories of facts which had existed there for many years in the latent state, and had been completely forgotten.

Now it may be presumed that these memories, exhumed, so to speak, and acquiring greater force under the impulse of the psychic hyperactivity of the percipient, may assume concrete form in a distinct personality having a direct connection with the memories themselves. Hence, in this instance, more than in some cases of the series previously described, there is exhibited the independence of action which under certain conditions may be assumed by the percipient as regards the agent.

The episode as a whole is a typical example at the same time of conscious and unconscious transmission of thought; it therefore forms, in my view, an interesting contribu-

tion to the study of the subconscious faculties of the *psyche*.

* * *

From the *ensemble* of the episodes narrated, selected from among others of not less importance, the reality of the phenomenon of transmission of thought stands forth in the most luminous and convincing manner.

The facts set forth can calmly confront the judgment of criticism. The latter, however, has always been exigent, impelled by that feeling of diffidence which, as regards mediumistic studies, knows neither limits nor moderation. It is quite true, also, that occasion was given to it both by the superficial methods employed by many persons in psychological studies, and by the frauds of not a few mediums, also by the precipitancy with which the results obtained were placed before the public as manifestations of the departed.

It is no less true, however, that the conscientious critic must not lay down his arms whenever he recognises the unexceptionable correctness of the method followed and the scientific honesty of the investigators. In our sittings, directed by eminent men of science, we were never animated by preconceived feelings, either for or against the phenomena which occurred. Prudent, even to scrupulousness, we have passed over many manifestations which, though they cannot be discredited, did not present sufficient data which were absolutely certain. Rigorously objective, we were never given to enthusiasm, being firmly convinced that many facts apparently supernormal are only inexplicable because of the scantiness of our scientific patrimony, and that the field of things unknown is far too vast for us to be able—as yet—to mount into the lofty spheres of metaphysics.

At this point we may be permitted to set forth some considerations as to a possible interpretation of the phenomena above referred to. We have already, at the

beginning of this article, referred to a hypothesis put forth by Professor Lombroso with regard to his numerous experimental researches on transmission of thought. In it he assigns great importance to the hysterical state, and holds that the disequilibrium, even if transitory, of sensibility in hysterical persons is an essential condition for the production of the phenomena, in that they imply a greater accumulation of nervous energy in certain points of the cortex of the brain, and a diminution in others. He does not, however, exclude the possible influence of other causes, and, in a cursory allusion to transmission of thought in the dying, he holds that the greater accumulation of energy in the cortex during the period just before death may be due to ptomaines which become lodged in it.

For our own part, taking into account that the phenomenon of mental transmission may occur by the aid of mediums in whom real anomalies of sensibility are observed during the state of trance, as in the case of hysterical persons, and that on the other hand the transmission may also occur with others who are in the most perfect bodily and psychic health, we are led to believe that the causes of the accumulation of greater energy in the centres of intelligence must be manifold and diverse, and that disequilibrium of sensibility does not constitute more than, at the most, one among these many causes.

We, however, firmly believe that this accumulation of greater nervous energy, which we find in mediums, must rather be attributed to the peculiar conditions inherent in the mediums themselves; we hold, that is, that their psychic centres are, for reasons as yet unknown, especially predisposed to be receptive to that complex of nervous energies transmitted to them by sitters at seances, from which arises that unique and intelligent force which is capable of thus manifesting itself in the form of thought-reading and other phenomena of mediumship.

Let us add also that to us it does not seem necessary to seek the reason of this increased psychic energy *exclusively in the domain of pathology*. Mediumship only represents a temporary deviation from the normal psychic state, and absolutely excludes the idea of morbidity; it is even proved that the slightest alteration of a pathological nature is sufficient to diminish or arrest the mediumistic powers.

Now, admitting that psychic hyperactivity, produced by a greater accumulation of nervous energy in the cerebral cortex, is a necessary condition of mediumistic manifestations, the simple fact of transmission of thought would not transcend the limits of the physical laws already known.

It is, in fact, easy to understand how, under the impulse of a thought, the molecular vibrations of the cells of the cortex can be transmitted to a distance through media of different densities and consistencies, but essentially material. The phenomena of unconscious mental transmission may perhaps be explained in the same manner, but not those ideoplastic manifestations by which, as we have seen, the will of the agent may be supplemented even with exuberance of detail.

At this point the suppositions of Professor Lombroso, as well as our own modest conjectures, inexorably stop short. We may indeed hold that such manifestations are also effected by the psychic hyperactivity above-mentioned, but in the present state of our knowledge we cannot say in what manner or in virtue of what laws they are produced.

And now, from what we have said, keeping strictly to the result of our observations with regard to mental transmission at a distance during the trance state, we consider ourselves justified in drawing the following deductions:—

1. Mediumship [trance] favours the development of the phenomenon of transmission of thought.
2. In mediumistic seances the thought formulated by the agent may be carried out even by material actions

absolutely independent both of the medium and of the experimenters.

3. Under special circumstances, thought may be transmitted to the medium in a seance—even at a considerable distance—from a person outside the seance (telepathy).

4. The unconscious transmission of thought is possible.

* * *

It is not to be denied, in fact it is certain, that in mediumistic seances the transmission of thought may be accomplished under different circumstances and by methods even more varied and complex than in the cases alluded to. It is greatly to be desired that researches into this subject should be multiplied, and that, by contributions from even more authoritative observers, the interesting list of cases should be increased and elucidated. In this way the study of the transmission of thought would acquire continually greater prestige, and we should have the profound satisfaction of having, so far as our slender powers extend, assisted in the attainment of this object.

September, 1905.

DECEASE OF DR. RICHARD HODGSON.

ALL serious students of metaphysical science will receive the tidings of the death of Dr. Richard Hodgson with a sense of almost personal loss. He was playing a game of handball at the Boat Club in Boston, on Wednesday, December 20th, and appeared to be in excellent health, when he suddenly put his hand to his heart and dropped dead.

His death will cause widespread and deep regret. All who know anything of the value of his work, and of the manner in which it was pursued, of his patience, perseverance and fearlessness, his perspicacity, and his integrity, will tender him the homage of respect and admiration. Those who have had even slight personal relations with him will gratefully remember his ready response to enquirers and his kind appreciation and encouragement of the efforts of students whose experience was far less than his own.

Dr. Richard Hodgson, LL.D., was born in Melbourne, Australia, in the year 1855. His name appears in the first published list of members of the Society for Psychical Research, in 1882-3; he was elected a member of the Council in 1885; and was regarded as being a particularly valuable co-operator as a detector of fraud, his legal training and his personal qualities especially qualifying him for this task. In 1887, he became Secretary of the American Branch of the Society, and he was then first introduced to Mrs. Piper by Professor James. His interpretation of the phenomena which had come under his observation was, up to this time, not favourable to the spirit hypothesis. After ten years of careful investigation of the mediumship of Mrs. Piper he returned to England for one year, and became Editor of the *Journal and Proceedings*. It was during this year that he openly stated, at a meeting held in Westminster, that whilst holding himself quite at liberty to change his opinion should fresh evidence render it necessary to do so, his experiences with Mrs.

Piper, so far, had led him to the conviction that the hypothesis which, in view of all the facts, is the most satisfactory and adequate interpretation of those experiences, is one which involves communications from the dead ; the identity of those communicating he believed to be in some cases strongly attested. A kind note which the present writer received from him in July, 1905, shows—what is, however, well known to psychical researchers—that he found no reasons, in the course of his subsequent career, for altering this belief.

His most notable published work is perhaps the Report on Mrs. Piper's trance phenomena which appeared in Part XXXIII. of *Proceedings*. Those who wish to form some estimate of the facts on which he based his convictions should carefully study this able treatise. In order to do anything like justice to the work it is desirable to read it twice through consecutively ; the first time rapidly to get a general view, the second time slowly and critically, weighing each item of evidence as fairly and impartially as possible. Read in this way the Report becomes a valuable and educative study, and the reader, whether he shares Dr. Hodgson's view of the evidence or not, will at least find himself better able to recognise what are the problems which a student must be prepared to face, and he cannot fail to appreciate the admirably careful observation, the critical acumen, and the skill displayed in dealing with those problems by the persevering and able worker who has just gone from us.

H. A. DALLAS.

London,
January 1st, 1906.

AMIDST THE REVIEWS.

We assume no responsibility whatsoever for the facts—more or less well observed—which are reported by the various newspapers and authors whom we cite under this and the following headings.—EDITORIAL NOTE.

Further Mediumistic Phenomena at Nice.

(Revue Scient. et Mor. du Spirit. ; September, 1905.)

DR. F. BRETON continues the recital of seances given by "Rama" before the Society for Psychical Studies at Nice.

Dr. Breton writes: "Two enormous masses of cotton-wool, weighing about 100 grammes, and held in place by four folded serviettes, were placed horizontally and obliquely, and tied very tightly over Rama's eyes. I freed his nose, which was obstructed by the wadding, by pushing the latter a little bit upwards. But it was absolutely impossible for him to see. The cotton-wool had been bought during the day by the President, and the serviettes, which everyone was able to examine both before and after the experiment, were furnished by the Hotel Busby. . . . Three people were occupied in bandaging the medium's eyes, whilst I myself presided at the operation. The whole of Rama's head was thus enveloped by an enormous turban."

Rama was seized with slight trembling in his hands, and in about two minutes he became entranced. He went to the end of the room, where an easel was standing, with a canvas on it; beside the easel was a small table on which brushes of various sizes were arranged, also saucers containing Prussian blue and *blanc d'argent*. He took up a brush, and a piece of glazed pasteboard; he handed the pasteboard and brush to one of the sitters,* inviting him to write a word upon it.

Then he handed the pasteboard, upside down, to the President, begging him to keep it, without looking to see what had been written on it. Rama then went back to the easel, dipped a brush in the blue paint and began to trace curved and straight lines about half an inch long, passing from right to left, from left to right, then coming back to complete, without any fixed order, the lines already traced, which finally formed the word *paysage*, which was indeed the word written on

* One would like to know something about this sitter.—(*Editor's Note.*)

the pasteboard. All the letters were of the same height and equally spaced.

Rama afterwards invited Dr. Breton to play a game of dominoes—his head being, of course, still enveloped as previously described. Nevertheless, he played absolutely as though he saw. He arranged the dominoes quite regularly. He took them in their turn and with great assuredness placed them exactly following his partner in the necessary order.

Rama then went back to the easel and addressed himself to the President, Monsieur Moutonnier, asking him what he would like him to paint—a portrait, a seascape, or a landscape. "A seascape," replied M. Moutonnier. It was also requested that the picture should be painted broadwise, that it should represent some night effect with the moon to the left and as few clouds as possible, mountains in the background to the right, ten rocks in the foreground; the picture must be finished within ten minutes.

Rama begins to paint, he uses several brushes of different sizes and the two colours, blue and white; he paints quickly, using large strokes. Sometimes he takes up a fine brush, traces an outline, moving his pencil with precision from the saucers in which are the colours to the desired spot on the canvas; he finishes with his finger dipped in ink and other colours, and in nine minutes the picture asked for is produced: a seascape with moonlight effects, the moon coming forth from under a cloud and producing a scintillation on the water, three mountains in the background, ten rocks in the foreground.

The picture, says Dr. Breton, is most striking in its effectiveness. Rama falls exhausted into an armchair, his respiration is anxious, short, accelerated. His pulse is beating at the rate of more than 150 pulsations per minute.

The seance is at an end. Someone approaches Rama and loosens the bandages over his eyes. It is seen that the medium's eyeballs are convulsively turned backwards, the eyelids are contracted.

Dr. Breton also gives the recital of two other similar seances; but the two pictures then produced were inferior to the first, which, the reporter thinks, should probably be attributed to the many different intelligences which controlled the medium when he was entranced. During the execution of the second and third pictures, Rama spoke the purest Italian, whilst in his normal state he speaks this language even more incorrectly than French.

Rama has also executed some experiments in accelerated vegetation; but Dr. Breton does not stop to consider them, judging that these

experiments, conducted as they were, would not be accepted as real by any serious observer.

In the Family of Count Galateri.

(*Luca e Ombra*; Milan, November, 1905.)

COUNT CHARLES GALATERI, who belongs to a well-known and honourable Piedmontese family, relates that at the beginning of 1852 his father, on retiring from the Sardinian army after thirty years of service, settled at Annecy, in Savoy, and purchased a small villa at Veyrier-du-Lac, in which, a few years afterwards, spontaneous mediumistic phenomena began to occur. A door which led to the offices opened of itself, as well as the stable door; the sound of steps was heard in the bedrooms during the night; latterly, the furniture moved in all the rooms; noises as of rolling logs were heard on the staircases, and the wine-casks in the cellar were knocked against one another.

In 1861, when Savoy was ceded to France, M. Galateri *père* was sent by the Italian government to fill a post at Spezia; he then decided to sell his villa, in which life had become intolerable; no servant would sleep there any longer. When the rest of the family had left, the Countess Galateri remained three days longer in the house, in the midst of an uproar as terrifying as it was inexplicable. As the noises seemed to come mainly from a small cellar, she surmised that the cause of this haunting must be there; moreover, an unaccountable power impelled her to search there; she took a small pickaxe, and began to dig up the soil. Immediately the noises ceased, at which she was agreeably surprised, but after working for some time she became very tired, and at last gave it up.

The family had been at Spezia for a year when the little daughter of the Count fell seriously ill. "On the evening of February 22nd, 1862," continues the writer in *Luca e Ombra*, "my father, my mother, and myself were at supper in a chamber adjoining that in which the little invalid was lying. Suddenly she called, and we went to her. We found the child sitting on the bed; in a voice still strong she said in French (the language she habitually spoke): 'What is that over there?' and pointed to a corner of the room. We turned in that direction, but saw nothing unusual. But the child had sprung to her feet, and my father rushed towards her and was only just in time to catch hold of her *in the air*, more than half a yard above the bed; the child bent her head—she was dead!"

The family then left Spezia and settled at Turin, where they made the acquaintance of several distinguished 'spiritists, with whom they began to hold seances.

One evening in the autumn of 1864, MM. Galateri, father and son, were seated in their salon; suddenly they heard a rustling near them; they turned their eyes towards the table and saw a newspaper which had been laid there *fold itself*, first in the middle, and then into four. The father and son looked at each other, open-mouthed and pale with alarm; there was no draught, and nothing to explain such an occurrence. But their astonishment increased when they saw the paper again open itself slowly, and resume its original position. The Count could not help rising quickly from his seat; the boy came up beside him, without losing sight of the paper. They instinctively looked at the clock: it was twenty minutes past ten.

At eleven the Countess came in, and on seeing the consternation in their faces she asked the reason. When she heard it, she broke out into sobs, and took from her pocket a sheet of paper on which were some lines of writing, which were supposed to come from her little Lily, and which had been written through the mediumship of the Marquise Ida Vimercato. At a certain moment the medium had written: "I interrupt my communication in order to go and give a surprise to Papa and Charles." The medium had noted down the time on one side of the paper; it was *twenty minutes past ten*.

The little group, which was joined by M. Galateri, continued its sittings. Among the experimenters was M. Navone, who brought with him a certain Madame Signetti, an excellent subject whom he had been magnetising for a long while; she was a very honest woman, but of rather limited intelligence. Countess Galateri went up to this medium, took her hand, and asked if she would go with her to a place to which she intended to take her. Mme. Signetti consented, and at once began to describe her journey, in the air, towards the north. When crossing the Alps she said she suffered from great cold; in traversing the Maurienne she described the country as covered with snow; on arriving at Chambéry she wished at all costs to stop and see the town. When she saw the castle she entered it, in spite of the exhortations of the Countess to continue her journey; she went into ecstasies over the rich salons, and suddenly said, in surprise, "Why, here the floor is all made of *écus*." She was told that she was perhaps mistaken, but Major Vacchieri confirmed it by saying that when in garrison at that castle he had seen this singular floor in a little salon situated in one of the towers. She resumed her journey in the spirit,

arrived at Annecy, and stopped to admire the view over the lake. At a certain moment she said that in this place she again found the aura of Countess Galateri, although that lady had been absent for a long time, and that she felt herself led to follow it; she therefore did not need that the lady should hold her hand, and released her hand from that of the Countess.

A few minutes afterwards Mme. Signetti started up; her face took on an expression of fright. She declared that she was in front of a house in which the Countess had lived some years before; she saw, leaning against the door, a man wearing a military uniform and having a wooden leg. Then began a long dialogue between the entranced medium and the man, of which the sitters only heard the questions and answers of Mme. Signetti, but the latter afterwards repeated the whole conversation, remarking, however, that she thought it strange that she should understand what her interlocutor said in French, as she did not know that language. The man with the wooden leg told her that he had taken part in some of Napoleon's campaigns; that on the battlefields, after the fighting was over, he used to go and search the dead and wounded and take the money he found on them. He had thus succeeded in amassing a considerable sum, but one day he had been wounded in the leg, which had to be amputated. After his recovery he retired to that part of Savoy to enjoy the riches he had so dishonestly acquired; he bought that house, but fearing to be robbed in his turn, he had hidden a portion of the stolen money in the little cellar beneath the staircase. Now, repenting of what he had done, he had tried to induce the Countess to find that money, in order that she might distribute it among the poor.

M. Charles Galateri affirms that the persons present at this experiment were absolutely ignorant of what had occurred to his family at the villa at Veyrier-du-Lac.

Two years afterwards, the Countess had to go to Savoy to an aunt who was seriously ill. She then learnt that the owners of her former house were trying to get rid of it at any price, not having been able, for some time past, to put up with the disturbances which continued to occur there. They had had the house blessed and exorcisms made by the priest, but all had been in vain. This was known in the surrounding country, and no one would buy the property. The Countess appeared disposed to do so, but asked to be allowed to live in it for a few days before signing the contract. Her proposal was accepted; she installed herself in the house, remaining there alone, because the owners would not live there. During the forty-eight hours of her

stay, she heard no noise. Going down into the little cellar, she found, after hard work, an earthen pot: she opened it, and found in it some thousands of francs in gold pieces of Louis XVI. and Napoleon I., which she afterwards distributed among the poor. She left the house, telling the owners that she had decided not to purchase it; however, some time after she had returned to Turin she learned that the owners still had it, and were surprised to find that, after the short stay that the lady had made in it, all had become perfectly quiet.

In 1882 Count Charles Galateri formed a friendship with a certain Virgini, a former officer of Grenadiers. The conversation of the two men sometimes turned upon spiritism, which M. Galateri in vain tried to show his friend was well founded. One day, half in jest, half in earnest, the two friends mutually promised each other that whichever of them died first should immediately inform the other of it, namely? *by scratching his feet*. Several years went by. At the beginning of November, 1887, M. Virgini announced to his friend that he had taken service again in the African Troops, in the Askari regiment.

On the evening of Sunday, August 5th, 1888, M. Galateri had gone to bed, when his wife, who was lying beside him, said to him rather crossly, "Be quiet!" He asked her if she was dreaming, for he had not moved in any way. She said again: "I tell you, be quiet! Do not tickle my feet!" As M. Galateri continued to protest that she was mistaken, the idea occurred to them that some insect might have got into the bed; they lit a candle and searched carefully, but found nothing. They blew out the candle and went back to bed. Immediately the Countess Galateri started up again and cried out: "Look! look at the foot of the bed!" M. Galateri looked and saw nothing, but she persisted: "Yes, look, there is a tall, smiling young man, with a colonial cap on his head. He looks at you and laughs. Oh, poor fellow! what a terrible wound he has on his breast—and a knee broken! He salutes you with a satisfied air—and disappears!"

The next morning Countess Galateri *related the event to some friends and relatives*. On Tuesday, August 14th, the newspapers announced that some native troops commanded by Captain Cornacchia, Lieutenants Poli, Brero, and Virgini, and Adam Aga, had been attacked by the Abyssinians near Saganéiti; Virgini, who had been the last officer to survive, had finally been *struck on the knee* and then finished by a bullet wound in the breast.*

* The events narrated by Count Charles Galateri are so extraordinary and romantic that they may be compared with those of the

How to make Progress in Psychical Research.

(*Les Nouveaux Horizons*; Douai, November, 1905.)

DR. GUSTAVE GELEY, of Annecy, who is especially known through his interesting book, *L'Être, Sub-conscient*, discusses in an article of seven or eight pages the somewhat stagnant state of metapsychical science, and puts forth certain desires and projects on this subject.

The absence of all serious progress in the methods of observation and experiment with regard to psychic phenomena is—according to our author—a fact as commonly remarked as it is disconcerting; for half a century we have had the same empiricism, the same tentative methods, the same uncertainties, the same difficulties. Without doubt the considerable efforts made of late years have not been absolutely fruitless; the numerous works and publications, the attempts at synthesis and explanation, have spread, to a great extent, the knowledge of the facts and theories. They have nevertheless not succeeded in furnishing an unshakeable foundation for “metapsychism”; they have not even sensibly affected the indifference of the public nor the hostility of the majority of thinkers and *savants*.

There are two stumbling blocks which seem especially difficult to avoid; these are, discouragement and mysticism. Discouragement inevitably overtakes those experimenters who are not endowed with a perseverance which is proof against all difficulties; their ephemeral enthusiasm soon gives place to disdain for studies which have not realised quickly enough all that they promised. Those too often succumb to mysticism whose imagination is not fortified by a sound scientific education, and who, being unable to free themselves from the influence of hereditary beliefs, are incapable of resigning themselves to proceed slowly and painfully towards the discovery of the truth.

Another reason, and a primary one, why no advance is made, is the

famous Vergniat family, reported by Dr. Maxwell in his most interesting work *Metapsychical Phenomena*. It is all the more to be regretted that M. Galateri should have delayed making known these interesting adventures, and thus giving the unconscious action of the imagination the chance to add exaggerations and possibly variations to the recollections. It would also be desirable to obtain the written attestations of the different persons who were connected in various ways with these events, and who are still living. However, the unquestionable honourability of the Galateri family and of some at least of the persons mentioned in this narrative, and whom we know personally, allow of our attaching a certain degree of importance to it, even aside from the truthful tone in which it is couched.—VESME.

lack of organisation, the absence of all cohesion in the efforts of psychical students. They confine themselves, for the most part, to working singly or in small groups, under the worst conditions, seeking always for the repetition of the same elementary phenomena, and unsuccessfully struggling against the same difficulties.

The numerous Societies for Psychical Research, which have been founded almost everywhere, seem to have as their sole programme the recording of the documents presented to them, and listening to papers read before them. Thus these Societies have not effected any important result.

A notable exception must, however, be made in favour of the English Society for Psychical Research, which by dint of patient and minute enquiry has accumulated most valuable evidence in favour of the authenticity of phenomena of an intellectual order (telepathy, clairvoyance, etc.).

Such results show what can be done for psychical studies by the association of willing and intelligent minds. They show what might reasonably be expected from a *general organisation*, from an institution which would not be merely passive, but essentially active; not only destined to collect documents and search as to the facts submitted to it, but to *experiment for itself*, to push research and analysis to the ultimate end.

In the opinion of Dr. Geley, whether the idea be realised sooner or later, the creation of a well-organised and well-directed Institute imposes itself as a matter of unavoidable necessity; it will be the only efficacious means of triumphing over the difficulties inherent in psychical research.*

From the practical point of view, the establishment of well-arranged laboratories, provided with all kinds of registering instruments and other necessities, and the permanent presence of first-class mediums, would greatly facilitate experiment and observation. Patient, prolonged and complete researches, at present impossible, would then become easy.

From the theoretical point of view, the Institute would centralise, for the greater convenience of psychical study, all documents relating to these researches—books, communications, observations, collected notes, casts, photographs, etc. It would organise an information bureau, would publish a periodical bulletin, and an account of its proceedings; it would make the necessary enquiries and researches.

* See further note on p. 66.

No doubt the difficulties would be considerable, but they would certainly not be insurmountable. Two conditions would have to be satisfied first of all: the obtaining of sufficient resources; and the securing, for the direction of the Institute, of the assistance of men trained in scientific method, elevated, by their knowledge and character, above preconceived ideas, and, above all, willing to give up all their time and energies and to devote their lives to the success of the work.

There is nothing unrealisable in these two conditions.

The question of resources, which is of primary importance, could no doubt be solved if the majority of psychical students realised the necessity and the duty of contributing, according to their means, to so useful an institution. The opening of a subscription by all the psychical journals and reviews of Europe and America might be attempted with good chance of success. It would then be the task of a committee, appointed for the purpose by the donors, to solve the other difficulties, to face all the complexities of the enterprise, and to organise it on a practical basis.

The Hilda Disaster: A Strange Incident.

(*Daily Chronicle*; November 25th, 1905.)

How the wreck of the "Hilda" at St. Malo was twice foretold in dreams to Mrs. Grinter, of Southampton, the wife of the sailor who was the sole British survivor of the disaster, is a somewhat remarkable story.

The episode was briefly referred to in yesterday's *Daily Chronicle*. Mrs. Grinter (writes our Southampton Correspondent last night) had kept the fact to the members of her own household, but the secret having leaked out, she confirms the story, and supplies some particulars of the singular occurrence.

"My mother," said her son, "had two remarkable dreams on the Wednesday and on the Friday preceding the disaster. On the first occasion she dreamt that she was on board a steamer and that my father was on another steamer, both of which were endeavouring to enter a harbour.

"The boat on which my mother was succeeded in getting in, but my father's boat, in endeavouring to enter, went suddenly up on end, and the crew climbing up the tilted vessel looked like flies crawling up the wall. Mother knew father was one of the crew, and she woke in a fright.

"The second dream was on Friday night. She dreamt that she had received a letter from my father saying that the 'Hilda' had been

wrecked and all the crew had been drowned. In her sleep she cried bitterly, and went to Guernsey to show the letter to our relatives. It was only on her return home that she realised—still dreaming, of course—that my father could not have been drowned, or he would not have been able to send her the letter.

"There can be no doubt about the reality of the dreams, because she was somewhat troubled about it when she related them to us on Saturday morning."

"Can you tell me anything that might have made her think of the 'Hilda' more than usual on this particular voyage?" asked the correspondent; "had she any foreboding of disaster?"

"Well," replied the son, "she is naturally anxious, as we all are when there is a bit of weather in the Channel. We did not know it was so rough on this occasion, but my mother had doubtless been thinking of something my father had told her of the previous passage over, which was a rough one. I cannot account for it otherwise, but the facts are exactly as stated."

ODDS AND ENDS.

It will be remembered that, a few months ago, a fervent Paris spiritist, Mme. NØGGERATH, courageously unmasked the so-called medium, ESSTEIN. In Paris, this impostor called himself a Norwegian; letters from Odessa assert that he is a German Jew; in Germany, it would seem, he passes himself off as an American. The *Daily Telegraph*, of November 14th, published the following telegram from Berlin:—

"Dr. Ebstein, an American spiritualist, came to grief here yesterday as he was preparing to cause the spirits of deceased persons to appear before sympathetic Berliners in a well-known hotel.

"The audience waited, plunged in thick darkness, when all of a sudden the electric light was turned on, and showed the spectators what it was that served to represent the spirit; it was a cardboard figure daubed with luminous paint.

"The indignant audience demanded that the admission money should be refunded."

ECHOES AND NEWS.

Internal Clairvoyance: The Seeress of St. Quentin.

IN a suburb of the town of St. Quentin there lives a young girl, Mlle. Estelle Bar, to whom an admiring public in the department of the Aisne, and in the whole north of France, has given the name of "the Seeress." This girl, who, by the way, is pretty, is endowed with a surprising magnetic faculty of seeing, through the body, the organs which are attacked by disease. Mlle. Bar is first of all put to sleep by her father or her brother, and then, when brought into contact with the patient, she perceives the part affected, describes the internal lesion, and suggests the remedy. This is done in the presence of a doctor, or of a *sage-femme* for female patients. The doctor verifies the diagnosis and the treatment proposed, and makes out the prescriptions or gives the necessary directions.

The "Seeress" has a considerable *clientèle*; patients have come from all parts of France and from other countries to consult her.

But the local doctors are much disturbed. The St. Quentin magistrates have regarded the matter as illegal practice of medicine, and even as fraud. They have opened an inquiry, which has been entrusted to M. Dorigny, investigating magistrate, against the new Seeress, her father, her brother, the doctor, and the *sage-femme*. These persons have entrusted their case to Maître Charles Cornet, of the Paris bar.

Mlle. Bar and her relatives, according to the newspapers, "strongly disclaim the practice of medicine, since their doctor, who is present at all the hypnotic experiments,

simply resorts, on his own responsibility, to a means of diagnosis recognised by numerous practitioners of a scientific school which was headed by Charcot and Luys, and he alone gives prescriptions."

They declare, moreover, that they have cured numbers of people who had been given up by the doctors, and produce numerous attestations from persons of all classes of society. They also place their power gratuitously at the service of the necessitous.

Maitre Cornet has requested the magistrate to investigate by means of an experiment in magnetism, and to nominate one or more Paris physicians for the purpose of examining the "Seeress."

It is well known that recent experiments by Drs. Calmar and Paul Sollier appear to confirm the observations made by Baron du Potet, Count de Rederer, and other magnetisers of the first half of the nineteenth century, according to whom certain patients, on being hypnotised, believed that they saw the interior of their own bodies, and gave an exact description of the organs affected by disease, and of their working. It is true that Drs. Calmar and Sollier explain this extraordinary phenomenon by *cœnæsthesia*, that is, by the sensations produced on the subjects, thus rendered hyperæsthetic, by the diseased organs; but this explanation is quite inapplicable to cases in which the subject sees the interior of another person's body.

Also Dr. Edgard Bérillon, director of the *Revue de l'Hypnotisme*, in an interview accorded to a representative of the *Petite République* with regard to the "Seeress" of St. Quentin, applies, with "exquisite *bonhomie*," says the interviewer, "the terms hoaxer, fanatic, incapable, imbecile, crazy, stupid as an owl, etc., to those who can believe in these phenomena of internal clairvoyance."

This same Dr. Bérillon, some days previously, in an interview with a representative of the *Patrie*, compassionated

those simple souls who believe in phenomenal absurdities, such as mental suggestion and telepathy, to which M. Emile Magnin, professor at the Ecole de Psychologie at Paris, replied a few days afterwards in the same paper. M. Bérillon, in fact, speaks of marvellous phenomena which have been confirmed by unprejudiced investigators, just as scientific men spoke, thirty years ago, of hypnotic phenomena, then equally marvellous, but which they have since accepted after plagiarising them.

It is very difficult, at present, to tell how much truth there may be in the phenomena attributed to the "Seeress" of St. Quentin, although the old magnetisers mentioned many other subjects possessed of the same clairvoyance. In any case, it may be useful to remember some words published in *Annales des Sciences Psychiques*, just a year ago, by a learned anthropologist and hypnotologist—one of those "imbecile and crazy fanatics" spoken of by Dr. Bérillon, namely, Professor Cesare Lombroso, who said:—

"We may even add to these experiments those carried out by the 'magnetisers' (Lafontaine, Teste, Maricourt, Noizet, Charpignon, Perronet) whom we, fossil academicians, could once rail at with the same want of consideration with which people at first laughed at all the great discoveries (antiseptics, anæsthetics, etc.), but this is no longer the case at the present time, when all their observations have been confirmed, and are universally admitted, although under another name."

VERME.

The Mystery of a House at Knaresborough.

THE *Bradford Daily Telegraph* of November 13th had an interesting paragraph upon a puzzle of the so-called ghostly order which awaits solution at Knaresborough. An old house, known to tourists as the Old Manor House, has, during the residence of the present occupier, Mr. A. W.

Howes, been restored. In the course of the alterations the skeleton of a woman was found buried at the foot of the staircase. Mr. Howes disclaims all belief in ghosts, but he says there is something about the building which cannot be explained away. Formerly he and his wife occupied the blue bedroom, where stands an old oak bedstead on which Oliver Cromwell once rested. During the night sounds of footsteps are heard on the landing, and, Mr. Howes says, it is impossible to keep the door of this room closed. "We have locked it, and put a chair against it," he says, "and in the morning we have found it open. There are no draughts to account for it, and since we have moved out of this room the footsteps have still been heard. On one occasion they were accompanied by a bump against the door of our present room." Mr. Howes is very jocular on the subject of this ghost, and says that neither he nor his family are alarmed, or indeed believe in the supernatural, but after an experience of fifteen years of the house they are still at a loss to account for the sounds. "We used to say it was Oliver's ghost," he remarks, "but now we say it is the woman whose skull we keep on the staircase."

Ruskin on Spiritualism.

THE *Daily Chronicle* of December 5th says: "Ruskin once confessed in conversation that he valued a certain picture because it carried emphatic teaching of the immortality of the soul. Said Mr. Holman Hunt: 'You must remember that when last we met you had given up all belief in immortality.' Ruskin replied:—'I remember well. What has mainly caused the change in my views is the unanswerable evidence of spiritualism. I know there is much vulgar fraud and stupidity connected with it, but underneath there is, I am sure, enough to convince us that there is personal life independent of the body; but with this once

proved, I have no further interest in the pursuit of spiritualism.”

A Manuscript by Victor Hugo on Spiritism.

IT is known that M. Paul Meurice, who died at Paris on December 13th, had in his possession, as Victor Hugo's executor, a manuscript on Spiritism by the great poet. Not only did he always refuse to publish it, but he would not even allow it to be opened by the curious—that is, by journalists.

Is this work now to be published? We can hardly hope for this, for there are those who are in no hurry to undeceive the public with regard to the opinions of him who wrote, on this very subject of mediumistic phenomena: “To avoid phenomena, to make them bankrupt in the attention to which they have a right, is to make bankrupt truth itself.”

An Apparition in an Irish Monastery.

THE *Belfast Telegraph* of November 30th thus relates an extraordinary event which is said to have occurred at the Passionist Monastery at Ardoyne, Belfast, and which has aroused considerable attention in the English press:—

“Soon after taking up residence as rector of the Ardoyne Monastery Father Hubert heard a knock at his bedroom door one night after he had retired to rest. A similar knock was heard by another Passionist Father, who occupied the next bedroom. Both opened their doors, and both saw the figure of a Passionist Father parading the corridor and finally disappearing.

“The knocking was repeated on other occasions, and at last Father Hubert accosted the apparition in the presence of other Passionist Fathers. The apparition spoke and said that the rector had not fulfilled a promise made to him when in the flesh to pray for him a certain number of times on certain occasions.

"Father Hubert, relating the incident in the course of a sermon, told his astonished congregation that he did make such a promise to a Passionist Father, since deceased, and that the apparition was recognised by himself and two others of the Fathers as that of the dead priest. He had forgotten to carry out the promise, but after this extraordinary reminder from the other world he had the prayers said for the repose of the soul of the priest, and the ghost had not appeared again in the monastery, to the great peace, comfort, and happiness of the community there."

This sermon naturally produced a deep impression in the great Irish manufacturing city; Father Hubert took occasion to return to the subject in other sermons, saying that he would not make known the name of the Father who had appeared to him, because Christian charity forbade it; but that three out of the five Passionist Fathers who occupied the Ardoyne Monastery had seen the apparition and recognised it, and as they had been acquainted with the deceased during his lifetime, they were able to testify to the fact.

He also added that such apparitions were not rare in religious communities, and that he himself had already seen at least two such apparitions, but they were not phantoms of priests. He related the story of the apparition of a monk in a Benedictine monastery in North America, and of another similar apparition in a house attached to a Passionist monastery in England.

He had studied this subject carefully, and had found that these apparitions never harmed anyone; on the contrary, they seemed to desire help and sympathy. "The spirits," continued the Father, "would more frequently appear to their friends, were it not for the fear and nervousness of the living." In any case, remarked the Reverend Father Hubert, what he had just spoken of had nothing whatever to do with the modern theories of Spiritism, which are condemned by the Roman Catholic Church.

THE PSYCHICAL MOVEMENT.

Sir Oliver Lodge on Psychic Phenomena.

ON November 13th, Sir Oliver Lodge delivered an address on "Psychical Research and its bearings on Science and Religion," at Hertford College, under the auspices of the Oxford Branch of the Society for Psychical Research.

Sir Oliver Lodge began by referring to the extension and importance acquired by these studies in France, saying that during a recent visit to France he had been impressed with the psychical or "metapsychical" activity which was displayed by leading men in that country, especially in the study of physical phenomena, such as movements without contact and luminous appearances: branches of mediumship for which Sir Oliver Lodge, as well as a few other prominent members of the Society for Psychical Research, has never shown very much sympathy.

What was really wanted in studying these occurrences was, said Sir Oliver Lodge, "scepticism," in the literal sense of the word; that was to say, stringent examination and enquiry. Hasty acceptance was as much to be deprecated as hasty rejection. Dogmatism, whether positive or negative, should also be put to one side as being unreasonable and anti-scientific. Some of the facts might seem *bizarre* and uncertain, and even absurd; but so it had often been with the facts of science in their pre-natal stage.

Metapsychical phenomena were essentially worthy of investigation, and they would be investigated by those who felt called to the work, although they were looked at askance by some of the scientific magnates of to-day. Moreover, these phenomena were nothing new in the history of the

world, they were common to all countries and all ages, only they were frequently spoken of as miracles.

As to the question whether the progress of science had rendered the occurrence of "miracles" more probable, the learned lecturer answered: "In some respects, yes," especially the miracles of healing. In modern medical practice some of these occurrences could be imitated, *e.g.*, the production by self or other suggestion of wounds analogous to the "stigmata" produced by saints and sorcerers.

Sir Oliver Lodge terminated his lecture by a prophecy: An age of religion was approaching, a religion divorced from superstition and allied to progressive knowledge, a religion which is now the solace of a few, but which would be recognised as a genuine power by the many, and become a vivifying influence among the masses of humanity.

An Institute for Psychical Research.

IN consequence of an article recently published by Dr. Geley, of which we give a *résumé* in the current number of the ANNALS, the Society for Psychical Studies at Geneva decided at a meeting held on November 5th to forward to all similar societies the two following questions:

1°. Do Societies for Psychical Studies consider that the foundation of an institute would aid powerfully in the development of the sciences which they study?

2°. Would the members of these Societies be disposed to contribute, as far as lies in their power, to the necessary expenses of such an institution?

The Society at Geneva is distributing a circular containing these questions. At the same time it expresses the hope that Psychical Journals and Magazines may publish the replies called forth by these questions.

The *Institut Général Psychologique* does not make very much stir in the world, maybe; but is it not going a little too far to look upon it as non-existent?

APPARITIONS OF DECEASED PERSONS
AT DEATH-BEDS.

By ERNESTO BOZZANO.

IN all ages and among all peoples it has been observed that during the supreme crisis of death the human intelligence has not unfrequently given signs of extraordinary clear-sightedness and power of prevision, or has been subject to perceptions of a sensational nature; these latter being often shared by other persons present or at a distance.

The representatives first of psychological and then of metapsychical science have experimentally investigated these interesting manifestations during the period preceding the death agony, and have easily succeeded in bringing a portion of them within the scope of the known laws of psycho-physiology, but they have not been able to do this in every instance. In fact, the cases appear to be far more complex than had been imagined, and they have a vast range from simple phenomena of hypermnesia and paramnesia to those of telepathic action or perception, and from phenomena of lucidity and telæsthesia to those of retrocognition and precognition; while over and above all these we have sensational episodes of ecstatic visions, of *panoramic* visions, of symbolical visions, as well as instances of perception of phantasms of deceased persons.

These latter are by far the most common, so much so indeed that popular experience has drawn from them one of

its numerous proverbial generalisations. Any woman of the people will tell you that when a sick man "talks with his own dead folks" there is no longer any hope of his recovery; and ninety-nine times out of a hundred the popular dictum, founded on experience, proves to be correct.

As it is impossible to develop, within the limits of an article, a theme so vast as that which has been set forth, I propose in the present paper to confine myself exclusively to the phenomena of *perception of phantasms of deceased persons during the death crisis*.

These phenomena have attracted the special attention of eminent men of science, who, from the analyses they have made, have concluded that they can all be classified under the very varied category of subjective hallucinations; a perfectly legitimate conclusion, seeing that at present we have no means of showing by experiment that any different explanation is possible.

For all that, however, there arise here and there, from the analysis of the phenomena in question, certain obscure points formed by circumstances and coincidences sufficiently embarrassing or suggestive to render the subject worthy of further attention and study; nor can a clear conception be formed of it except by researches extending over a sufficient number of cases. It was for this purpose that I resolved to undertake the present classification.

In the brief observations that I shall make as more and more complex episodes have to be quoted, I shall conform rigorously to the sound experimental criteria which have guided the eminent scientists alluded to, confining myself to pointing out the obscure points not yet elucidated, and showing, at the proper time, that in order to explain the entire series of facts it is necessary to supplement the hypothesis of hallucination by that of telepathy, which, indeed, is sometimes so evidently strained and artificial as to appear in its turn inadequate for the task.

Those firm believers to whom the scientific criteria to which we conform appear too narrow and exclusive, may reassure themselves with the thought that although, until the contrary is proved, science is bound to confine itself to explanations of the kind set forth, yet this does not exclude the possibility that the facts under consideration may, in fact, have a different origin. The mystery that now envelops the intricate mass of metapsychical phenomena seems so impenetrable, that it is impossible to assert that any final judgment, without appeal, should be pronounced upon them in the name of science.

Having premised this, I enter upon my theme.



CATEGORY I.

Cases in which the Apparitions of the Deceased are perceived solely by the Dying Person, and are those of Persons of whose Death he was aware.

These cases illustrate the most common method of production of the phenomena in question, and it is scarcely necessary to point out that they are, at the same time, the least interesting from the scientific point of view. When we consider, in fact, the state of acute suffering in which a dying person who preserves his consciousness may be supposed to be, the consequent state of hyperæsthesia of the cortical centres of ideation, which will act under more or less morbid conditions, and finally the inevitable direction of the thoughts of a dying person, who cannot but turn with supreme anxiety towards his own distant dear ones, and those who have preceded him to the grave, it will readily be understood how all these elements combine to afford frequent opportunities for subjective hallucinations.

These conclusions are based on the firm foundation of experience. We must, however, take account of a circum-

stance with regard to these cases which is not easily explained by the hypothesis of hallucination, namely, that if the fact of the dying person's thoughts being strongly turned towards his dear ones—whether distant or dead—were the sole cause of the apparitions alluded to, in that case the dying person, instead of being subject only to hallucinations in the form of apparitions of deceased persons (and often of deceased persons whom he had almost completely forgotten), would also be subject, and with even greater frequency, to hallucinations taking the form of distant persons who were dear to him; but this is not the case. Special researches conducted for this purpose show that, apart from genuine cases of telepathy or telæsthesia (that is to say, cases in which there was an element of truth), there are no instances recorded in which a dying person has shown signs of seeing or speaking with so-called phantasms of the living in the same way in which these visualisations or apparent conversations take place with phantasms of the deceased. There are, indeed, some cases in which the dying have had visions of phantasms believed to be those of living persons, but in such cases it has constantly been shown that the persons in question have really been already dead, although none of those present, nor the dying persons themselves, were aware of the fact.

Although the foregoing considerations have no great theoretical value in themselves, they help to show the necessity for a further and more carefully considered analysis of the cases under examination. I shall now proceed to cite a number of cases corresponding to the multi-form variety which characterises the episodes belonging to the present category.

CASE I.—In the life of the Rev. Dwight L. Moody, the celebrated evangelical preacher of the United States, written by his son, his last moments are described as follows:—

“Suddenly he murmured: ‘Earth recedes, heaven opens up before

me. I have been beyond the gates. God is calling. Don't call me back. It is beautiful. It is like a trance. If this is death it is sweet.' Then his face lit up and he said in a voice of joyful rapture: 'Dwight! Irene! I see the children's faces' (referring to two little grandchildren, gone before). Turning to his wife he said: 'Mamma, you have been a good wife to me,' and with that he became unconscious" (p. 485).

CASE II.—Professor A. Pastore, of the Royal Lyceum at Genoa, in an interesting article published in the *Fanfulla della Domenica*, No. 36, for 1887, thus speaks of his own experiences:—

"I have been through a very severe illness. At the crisis, when I had entirely lost consciousness of physical pain, the power of my imagination was increased by an extraordinary degree, and I saw clearly in a most distinct confusion (two words which do not accord, but which, in this case, are the only ones which will express the idea)—I saw myself as a little boy, a youth, a man, at various periods of my life; a dream, but a most powerful, intense, *living* dream. In that immense, blue, luminous space my mother met me—my mother who had died four years previously. It was an indescribable sensation. Re-reading the *Phædo* of Plato after that experience, I was better able to understand what Socrates meant."

CASE III.—Mr. Hudson Tuttle thus describes a case which came to his knowledge:—

"An impressive incident occurred years ago in Hartford. The man who related it was so profoundly impressed with the reality of the supra-mortal meeting and recognition that he never forgot it. He is still living in a Western State. On this occasion he was a watcher at the bedside of a dying man, a printer. He is a 'practical,' hard-headed man, and one of the last to be given to fancies. For half an hour, he said, the dying man had been sinking. The breathing, growing more laboured, became slower and fainter. The watcher thought the man was dead, when suddenly his eyes opened with a glad look of wonder and joyful recognition; he threw up his arms as in an embrace, and his whole face was illuminated as he rapturously exclaimed: 'Why, mother!' The same instant he fell back dead. 'Nothing will ever convince me,' said the watcher, relating the occurrence years afterwards, 'that that man didn't actually see his mother then and there'" (HUDSON TUTTLE: *The Arcana of Spiritualism*, p. 167).

CASE IV.—Mr. Alfred Smedley, on pp. 50 and 51 of his book, *Some Reminiscences*, gives the following description of the last moments of his own wife :—

"A short time before her decease, her eyes being fixed on something that seemed to fill her with pleasant surprise, she exclaimed: 'Why! there is sister Charlotte here; and mother and father, and brother John, and sister Mary! And now they have brought Bessie Heap!! They are all here. Oh! how beautiful! Cannot you see them?' she asked. 'No, my dear; I very much wish I could,' I answered. 'Cannot you see them?' she again asked in surprise: "why they are all here, and they are come to bear me away with them. Part of our family have crossed the flood, and soon the other part will be gathered home, and then we shall be a family complete in heaven."

"I may here explain that Bessy Heap had been the trusted family nurse, and my wife had always been a favourite with her.

"After the above ecstatic experience she lingered for some time. Then fixing her gaze steadily upward again, and lifting up her hands, she joined the convoy of angel friends who had come to usher her into that brighter spiritual world of which we had learned so little."

CASE V.—Dr. Paul Edwards wrote as follows in April, 1900, to the Editor of *Light* :—

"While living in a country town in California (U.S.A.) about the year 1887, I was called to visit a very dear lady friend who was very low and weak from consumption. Everyone knew that this pure and noble wife and mother was doomed to die, and at last she herself became convinced that immediate death was inevitable, and accordingly she prepared for the event. Calling her children to her bedside she kissed each in turn, sending them away as soon as good-bye was said. Then came the husband's turn to step up and bid farewell to a most loving wife, who was perfectly clear in her mind. She began by saying: 'Newton' (for that was his Christian name) . . . 'do not weep over me, for I am without pain and am wholly serene. I love you upon earth, and shall love you after I have gone. I am fully resolved to come to you if such a thing is possible, and if it is not possible I will watch you and the children, from Heaven, where I will be waiting when you all come. My first desire now is to go. . . . I see people moving—all in white. The music is strangely enchanting—Oh! here is Sadie; she is with me—and—she knows who I am.' Sadie was a little girl she had lost about ten years before. 'Sissy!'

said the husband, 'you are out of your mind.' 'Oh, dear! why did you call me here again?' said the wife; 'now it will be hard for me to go away again; I was so pleased while there—it was so delightful—so soothing.' In about three minutes the dying woman added: 'I am going away again and will not come back to you even if you call me.'

"This scene lasted for about eight minutes, and it was very plain that the dying wife was in full view of the two worlds at the same time, for she described how the moving figures looked in the world beyond, as she directed her words to mortals in this world. . . . I think that of all my death scenes this was the most impressive—the most solemn" (*Light*, 1900, p. 167).

CASE VI.—Dr. Wilson, of New York, who chanced to be present at the last moments of James Moore, the tenor, gives the following narrative:—

"It was about four o'clock, and the dawn for which he had been watching was creeping in through the shutters, when, as I bent over the bed, I noticed that his face was quite calm and his eyes clear. The poor fellow looked up into my face, and, taking my hand in both of his, he said: 'You've been a good friend to me, doctor. You've stood by me.' Then something which I shall never forget to my dying day happened; something which is utterly indescribable. While he appeared perfectly rational and as sane as any man I have ever seen, the only way that I can express it is that he was transported into another world, and although I cannot satisfactorily explain the matter to myself, I am fully convinced that he had entered the Golden City—for he said in a stronger voice than he had used since I had attended him: 'There is mother! Why, mother, have you come here to see me? No, no, I'm coming to see *you*. Just wait, mother, I am almost over. I can jump it. Wait, mother.' On his face there was a look of inexpressible happiness, and the way in which he said the words impressed me as I have never been before, and I am as firmly convinced that he saw and talked with his mother as I am that I am sitting here.

"In order to preserve what I believed to be his conversation with his mother, and also to have a record of the strangest happening of my life, I immediately wrote down every word he had said. . . . His was one of the most beautiful deaths I have ever seen" (*Light*, 1903, p. 418).

The preceding cases present the phenomenon under consideration in its simplest form. From these we pass on to others, in which there is a further sensational element, arising from the fact that the perception of a given phantasm of a deceased person is only a repetition or re-evocation of an identical hallucinatory objectivation occurring at a former time to the same percipient, sometimes at a comparatively remote period in the life. It is also sometimes found that at such previous appearance the so-called phantasm had announced to the percipient that it would again manifest itself; in some few cases it had specified that this appearance would take place immediately before his death. In another case here reported the phantasm which appeared at the death-bed proved to be that of a [spirit] personality who, at a former period, had been accustomed to communicate with the percipient by means of automatic writing.

Taking account of these circumstances it seems evident that the explanation by auto-suggestion is sufficient, until proved otherwise, to explain satisfactorily such examples of revived hallucinations. The manner in which these occur is very different in different cases, and I shall limit myself to giving four examples.

CASE VII.—The following case, supported by strict documentary evidence, was communicated by Alexander Aksakof to *Annales des Sciences Psychiques*, for 1894 (pp. 257-267). On account of its length I shall be obliged to restrict my quotations to a few extracts indispensable for the comprehension of the subject.

"My sister Catherine died, leaving a girl three years old; whom I undertook to bring up. At the age of 8 or 9, Julie, who had no recollection of her mother, suddenly began to talk about her, saying that she would like to see her mamma, whom she had seen in a dream. One day, when we were all together in the salon, the little girl said, 'There's mamma coming!' She went as though to meet her, and we heard her speak to her mamma. After that, these visions were repeated fairly often. At first I tried to persuade the child that it was

fancy, that her mother could not come to her; but when I heard her speak to me of past events which had occurred before she was born, and of which she knew nothing, and when she transmitted to me, from her mother, very profound and sensible advice, such as she could not understand at her age, I was obliged to believe in these appearances, and I believe in them with all my heart" (Testimony of Mme. Dimitrief).

"The apparition of the mother always began in this way: the child ran to meet her, and appeared to receive a kiss on her forehead; then Julie sat down on a chair in the salon, 'beside which mamma likes to take her place,' as the little girl invariably said. Then Julie began to speak on behalf of her mother, always like this, 'tell your aunt,' etc. One day, for instance, she spoke as follows: 'Mamma says, tell your aunt that I could have shown myself to her also, but that it would give her such a nervous shock that it would make her ill. Children are less afraid of us, that is why I speak to her through you'" (Testimony of Mme. Sabourof).

"The last time, she appeared to Julie with her companion Mlle. Keraskof, and on saying good-bye to her she added that her appearances must now cease, for Julie no longer needed them; but that some day, at an important moment in Julie's life, she would come again. At the age of 21 Julie married a brave and honest sailor, M. Dobrovolsky, who made her perfectly happy. Some twenty years later, at her daughter's wedding, Julie caught cold, and took, like her mother, a galloping consumption; she died at the age of 41, in the Crimea, where she had been taken in the hope of recovery. She was fully conscious until the last, like most consumptives. At the last moment she turned suddenly towards the other side, and her face expressed surprise mingled with sadness, and perhaps a certain amount of fright, which led to the supposition that at this solemn moment her mother once more appeared to her. 'Is it possible?' she said, as though speaking to someone, and these were her last words" (Testimony of Nathalie R.).

CASE VIII.—I take the next case from the well-known book by Mme. E. d'Espérance, *Shadow Land* (pp. 140-143), and it is the case to which I have already alluded, in which the phantasm which appeared at the death-bed of the percipient was that of a spirit personality who had previously been accustomed to manifest by means of automatic writing. Mme. d'Espérance says:—

"Later on, our circle of unseen friends was increased by a little Spanish girl who wrote bad English interspersed with Spanish words. Her spelling was strictly phonetic, her expressions unmistakably those of a self-willed impetuous child of seven or eight years. She told us she was burned in a church in Santiago, together with her elder sister. . . . She speedily attached herself to one of our circle whom she called 'Georgio,' and assured him she liked him best. From that time she seemed to lavish all her attentions on her new friend. If Georgio, for some reason or other, did not attend, Ninia either did not come, or if she came was disconsolate. . . . Faithful little friend! Some years later Mrs. F. and I travelled over a thousand miles to sit by Georgio's side as he lay dying. I had been sorrowfully writing a letter at his dictation, and just read it over to him. 'Thanks,' he said, 'that will do. I will try to sign it presently. Why, Ninia! Dear little Ninia! this is good of you,' he exclaimed. I glanced anxiously at him, startled by this expression of joy. His face was lighted up with a flush of pleasure and welcome. 'Dear little Ninia! don't go away again,' he said, looking with longing eyes. Then, observing our anxious gaze, he said: 'Such a dear little thing! I am tired. I will try to sleep awhile.' Closing his eyes he dozed off into what we feared would be the last long sleep, with a more calm contented smile and restful expression on his face than we had seen for days. When he awakened he looked anxiously around the room, and then his gaze fell on the space where he had seen his little friend before, he smiled and made a little sign of content. Several times he mentioned her during the next few hours. 'She will get tired of waiting,' he said once. His mind never wandered; he knew the great change awaiting him; and Ninia's presence seemed to give him courage to face it. He spoke to us quietly and calmly during the last hour, and almost his last words were: 'Dear little Ninia! Dear little friend!'"

CASE IX.—The example which I am about to relate belongs to a class of very rare cases which are distinguished from others by the fact that the visualisation of a phantasm of the deceased person occurs several hours or even a day before the death of the percipient, instead of at the very moment of death; and, so far from occurring to a person who is seriously ill, the percipient is apparently in usual health at the time, but, with this remarkable feature, that the phenomenon occurs in consequence and in fulfilment of a promise made to the

percipient by the phantasm itself on the occasion of its previous appearance. Under these circumstances, it will easily be understood that the fact of the percipient's death occurring at the moment predicted may presumably be attributed to the well-known and inevitable disturbing effect exercised on the human organism by phenomena of auto-suggestion.

"About sixty years ago a Mrs. Carleton died in the County of Leitrim. She and my late mother were very intimate, and a few days after her death she appeared to my mother in a dream, and said that never again, even in dreams, should my mother see her except once, which would be twenty-four hours before she should die. In March, 1864, my mother was living with my son-in-law and daughter, Dr. and Mrs. Lyon, in Dalkey. On the evening of March 2nd my mother went to her room in very good spirits, laughing and joking with Mrs. Lyon. That night, or rather early next morning, Dr. Lyon, hearing some noise in my mother's room, awoke Mrs. Lyon, and sent her in to see if all was right. She found my mother hanging half out of bed with an expression of horror on her countenance. They got her into bed and all right. Next morning she seemed in her usual health, and ate her breakfast as usual, in bed, but heartily. On my daughter leaving her she asked the servant to bring up water for a bath, which she took. She then sent for Mrs. Lyon, and told her that Mrs. Carleton had, after a delay of fifty-six years, at last come, and told her of her speedy death, and that she would die next morning at the same hour as they had found her as described. She added that she had bathed preparatory to her death to avoid having her body washed. She now gradually began to sink, and died on the morning of March 4th, at the hour she had said.—THOMAS JAMES NORRIS."—Dr. Richard St. John Lyon confirms the above in *Proceedings*, Vol. VIII., p. 376.

CASE X.—To the three cases above referred to, I will add the following case reported by F. W. H. Myers, which, although substantially different from the preceding ones, resembles the last one in that a death was announced by an apparition of a deceased person :—

. . . "Mr. Lloyd Ellis had symptoms of lung disease at the time (of his father's death), but not to a degree to lead his friends to expect

a fatal termination soon. But his health declined rapidly towards the end of the year, and in the month of January, 1870, he was in a dying state.

"Lying in an apparent sleep one night (one *Monday* night, I believe) he woke up suddenly and asked his mother: 'Where is my father?' She answered him tearfully: 'Lloyd dear, you know your dear father is dead. He has been dead for more than a year now.' 'Is he?'—he asked, incredulously—'why! he was in the room just now, and I have an appointment with him, *three o'clock* next *Wednesday*.' And Lloyd Ellis died at *three o'clock* on the following *Wednesday* morning" (*Journal of the S.P.R.*, Vol. III., p. 359).



CATEGORY II.

Cases in which the Apparitions of Deceased Persons are still perceived only by the Dying Patient, but are those of Persons of whose Death the latter was unaware.

The cases belonging to the present category are subdivided into two distinct classes: the first includes the cases in which those present were aware of the death of the person who manifested subjectively to the sick person, who was ignorant of that fact; the second is that in which neither the percipient nor any person present was aware of the death of the person manifesting.

In both of these classes the telepathic hypothesis is sufficient to explain the cases; in the first, it is enough to suppose unconscious telepathic transmission on the part of those present: in the second we should have to resort to telepathic transmission at a distance, which, as is well known, takes place in various and complex manners. We shall return to this question at the proper time and analyse it more fully.

The three following cases relate to the first of the two classes just mentioned:—

CASE I.—This case was reported by the Rev. C. J. Taylor, a member of the Society for Psychical Research.

"November 2nd, 1885.—On November 2nd and 3rd, 1870, I lost my two eldest boys, David Edward and Harry, in scarlet fever, they being then three and four years old respectively.

"Harry died at Abbot's Langley on November 2nd, fourteen miles from my vicarage at Aspley; David the following day at Aspley. About an hour before the death of this latter child, he sat up in bed, and pointing to the bottom of the bed, said distinctly: 'There is little Harry calling to me.' It has been said that the child said: 'He has a crown on his head,' but I do not remember this myself; but I was so overcome with grief and weariness from long watching, that I may have let it escape me. But of the truth of this first fact I am sure, and it was heard also by the nurse" (*Signed: X. Z., Vicar of H.*).

In letters and conversation with Mr. Podmore, Mr. Taylor adds the following details: "Mr. Z. tells me that care was taken to keep David from knowing that Harry was dead, and that he feels sure that David did not know it. Mr. Z. was himself present, and heard what the boy said. The boy was not delirious at the time."—CHARLES TAYLOR. (*Proceedings of the S.P.R., Vol. V., p. 459.*)

CASE II.—The next case was communicated to the Society for Psychical Research by the Rev. J. A. Macdonald, who had it at first hand from Miss Ogle, sister of the percipient.

"Manchester, November 9th, 1884.—My brother, John Alkin Ogle, died at Leeds, July 17th, 1879. About an hour before he expired he saw his brother, who had died about sixteen years before, and looking up with fixed interest, said: 'Joe! Joe!' and immediately after exclaimed with ardent surprise: 'George Hanley!' My mother, who had come from Melbourne, a distance of about forty miles, where George Hanley resided, was astonished at this, and turning to my sister-in-law, asked if anybody had told John of George Hanley's death. She said, 'No one,' and my mother was the only person present who was aware of the fact. I was present and witnessed this" (*Signed: HARRIET H. OGLE*). In answer to enquiries, Miss Ogle states: "J. A. Ogle was neither delirious nor unconscious when he uttered the words recorded. George Hanley was an acquaintance of John A. Ogle, not a particularly familiar friend. The death of Hanley was not mentioned in his hearing" (*Proceedings of the S.P.R., Vol. V., p. 460.*)

CASE III.—"In a city not far from Boston, a little girl 9 years of

age was dying. She had been talking with her father and mother, and had been saying that she wanted such a little friend to have some one of her playthings, and another another. Among these playmates was a little girl named Jenny, about her own age. She had specified such things as she wished Jenny to have as keepsakes. Then, as she began to sink, she called out that she saw the faces of friends one after another; grandpa and grandma appeared; and then, starting with sudden surprise, she turned to her father and said: 'Why, papa, why did you not tell me that Jenny had gone? Here is Jenny, come to meet me.' She had had no idea that there was anything the matter with Jenny; but as a matter of fact she had died only a little while before. They had scrupulously kept this fact from the little girl for fear that the knowledge of it might have a depressing effect upon her. It seems to me that in this case there is an element which is of unusual and apparently evidential value. There was every reason why she might have imagined she saw her grandfather and grandmother; but there was no reason for her imagining that she should see Jenny, and the fact that she had just left things for her, and the surprise of her exclamation, show that it was something not to be accounted for in the ordinary way" (REV. MINOT SAVAGE: *Can Telepathy Explain?* pp. 42-43).

I shall now proceed to give a case belonging to the second of the two classes already mentioned. Cases of this nature appear to be extremely rare; but, as Mrs. Sidgwick well observes, a sufficient number of them, if collected, would go a long way towards proving the objective origin of these apparitions (*Proceedings*, Vol. III., p. 93). Until such shall be the case, however, science is bound to analyse the rare cases which are presented to it, by means of criteria formed under great reserve, that is to say, holding aloof from every opinion of a sentimental or mystical character. But whenever we find other less daring hypotheses by which we may succeed in explaining the facts to some extent, every kind of scientific speculation must for the time being stop short at these explanations. Such a hypothesis, in the present case, is that of telepathy.

CASE I.—I take the following case from Vol. III., p. 92, of *Proceedings of the S.P.R.* It was communicated to that

Society by an Irish Colonel. Seeing that the chief personage is the wife of the Colonel himself, it will be understood that the latter did not wish that names should be published.

"Some sixteen years since Mrs.—[my wife] said to me: 'We have some people staying here all next week. Do you know any person I could get to sing with the girls?' I suggested that my gun-maker, Mr. X., had a daughter with a fine voice, who was training as a public singer, and that if she, Mrs.—, liked, I would write to X., and ask if he would allow her to come down and spend a week with us. On my wife's approval I wrote, and Miss X. came down for a week, and then left. As far as I know, Mrs.— never saw her again. . . . Miss X. did not come out as a singer, but shortly after married Mr. Henry Webley, and none of us ever saw her again.

"Six or seven years passed away, and Mrs.—, who had been long ill, was dying, in fact she did die the following day. I was sitting at the foot of her bed talking over some business matters that she was anxious to arrange, being perfectly composed and in thorough possession of her senses; in fact she was right, and my solicitor, who advised that the step she wanted to be taken was not necessary, was wrong. She changed the subject and said: 'Do you hear those voices singing?' I replied that I did not; and she said: 'I have heard them several times to-day, and I am sure they are the angels welcoming me to Heaven; but'—she added—'it is strange, there is one voice amongst them I am sure I know, and cannot remember whose voice it is.' Suddenly she stopped, and said, pointing straight over my head: 'Why there she is, in the corner of the room; it is Julia X.; she is coming on; she is leaning over you; she has her hands up; she is praying; do look; she is going.' I turned but could see nothing. Mrs.— then said: 'She is gone.' All these things I imagined to be the phantasies of a dying person.

"Two days afterwards, taking up the *Times* newspaper, I saw recorded the death of Julia, wife of Mr. Webley. I was so astounded that a day or so after the funeral I went up to — and asked Mr. X. if Mrs. Webley, his daughter, was dead. He said: 'Yes, poor thing, she died of puerperal fever. On the day she died she began singing in the morning, and sang and sang until she died.'" In a subsequent communication Colonel — adds: "Mrs. Julia Webley died on February 2nd, at six or thereabout in the morning, 1874. Mrs. — died February 13th, 1874, at about four in the evening. I saw the notice of Mrs. Webley's death on

February 14th. Mrs. — never was subject to hallucinations of any sort."

A note on p. 150 adds that Mr. Gurney had received the following letter from Mr. Webley: "84, *Wenman Street, Birmingham*; May 18th, 1885.—Dear Sir,—In reply to your letter, I shall be happy to give you the information asked for. My wife died on February 2nd, 1884, about 5.30 a.m. The last hours of her life were spent in singing. I may say notes came from her within ten minutes of her decease; and beautiful as her voice was, it never appeared so exquisitely beautiful as this. Yours sincerely, HENRY WEBLEY."

On these facts I shall comment briefly, without, however, departing from the theory of telepathy [in its various forms. If we exclude the hypothesis of unconscious transmission of thought of those present, since none of them were aware of the death of Mrs. Julia Webley, as well as the hypothesis of direct telepathic transmission between the agent and the percipient, seeing that the death of Mrs. Webley took place eleven days prior to that of the percipient, there remain two other methods by which it may have been produced telepathically, and by which the facts can be explained up to a certain point.

According to one of these methods, we should have to seek the origin of the telepathic impulse, which produced the hallucination, in the subconscious thought of the husband or father of Mrs. Webley, or of some other person who was aware of that lady's death. On the whole, however, such a hypothesis appears highly improbable, though not altogether to be excluded; in the first place from the fact that as neither the father, nor the husband, nor others of Mrs. Webley's family were acquainted with the percipient, one of the principal and most constant factors of every telepathic phenomenon is wanting; and in the second place because, in almost every case of spontaneous telepathy, the agent transmits the hallucinatory vision to the percipient in his own person, not in that of another, as would be the case under this theory; and lastly, because this

episode contains a circumstance which is very difficult to explain by the hypothesis of collateral telepathy, namely the hearing of choral singing in which was distinguished a single voice which was familiar to the percipient; this perception being too clear and prolonged to be seriously ascribed to the subconscious thought of third parties. Although these three objections are far from being conclusive, they have some value in view of the extreme rarity of the cases in which telepathy departs from its usual methods, which renders it highly improbable that these three unusual forms should be combined in a single instance.

The last circumstance referred to as occurring in this episode suggests another form of telepathic transmission which is quite applicable to our case, namely that which goes by the name of *delayed telepathy*. According to this hypothesis we should have to suppose that the episode of the singing, which really occurred during the febrile delirium preceding the death of Mrs. Webley, had been telepathically, although subconsciously, perceived by the other sick person, Mrs.—, at the very time at which it occurred, and had then remained latent in her sub-consciousness until the conditions of hyperæsthesia and hypermnesia previous to death determined the inrush into the field of normal consciousness.

But even as regards this hypothesis, it must be noted that as soon as we try to extend the interval between the death of the agent and the vision of the percipient over more than a few hours it becomes converted into a purely gratuitous theory, and one that is not corroborated by even the slightest actual proof. However, it is still the only one which is capable of including and explaining in any way the entire facts of the case as narrated above; we must therefore adhere to it if we do not wish to have recourse to transcendental theories.

CATEGORY III.

Cases in which others, in addition to the Dying Person, have perceived the same Phantom of a Deceased Person.

These cases, although apparently more sensational than the others, are for the most part easily explainable by the telepathic hypothesis, in that the fact of the identical apparition occurring to other persons, collectively with the dying, may be ascribed to the latter having served as transmitting agent of a hallucination formed in his own mind; and this explanation is equally valid whether the phenomenon takes place in the presence of the dying person or at a distance.

Among these cases there are some which leave in uncertainty an interesting matter of fact, namely, whether the apparitions of a phantasm to the dying and to the other persons are coincident or successive in point of time. If simultaneous, the normal order of telepathic phenomena would not be departed from; if successive, the fact might sometimes assume considerable theoretical importance. However, the task of discovering the causes by a rigorously scientific method is so arduous, that it does not seem opportune to go further into arguments of this nature.

In the three cases here reported the principal characteristics of phenomena belonging to this category are represented. I only publish such extracts from them as are necessary for the comprehension of the subject matter, and for further details I refer the reader to the volumes of *Proceedings* from which they are taken.

. . . "In November, 1864, I was summoned to Brighton. My aunt Harriet Pearson was then very ill there. . . . She slept in a large three-windowed bedroom over the drawing-room. The room behind

was occupied by Mrs. Coppinger and myself, though one of us was generally in the patient's room at night. On the night of December 22nd, 1864, Mrs. John Pearson was in the room, Mrs. Coppinger and myself in the back room; the house lighted up on the landings and staircases, our door wide open. About 1 or 2 a.m. on the morning of December 23rd, both Mrs. Coppinger and myself started up in bed; we were neither of us sleeping, as we were watching every sound from the next room. We saw someone pass the door, short, wrapped up in an old shawl, a wig with three curls each side and an old black cap. Mrs. Coppinger called out: 'Emma, get up, it is old Aunt Ann' (a deceased sister of the sick woman). I said: 'So it is, then Aunt Harriet will die to-day.' We jumped up, and Mrs. John Pearson came rushing out of the room and said: 'That was old Aunt Ann. Where is she gone to?' I said to soothe her: 'Perhaps it was Eliza come down to see how her mistress is.' Mrs. Coppinger ran upstairs and found Eliza sleeping in the servants' room. She was very awestruck but calm, dressed and came down. Every room was searched, no one was there. . . . Miss Harriet died in the evening of that day, but before that told all of us that she had seen her sister and knew it was her, and she had come to call her."—EMMA M. PEARSON; confirmed by ELIZA QUINTON (*Proceedings of the S.P.R.*, Vol. VI., p. 21).

CASE II., communicated through Professor W. C. Crosby, Associate Member of the S.P.R.:—

"Mrs. Caroline Rogers, 72 years old, a widow who had been twice married, and whose first husband, a Mr. Tisdale, died about thirty-five years ago, has lived on Ashland Street, in Roslindale Mass., for the last twenty-five years; and since the death of her last child, some years ago, she has lived quite alone. Early in March of this year she was stricken with paralysis, and after an illness of nearly six weeks died on the afternoon of Tuesday, April 15th.

"Mrs. Mary Wilson, a professional nurse, 45 years old, attended Mrs. Rogers during her illness, remaining with her almost constantly until she died. She had never seen Mrs. Rogers before the latter's illness, and knew nothing of her family or history. Mrs. Rogers spoke frequently to Mrs. Wilson, and also to others, as had long been her custom, of her second husband, Mr. Rogers, and her children, expressing a desire to see them again, etc.

"On the afternoon of April 14th, Mrs. Rogers became unconscious, and remained so all the time until her death twenty-four hours later.

Mrs. Wilson sat up with her the whole night, and . . . was pretty well worn out with her long vigil; believing that Mrs. Rogers was dying, she was naturally very nervous and timid; and having heard Mrs. R. speak frequently of seeing her departed friends, etc., she had a feeling of expectancy and dread with regard to supernatural visitations. Between 2 and 3 a.m., while her daughter was asleep, and while she was resting on the settee, but wide awake, she happened to look toward the door into the adjoining chamber and saw a man standing exactly in the door-way, the door being kept open all the time. He was middle-sized, broad-shouldered, with shoulders thrown back, had a florid complexion, reddish-brown hair (bare-headed) and beard, and wore a brown sack overcoat, which was unbuttoned. His expression was grave, neither stern nor pleasant, and he seemed to look straight at Mrs. Wilson, and then at Mrs. Rogers without moving. Mrs. Wilson supposed, of course, that it was a real man, and tried to think how he could have got into the house. Then, as he remained quite motionless, she began to realise that it was something uncanny, and becoming frightened, turned her head away and called her daughter, who was still asleep on the couch, awakening her. On looking back at the door after an interval of a minute or two, the apparition had disappeared; both its coming and going were noiseless, and Mrs. Rogers remained perfectly quiet, and so far as could be known, entirely unconscious during this time. The chamber into which this door leads being quite dark, there was no opportunity to observe whether or not the apparition was transparent. Mrs. Wilson shortly afterwards went into this chamber and the living room, but did not examine the lower part of the house until morning, when the doors were found properly locked and everything all right.

"In the morning, Mrs. Rogers' niece, Mrs. Hildreth, who lives in the neighbourhood, and has known Mrs. R. and her family for many years, called at the house. Mrs. Wilson related her experience to her and asked if the apparition resembled Mr. Rogers, and Mrs. Hildreth replied emphatically that it did not. (All who knew Mr. Rogers are agreed on this point.) Their conversation was interrupted then, but when resumed later in the day, Mrs. Hildreth said that Mrs. Wilson's description agreed exactly with Mr. Tisdale, Mrs. Rogers' first husband. Mrs. Rogers came to Roslindale after marrying Mr. Rogers, and Mrs. Hildreth is the only person in that vicinity who ever saw Mr. Tisdale; and in Mrs. Rogers' house there is no portrait of him nor anything suggestive of his personal appearance. Mrs. Wilson is also very

positive that the apparition was unlike anyone she ever knew."—MARY WILSON.

Mrs. Hildreth confirms this by saying: "The foregoing is a full and accurate statement of Mrs. Wilson's experience as she related it to me on the morning of April 15th."—F. E. HILDRETH (*Proceedings of the S.P.R.*, Vol. VIII., pp. 229-231).

In this case it is to be remarked that although the sick woman several times declared that she had seen near her the phantasms of her own dead people, it does not seem probable that she shared the hallucinatory vision seen by Mrs. Wilson, on account of the comatose state in which she had been for many hours, and in which she remained until her death. Everything, however, goes to support the presumption that the visions may have occurred successively, and, therefore, completely independently. Further than this we must not go, for there is nothing to show the degree of unconsciousness of the sick woman at the moment; and this leaves an opening for the supposition that there may have been a glimmer of consciousness remaining, sufficient to give rise to a subjective hallucination telepathically transmissible to others.

CASE III. is also taken from the *Proceedings of the Society for Psychical Research*, Vol. X., p. 372. It was communicated to the Society by a Mrs. B., who was known to Mr. Podmore. In reference to the death of her own mother, Mrs. B. relates the following, among other particulars:—

"My youngest sister, since dead, was called to my mother, and left Devonshire, where she was staying with friends, to come home. When she arrived at home she entered the drawing-room, but rushed out terrified, exclaiming that she had seen godmamma, who was seated by the fire in my mother's chair. Godmamma had been dead since 1852. She had been my mother's governess—almost foster-mother; had lived with her during her married life, been godmother to her eldest girl, and when my father died had accepted the duty of taking his place as far as possible in the family, to shield her from trouble and protect her—a duty which she fulfilled nobly.

"My other sister went into the drawing-room to see what had scared

K., and saw the figure of godmamma just as K. had. Later in the day, the same figure stood by, then sat on the edge of my mother's bed, and was seen by both my sisters and the old servant, looking just as she had when alive, except that she wore a grey dress, and, as far as we could remember, she had always worn black. My mother saw her, for she turned towards her and said: 'Mary'—her name."

In this case also there are strong presumptions in favour of the complete independence of the phantasm seen the first time by the two sisters. In order to be certain that the apparitions were really successive, and not coincident, some one present at the time of the first appearance would have had to ask the sick woman whether she saw it; but this was not done.



CATEGORY IV.

Cases of Apparitions at Deathbeds coincidently with similar announcements made by Mediums.

The present category—the most important of all from the scientific point of view—brings us to the commencement of the direct application of experimental methods to the phenomena of apparitions; a commencement from which much may be hoped, for it foreshadows the possibility of some day arriving at adequate and definite results, such as would be a worthy crown to a high scientific ideal. However this may be, it cannot be doubted that it is only by these methods that we can hope for a final solution of the embarrassing problems connected with metapsychical manifestations, problems of which the high theoretic value not only interests science and philosophy, but extends and rises until it becomes a social and moral value.

The three cases reported here are the only ones known to me, and although in themselves they form an important contribution in favour of the objective existence of apparitions of the departed, it cannot be said that they may not be more

or less susceptible of explanation on the telepathic hypothesis. Yet it seems evident that this hypothesis would end in proving unsustainable in face of an abundant collection of similar episodes.

CASE I.—This is recorded by Professor Hodgson, and I take it from *Proceedings of the S.P.R.*, Vol. VIII., p. 227.

"January 28th, 1891.—About eleven years ago I was much distressed owing to the illness of my wife, who suffered from cancer in the stomach. I heard about a medium, Miss Susie Nickerson White, who was said to have given some remarkable tests, and I called on her as a stranger and requested a sitting. My wife's sister purported to 'control,' giving her name, Maria, and mentioning facts about my family which were correct. She also called my wife by her name, Eliza Anne, described her sickness, and said that she would pass over, but not for some months. I said: 'What do you call this? Is it psychology, or mesmerism, or what?' Maria said: 'I knew you were going to ask that; I saw it in your mind?' I said: 'Do you get all things out of my mind?' She replied: 'No. I'll tell you some things that are not in your mind. Within three days Eliza Anne will say that she has seen me and mother, too, if I can get mother to come along.' (My wife's mother had died about forty-five years previously, and my wife's sister had been dead from six to eight years.)

"I kept these circumstances to myself, but within three days the nurse who was in attendance upon my wife came running to me and said that my wife was worse, and was going out of her mind; that she had called upon Maria and mother, and had sprung out of bed and ran towards the door, crying: 'Stop, Maria! Stop, mother! Don't go yet!'

"I soon consulted Miss White again, and Maria again purported to control. My wife had been unable for some days to retain any food in her stomach, could not keep even water or milk, and was very weak and also unable to sleep. Maria told me to give her some hot, very strong coffee, with plenty of cream and sugar, and some cream toast. This prescription amazed me, but it was prepared. My wife ate and drank with relish, and slept soundly afterwards. She lived upon this food for some days, but gradually became unable even to take this. I consulted Miss White again, and Maria told me to get some limes, and to give my wife some pure juice of the lime several times a day; she said that this would give her an appetite and enable her to retain food.

The prescription was a success ; but gradually my wife failed, and I consulted Miss White again, and asked Maria how long my wife would continue to suffer. She said she could not tell exactly when she would pass away, but would give me a warning : ' The next time she says she has seen me, don't leave her afterwards.'

" Some days later, as I was relieving the nurse about three or four in the morning, the nurse said : ' Mammie ' (meaning my wife) ' says she has seen Maria again.' In a few minutes my wife said : ' I must go.' And she expired."—E. PAIGE ; MARY A. PAIGE, formerly Mary Dockerty, the nurse.

In the preceding case, and with regard to the first double apparition, it might reasonably be inferred that its mathematically precise realisation was due to a telepathic impulse originating in the subconscious thought of the medium, or in that of the husband.

The other vision, however, is not so easily explainable, with its message of death for the sick woman. The task would not be so difficult, if the vision had occurred in the presence of the husband ; in this case we might legitimately suppose that the latter, seeing on the sick woman's face the signs of approaching death, remembered the promise given, and thereby converted himself into an agent for the telepathic transmission to the sick woman of the corresponding hallucination.

But the episode did not happen in this way. As has been seen, it was the nurse who informed the husband of the occurrence of the apparition. It therefore follows that the explanation suggested does not hold good, and that the telepathic hypothesis appears inadequate to the task. Unless (as was proposed in explanation of similar prophecies obtained through Mrs. Piper) we choose to seek the key that unlocks all mysteries in the possibility of telepathic interference between one subconsciousness and another, that is to say, outside of all participation of the respective normal consciousnesses, save for accidental irruptions of the sub-

consciousness into the consciousness, which would cause the complex episodes narrated.

According to this hypothesis, we should have to infer that the subconscious *ego* of the sick woman, having had a presentiment of the imminence of her own death, which presentiment was perceived telepathically either by the subconsciousness of the medium or by that of the husband, gave rise to the corresponding phenomenon of telepathic repercussion on the normal consciousness of the woman herself.

As will be seen, this hypothesis certainly does not recommend itself by its simplicity, and is not by any means convincing. Everyone will perceive that such intricate theories, more ingenious than serious, go beyond the bounds of scientific induction and enter full sail into the boundless domain of the fantastic.

CASE II.—In order to facilitate the comprehension of the interesting episode to which I am about to refer, it should be mentioned that the fictitious name of "Elisa Mannors," denotes a lady known during her lifetime to Professor Hodgson and to Mr. F. W. H. Myers. This lady had an uncle, called in the narrative Mr. F., who had died the day before that on which Professor Hodgson held the seance in question with Mrs. Piper.

"The notice of his death (of Mr. F., Elisa Mannors' uncle) was in a Boston morning paper, and I happened to see it on my way to the sitting. The first writing of the sitting came from Madame Elisa, without my expecting it. She wrote clearly and strongly, explaining that F. was there with her, but unable to speak directly, that she wished to give me an account of how she had helped F. to reach her. She said that she had been present at his death-bed, and had spoken to him, and she repeated what she had said, an unusual form of expression, and indicated that he had heard and recognised her. This was confirmed in detail in the only way possible at that time, by a very intimate friend of Madame Elisa and myself, and also of the nearest surviving relative of F. I showed my friend the account of

the sitting, and to this friend, a day or two later, the relative, who was present at the death-bed, stated spontaneously that F., when dying, said that he saw Madame Elisa, who was speaking to him, and he repeated what she was saying. The expression so repeated, which the relative quoted to my friend, was that which I had received from Madame Elisa through Mrs. Piper's trance, when the death-bed incident was of course entirely unknown to me " (PROF. R. HODGSON, in *Proceedings of the S.P.R.*, Vol. XIII., p. 378).

The above narrative appears to suggest almost irresistibly the spiritualist hypothesis. But we must take account of the fact that the persons around the death-bed of Mr. F. were necessarily aware of the incident which had occurred, which would tend to the presumption that it was a case of telepathic or telæsthetic perception between the sub-consciousness of Mrs. Piper in trance, and those of the other persons. This explanation is, however, not a little forced and gratuitous, all the more so when we consider that Mrs. Piper did not know the persons in question; although this is not sufficient to exclude the supposition, it renders it at least very improbable.

CASE III.—This is taken from Professor Hodgson's report on Mrs. Piper's phenomena (p. 121) printed in Vol. VIII. of the *Proceedings of the S.P.R.* Only the initials of the names are published.

"April 5th, 1889.—About the end of March of last year I made her a visit (having been in the habit of doing so, since early in February, about once a fortnight). She told me that a death of a near relative of mine would occur in about six weeks, from which I should realise some pecuniary advantages. I naturally thought of my father, who was advanced in years, and whose description Mrs. Piper had given me very accurately some week or two previously. She had not spoken of him as my father, but merely as a person nearly connected with me. I asked her at that sitting whether this person was the one who would die, but she declined to state anything more clearly to me. My wife, to whom I was then engaged, went to see Mrs. Piper a few days afterwards, and she told her (my wife) that my father would die in a few weeks.

"About the middle of May my father died very suddenly in London, from heart failure, when he was recovering from a very slight attack of bronchitis, and the very day that his doctor had pronounced him out of danger. Previous to this Mrs. Piper (as Dr. Phinuit) had told me that she would endeavour to influence my father about certain matters connected with his will before he died. Two days after I received the cable announcing his death my wife and I went to see Mrs. Piper, and she (Phinuit) spoke of his presence, and his sudden arrival in the spirit world, and said that he (Dr. Phinuit) had endeavoured to persuade him in those matters while my father was sick. Dr. Phinuit told me the state of the will, and described the principal executor, and said that he (the executor) would make a certain disposition in my favour, subject to the consent of the two other executors, when I got to London. Three weeks afterwards I arrived in London; found the principal executor to be the man Dr. Phinuit had described. The will went materially as he had stated. The disposition was made in my favour, and my sister, who was chiefly at my father's bedside the last three [days of his life, told me that he had repeatedly complained of the presence of an old man at the foot of his bed, who annoyed him by discussing his private affairs."—M. N., Mrs. M. N.

It must be admitted that this incident also lends itself admirably to explanation by the spiritualist hypothesis. But our task is to inquire dispassionately how far it can be explained by that of telepathy, first of all as regards the apparition, and then as to the other incidents, in so far as they are directly connected with that phenomenon. By the telepathic hypothesis the whole series of facts can be explained, provided, be it understood, that we abstain from any subtle analysis as to the artificiality of certain conjectures which may be put forward.

According to this hypothesis, and with regard to the coincidence between the appearance at the death-bed and the announcement made at the seance with Mrs. Piper, we should have to presume that the sub-consciousness of the entranced medium, impersonating the so-called spirit entity "Dr. Phinuit," and objectivating it under the form of an

old man, had telepathically transmitted this hallucinatory objectivation to the centres of ideation of the sick man.

In regard to the veridical prophecy of death, its origin would have to be sought in a telepathic perception of the organic failure which shortly afterwards undermined the life of Mr. M. N.'s father.

Lastly, as regards the other incidents which proved to be veridical, such, for instance, as the description of the personal appearance of one of the executors, the revelation of the contents of the father's will, and the disposition made in favour of Mr. M. N., it will be sufficient to have recourse to the simple hypothesis of perception or reading of thought at a distance.

As will be seen, all the episodes, although of a sensational nature, are more or less susceptible of explanation by the telepathic hypothesis in its various forms of action. This fact, speaking generally, deserves to be carefully pondered before venturing upon new conjectures. It is no less true, however, that this can only be the case because the powers attributed to telepathy are so extended and so marvellous that we find ourselves back again by another road—that of the sub-consciousness—at the threshold of the transcendental, the very thing that we wished by all means to avoid.



CATEGORY V.

Cases in which Members of the Dying Person's Family were the only ones who perceived Phantasms of the Deceased.

Although cases of this nature, as well as those to which I shall refer in the following category, appear to depart from the subject under discussion, namely, the perception of phantasms by dying persons, yet this is only an apparent discrepancy, and these cases are inseparably connected with

those already described, and are more or less susceptible of a similar interpretation.

For the sake of brevity I shall only cite a single case, which was communicated to the Society for Psychical Research by Miss Walker, a cousin of the lady to whom it occurred.

"My father and mother had many children; most of us died in infancy; Susanna survived, and Charlotte and myself. Owing to these many gaps, Susanna was twenty years older than I was. Father's was an entailed estate, and the deaths of two sons, William, who died in boyhood, and John, who died in infancy, had been the great disappointment of his life. Susanna remembered both the boys, but William was born and died long before my time, and John died at about 2 years old when I was the baby. Of William there was no likeness, but you know John's picture well, a well-painted full-length oil picture representing a toddling babe in white frock and blue shoes, one of my father's prize greyhounds crouching beside him, and an orange rolling at his feet. . . . I was grown up, about 20, Susanna was 40, and Charlotte about 30 years old. Father was declining, and we lived together contented and united in a pleasant house on the borders of Harrogate Common. On the day about which I am writing Charlotte was unwell; she had complained of a chill, and the doctor recommended her to keep in bed. She was sleeping quietly that afternoon, and Susanna sat on one side of the bed, and I sat on the other; the afternoon sun was waning, and it began to grow dusky, but not dark. I do not know how long we had been sitting there, but by chance I raised my head and I saw a golden light above Charlotte's bed, and within the light were enfolded two cherubs' faces gazing intently upon her. I was fascinated and did not stir, neither did the vision fade for a little while. At last I put my hand across the bed to Susanna, and I only said this word: 'Susanna, look up!' She did so, and at once her countenance changed. 'Oh, Emmeline,' she said, 'they are William and John.' Then both of us watched on till all faded away like a washed-out picture; and in a few hours Charlotte died of sudden inflammation" (*Proceedings of the S.P.R.*, Vol. VI., p. 293).

This case is referred to by Mr. Podmore, who remarks that in order to explain the vision it is not necessary to

infer the spiritual presence of the deceased brothers, inasmuch as we can with greater probability assume that the vision was the reflex of the sick person's thought.

In default of precise testimony to the contrary, we can only keep to the explanation proposed.

It should, however, be remarked that the narrative just quoted contains a circumstance which might serve as indirect evidence to the contrary, and that is the statement that Susanna remembered both the boys, whereas the narrator remembered neither of them, and there was no likeness of the elder one. Now, on due consideration, all this goes to indicate that the other sister, Charlotte, who was ten years younger than Susanna, must have remembered only the younger brother John, because, in any other case, the narrator would certainly have written that both her sisters, and not Susanna alone, remembered both the boys. As she does not state this, it is evident that Charlotte was not in the same position as her sister Susanna, nor yet in that of the younger sister, who remembered neither of the brothers; so that the inference I have drawn appears inevitable. If this view be accepted it follows that the vision perceived by the narrator could not be the reflex of the dying sister's thought, seeing that the latter was unacquainted with the features of the elder of the two boys who appeared.



CATEGORY VI.

Cases in which Apparitions of Deceased Persons occurred within a Short Time of another Death, and were perceived in the House in which the Remains lay.

No one will fail to see the great theoretical importance of cases of this nature. If a sufficient number of them could be collected they would form a valuable contribution in support of the spiritualistic view. For the present, how-

ever, this possibility seems very remote, as such cases are among the rarest known; which indeed is not surprising, considering the exceptional conditions demanded for their production.

The following case, which is taken from *Proceedings of the S.P.R.*, Vol. V., p. 422, is the only one of this kind which has come to my knowledge.

"August, 1886.—On Saturday, October 24th, 1868, we left some friends (the Marquis and Madame de Lys) with whom we had been staying at Malvern Wells, and went to Cheltenham. The reason for going to Cheltenham was that a brother-in-law of my husband, Mr. George Copeland, was living there; he was a great invalid, suffering from paralysis and quite unable to move, but in full mental vigour, so his friends were anxious to see him as often as possible to relieve the dreariness of his long illness, and we did not like to be so near without paying him a visit. We knew that he had friends staying in the house at the time, so determined to go to Cheltenham without letting him know, to take lodgings near, and then tell him we had done so, that he might not feel he ought to invite us to his house. We soon found some rooms in York Terrace, close to Bay's Hill, Mr. Copeland's house. After we had taken the rooms—the usual lodging-house kind—drawing-room and bedroom at the back, and were going out, we noticed some medicine bottles on the hall table, asked if anyone were ill in the house, and were told that an old lady, a Mrs. R. and her daughter, were in the dining-room, that Mrs. R. had been ill for some time, that her illness was not serious and that there was no immediate danger of her dying; in fact it was made quite light of, and we thought no more about it. We just mentioned in the course of the evening the name of the people lodging in the same house, and Mr. Copeland said he knew who Mrs. R. was; she was the widow of a physician who formerly practised in Cheltenham, that one of her daughters was married to a master of the College, a Mr. N. Then I remembered having seen Mrs. N. at a garden-party at Dr. Barry's the year before, and had noticed her talking to Mrs. Barry, and thought her very pretty. This was all I knew or ever heard of the people.

"On Sunday morning, when I came into the drawing-room for breakfast, I thought my husband looked a little uncomfortable; however, he said nothing till I had finished breakfast, then asked: 'Did

you hear a noise of a chair in the hall a little while ago? The old lady downstairs died in her chair last night, and they were wheeling her into the bedroom at the back.' I was very 'uncomfortable and frightened, I had never been in a house with anyone dead before, and wanted to go, and several friends who heard of it asked me to stay with them, but my husband did not wish to move; he said it was a great deal of trouble, was really foolish of me to wish it, that he did not like moving on Sunday, also that he did not think it right or kind to go away because someone had died, that we should think it unkind if the case had been our own, and other people had rushed off in a hurry; so we decided to stay.

"I spent the day with my brother-in-law and nieces, and only returned to the lodgings in time to go to bed. I went to sleep quickly as usual, but woke, I suppose, in the middle of the night, not frightened by any noise, and for no reason, and saw distinctly at the foot of the bed an old gentleman with a round rosy face, smiling, his hat in his hand, dressed in an old-fashioned coat (blue) with brass buttons, light waistcoat and trousers. The longer I looked at him, the more distinctly I saw every feature and particular of his dress, etc. I did not feel much frightened, and after a time shut my eyes for a minute or two, and when I looked again the old gentleman was gone. After a time I went to sleep, and in the morning, while dressing, made up my mind that I would say nothing of what I had seen till I saw one of my nieces, and would then describe the old gentleman, and ask if Dr. R. could be like him, although the idea seemed absurd. I met my niece, Mary Copeland (now Mrs. Brandling), coming out of church, and said: 'Was Dr. R. like an old gentleman with a round rosy face, etc.,' describing what I had seen. She stopped at once on the pavement, looking astonished. 'Who could have told you, aunt? We always said he looked more like a country farmer than a doctor, and how odd it was that such a common looking man should have had such pretty daughters.'

"This is an exact account of what I saw. . . . My two nieces are still living, and can remember exactly everything that happened as I told it to them. Of course I cannot explain it in any way; the old lady who was dead was in the room directly under the one I was sleeping in. The part of the whole thing that surprised me the most was, that I was so very little frightened as to be able to sleep afterwards, and did not wish to disturb anyone else." (From Mrs. BACCHUS.)

Mr. Bacchus writes: "*Leamington, September 27th, 1886.* I have

read my wife's account of what happened at Cheltenham when we were staying there in October, 1868; it is exactly what she told me at the time, and I remember it all perfectly, also her telling my niece about it in the morning."—HENRY BACCHUS. (The account is also confirmed by both the nieces. It was ascertained that Dr. R. died on August 30th, 1865.)

In the preceding case the most important particular from the theoretical point of view is the declaration of the percipient that she had never known the deceased Dr. R., and had no idea of his personal appearance; and this would tend to prove the objectivity of the apparition, by elimination of the hypothesis of hallucinatory auto-suggestion produced in Mrs. Bacchus by the disagreeable thought of being in the neighbourhood of the corpse of Mrs. R. Unless, indeed, we desire to seek the cause in transmission of thought from Mrs. R.'s daughter, whose thoughts might, by hypothesis, have turned to the memory of her own father; or unless we suppose a transmission of a similar visualisation occurring to the daughter in a dream; interpretations which are not to be rejected, though sufficiently gratuitous.



With this I bring to a close the present classification, which comprises only a small portion of the cases collected. As it is necessary to be brief I have confined myself to quoting a few characteristic examples.

What conclusions are to be drawn from the *ensemble* of the facts set forth?

While desiring to remain rigorously impartial, that is, setting aside all preconceptions and personal tendencies, I think it may fairly be asserted as a general proposition that, from a careful analysis of the several cases in relation to the respective theories of interpretation, it appears evident that although the hypothesis of hallucination may be sufficient to explain the simpler cases, and that of telepathy may be

capable of elucidating the great majority of the others, there yet remains an important minority of cases which cannot be explained by the telepathic hypothesis without rendering it evidently strained and artificial, so that it proves to be inadequate for the purpose. In other words, although we cannot but approve in the main the cautious procedure of the representatives of science, inasmuch as they do not intend for the present to go beyond the bounds of this theory, even if they are sometimes compelled to be content with one-sided and inadequate interpretations, yet on the other hand *one feels* already that the telepathic theory is not the one on which we shall finally have to settle in order to solve this difficult problem.

But the word *feels*, used in this sense, contains all the most mysterious elements to be found in human personality. It is a fact that, equally with culture and genius, the faculty of appreciating—or rather of *feeling*, for it is a matter that cannot be reduced to any formula of language—the theoretical value of evidence differs immensely in various individuals, according to their inherent personal tendencies. Thus, for example, if I feel within myself that there is something deficient, or vague, or false, in certain hypotheses proposed as explanations, I can transfer nothing, or almost nothing, of this to a person who differs from me; and the latter, in like manner, can transfer to me nothing, or almost nothing, of what he *feels* within himself to be deficient, or vague, or false, in the hypotheses upheld by me.

It follows, therefore, that with regard to the sovereign faculty of ratiocination, equally with culture and genius, there exists a *personal equation*, as in the case of astronomical observations.

This being the case, what is needed above all else in the field of metapsychical science is a great reserve in judgment, combined with mutual tolerance, in the expectation that the continued accumulation of evidence will finally reveal to us the *true* explanation, namely, that as to which all will find themselves in mutual agreement.

ON THE BEARING OF RECENT META- PSYCHICAL ENQUIRIES UPON THE RELIGIOUS LIFE.

By the REV. B. A. LESLIE.

THE attitude of a certain sturdy Yorkshireman, who once exclaimed in my hearing, "It will be time enough to think of the next world when we get there," represents in an extreme form the sort of feeling that colours much more generally than is ordinarily thought the way in which we look upon subjects that are being as earnestly investigated in some circles as they are violently hated in others.

Among some piously orthodox people Psychological Research and spiritualistic enquiry is looked upon with a good deal of dread, mainly on the ground that it is a somewhat unwarranted intrusion into secrets which are designedly not revealed, and which would therefore be much better left enfolded in all their pristine gloom until "we get there." The basal assumption throughout is that enquiries of this nature are rash because they are *unnecessary*. They are meddlesome interferences with what here and now does not concern us—they are in short τὰ περίεργα—"Curious Arts." Now whether the devoted studies of such men as F. W. Myers, whose lifelong labours were undertaken in obedience to the promptings of the passionate desire, which all of us feel at times, to have some definite assurance that death is not the end, can be classed as περίεργα I shall not here discuss. My object in this paper is to call attention to another aspect of Psychological Research, whose implications have been but little dwelt upon by Psychological Researchers themselves, but which, in my mind, is more far-reaching in its consequences even than the classing of the after-life along with gravitation as a scientifically verifiable fact.

It is a strange thing, but true, that some of the greatest discoveries in the world have been, so to speak, by-products. A discoverer sets out upon a definite task. He may or may not accomplish it. But, when all is done, it is found that the great discovery, which is to revolutionise society, is something he has incidentally hit upon on the way. Columbus sets out for India *via* the West—incidentally he discovers America; and more than one discovery in science has been made almost by accident *en route* to a further point of research.

Now it is quite true that what has drawn some of the greatest minds to that field of research, which Professor Richet has termed "metapsychics," is the hope that facts will come to light of such a character that the survival of conscious intelligence after the death of the body will no longer be a matter solely for the exercise of faith, but a scientifically demonstrable truth. It is also true that the possibility of intercourse with discarnate intelligences will always be a goal after which psychical researchers will strive, as physicists strive after a demonstration of the ultimate continuity of the laws governing the material world.

Whether the chain of evidence is already complete that such intercourse can and does take place is yet, and will be for some time, a matter of question—that is to say as regards general acceptance. The few are convinced—others hesitate—many doubt. But what is not always seen is the tremendous issue involved in the knowledge that has already come to light, and has been placed on a fairly secure basis, while studying the residual phenomena among which evidence for survival is looked for.

Setting out to obtain contact with that "bourne from which no traveller returns," Psychical Science has struck out across the weird and perplexing domain of the Subliminal Self, and there has lighted upon the stupendous fact, whose implications have yet to be realised in their fulness, that *we are not alone*. Whether or no it concerns us to know

about the conditions of our departed friends, it does without doubt concern us to know about our own.

The vital question—more vital almost than that of immortality—and the question which *Psychical Research*, while stretching out towards the other, has incidentally solved, is just this: Are we, as spiritual beings, so many isolated units alone and apart, signalling to one another by means of a cumbersome code of material signs, and building up from a mass of sense impressions our knowledge of the Universe and our conceptions of Him who is behind it all, or have we a source of inspiration and communion with God and man, which is other than this, and a contact with Reality which is not given us by the senses?

An American scientist lays down the following as propositions to which, in his mind, "there could in the light of present knowledge be very little dissent":

1°. Sensation, thought, or consciousness cannot be demonstrated, except as it is associated with the physical substance of the brain and the nerves.

2°. This nerve substance is the sole path to the mind—it is the mind, and an exterior stimulus can only reach us through the known organs of sense. (Carl Snyder's chapter on "The Spirit Rappers," in *New Conceptions in Science*.)

I take this merely as an illustration of the kind of thought prevalent in the scientific world, and which exercises a profound influence on the thought of the general public. We have come to regard ourselves as so many telegraph operators imprisoned each in his own little office, and only able to communicate with the outside world by means of wires, which may at any time be cut and damaged, and limited by a somewhat cumbersome code of signals incapable of expressing one fraction of our real selves.

Now an investigation, the results of which are to show that we, the telegraphists of time and space, are *not* imprisoned in our offices, but that there is, as it were, to each

office an open door, and beyond that door a great world full of voices and the roar of traffic and the rush of hurrying feet—such an enquiry is *not* a *περίεργον*, nor is it a thing so entirely concerned with the other world that it may be left till we “get there,” for with it is bound up the whole question of the possibility of real religious experience.

And here let us ask ourselves what we mean by “real religious experience.” Of course it is a truism to say that the Christian Church does not accept the conclusions arrived at by scientific thinkers of the materialist school. But there is a tendency even among the most spiritually minded to *limit* the manifestation of the workings of a hidden power to certain well-defined epochs and personalities, and to leave the rest in the hands of the physicist. Thus the cloven tongues of fire and the *γλωσσολαλία* at Pentecost are the miraculous signs of the presence of the Holy Ghost,—while the mysterious lights at Egryn and the ecstasies of the Welsh ‘revivalists are but the frenzied imagination of disordered brains, and the hysterical ravings of an excitable race. The result of this attitude of mind is reflected in the religious consciousness of to-day, to a greater extent, and with more serious consequences, than we are prone to realise.

One of the most grievous effects of a view, which isolates the individual from the Cosmos on the side of his subjective activities, is the profound sense of unreality that insinuates itself everywhere into our religious life. An actual contact of the individual subjectivity with anything beyond itself (apart from that furnished by the senses) being denied, religious experience tends to resolve itself into the unaided efforts of the isolated individual towards the ethical interpretation of those sense impressions, which form his only link with a world beyond himself.

Prayer—worship—with all their adjuncts of music and ritual—of exalted imagination, and concentration of mind—become less thought of as an activity meant to evoke a

response from a higher and more cosmic subjectivity than as an emotional appeal by the worshippers to their own moral sense.

Enclosed within the prison walls of our sense-life, we are to imagine for ourselves a God with whom we can have no direct intercourse, and serve him by the application to ourselves of principles derived by ourselves from the historical records of the past.

Religion becomes more and more, by a remorseless chain of logic, "Morals tinged with emotion."

Whether this position is spiritually satisfactory is a question I am not now entering upon. My purpose is rather to ask whether such a restricted exercise of subjective activities can correctly be designated a real religious experience. I would claim that an "experience" to be real must be in some sense a revelation—a contact with objective *fact*—by which I mean a fact constituted by an entity or an order not wholly comprised within the limits of the conscious subjectivity experiencing it. Otherwise it is merely "reflection." And the supreme question, the answer to which will largely determine the nature of our religious life, is the question whether we *do*, in the exercise of religion, come into direct contact with a reality beyond ourselves, as assuredly we come into contact with a reality beyond ourselves when we read a startling piece of news in our morning paper, or sprain our ankle by tripping over a brickbat.

If God be greater and not less than ourselves—the axiom of all religion—our dealings with Him may be expected to be marked by just that constant check and response that meets our appeal to other minds or to the great verities of nature—there must be an experimental theology, just as there is an experimental physics or an experimental psychology. To constitute a real and valid religious experience there must be a *direct contact of the mind with that which is not contained within itself*. There must be the occurrence

of *something* which gives the mind a new outlook and point of view which it would not have if left to itself, whether it be realised as an expansion of the "self" into the freer, sublimer life of a higher plane—or as the meeting with an unseen friend and director—it must essentially be a "revelation"—a voice from the beyond—something originating without the four walls of our normal consciousness, and therefore capable of moving and changing that which is within. Is such experience a possibility? If man, as a psychical unit, is isolated, as a lighthouse keeper bound only to the mainland by electric wires, it is *not*, for the electric wires of the senses bring us no direct knowledge of God and but fragmentary knowledge of man; but if the human mind is, as the lighthouse keeper might conceivably be, possessed of underground passages giving direct access to the wider spheres of mainland life, then—and then alone—it is possible, for the soul of man can no longer be regarded as an isolated unit. Rather is his personality a vista opening out on the farther side into the infinite, and there cognisant of infinite things.

To ask which of these is true is not, I take it, a *πρόβλημα*. Physical science has been asked and has answered for the most part in the terms of materialism. Life she knows only as "a series of fermentations," and consciousness as a highly evolved process consequent on chemical changes in the individual brain.

Orthodox theology has been asked and the reply of the orthodox is that truly God *has* spoken in the past and that light has been given for us to live by, but of the "Whys" and "Hows" of inter-subjective intercourse with him here and now it were better not too strictly to inquire.

Psychical Research, and Psychical Research alone, has brought facts to light challenging the conclusion of the former, and paving the way for a new life that may yet be breathed upon the dry bones of the latter. Stretching out

eager hands to the world of departed spirits, she has unearthed incidentally a continent of marvels so astounding that every conception of Personality ever dreamed of seems likely to be torn to fragments, and no hypothesis adequate to meet the stupendous facts has yet been devised.

But one thing has come out clearly, and been made to rest on evidence no fair-minded person can afford to despise. *Man is not alone.* As in the material world he is not isolated, so he is not isolated in the world of spirit. You may cut his telegraph wires of the senses one by one—you may surround the lighthouse of his bodily organism, and bolt and bar the doors. But within there are still to be heard voices, and the sound of intercourse and speech, and thoughts emerge which are not all his own.

The two great facts that metaphysical studies have brought out, and may fairly claim to have established as verifiable, are these:—First, that our whole mental life is not comprised within our directly conscious experience. This alone is of vast import in relation to the religious life, for, at any rate, it implies a larger self with larger possibilities of good and evil; and secondly, that this deeper self is in relation to other entities, and is therefore a connecting link with a world of thought and being accessible in a way hitherto unrealised. The third and further stage to which Psychical Research is hastening—that this inner and deeper world affords a meeting ground with the spirits of those who are no longer incarnate—may be, and is, important to the last degree, but to imagine, as many, both researchers and opponents, do, that the one and only service which Psychical Research claims to render to life and faith lies in establishing that further thesis, is to fail to realise the immense significance of the ground already covered, and secured, wherein metaphysical enquiry has broken down for ever that barrier between the individual soul and the cosmos, which made religious experience, in any real sense, impossible.

EXPERIMENTAL TELEPATHY.

By MISS HERMIONE RAMSDEN.

[THE series of experiments conducted by the Misses Miles and Ramsden, and briefly described by Miss Ramsden, pp. 113 to 125, cannot but gain in importance by the fact that these ladies have kindly authorised us to quote largely from the note-book which contains the original accounts of the experiments under consideration. A careful record of these experiments was kept at the time: the verso of each page contains the agent's (Miss Miles) description of the visualisation written down on the same evening; while on the recto of each page is pasted the percipient's (Miss Ramsden's) letter conveying her impressions to her friend,—the letters being written and posted on the same evening. Taking full advantage of these ladies' permission to make any use we may consider necessary of their note-book, we interrupt Miss Ramsden's recital in several places in order to insert some of the original notes. These notes are everywhere placed within brackets.—EDITOR.]

FEW people who have studied the evidence in favour of telepathy have any doubt at all with regard to the spontaneous cases; that is to say, they are quite willing to admit that some persons have been known to appear to their friends at the moment of death, or when lying in a state of unconsciousness from the effects of a severe accident. But there are comparatively few people who realise to how great an extent the phenomena of the spontaneous cases have been reproduced for purposes of scientific investigation. A handbook on thought transference* has recently been issued with the object of encouraging fresh experiments, while reminding

* *Thought Transference.* A Critical and Historical Review of the Evidence for Telepathy, with a Record of New Experiments, 1902-1903. By Northcote W. Thomas, M.A. London: De La More Press; 1905.

its readers of the surprising success which attended past efforts. The sixth chapter, on experiments at a distance, will be found to contain several startling incidents, for nothing could be more sensational than the account of how Mr. S. H. B. and the Rev. Mr. Godfrey contrived to appear to their friends in the middle of the night, by simply willing themselves to do so when they were in the act of falling asleep. On one occasion, in 1884, the evidential value of Mr. S. H. B.'s experiment was greatly increased by the fact that he informed Mr. Gurney of his intention beforehand.

With regard to experiments conducted under strictly normal conditions, when neither of the parties concerned was asleep, the Society for Psychical Research has made considerable progress since the year 1886, when *Phantasms of the Living* was published. At that date the experimenters had attempted nothing more ambitious than thought transference with cards, diagrams, and single words, when both persons were in the same or adjoining rooms. On p. 96 of the first volume, we find Mr. Gurney writing as follows :—

“ We have absolutely no specimens of the deliberate transference of a perfectly unexciting idea as of a card or a name—to a distant and *normal* percipient.”

He argues that this would be impossible because the percipient would be unable to distinguish the telepathic message from the multitude of other ideas which would naturally be in his mind.

The possibility of agreeing beforehand on the time when the trial should take place does not seem to have occurred to anyone until the year 1892, when Miss Despard arranged with Miss Campbell that she would try to transmit a thought to her between 11.50 and 11.55 one morning. When the moment arrived, Miss Despard concentrated her mind on two scalpels which happened to be lying on the

table in front of her, and Miss Campbell received the thought very successfully, although the circumstances were not favourable, as she was at that moment waiting for a train at Baker Street Station.

In December, 1895, they made some further experiments. They were then living at a distance of fourteen miles apart, and they agreed to try every night, the subject to be alternately an object and a diagram. The first night, Miss Despard fixed her attention upon a candlestick, but was much disturbed by a very noisy train which happened to be passing at the time. Miss Campbell wrote the following account of her impressions :—

"I suddenly remembered, and just then I heard a train making a great noise, and as I have never noticed it like that before, I wondered if it was one of your trains . . . the only word that came to me was 'sand' and a sound like a k or q at beginning of a word (you know I as often hear the name of the object as see the thing itself)."

The second night the subject chosen was a diagram, when the result was a failure ; but on the third night, Miss Despard fixed her attention on a small jug with a coloured pattern, which was accurately described by Miss Campbell.

Mr. Kirk and Miss G. were equally successful in their attempts, and it seems strange that having attained such satisfactory results, the experimenters should not have shown themselves more anxious to continue their investigations, for the sake of discovering to how great an extent the power of transmitting definite messages is capable of being brought to perfection.

In the meantime there is another section of society which regards the S.P.R. and its scientific investigations with supreme indifference, and while declaring that they know all about telepathy and have frequently held telepathic communication with friends at a distance, they maintain a discreet silence with regard to particulars, and when asked

to exhibit their powers under test conditions, they invariably excuse themselves.

The present generation has witnessed the rise and rapid growth of a new school of thought whose teaching is entirely based on a belief in telepathy far transcending anything that was dreamed of by the pioneers of psychical research. Christian Science and the New Thought rest their claims exclusively on the power of one mind to influence another, irrespective of distance, maintaining that a thought may bear fruit in healing without being raised to the level of the percipient's normal consciousness. It is of course possible that they may be right, but proof is what the world needs, and if proof is forthcoming at all, it can only be through the medium of careful investigation.

Perhaps one of the reasons why comparatively few people have tried to transmit or receive thoughts at a distance is that when they have attempted to do it in the same room, their efforts have resulted in failure. We are all familiar with the "willing game" and we know that when the willing is accompanied by contact, it is sometimes aided by certain helpful little pushes on the part of the operator which are generally sufficient to guarantee a partial success, apart from any psychic gifts which the recipient may possess. In cases where contact is not allowed, the successes are generally few and far between and the affair is treated more in the light of an amusement than as a serious experiment. The fact is that these are the very worst conditions under which an experiment could possibly be made, and that instead of being easier to transmit a thought at close quarters in the presence of other people, it is much more difficult.

In September of last year, I felt a strong desire to test the truth of experimental telepathy for myself, without having any idea as to what results to expect. The only

point that seemed clear was that, in view of several spontaneous cases which had come within my own immediate observation, distance could not be any hindrance, and I imagined that if two friends were to concentrate their thoughts at the same moment, the general sense of the message would be transmitted in a manner more or less vague and undecided. But experience has shewn the reverse to be the case; for the general sense of a message has often been conspicuous by its absence, even when the impressions received were correct.

A first attempt with a friend in Christiania was attended by results which, although sufficiently encouraging to show that transference of thought had actually taken place between us, were not good enough to serve as evidence to convince an outsider. The same may be said of an attempt to hold communication with a friend at Newmarket, except that in this case the results were more curious: the impressions, which were auditory, were externalised into something that resembled a little voice, which began whispering very fast, sometimes inaudibly, and what it said was chiefly nonsense. There were two fragmentary sentences, succeeded by one long, consecutive sentence about a motor car, and several apparently irrelevant words such as "gauntlet," "assizes," etc. The latter, and the first two fragments, turned out to be veridical, that is to say that although none of them had any connection with the message that the agent intended to convey, they were thoughts that were consciously in her mind at the time, or had been in her mind during the day. She had marked some gauntlet gloves on a price list, intending to buy them, and the thought recurred to her during the experiment; she also remembered that in the course of conversation during luncheon she had made a mental effort to recall the word "assizes." But the sentence about the motor car, the only one which contained any apparent sense, was entirely unac-

countable, and this was the more curious as it contained the Christian name and surname of a real person of whose existence neither of us was consciously aware, although it is quite probable that we may have seen his name in the newspapers.

This auditory phenomena took place twice, then it ceased entirely, and as time went on the results of these experiments became less and less satisfactory, till we gave up in discouragement.*

On the 18th of October I began a series of experiments with Miss Clarissa Miles, and these immediately assumed a different character. The agent (Miss Miles) was in London, while the percipient (myself) was in the country; we were living at a distance of about twenty miles apart. The first subject chosen was the Sphinx, and my impressions, which were auditory, but not externalised, consisted of eight words, amongst which were the following: "Hour-glass, arm-socket, suspension bridge, Sophia, etc. There is some word with the letter S, but I do not seem to have caught it."

On the 20th October the same word was repeated, and the percipient received, amongst other impressions, "Luxor in Egypt."

* The actual hearing of a voice is a phenomenon of which several instances are given in *Phantasms of the Living*, and it is still more interesting to find an account of it in a book published in the sixteenth century. Joachim Camerarius, who was a contemporary of Luther and Melancthon, and a man of whom it was said that he had a perfect abhorrence of anything that resembled falsehood, even in joking, refers to it as follows:—

"I have known men neither insignificant nor illiterate, who were accustomed to declare that they had heard persons talking distinctly with themselves, whom they knew for certain to be at that time at a distance of many miles." (P. 300. *Epistola D. Joachimi Camerarii in Plutarchi de Oraculorum Defectu*. Frankfurt; 1581.)

The author ascribes the phenomenon to the illusion of spirits and the power of the evil one, and this is an explanation which has been found satisfactory by many minds since his day.

[*Miss Miles* : "October 18th, 1905, 7 p.m. *SPHINX*.

"I sat with my feet on the fender. I thought of Sphinx, tried to visualise it. Spoke the word out loud. I could only picture it to myself quite small as seen from a distance."

Miss Ramsden : "Wednesday, October 18th, 1905, 7 p.m.

"I could not visualise but seemed to feel you were sitting with your feet on the fender in an armchair in a loose black sort of tea-gown." (Correct.)

Miss Ramsden adds here the following note : "I had been trying experiments with two other friends ever since September 7th. These were only partially successful, I never got the actual message intended except on one occasion, when the subject was one of which we had both been thinking. My impressions were *auditory*."

Miss Miles : "Friday, October 20th, 7 p.m. *SPHINX*. I tried to visualise Sphinx again."

Miss Ramsden : "Friday, October 20th.

"I received a letter from Miss Miles saying : 'Letter S quite correct, the Hour-glass shape correct, also ss at the end or something like it. I shall try again to-morrow at seven, it will come all right.'

"After that I found it very difficult not to try and *guess* the word instead of making my mind a blank : Cossack, Cross, Compass, Luzac (the publisher), Luxor in Egypt.

"Here I gave up in despair ; then suddenly came the word 'whistle' this I believed to be correct."

.

The following experiment is of interest though Miss Ramsden does not allude to it in her paper :

Miss Miles : "Saturday, October 21st, 1905, 7 p.m. *LAMP*.

"I sat before the fire in my sitting-room and visualised a lamp. One of those very old-fashioned lamps with a large globe which seemed to me to be a *round ball of fire*."

Miss Ramsden : "Saturday, October 21st, 1905. . . . Orangery . . gum-plant or pot . . orange flower, orange pips . . Maltese oranges growing in a pot . . Cape gooseberries, these look like oranges. . . . The most probable seems to be a small Maltese orange-tree such as I have seen in London houses."

A few days later the agent thought of a clock, while the percipient visualised an oval locket. The agent had been thinking of lockets in the morning.



FIGURE I.
SKETCH OF MR. MACNAB.

[Miss Miles: "October 25th. *CLOCK*.

"At 7 p.m. I visualised a clock, or rather tried to. It was very difficult as I had had a model and had been drawing him from five o'clock to six forty-five. The model was Mr. Macnab. I was going to begin painting him life-size, and before settling on the pose I was making two or three quick sketches of him by electric light. I also put the stretcher up against him without the canvas to see how much I could paint of him when the canvas was stretched. He has a very thin face, which would make him look like a distinct oval; this I leave blank and only fill in the dress and hair with pencil.

"In the morning I arranged lockets, jewels and silver things."

Miss Ramsden: "Wednesday, October 25th, 7 p.m. to 7.30.

"Having found that my attempts to hear were a failure, I determined in future that I would try and visualise, although I had never done so before, and am unable to see in a crystal. Miss Miles is a very good visualiser and psychometrist, she has often held letters for me and described scenes in connection with the life of the writer. . . .

"I visualised a locket on a chain. . . . Locket with somebody's hair. . . . Oval frame for a picture. It might be a small miniature frame. It has got nothing inside it yet, and you are wondering what you will put in. . . . It might be a small hand looking-glass, but quite small."]

At first sight the above results do not appear to offer much encouragement, but when compared with other attempts we are struck by their similarity. See *Phantasms of the Living*, Vol. I., p. 79 :

"It is a remarkable fact that in the few hitherto recorded cases of experimental telepathy, where words have been indicated by writing or by other movements on the percipient's part, the idea or word transferred seems as often as not to have been one which was not at the moment occupying the agent's consciousness; that is to say, the influence has proceeded from some part of the agent's mind which is below the threshold of conscious attention."

As an example of this, the writer quotes the following instance, which is of double interest because it allows us to infer that "Sophia" was a shot at the Sphinx!

He tells us that Professor Richet involuntarily thought of a friend called "Danet," at the moment when he was trying to transmit the name of "Victor," with the result that the

percipient wrote down the following words: "Dalen, Dames, Dands."

The results obtained by Miss Campbell, when her friend tried to transmit the thought of a candlestick, are of the same nature.

But to return to our own experiments: We then made two other attempts with no better results, after which we determined upon a change of tactics. It was decided that for the future, instead of selecting a chance word for transmission, the agent should choose a subject connected with the events of her life which would occupy her thoughts in the natural course of things. She also determined, but without saying so, that she would think of it in connection with me at any time during the afternoon or evening when the thought arose in her mind, trusting that, in accordance with the theory of *deferred percipience*, I should receive an impression at seven o'clock, which was the hour agreed upon. We also agreed that I should try to obtain visual instead of auditory impressions, because we fancied that this arrangement would help to bring the minds of agent and percipient into closer harmony, the agent in this case being a good visualiser.

On October 27th, Miss Miles attended a meeting of the S.P.R., where she sat next a member of the Society, who happened to be wearing a curious pair of spectacles made with double glass, and the thought struck her that it would make an amusing and evidential case if she could will me to see them. She accordingly willed with all her might, and thought of the spectacles, more or less, during the whole time that the lecture lasted, from four to six. At seven o'clock she was occupied with other matters, but I was expecting to receive an impression, and suddenly the thought came: "Spectacles" and nothing more. There was no visualisation or suggestion of anything uncommon connected with the spectacles, but neither was there any doubt or

hesitation, and this, our first success, became the turning point in the experiments, which shows in how large a measure success may be due to suggestion, which is nothing either more or less than a modern scientific word for the faith that works miracles.

[*Miss Miles* : " October 27th, *SPECTACLES*.

" Having found that it was much easier to impress an idea upon the percipient when it was something that I had seen and thought of later in the day, I determined that in future I would make my choice accordingly; and think of some object in connection with Miss Ramsden without specially sitting down to do so at 7 p.m.

" On October 27th I attended the meeting of the S.P.R. at 20, Hanover Square. I sat between Miss Lily Antrobus and Mr. Douglas Murray. The latter had a curious pair of spectacles which attracted my attention. . . . These I fixed on as the subject."

Mr. Douglas Murray adds a note of corroboration and says :—" I wore my divided eye-glasses, the upper part being used for distance, the lower for reading."

Miss Ramsden : " Friday, October 27th, 1905, 7 p.m. '*SPECTACLES*.'

" This was the only idea that came to me; after waiting a long time I thought of 'sense perception,' but that only confirms the above. My mind was such a complete blank that I fell asleep and dreamt a foolish dream (but *not* about you) at 7.25. I woke with a start.

" I did not visualise the spectacles, the word came to me as a sudden idea."]

The next trial took place on the 31st of October, when there happened to be a very beautiful sunset effect over the Brompton Oratory; the impressions conveyed to my mind were so rapid and vivid that I am only able to compare them to the effect of a cinematograph.

[This experiment is of such importance that Miss Ramsden will, we hope, permit us to replace her succinct description of it by the original notes, which we give in entirety :

Miss Miles : " *SUNSET OVER ORATORY*. October 31st, 1905.

" I was painting Mr. Macnab. And there was a beautiful sunset over the Oratory. Macnab, who was so seated that he could watch it better than I could, walked to the window and drew my attention to

It. His face became illuminated with the rays of the sun. It was a very windy, stormy evening with weird orange lights in the sky. The sun sets to the left of the Oratory. From my window I see the central figure and two sorts of uprights which look like figures in the dim twilight. These three objects show out dark against the sky to the left of the Dome, on which there is a gold cross. All this I visualised the whole evening for Miss Ramsden to see. . . ."

Miss Ramsden : "7 p.m., Tuesday, October 31st, 1905.

"First it was the sun with rays and a face peering out of the rays. Then something went round and round like a wheel. Then the two seemed to belong together, and I thought of a windmill;—a windmill on a hill where it was dark and windy and there were dark clouds.

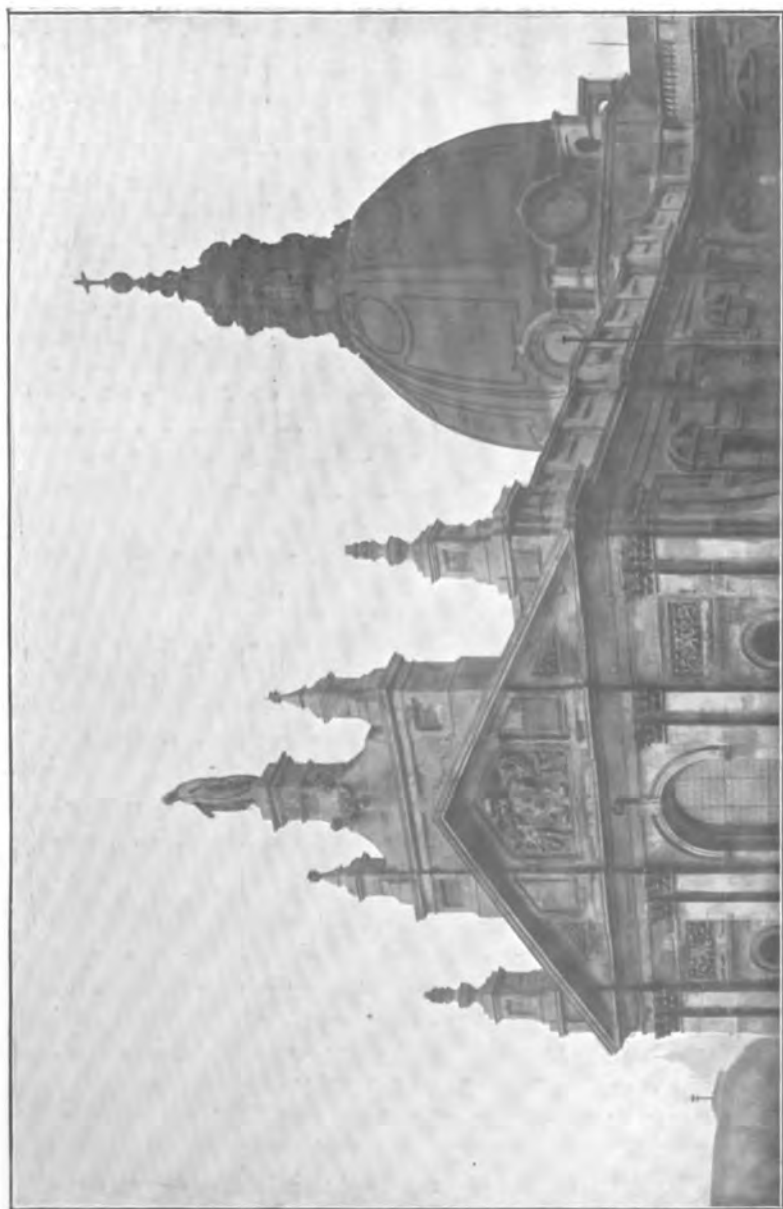
"Then it became the Crucifixion; and I saw the three crosses on the left side of the hill, and the face on the cross looked to the right, and it was dark. Wind and storm.

"Surely this is right. It is the most vivid impression I have ever had. I scarcely *visualised* at all, it was just the faintest indication possible, but the suggestion was *most vivid*."

Miss Ramsden adds a further note: "Hitherto we had settled that Miss Miles was to make me think of a definite object, and I sat down as usual with my eyes shut, expecting to get a single idea like spectacles. I was very much surprised to see this vision, and believed that it was a picture of the Crucifixion which she was trying to make me see. I looked for the women watching at the foot of the cross and was surprised that I could not see them. This is curious because I distinctly saw a figure on the cross which was purely the result of my own imagination. The rays of the sun and the cross itself appeared for an instant to be luminous. I cannot say *how* I saw the rest, but it was the most vivid impression of the kind that I ever had in my life."

Miss Miles says that at first she could not account for the windmill in Miss Ramsden's vision. But the accompanying illustration of a photograph of the Oratory as seen from Miss Miles' sitting-room reveals the existence of a weathercock on the top of an adjoining building; and this, it is permissible to suppose, had, unconsciously to herself, fallen within the agent's line of vision and was transmitted to the percipient in conjunction with the rest of the scene.

Note the vividness with which a subliminal stratum of Miss Miles' general consciousness conveyed its knowledge: the windmill (for weathercock) playing a prominent rôle in Miss Ramsden's vision.—
EDITOR.]



(Weathercock)

FIGURE II.
"SUNSET OVER THE ORATORY."

The result was rather complicated. The reflection on the model's face may account for the impression of "a face peering out of the rays," while the "something" which "went round and round like a wheel" was afterwards explained by the discovery of a weathercock on the roof of an adjoining building. The hill was the dome, and the fact that the percipient's reasoning powers were fully awake at the time, must be held accountable for the suggestion of a figure on the cross, due to a guess that the subject chosen was a picture of the Crucifixion.

In remarking on this variation between the impression on the agent's mind and that conveyed to the recipient in the spontaneous cases quoted in *Phantasms of the Living*, Messrs. Gurney and Myers gave it as their opinion that the absence of distinct parallelism between the processes in the two minds made it impossible to translate into physical terms the casual connection between their experiences. Whereas if the impression in the percipient's mind were merely a reproduction of that in the agent's mind, it would be possible to perceive some sort of *physical* basis for the fact of the transference.*

It would be presumption on my part to discuss a subject on which scientists disagree, I will merely draw attention to the similarity between telepathic impressions and ordinary dreams. It is probably a matter of universal experience to dream of the places that are most familiar to us, not as they really are, but as another person might picture them from a description given by ourselves. The details are generally correct, yet the scene as a whole is exaggerated and often grotesque. It is the same with these telepathic impressions, they are not always the exact reproduction of an image transmitted from one mind to another, they appear rather to be pictures conjured up by the imagination in answer to an idea received below the threshold of normal consciousness.

* *Phantasms of the Living*, Vol. I., p. III.

This is why a visual impression sometimes becomes auditory in transmission, and *vice versa*. But, on the other hand, there have been instances when the impressions were wonderfully accurate, which also occasionally happens in dreams, and the absence of any certain rule makes it difficult to theorise.

Our next experiment proved the impossibility of forming any sort of conjecture as to the manner in which an impression will be received:—

On November 1st, Miss Miles received a visit from a lady who talked for some time on purely personal matters of mutual interest, and after she had left, the former felt that her thoughts had been too distracted to allow of the concentration of her mind upon another subject, she therefore determined to make me see her visitor, instead of which I saw the initials of persons who had formed the topic of conversation: "W. M. M. Evi. Evelyn or Evelina?"

These were correct, the last being Eveline, and there were no other impressions that evening.

On the following day, Miss Miles finished drawing the hands in her picture, (see p. 115), and willed that the percipient should see them. At seven o'clock I distinctly visualised a little black hand, very well formed, with the fingers quite straight, and not in the same position as the hands in the portrait; this impression was succeeded by others, none of which were veridical.

[Miss Ramsden's notes are: "I began to visualise a little black hand, quite small, much smaller than a child's, well formed and the fingers straight. *This was the chief thing*. Then faintly an eye. I was not sleepy when I began, yet it soon became almost impossible to keep awake. I kept falling into dreams that were entirely my own suggestion, not yours. On waking from one of these I heard a question which conveys absolutely no meaning to my mind: 'Has Madame Paoloni left you?' Then, after a long interval, I dimly saw a draped figure in a motor veil. That was all. The little black hand was the most vivid impression."]

The occasional persistence of non-veridical impressions is a point which has to be considered. They can generally be accounted for by a want of concentration on the part of one or other of the experimenters, and are most numerous on the days when the agent has not decided on a sufficiently definite message. On one occasion when Miss Miles attended a lecture given by Professor Barrett on "Human Personality," she chose as her subject "The Future Life and all things spiritual," with the result that I thought of a daisy, a star-fish, a swan, the Masonic symbol of two interlaced triangles, a pair of angel's wings, a bridge, a fleur-de-lys, etc. While on the days when the agent had been interrupted, or for some other reason was unable to fix upon any subject at all, the percipient was certain to receive an impression more or less vague *if she expected it*, which again proves the part played by suggestion in telepathy, as in every other faculty of this kind; yet even these one-sided experiments were not always a failure, as we found on November 5th, when no message was intended, and I received the following partially correct impression:—

' E A HH (i.e. H.H.)

"A poor woman with a handkerchief striped red and white on her head. Grey hair parted down the middle, she looks middle-aged, and wears a coarse grey stuff dress with apron; head turned away."

Miss Miles had been talking to a lady, Miss Lucas, who has grey hair parted down the middle, about a model whose picture the latter had painted. It represented the profile of a young woman wearing a red shawl with a red and white fringe, and a grey stuff dress, but no apron. [Miss Lucas, however, always wears an apron when she is painting.] The name of the model was Lillian Elizabeth Hine. [See initials E. A. H.]

In this case the impressions were mixed, and the absence of conscious intention on the agent's part raises the somewhat anxious question as to how far it might be possible to penetrate into the private affairs of another person by these means; indeed, one evening, when Miss Miles was reading a letter from a Polish artist instead of concentrating her attention on a message to me, I visualised the letter and described it as being "written in English, in a sort of half German handwriting"—but the contents were not revealed.

[*Miss Miles*: "Sunday, October 22nd.

"I never tried to visualise at all. About 6 o'clock to 7.30 I was writing letters to friends. One I was pondering over, for it required an answer. It was from a Polish artist who had come from Munich to finish Mrs. Jack Tennant's picture."

Miss Ramsden: "October 22nd [Letter dated Wednesday, October 25th].

"On Sunday night I felt that you were not thinking of me, but were reading a letter in a sort of half German writing; the letters had very long tails to them: letters:—

[See next page for sample of the artist's writing.]

At one time initial letters were so numerous that it seemed as if the impressions were always going to be conveyed in this manner, which to the percipient was less interesting than pictures. On November 6th the impressions received were "—a—r and M. T.," the former being part of the Christian name of a lady whose initials bore the appearance of embroidered letters on a handkerchief.

[*Miss Miles*: "Monday, November 6th. *Marguerite Tennant*.

"I motored with Mrs. Aubrey Coventry and we called at 40,

London



Miss C. Miles

59 Egerton Gardens 59

(to be forwarded)

Grosvenor Square to ask whether my sister, Lady Tennant, had arrived. I thought of her all the evening.

"The name of the butler in Grosvenor Square is Thompson."

Miss Ramsden: "Monday, November 6th. —a—r—M. T.

"Thomas? (Saw some of these letters separately; they seemed to spell Thomas.)"]

Our final experiment took place on November 23rd, when Miss Miles willed me to see the front of the palace of Monaco, and I thought of: "A statue, perhaps a fountain, something to do with water." There is a fountain in front of the palace, and also a bust of Prince Charles of Monaco.

[Miss Miles: "*The Front of the Palace at Monaco which overlooks the sea.*"]

"November 23rd. I had tea with the Princess of Monaco at Claridge's Hotel. I wished Miss Ramsden to see the front of the Palace of Monaco."

The Princess of Monaco writes: "Miss Miles came to tea with me on Thursday, November 23rd, 1905. There is a fountain in front of the Palace at Monaco, and a bust of Prince Charles of Monaco."

Miss Ramsden: "Thursday, November 23rd, 7.30 p.m.

"A statue, perhaps a fountain; something to do with water.

"I was very tired and could not get any vivid impression."

We observed that the results showed a tendency to become less successful, and we decided to stop for a few weeks before carrying our investigations any further.

It has been suggested that a third person should be deputed to choose the subject for transmission in order to increase the evidential value of the experiment, but we find that the entirely indifferent and unemotional character of the subject when thus chosen, renders it extremely difficult for the agent to concentrate her thoughts upon it with the necessary amount of will power. The experiment of this kind was undertaken at the office of *The Review of Reviews* in 1903, when numbers and names were successfully transmitted from London to Nottingham under the strictest test conditions. As a rule, however, beginners will find it easier to transmit the thought of an object which is actually before their eyes at the time, choosing when possible, something which has attracted a good deal of attention during the day. The percipient, meanwhile, should determine to think of nothing at all, but merely to expect an impression from the agent; at first the attempt to make the mind a complete blank will be attended by a feeling of anxiety lest the time fixed for the experiment should slip by before the mind is sufficiently at rest to receive telepathic impressions, but here the possibility of *deferred precipience* comes to the rescue.

I may say that the chief result of our experiments

has been the discovery that it is quite possible for the agent to transmit a thought at any moment during the day when something special appeals to the imagination, while the percipient agrees to be "at home," so to speak, at a stated hour; our best results were obtained in this way, although the agent frequently visualised the subject again at seven o'clock.

There still remain many problems to be solved, and not the least of these is the mistaken interpretation of the messages after they have been received, no less than the symbolic nature of some of them. Why should a sunset, instead of being recognised as such, be mistaken for a religious picture? Why should a lady be symbolised by the initials of friends who formed the topic of her conversation? or why should a man's hand appear quite small and black? But although the messages were often misinterpreted, or came, as they sometimes did, buried in a mass of other impressions of a non-veridical character, we can truthfully say that on no single occasion did we entirely fail; and, if we cannot claim to have demonstrated the practical usefulness of telepathy, we believe that we have succeeded in showing that the power of sending and receiving telepathic messages is capable of development with practice, and when once this is admitted, there can be no certain limit to the possibilities which the future may hold in store.

CORRESPONDENCE.

Professor Richet and the Phenomenon of Materialisation.

GENTLEMEN,

May I be allowed to support the gentle criticism of Dr. J. W. Pickering? Professor Richet himself writes:—"Why, having promised that his hand should melt away in mine, was I never able to obtain anything of the sort, when I had declared that this experience would be for me the *experimentum crucis*, the fundamental one? Why was I not permitted to touch and hold B. B. when he was walking about, around us, in the room?"

Professor Richet's authority is not—to my mind, at least—to be questioned. But why does the medium object to *those very tests*, which would be conclusive as to fraud or honesty?

Again we know that animals faced by the abnormal show signs of fear. Would it not appear that the kitten referred to by Madame X—see p. 306 (Vol. II.)—was at first faced by normal life? And afterwards deliberately frightened—by Aïscha?

The sleeve of Marthe, referred to more than once as apparently empty, does not appear to me to be empty. If empty and attached by a pin to Aïscha's neck, I think it would hang in a curve. But Madame X.—p. 307—tells us how and why it was placed in position and her words are of great importance. The sleeve was placed as it was that Marthe might be more visible and this was done under duress from those looking on.

Certain tests occur to me which it is not advisable to make public.

But could not Dr. J. W. Pickering's test be carried out? Or—when B. B. has been photographed—why should he not be photographed out in the room, far from Marthe and Aïscha, his hand, visibly, held by Professor Richet? Then let a bandage be placed over Marthe's eyes to shield her from the dangers of the flash of light and she be photographed at the same time.

The question at issue is of such vital importance and the authority of Professor Richet so great that doubtless very many of us feel that something more should be done for the elucidation of the mystery.

F. C. CONSTABLE, M.A., *Trin. Coll. Cam.*

AMIDST THE REVIEWS.

We assume no responsibility whatsoever for the facts—more or less well observed—which are reported by the various newspapers and authors whom we cite under this and the following headings.—EDITORIAL NOTE.

A Haunted House at Valparaiso.

(Revista de Estudios Psicológicos ; Valparaiso, September, 1905.)

We take the following narrative from the spiritist review above named:—

"A Santiago (Chili) journal, of pronounced Roman Catholic character, the *Diario Popular*, has for several days published accounts of astonishing phenomena which have been going on in a house in the quarter of that city called La Cañadilla. It does not cast any doubt upon the facts, and in reporting the whole details it says that it is 'a story which many persons will read with an incredulous smile, but which is none the less absolutely true and inexplicable.' Several reporters of the journal have, moreover, been eye-witnesses of these phenomena.

"These events occurred in a respectable family consisting of a lady of about 50 years of age, her daughter, and two sons, and several grandchildren. For three years they have been the victims of the strangest events imaginable. These began with the sound of heavy footsteps in the bedroom, during the night; the family tried in vain to find the cause, and at last got accustomed to the noise, as though it was the most natural thing in the world. Later on, violent blows were heard as though in the walls, and they tried to discover the authors, but in vain.

"Some time afterwards strange underground noises began to be heard; and lastly, to complete the terror of the family, while all were fast asleep *someone* came in among them, seized them by the hair, and shook them violently. The pillows were also snatched from the beds and thrown into the middle of the room. When these things occurred the various members of the family lit matches in order to catch the disturbers, but never succeeded in doing so. They searched the furniture and in all the corners; they removed the pictures and took

up the carpets to examine the walls and flooring, without finding anything.

"An intimate friend of the family, unable to believe such things, asked to be allowed to pass a night in the house. His request was acceded to. Besides blows on the table, hasty footsteps, underground noises, and all the rest that he heard distinctly, he saw the pillows drawn away from under his head, and felt his hair pulled.

"The blows which he heard in the ground caused him to suggest that a lamp be lighted, and excavations made. They all set to work, and at a depth of two yards they found two human skulls and other bones, which were taken to the cemetery the next day.

"It is to be remarked that the cat belonging to the house was not less frightened than her owners at these phenomena. As soon as they began the cat bristled up her fur, mewed strangely, and trembled as though she had an epileptic fit."

These occurrences only took place in the dark. We are not told whether the mysterious manifestations have ceased since the discovery of the bones.

Telepathic Phenomena in a Child.

(*Archivio di Psichiatria*; Turin, 1905, Part VI.)

DR. JULES BELLINI publishes in the last part of the *Archivio di Psichiatria*, directed by Prof. Lombroso, a highly interesting study on a child of 12, named Ange D., who, though intelligent, offered an almost unique example of precocious depravity, his vicious tendencies having begun to show themselves when he was not more than nine months old. Without dwelling on this side of Dr. Bellini's study of this child we will only mention two cases of telepathy or telæsthesia presented by Ange D., when in a state between sleeping and waking, while he was still quite little.

One morning, when he was only 2 years old, while still lying down, but awake, he cried out in horror and called his mother, telling her, in a terrified way, that his grandfather had fired at a man; this was an actual fact, and it happened at the moment at which the child perceived it; his maternal grandfather had fired his rifle in mistake at his future son-in-law.

At about the age of 3 the child told his mother, crying, that another child with whom he was in the habit of playing was dead; this was afterwards found to be true; the latter had died suddenly at the precise time when the little one had told his mother of the circumstance.

ECHOES AND NEWS.

The Musical Medium, Aubert.

(*Revue Spirite* ; Paris, January, 1906.)

THE French spiritistic press was much occupied at the beginning of last year with the medium known under the pseudonym of George Aubert. This young man, although he has learnt nothing but the rudiments of music, plays on the piano, in a semi-hypnotic state, various pieces in the style of different deceased composers, claiming to be under the inspiration of the spirits of these great masters. During the past year M. Aubert has been studied by several savants, especially at the *Institut Général Psychologique* of Paris, but no report has been published on the subject.

At a meeting held in Paris last December, at which several hundred persons were present, after a lecture by M. G. Delanne on "Materialisation," M. Aubert gave an exhibition of his powers, and with regard to this performance we find the following in the last number of the *Revue Spirite*. M. David, who is mentioned in this account, is the learned and distinguished director of the Gobelins Tapestry Works, having succeeded the illustrious chemist, Chevreul, of whom he was one of the last and most faithful pupils.

"M. G. Aubert is a member of a liberal profession, and has always been more given to the study of zoology, physiology, physics and chemistry than to that of music.

"After an interval which followed M. Delanne's lecture, the medium calmly went to the piano on the platform, placed his hands lightly on the keyboard, with his arms stretched forwards, and waited, for a few minutes, for the inspiration to take possession of him; then suddenly his hands began to fly over the keys and to execute in the most brilliant manner a splendid '*fileuse*,' which lasted not less than six minutes, after which his hands again became inert, while a storm of applause burst from all parts of the hall.

"Then M. David, who is always seated by the medium when he plays, and who was surrounded by excellent musicians of both sexes, asked with a loud voice, addressing the inspiring spirit, 'Will you

permit us to ask your name?' He called over the letters of the alphabet slowly, and the medium's finger struck the note G so as to denote the letters forming the name Mendeleesohn.'

"The waiting with hands outstretched was repeated before each of the pieces rendered; eight times the medium's hands executed symphonies, sonatas, melodies, and a march, the whole rendered with an expression and a talent which is but rarely gained by a Conservatoire student after ten years of arduous study. It is a circumstance to be noted that the greater part of the musicians present on the platform and among the audience recognised in advance the style and the names of most of the composers, while M. Aubert was still ignorant of their identity.

"Those whose superb works he had the happiness of interpreting and we of hearing, not *posthumously* but *post mortem*, gave their names in succession as being Chopin, Beethoven, Schumann, Rubinstein, Mozart, Glinka, Liszt and Schubert.

"Then the medium played a slight musical phrase without continuation, repeated several times, and signifying, 'Thanks, friend.'

"Some days after that never-to-be-forgotten evening, I went to see M. David, whom I had the pleasure of finding in his laboratory at the Gobelins, in order to show him the foregoing account, and we began to talk about his young friend. M. David said: 'George has been engaged in spiritism with us since his youth; he had some amount of mediumship for the table; by means of raps he obtained intelligible communications and sometimes objects were moved in my presence. It was only in 1891—he was then 15 or 16 years old—that at the close of a seance a spirit dictated: "Let George sit down to the piano; we will make him play"; and for the first time he sat down before the keyboard, laughing and disturbed at the same time; to our great astonishment, he executed a long piece so scientifically that we saw plainly that he was "possessed." The author of this piece, which might be called an "overture," gave us his name. It was no other than Méhul, composer of *Joseph* and of the *Chant du Départ*.' Since that time many musicians have followed each other in using George as a charming automaton, happy and submissive, whom they reserve for their own exclusive use; for beyond this music inspired by the masters, George can scarcely even play a few airs of songs or dances, in which the rhythm is often incorrect and the harmonies imperfect.

"M. David's opinion, whether correct or not, is that only *one* spirit controls George, but it can only be that of an exceptionally fine musician who knows all human compositions. Two great masters,

whose music he is most frequently made to play, have declared that their names are Beethoven and Mendelssohn; 'I have always thought,' said M. David simply, 'that the former is the inspirer of my young friend.' . . .

"Two experiments have been tried with M. George Aubert at the *Institut Général Psychologique*: the first consisted in bandaging his eyes and introducing into his right ear the tube of a phonograph which played the March from Verdi's *Aida*, and into his left ear the tube of a second phonograph which performed the *Marche Indienne* by Sellenick. In spite of this cacophony, wounding to the ears of a musician, the medium rendered in a faultless manner a sonata inspired by Mozart.

"The second experiment was not less conclusive. M. Aubert's eyes were free, but he had to fix them on a philosophical work placed on the music desk of the piano and to read aloud, slowly and very attentively, a whole page of this book, while his hands were quite unconsciously playing a delicious melody.

"Lastly, to prove the insensibility of his hands, M. Yourievitch informed M. Aubert that he would prick his right hand while he was playing; and in the midst of a brilliant piece he thrust a needle into the left hand without causing M. Aubert to wink or to slacken by a comma the *tempo* of the symphony which he finished up with a masterly chord."

We do not discuss the spiritist hypothesis accepted by M. David and the *Revue Spirite* as an explanation of this phenomenon, which we consider, however, is worthy of being thoroughly studied.

The Opinion of a Savant on the N-Rays.

At the meeting of the French Academy of Sciences, on January 15th, M. Mascart, director of the general meteorological bureau of the Institute, declared that having recently had to go to Nancy, he took advantage of the occasion to study the N-rays along with Professor Blondlot. He had been able to confirm their existence in an irrefutable manner. He afterwards experimented by himself, and the results were the same. M. Mascart concluded by saying that these experiments left no doubt whatever in his mind as to the reality of these luminous emanations.

The Two Mediumistic Children at Ruvo.

THE Italian papers continue to publish articles about the two boys at Ruvo, of whom we have already spoken, and the subject has given

rise to a discussion between the *Messaggero*, the *Corriere della Sera*, the *Giornale d'Italia*, the *Secolo*, the *Patria*, the *Corriere delle Puglie*, etc. The last named paper has even published an interesting interview with the Bishop of Bitonto, to whom the parents of the two boys, Alfredo and Paulo Pansini, had frequently applied in the hope that he would be able to deliver the children from the obsession of which they were supposed to be the victims. The Bishop, Monsignor Berardi, is a man of about forty years of age, a former officer of Bersaglieri. He is in no way fanatical, and has some acquaintance with modern psychology.

To tell the truth, the Bishop cannot tell us much that is new with regard to the two children. It will be remembered that at one time Alfredo Pansini was taken to him in a state of profound sleep, from which he could not be aroused. The prelate awakened him simply by calling him by name—a method well known to hypnotisers. Another time Alfredo was taken to the Bishop quite naked, in a state resembling that of the "possessed" persons referred to in the Gospels: Monsignor Berardi brought him back to the normal state, as on the former occasion, by calling him loudly by name; the child awoke, and asked for his clothes, and appeared ashamed at finding himself in such a condition.

As long as he remained with the Bishop, Alfredo behaved quietly; his condition was also normal while at the seminary, where he studied for some time; but as soon as he returned home the extraordinary events recommenced as frequently as ever. The prelate knows nothing personally as to the mysterious journeys of the two children; all that he can say is that their mother once came to see him, with the two boys and a little girl; while they were talking it was noticed that both the boys had disappeared.

Alfredo also presented this phenomenon; when anyone looked at him and asked a mental question, the boy gave the answer by writing in an unconscious state.

Mgr. Berardi, while believing that all phenomena must have some natural cause, is of opinion that the spirits may very well have something to do with them, "since spirits exist." He states that he has had other personal experiences of a spiritistic nature. "I have a farm at Santo Spirito," he said, "and when the *curé* of the parish died, I sent a priest named Acquafredda, whom I allowed to sleep in my little house for the time being. In the night, when the priest had put out the light, the bedclothes were pulled off him; the first time he relit the candle and replaced the coverings, but as soon as the room

was again dark, the same trick was played. He was frightened and left the house. In the room in which I usually sleep noises were frequently heard, which sometimes became so loud that two women, who lived in the room below, ran out, frightened. One day the servants went to arrange the room and found the chairs piled one on the top of another, in a column."

With regard to the mysterious disappearance of the two brothers Pansini, and their almost instantaneous appearance in another locality, the hypothesis most easily accepted by the Italian savants who have looked into the matter, is that it is a case of *ambulatory automatism*; it is known that subjects affected with this nervous disease feel an irresistible impulse to move about and then fall into the *second state*; when they return to their normal state they have forgotten all about it. Dr. Petrus, writing in the *Secolo*, of Milan, does not exclude the hypothesis that the two boys, in a state of muscular hyperæsthesia, might traverse, walk, or even run, distances of thirty, forty, fifty, even up to ninety kilomètres without resting. Nevertheless he asks how they could possibly walk or run fourteen kilomètres (nine miles) in half an hour. Besides, he adds, how is it that these two lads, in their precipitate peregrinations, have never attracted the attention of passers by, when the main roads of those districts are always frequented by numerous carts and persons on foot?

ODDS AND ENDS.

THE following official pronouncement from the headquarters of the Roman Church accepting the reality of occult phenomena as established is important; though the contributing cause that is alleged, is just as amusing:—

"THE UNSEEN WORLD. By the Rev. FR. ALEXIUS M. LÉPICIER, O.S.M. 7½×5, 284 pp. Kegan Paul. 6s.

"This work on 'spiritism' is by the Professor of Divinity in the College of Propaganda, Rome, and comes with the authority of Rome as 'an exposition of the teaching of Catholic theology on this subject.' The conclusion is that in certain spiritistic phenomena the operation of the invisible spiritual world must be recognised; and that they must be attributed to the action of fallen angels, spiritism being 'the continuation of Satan's revolt against God.'"

[*The Times*, London, January 19th, 1906.]

Theosophy in Canada.

THE members of the Theosophical Society who reside in Canada hope to celebrate Mrs. Besant's visit to the Dominion in 1907 by the inauguration of a Canadian section.

Readers of *THE ANNALS OF PSYCHICAL SCIENCE* who may know persons in Canada who are interested in Theosophy but are not attached to a branch are requested to send their addresses to the Secretary-Treasurer of the Propaganda Committee, N. W. J. Haydon, 498, Ontario Street, Toronto, Canada.

Spiritism in Official Germany.

THOSE who remember the attitude of the Emperor and of the police in Germany at the time of the Anna Rothe trial, will be somewhat surprised when reading the following telegram which the *Daily Mail* received from Berlin, December 25th last:—

"*Spiritualist Detectives.*—Recent statistics prove that there is no large town in the world where so many crimes remain undetected as in Berlin.

"Captain Egbert Müller, formerly on the General Staff, and a great favourite with the Emperor on account of his belief in spiritualism, has now made some remarkable revelations, according to which the Berlin police employ table-turning extensively for the detection of crime."

THE WORK OF "AMATEURS" AND THE
WORK OF "SAVANTS."

A PROPOS OF THE SEANCES AT ALGIERS.

By CÆSAR DE VESME.

AMONG the observations which might be called forth by the lively discussion which has arisen concerning the account of the Algiers experiments, published by Professor Charles Richet in the October and November numbers of *THE ANNALS OF PSYCHICAL SCIENCE*, there is one which is of such importance that it would be a great pity to lose the opportunity of making it, and of drawing from it the general consequences to which it gives rise. It is, moreover, so natural an observation, that I doubt not that it will have presented itself spontaneously to the minds of all who have followed this interesting affair.

To state it in brief: The phenomena of "materialisation" have now been going on at the Villa Carmen for about six years; for six years "Bien Boa" has been walking about, with his turban, his curious caftan, and his long moustache, among the family of General Noël and the numerous persons invited to the seances—officers of the army and navy, officials, merchants, publicists, etc.—he has shaken hands with them, spoken to them, appeared and disappeared through the floor before their eyes, and done a great number of strange things, the mere enumeration of which would fill several pages. For six years Madame Noël has been pub-

lishing, almost every month, accounts of these extraordinary facts in a French magazine.

What has been the result? Simply this: with the exception of some hundreds of spiritists, no one had ever heard, until two months ago, of the seances at the Villa Carmen.

But even this is only a matter of secondary interest. The most significant thing is that, for the majority even of spiritists, the phenomena occurring at Algiers were far from possessing any great value. Not that these persons were not convinced that Madame Noël's statements were well founded; but they felt that this *personal* conviction had only a *personal* value; that in order to endow these experiments with a scientific character, so that the results might be regarded as definitely ascertained, and that they could be registered and quoted, if need be, in proof of the possibility and authenticity of the phenomenon of materialisation, something further was needed.

What, then, was this something further? Not a more detailed account, or a more carefully arranged one, of the phenomena in question; not any striking proofs of the impossibility of hallucination on the part of the experimenters, or fraud on the part of the medium. All who have followed the accounts published by Madame Noël cannot help recognising that while generally displaying an enthusiasm and a poetic talent which have nothing in common with cool and calm scientific investigation, while sometimes omitting details which might be important for the explanation of the facts—she many times reported phenomena which occurred under conditions which appeared to be absolutely conclusive. I have myself spoken at different times to two distinguished persons who, having been invited to the seances at the Villa Carmen, have seen and touched Bien Boa, who was seen at the same time as the medium, the latter being perfectly visible, as much so as

any of the spectators, alongside the phantom. But we know very little of the habits of the public, and deceive ourselves egregiously as to the character of savants, if we imagine that the accounts given by Madame Noël, or by the General himself, or by any of the experimenters who successively visited Villa Carmen—no matter how well drawn up, or how full of proofs they might be—would affect public opinion and be regarded as demonstrated facts; I do not say by people who, hide-bound by preconceived negations, refuse to see or hear anything, but by those who, endowed with open and scientifically educated minds, or of a naturally profound and positive turn, have already admitted the authenticity of various metapsychical phenomena, and are therefore quite ready to accept others, provided that they are supported by valid proofs.

Not only have I observed this in my own case, and with various persons with whom I have come in contact, but I can prove it by a circumstance still more to the point. As is well known, it was in the *Revue Scientifique et Morale du Spiritisme*, directed by M. Gabriel Delanne, that Mme. Noël habitually published her accounts of the remarkable phenomena which occurred at her house. Now, M. Delanne, who is a man of talent, has assured me that many of his readers, spiritists as they are for the most part, applied to him to know whether these extraordinary stories were to be accepted as true; and that he himself, although convinced of their *possibility*, had at length written to Madame Noël, frankly setting forth his difficulties and those of his readers, and asking, as delicately as possible, for some further proof sufficient to close the mouths of the incredulous. Then it was that Madame Noël, feeling the doubt which showed through his words, courteous as they were, ended by inviting him to come in person to the Villa Carmen, so that he might be able afterwards to report to his readers what he had seen. I do not give M. Delanne's

precise words ; but the whole of the immense audience that was present, on Sunday, December 3rd, at the lecture given at Paris by M. Delanne, can attest that such was the substance of the expressions used by him.

What, then, was the reason why all these experiences, continuing for several years, were not accepted as valid—were even ignored—by public opinion, in spite of the strong evidence furnished by Madame Noël in support of them ?

It was simply because public opinion, rightly or wrongly, refuses to attach any importance to psychical experiments, and above all to metapsychical ones, which have not been carried out by a man who is either well known for his works, preferably scientific ones, or who at least holds an official position in some learned institution.

In the lecture just referred to, M. Delanne reminded his hearers that thirty or more years ago a series of spiritist seances were held at Paris, at which materialisations of phantoms were continually produced. I have myself several times heard accounts of these extraordinary seances given by some who were present. Well, what results have remained ? What use have they served except for the experimenters themselves, who will disappear, alas ! like everything that is mortal ? None, absolutely none !

The spiritist papers of the United States, as well as the English ones, have often published accounts of seances for “materialisation.” Who remembers them ? Who concerns himself with them ?

If an author should set to work to treat of the history and theory of the materialisation of phantoms in spiritistic seances, how much could he retain out of all this mass of accounts published during the last fifty years ? Beyond the famous experiments of Sir William Crookes with Florence Cook, it is much if one can find a dozen seances worthy of being quoted ; the rest are only like dross, which is of no use, in spite of the precious stones it conceals. Phenomena some-

times admirable, seances which have taken place under the best conditions of control, all will be lost, because no savant was present to stamp them with the seal of his well-known name, of his eminent position, of his uncontested authority.

Is this decree of public opinion a just one? Is it inspired by unreasoning fetishism for great names and high official positions? Such a question is very difficult to answer satisfactorily.

In the first place, I have no difficulty in recognising that, if these experiments are not more often verified by savants, the fault lies almost always with the savants themselves, who, from their prejudices against mediumship, or through fear of ridicule, refuse to concern themselves with them, even when opportunity presents itself.

Then, I may be permitted to state that it is not sufficient to be, for example, an illustrious bacteriologist, or an eminent clinical physician, in order to be able to judge correctly as to a metapsychical experiment. Certain persons of good general education, and endowed with a naturally positive and investigating character, are no doubt better qualified for these researches, by reason of their long preparation and ripe experience with mediums and mediumship.

From a purely abstract point of view, it should not be the name of the experimenter that constitutes his authority in scientific researches, but solely the methods which he has employed. This is actually the case with regard to experiments in material science, because anyone can repeat them at will and thereby confirm their correctness. It is almost a matter of indifference that Edison and Marconi were not officially accredited savants, with chairs at universities, because their experiments only needed to be repeated for their authenticity to be confirmed.

But it is not the same with regard to phenomena which we have to confine ourselves to *observing* when they present

themselves without being able to repeat them at will. It is quite evident that if a Charcot or a Bernheim reports a phenomenon of lucidity produced in a hypnotised subject, it is not the same as though the fact had been related by an unknown person, taking up magnetism as an amateur. If the directors of the Greenwich or Meudon Observatory publish a report on a rare meteor observed by them, or on a strange fact which has occurred during an aurora borealis or an earthquake, etc., these observations will be more easily and generally accepted, and recorded among real and possible phenomena, than if they had been made by myself.

However, what is the use of discussing whether public opinion is right or wrong in judging in one way or another, when we know perfectly well that it always has been so, and always will be so? Everyone can assure themselves of this, and it is no good setting out to tilt against windmills.

What is shown by the constant experience of the last fifty years is *the almost absolute uselessness of all the researches and experiments made in the domain of metapsychical phenomena by any but well-known and recognised savants*, except from this point of view, that obscure investigators can prepare the materials on which the savants will afterwards build their edifices. It is still necessary that obscure seekers like ourselves should try to attract savants towards these researches, and to furnish them with interesting subjects. When I see so many people who profess to be wholly devoted to the progress, propaganda, and triumph of spiritist ideas, and who personally carry on experiments for years, spend large sums in bringing celebrated mediums from a distance, become excited and loquacious among their friends over the marvels which they claim to obtain, and all this without thinking for a moment of benefiting science and humanity as a whole, by submitting their subjects to examination by a savant,—then I cannot refrain from deploring the vanity,

the pettiness, and the lack of judgment of these good people, otherwise so full of goodwill.

When we train an animal to do anything the benefit remains with the individual, not with the race, and all has to be done over again, from generation to generation. Man, on the contrary, has the faculty of recording the ideas which he acquires, and of thus benefiting his contemporaries and his descendans. This simile, to which it is obvious that I attach no offensive significance, seeing that I might apply it to myself, precisely represents what takes place with regard to psychical experiments. Experiments made by obscure persons, or exclusively on the investigator's own account, scarcely advance human knowledge, for each one is obliged to recommence *ad infinitum* the work of his predecessors, for either their results are unknown to him, or he cannot attach any scientific importance to them. Experiments made and published by savants remain, on the other hand, as acquisitions to science, benefit both present humanity and future generations, and form so many milestones on the road which leads to the conquest of truth.

SOME REFLECTIONS WITH REGARD TO THE PHENOMENON CALLED MATERIALISATION.

By DR. CHARLES SEGARD.

I TOOK part some years ago, at l'Ile Ribaud, and afterwards at Carqueiranne, in the highly interesting experiments undertaken by my friend Professor Charles Richet, with Eusapia Paladino. I was there in company with Professor Ochorowicz, Sir Oliver Lodge, and others, and I followed with the greatest attention the singular manifestations which learned observers were beginning to consider worthy of more profound study. On such ground as this, it would be a rash man who should dare, at the outset, to lay the foundations of a definite theory. However, like all who attended these seances, I have tried, after long reflection, to sum up my impressions, my feelings; the researches to which I have been able to devote myself since then, without pretension or haste, the long conversations which I have had, on these mysterious subjects, with sagacious experimenters—such, for instance, as Colonel de Rochas—my reading with regard to certain facts which have been thoroughly observed and appear indisputable; the faithful account given to me by Professor Richet immediately after his recent experiences at Algiers—all this, far from shaking, has only served to confirm my first impressions, so much so that after the publication by Professor Richet, in the recent numbers of *THE ANNALS OF PSYCHICAL SCIENCE*, of the article on the phenomenon called Materialisation, I consider myself authorised to put forward this opinion on a question which still requires

elucidation on so many points. In an order of facts as yet so imperfectly studied, so capable of affording a field for all kinds of fraud, so worthy of conscientious and delicate analysis, it is the duty of everyone, it seems to me, to throw a ray of light, to weigh the *pros* and *cons*, to deny nothing from prejudice, and to consider seriously what acceptable hypotheses can be set against artistically contrived deceptions. In offering my contribution I bring to bear on the subject a reasoned faith and, in many cases, a conscientious practical experimentation; I have, moreover, in several instances analogous or identical with those in which I have taken part, been in the position (whether it be good or bad) of not being either an actor or a spectator in the piece, and have only formed my conclusions with regard to it from a very exact verbal or written description.

Well, then, on reflecting scrupulously on what I have been able to see or to learn on this matter, it appears to me—and I do not conceal from myself that I am a spiritist—it appears to me that, from our collection of manifold and varied evidence, we become less and less convinced that in these cases we are present at the evolution, the representation, the apparition of mysterious beings, of a very special essential nature, who, invisible and impalpable, unobservable under ordinary conditions, nevertheless mingle with humanity and people the spaces in which we live. We can believe firmly, no doubt, in the correctness of the facts recorded, in the reality of what is asserted not only by our senses but by our apparatus, such as dynamos, measures, object-glasses, test-tubes and reagents, etc., which cannot be accused of complaisance or of hallucinations. But less and less, it seems to me, can we attribute anything in these astounding manifestations to the intervention of creatures very different from ourselves, who, at rare intervals, under almost preposterous conditions, which are determined

methodically and almost without variation, consent to reveal themselves to our astonished gaze.

On the other hand it seems to me more and more probable that our fragile individuality—as others before us have endeavoured to prove, or have at all events supposed or affirmed—is composed of various distinct planes superposed, of variable configuration and (no doubt) destination, inseparable under the ordinary and habitual circumstances of existence, and only duplicating themselves—by our will or without our knowledge—under circumstances which are as yet very imperfectly understood and very complicated in their regulation. In short, our “ego,” to make use of an ordinary comparison, is somewhat like the circus rider, who wears different costumes one over another, so that each time he throws off first one costume and then another he becomes a different being; or again, like those anatomical plates on several sheets, which, on removing successively the upper layers, show us at last the skeleton, altogether different from that which envelopes it. (In this connection we may recall the prodigious revelations of the X-rays.) Of this duplication—partial or total—of the individual, we have a reduced manifestation, incipient and partial, in the aureole of saints, that radiation called symbolical, but really, no doubt, simply an odic phenomenon which, for some years past, many individuals, far outside of the ranks of the canonised, have exhibited and observed.

There being in each of us, according to all appearance, so much latent mediumistic power, unsought for and unknown, it is difficult to understand why, if it is desired to bring shades (?) out of nothingness (?), it should be necessary to have recourse specially to a medium, who is often quite an ordinary person, designated for this high mission neither by special intelligence nor by morality much above the common level.

If these pretended phantom: (?) were evoked by drawing

them from a certain "beyond" not easily fathomable, why, at seances of the same group, should it be almost invariably the same that are found to come? Why, every time we call, should they not come in crowds, in legions, in swarms, whereas, according to the physical or psychical disposition of the medium, and perhaps also of those around, it often happens that absolutely nothing is vouchsafed to the experimenters?

Why should we have these new formations, successive, incomplete, apparently due solely to the good or progressively improving conditions of the subject, and in accordance with which there are built up, first a confused fragment of a limb, then an entire limb, then a human (?) form, more or less complete, and more or less clearly defined? Why, if not simply a mysterious and difficult piece of work executed by the medium, should we have a bust much more frequently than the whole of the being? Why, if there is not a powerful link, a quasi-identity, between it and the medium, does this new-comer, this new creation, experience so much trouble and difficulty in separating itself from or leaving the medium? Why is the voice of the apparition, which sounds more or less counterfeited, so similar to that of a hypnotised subject, and why has it a tendency to disguise itself, in order that its similarity to that of the medium may not so easily strike the ear? And why, in the features of the apparition, however *flou* or indistinct, or modified by actual accessories, such as turbans, moustaches, beard, etc., should there be that resemblance, which has often been noticed, to the medium's own face? (See especially the three spirit photographs given by Col. de Rochas, in *THE ANNALS* for October, and compare the images of B. B.—the Algiers apparition—with the portrait of Marthe, the medium, in *THE ANNALS* for November.)

Again, passing from the material appearance to the study of mentalities, why are these beings from the Beyond reduced

to replying to our anxious questions in a way that is terribly insignificant, hopelessly vague, and certainly does not rise in a general way above a very low intellectual level? And in that constant tendency of these newcomers to assume, in dress and countenance, more or less of the picturesque aspect of a Hindu personage, may we not see, on the part of the medium, who without doubt directs this *mise-en-scène*, a sort of revival or unconscious reproduction of one of those figures given in the first detailed works on spiritism and its manifestations? Certainly there are a hundred countries besides India, and we seek in vain the reason why these reincarnating entities should come from that country rather than from any other.

Besides this rôle, at once active and passive, of the medium, in duplicating herself in order to furnish a substratum for the materialisation, there have been collected many instances of so-called second-sight, vision at a distance, about which I shall shortly have to say a word, and in addition there is the fatigue, the prostration of the medium at the close of the seances, and this in spite of the supplementary force which has been taken from the sitters, as we proved at Carqueiranne by means of the dynamometer.

The exterior emanations of this unknown something, common to all of us, of this double which plays an unknown part, are represented, in my opinion, by other examples, some of them very common, though scarcely noticed by those on whom they make but a passing impression; such are the cases of prevision or premonition by fancied resemblance, described by Dr. Ferrari in *THE ANNALS* for September last. This would lead us to believe that the exact image of a person who was not yet in sight could superpose itself upon or in front of another person, so as to cause us an illusion for some seconds, and make us mistake, for a moment, the one for the other. It is like the projection to a distance of something—shall we say immaterial?—emanating from the

person who is still out of sight around the corner of the street. Fugitive image? deceptive reflection? real duplication? May we not assign a similar origin to that irresistible influence which sometimes makes us turn round with the idea, or rather the sensation, that someone is looking fixedly at us? Is it nothing but a mere transmission of thought?

Other less common instances may be named, such as precise warnings, sudden apparitions of a person, distant perhaps thousands of miles, whose image rises with startling abruptness to reveal to a parent or a friend an extreme danger or a coming death.

Is there any difficulty in similarly interpreting those stories of haunted houses, which appear at present to be indisputable, and for which, rather than incriminate intangible spirits or practical jokers, we may lay the blame on the unconscious intervention, by mysterious and generally invisible doubling, of one of the inhabitants (usually subject to nervous attacks) of the house which is thus disturbed?

To sum up: From many physical facts and moral presumptions, from the repetitions observed in the majority of experiments, from the insignificant and rudimentary character of these "spirits"—I only speak of those I have known, "John King" and his associates—it appears to result, in my opinion, until further demonstrated by observation:—

1°. That the majority of these phenomena are undeniable, and that they exclude all suspicion of fraud;

2°. That it is our inherited traditional beliefs, sometimes dulled, but rarely altogether extinguished, which, aroused once more by these observations, have probably led to the current interpretation of the unaccustomed facts, and induced us to believe in the intervention of "spirits" different from ourselves, although still too much resembling us;

3°. That it is we ourselves, whether as subjects or as

spectators, being all of us more or less mediums, who lend to these "apparitions" an identity of their own, absolutely distinct from ours; but that on the whole it would be more natural, more logical, to see in them only a duplication—imperfectly understood or explained—of our own physical and moral personality, a duplication which takes place under variable circumstances, and for reasons not yet sufficiently determined.

But I willingly admit that this attempt to furnish a plausible explanation, or theory, none the less leaves many sides of this prodigious question still obscure: the difference in height, features, and sex between the subject and the double, *apports* of clothing and of singularly varied accessories, change, sometimes complete, in the appearance of the "phantoms" which are able to manifest in turn in the midst of a company of which the composition has not varied, etc. No matter! In face of a problem so vague, so vast, so perplexing, if there is still room for much meditation and doubt, that is no sufficient reason why we should not try to insinuate between these, timidly but in perfect good faith, a hypothesis.

Toulon, *December 24th*, 1905.

MORE SEANCES FOR "MATERIALISATION" AT THE VILLA CARMEN, ALGIERS.

ACCOUNTS GIVEN BY TWO OTHER EXPERIMENTERS.*

NARRATIVE OF M. X.

Some Former Phenomena of Materialisation at Algiers.

To the Editor of THE ANNALS OF PSYCHICAL SCIENCE.

DEAR SIR,

I send you some observations on some phenomena of materialisation which occurred during several seances at which I was permitted to be present at different times in the course of the last four years, at the house of General and Madame Noël, Villa Carmen, Algiers.

I shall only speak of those facts which, on account of certain special features, or of the conditions under which they occurred, afford evidence of the reality and objectivity of the phenomena, and show (1°) that the phantom (whether complete or not) is something distinct from the medium; (2°) that it presents certain of the signs and attributes of life, although not a normal living being.

* We have thought it advisable to publish the most interesting passages from the narratives of MM. X. and Y. concerning certain "materialisation" seances which were held at the Villa Carmen, Algiers, in 1902. In the first place, these accounts contain numerous interesting details which help to throw light upon, and confirm, the accounts recently published in THE ANNALS OF PSYCHICAL SCIENCE. Secondly, the phenomena about to be described present the great advantage of having been obtained by the aid of a medium other than Mlle. Marthe B. Lastly, with the exception of General and Mme. Noël, the persons forming the circle were entirely different from those present at the seances of 1905. It need scarcely be added that, although we are unable to publish the true names of MM. X. and Y., on account of their official positions, we are personally acquainted with both these investigators whose intelligence and perfect reliability of character cannot but lend weight to their narratives.

The first seances at which I was present took place in April, 1902. At that time the only medium was Madame Vincente G., who came regularly to the Villa Carmen as a dressmaker. She was in no wise a professional medium, and exercised only at Madame Noël's house the faculties which that lady had discovered and very probably developed in her. The arrangement of the seance-room and cabinet, closed in by a double curtain at one corner of the room, was exactly the same as that described by M. Richet for the seances of August, 1905. The sitters, five or six in number on an average, and not always the same persons, sat around the table, which was placed about a yard from the curtains, leaving the space in front of the cabinet free.

The seances always began with a "preparation" of the medium, who, while seated in the cabinet, was put into a state of hypnotic slumber by Mme. Noël. The curtains were then closed upon the medium, and we awaited the production of phenomena.

The room was always lighted by means of a candle-lantern, closed in front by a red glass. Before the commencement of every sitting, I always assured myself that there was no one hidden in the room, including the cabinet. Besides, the light being sufficient and constant, no one could, without being seen, have entered the cabinet, either through the front, which was formed by the curtains, or by the top, which was covered permanently with cloth at a distance of about a yard from the ceiling; I am, moreover, absolutely convinced that there was no trapdoor or opening which could allow access to the cabinet either from below (the coach-house) or through the walls of the pavilion.

Seance of April 5th, 1902.

A phantom came completely out of the cabinet through the opening of the curtains, and re-entered it several times. I did not see the medium at any time from the moment when the curtains were closed until the

end of the seance, when they were opened in order to awaken her. This is the general aspect of the seances, which seem thus to have no significance; but as I was able, during subsequent seances, of which I shall speak later, to see the phantom *by the side of the medium*, the observations I was able to make at this first seance, and at the following one, acquire a real importance from this fact.

The phantom has the appearance of a human being of considerable height (about 6ft. 1in., but the height sometimes appears to diminish by about four inches, and then to return to what it was at first), clad entirely in white raiment which at times appears slightly self-luminous; this vestment has the form of an ample robe falling straight down from the shoulders to the ground; the sleeves do not stand out separately from the white mass of the robe; neither arm nor hand can be distinguished; the face alone is uncovered, and stands out clearly from the background of the fabric, which surrounds the top of the head like a turban, and falls down on each side of the face so as to frame it completely (as can be seen by the photograph which was taken during last summer); the eyes and nose are well seen, but the mouth and lower part of the face are hidden by a black moustache and beard; the beard is thick and very long from its starting-point level with the eyes.

The following are the facts which present special interest:—

1°. The horizontal movement of the phantom is extremely slow and without jerks; it gives the impression of *gliding* and not of walking; at times this motion seems to be effected with difficulty, and the phantom appears to waver, to stagger, and even to *be pulled backwards* as though in order to advance it had to overcome a force drawing it in the direction of the place *where the medium should be if she had not moved from her chair*.

2°. At one moment, the left arm of the phantom slowly detaches itself from the white mass of the drapery; it rises,

and stops at the horizontal position (Fig. 1). The arm is sensibly shorter than it ought to be, in comparison with the height of the phantom; it stops short about where the wrist should be. As the fabric of the sleeve completely covers the extremity of the arm and hangs down for a length of ten or twelve inches, it may be supposed that, if there is

a hand under the fabric, this hand is bent at a right angle at the wrist, with the fingers pointing towards the ground; but on comparing these observations with the visual and tactile impressions obtained at the seance of the day but one following, the existence

of a hand at the end of the arm becomes much more doubtful. In any case, we see nothing of this hand, even when *the arm is almost completely visible by transparency under the fabric of the sleeve*, which appears very light; moreover, *this arm is of a very dark color, blackish brown, and is of almost the same thickness as its bony framework.*

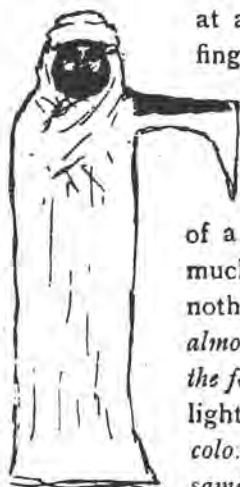


FIG. 1.

I may add that the phantom always returns to the cabinet *backwards*, keeping its face still turned towards the sitters.

The seance is closed when the medium, who until then has been silent, begins to groan and to utter incoherent words.

Seance of April 7th, 1902.

The room is very well lighted, I did not see the medium during this seance. The phantom does not come out of the cabinet until after twenty or twenty-five minutes waiting; it has the same aspect as at the first seance.

The following facts are of interest to note:—

1°. Once, before disappearing into the cabinet, the

phantom turned to the right, displaced the right hand curtain by pushing it back with his arm, and stood aside, as though to allow the medium to be seen or to let some one come out of the cabinet (Fig. 2). From the place where I was, I could only see the dark back of the cabinet; the medium *should have been* in the corner to the right, and consequently hidden by the curtain. But this fact enabled me to observe that, for its whole height, the dimensions of the phantom from back to front were normal.

2°. Mme. Noël, being near the phantom, held out her hand to it, and the phantom took it slowly, bending the upper part of its body. I could then, by bending forward, well observe the arm of the phantom, which was about 2ft. 8in. from me; the hand was

still invisible under the extremity of the sleeve, which assumed what is called a pagoda form; the pendant part of the tissue (?) terminated in a point, like a stalactite, but its length varied continually, as though it was made of elastic, and was pulled intermittently by some invisible means. The reality



FIG. 2.

of this change of aspect of the "fabric," as it hung freely, was confirmed by touch a few minutes later, for I was allowed to try to touch the hand of the phantom, which then extended its left arm towards me. I rose, stretched out my right hand, and took hold of the extremity of the hanging portion of the sleeve, which I looked at very closely: it was a perfectly white tissue, resembling muslin; I kept it in my hand for about half a minute, and I felt that *its consistency, or more exactly, the thickness and the number of folds that I held, seemed to vary every instant*, which confirms the visual impression mentioned above; moreover, I experienced on the surface of my fingers a

slight sensation comparable to the feeling one has when passing the hand through a thick cobweb, and I also perceived a tingling similar to that produced by contact with a body traversed by a weak electric current. These sensations gave me the impression that what I had hold of was not a piece of ordinary drapery, of normally constituted material in a stable condition; I could not help thinking that the force of cohesion was reversed or counteracted by an unknown cause in the substance itself; the sensations it produced to the touch were not those which would be given by any ordinary tissue, muslin or other.

I now tried to touch the hand or arm of the phantom; for this purpose I passed my hand up along the fabric, keeping in contact with it, and then into the interior of the sleeve as far as I could, by leaning over the table, which was between me and the phantom. To judge by the distance thus traversed by my hand, I *ought* to have touched the arm or the hand, or at the very least the finger-ends of the phantom; but my fingers did not encounter any hard body. I then let go of the sleeve and returned to my place.

3°. The phantom being still outside of the cabinet, and someone having expressed regret that it did not speak, I almost immediately heard the sound of a regular and powerful breathing produced by the phantom; this breathing continued *in a single expiration* (rather than inspiration) for a period which I estimate *at thirty seconds* at least, without stopping to "take breath," as though the quantity of air stored up was enormous, or was constantly renewed. Such a phenomenon appears to me to be entirely inimitable by any ordinary human being, especially by the medium, whose constitution is by no means strong. The noise produced is comparable to that of a powerful bellows. Afterwards the phantom, apparently by an effort, uttered three little inarticulate cries, similar to those of an infant in the cradle.

Up to the present there has been nothing in the way of

absolute proof that the phantom is not the medium transformed, masked, etc., and playing a part—a very difficult one, it is true, if we reflect on certain details reported above. But the following seance, which took place a year after the two already described, entirely changed the aspect of affairs, and gave more force to the preceding facts, for the phantom and the medium were then seen at the same time.

Seance of April 16th, 1903.

At first the phantom showed itself at the entrance to the cabinet, the curtains being parted sufficiently to allow the medium to be seen, still asleep on her chair. The curtains then closed again, and the light was increased by putting a lighter coloured red glass in the lantern. *Under these excellent conditions of light*, the phantom again opens the curtains, or more correctly *the curtains parted*, this time almost completely, running on the rod at the top, so as to allow the whole interior of the cabinet to be seen. I could see perfectly well; to the right, the medium, seated, her head slightly inclined, her two arms resting naturally on her body, *her two hands standing out clearly* against her dress, and to the left, the phantom standing up, completely separated from the medium by a space of at least eight inches. The aspect of the phantom's dress was still the same, but the face was covered by the veils which hid it completely. After a few moments the medium, without opening her eyes, rose, groaning and coughing from time to time, remained standing beside the phantom for ten or fifteen seconds, then suddenly fell back upon her chair like an inert mass, and with a noise. While the medium was motionless, I saw issuing from the drapery of the phantom, at the height of the girdle, moving for some seconds and then again returning into the drapery, something like a portion of an arm, a sort of stump covered with

white tissue and about eight inches long. This fact goes to show that the phantom, which is *absolutely distinct from the medium*, is not a mere inanimate framework covered with fabric and veils.

I was present at other seances in May, June, and July, 1905. Madame Vincente G. was no longer there; the medium or mediums were the same persons by whose aid Professor Richet was able to see and photograph the phenomena in August, 1905. In the course of these last seances, I saw facts which were conclusive, as well as others that were less so; in particular, I heard the phantom (which I saw well) speak with a voice without much *timbre*, it is true, but fairly loud: the articulation of the syllables and words being added to the breathing heard in 1902, thus forming an advance towards clear speech, with a *timbre*. But these seances were certainly less good than those during which Professor Richet experimented, and I do not find, in the facts which I have noted, any new particulars which have much force, in view of the demonstration of the two points on which we need to be enlightened. I prefer to return to the salient facts observed during the three seances which I have partly described, and to examine their value from the critical point of view.

The hypothesis of fraud on the part of persons other than the medium is the first to be considered; and this does not refer, be it understood, to complicity on the part of any of the sitters. This hypothesis was as inadmissible three and four years ago as it was last year; I always found the seance room and the cabinet in the same condition; when the door is locked there is no means of entering the room, the two windows being perfectly blocked up; I am also absolutely certain that no one was hidden in the room or the cabinet at the beginning of the sittings—that there was no one there besides the sitters and the medium.

There remains the hypothesis of fraud on the part of the

medium. I can say of Mme. Vincente G. that she was of a very calm temperament; that she had only a moderate liking for the seances in which she took part as medium; that she gained *no advantage, but evident fatigue*, from the part she filled through pure complaisance. But all this is merely of documentary interest. The question is this: Could the medium have played the part of the phantom, either personally or by means of a lay figure?

Let us first take the last seance, in which the phantom and the medium were seen side by side. The medium was perfectly well recognised; thus it can only be supposed that the phantom was a lay figure, and that the medium had brought with her, hidden upon her person, all the materials necessary for making up the lay figure; first, a large quantity of drapery, then the apparatus forming the framework, or, at the simplest, a rod of the height of the phantom, having at one end an expansion to represent the head, and at the other a foot or tripod on which the whole arrangement could stand upright on the floor (for the apparatus could not be held by the medium, whose whole body, head and hands, were quite visible and clearly separated from the phantom); such an apparatus could easily be contrived, and its bulk might be reduced by supposing that the stem was composed of several telescopic joints, and the rest of the apparatus folding back on this stem, as is the case with certain stands for photographic apparatus. The phantom, drapery included, could thus be contained in a pocket of moderate dimensions. But, for some moments, a sort of arm detached itself from the mass of the phantom and moved, then disappeared, and this at a moment when the medium was motionless, with both her hands well in sight. This little fact strangely complicates the solution of the problem; to an apparatus brought in and arranged by the medium there would have to be added a system of levers moved by clockwork, etc.; the apparatus would thus become

complicated, cumbersome, and costly; this is absolutely improbable in the case under consideration. The face and the mouth of the medium being in full view during this apparition of an arm, we cannot explain it by an elongated balloon of goldbeaters' skin fixed to the drapery and inflated at the desired moment by the medium by means of an india-rubber tube, and then collapsed again.

Now let us take the first two seances, in which the phantom alone was seen outside the cabinet, from which it moved several times to a distance of more than two yards. The only supposition that could be made is that the phantom was simply the medium disguised, with a false beard. I have related above certain details, certain peculiarities in the appearance of the phantom, of its acts and gestures, which render this hypothesis very improbable if not inadmissible.

There is no need to insist upon the difficulty which the phantom seems to experience in going far from the cabinet (slowness, vacillation, pulling backward); all this can perhaps be easily imitated. But how are we to explain the appearance of the arms, perceptibly too short, *much too thin*, and so dark in colour, when seen by transparence through the fine tissue of the sleeve? If this arm had been between myself and the candle lantern, it would have been normal that it should stand out dark against the bright background; but, when looking at the phantom, I had the light to my left *and behind me*; therefore, since the tissue was fine enough to let the arm be seen through it, this arm, by direct light, ought to appear the true colour of the skin, like the face, and even lighter, because of the slight layer of white tissue which covered it.

Why did I not see the hand at the end of the extended arm at the first seance, and why could I not touch it at the second, the day but one after?

Why these strange impressions given by the contact of

the tissue of the sleeve, when I held it in my hand, and why did the hanging portion of the sleeve undergo those successive changes of length? How did the medium succeed, if it was she who played the phantom, in producing all those effects under my very eyes, and even in my hand?

And how did Mme. Vincente G., as I knew her, manage to keep up for more than half a minute that powerful blowing, when I myself could only produce the same effect of expiration, and scarcely as strongly, for four or five seconds at a time?

All this appears to me very difficult to imitate, especially by the rough means which the medium could alone have at her disposal, even supposing for the moment that she wished to resort to deception. All this seems to me very abnormal, or rather supernatural.

I know well that on a stage, by making use of all the tricks of a conjuror and all the scientific and mechanical resources, with personal cleverness and improved apparatus, a person playing the part of a phantom could, without doubt, imitate very faithfully everything I have described. But this is not to be thought of in this case, any more than a mechanical phantom, either automatic or guided from a distance.

In conclusion I will say that—basing my judgment on the whole of the observations made in the course of the three seances of which I have chiefly spoken in this letter, and several others, to which observations may be added other evidence, and especially the photographs of phantoms, at first alone (March, 1902), then alongside the medium (August, 1905)—I am absolutely convinced that the phantom is a distinct being, independent (up to a certain point) of the medium, a being which possesses the appearance and some of the attributes of life.

NARRATIVE OF M. Y.

Seance of Thursday, September 11th, 1902.

I entered the seance-room an hour before the seance to arrange a photographic apparatus (which, however, was not actually used) with baths and other accessories, and was aided by Vincente, who went backwards and forwards between the pavilion and the house* to get things which I needed. During this time I carefully examined the cabinet and furniture, and found nothing abnormal. I assured myself that no one could be hidden there.

I chatted with Vincente, who was gay and in a very good humour; she is gentle and obliging in character. She talked to me about Mme. Noël, who, she said, was very good to her, but (she thought) was too much taken up with spiritism, for she talked about nothing else, and was wrong in not thinking of other things. I then spoke to her about her extraordinary power; she answered me quite simply, without appearing to suspect the importance of such a fact, saying that she only knew what she was told, that she was not conscious of anything during the seances, that she went to sleep quickly when Mme. Noël magnetised her, and that on waking she was quite surprised to find herself there. She confirmed the report that once, at Cherchell, she saw B. B., who blew out the candle three times, and told her that her daughter, then at Algiers, was ill. (She had, in fact, suffered from slight indigestion.) Besides this, she had several times seen him at Algiers, when awake. This fact does not seem to occupy her mind; she is active, and always wants to be employed, thinking constantly of her household and other small affairs.

While waiting for the seance, I photograph her by

* The seance was to be held in the room on the first floor of the little pavilion, the ground floor of which was occupied by the coach-houses, and which has already been referred to in Prof. Richet's account in *THE ANNALS* for October and November, 1905.—[Ed.]

magnesium light, in the cabinet, and then develop the plate in her presence; she is impatient to see her image, but her head had moved. I promise to try again by daylight. Meanwhile Mme. K. and Mme. S. P. arrive; Vincente goes into the villa to Mme. Noël, who called her, and I re-enter the pavilion with the two ladies. Soon the General and Mme. Noël come in, with Louise and Vincente.* The latter takes her seat in the cabinet, and is rapidly put to sleep; the time is 4.11 p.m. and the materialisation is to last for half an hour. The gas is lighted, and the door remains open. Every corner of the room can be seen, and I again search it minutely. (See Fig. 1 for arrangement of the seance-room.)

The open cupboard in front of me is full of sheets and linen. A trough, which occupied one corner, and which

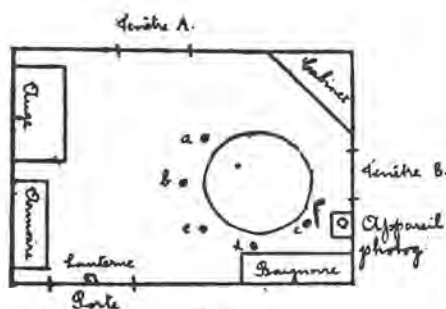


FIG. 1.

would not hold a man, is covered with a heavy board on which are my photographic plates and baths. The bath-tub in another corner is covered with a green cloth, and I make sure that there is no one in it. The windows

are blocked up, and concealed by hangings behind which a man might have hidden, but I make sure that no one is there.

Within the cabinet the walls are smooth and solid; they are painted dark green. Seen by daylight it is impossible to suppose that there is any hiding place. The floor,

* Louise had been Mme. Noël's servant for some months. Vincente came to the villa several times a week to work; she interrupted her work as a seamstress to take part in the seances, and was not paid as a medium.—[E.D.]

covered with a carpet, only resounds when I jump on it ; in fact it is a tiled floor, beneath which is a coach-house, the ceiling of which, formed of small brick arches and iron beams, is carefully lime-washed and free from defect ; it is at least eleven and a half feet from the floor of the coach-house. The corner of the pavilion which serves as a cabinet is therefore completely isolated. (See Fig. 2.) Two mètres above

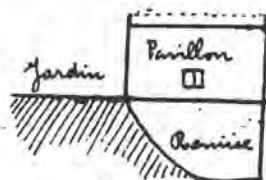


FIG. 2.

the floor of the cabinet there is a ceiling formed of boards and a green cloth. The ceiling of the pavilion presents no peculiarities. The roof forms a flat terrace, but there is no staircase giving access to it, and half a yard above the roof a wooden trellis is placed in order to keep the

room below from becoming overheated by the sun. The cabinet is closed in by thick curtains which slide on a rod.

Under the influence of the passes made by Mme. Noël, Vincente sinks gradually into a profound sleep ; her head bends forward, and soon touches her knees ; she remains in this position for a time, then straightens herself up and resumes her original position, seated in the chair and leaning against the back of it. The half-hour is past ; the curtains are drawn, the door locked, and the General places the red lantern over the door. We take our seats round the table as shown in the sketch-plan (page 161) ; my photographic apparatus (which, however, is not destined to be used) is directed towards Mme. Noël, who is just two mètres away. The General puts out the gas and takes his place.

I observe that we cannot see well. I have difficulty in distinguishing the features of my neighbour Louise, whose head partly hides the curtains of the cabinet from me. The light of the lantern principally falls on the part of the wall between the window and the cabinet. After some time we get used to the obscurity, but the light still seems very weak.

After a quarter of an hour we perceive in the square formed by the curtains, which until now has been of an even colour, a black streak, formed by the opening of the curtains. At the same time I hear a characteristic rustling of silk coming from the cabinet. Vincente of course does not wear silk; she was dressed in a grey and white striped cotton gown, and wore a large white collar over a scarf of light blue satin tied in a large knot. At the same moment Mme. Noël declares that she sees B. B. I perceive in the black space a white streak which extends to the top of the curtains, and soon this streak widens as the curtains part, noiselessly, and I see before me a large draped figure, the outlines of which I can but vaguely distinguish. The upper part of the body is invisible, especially the head; I see a draped mass and can distinguish the folds of the drapery, but nothing more. The drapery is very white, but the illumination does not appear to be stronger than is due to the feeble light of the lantern. On comparing it with Mme. Noël's dress, I notice that the degree of illumination is the same. Mme. Noël and Mme. S. P. encourage B. B. to approach; he makes feeble movements forwards and backwards, comes out a little further, then disappears again behind the curtains, which close without noise. Three times over the same phenomenon occurs without my being able to distinguish anything more.

It is impossible for me to make sure that what I see is not Vincente dressed up, except for the impossibility of supposing that she had such a quantity of stuff hidden on her person or in the cabinet.

Each time he appears B. B. is saluted by cries of encouragement from the ladies, especially Mme. Noël, who calls out: "Approach, dear Guide, have no fear, do not be alarmed!" Then, remembering an incident of the previous seance she continues: "But at all events do not come as you did last time, with your goats' feet; you

frightened me!" This refers to the fact that on the last occasion B. B., whose feet are rarely, almost never, seen, being hidden beneath the drapery, came out with his robe not fully let down, exposing to view two blackish sticks which served him for legs, and almost or quite without feet.

After a short interval, during which we see nothing, the curtain is opened quickly, we hear the noise of the rings on the rod, and see Vincente asleep in the armchair. A moment later the medium rises suddenly, sits down, rises again,

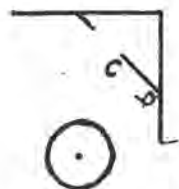


FIG. 3.

appears uneasy, and with jerky movements, forward and backward, like an automaton, who appears every moment about to fall, she takes a chair, places it under the lamp, and succeeds after several trials in mounting it, and turning the lantern so as to throw a better light on the table and cabinet. She raises the wick, though I can see her hands trembling violently as she turns the regulator to give a little more light. (It is an oil lamp in a lantern with three sides of red glass.) She then gets down from the chair and returns to the cabinet in the same jerky manner. She soon comes out again as though against her will, and replaces the chair in its former position. She then takes her own place in the cabinet, and while she remains motionless we see the curtain close again slowly, so that it hides her from our eyes by the quantity C. D. (Fig. 3).

We then hear a voice different from that of Vincente, which seems to whisper something in her ear; she answers with a few words, and comes out of the cabinet and up to the table, where she tries in vain to speak. She seems to be trying to recollect; then with a gesture as though she had forgotten what she wished to say, she returns behind the curtain. Then we again hear a voice speaking to her, and scolding her: this voice says forcibly, "sens" or

"seance." Vincente hastens out of the cabinet and says to us joyfully: "Seance!" and then goes back again. After another short conversation she returns and says "Seance Saturday." A third time the same performance takes place, and she tells us "Seance Saturday, 4 o'clock."

She then goes and sits down, and we do not expect much more; in fact, we soon afterwards hear the medium call out, in her natural voice, "Madame! Madame! Fire!" This frequently happens when, at the end of a seance, Mme. Noël calls for the light to be relit. I strike a match, and rush towards the cabinet, while the General opens the door. I throw the curtains wide open, and find the medium half aroused, and saying that her hair is burning. We reassure her, but she remains in a confused state for some five minutes. Her colour is rosy, and her face is in repose.* Everyone except myself leaves the room. I stay behind for a while to put my dishes in order and replace the apparatus in its case. The door is opened at 5.45.

Seance of Saturday, September 13th.

While waiting for the seance to commence, as the door of the pavilion is locked, I arrange my camera to photograph a group in the garden. In order to permit of my being taken with the rest, I allow Vincente to take off the cap of the objective, so that she is with us, and could not arrange anything in the seance-room. The sitting was to take place at four, and I arrived at two o'clock; the room is locked,

* *Note as to Vincente.*—Age 35, of middle height, intelligent and good in appearance, fine blue eyes, blond hair, very thin, high cheek-bones, deep-sunk eyes, rosy complexion. She is illiterate (I have read a letter of hers which is full of mistakes in spelling, and as though written by a child). At the age of 25 she underwent a serious operation, and since that time has had numerous vomitings of blood, also pleurisy and appendicitis. She has a daughter aged 12. Her husband is a stonemason, and she is a dressmaker; she used to work at the theatre, but now has a place as concierge.

and Vincente is at work on the first floor of the house. After having photographed the group I take Vincente by herself.

The hour approaches. Mme. Noël and Vincente enter the seance-room, followed, a little after, by the General, Mme. K., Mme. S. P., and myself. The gas is lighted and the room is fully illuminated. I make my inspection and find everything normal. The medium gradually goes to sleep; her head touches her knees, remains in that position for five minutes, and then rises again. I have a little stand, with paper and pencil on it, placed in the cabinet. Mme. Noël magnetises the medium for half an hour by very short longitudinal passes, with one or both hands, and talks with us about various things. The first sleep is determined by the fixation of the gaze; when the medium has her head on her knees the passes are made over the back of the neck. When the magnetising is over we take our places in the same order as at the last seance, and the General locks the door.

After about a quarter of an hour I feel very plainly a cool breath of air coming from the cabinet and passing over my fingers. Mme. K. has the same impression, the limbs of Mme. S. P. and of Mme. Noël begin to tremble, and the curtain partially opens, showing the black space. There is more light than on the previous occasion. I can plainly see all the features of my neighbour on the right (Louise) when she turns towards me. I can distinguish the homogeneous square mass of the curtains, traversed by the black band, which has made its appearance without noise, and on this square the moving shadow of Mme. Noël's head. Suddenly, as on Thursday, there appears in the black opening the whiteness of the apparition, occupying its full height; gradually the white band assumes the form shown in Fig. 4. It is the phantom again. I can now distinguish what I could not see last time, the black circle of the face, surmounted by white. To the right of the phan-

tom I see as it were phosphorescent lights, but no details can be made out, all is vague and confused, with the appearance at certain moments of pendent sleeves. At the bottom of the robe, to the right, I see the shadow cast by the head of Mme. Noël, moving about as before over the curtain. The apparition is saluted by cries from all; it is encouraged to come forward, to approach us, but it gradually disappears. It returns in the same way five minutes later, then again disappears. It is asked whether there is too much light, and if so to show its arm at the opening of the curtains. We see vaguely something white, and by Mme. Noël's orders the lamp is slightly turned down as it was at the beginning of the first seance. Soon afterwards, the first appearance being twenty or twenty-five minutes after the commencement of the seance, we hear something moving inside the cabinet; the same cool breath is felt by my left-hand neighbour, Mme. K.



FIG. 4.

Soon afterwards the curtain is seen to be raised towards the corner D so as to allow the interior of the cabinet to be

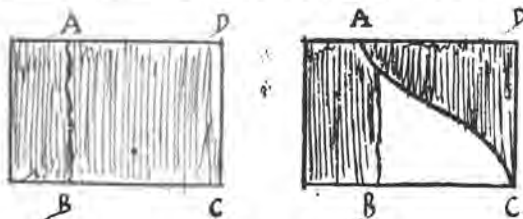


FIG. 5.

seen; usually it opens by sliding on the rods, but now it appears as though lifted by a loop or cord (which does not exist) passing from B to C. (See Fig. 5.)

I then perceive, within the frame thus formed, the grey

and black skirt of the medium, and above it the white form of the apparition (Fig. 6). The curtain then falls back again.



FIG. 6.

We all of us call out, asking the figure to do it again, since it appears to wish to be seen with the medium, and to do it better this time. The curtain again rises in the same manner, and I hear Vincente cough slightly as though to mark her presence. This time I distinguish besides Vincente's skirt, her white collar, which forms a spot to the right of the apparition, but I do

not see the head of the latter. The accompanying sketch (Fig. 7) represents what I saw. Then the curtain again falls.

Vincente rises, comes to the table, and as before, seems to have forgotten what she wished to say. By repeated trials, and with the same apparent difficulty as on the last occasion, she manages to say: "Seance Monday, 4 o'clock. Beer, lemonade. I will come to the table. I will drink. I will take some to the medium. Then I will perfume the whole group."



FIG. 7.

She then returns to the curtains, comes back, and says: "I will awaken the medium at the table." She takes a chair, sits down, with her head on the table, and a minute afterwards starts up, saying: "The little one has been crying" (no doubt meaning her child; Vincente is an

excellent mother). She is aroused and we light up ; she has a slightly stupefied air.

Seance of Monday, September 15th.

I took some photographs in the pavilion from 1.30 to 2.30 p.m. ; then I talked with Vincente, who was greatly agitated and wept : she had heard Mme. Noël say disagreeable things about her and her daughter. She was furious, and wanted to leave, and she assured me that after I left she would not go to the house again. I calmed her and talked about spiritism ; this is the last thing she cares about. She is quite taken up with her husband, her son and daughter, and tells me of her troubles ; her husband, who has an internal ulcer, is scarcely able to work, and has not long to live ; she does not, however, try to arouse my pity for her misery, but she considers that Mme. Noël's conduct towards her is not what it should be. She appears unconscious of her mediumistic faculties, and only speaks of them in reply to a direct question : she tells me that while awake she has seen Bien Boa four times. She attaches but little importance to it, and is unable to remember the circumstances of the fourth appearance. The first time she saw him was on her staircase, as she was returning from the theatre ; the second at the foot of her daughter's bed, and the third at Cherchell ; her daughter had seen him once when she was at home by herself, and cried out so that all the people in the house rushed to her. Then she returned to her dispute with Mme. Noël ; she heard Mme. Noël find fault with her request to be photographed with her daughter, and refused with much dignity to bring her daughter with her the next day. She is going to have a position as concierge, and will not go out to work any longer ; she is much pleased at this, but she regrets giving up working for the theatre. She will have 30 francs a month and her rooms. Her husband, who is a mason, earns 6 francs a day when he can work. Mme.

Noël gives her $2\frac{1}{2}$ francs for each day's work. All this I relate in order to show that she seems incensed against her mistress, that she is not dependent on her for her living, and that under these circumstances there can be no fraud, with regard to the phenomena, on the part of this poor woman, whose thin face and sunken eyes arouse my pity.

The time for the seance arrives (4 p.m.). After having again examined the seance-room, I lock the door, and Mme. Noël then enters the cabinet with Vincente. The medium complains of a bad headache; she goes to sleep rapidly, her head bends forwards and touches her knees, then rises again. We take our places in the usual order, the sitters being the same as on Saturday.

After about twenty minutes, the apparition seems to form at *a* (Fig. 8). The curtain being in two parts, the larger one

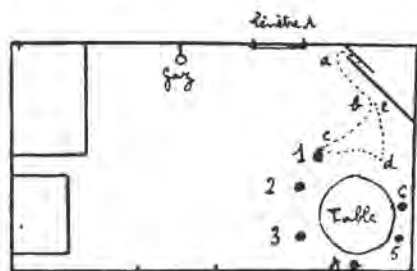


FIG. 8.

entirely closing the cabinet in front, I think that B. B. must have slipped between the two parts of the curtain and then shown himself at *a*. He remains there for a moment, a large white mass, and then comes gradually as far as *b*, opposite to the table. There I distinguish him better than usual, but without seeing his features; his head-dress appears to me higher than on Saturday, and I notice more corpulence than on the previous occasion. I see all the folds of his garment. He raises his right arm very, very slowly; this arm appears very long, and, when fully raised, considerably exceeds the height of the cabinet, almost touching the ceiling. The other arm is raised to the extent indicated by the drawing (Fig. 9). Then he lowers his arm and bows as though in salutation.

He raises himself and advances towards Mme. Noël. I see distinctly the fold made in the fabric by one leg, then by



FIG. 9.

the other. He stops on the way and seems to look at me ; by Mme. Noël's advice I cease staring at him. The effect is immediate : he makes three rapid steps and is by her side



FIG. 10.

(Fig. 10). I then see him bend slowly with his right hand advanced towards her, take hold of hers, and carry it gently and slowly to his lips ; she tells me that they feel warm and well formed. I then see him from the side ; I see his white forehead when he bends down, but I can distinguish

neither eyes nor beard. I see the large folds of the veil, but the hands are invisible. He does not seem to be self-luminous, no special light emanates from him. After slowly raising

himself again, he comes from *c* to *d*, turning towards me. He extends his right arm slowly in my direction, very, very slowly; when I see that it is well advanced, I rise from my chair and hold out my hand; he then draws back, and I only grasp a portion of his sleeve. (The sleeve seems, however, to be only a part of the veil which envelopes him.) It is light, supple, very fine and silky, like silk muslin. There is no sensation of vibration on touching it. I feel that he draws the stuff strongly towards him, and I release it; he then returns backwards towards the cabinet and disappears.

On the table around which we sit there are bottles of beer uncorked, glasses, and lemonade, a bottle of which is opened. At the end of ten minutes B. B. returns, appearing this time at *b*, and advances with measured steps towards Mme. Noël; when there, he extends his right arm. The General hastens to pour out the lemonade into a glass, which he fills. Mme. Noël takes a drink or two, and places the glass in the hand of the apparition, who lifts it gently; I see the glass rise and Mme. Noël's hand helps it half way (she felt the hand fall powerless when she let go of it). From there the hand rises still more slowly, and at length reaches the face, of which I do not see the lips. The figure inclines his head slightly backwards, and appears to drink. Then he shows the glass to Mme. Noël, who says that he has drunk about a third of the liquid, but I cannot verify this. After this he turns round rather quickly, still holding the glass, and walks to the cabinet, where he disappears behind the curtain. We hear Vincente groan, cough, and spit, as though someone was forcing her to drink against her will. Then he returns; we soon perceive a strong odour of wine pervading the room. He holds out the glass to Mme. Noël, who passes it from hand to hand; there is no doubt whatever: it is red wine. We taste it: it is red wine mixed with the lemonade! (It should be noted that in the Noël's home there is no red wine but two sample bottles, which I

find, after the seance, to be full and sealed. I am told that at Vincente's they never drink wine. Bien-Boa again disappears backwards into the cabinet.

The sitters, especially Mme. Noël, call for the perfume promised on Saturday. Then Vincente comes out of the cabinet, and after coming and going a number of times, as though unwillingly, and forgetting what she had to say, then turning back to the cabinet, where we hear a harsh and powerful breathing, she at last manages to say, bit by bit, "Seance, Wednesday, *three o'clock*. Carmencita [Mme. Noël] never satisfied. Given perfume of drinkers—perfume of drink." She then turns back, and afterwards we hear her say in her natural voice, "Madame, what a lot of water! I shall be drowned!" and then, "I am seasick!" We at once run to her and light the gas; I strike a match in the cabinet. Vincente appears, with her hair undone and haggard eyes. We open the door, the key of which had remained in the keyhole, on the inside of the door, with a handkerchief over it to keep the light from penetrating into the room. It is ten minutes past seven.

Seance of Wednesday, September 17th.

At this seance there was no appearance of B. B. outside the cabinet; Vincente was heard to address him by name and protest against giving his message, but afterwards said, "B. B. is about to leave, you will not see him again for a long time. . . . He will come again later with Marie." . . . After the seance Louise obtained a message by automatic writing, that seances were to be held on the two following days at 4 p.m.

Seance of Thursday, September 18th.

I make the usual examination previous to the seance, and ten minutes after the same sitters have taken their places the curtains of the cabinet half open, and I see the customary

apparition between the curtains. (See Fig. 11.) It comes out, advancing gradually; I can distinguish the motion of its legs. It approaches Mme. Noël and bows. The bonnet seems to me higher than usual; it has the form of a truncated cone, and the veil falls down on each side of the face, which I can distinguish better than usual. I see the thick black beard, the form of the nose, and the eyebrows, but not the eyes. His left hand then rises slowly and I distinguish the thin arm through the fabric. He takes, with his left hand, the hand which Mme. Noël holds out to him, and carries it to his lips. He then turns



Fig. 11.

in my direction, then draws back gently with his face towards the table, until he reaches the curtains and then disappears. Five minutes afterwards he reappears, opening the curtains; he seems to wish to advance, bending slightly forward, but we see that the cords of the curtains pass in front of his head-dress and appear to stop him. He throws us kisses with both hands, than disappears. Vincente coughs slightly, she has caught cold, and has coughed about every five minutes since she has been put to sleep. We suppose that the cords incommode B. B., and Louise goes and cuts them with my pocket-knife.

Two minutes afterwards, B. B. reappears, and this time comes forward quickly towards Mme. Noël, holds out his hand to her, grasps hers, and again kisses it; then he advances towards me, walking obliquely towards the left, and holds out his hand frankly towards me. I can distinguish his features, but without seeing his eyes, and hold out my hand to him. I feel first of all the same fine fabric already noted, then I arrive at his hand, and feel the stiff fingers and the closed thumb through the stuff. At the contact,

he withdraws his hand, and I remove mine ; then he offers me his hand again. The sensation is the same, but this time I raise the muslin which covers his hand ; I feel the skin stiff and *cold*, like that of a corpse. I run my fingers over the icy member, and feel the stiff fingers of a small hand with the fingers bent and the wrist stiffened. I then grasp the hand in mine and shake it very gently ; I feel that the arm and forearm participate in the movement. The whole limb has the stiffness and coldness of a corpse. He then moves away a little and holds out the same hand to Mme. K., my neighbour on the left, who tells me after the seance that she felt the same stiff and icy fingers (the temperature of the room was nearly 30°C., or 86°Fahr., and we were all bathed in perspiration). She did not shake or move the hand. (Mme. Noël has never had this impression of cold, which, she says, would have made her ill. At this same seance she felt B. B.'s warm lips on her hand as he kissed it. Mme. S. P., who has also often been saluted, had the same impression and the warm and agile hands of B. B. have often played with the hair of these ladies ; they have felt his hands on their cheeks, and he has kissed them on the lips.)

After having given his hand to Mme. K., B. B. draws back, lifts his left hand with a fine gesture—the one which I had touched—towards heaven, seeming almost to touch the ceiling of the cabinet. Then he disappears again. A little while afterwards we heard Vincente groan and call, “ Oh ! Here, here ! ” and then the strong breathing (stronger than I had ever heard it before) of B. B. ; finally Vincente comes out and gets a chair, which she takes with her into the cabinet. The curtain is then raised ; I see B. B. seated in the armchair, and the medium in front ; I only see her skirt, but Mme. Noël and Mme. S. P. tell me that they can very plainly see both the phantom and the medium, who is placed in the front of the cabinet, touching the curtains.

Then the curtains fall together, to rise again five minutes later; I then see Vincente completely, and something white to the left of her (see Fig. 12); Mme. Noël and Mme. S. P. call out at the same time that Bien-Boa is now to the left of the medium; then the curtains fall together again.

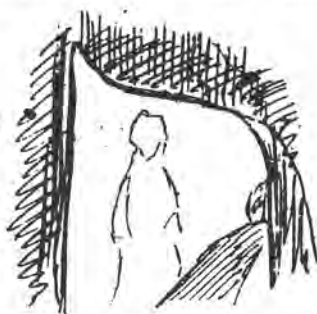


FIG. 12.

We then hear the sound of a discussion between Bien-Boa and Vincente: "No, I do not want to get up, I will not," cries Vincente. Then there is that strange hoarse breathing, which continues far longer than an ordinary man could keep it up, and a voice which, though I cannot distinguish the words, is evidently trying to persuade her. Then the breathing ceases. Two minutes elapse, and Vincente calls out, "Madame, madame, what a lot of insects, oh what insects!" We light up and open the door.

Seance of Friday, September 19th.

The conditions are the same as before, but a chair has been placed in the cabinet alongside the armchair in which the medium is seated. The seance begins at 4.30, and at 5 o'clock the gas is put out and the door locked.



FIG. 13.

Soon afterwards we hear the hoarse breathing of B. B. The curtain is raised, after a certain noise inside the cabinet, and I distinguish Vincente on the chair; I see the whole of her body, her head (without however recognising her features), the whiteness of her

collar, her hands. B.B. is standing upon her right, somewhat leaning over her. (See Fig. 13.) I do not see B. B.'s features, but I can plainly distinguish his head-dress and the dark patch of his face. The medium shakes her head and coughs slightly. They remain thus, with the curtains raised, for nearly a minute; then the curtains fall together again.

After a quarter of an hour, we hear Vincente groan; the same struggle which took place yesterday recommences: the phantom tries to make her do something she does not wish; she resists, and cries "No, no!" He appears to insist, and there is the hoarse breathing. Pre-

sently we hear a movement in the cabinet; the curtain half opens again instead of rising, and I see Vincente come out; I cannot distinguish her features, but I can see plainly her whole form, her skirt, corsage, neck, arm, face and hair. Then B. B. comes out of the cabinet, appearing to support Vincente with his right arm; he is more than a head taller than she is; his left arm is raised



FIG. 14.

and shields his face. (See Fig. 14.) The curtains close behind him, and the two remain there, standing, Vincente supported by B. B., and leaning somewhat to the right, coughing slightly from time to time. (Vincente has a very bad cold, and ever since the beginning of the seance she has coughed much, although asleep. It should be noted that B. B. seems to make her cough every time that he shows himself with her, in order to show their separateness.)

I see Vincente's right arm hanging down and moving about; I also distinguish her left hand and arm. They remain where they are; we hope that they will come nearer to the table, but at the end of a time which I estimate at nearly a minute, they both re-enter the cabinet.

Shortly afterwards Vincente awakes; the seance is at an end.

Having quoted the above from the detailed notes made at the close of each seance, without troubling about repetitions, or the fragmentary style, it will be well to bring forward certain considerations which have not been mentioned, or only slightly indicated, in the course of the narrative.

During my stay at Algiers, I particularly studied the medium Vincente, and I came to the absolute conviction that all the phenomena which, in case of fraud, would presuppose a thorough acquaintance with spiritistic literature, and a complicated mechanical arrangement, in order to imitate them, could not in any case be produced by fraud on the part of this illiterate woman, who appeared to be wholly taken up with her family, and whose life is one of poverty, her husband being constantly ill.

I always took pains not to lose sight of her before the seances; I had every freedom in this respect, and have often passed the hour preceding the seances in talking with her, while keeping an eye on the only door of the seance-room. It is worthy of remark, as a thing unusual in a medium, that she had no consciousness of the importance of these phenomena, and allowed herself to be put to sleep as an easy part of her duties, in order not to displease her employers. She was not paid for it, receiving only her ordinary wage for her day's work, as Mme. Noël preferred, and rightly so, not to give her any special payment for this new duty. I have often seen Vincente leave her dress-making for a seance, and immediately it was over take up some work as servant, her health in no way impaired by it.

The other persons who formed the circle, with the exception of General and Mme. Noël, were not constant members of it, and the phenomenon had taken place in the absence

of one or other, or of both at once. It therefore seemed impossible to have better conditions as regards surroundings; any fraud could only come from persons outside the circle who desired to amuse themselves at the expense of the members; and besides this it is very difficult to admit the possibility of a hoax being kept up for years, in different cities, to produce the various phenomena of the nature obtained in the Noël family, as well as to produce for more than eight months (up to September, 1902), and for nearly four years (up to September, 1905), the appearance of B.B. ; while the impossibility of producing certain physical phenomena appears, to those who have studied them closely, to constitute the surest guarantee of their reality.

I have questioned several persons who, before my arrival, had been present at the seances. One of them, M. S. P., assured me that he had touched one of the medium's limbs in the cabinet while B. B. was close to Mme. Noël. He had also seen the arm as thin as a walking stick, the face scarcely formed, the flat shoulders, the whole form of B. B. gliding instead of walking. This witness had also been present at the building-up of B. B. outside the cabinet in the form of a whirling white ball, from which there presently proceeded first the head and then the whole body; he has also heard B. B. speak and give moral advice.

On condensing the narratives of different spectators, we find that the phenomenon seems to have followed a remarkable progression by stages; first, a vague white form, which gradually gave place to a being which was at first incomplete, stiff, cold, with thin limbs, and by degrees became animated until it reached the normal constitution of a living being. Its speech, at first a mere breath, became gradually transformed into harsh and incomprehensible sounds, and at length became normal after a long series of seances.

My private conviction, as the result of those seances, in which General and Mme. Noël kindly afforded me perfect

freedom of control, was that I had not been deceived. It has not changed, and all who have since studied this strange phenomenon have come away with the same conviction.

CORRESPONDENCE.

GENTLEMEN,

In the ANNALS, Vol. III., pp. 95, 96, I find the following statement:—"This case is referred to by Mr. Podmore, who remarks that in order to explain the vision it is not necessary to infer the spiritual presence of the deceased brothers, inasmuch as we can with *greater probability* (my italics) assume that the vision was the reflex of the sick person's thought."

And Signor Bozzano suggests that "in default of precise testimony to the contrary, we can only keep to the explanation proposed."

Is there not an error here?

I submit that science does not and cannot at present deal with facts of telepathic impressions or ideas resulting from telepathic impressions. For telepathy does *not* cause any direct transference of ideas. The agent, in some way utterly unknown to science, affects (impresses?) the percipient and it is this impression which raises the ideas in the percipient. This is clear: for in many cases the agent *does* impress the percipient, but the ideas set up in the percipient are not the ideas the agent wished to convey. Telepathy, therefore, is something entirely outside the facts ordinarily dealt with by science.

It follows then that—in the particular case—to assume the "vision was the reflex of the sick person's thoughts" is, scientifically, as false and gratuitous an assumption of the miraculous as to assume "the spiritual presence of the deceased brothers." Science rejects both assumptions: its explanation of the phenomenon must be that there was sheer chance hallucination.

How then can there be *greater probability* in Mr. Podmore's telepathic assumption than in the spiritualistic assumption? Bear in mind that both assumptions are abstract, neither is scientific.

I fear we are in great danger from the very fact that we are so close to proof of the existence of telepathy. We begin, falsely, to use

telepathy as a scientific fact. We forget that before it can be used as a scientific fact, science must change altogether its theory as to time and space. Before telepathy can be used as a scientific fact, science must admit that the *ego* is not conditioned in time and space; that such limits are limits only of the material body and (material) senses, so that impressions are outside the limits of time and space. *Ideas* may be, probably are, within such limits.

I cannot think that scientific reasoning based on an unscientific assumption of the truth of telepathy has any greater probability of truth than scientific reasoning based on an unscientific assumption of spiritualistic influence.

Your obedient servant,

F. C. CONSTABLE.

NOTES.

A Case of Telepathy.

WE have received from a subscriber the following accounts of two telepathic incidents. The agent and the recipient and his wife are personally known to us, and their names may be given to enquirers.

We should add that Mr. P., who is suffering from slight nervous prostration and debility, the result of a severe attack of influenza, is receiving medical treatment at the hands of Mr. M.

 INCIDENT NO. I.

"At midnight on January 3rd, 1906, I was sitting before the fire with my wife. We were discussing a purely domestic matter that had caused us a great deal of annoyance and worry during the day. I was very tired, both physically and mentally, for the whole day had been one of work and worry. I wish specially to emphasise this because our minds were in no way in the direction of what is to follow.

"Suddenly I received a startling impression that a friend—'Mr. M.'—was in trouble. All the tired feeling that I have described left me, and I said to my wife: 'M. is in danger, look at the hour.' She was quite alarmed at my excitement and manner and said: 'Surely you are not thinking of going to his house at this time of night?'—12.30—(for my friend lived near). I replied: 'No—but note the hour.' This to impress her and to convince myself, for I was thoroughly aroused and alert; all sleep had gone from me so great was my agitation, and yet I could not understand it, for my idea was certainly that Mr. M. was in bed and asleep! But enquiry showed that this was not so.

I again repeat we were not talking or in any way thinking of Mr. M., being much too disturbed by our own domestic affairs to even give him a thought."

(Signed) A. P.

"On January 3rd of this year I went to my rooms at Euston at about 11.30 p.m., and retired to bed at about 12 midnight.

"In the room overhead was a party of Frenchmen who persisted in playing (?) a piano and guitar, keeping time on the floor with their feet.

"I had often complained of being kept awake, but this night they were more noisy and later in their musical efforts than on any previous occasion.

"Twice I called on them to desist, and finally, at about 12.30, I lost my temper and said I would also keep the fun going by making a noise until daylight if they did not desist. There was an altercation and the music ceased.

"I certainly had no thought of Mr. P., nor, for that matter, of anyone else at the time, in fact I was not in a condition such as is usually considered favourable to thought transference."

(Signed) J. M. M.

Mrs. P. (wife of Mr. A. P.) writes :—

"I have copied out for you my husband's account, in which he describes his alarm over his friend, Mr. M., and I assure you he in no way exaggerates the affair. Indeed, he has hardly given the account *fully*. For instance: there was in the flat a box containing some odds and ends belonging to Mr. M.; and you may imagine my astonishment—the hour being midnight—at seeing my husband, in his pyjamas, dragging at this box, taking out and carefully replacing its contents, and, with a wild look in his eyes, acting as if he anticipated going off there and then, as he was, with the box. I must confess I was alarmed, and thought he had taken leave of his senses."

INCIDENT NO. 2.

"On another occasion at 5 p.m., date January 23rd, I was resting upon a sofa in my sitting-room; I felt very comfortable and in a peaceful frame of mind. I was alone in the room. I was neither asleep nor yet quite awake. Suddenly I was aroused by seeing (subjectively) my friend Mr. M., enter the room, waving his hands about in a very curious manner: it looked to me as if he were covered with 'lightning.' He cried loudly 'Help—help—help.' This greatly alarmed me and awakened me, and I at once went into the kitchen of my flat and said to my housekeeper, 'Mr. M. is in trouble, in danger of his life. Let us notice the time.' At that moment taking out my watch and showing her that it was 20 minutes past 5. I then told her what I had seen, and she said 'Where is he now?' I then tried clairvoyantly to find him, but could not. I happened to know his movements that day, or thought I did, as he had to visit a patient between 3 and 4.30 near Bayswater, afterwards going on to Highbury, but I knew he was not due at Highbury till 6.30. My idea was that he had gone earlier than I expected, and that some accident by fire at Highbury had happened to him. We had had some curious experiences of telepathy previous to this, but this particular one, to me, was very alarming. Next day, not informing him of what I had seen, I said, 'Where were you yesterday between 5 and 5.15?' I enclose his answer in his own writing."

(Signed) A. P.

"On the afternoon of January 23rd I was in an electric train on the Metropolitan Railway between Victoria and Sloane Square. Suddenly a series of very vivid and startling electric discharges took place from the motors of the carriage in which I was travelling. I was standing up and holding a strap. The light from the flashes was prolonged,

and, although I am accustomed to electricity, I own I felt alarmed lest the armature should 'fire' and perhaps set light to the carriage. We were in the tunnel and so had no means of escape in case of accident.

"I felt this, although I was quite cool after the momentary shock. I certainly did not consciously think of Mr. P., but rather of the danger for my companion, who was seated near where I stood.

"I had no intention of going to Victoria when I left Mr. P. that afternoon, as I had a patient to visit at Bayswater, and afterwards an engagement at Highbury, which is in quite the other direction to Victoria. However, I received a message calling me to Victoria and went there. I cannot account for the phenomenon, but have twice of late been told by other people—one a patient—that they have seen me when I was really at home and in bed."

(Signed) J. M. M.

The Housekeeper's Narrative.

"I was at my duties in the kitchen of Mr. P.'s flat on January 23rd, 1906. Mr. P. was, as I thought, asleep in his own room. Suddenly he came to me in a very excited manner and said 'Mr. M. is in trouble—in danger of his life—look at the time.' Mr. P. alarmed me very much, for generally he is very quiet and I have rarely seen him in so excited a state, even when perhaps there has been an occasion for it. I asked 'Where is Mr. M.?' Mr. P. replied: 'I am not certain; it is now 20 minutes past 5, he would leave Bayswater at 4.30, but it is too early for him to be at Highbury.'

"When Mr. M. came next day he told us what had occurred during a journey in an underground railway. Mr. P. did not know that he was to take such a journey even. I may state here that I am not a spiritualist."

(Signed) (MRS.) L. A.

AMIDST THE REVIEWS.

We assume no responsibility whatsoever for the facts—more or less well observed—which are reported by the various newspapers and authors whom we cite under this and the following headings.—EDITORIAL NOTE.

The Communications obtained by Victor Hugo in Jersey.

(*Revue Bleue* ; Paris, Jan. 27th, 1906.)

WE asked in our January number whether we were at last to know the contents of Victor Hugo's manuscript on Spiritism, now that Paul Meurice, who was always opposed to its publication, is dead. M. Jules Bois asserts that he has looked through these manuscripts, and publishes some information on the subject which, to tell the truth, does not reveal much that is new.

In the first place, these evocations began in the following manner. When Mme. de Girardin, an apostle of spiritism during her last days, spoke to Victor Hugo about table-turning, he did not attach any importance to it, and even refused to be present at the proposed trials, which to him seemed puerile. This was at the beginning of September, 1853. Some of the first trials were fruitless, but two evenings before Mme. de Girardin's departure, the table gave signs of life. The answers were brief, and the experimenters unpractised, for Mme. de Girardin interfered as little as possible, so as not to appear to suggest the answers. "Guess the word I am thinking of," said Vacquerie to the table. The table guessed. Vacquerie persisted: "Now reveal the word that is in my mind." The table replied, "You mean *Suffering*." The questioner had thought of *Love*.

So far, all might have been due to chance. But the seance soon produced further developments. The name of the manifesting spirit was asked, and the table spelt out: "Léopoldine." This was the name of the daughter whom Victor Hugo had just lost, and at this he was greatly moved. It was a moment of unspeakable anguish and hope. Madame Hugo wept, Charles questioned his sister. It was no longer curiosity that animated them, but anxiety, and the night passed rapidly.

Léopoldine, by announcing her presence, was the first to inaugurate spirit communications at Jersey. The spirits who came were of all characters, of all countries, of all centuries, and even fabulous or symbolical personages, such as "Idea," "Poetry," and especially the famous "Shadow of the Tomb," who expressed itself in verses in the style and language of Victor Hugo, with all the grandiloquence of romantic poetry. It should, however, be noted that *Victor Hugo was never at the table; sometimes he was not even in the room.* He could, therefore, exert no direct or physical influence on the phenomena. When he was present at the seances he contented himself with passively taking down the letters indicated by the table. He even sometimes disapproved of the replies of the modern oracle, or did not understand them, or argued about them.

At the table were seated the exiles and their visitors, especially General Le Flô, Téliki, Charles Hugo, Vacquerie and Mme. Hugo. Charles seemed to be the principal medium, and knew it. Being very intelligent, but rather indolent, he sometimes complained of weariness, saying that it was eleven o'clock, he had been fencing all day, and he wanted to go to bed. But the table would protest, reprimand him, and insist on continuing. Charles would then resign himself, like a good fellow, not wanting to go contrary to anyone, not even a "spirit."

Those who still doubted were soon disconcerted by the following event, which routed the incredulous. One evening, a young Englishman who frequented the house called for Lord Byron; the latter refused to speak French. Charles, who did not know a word of English, remarked that it was hard for him to follow the letters. Then Walter Scott presented himself and, as though to play the medium a trick, replied with the words:

"Vex not the bard; his lyre is broken,
His last song sung, his last word spoken."

"What is that; I don't understand a word of it," said the medium. The young Englishman explained, and translated the phrase. The prodigy was accomplished; the table had spoken a language unknown to the medium.

Among the entities who manifested by the table was that of *Æschylus*, who expressed himself in French verse in Victor Hugo's style. M. Jules Bois reproduces eight of these verses, the beauty of which struck M. Sully-Prudhomme himself, the two most important being the following:—

Fatalité, lion dont l'âme est dévorée,
 J'ai voulu te dompter d'un bras cyclopéen.
 J'ai voulu sur mon dos porter ta peau tigrée ;
 Il me plaisait qu'on dit : Eschyle néméen. . . .

Tu n'es dompté qu'à l'heure où la mort, belluaire,
 T'arrache de la dent l'âme humaine en lambeau,
 Te prend, dans la forêt profonde et séculaire,
 Et te montre du doigt ta cage, le tombeau !

M. J. Bois discusses whether these verses are really by the Greek poet. This is rather an idle question, since even the most enthusiastic spiritists would probably not venture upon such an assertion. M. Jules Bois is of the opinion that the "Jersey tables" reproduced, in a deformed, commingled and exaggerated manner, ideas which were familiar to Victor Hugo and his circle, or that they expressed beforehand ideas which the same group of persons would have in the future.

A Deputy's Death Indirectly Foretold.

IN reference to the sudden death of the Nationalist Deputy for Paris, M. Archdeacon, the *Gaulois* published, on February 21st, a short article from which we extract the following passage :—

"The re-election of M. Archdeacon in 1905 was absolutely certain. No one doubted it. And here a most curious circumstance comes in.

"On Monday of last week, ten days ago, M. Archdeacon was in perfect health. That evening there was a brilliant party of guests at the house of Mme. Hochon, to witness the power of a singularly gifted clairvoyante. This was a well-dressed lady, who had more the appearance of a guest than of a somnambulist. She was placed, blind-fold, in an arm-chair, away from everybody and with her back turned to the company, while her husband went round among the persons present, asking them to put questions, which he transmitted to the subject, and the latter always answered correctly. She gave the Christian name of a person thought of, the place and country where another person was ; she described what there was on Mme. X.'s fan, what Mme. Z. had in her hand, and everything was successful. At length Mme. Archdeacon consented to put a question, and asked whether the person of whom she was thinking would be re-elected. No other hint was given. The clairvoyante thought for a moment, hesitated, and replied, 'No, madame, that person will not be re-elected.' Mme. Archdeacon could not help laughing, and the question was repeated to the subject, who was told to look carefully. 'I am very sorry to have to say it again,' replied the clairvoyante, 'but that person will certainly not be re-elected.' This caused much merriment in the assembly, for everyone thought that the clairvoyante was mistaken for once. Only death could prevent M. Archdeacon from being re-elected ; alas ! he was suddenly struck by death, a few days afterwards."

ECHOES AND NEWS.

The Mysteries of Amnesia.

THE English, French, and Austrian journals have recently reported some very curious cases of amnesia at London, Lyons and Vienna. A representative of the *Patrie* (Feb. 15th), had an interesting interview on this subject with Professor Gilbert-Ballet, the distinguished specialist in nervous diseases, at the Hotel-Dieu. M. Gilbert-Ballet is not convinced of the genuineness of the Lyons patient, and everything that he has read about her has confirmed him in the first idea he formed, namely, that she is a clever trickster who has some interest in simulating the affection. But he is far from contesting the fact that amnesia frequently occurs in cases of general paralysis, epilepsy, etc.

Hysterical persons, when the attack comes on, fall into a secondary state which brings about the total or partial loss of memory during the whole time the attack lasts, while, on recovering their senses, they no longer remember what has just happened.

There is also another form of amnesia, brought on by some injury. A blow, direct or indirect, physical or moral, may cause the complete loss of memory. "Fous," says M. Gilbert-Ballet, "I have observed, during my practice at hospital, a very interesting case of a patient who, in consequence of a violent shock, had completely forgotten a large slice of his former life. He remembered quite well his childhood, and very distant events, but there was a blank with regard to a portion of his existence nearer to the present time, and he could not recollect what had occurred during that period of his life. This is what we call *retrograde amnesia*."

"As for localising the exact seat of this mental trouble, it is impossible, because we do not know where the intelligence is to be found. We suppose, however, that the seat of amnesia is in the front portion of the cerebral cortex."

At this moment Professor Ballet calls a patient named Dada, a man of fifty, thin, dry, his face emaciated and agitated by nervous pains, the complete type, in short, of a hysterical patient.

"Will you tell this gentleman, Dada," says the eminent professor, "what you did before you entered the hospital?"

"I spent August and September near Nevers, working as a gardener on some private property. My employers returned to Paris on October 4th, and I came with them. I remember taking leave of them that evening at ten o'clock, but from that moment until October 7th there is an absolute void in my brain, and I cannot tell what I did during those three days; I only know that on the 7th I found myself at Liège, at the gates of the Exhibition. How did I take that long journey? I do not know."

"Come, collect your memories, try to recall those events," says Professor Ballet.

The patient considers for a few moments, and one can feel that his brain is on the stretch to cover the gap in his life, but he says again, "It is no use trying, Doctor! I cannot do it, I cannot!"

A look from the professor, and Dada falls into the hypnotic state. Then, when asked what he had done from the 3rd to the 7th of October, the patient, with that monotone voice peculiar to subjects under hypnosis, tells the following story:—

"I left my employers on October 4th, at ten o'clock at night, at the door of a hotel near the Gare de l'Est, at which they were staying. They gave me ten francs; I expected to have received a larger amount, and it was a great disappointment to me. I went to see my little girl at Montreuil the same evening, and from thence I walked into the night. At Cambrai I met a doctor who had known me at the hospital at Lille. After talking to him for a few minutes I set out again, and arrived at the Belgian frontier on the 6th. I only took a day to get to Liège, passing by Mons, Charleroi and Namur, since, on the 7th, an employé of the Exhibition asked for my entrance-ticket. During those three days I had taken no nourishment."

The patient stops in his account of his journey, which was broken by sobs, especially when he spoke of his little girl, and Professor Gilbert-Ballet awakens him, after which he is again unable to remember anything of this somnambulatory walk of three days.

After dismissing him, Professor Ballet said to the interviewer:—

"This patient, who is in his fourth attack of nervous amnesia, remembers, when he is put to sleep, what he cannot recall during the waking state, simply because he is again in a secondary condition, that is to say, in the state in which he was at the time of his fit of amnesia. The case I have just shown you is extremely interesting, and I cannot give you any more clear or palpable explanation of amnesia and its causes."

What M. Gilbert-Ballet says is no doubt not new to neurologists.

but we thought it worth reproducing on account of the useful applications which may be made of the experiment just quoted in the study of metapsychical phenomena. For instance, might it not probably be easy to learn in this way the mystery of the sudden disappearance of the two young Pansinis, of Ruvo, and their almost simultaneous reappearance at a distant place—a fact to which some have attributed a prodigious character, whereas the more prudent have confined themselves to speaking of “ambulatory automatism”? However, something similar has already been done by Professor Janet with the principal subject of his *Automatisme Psychologique*, and by Professors William James, Hodgson, and Hyslop with Mrs. Piper.

**How a Phantom disengaged itself from the grasp of an
Experimenter.**

WE abridge the following narrative from an article in the *Éclair*, of Paris, for December 24th last, by the well-known writer, M. Georges Montorgueil:—

“Let us hope that Dr. Richet’s experiments may cause orthodox science to abandon its prejudices. Materialisation cannot now be denied, it is a constant phenomenon. Dr. Richet has seen it, Sir William Crookes, an English savant who ranks with Curie, has seen it, Colonel de Rochas has seen it—and I have seen it.

“When I say that I have seen a phantom, I exaggerate; I have only touched it. And, better than touching it, I have had it prisoner in my hands, I have struggled with it. This reminiscence is a contribution to the history of psychical science; I bring it without fear of scepticism or raillery.

“About 1886 or 1887, we formed a little group of fellow-seekers into these phenomena. We had among us a young man of an extremely delicate nervous organisation, a musician of great talent, who is now a choir-master at Paris, and whom I shall refer to as X. He was the source of power for all the manifestations recorded by us; he was, as they say, the medium.

“Our meetings were held in the rue Lepic, at the rooms of an engineer, since deceased, M. Mac-Nab, a relative of the vocalist. The seance-room was small, furnished with a small table, an armchair, a few other chairs, and two couches. There were never more than six or seven of us, all friends. The musician of whom I have spoken, a young sculptor named Camel, who sometimes brought a lady with him; also Gaboriau, who had founded the *Lotus*, a little review which took

an interest in our experiments, and the present writer. Sometimes we had a visitor, such as M. de Rochas; once it was M. de Lamonta, of the *Petites Voitures*.

"Our seances were held in the dark, but whenever necessary we lit a candle which was within reach. I was present at these meetings as a sceptic, feeling sure that I should unmask some trickster, for I did not doubt that there was one among us. I pass over the ordinary features of these seances, they were the same as occur elsewhere: moving tables, crackings, raps, cold winds followed by luminous appearances, lights wandering in space, little nebulous globes of a bluish tinge, lights which passed with a slight sound of wings. Then, too, there would be phenomena of levitation; one of our neighbours, like the Prophet Elijah, raised to the ceiling with his chair, or a regular witches' dance of chairs, over our heads, falling at random wherever it might happen.

"The most singular thing of all was the certainty that among our legs, stretched out and interlaced, a being came and went in the darkness without being tripped up or falling. One evening I felt myself touched on the shoulder, rather roughly. A moment afterwards a skirt swept by my knees; I seized it but it escaped my fingers. The phantom returned to me, and suddenly I felt my face violently rubbed as with a cloth. I thought it was an insolent joke, and seized, in a rage, the hand which moved over my face. Anger, mingled with some terror, had increased my strength tenfold. I called for a light, and the engineer immediately struck a match.

"I was standing up, with an arm passed under my own arm and pressing against my body. I grasped the hand which I had seized in my own, and anger made my grasp like a vice. The silence was absolute; I did not perceive the sound of breathing; I did not feel the heat, my feet alone were unsteady. The phantom's hand tried to withdraw itself from my grasp, and I felt it melt away within my own. The struggle had not lasted more than ten seconds.

"When light was obtained, there was no one opposed to me. All the others were in their places, and showed more curiosity than disturbance. It is beyond all doubt that, if I had thus seized a living person, I should have thrown him to the ground, or else he would have thrown me, in that hand-to-hand struggle, before our hands had loosed their hold. He certainly would not have got free without a sharp struggle. But my adversary had disappeared!

"Had I been the sport of hallucination? I had proof to the contrary; I held in my hand the cloth with which my face had been

rubbed, and it was a scarf belonging to the girl whom the sculptor had brought with him. I should note that at the moment when the light appeared and the hand vanished, the musician fell over on to the couch, with a loud cry, and remained prostrate and helpless for several minutes.

"I have thought over these facts many times since, and have tried to find out whether I had not been hoaxed, and my companions as well, but I have found nothing to confirm this suspicion. There is one argument which, as I look at it, takes precedence over all others: a being, which I had hold of by the wrist, and under my arm, disengaged itself in less than ten seconds, without noise, without a fall, without a collision; I defy anyone to succeed in doing the same."

M. Gaston Méry, director of *L'Écho du Merveilleux*, says that he knows two of the witnesses mentioned by M. Georges Montorgueil; the first is a friend of his own, M. Camel, the sculptor; the other is a near relative of his, M. X., the composer. He has asked both of them to recollect what they can of the seances of the rue Lepic. "Six months ago," adds M. Méry, and this is very significant, "they would perhaps not have dared to reply, or at all events, they would have asked me not to print their letters. To-day, there is nothing to stop them from speaking freely."

M. Camel says in his letter that he remembers very well the seance spoken of by M. Montorgueil, as well as the hand-to-hand struggle with a phantom whose disappearance he has not yet got over. He goes on to say:—

"Phosphorescent appearances were frequent, and we could distinguish them, sometimes as small as the head of a match—such as a practical joker might use—sometimes long and high, touching the ceiling and floor at the same time; and moving freely about, over and among us, without ever being disagreeable.

"One of the most curious manifestations at which I ever had the fortune to be present was that of levitation, which consists in being transported from place to place, as has often happened to me, without my being able to say how it was accomplished.

"One night when I was seated on the bed of M. Maurice Mac-Nab, the vocalist, to the right of Col. de Rochas, I suddenly felt as though I had no body, [and tried to draw attention to myself by little stifled cries, which caused my neighbour to ask what was the matter. Being conscious that I was slowly rising, I answered to that effect. But I was already so high that M. de Rochas, on putting out his hand towards my place, found it empty. Instinctively he felt about for me,

and when his hand came in contact with me, it caused me to fall, rather heavily, but without injury.

"Before finishing, I wish to mention that it was not I who introduced the lady; there was one young lady who frequently attended, but it was the sister of one of us."

The musician, M. X., who acted as medium at these seances, also writes to M. G. Méry. His letter is not important as regards the experiments. He is at present choir-master and professor in a large Catholic educational establishment, so that the need for discretion will readily be understood.

M. Gaston Méry, speaking of materialisation phenomena, says:—

"The phenomenon called materialisation has entered the sphere of official science. It can now be discussed; it is no longer permissible to deny it purely and simply."

We will close by remarking that M. de Rochas has also described the seances of the rue Lepic, devoting to them several pages of his book on *Extériorisation de la Motricité*, a work which is indispensable to all who are interested in the subject of mediumship.

THE PSYCHICAL MOVEMENT.

Ministers of Religion and Spiritism.

EVEN those who study metapsychical phenomena from the purely objective side cannot help following with curiosity the changed manner in which ministers of the various religions regard the facts in question. From this point of view we think it will interest our readers to mention some recent expressions of opinion by a few members of some of the principal religious bodies.

The Abbé Naudet, editor of the weekly journal *La Justice Sociale*, of Paris, has just given, at the rooms of the society *L'Espérance*, a series of three lectures on metapsychical phenomena. In the first, M. Naudet spoke of the various schools of thought: spiritists, occultists, theosophists, "psychists," etc., who occupied themselves with these questions; in the second lecture he laid before his audience the most remarkable psychical facts; in the third he set forth some theories which, in his opinion, might perhaps open the way, or a way, to the explanation of these phenomena. This was naturally the most interesting portion of his lectures, but it is also the most delicate, and as a summary of these lectures will soon appear in *La Justice Sociale*, we prefer to await this publication in order to make an abstract of it.

On January 23rd the *Daily Mail* published an article by Mr. Godfrey Raupert [a member of the Roman Catholic faith], in which, after noting the unceasing development of the study of metapsychical phenomena, even among *savants* of the first rank, he denounced the general moral

and physical effect of spiritistic practices as being a disastrous one. To tell the truth, he regarded the question principally as it affects the interests of Christianity. He was astonished at the silence of the clergy and of the heads of the Anglican and Romanist Churches in face of the danger which, in his opinion, threatened the Faith. This article, however, did not contain a single new or remarkable thought; special emphasis [was laid on a phrase quoted from Dr. Van Eeden, a well-known Dutch physician and psychologist, who tells us that "in this unexplored region lie risks of error more serious than in any other department of science; and not merely of error, scientific and intellectual, but also of moral error." And it is this which seems to him "to justify the orthodox religion in condemning the evocation of spirits as immoral, as infringing upon the secrets hidden from man by the Eternal."

The Ven. Archdeacon Colley, whose article on the materialisation of human forms we published in the December number, replied to Mr. Godfrey Raupert by a letter which appeared in the *Daily Mail* of February 1st with the author's [portrait. "Spiritualism," says the Ven. Archdeacon, "is not for those who are satisfied with their religion. I have no right to interfere with your religion, and you have no right to interfere with mine, so long as it enables us to do justly, love mercy, and walk humbly, observing the Golden Rule, written 700 years before the birth of Christ: 'Whatsoever ye would that men should do to you, do ye even so to them.'

"But for the many millions throughout Christendom who are not satisfied with their religion, spiritualism comes as a real Godsend to save men from the Sadducean materialism that looks for no hereafter beyond the grave. Better, undoubtedly, is it for us to believe too much than too little. 'Blessed are they that have not seen, and yet have believed.' It is better to be a fond fool in the way of charity than a

curt, pragmatic, self-sufficient negationist, believing only in self and despising others.

"As a spiritualist for more than three and thirty years, I have seen what spiritualism is in many lands, and I can say that, apart from the promulgation of dogma and doctrine condemnatory of all therefrom differing, I have never known spiritualism productive of aught but good—a power for mental and moral up-building, for human betterment, a solace to the bereaved, a cause of rejoicing to earth-dwellers looking forward to the end of earth-life.

"Spiritualism is, moreover, a cure for lack of faith, inasmuch as it gives scientific proof of the continuity of life beyond the grave. I began its study as a Sadducee disposed to believe in nothing that could not be ticketed, measured, and weighed by processes material and rationalistic. Many also have I known who began their inquiries into spiritualism with the same prejudices touching what is wrongly called the supernatural; and against our will have we had to admit that there are more things in heaven and earth than are dreamed of in our philosophy."

The Ven. Archdeacon went on to say that in his opinion spiritualism is as "the crown of all that is most precious in every religion."

We have received from Rabbi Dante A. Lattes an article entitled *Al di là* (Beyond), taken from the *Corriere Israelitico* of Trieste, edited by M. Lattes himself. Here are a few passages from it:—

"If we do not yet know with physical and mathematical certainty that we shall live in another world, we shall *perhaps* soon know it. Spiritism, which has become an experimental science, strict and extensive, is on the point of unveiling the mysteries of the Beyond, and converting into a sure conviction that which is at present only a matter of faith.

"Biblical Judaism has not explicitly recorded on any page the belief in the immortality of the soul; the Pentateuch, being a civil and political code, does not concern itself greatly with belief. But the immortality of the soul stands out continually and most effectively from the pages of the Bible. The prohibition of Moses against evoking the dead is of greater value than any theoretical demonstration, any article in the catechism, any legal prescription. The consequences which arise naturally from that prohibition are of great importance as regards belief in another life. It signifies that at the time of Moses the evocation of spirits was a frequent practice, and gave real results. . . . However, I think that the *prohibition by Moses ought not to prevent us from following the progress of spiritism, since the phenomena and the theory help the religious and moral sentiment*, and are advantageous and illuminating to our history and to the practices and beliefs of our religion. If we are forbidden to take part in the production of spiritistic phenomena, we are not forbidden to study the results; we ought, on the contrary, to consider them theoretically, just as the doctors of the ancient Hebrew courts and of the Sanhedrim made it their duty to be thoroughly acquainted with the arts of the magicians and sorcerers. Sforzo, one of the most eminent commentators on the Bible, in explaining the prohibition of Moses, says, 'Spiritism can be practised, not to follow the false and impure theories which may arise out of it, but as a science, in order to understand and judge of it.'

"Spiritism as a theory is still in the state of *hypothesis*, although it seems as though it would become one of the greatest glories of the twentieth century, and one of the grandest theories of our age. The facts upon which it is based, in spite of many opponents, the latest of whom, but not the most convincing, is Professor Sergi, are undeniable, very frequent, and innumerable; the works which treat

of them constitute an immense library; the most valiant seekers into spirit phenomena are the most notable men in exact and experimental science, and the geniuses of philosophy and psychiatry. Although, up to the present, they are not agreed as to the reasons for the facts, they are none the less agreed in admitting that they are real; that we are no longer in the domain of charlatanism, imposture, hallucination, or suggestion; that it is not a matter of absurd inventions got up to deceive credulous and imbecile persons, but of phenomena which reveal a new horizon for science, which partly contradict ideas hitherto accepted, and which most amply deserve the attention of savants. . . .

"If the study of spirit phenomena does not bring us to the conviction that the dead are more alive than we are, it will at least make us certain of some marvellously extraordinary facts; we shall still remain in the region of hypothesis, but of scientific hypothesis and not mere faith. If science can some day give us a theory based on facts, it will be a great consolation to us to be assured that our existence is not limited to the sorrows of this earth, and to the darkness of the tomb, that its object is not merely the gratification of the material and transitory pleasures of this life, but that it tends to raise us towards another and a higher world.

"Do not let us be disturbed if, for the moment at least, we cannot understand how an immortal something can exist within us, or what it is, and where it goes to; not to understand a thing does not imply that it does not exist, any more than our inability to understand the nature of electricity means that it does not exist. On January 3rd, 1901, an International Psychological Society and Institute were inaugurated, for the purpose of studying the occult phenomena of the human life and soul. Professor Duclaux, director of the Pasteur Institute, in his inaugural address,

when setting forth the reasons for believing and those for doubting, showed himself adverse to all negation, and ready to recognise all facts. 'Until the microscope came to enlighten us,' he said, 'we were able to deny the existence of the infinitely little, because it was hidden from our eyes.' In the same way the immortality of the soul has been denied because it was concealed from us ; but we have confidence in science and in the conquering power of human thought, when brought to bear upon the occult ways of the soul."

All this is not only very curious, it is also very significant of the trend of thought, and consequently well worth reporting and remembering.

The Annals of Psychical Science. April, 1906

Polemics on the Phenomena at the Villa Carmen, Algiers.

A NEWSPAPER of Algiers published recently the following information :—

LECTURE BY DR. Z...*

THE announcement of a lecture on Bien Boa, with an exact representation of the seances at the Villa Carmen, attracted large numbers of the curious to the Université Populaire (Algiers), on Saturday, February 23rd, 1906.

The meeting commenced with a brief account by Dr. Z... of the numerous hoaxes of which General and Mme. Noël have all along been the victims. Among other instances was the following, which was extremely typical and all the more interesting as all the actors are still in Algiers :

In the number for January, 1904, of the *Revue Scientifique et Morale du Spiritisme* there appeared the notes of a truly astonishing experience which took place at the Villa Carmen. These notes were authenticated by General and Mme. Noël, M. V..., an employé at the Bank of Algeria, M. H..., landed proprietor at Algiers, and Dr. X..., well known in local scientific circles. The following are the notes referred to :

"We, the undersigned, declare that on December 18th we saw M. Charles H..., on Mme. Noël's invitation, take up the pencil for the third time only (that is, for physical mediumship). We are sure that M. H... does not know English, and that he has never been a writing

* The name of the lecturer is given in full by the newspaper in question.

medium. We declare that the only persons in the group who knew English were Mme. Noël and Dr. X...

"The General knows a few words of it, the other members are absolutely ignorant of the language. Under these circumstances the company were astonished to see M. H... calmly and methodically trace the words:

"*My lovely Carmencita, be calm and hope: Consult your sister whenever consult . . . Major Branhauban arrives.*"

"Here M. H...'s hand appeared to be forcibly seized by another influence, and rapped hard on the paper, then the pencil fell from his fingers.

"In witness whereof we sign our names:

"CARMENCITA NOËL.

"GENERAL NOËL.

"DR. X..., V..., CH. H..., L. H..."

"I declare that I do not know English and am absolutely incapable of writing myself the phrases above given. Moreover I was absolutely unaware that I possessed these mediumistic faculties.—CH. H..."

As will be seen, nothing is wanting in these notes of, we might say, the most remarkable experience at the Villa Carmen. The misfortune is, that it is simply a practical joke.

A BATCH OF CONFESSIONS.

Dr. Z... has obtained from the person principally concerned, and from the signatory, whose authority is sufficient guarantee, a confession as to the practical joke played.

Dr. X..., who knew English, had simply caused his accomplice to learn the English phrase by heart, before the seance. Dr. X... did not expect at the time that a signed minute would be drawn up. He was caught in his own trap and now confesses it most ingenuously. He is even very sorry that this piece of fun had troubled the conscience of some who had written to him in order to get his own attestation, and in fact he very properly undeceived them.

It will be seen from the foregoing how easily the simplicity of the occupants of the Villa Carmen could be taken advantage of for ten years by all the jokers of the city. The local chronicles abound in anecdotes on this subject.

The General and his wife would certainly have been kept much longer in their sweet illusion if an important event, of interest to science, had not occurred.

Professor Richet has given to all these pleasantries, hitherto inoffensive, the weight of his authority. Here the matter becomes dangerous for science, and Dr. Z..., though grieved to cause pain to General and Mme. Noël, considers it

his duty to reveal the truth to them. Dr. Z... accuses the medium, Mlle. Marthe B..., of trickery.*

He relates how, in the presence of two young men of the city, who would not refuse to give their testimony, she simulated, by way of a joke, Bergolia, the sister of Bien Boa. Besides, what need of further discussion, said Dr. Z.; I have received a letter from General Noël himself in which he states, speaking of Marthe B... :

"She has burnt what she adored, and now adores that which she burnt. In a word, her father has written to the illustrious Dr. Richet that she had confessed that there was a trap door in the seance-room and that all the phenomena obtained in it, with Richet and Delanne, were due to fraud."

And this, after acting as medium since August, 1904, and having, with her father's consent, allowed her name and those of her sisters to appear at full length every month in M. Delanne's magazine, in which the account of the seances was published...

We have then, said Dr. Z..., the confession of one of the pretended mediums, Mlle. Marthe B... I will now give you the other.

This was Areski, General Noël's coachman, who had already been caught cheating by M. Delanne himself. M. Delanne formally states this in his *Revue* for November, 1905, p. 528, where he writes :

"Loyalty compels me to report that the Arab coachman named Areski was twice caught by me in the very act of attempting fraud. The first time when hiding in a recess near Mme. Noël's dressing-room, where violent blows were struck on the door of communication to make it believed that an evil and disturbing spirit was present; the second time, when concealing a piece of stuff called *haïk* in the canopy of the seance-room, where I discovered it on searching the cabinet, one day when he thought he was to be present at a seance, at which, however, no results were obtained."

This Areski, who had thus been surprised in the very act, appeared to Dr. Z... to be the accomplice of Marthe B... Dr. Z... got into communication with him, and obtained the confession that it was he who played the part of Bien Boa in company with Marthe B... Better still, at Dr. Z...'s instance, Areski reproduced the so-called phenomena

* Mlle. Marthe B... has received a letter from Dr. Z... in which he begs her to send him a written "confession of trickery." Needless to say, this letter remained unanswered.

This letter is to be seen at the offices of THE ANNALS OF PSYCHICAL SCIENCE, and will be shown to readers desirous of seeing it.—[ED.]

of the Villa Carmen in his presence, and is ready to reproduce them here.

THE APPARITION.

By Dr. Z... 's orders all the gas-jets are lowered so that the stage is in semi-darkness. Soon a series of formidable blows is heard in the materialisation cabinet. "Those are raps," explained Dr. Z... Then a rustling was heard, and the curtain shook as though by a powerful wind.

The audience, although forewarned, is anxious.

Suddenly, in the interstice of the curtains, there appears, gliding downwards, an undefined white form; it suddenly disappears, and muffled sighs are heard, and then another series of quick "raps." The curtains shake again.

At the height of a man there appears a form with a white head, which slowly peers to right and left as though to inspect the audience, then the head withdraws equally slowly.

The curtain is drawn rapidly to the right, and a white form appears; it is Bien Boa, who glides slowly and cautiously over the floor with a hesitating gait.

He lowers himself by a slow, insensible movement; then rises again quickly to his full height, all this in impressive silence. Suddenly and violently Bien Boa returns to the cabinet. He is going back for the necessary fluids. He then reappears at the bottom of the curtain, giving a series of very gentle raps. He ventures outside the curtain and presents himself to Dr. Z..., who feels his pulse. "This," he says, "was what Professor Richet did." Bien Boa then disappears majestically into the cabinet.

The seance is over.

Dr. Z... has the gas relit, having first tried to produce luminous phenomena with phosphorated oil. But the preparation has been badly made, and very little can be distinguished, only a brilliant hand and a phosphorescent wad of cotton.

ARESKI—BIEN BOA.

When the gas is relit, Dr. Z... presents to his audience Areski, this time dressed as a European, and remarks that Areski has a swarthy skin, as described by M. Delanne.

How, asks the doctor, could he enter the cabinet unknown to Professor Richet? In the simplest way possible. He entered the seance-room with the rest, helped to raise the carpets, look in the bath and under the furniture. Then, when attention was turned

elsewhere, or when the sudden extinction of the gas prevented the eyes of the sitters, not yet accustomed to the darkness, from seeing him slip into the cabinet, Areski concealed himself in the right corner of the drapery which had just been examined.

Dr. Z... explains that Mlle. Marthe B... did not disdain to make her own little Bien Boa. Thus is explained the astonishment of M. Delanne, who observed that the hand of the apparition was sometimes white and sometimes brown.

Lastly, continues Dr. Z..., M. Delanne says that on August 29th "the curtain is drawn aside quickly; I distinguish very plainly and without possible dispute Marthe and Aïscha, the negress, seated side by side, there is no doubt that it is they, and I see them move. At the same time I see a large white drapery, as though enveloping an arm very high up, which finishes drawing the curtain and disappears with the rapidity of lightning."

This, concludes Dr. Z..., was the arm of Areski, already dressed up as the phantom!

At the end Dr. Z... declares that he had written to Professor Richet to inform him beforehand of his intentions. Professor Richet had not deigned to reply. Dr. Z... says he intends making a communication at the forthcoming Congress at Lisbon.

After Dr. Z..., M. Verdier asked permission to speak. With a courage worthy of a better fate, he undertook to refute Dr. Z... 's statements. But the audience, in face of the material facts which had just been placed before its eyes, would not allow itself to be convinced by abstract argument.

Everything that Dr. Z... announces as to the fraud or frauds at the Villa Carmen really rests on the following:

He was able to exhibit on the stage of a theatre an individual who, covered with a white sheet, played the part of a phantom, exactly as in *Les Cloches de Corneville*; and the simple-minded public immediately concluded from this that the phenomena of the Villa Carmen were fraudulent.

Dr. Z... has not been obliged to draw very heavily on his imagination in order to exhibit so cheap a phantom at the Université Populaire of Algiers. He even wished to exhibit luminous phenomena by employing phosphorated oil, but his chemical knowledge was not sufficient to enable him to prepare it successfully.

The whole scene, which excited the audience and took place in impressive silence, had this element of spice, that the actor who played the part of the phantom was the former coachman of General Noël, a man named Areski, who had been dismissed by the General for peculations, falsehood, etc.

How the coachman Areski managed to interfere, we are told by Dr. Z... It was simply by entering the seance room with us, and by a process which does not seem at all mysterious, that is to say, by examining, along with us, the carpet, the bath, and the furniture; then, when attention was diverted to another quarter, he slipped into the cabinet and hid behind the curtain.

Now, I declare formally and solemnly that during the seances—about twenty in number—at which I was present, *Areski was not once permitted to enter the seance room.* His actions had inspired us with sufficient distrust of him to cause us to take care to keep him completely away. I will add that it would have been just as impossible for him to leave the cabinet as to enter it, and that of all imaginable hypotheses of deception, that of Areski or any other person entering or leaving the cabinet without our knowledge is by far the most absurd. It is even so impossible that I have difficulty in believing that any person of common sense could be found capable of crediting it.

This is mere kitchen or stable gossip which I should have passed over in contemptuous silence* if, in his feverish desire for self-advertisement, Dr. Z... had not revealed to the universe this tattle of a discharged servant.

* As indeed I intend to treat whatever of the kind has been said or may be said in the future. I am firmly decided to pay not the slightest heed to the mud-wave of abuse and insult and falsehood. I am fully responsible for what I myself write. But I am not responsible for what others may choose to say for me, for words put into my mouth, for fraudulent interviews attributed to me, and for the false tales carried about from one individual to another. To all this I oppose a total and formal denial. (C. R.)

There remain the two other confessions, or so-called confessions, which Dr. Z... has obtained after an enquiry probably greatly prolonged. He tells us first that a doctor, whose name he has the modesty not to give, had played a farce on Mme. Noël by getting someone to learn by heart a ridiculous English phrase, and to give it out as a proof of supposed mediumistic power. I declare that I did not know the smallest portion of this story, that I have never mentioned it in my account, that I am in no way responsible for what may have been said by others, and that if it is true, I am very sorry both for the doctor who consented to play such a despicable part, and for Mme. Noël whose hospitality was thus abused.

As to the so-called confession of Mlle. Marthe B..., which consists merely in saying that there is a trap door in the seance room :

(1°) *Mlle. Marthe B... has never written or said that there was a trap door ;*

(2°) *There is no trap door.*

We must, however, draw one conclusion as to the objections which after six months' reflection, reinforced by extorted confessions, enquiries and counter-enquiries, false witnesses, back-stairs talk, etc., have been raised against the facts of which I have given an account. These consist in the five following assertions :—

1°. An individual dressed up in a white sheet can amuse himself by playing the phantom on the stage.

2°. This individual may be General Noël's coachman.

3°. General Noël's coachman asserts that he has freely entered the seance room with us, whereas that statement is an audacious lie.

4°. A doctor played a trick on Mme. Noël two years ago by teaching eleven words of English to an individual who does not know English.

5°. Mlle. Marthe B... is reported to have said that every-

thing was done by means of a trap door, whereas she has not said it, and there is no trap door.*

I confess, for my part, that in treating seriously of these phenomena, their strangeness had, in spite of all proofs, occasioned some doubts in my mind, and I have not neglected to express them fully and forcibly. But now, in view of the poverty of the objections which could be brought against them, many of those doubts have disappeared.

CHARLES RICHTER.

* The existence of this trap door—concerning which a lawyer at Algiers wrote me a touching letter, which I shall publish if need be—is formally denied by the following *procès-verbal*.

EMILE LOWE, ARCHITECTE, S. N.

Boulevard Laferrière 1.

I, the undersigned, Emile Lowe, expert architect at Algiers, hereby certify that I have visited and examined the interior and exterior of the room known as the seance-room at the Villa Carmen, rue Darwin, at Mustapha, belonging to General Noël.

This villa and its outhouses were built to my plans and under my direction in 1893 for M. Battistini.

The room in question occupies the whole of the first and only floor of a little pavilion to the right of the entrance to the property and was formerly used as a laundry; it is covered by a terrace-roof in bricks and cement on double T-irons, and is built of masonry. The ground floor is used as a coach-house, and is separated from the first floor by a floor also of double T-iron, filled in with bricks and cement nine inches thick.

*In these two floors, which are visible throughout their whole extent between the four walls, there exists no opening or trap door whatever.**

* This passage and the one further on are underlined by us.—[Ed.]

The coach-house is entered from the rue Darwin and from the platform forming the entrance to the property ; it is also lighted by a ventilator under the ceiling in the wall facing the garden, and in full view.

The room on the first floor is lighted by two large windows, one of which gives on to the rue Darwin and the other on to the entrance platform. Access to the room is obtained by a door giving on to the garden. In the party wall, which is completely visible from the interior and from the next garden, there is no opening.

In consequence I certify that there does not exist and never has existed any other opening than those above mentioned.

I have also ascertained that the building is in the same state in which I built it, and that no repairs have been executed for more than six months.

Algiers, March 16th, 1906.

EMILE LOWE.

Signature seen and legalised by me
at Algiers, March 16th, 1906.

For the Mayor : Adjoint Delegate.
(Signature illegible).



THE LECTURE BY DR X... AT PARIS.

I WAS present at the lecture given on March 10th by Dr. X... at Paris, and I think it is worth while devoting a few lines to it, not because this lecture presents in itself any scientific interest, but because it comes directly after that of Dr. Z... at Algiers, as a proof of the levity and want of scientific loyalty shown by many of Professor Richet's opponents in this extraordinary controversy.

Dr. X... regards the phantom of B. B., as seen in the various photographs which have been taken, as formed out of a stick held in the left hand of the medium, Mlle. M..., who, consequently, is really in the place she appears to occupy in the photograph, and might even have shown her head, if she had wished. Only, the sleeve of the left arm is empty. Dr. X... even sees the stick clearly in different parts of the photographs. A little further on in his lecture, Dr. X... forgets all this, maintains that the phantom is represented by Mlle. M... herself, and gives as proof the striking resemblance which exists between the face of the medium and that of Bien Boa, a resemblance which was reported by Professor Richet himself!

When Mlle. M..., according to Dr. X., held the lower ends of the stick, the negress Aïscha, concealed behind the dummy, held it higher up. In support of this theory the lecturer, by means of a lantern, threw on the screen successively two or three photographs in which nothing is seen of Aïscha but her sleeve. But M. X... holds that this latter is empty, since the negress, as we have seen, must have been engaged in holding up the stick which formed the principal support of the dummy.

Now in one of the stereoscopic photographs (Fig. III.b.) Aïscha is completely visible, along with Mlle. M. and the phantom. This is an absolute proof of the inanity of the supposition made by Dr. X..., who easily solves the question by not exhibiting this photograph to his auditors, or saying a word about it.

This dummy imagined by Dr. X... evidently could not come and go in the hall, as B. B. did; above all, it could not blow into the baryta tube, in the curious experiment of which our readers are aware. How does our lecturer get out of the difficulty? Very simply; this time the part of the phantom is played by Aïscha. M. Richet has said that, at the moment of the experiment, "he perceived Aïscha, still motionless, and quite away from the phantom." Dr. X... does not report this phrase, and the trick is played.

But this is not the best. One of the most extraordinary of the phenomena, reported by Professor Richet—and described also by M. G. Delanne—is that of the phantom appearing to rise out of the floor and to sink into it again, several times over, under the eyes of the experimenters. *The lecturer does not breathe a word about this.* It is extremely simple.

When Dr. X... gave his lecture, the papers had for some days been speaking of the pretended confession of the coachman, Areski. If this new version is to be accepted, the hypothesis built up by Dr. X... would fall like a house of cards. The lecturer saw this clearly; he thought it would be a pity to neglect this new machination for throwing discredit on the seances of the Villa Carmen. He got out of the difficulty by quoting the confession of the coachman, *but making them refer to other seances*, at which Professor Richet was not present. Unfortunately it can easily be seen from the report of Dr. Z...’s lecture, that the pretended confession of Areski *really referred to seances at which Professor Richet was one of the sitters.* Under these circumstances there

is a flagrant and absolute contradiction between the explanation of the fraud given by Dr. X... and that given by Dr. Z... One of the two must necessarily be wrong, if, indeed, they are not both mistaken. Logically they are adversaries, but they clasp hands in defiance of all good sense, because the essential thing is not to uphold what is true and reasonable, but to make out that the experimenters at the Villa Carmen have been tricked.

Before considering the seances at the Villa Carmen, Dr. X... spoke in his lecture of the experiments of Sir William Crookes, and followed the same system of juggling with the facts. He quoted some of Crookes' experiments with the medium Home, that of the accordeon among others, in which no possibility of trickery can be seen, and gets out of it by saying: "Too much time has elapsed since then, and it is difficult to decide what really happened." But this difficulty no longer exists when he wishes to comment on certain circumstances which seem to afford a handle for criticism.

Dr. X... showed successively the portraits of Florence Cook and of the phantom Katie King, to prove that the latter was only the medium disguised. A little further on he was led to speak of the electric apparatus devised by Crookes, which would indicate by the ringing of a bell if the medium left the cabinet in order to play the phantom. Then the lecturer exclaimed, "but what if the part of the phantom was played by a confederate?" In that case, the question of resemblance would no longer come in. And so on.

One of the auditors, the vaudevilliste, M. Albin Valabrègue, got impatient, and interrupted the lecturer by saying: "Let the public know what Crookes himself said!" And as the lecturer turned a deaf ear, M. Valabrègue ended by rising and relating an episode in the materialisations of Katie King, which he afterwards published in the *Gil Blas* for March 16th, and which I think it will be useful to reproduce here:

" . . . On another occasion, someone in the company asked Katie King, at the beginning of the seance, to say why she could not appear by the light of more than one gas jet. The question seemed to irritate her, and she answered: 'I have told you all, several times already, that I cannot remain in a strong light. I do not know why, but I cannot, and if you wish for a proof of what I assert, light all the gas-burners and see what will happen. Only remember that there will be no seance this evening because I cannot return. Take your choice.'

" On this we put it to the vote whether the trial should be made or not, and all those present (Mr. S. C. Hall was one of them) decided that we would rather see the effect of the brilliant light of the gas on the materialised form than hold the usual seance, seeing that this would settle the vexed question of the necessity of obscurity (if not complete darkness) for materialisation seances in the future.

" We therefore communicated our decision to Katie, and she consented to undergo the trial, although she afterwards told us that it had caused her much pain.

" She stood upright by the wall of the drawing-room, her arms extended as though crucified. Three gas jets were immediately turned on full in this room of nearly 16 feet square. The effect on Katie King was marvellous. She remained without changing for the space of a second only, then began to melt away gradually. I cannot compare the dematerialisation of her form to anything better than a wax doll melting before a hot fire. First of all her features faded and became blotted out, appearing to run one into another. The eyes sank into their sockets, the nose disappeared, the frontal bone caved in. Her limbs appeared to give way under her, she sank lower and lower on to the carpet like a falling building. At last nothing but the head remained above the ground, then one or two light masses of drapery, which disappeared with extreme rapidity, as though a hand

had drawn them after it,—and we were left standing under the light of the three gas-burners, our eyes fixed on the spot which Katie had occupied."

It can be understood that it did not suit Dr. X...’s "scientific loyalty" to refer to this any more than he had done to the appearances and disappearances of B. B. through the floor, etc.

And yet M. X... claims to speak in the name of science. He closed his lecture with these words—which deserve to pass down to posterity: "The spiritists have appealed to the judgment of science; well, science has spoken!"

The scientific spirit, with Dr. X...’s leave, is not constituted of prejudice and rhetorical jugglery. The scientific spirit is that which dictates to Charles Richet, loyally, to set forth the weak or doubtful sides of the phenomena at which he has been present, but at the same time to report courageously the facts he has examined, and to submit both to the appreciation of honest and sensible criticism. Dr. X..., and many others besides, prefer to show their scientific and critical spirit by accepting, with eyes closed, the tales of a discharged coachman and the bugbears which a school professor, a lawyer and a doctor managed to get up at Algiers, three months ago, with the superb result of which we are all aware. Only a few weeks ago a distinguished Melbourne writer, Mrs. Charles Bright, speaking of Professor Charles Richet, related the following concerning him:

"Dr. Richet is not lacking in courage. It was in 1875, thirty years ago, when the subject was a tabooed one, that he first spoke on 'Artificial Somnambulism.' He was just 23 years of age, and began his address with these words, which would, he says, seem very ridiculous to-day: 'It needs a certain amount of courage to utter the words "artificial somnambulism."' 'I still remember,' he says in his Presidential Address last year, 'that when I informed my

father, by whose wisdom and sagacity I was largely guided,* of my studies in this forbidden domain, that he acknowledged that they were correct. But when I said that I wanted to publish them, he dissuaded me, saying "Do you want to ruin yourself?" Fortunately, he went on, 'one is not ruined by defending what one believes to be the truth. I have no more ruined myself by affirming the reality of induced somnambulism than Sir William Crookes has ruined himself by affirming the existence of materialisations.'"

What has occurred with regard to artificial somnambulism is repeating itself at present in a striking manner with regard to mediumistic phenomena. Still we have the same big words, *superstition* and *science*, whose signification has become reversed in less than twenty years. There is still the same struggle between the persons who assert after having experimented, and those who deny without having experimented. The arguments which were formerly drawn from the innumerable tricks of somnambules, are now applied to the innumerable tricks of mediums. The energetic but imbecile experimenters who advised violent means for unmasking somnambules, now advise them to unmask mediums. The knowing ones who thought that they could derive an argument against somnambules from the frauds they perpetrated themselves, have not found any more efficacious and intelligent method for use in mediumistic seances. In spite of this, artificial somnambulism has triumphed, telepathy is fast doing the same, and it will not be long before the same is true of all metapsychical phenomena, in spite of the obstacles created equally by the denials of opinionated adversaries and by the vagaries of mystical defenders.

VESME.

* Professor Alfred Richet, father of Professor Charles Richet, was an eminent surgeon.

CORRESPONDENCE CONCERNING PHENOMENA AT THE VILLA CARMEN, ALGIERS.

**Letters from Dr. Decréquy, of Algiers, to Professor
Charles Richet.**

[WE have received permission from Dr. Decréquy, of Algiers, to publish the letters written by him to Professor Richet in 1902-3 concerning phenomena which were then occurring in his presence at the Villa Carmen.

The earlier letters, references to which are made in certain passages of those now published, have unfortunately been mislaid.

Readers are kindly requested to bear in mind the fact that these letters were not written for publication.—ED.]

BOULOGNE-SUR-MER, *September 25th, 1902.*

. . . At the present time it appears that the materialisations are perfectly produced before persons who are not habitual visitors at the seances.

The apparition *drinks* and speaks at length, like a person actually living.

I have just received a photograph taken by magnesium light; the two mediums are seen asleep, and above their heads are flames like will-o'-the-wisps. You will also see at Algiers the photograph of the spirit (?). I hope therefore that if you go you will not regret the journey. Things are so strange, that I would rather you saw them for yourself than that I should tell you of them.

ALGIERS, *October 31st, 1902.*

At the last seance (Monday, October 26th) we had a displacement of the armchair and of the medium [Vincente Garcia], whom we found, after an hour's waiting, out of the

cabinet, and lying between the wall and the backs of our chairs, in a very restricted space. We could not understand how she had come there. No apparition—there is a new member who has come for two months. New series: new fluids. No use your coming at present. As soon as materialisation of our "Hindu" recommences I will let you know.

On Monday, when the medium, after an hour, was found to have been carried, or to have adroitly glided, between the wall and our chair-backs, into a very restricted place without our having seen the curtains open, Mme. Noël claimed that it was a dematerialisation of the medium or of the curtains. This is not proved; the medium may have glided under the curtains. The [medium's] chair was found, at the close of the seance, placed in front of us, and outside the curtains.

The tripod stand of the camera had not moved, though the medium was found lying against it. A sigh from the medium, as she woke, caused us to notice that she was behind us, and not in the cabinet. We were placed between the medium and the chair, which was also out of the cabinet.

As we were singing, I can say nothing as to noise. But we must have felt against our chairs the movements of the medium gliding behind us. When the medium stands up and acts as though by a sort of suggestion, she never does so without emitting sighs. This time, if she moved herself, she did it while in a state of hypnosis, without the least noise and by gliding like a serpent.

November 3rd, 1902.

At the seance on Friday, October 31st, Vincente was put to sleep without previously asking for reversed writing. Louisa being no longer at our disposal, we obtained reversed writing from Vincente. But what are these communications? What am I to think of them?

After twenty minutes' waiting (very dim light, candle behind red glass), a white form showed itself; we saw a white robe, apparently of silk. It slowly formed, and remained for a minute before us, became *flo* (indistinct) and disappeared.

During this appearance Mme. Noël set going a small electric pocket lamp to look at her watch. While she was thus engaged the other spectators saw the robe in full light. I distinguished the folds as distinctly as though in broad daylight. . . .

Although Mme. Noël had forbidden me to *desire* and *wish*, I said: "It would be nice if my friend M. V... could hear Bien Boa's blowing." As I spoke, or only a few seconds after, the blowing was heard; it was stronger than we could make, and had a different sound, being thicker and harder, and lasted longer; I have tried, but it is impossible for me to blow for so long. The noise of rustling silk was not produced, though I asked for it.

Mme. Noël had placed a pencil and paper on a stand inside the cabinet. On this paper we found written: "Courage, dear group, you will soon have something very fine." Although Mme. Noël calls this direct writing, I am convinced, on account of mistakes in spelling, that it was written by the medium. Not that Vincente cheats; she does it under suggestion, during hypnosis.

. . . Mme. Noël has obtained the same apparition with three different mediums. . . . She wishes to wait until the apparition is strong in speech and action before allowing you to come. She talks about the New Year.

Concerning the seance of October 26th: Before the room was darkened, and while the medium was being put to sleep, or rather while passes were being made (the medium being already asleep), I talked to Mme. Noël and said, "I should like to have the medium brought out of a closed and sealed box."

Mme. Noël replied that the removal of the medium's body

was an answer to my desire; that the curtains were dematerialised to allow the armchair and the medium to be brought out, since we saw nothing stir. The medium could crawl behind the chairs [from the end towards which her head was] but in order to bring her feet to the other end, she would have had to turn herself end for end. Her head was close to my chair, and she was sleeping profoundly even after the first sigh which marked the commencement of the awakening. [When the medium awakens she generally utters some automatism, such as: "Have you received the letter?" "What is your number?" "There are fowls in the yard," etc.]

. . . For the moment Mme. Noël does not wish to make any change in the group. At each change there is a set-back; three or four times during the last year they had arrived at the decisive moment for the apparition to speak, and hoped for a long conversation with him, then they had a sort of set-back, and all had to be gone over again.

A maid of Mme. Noël's, named Julie, whom I do not know, has also given the apparition. Perhaps there is really in this case a being independent of us. Mme. Noël claims that before seeing Bien Boa they obtained communications and *apports* from him. He announced that they were to have seen him long before his first appearance. It seems that the first times he was seen he had a veil over his head and the writing said that he had no head.

[In a continuation of this letter, written the following day, Dr. Decréquy gives M. Y.'s* report of the seance at which B. B. drank lemonade, and continues:]

I have now to tell you of an extraordinary seance at which unfortunately I was not present. It took place in September last, while I was in France. MM. X... and Y...

* See ANNALS for March, p. 172.

were not there either. The spectators were General and Mme. Noël, Mme. S. P..., and the young maid, Louisa. I have confidence in the sincerity of these persons, though they are enthusiastic spiritists. The "spirit" came out from the curtains, holding a tray on which was a coffee-pot full of hot coffee, a sugar-bowl and four cups. He poured out coffee for all the company and drank some himself. You will be incredulous, but these persons swear to me that it is true. The strangest part of it is that they assert that neither cup nor tray nor coffee were in the seance room, which is separated from the villa by the garden. As for the tray and cups, and the metal coffee-pot, they certainly came from the villa, but are supposed to have been brought by the "spirit." After all, if we admit, with M. B..., as I wrote you yesterday, that bouquets of flowers have passed through walls, we can admit that coffee cups might do the same. The vulgarity of these phenomena shocks one. . . .

M. S. P..., a very serious man, also bears witness to the reality of these phenomena.

P.S.—I think there is an eclipse in the mediumship of Vincente. Happily it has been discovered that a negro in General Noël's service is a medium. He goes to sleep very easily, and while he sleeps his fez has been removed without anyone seeing how it could occur. Perhaps they will use the negro's mediumship to support that of Vincente; he says he has acted as medium at Constantinople and is well aware what "spirits" are; he claims to have seen many of them.

November 4th, 1902.—[On November 3rd, at the close of a seance at which the only results were that the form retired on an electric lamp being prematurely lighted, and that a stand with paper on it was brought out of the cabinet, and placed in front of the curtains, the medium uttering a slight cry, Dr. Décréqy writes:]

The medium utters not a cry, but a deep sigh, the signal for awakening. We light up. The medium, who is not

yet fully roused, is found seated with her arms raised, the wrists crossed behind her head, and firmly tied with her own handkerchief, very tightly. Evidently these facts lack control, but if we control too much nothing happens. How could the medium's hands have been tied behind her head if the spectators had held her hands? As for myself, I am sure that the medium does not trick and that her sleep is genuine.

After the seance the medium, when awakened, wrote, upside down : "*Soon I will show myself with my medium.*" We shall see if this is realised.

P.S.—It is possible that the medium's wrists were bound at the moment when she uttered the first cry. The marks can still be seen on the wrists.

November 9th, 1902.—We are losing ground and falling into common seances. The apparition whose reality I desired to prove is no longer seen. Happily there are a certain number of serious testimonies.

Yesterday, November 8th, Mme. Noël put Vincente to sleep. When the passes commenced she fell to the ground, then raised the upper part of her body without the aid of her hands, which were joined on her breast, but she fell again on her side and was left so. After a quarter of an hour the medium's body issued rapidly from under the curtains, gliding quickly and noiselessly over the floor. To execute such a movement would require great strength and a very special state. The curtain, following the movement of the body, covered the lower half of the legs. Vincente remained thus for some minutes, then sighed and tried to rise; she struck the ground with her hands and dragged herself to the curtains, finally falling on to a plank which covers a block of masonry against the wall, about a yard from the ground. After twice falling from this plank she rose and began to dance in an ungainly fashion with her

hands as high as her shoulders and her elbows close to her body, after the manner of certain savages, jumping on one foot, then on the other, and with a singular rhythm she utters some words in a language unknown to the spectators. I think that Mme. Noël did wrong in waking her; this scene, which Mme. Noël calls an incarnation, might have become interesting.

After the seance Vincente complained of great pains in her shoulders (she had fallen from a height of three feet). . . This is the first time she has fallen at the beginning of the seance and executed a dance and such movements. She moved all of a piece, fell to right and left without any precautions, and her whole behaviour was singular.

After the seance Vincente wrote with rapidity a long illegible sentence. Then we tried putting our hands on a stool placed on the table; nothing of any significance forthcoming.

Mme. Noël is most disconsolate because of this set-back. Believing in the existence of "spirits," she desires to see only one: he who has already appeared so completely and so often. She is quite ill if he does not come.

My dear colleague, I can make nothing out of all this. . . . Mme. Noël, a thorough spiritist, is convinced that the Hindu is her spiritual guide, that he is abandoning her, that he will come no more, that she will never see him again . . . she is in despair. In her trouble she fancies that one of us has displeased her guide, that I have not enough respect for him, that I do not respect him mentally. I am not the only one she accuses. M. S. P... is suspected of attracting an evil spirit. According to Mme. Noël this evil spirit is a certain naval officer, who even manifested one day (but not before me). Consequently, it has been decided to hold the next seance without M. and Mme. S. P..., but at which I am to be present. . . . As we are far from sharing the views of Allan

Kardec's disciples, Mme. Noël imagines that we are the cause of bad results. When the Hindu manifests there are no displacements of objects, no acts of violence against the medium; and this I admit is true. But that does not prove that the spectators produce or obtain the phenomena by contemplation and meditation. . . . However, spiritists or no, there is here a formidable unknown.

For example: An apparition shows itself: it walks about, it touches us; *we see it at the same time as the medium.* . . . The *apports* of objects remaining in our hands after the seance prove that we were not under an illusion. . . .

Mme. Noël wants to put me under hypnosis. I mean to try it, and see who shall fall asleep, Mme. Noël or I.

November 10th, 1902.—Yesterday, Sunday, November 9th, a little seance took place as arranged, without M. and Mme. S. P..., with only General and Mme. Noël and myself as spectators. Everything passed off well; the medium neither fell from her chair nor was bound nor displaced. After half an hour of waiting we heard several times, and for some minutes each time, a sound of rustling silk, very slight at first and then stronger and stronger, but never as intense as in July last. No such noise can be obtained from the blouse or dress of the medium, nor from the curtains, which are of wool. Then came some noises resembling kisses, responding to those made by Mme. Noël. At last the white robe showed itself for at least five minutes at two different times; it was clearly visible, material to the sight; it was about a foot wide at the bottom, but pointed at the top like a sugar-loaf. No head, no arms. Vincente called out "Madame," and woke immediately after the second appearance of the robe.

I had made the usual inspection of the room. The door was locked, and the General had the key; I had hold of his hand and Mme. Noël's all the time. . . .

P.S.—I have not been able to put Mme. Noël to sleep. On the contrary, in about two or three minutes I felt my arms become heavy, my neck stiffen, and I found it difficult to turn my head. Then, afraid of going to sleep and falling under the hypnotic influence of Mme. Noël, I got up.

[Letter undated, but evidently written on November 13th, 1902.]

Yesterday, Wednesday, seance at 8.30 p.m., results similar to those on Sunday last. Spectators, General and Mme. Noël, M. V..., Mme. S.P... (her husband is excluded for a few seances, because it is thought that his presence brought a disturbing or farcical spirit), and myself.

The phenomena took place in the following order:—

1°. Appearance of a white robe, as at the last seance [Sunday, November 9th]. It remained for some minutes against the curtain, and disappeared by *gradual effacement*. . .

2°. Noise of wind, lasting for some minutes, at first scarcely perceptible, then strong enough to be heard by two persons in the company who are hard of hearing. It is not the blowing produced by the apparition when he sits down with us and is completely materialised, nor is it altogether the noise of rustling silk, which sometimes became unpleasantly loud; it is rather the noise of wind.

3°. Second appearance of the robe, becoming effaced, sometimes above, sometimes below, and re-formed. I say the robe, but it is really only half a robe; we do not see any arms. For some seconds it detaches itself from the curtain, advancing in our direction, some corners appear and disappear, but we cannot see more. Then the whole disappears.

4°. Noise of wind for about a minute.

5°. Third appearance of the robe. After waiting about ten minutes the medium sighs and wakes up.

Mme. Noël hopes to see the apparition again completely after a few more seances; she thinks it gains strength at

each seance. I am not of this opinion. In July last there was an interruption of six weeks' duration. On Vincente's return (she had been on a journey) a seance was held which gave no result. This was the first time I saw the medium. The next time they put Vincente to sleep, also a young servant named Louisa, and the apparition was complete after a few minutes. It *lived* among us.

The part of the second medium is therefore not to be despised.

November 15th, 1902.—In the seance of yesterday evening great progress was made. The spectators were General and Mme. Noël, Mme. S. P..., and myself. M. V... is away on a journey. On Monday I shall bring a friend who, if his presence does not interfere with the phenomena, will take M. V... 's place during his absence, which may last for a month.

I need scarcely say I am certain that there is no trickery. Vincente has on only a chemise, a corset, a grey skirt, and an upper dress and corsage of brown and grey. She has no head-dress, and cannot simulate the majestic personage of at least 6ft. 4in. in height, with broad shoulders and a robe with a train and harmonious folds and wide sleeves. She cannot glide as he does, pass through the curtains, disappear by melting away on the spot, nor have a long black beard; I have assured myself that she had nothing in her pockets, and have searched . . . the room. . . .

None of the four spectators left their places at the table, on which they kept their hands. The apparition, incompletely materialised, presented to the sight something which I cannot explain, vague and *flou* at certain moments, which no tissue could give. . . .

The "Hindu" neither spoke nor gesticulated, but he remained for a long time at a yard from the curtains and disappeared between Mme. Noël and the curtains. The

curtains did not open to let him pass. One would say he went through them. Instead of disappearing within the curtains, he seemed to melt away on the spot. This time I did not distinguish the features of his face, but I saw well the beard and the thick white head-dress rolled over the skull ; there was no cord tied around this Arabian-like head-dress.

. . . There is therefore good hope for the near future, since we have so good a result to-day.

Mme. Noël does not wish to photograph him at present. As a worthy and most convinced spiritist she is afraid of displeasing her friendly and mysterious visitor. There were three appearances, during each of which we had time to sing several operatic airs. Wrongly perhaps, it is thought better to sing. The only result of the singing, in my opinion, is to calm somewhat the excitement of those who see this for the first time.

I need scarcely tell you that the floor, which is an iron and brick vault, has no hole or trap in it.

December 2nd, 1902.—I have been absent from four seances, having had to go to France. . . . During my absence M. B..., the friend introduced by me, noted the phenomena carefully.

The mediumship diminishes. There should have been five seances but the medium failed to come to one of them. Poor woman, she wants to be paid, I think, and dare not ask for it. Mme. N... thinks that a paid medium is worthless. At present there is a question of giving her three francs a seance (this is not too much). I am about to resume my observations in the group. I am an observer only, and form no theories.

[Enclosure containing details of seances on November 17th, 21st and 28th, noted by M. B..., of the Bank of Algeria, who is certified by Dr. Decréquy to be a scrupulous observer ; M. V... is still absent.]

Seance of Monday, November 17th, 1902, commencing at 8.30.

Noted by M. B...

Spectators: General and Mme. Noël, Mme. S. P..., M. B..., Medium: Vincente Garcia.

After five minutes M. B... feels a tingling in the fingers of his left hand (he is not a spiritualist, and has never seen anything; is neither credulous nor incredulous; *it is his first seance*). He feels his left hand become cold; this hand is held by Mme. S. P... The right hand, held by General Noël, remains warm (unfortunately there was no thermometer); the phenomenon is confirmed by the sitters, who break chain and notice the difference of temperature between the two hands.

M. B... feels a cold breath on his face. He even thinks he feels it on his chest. Then the right hand grows cold also, as well as the arm, yet he can move the arm and hand. He sees the curtains become white, but there remains, he says, a black stripe in the centre. The other spectators see this whiteness of the curtains some moments after M. B...

From the left extremity of the curtains there issues gradually, little by little, a white form which becomes more defined and allows M. B... to see a personage of great height, much taller than the medium; the robe is white and luminous; the folds of the robe are well marked, the robe is very distinct but the face is *floû*. M. B... sees something black, which is said to be the beard; he does not see the eyes, but he sees the turban, which reaches about four inches above the top of the curtains. (I may note that above the curtains there is a little closed dome which prevents egress above. This little dome enclosing the space bounded by the curtains is about 6ft. high.) M. B... has seen the form in front, with wide but drooping shoulders. He could not say where the arms ended.

The spectre neither spoke nor moved its arms; it glided out from the curtains, drew back, disappeared, and the

curtains again became black. The first appearance lasted about two minutes. The second appearance was identical with the first, but rather less defined. It lasted scarcely half a minute, and disappeared by entering within the curtains.

After it had disappeared Mme. Noël asked for the blowing noise, which was immediately produced, but very feebly. According to M. B... this noise lasted for two minutes without stopping or taking breath. Then the medium awoke crying, "What a lot of water!" and making a gesture as of drawing water from a well.

Séance of Friday, November 21st, 1902.

Noted by M. B...

Same spectators, no apparition, curious phenomenon of *apport*. M. B... reports that after ten minutes he felt tinglings in his hands and legs. It should be noted that before the medium was put to sleep M. B... had expressed the desire to see an *apport*, saying that he had never seen one, and had difficulty in believing in them.

He saw the curtains become white and then dark again. Twenty minutes after the medium was put to sleep M. B... felt a large drop of water fall on his right hand, which was holding General Noël's hand, and at the same moment a rain of objects was heard falling on the ground. Mme. Noël was frightened and called out, "No doubt the cat has got in"; but the spectators then perceived a very strong perfume of violets, and Mme. Noël said, "Perhaps it is from flowers," but they did not light up, and M. B... said, "If it had been flowers they would have been put on the table." As he said this a bunch of violets as large as his two fists, with the stalks tied together (large *Parma* violets have very long stalks) fell on to Mme. Noël's hands without any noise. Mme. Noël cried out, "They are violets; let us be calm."

The sound of a blue pencil, which had been placed on the paper, was heard; this had been placed on a stand beside

the medium, as usual, and the words were written: "*Your friend, Carmencita, soon, B. B.*" On the floor there were found some magnificent roses, not tied together, and a quantity of violets.

Knowing the sitters and the medium as I do I cannot believe that there is any trickery. The medium is poor, and would not have bought five francs worth of violets and roses. M. B... says that they were worth quite a good deal of money (*qu'il y en avait pour pas mal d'argent*). At the beginning of the seance he had noticed a disagreeable odour of closeness and staleness in the room; if the medium had had the flowers on her, they would have been perceived by the smell. He did not notice anything under her garments, which clung closely to her.

The medium did not come for the seance on November 24th.

Seance of Friday, November 28th.

Noted by M. B...

A new member was introduced, M. MacC., architect. M. B... holds the left hand of M. MacC., and the right hand of Mme. P... He did not feel his hands become cold.

Two minutes after the gas was put out (light of a candle through red glass) there is a small apparition, the robe being only 6in. wide and 34in. high. It melts and disappears as though into the floor; it is seen twice. After long waiting the medium is heard to write, and a long phrase was found, partly illegible and badly spelt: "*MacC. . . (illegible) . . . I want M. S. P. I want, I want, Carmencita, B. B. Monday you will have letter. B. B.*" All this was written by the medium. The seance on Monday, December 1st, gave no results.

December 9th, 1902.—I have narrowly escaped being excluded from the group, and but for the necessity of observing to the end a phenomenon so rare, I should have left it

already. As I was not a sharer in Mme. Noël's spiritistic ideas, it was thought that my presence hindered the phenomena. It is forbidden to take photographs at present, to put questions to the medium, or to speak to the apparition; Mme. Noël alone has any liberty of action or initiative; she wishes to wait and not try to bring about anything: I infringed this regulation and so displeased her. Happily the spirit (or rather perhaps the medium) took my part.

Yesterday, Monday, the apparition was only seen once; for several minutes it remained motionless, *not veiled this time*. All the features of the face, the eyes and the beard were distinct; it had all the aspect of a living person, only movement being wanting. To judge by the last appearance the materialisation is making good headway; there is progress.

December 14th, 1902.—Yesterday (Friday) evening, seance at 8 p.m. Spectators: General and Mme. Noël, M. B..., M. V..., and myself.

After putting the medium to sleep Mme. Noël questioned her, or, to use her own expression, interrogated the spirit through the medium. The latter was to answer yes or no to the questions asked by inclining her head to right or left and by raising either the right or the left thumb. These movements were made with extreme slowness. The medium drew back her head as though wishing to shade her face from the light by means of the curtains. By this code the medium answered that M. MacC., having already been present at a seance which was almost without results, must not be admitted again. The medium also indicated the order in which we were to place ourselves around the table. But we omitted to ask whether the apparition would consent to be photographed. We will do this next time.

After about a quarter of an hour's waiting the curtains

became more visible, and separated gradually; the apparition then showed itself by advancing one foot, or rather the right leg as far as the knee, outside of the curtains. Not having come completely out, it had to bend its head forward to allow it to be seen, because when it was inside the cabinet its head was hidden by the canopy above the curtains. From my place I could not see the medium, as the curtains were not opened sufficiently, and the apparition filled up the space between. He inclined his head and then let the curtains close again.

After some minutes of waiting, during which several of the spectators felt a cold current passing through their legs, B. B. reappeared, and came completely out from the curtains, lowering his head and raising it again after passing the canopy. There was no difference between the phantom and a human being dressed in white silk, only that, on account of the semi-darkness, we could not well distinguish the features. He did not let us hear his voice nor his breathing.

M. B... had noticed at a previous seance that B. B.'s turban reached to the height of the canopy, two mètres (6ft. 8in.). But General Noël says that on that day he was not well materialised, and that there was a vacant space, a black stripe, between his head and his shoulders. Yesterday I saw his turban come up to a line on the hangings of the canopy, which I took as a mark, and which is 6ft. high. This is his most usual height.

I noticed for the first time the precious stone which is fixed above his forehead in the middle of his turban. It cast red gleams, and I thought it was a ruby. But General Noël assured me that it was a diamond, that he had seen it close to, and that the red gleams were the reflections of the light of the candle, which passed through red glass. This precious stone was seen red by M. V..., who was on my left, and yellow by M. B..., who was on M. V...'s left. Having

asked the apparition to come nearer, saying "Don't be afraid," I was called to order.

We hope to be able to photograph our mysterious visitor at the next seance. He has only been photographed once and this was not well managed, the photograph lacks clearness.

Note that the spirit visitor has never told us that he was a Hindu or that his name was Bien Boa. This notion goes a long way back, to eight or ten years ago, to a period when there were no appearances. At that time, a medium, who has never been to Algiers, nor given materialisations, gave communications which he stated to proceed from the spirit of the Hindu Bien Boa who had died 300 years ago and was formerly a Brahmin and chief of the bayaderes in a pagoda. Another medium announced that this spirit would show itself, and when the apparition was seen, Mme. Noël cried out : "It is Bien Boa."

December 26th, 1902.—Since my last letter there has been nothing to note in our seances. The medium has been absent twice through illness. In her absence we tried a young negro who had never been put to sleep but who said he had been present at seances at Constantinople. We seated him at the table without telling him to go to sleep, but only wishing it mentally. After darkening the room we took hold of his hands so as to place him in the chair. He went to sleep and let himself fall. We lit the gas. At the request of Mme. Noël he *appeared* to be drawn behind the curtain. It is very hard to say if he used his heels to gain leverage for this. In any case this could not be seen. The wishes of the spectators being expressed aloud, he may have acted by suggestion. By gesticulating with his arms he re-closed the curtains. At our request he was seated on the armchair. It was asked that he be levitated before us, but just then he awoke. As he was continually

talking during the hypnotic sleep, we asked him to whom he was speaking. He answered that he had been talking to a tall gentleman dressed in white like an Arab.

The last seance with Vincente produced no apparition. After several hiccoughs the medium made a blowing noise, soft and prolonged, and then spoke. Now I have heard this sound of blowing produced behind the curtain, so loud and prolonged, and with a special timbre, that on that occasion I was sure that it was not the medium who produced it. I have seen the materialised spirit produce it himself while standing a yard in front of me, and with extraordinary force.

Must we admit that the spirit really incarnates itself in the medium, and utilises her larynx to give this blowing sound, as he does himself when he is materialised ?

After producing this blowing and these noises in the throat, the medium spoke and said : "*Carmencita . . . your seances . . . do not . . . think of them . . . any more . . . Vincente is no longer . . .*" The sentence is not finished. Mme. Noël exclaims that it is not her guide who says this, that a bad spirit has incarnated in the medium, etc. Mme. Noël believes that one of the spectators is harmful, and I am excluded from the group for some time.

It is probable that (unless I am asked for again later on) this will be the last letter I shall send you. I do not regret it.

These studies are disappointing, deceptive, irritating ; no rule to be followed, nothing to take hold of. One good seance, then no result ; at the moment one hopes to get at the secret of the apparition everything ceases. In short, I know no more than if I had seen nothing. It is chaos.

December 28th, 1902.—You will think that my letters con-

tradict each other. I thought I had written you for the last time, but Mme. Noël tells me that I am no longer excluded.

It appears that the negro was made to sit behind the curtains in the seance room, and he declared that he saw the Hindu, the "spirit," as he calls him, who said that Mme. Noël was wrong, and attributed the non-success of the other seances to the arrangements made by Mme. Noël herself, so that I have been reintroduced. The negro announced that on Friday, December 26th, we should all see our mysterious visitor, which was realised. I did not see how the negro was questioned, and therefore can form no opinion as to the psychology of the case.

When, in a negative seance, the medium announces that the apparition would be seen no more, under what influence or suggestion is this said? If at the medium's own suggestion, why the sound of blowing, this sort of clattering of the vocal chords, these words coming out painfully and at long intervals? Still, the prediction made by Vincente at my last seance was false, for on Friday last we saw our visitor again.

He showed himself to us three times and for more than five minutes each time. At first veiled, he himself laid aside his veil. He was not draped as at other times, and seemed less majestic. His veil fell back on his shoulders and breast. He came out from the curtains but did not come right up to us. . . .

The first time he held out to us his arms covered by his sleeves, which extended beyond them and fell down at a right angle at the end of the hand. The second time he disengaged his arms, and we saw the two limbs bare up to the elbows, dry, thin, fleshless, like the arms of a mummy. With our red-glass lantern we do not see very well unless the apparition makes light around it; the skin of the arms and face appeared black to me. The apparition sent us

kisses, bowed, and remained for some time with arms raised towards heaven. As I said that I did not see the diamonds the mysterious visitor turned his head towards me, and I saw the jewels fixed in his turban above his forehead. His garments were not so brilliantly white as in other seances. We could have grasped his hands by making a step forward, but Mme. Noël forbade this. She fears that any initiative on our part would annoy the apparition. She wishes to wait for permission to be given aloud. She also forbade us to photograph it; the negro had declared that the spirit did not wish to be photographed at present, and did not even wish to see the camera in the room. For the moment Mme. Noël does not wish to introduce any more spectators; I think you will have to wait till the Carnival or Easter holidays. With regard to trials with other mediums in Mme. Noël's absence, she does not wish these, and has made us promise not to try experiments out of her presence.

At the close of the seance the spirit probably wished to show us how he could cause illumination without carrying a luminous object (in our sense of the word). We saw issuing from the curtains a sort of milky white muff, not the colour of flame. As long as this remained outside the curtains the light increased in the room, and this brightness disappeared at the same time as the object. M. V..., who was absolutely incredulous, was obliged to bow to facts. No trickery was possible.

At each seance the results are variable, the apparitions differ in details. To obtain them it would need a whole set of lights and mirrors which do not exist. Therefore there is no doubt as to the reality of the phenomenon. But I am very far from becoming a spiritist or founding a philosophy, or even a religion. I do not understand how persons who have not even seen as much as I have can consider themselves authorised to construct a whole system

. . . relying on a few facts called spiritistic. Do we know what we see? Is it really a deceased person?

January 23rd, 1903.—I have your letter of December 31st. If you are at liberty in March I will ask Mme. Noël to let you be present at the seances, but who knows what will happen before then? Better not start until you get a letter or telegram.

Seance of Wednesday, December 31st, 1902.

M. de S., who has never been present at any seance, is admitted among us. He is not predisposed to hallucination. No one has suggestionised him. He sees exactly the same things as we do, at the same time as we do. The seance is not interesting: a white robe appears at times, without a head.

Seance of Friday, January 2nd, 1903.

Usual spectators: General and Mme. Noël, M. B..., M. V..., Dr. Décréquy and M. de S...

M. de S..., a novice, and not a spiritist, sees the same things as we do, and at the same time. After singing and talking for some minutes, a white form comes through the curtains without opening them. Then the form condenses and defines itself and we recognise our usual visitor. He makes the same gestures towards heaven as usual. This time his arms remain enveloped in the white vestments; we do not see them bare. He appears to have two diamonds in his white head-dress.

He remains near us for several minutes at three separate times. He disappears into the curtains without opening them, and has the appearance of melting away rather than going through them. Nothing particular to note.

On Saturday, December 27th, 1902, General and Mme.

Noël had a seance alone with the medium, without the others, who were not informed.

This seance, according to Mme. Noël, was a very good one; the spirit gave them flowers, spoke, and announced that there would soon be very good seances. He said that one of the spectators, whom he did not name, was not well disposed and held very light ideas about spiritism.

It is unfortunate that this did not take place in our presence. I only wish to be a scrupulous narrator and to ask credence for nothing but what I have myself seen.

At the last seance we were not allowed either to touch or to photograph the spirit. Mme. Noël says that "her guide" is very susceptible, and fears him. He is imposing enough to look at.

The General's negro servant has never entered the room during the seances with Vincente. When he has been put to sleep or questioned, it was outside of the seances for apparitions, so that it must not be thought that he has ever been able to simulate an apparition.

After a seance for apparitions I have seen how they set about interrogating the negro without putting him to sleep. The General shuts himself up with him in the little cabinet enclosed by curtains. After a moment the negro claims to see the spirit and to speak for him. In reality he only answers yes or no to the General's questions. It needs some good will to believe that the negro does not simply answer yes or no according to his own fancy. He is said to be in a "special state," but there is nothing to prove it. Therefore there is no reliance to be placed on this.

January 21st, 1903.—If you have not heard from me for three weeks it is because there has been nothing of interest occurring at Mme. Noël's. The medium was often absent; I myself missed one seance at which there is said to have

been a displacement of the medium from one corner of the room to another. Mme. Noël consents to your coming at Carnival or at Easter. The seances are to be resumed regularly, it appears, and I will let you know if it is worth while for you to come.

The other medium, Mme. B..., who has produced apparitions at Mme. Noël's, is unwell and we have not been able to try her. . . . As for the negro, I have been pumping him. Placed behind the curtains, he answers yes or no to the questions asked him "for the sake of peace." Only once has he been in hypnotic sleep, the day when he seemed to be dragged across the floor. He has confessed that he has never seen "Madame's spirit." There is therefore nothing real in all this but the apparition. The negro *farceur* told me: "I never see Madame's spirit, but if you will come here on Friday at five o'clock I will show you a black spirit like myself who comes to visit me every week" since he went to a seance at Constantinople. No doubt another farce.

January 23rd, 1903.—If you have got my last letter you will know that I am far from being disposed to credulity. Since the so-called "spiritistic" facts interest you, I think I ought to send you the account of the seance of January 22nd.

This seance was, for me, absolutely convincing; it is the best since that of August last, of which I sent you the details. It is the most interesting at which I have been present, because the apparition showed itself three separate times, with the medium.

The spectators were General and Mme. Noël and myself; medium, Vincente Garcia. The medium was put to sleep in a few seconds by gazing fixedly at Mme. Noël. During the passes, which lasted for half an hour, and were made by Mme. Noël, the medium several times bent her head down

to her knees and raised it again. The curtains were closed at 9 o'clock. At 9.10 the curtains half opened. It was light enough for me to see the time by my watch. In front of the candle was placed the red glass No. 3, the lightest. As soon as the curtains half opened, we saw the apparition standing up, holding itself straight, veiled, without the diamonds which are usually seen when it is not veiled. The medium was beside him, clad in black and clearly defined against the white robe of the apparition. The left arm of the spirit was hidden by the medium, who rose slightly several times while the armchair advanced to the curtains. The medium made the movement of a person who moves forward on a chair without rising, but it was the apparition which moved the chair forward, for the medium had her hands on her knees. She coughed several times. After forty seconds the curtains closed again.

Two minutes afterwards they again opened. The apparition took the medium by the waist with his left hand and forced her to rise. Vincente rose, uttering groans. We asked the imposing personage, whose height and broad shoulders make a great impression, to raise his veil, but he did not do so. The curtains closed again.

The third and last appearance was similar to the first, the medium remained seated. The curtains closed and the medium awoke.

The slightest suspicion of trickery has disappeared from my mind. No one could enter the room. I assured myself that the medium was alone in her corner without any entrance from without. The personage with ephemeral existence seemed as real, as solid, as the woman beside him.

This, then, I can state to be real; what follows I relate simply as a matter of curiosity without pledging myself to the reality of the circumstances. On leaving the General's house with the medium the latter told me that there had been a good seance of which I did not know, and that the

results are best when the General and his wife are alone. "I knew nothing about it," she said, "because I was asleep, but they told me what had taken place. The spirit spoke, and the reason why they placed you between General and Mme. Noël to-day was, it seems, by his orders, because he saw that, in spite of Mme. Noël, you had made attempts to touch him. As for the three small liqueur glasses which you saw on the table, they were brought by him. He promised to take them, in your presence, and cause them to disappear from the room."

However, the spirit remained in the opening of the curtains and did not take the glasses. Our round table was placed a yard in front of the curtains. There was just a metre between the curtains and Mme. Noël, who was on my left.

We shall see whether the spirit is really able to take away the glasses at the next seances.

For some time I have been discouraged by fruitless seances, and incomplete apparitions, but to-day I see a real progress. Unfortunately, on account of Mme. Noël, we took no photographs.

To those who may say that the medium could cheat by fabricating a lay figure, I reply :

1°. That she would need time to cause the figure to disappear before we opened the curtains on the disappearance of the apparition ;

2°. *That the apparition twice formed outside the curtains, and during that time the medium was ill, being seized with abundant hæmoptyses, and was pale, with hands like ice.*

April 26th, 1903.—The medium's husband having died, the seances are about to recommence. There have been two at which the Thing showed itself, veiled, by the side of the medium. I was not there, but M. G. de L... and his wife

assured me of this fact. At the last two seances there was nothing at all.

All critical researches, every reasonable hypothesis, are complicated and stopped by the fact that Mme. Noël holds seances alone with her husband and the medium. These seances are quite different from those which I have seen. The Thing speaks at length, whereas the other spectators have never heard anything but inarticulate sounds of blowing. If the facts were not stated by the General on his word of honour I should not believe them.

At present I am out of favour with Mme. Noël, and the non-success of the last seance is attributed to my captious spirit. I am asked not to come to the next seance, as also M. V...

As for you, if you are still desirous of seeing the phenomena, you can come. Mme. Noël asserts that during the *private* sitting, a big voice behind the curtains replied to a question with regard to you by saying: "Dr. Richet can come when he likes, and you have only to receive him." You are highly favoured by the invisibles.

As Vincente's mediumship is no doubt weakened by the trouble she has gone through, perhaps you would do well to wait a little longer. In any case keep my letters, they may be useful some day.

If Mme. Noël's account of the private sittings is correct, the apparition appears to draw its ideas from that lady's brain. Perhaps it is only a thing of momentary existence, issuing from the medium, and realising on the suggestion of Mme. Noël a type which she had long imagined, and with which she believed she was in correspondence through the tables long before she saw it.

Permit me to prolong my letter in order to explain my meaning. If I am on good terms with Mme. Noël, the apparition says: "The doctor is a charming fellow, he is very believing." If I have a dispute with Mme. Noël, the

apparition says: "If the doctor goes on I will show him the door." . . . The predictions have not been realised. The photograph has not been taken at the time promised. The medium has not obtained her inheritance. The apparition has not given up its mantle as it promised to do. . . .

[*Early in May, 1903.*]—I am readmitted to Mme. Noël's and continue to go there, although in her accounts written for M. Delanne, Mme. Noël makes me share opinions which are not mine. I trample on my *amour propre* in order to continue my observations.

According to MM. V... and G..., the last three seances have given the following results. (I omit the last of the three, at which there were only gleams of light outside the curtains.)

Seance of Monday, April 27th.—(M. V...*'s* narrative.)

The medium comes out from the curtains, and, in somnambulism, re-enters and comes out again several times. She mounts on a chair and gets hold of a very tight roll of paper, which is on the top of a very high cupboard. She clutches the roll convulsively and will not give it up. She approaches a candle placed in a sort of glass lantern, without a top, and sets fire to the roll of paper. The spectators assert that Vincente *kept her hand in the flame for nearly a minute*. She returns behind the curtains and says: "There is still another charm hidden. I will find it, but until I do you will get nothing."

Seance of Friday, May 1st.

The medium, asleep, comes out from the curtains. Her attitude, her way of walking, her stoppages, her resistance, prove that she is not awake. She tears down a hanging nailed against the entrance door, gets hold of a roll of paper containing hair, and goes and burns it in the candle, still in

the same large glass lantern. M. G... says that he has time to see written on the paper some cabalistic (?) signs. The medium keeps her hand in the flame while the paper burns, but the time was not measured. M. V... thinks that her hand remained in the flames for a minute. After the medium was aroused there were no traces of burns on her hand.

These things are more than *bizarre*. I suspect General Noël's son, who dabbles in occultism and is not present at the seances held by his parents, of having hidden the papers and the hair. This young man goes to meetings called occult. However it be, it is the only explanation I can find for these unaccountable facts. The medium is not in league with the General's son, I believe, but appears to be clairvoyant and to act in the somnambulistic state. Mme. Noël swears that she was unaware of the presence of those papers. The time during which she had her hand in the flame was not measured. M. V... says "a minute." Allowing for exaggeration, let us say an appreciable number of seconds. In the second seance the heat was sufficient to crack the glass lantern when the medium stuffed the paper into it, which burnt away gradually. There was no serious control of all this; I merely report this in order that there may be no break in the account.

P.S.—About a fortnight ago there was a seance to which I could not go, the fleet being at Algiers. M. X...* and Dr. A. affirmed that they saw the apparition *veiled*, beside the medium, who was plainly visible.

May 12th, 1903.—The last two seances at Mme. Noël's have only given the same veiled apparition.

Seance of Friday, May 8th.

The medium is ill with congestion of the lungs, fever,

* See ANNALS for March, pages 149 and following.

and coughing bouts ; she was hardly able to come. . . . The curtains swelled out like a sail, separated without noise, and an apparition of small height, like a sugar-loaf, without head or shoulders, was very clearly seen as though in full daylight. There was a pale red glass in the lantern. The apparition only lasted a few seconds, the curtain closed, and the medium awoke. . . .

Seance of Monday, May 4th (or 11th ?).

The medium is still suffering. She has frequent attacks of coughing. . . . After waiting five minutes, the veiled apparition appeared ; its form was quite human ; under the veil could be seen the outline of the head, the shoulders, and the arms. The curtains opened without the rings being heard to slide. Complete materialisation, at least to the sight. Mme. Noël would not permit me to touch it. Separated from the apparition by the table, hemmed in between the other spectators, who held my hands, I was forced to obey. The apparition remained nearly a minute ; the curtains were closed by it, and soon after the medium woke up.

You see this may go on for a long time without our learning anything. I know no more than I did a year ago, and Mme. Noël will not change her method. It seems to me that we might try to get a written communication from this force which can thus render something visible.

May 16th, 1903.—The medium being much better, we expected a good seance, and hoped that the promises made when she spoke of witchcraft (when she burnt the papers found in the seance room) would be realised ; but they were not.

After three-quarters of an hour's waiting we only obtained a strong sound of rustling silk behind the curtain. The sound increased when we asked for this. There were also blows, rather dull, but quite perceptible.

I introduced into the room a young Kabyle who was hypnotisable. Mme. Noël asked the entity (according to her expression) to say whether he is a medium and whether he hinders the phenomena. By blows (two or three) it was answered that he is a medium and does not hinder. This does not prevent Mme. Noël from saying that it is a spirit *farceur* who has taken the place of her *dear guide* and that Ahmed certainly has a bad fluid because the apparition does not show itself. Fluids or not, we waited in vain. Vincente awoke and I then put Ahmed to sleep and placed him behind the curtains. We thought we saw them half open, but this is doubtful. No apparition.

The table executed various movements, rotations, etc.; but as it was not proved that the spectators did not put forth force unconsciously, as they had their hands on it, I do not enlarge upon this. But at our request little blows, very clear, were struck on or under the table. All the spectators were in good faith holding each other's hands, and none of them caused the raps. I am obliged to admit a force which no doubt proceeds from us and from the medium but which we direct without wishing to, unconsciously.

If we ask for five blows, five are struck. Questions are answered by Yes and No. But it is impossible to obtain a proper name. This may be explained by the spectators not being able to guide the force because they do not know the name which might be given. And as during the year that the apparition has been showing itself we have obtained nothing about the Beyond, and its French language does not accord with its Hindu costume, I am tempted to conclude that there is no more spirit or entity in all this than in my pocket.

May 25th, 1903.—Here is a brief account of the last seances at Mme. Noël's:

Seance of May 18th.

I was present.

1°. After five minutes' waiting the curtains parted slowly without noise. On the left side, to the left of the medium, was the apparition, veiled, who placed himself well in the opening. The curtains closed *over* the apparition, who had remained visible for a minute; [the curtains hid him; if he disappeared it was not until after the curtains had closed.

2°. Noise of harsh blowing, with a metallic *timbre*, behind the curtains, then a whistling, a musical sound giving almost the note G of an ocarina in C. I assert that this sound did not seem able to be produced by a human larynx. Then there were murmurs. The medium was not seen.

Seance of May 20th, 1903.

I was absent. Present: General and Mme. Noël, M. and Mme. G. de L... The veiled apparition is seen; it remains on the threshold, and the medium comes out and remains for two minutes at the table, more than a yard from the apparition.

Seance of Friday, May 22nd.

I was present.

Absolutely without result; we saw and heard nothing. Mme. Noël supposes that it is my subversive ideas and want of confidence in the spirits which prevent results. The next morning, irritated by this reasoning, I sent in my resignation as member of the group, but I received a visit from General Noël, who is an excellent man and wants to arrange matters.

Seance of Saturday, May 23rd.

I was absent. M. G... reported the seance to me.

Veiled apparition. Then behind the curtains a feeble

voice breathed phrases to the medium, who repeated them. Then the voice changes; it is another voice, rough and strong, which says: "Monday, invite the whole group, including the Doctor, who does no harm. It was the witchcraft that did harm." Various questions were put, and answered as follows: "Do not accuse a spirit of having practised witchcraft. It was a human hand that hid the objects. I will try to come out of the cabinet with the medium."

This is the sense, if not the exact words, of what was reported to me.

Seance of Monday, May 25th.

Mme. Noël having asked me to return to the seances, I was present. It was a repetition of the seance of May 20th.

The veiled apparition separates the curtains widely, and the medium comes out towards us; she leans on the table. I touch her; Vincente groans, sighs and makes strange movements. Her body swings backwards and forwards, to right and left, but above all she leans very far forward. One would say she was a lay figure which was upheld by an invisible force, and roughly pulled up to prevent it from falling. I did not look at my watch but this lasted at least a minute. The apparition, which was clearly visible, seized Vincente with its left arm after she had made a few steps backward, and drew her back into the cabinet formed by the curtains. I had several times seen the apparition as far from the curtains and from the medium, but I had never yet seen the medium come out to us while the apparition was motionless between the curtains. It is to be noted that the apparition utters sounds with difficulty in full light, or even in a feeble light. When it is veiled it comes forward very little towards the spectators, but it moves its arm.

Notes on the medium.—As a Roman Catholic who practises

her religion she has a certain repugnance for spiritism, which she believes to come from the Devil rather than from "*le bon Dieu*" (her own expression). She does not wish that Mme. Noël should think of calling up her husband. She would perhaps already have refused to continue if I had not insisted, telling her that our aim was purely scientific and that she ought to place her gift at our disposal in the common interest. She says that the occupation disgusts her.

Seance of Wednesday, May 27th, 1903.

Without saying anything to General or Mme. Noël, I slipped behind the curtains a piece of paper and a pencil. For the last two seances we have had the idea of placing some paper on a stool behind the curtain as in the past (the custom has been given up for some time), when there often used to be found on the paper only phrases written by the medium, of this character: "courage; soon," and with faulty spelling.

The medium is put to sleep, and does not know what I have written. Mme. Noël and the General do not know of it, and do not see what I wrote on the paper at the moment of placing the stand behind the curtain. The medium, who is asleep, cannot see in the cabinet, and cannot read my questions, which are:

"(a) Where do you come from? From what world?

"(b) Do you live, invisible, on this earth?

"(c) Can you reply in Hindu?

"(d) Do you wish M. P... to be present at a seance?"

The seance begins. 1°. Great noise of rustling silk, the well-known sound. 2°. Very clear and distinct voice of a child saying "Mamma" twelve times in succession; then "Papa." It continues: "Mamma, you must not weep any more. Papa is with me. Take courage: be consoled;

God sees you. God sees you."* Then follow some phases which we cannot understand. The medium wakes up.

I look at my sheet of paper, and see, in the following order, beginning at the top :

a.

b. *Au-jeur duis* (this word is written reversed); then :

c. *Lessés le venir pour une fois* (written reversed in the original).

d.

e. *Je veux que deu sé anses par semaine* (reversed in the original) *ainsi . . . etc.*

Also the following characters:

The medium must have written all this, but under what impulse? The French, with its errors of spelling, is surely that of Vincente. For the foreign characters her hand must have been guided, for she is altogether illiterate. Not knowing Hindu, I cannot say whether the characters are merely fanciful or not.

I insist on this point, that the medium had been magnetised for half an hour when I slipped the paper behind the curtains. At that moment the room was almost completely darkened; *a fortiori*, nothing could be read behind the curtains. How did the medium guess what I wanted from

* The medium, Vincente, has lost a child, a little girl of 5 years, as well as her husband.

the Hindu, and reply to the question relative to M. P..., whom Mme. Noël did not wish to admit without permission from the "spirit"? If she did not write veritable Hindu, she at least imitated Oriental characters. (I hope to meet someone who will decide this for me.)

May 30th, 1903.—The last two seances at Mme. Noël's have been a repetition of the preceding one. At the last seance the apparition, veiled, came out a little way from the cabinet, with the medium in front of it. The table was not more than a mètre from the curtains; the medium was leaning on the table and the white apparition was about eight inches from the medium. M. P... is a new witness; though of a very sceptical mind he could only bow before the fact.

Then the medium came out alone, and while she advanced, staggering, there was nothing visible behind the curtains. The medium came out and returned several times; she seemed to come out against her will, grumbling and advancing by jerks as though an invisible force gave her blows from behind her back. She finally fell over, and sat down, then awoke. We did not know why she came out. Some of us thought that the apparition influenced her to keep her out during hypnosis in order to have itself photographed with the medium. Mme. Noël, who has her head full of witchcraft, thought that the medium was seeking something. I had put some questions in writing, though this displeased Mme. Noël, but there was no answer to them.

A Hindu merchant at Algiers found it impossible to translate the few lines, which were written in strange characters. It is not Chinese either. If the characters are merely fanciful, we may conclude that the apparition is making game of us, or that the medium is gifted with

extraordinary clairvoyance in the darkness, and has imitated Hindu characters.

June 13th, 1903.— . . M. V... went to Mme. Noël's for the last time on Wednesday, June 10th. There was an apparition unveiled (still the same face of the so-called Bien Boa). Then M. V... resigned his membership, so that I shall not be able to tell you anything henceforth of what occurs at General Noël's.

Mme. Noël imposes her will on everyone. Her whims, her fancies, her odd jealousy of initiative in anyone else but herself exhausts all patience, and we have decided to have nothing more to do with what she calls "*des études sérieuses*."

[The rest of the letters refers to some seances held privately with the medium, *not* at the Noël's. The results were *nil*.]

A STRANGE CASE OF APPARITION.

By DR. LINDSAY JOHNSON.

IN 1882, I made a tour across Norway for the purpose of taking a series of photographs. I journeyed from Christiania to the North Cape, taking views *en route* of all places of interest or of beauty from an artist's point of view. I was accompanied by Mr. Frith, of Reigate, son of the celebrated artist and photographer of that name.

We journeyed without any incident of note until June 14th, when we arrived at a small posting station called Husum, situated about twelve miles from the Sogne Fjord.

It had been pouring in torrents all day; now for three or four miles before reaching Husum the road lay at the foot of a kind of gorge with steep hills on either side, so that the Loerdal river, which flows between, from being a gentle stream had become a roaring torrent, deep and dangerous.

On arriving at the station we secured rooms, and our two carriages were put into the coach-house. The buildings consisted of a single inn, a coach-house and stables on one side and a small house for wood and fodder on the other. The ground was cleared around the inn, and no other buildings were near.

After ordering dinner I sat down in the dining room close to a window facing the river. As I sat down my face was on a level with a person standing upright outside on the path. I told my companion I had some letters to write; he expressed a wish to take a stroll before dinner. He went out. It was then about a quarter past five; the rain had quite ceased and the sun was shining brilliantly.

I had been writing for about fifteen minutes when I

suddenly heard a loud tapping at the window. Looking up I saw my friend dripping wet, an expression of agony on his face and beckoning me to come to him.

I dropped my pen and literally flew out of the room, along the passage and out of the front door, which stood wide open. To my intense surprise I saw nothing; there was absolutely no trace of anyone. I was dumbfounded. I ran round the sheds and the house shouting, but saw no one. I then called the landlady and we ran hither and thither, but all to no purpose. It did not seem to be possible that he could have hidden, moreover there were no traces of his footmarks.

At last, after a fruitless search, thinking all the time he must be hiding, I entered the hotel feeling very vexed and puzzled.

I had dinner, and then renewed my search for an hour or more. Next morning, seeing his bed untouched, I became seriously alarmed and summoned everyone connected with the place.

I offered a reward of 100 kroner (about £5 10s.) to anyone who could bring him to me, dead or alive. One of the men stated that about 5.30 on the previous evening he had seen my friend trying to cross the river by jumping from one boulder to another. He warned him of his danger, but my friend, not understanding Norwegian, paid no heed and the man walked away.

A thorough search was made but no traces of my friend were to be found.

Ten days afterwards, the river having subsided, the dead body of my companion was found wedged between the rocks, nearly opposite the window of the room in which I had been sitting when I heard the tapping and saw what I thought was my friend.*

* An account of Mr. Frith's death is to be found in the Visitors' Book at the Posting Station at Husum, Sogne, Norway.—L. J.

I offer no explanation. I am not superstitious nor have I ever seen any "ghost" or apparition before or since. I am not a spiritualist nor have I ever busied myself with such things. I can only give these facts for what they are worth and leave others to explain the phenomenon.

LINDSAY JOHNSON, M.D., F.R.C.S.

55, *Queen Anne Street,*
Cavendish Square,
London, W.

NOTE ON PREVISIONS OF MEETING.*

By DR. M. ROCH.

Why, after having wrongly thought that we recognised a passer-by, do we often meet, a few minutes later, the person whom we believed we had seen ?

It frequently occurs† that one takes an unknown person whom one meets in the street for an acquaintance; it is also not uncommon, soon after an error of this kind, to meet the very acquaintance himself. Everybody has frequently the opportunity of noticing facts of this nature. "*Quand on parle du loup on en voit la queue*," says the wisdom of nations: one might say, with equal justice, "when we think we see the wolf, it is because he is not far off, we shall soon meet him."

This little phenomenon may generally be taken, at first sight, for the result of mere chance, but sometimes it may occur under particularly striking conditions; moreover, its comparative frequency is already rather astonishing. Having heard it put forward as an argument in favour of the telepathic theory, I amused myself during the first six months

* This article appeared in the October issue of the *Archives de Psychologie*, of Geneva; it is therefore contemporary with the article by Dr. G. C. Ferrari (ANNALS OF PSYCHICAL SCIENCE, September, 1905), and was in no way inspired by him. We have thought well to reproduce it entirely in order to facilitate, by the comparison of different opinions, the solution of this curious psychological problem.

[EDITOR'S NOTE.]

† *A priori* one might think that this frequency ought to vary according to the individual—an absent-minded person, for instance, being more subject to the error than an attentive observer—and also according to place: a very small town, where there are no strangers, or a very large city where one does not notice the passers-by, being less favourable for those errors than a moderate-sized city, such as Geneva, for instance.

of 1905 in noting my personal observations in this respect, and I collected, besides some statistics of no great significance, some curious facts for which I thought I could find simple explanations.

For my part, it has not seemed necessary to have recourse to telepathy ; very simple associations of ideas, or phenomena of sub-conscious vision, may explain many of the facts ; as to the others, they are so few, that we may be content to class them as curious coincidences. It is not surprising that they should take place here as elsewhere,—perhaps more than elsewhere.

In fact, I have noticed, in the first place, after a few days of attentive self-observation, that the fact of thinking that one recognises a passing person, is one of the most frequent occurrences. A similarity of gesture, of gait, of the colour of a garment, the form of a hat, is sufficient to call up the complete image of the person known. Most often the illusion is brief, and the impression does not remain in the memory, unless one pays special and voluntary attention to it, or unless attention is drawn to it shortly afterwards by the meeting with the person believed to have been seen.

False recognitions not followed by meetings with the known person are very numerous, but there are very few of them which make an impression strong enough to last. For this reason, statistics are of no value here. Thus I have observed that, during the six months during which I noted my observations, I fancied twenty-two times that I met an acquaintance, and these twenty-two false recognitions were ten times followed by a speedy meeting with the known person. But this does not imply that only twelve times did I seem to see someone who was not really in the neighbourhood. This number must be greatly increased by the addition of all the cases in which the impression of recognition was too fugitive to permit of my recalling and noting it on my return home.

Among the cases in which the image of the wolf has been followed by the wolf himself, we must consider those in which *this image is suggested by the place or the circumstances. One is predisposed to believe that he meets a person of whom he has been thinking.* Thus three times during the same week I thought I met my friend P., whom I knew to be at Neuchâtel, but to whom I owed an important letter. Now it is not surprising to think of a person in a certain place and, at a time at which we are in the habit of meeting that person, to think we recognise him in another who is there, and then to meet the real person shortly afterwards. For instance, almost every day at a quarter past twelve I meet M. B... in a certain street, going home on his bicycle. On February 10th I thought I saw him; same street, same time, same gait and same cape. It was an error, but two hundred paces further on I met M. B... himself. Six times have I observed similar and not more surprising facts.

There are even cases in which, after thinking one sees the wolf, one is surprised not to see him in reality. My friend C. often takes the tramcar to Vernier, where he lives. Now on April 4th I thought I saw C., at the starting place of this car; there would have been nothing extraordinary if he had been there.

Another example: On March 2nd, I left a house in which a little boy had been telling me that he expected his mother that very day on her return from a long journey, and I shared his pleasure at the intelligence. I had only gone a few steps from the house when I saw a lady coming along with a bag in her hand. I at once thought it was the person in question, having her strongly in my mind, and I put down the unlikeness I observed to the score of fatigue. The illusion produced by the travelling bag was not dissipated until I came within a few yards of the unknown lady. An hour later the child was in his mother's arms, and I had narrowly missed meeting her on the road.

I have observed several other similar facts. Unless attention be purposely paid to them they do not strike one, as I have said, unless the second meeting actually takes place, as in the first case mentioned, that of M. B... These occurrences can, however, be very easily explained.

Some are more curious and uncommon, but not less explainable. They are those in which *both the persons, the known and the unknown, are in sight at once*, and in which the latter is taken for the former. An example will illustrate what I mean. On February 8th, I thought I saw Professor X. passing in front of the University, whereas he was just coming out. At the moment when I made the mistake, Professor X. was certainly within my field of view. His distant and indistinct image suggested to me the idea of Professor X., which I then referred to an individual near me, who bore some vague resemblance to the Professor. In this case it is because one sees the wolf more or less unconsciously that we begin to think about him and think we see him elsewhere.

Here is another still more striking proof of the effect of this sub-conscious vision. On March 4th, in rue Sénéquier, I saw two young men talking in front of a door; one, who had his back towards me, wore the uniform of a lieutenant of infantry; it was M.; and the other, with his face towards me, and in plain clothes, was D. I knew them both. I thus had in front of me, twenty paces away, the face of D., but as the uniform attracted my attention I said to myself, "Oh, there is D., he is on service." The error was not dissipated until I had seen M.'s face. In this case, evidently, I had only taken M. for D. because I had sub-consciously seen D.'s face.

It happened another time that I thought I met M. O..., and that on meeting him a moment afterwards I found that I had seen him in the distance.

To sum up, we often think of a person in the place at

which we are in the habit of meeting him, and where he might be expected to be met with by reason of his tastes, his habits, etc.; there is therefore nothing astonishing in thinking that we see him because he is in our mind, and nothing astonishing in our also seeing him there in reality. In six out of ten cases this appeared to me to be a sufficient explanation.

Moreover, it happens that we half see a known person, sub-consciously, in the distance, and that we then think we recognise him in a person near us. There is nothing surprising if, shortly after such a mistake, we meet our acquaintance. Three times out of ten I have been able to invoke, with great probability, this fact of sub-conscious vision.

Finally, a *simple coincidence* may very well account for events which cannot be brought into either of these two categories above-named, for it is much more common than we think for a vague resemblance to call up the image of a known person. However, only once out of my ten cases do I consider that there was pure and simple coincidence.

It does not then appear to me to be necessary to invoke telepathy, induction at a distance, etc. I refrain, however, from denying that action of this nature may give rise to the phenomena to which I refer, but neither have I reasons for admitting it.

AMIDST THE REVIEWS.

We assume no responsibility whatsoever for the facts—more or less well observed—which are reported by the various newspapers and authors whom we cite under this and the following headings.—EDITORIAL NOTE.

Some Remarkable Facts of Mediumship related by Dr. Chazarain

A MEDICAL man favourably known at Paris, Dr. L. Th. Chazarain, has just published a pamphlet entitled *Scientific Proofs of the Survival of the Soul*, from which we extract the portion relating to facts of mediumship with which the author has been personally concerned.

"Favourable circumstances permitted me to begin my researches by the observation of the curious phenomenon of the *displacement of objects without contact*, and that of the *dematerialisation of matter*, when taking part, in 1881 or 1882, in the meetings organised at Paris by Dr. Puel, director of the *Revue des Sciences Psychiques*, for the study of the phenomena relating to psychic force.

"At these meetings there were present: M. Devoluet, retired colonel of Artillery, by whom I was introduced to Dr. Puel; Dr. Dupouy, collaborator of the latter, and director of the journal *La Polyclinique*, and several other persons of note in Paris and the provinces.

"The subject, whose presence was necessary for obtaining the phenomena, was a young woman of about 25 years of age, whom Dr. Puel had often placed in the somnambulic state, and who was more or less put to sleep during the experiments, which were always made in a room well lighted by a lamp. She was placed in the middle of the room, seated on a chair, while the other persons present, seated or standing, awaited in silence whatever might take place.

"Under these conditions I have seen:

"1°. The movement of a card-table without any contact;

"2°. Direct writing by means of a stick of chalk;

"3°. The passage of a copper ring through the wrist of the subject.

"For the first and second phenomena the table was placed in the recess of a window and no one approached it. At the end of a time which varied from ten minutes to half an hour, it commenced to glide on its feet, then came out of the recess, moving towards the end of

the room, appearing to be drawn or pushed by invisible hands, then returned to its place in the same manner.

"Once, after it had returned to the recess, Dr. Puel placed a stick of chalk on the table top and drew the curtains of the window so that the table was in darkness. Soon we heard the sound of scratching similar to those made by writing with chalk on a blackboard. After the noise had ceased, we drew aside the curtains and saw written on the table in large white letters the date and the following words, ending with several marks of exclamation: "1900! Puel, remember!!!"

"The third phenomenon was produced twice over, under my immediate control, in the following manner. The medium being seated on a chair beside a small table, I sat down in front of her in order the better to see her and watch all her movements. I took the ring which had been laid on the table, and passed it round her right wrist. Immediately afterwards I took hold of the corresponding hand, and waited, holding it firmly between my own. At the end of eight or ten minutes she uttered a cry, like a cry of pain or fright, and at the same instant she woke, and the ring was seen on the ground.*

"Two years later I was able to observe a fact even more surprising, though of the same nature as the last. The account of it was published at the time in the journal *Le Spiritisme*, founded by M. G. Delanne. It relates to the placing of two chaplets in the coffin of a child, in the presence of a medium very easily hypnotisable, and their being returned two days after the burial.

"The experiment was made under the following conditions. On the day of the death of the child,† the mother, Mme. F., who was very hypnotisable and a medium for typtology, evoked its spirit, being desirous of obtaining a communication from it by the table, in the presence of Mme. D., one of my clients, whose maid she was, and at whose house the child had died (rue Baudin). The communication obtained, partly in my presence, was: 'Do not weep for me; by your tears you disturb my happiness. I wish to do you a pleasure: I know that you wish to see physical phenomena and I will try to produce

* My friend, M. Aug. Reveillac, a highly honourable manufacturer, of the Avenue de la République, asserts that he tried the same experiment as myself at Dr. Puel's, and observed the same effects, with this additional remark, that *the fallen ring when picked up by him was almost burning*, which could not be produced by contact with the skin of the subject, which must have been cold, since she was in a state of hypnosis.

† This child was six months old.

one; you have put my chaplet on my body; well, place it in my coffin and I will return it to you.'

"It was agreed that I should take all necessary precautions in order that the results obtained should not be contested; that for this purpose I should mark the chaplet as I liked, and that I should afterwards have the lid of the coffin screwed down without losing sight of it. This I did.

"Before the lid was screwed down I marked the chaplet in a way which no one expected: I fixed on to one of the links, with iron wire, a spherical button of copper, on which I had made, with a file, two deep grooves forming a cross.

"Along with this chaplet thus marked I placed another, of a different form and bearing another mark, which my daughters had given me for this purpose.

"After the screwing down of the coffin lid I did not take my eyes off it, and followed it to the church of St. Vincent-de-Paul, where the religious service was performed, and from which the coffin was taken to the cemetery of Père Lachaise for immediate burial.

"This was on a Saturday. The evening of the same day the mother thought she saw the phantom of her child smiling at her and showing her the two chaplets.

"On the Monday at 11 o'clock, she was with Mme. D... in one of the bedrooms, when both of them suddenly saw something white detach itself from the ceiling and *descend slowly* to the ground in a spiral course. They immediately picked up the little white mass. It was the first chaplet, surrounded with a little wadding which smelt of the corpse, and still having the metallic button attached. The child's body had been wrapped in wadding.

"They immediately went to my house to show me the chaplet, and I was able to satisfy myself that the chaplet and button were really those which I had placed in the coffin. On Wednesday morning the second chaplet was returned in the same manner.

"*Materialisation.*—But I was in a hurry to see materialisations, and again it was Colonel Devoluet, who was well informed of all that went on in the spiritist world in Paris, who procured me the means of doing so, by introducing me to Mme. B., with whom, it was said, apparitions of hands in the dark were obtained from time to time. Mme. B. allowed me to be present at her Tuesday seances as often as I wished, and I took full advantage of her permission. After some time, instead of hands, we saw a complete and luminous bust formed alongside the medium, the latter being seated on a chair in the midst of a circle of

about ten people who held each other's hands. Gradually fresh forms were produced, more animated, but which only showed their faces illuminated, and were only visible to those in front of whom they appeared.

"Some of the regular attenders, anxious to obtain more pronounced phenomena in the light, proposed to hold each week a seance reserved for members of a special group, over which I was asked to preside. This was done, and the members of this closed group consisted of M. Bloume, of the Ministry for War; M. C. Joly, engineer, of the Arts and Manufactures; Dr. Fl., M. Aug. Reveillac, Mme. Dieu, Mme. Rufina Noeggerath, and Dr. Chazarain.

"The reserved seances commenced in October, 1883, and ceased in June, 1884. As soon as it was possible, we invited others to be present, including MM. G. Delanne, C. Chagneau, Hugo d'Alesi, Ch. Fauvety, and other well-known persons, mostly spiritists.

"In this way, *I was able to witness at least a hundred materialisations, some in darkness, and others in dim light.*

"Some of the dark seances were of great interest to me for the two following reasons: they permitted me to assure myself *that materialised forms emitted light*, and that they could increase or diminish this radiation; that they increased it when they were in the presence of persons by whom they wished to be well seen, and that, to make their faces brighter, they only had to bring their hands to the level of their temples and hold them so as to form a sort of open arch at the level of the forehead, giving their fingers a slight movement of bending and straightening. Also, a thing which made the greatest impression on me, I saw what I may call the birth of one of those animated forms, which issued suddenly from a white cloudy mass which had accumulated near the medium.

"*In eleven seances held in half light out of twenty-three of which I have preserved the notes which I wrote on getting home, the medium (who was however later on accused of fraud on the occasion of seances held in other surroundings*) was seen as distinctly as possible at the same*

* The influence of suggestibility on the results produced by mediums, increasing as it does in the state of trance, may have psychological consequences such that the will of the medium is largely influenced by that of the experimenters, by their desires, suspicions and preconceptions.

Every subject, medium or other, who is called upon to produce phenomena which demand laborious and sometimes painful efforts, may be tempted, consciously or even unconsciously, to have recourse to more easy means for obtaining the results called for.

time as the materialised individualities. In the seance of November 23rd, 1883, one of these individualities took all the persons present by the hand, one by one, and led them before the entranced subject. All made sure that she was firmly tied to her chair as at the beginning of the seance, by means of strong bonds, the knots of which were sealed. Several of us were able, with the consent of our guide from the Beyond, to touch her after we had well looked at her.

In several of the seances, members of the group recognised relatives and received evidence of identity which was afterwards verified. At a dark seance which was held at my house I saw passing before me, and one of my daughters saw it also, the shade of my mother, who had been dead several years, having her face well illuminated by her own light, and with a handkerchief on her head, such as was still worn in their own homes by women of the South in easy circumstances, thirty years ago.

The Disappearance of Dr. Petersen.

(Bulletin de la Soc. d'Études Psychiques de Marseille.)

ABOUT October 20th, 1904, the Savoy newspapers reported the disappearance of a young doctor of medicine, M. Harold Munch Petersen, chief clinical officer of the Fredericks Hospital at Copenhagen, and son of a Professor of Medicine well known in that city. Dr. Petersen was making a pleasure tour in Europe. He had arrived at Aix-les-Bains some days before; on October 5th he had set out for a walk in the neighbourhood, and since then nothing had been heard of him.

The Commissary of Police, M. Gauthier, who had been charged with an enquiry, having learnt that Dr. Petersen before leaving the hotel where he was staying had expressed the intention of taking a walk to the Mont du Chat, to the west of Aix-les-Bains, immediately sent the whole staff of the gendarmerie and the forest service which could be set in motion, in this direction, as well as towards the Chambotte, a mountain 2,700 feet high, which overhangs the eastern side of the lake.

Search was also made on Mont Revard, a well-known resort for excursionists, but without appreciable result. The banks of the lake were also explored, but the fishermen, whose working season it then

To surprise a medium in an attempt at fraud is not sufficient to warrant our denying absolutely and without appeal the reality of the phenomena.—DE ROCHAS, *Extériorisation de la Motricité*, pp. 259, 260.

was, declared that if a body had been near the bank, in shallow water, their nets would have brought it up.

At this stage M. Gauthier, who had had the matter in charge for some days, was visited by the Juge de Paix for Aix-les-Bains, M. B., who handed him the following anonymous letter which he had just received :

" AIX-LES-BAINS,

" *October 26th, 1904.*

" MONSIEUR LE JUGE DE PAIX,

" Permit me to bring to your knowledge the following communication, just as received, and to remain for the moment anonymous.

" If by this means you succeed in discovering the body I will make myself known by producing a copy of this letter.

" The doctor died on a perpendicular precipice of the Revard, under an overhanging rock, near a house which is used as a shelter for sheep when overtaken by a storm of rain.

" A point which will be very useful for discovering the body is to look for traces of blood on all the stones around the place in which it lies.

" I remain, etc."

After examining this paper it was wisely agreed to take note of its contents, without however placing exaggerated confidence in it, and the same evening it was communicated to the brigadier of gendarmerie, who promised to send his men again, the next day, to the slopes of the Revard.

This was done, and the summit of the mountain was specially examined ; several chalets were found which corresponded to the description, but all efforts were fruitless. As winter was coming on, and all the mountain paths would soon be covered with snow, the search was given up until the following season.

It was not long before M. B. discovered by chance that the author of the communication was a lady, then staying at Aix, Mme. Vuagniaux, a convinced spiritist, the wife of a distinguished painter, who had thus transmitted to the Juge de Paix the contents of a communication obtained on that same day in a spiritist gathering at which her friends Mme. and Mlle. B. were also present. The message had been obtained through a table, without any question having been asked by these ladies.

The next day Mme. Vuagniaux, being alone, obtained by automatic writing this further communication :

"The doctor, in order to climb the Revard, passed by the Roche du Roi and by Mouxy; at the latter place he was seen by some people. His body is at the bottom of a ravine very near the sheepfold; he fell twice, the first time at the foot of a perpendicular wall, then lower down into a chasm under an overhanging rock."

A third and last communication said :

"I can add this: they must search at the foot of a wall of rock overhanging a precipice; it fell there first, then into a chasm. It was in the evening, about six o'clock, that he fell."

In May M. and Mme. Vuagniaux were going themselves to make an exploration in order to find the body, when there appeared in the Savoy papers, and afterwards in those of Paris and the provinces, a paragraph stating that M. Antoine Jacquin, cultivator at Mouxy, going into a plantation on the Mont Revard, had found there a body completely disfigured by birds of prey. Papers found on the body left no doubt that it was that of Dr. Petersen.

M. Jacquin made the following declaration :

"This body could only have been found by me, for I go every two or three years to this place, which belongs to me. The spot is absolutely deserted and dangerous; no tourist, not even a hunter, risks making the ascent."

The Commissary of Police, M. Ganthier, who went to the spot in consequence of this discovery, thus describes his excursion, which was made with some other persons :

"We went from the station (of the cog-wheel railway leading to the summit of the Revard) towards the southern portion of the plateau. We passed by five small buildings a little way apart. One of them is used as a shelter for flocks in bad weather.

"Had the sybil told the truth in her letter addressed to the justice? Here is the building which sheltered the sheep. Where is the overhanging rock? I look and search in vain. We arrive at a deep scarped gorge, and continue our perilous descent. The guard comes to the top of the rocks below which is the property of M. Jacquin, and calls out: 'Doctor, come on, please, but be very careful. Lean over and look! What a curious sight! There is the rock with the vertical wall from the top of which the doctor probably fell. Oh, how strange! I notice a cavern which I did not know of; it runs in under the Revard. And to think that for nearly thirty years I have been over all the dangerous places on this mountain!

"At these words Dr. Guyenot turns round; our eyes meet; there was the rock with a vertical wall (the anonymous letter said perpendicular precipice); the cavern seen for the first time by the guard must be the one described by the sybil!

"With the greatest trouble the doctor approaches me; we exchange impressions; we are seized with astonishment.

" 'This is all right,' I said; 'the sheep-shed, perpendicular precipice, cave. Is it really under this rock with a vertical wall, under this cave, that the body of M. Harold Munch Petersen lies?'

"The reply to my question, in the affirmative, was not long in coming."

M. E. Anastay, president of the Société d'Études Psychiques of Marseilles, who has made a very minute enquiry into this event, and one which may be considered as a model of its kind, admits that the communications obtained by Mme. Vuagniaux contains some inexactitudes. For instance, the body of Dr. Petersen was found neither *in* nor *under* a cave, but *below* it; this is rather a slight incorrectness of terms than a marked error. A more serious mistake is perhaps contained in the third communication obtained by Mme. Vuagniaux: "It was in the evening, about six o'clock, that he fell." Now the doctor's watch had stopped at 3.54. But there have been cases in which watches have not been stopped by a shock of this kind.

The agreement between the "mediumistic messages" and the results of the judicial enquiry is therefore almost complete; only that the indications were very vague.

M. Anastay then discusses the hypotheses which might be proposed as attempted explanations of this fact.

If we do not wish to have recourse to the convenient but improbable supposition of chance, we must take up either the hypothesis of telepathy or that of telæsthesia, or lastly that of the intervention of spirits. As regards the first, it must be remarked that the judicial enquiry appears to have demonstrated that Dr. Petersen did not die immediately; he even appears to have dragged himself some yards away from the point at which he fell. He might then have been able, by the power of his thought, to impress the deeper or shallower layers of the subconsciousness of the persons who obtained the communication in question. The hypothesis of telæsthesia, still more obscure, would correspond to that *je ne sais pas quoi* which is called clairvoyance. The third hypothesis does not need explanation.

Moreover, M. Anastay considers that the theories of lucidity and of spiritism should regard each other, not like china dogs, according to

M. Flourney's picturesque expression, but like lovers who want to speak to each other and are destined, perhaps, to be united some day in a happy marriage, and to have, as in the fairy tales, "lots of children!"

A Curious Telepathic Phenomenon.

(*La Paix Universelle*; Lyons, March 1st, 1906.)

SOME days ago I received from Mme. G. G., a medium with whom I formerly experimented, and from whom I am at present separated by nearly 200 miles, a letter in which she gave me an account of a dream which strongly impressed her, as much by its originality as by the spontaneity with which it occurred. She said:

"I was with you, tending a dog which had bad ears; I gave it injections of a liquid which I had prepared beforehand by boiling in water decoctions of oak bark mixed with walnut leaves; then I dusted the sores with powder of gentian root. As I fear that some of you may be ill, please reply at once to reassure us all, for we are disturbed by this dream, which we do not understand."

No one was ill in my little family; on the contrary, we were all at that time in excellent health; but this was not the case with a stray dog which we had taken in some time before. This animal was afflicted with sores in its ears, from the interior of which there were copious but intermittent discharges. However, having taken charge of the animal, I did not wish to let it run astray, as its former owners had done, and I resolved to endeavour to cure it by every means in my power. It was at this moment that the idea came to me of writing to Mme. G. G., whose peculiar faculties were especially applied to the healing of the sick; but I did not immediately carry out this project. I was therefore greatly surprised when, two days afterwards, I received the account of the dream as given above. My thought had carried to a distance, and, what is most curious of all, the medium had seen perfectly correctly, for on at once applying the remedies indicated, I succeeded in curing my dog in a few days. Such is the fact in all its simplicity.—CÉLESTIN BRÉMOND.

The Haunted Man of Abertridwr.

THE case of *hantise* which has caused so much commotion at Abertridwr, a mining village in South Wales, is probably no more remarkable than others except on account of the exceptional cowardice of the man who, in spite of himself, has been made the butt of these mysterious

manifestations. This miner, James Craze, is a pale, nervous young man, probably hysterical, who heard all around him, in the little house in which he lived, the sound of inexplicable blows. These were perceived at the same time, not only by his family, but also by numerous persons who came to witness these facts. Thus the Rev. G. Rees, Mr. D. Lewis, two constables of the local police force, and others, bear witness to the authenticity of these phenomena. Mr. Lewis sat down on a chair with Craze on his knees, and held his arms and legs; in spite of this raps were heard, three of them being given under the chair. Craze himself was made ill by fear.

Needless to say, Craze would not remain in the haunted house, which moreover is built in a place which has always been considered in the neighbourhood as a haunt of spirits. He went and settled at Seng-trenyold, and the house at Abertridwr became the object of pilgrimages on the part of spiritualists, journalists, and the curious, who, however, heard absolutely nothing in the absence of Craze. The latter was induced on one occasion, much against his will, to go back to his old home for about two hours, in the company of the local clergyman and two constables. He had scarcely entered the cottage when blows were plainly heard within the walls of the room. The building was immediately searched from garret to cellar by the two policemen, who found absolutely no one. There is no doubt felt in the neighbourhood of the spontaneity of these phenomena, although spiritism has very few followers in that part of the country.

Unfortunately, persons interested in metapsychical science, journalists and others, have in vain besought Craze to go back to his former dwelling in order that the phenomena might be duly examined. So great is the poor man's terror that even offers of money were not sufficient to shake his determination. He even fainted several times when such proposals were made to him. In the extraordinary state of excitement which has gained possession of him, he has even threatened violence to those who still dared to persist in trying to convince him.

However, as his aged mother, who lives with him, is a Catholic, Craze, in his desperate mood, declares that he is ready to embrace the Catholic religion if that will avail to deliver him from his obsession. He has even shown himself disposed to return to the haunted house in company with a Catholic priest. To satisfy him, a correspondent of the *Daily Mail* took the trouble to go and find out Father Mac-Namus, who lives in a neighbouring parish; unfortunately the priest did not think it his duty to accede to this invitation.

ECHOES AND NEWS.

Supposed Supernormal Signs with regard to King Oscar II.

THE Norwegian press reports several very curious events which occurred on the occasion of the replacement of King Oscar II. on the throne of Norway by King Haakon VII.

On November 18th last a large number of officers were assembled in the hall of the pavilion at Akerhus, where King Haakon was to make his state entry. They awaited with impatience the first salute of cannon announcing the entrance into the roadstead of the ironclad "Helmdall." Suddenly they heard a peculiar noise at the far end of the hall. They had scarcely time to turn round when the large portrait of King Oscar, with its frame surmounted by a crown, fell with a great noise to the floor. The portrait was intact, but the crown fixed on the upper part of the frame was broken to atoms. Those present experienced a painful sensation, which was soon forgotten amid the rejoicings with which the entrance of the King was saluted.

Some days afterwards there was a private *fête* at the house of the former Prime Minister, M. Hagerup. During the supper the singular incident at Akerhus was mentioned, and a journalist remarked ironically that probably the walls of the hall needed repairing. They continued to joke on this subject, when suddenly a rustling sound attracted the attention of the company. A moment later a bracket placed between the windows fell down and a life-sized marble bust of King Oscar II., which stood upon it, rolled on to the floor with a noise like thunder. This coincidence caused a tremendous sensation. Horror was depicted on all faces, and the company dispersed long before the hour fixed for taking leave of their host.

It appears that similar occurrences took place at several places on the day of King Haakon's arrival.

We have applied to M. Torstenson, director of the Spiritist journal, *Morgendevingen*, of Skien, Norway, for his opinion as to these reports. The following is his reply :

"The spontaneous supernormal manifestations which are said to have occurred in our capital, Christiania, on the day of King Haakon VII.'s arrival, were mentioned in my journal in January, 1906. The

circumstance was reported by the most important daily papers of the capital, and has never been denied. The reporter of one journal says that the occurrence was related to him by a person who was present on both occasions on which the manifestations occurred. For myself, I have not heard that similar events took place at more than *one* place outside of Christiania."

The Trial of the Seeress of St. Quentin.

THE judicial investigation is still proceeding in the case of Mlle. Estelle Bar, of St. Quentin, her father and brother, and Dr. Harmand, who are accused of illegal practice of medicine. It is difficult for those interested in metapsychical phenomena to refrain from following this affair with interest, on account of the supernormal faculties of lucidity which are attributed to the "Seeress of St. Quentin," and of which we have spoken in our issue of January last.

We have already said that Maître Cornet, advocate at the Paris Bar, who was entrusted with the defence of the accused, had demanded an investigation by an expert in legal medicine, who should examine whether Mlle. Bar is susceptible of being plunged into artificial sleep; whether, in the conditions in which Mlle. Bar, her father and brother are placed, this state of sleep is not simulated; whether Mlle. Bar, in this sleep, has a special aptitude for interpreting physiological or pathological states or phenomena, either in individuals present with whom she is placed in communication, or at a distance, in individuals far away from her, with whom she is placed in indirect relation, by touching an object habitually used by them; and finally whether, admitting this special aptitude, Mlle. Bar was able to diagnose diseases and prescribe remedies which might lead to cure or amelioration of their condition.

M. Paul Dorigny, the examining magistrate, granted this expert examination, and designated Dr. Paul Magnin, Professor at the École de Psychologie, as legal expert. The examination was therefore made in the magistrate's private room in presence of the Procureur de la République, the deputy procureur, the examining magistrate, the clerk, Maître Cornet, counsel for the defence, and Dr. Mootin, introduced by the latter.

Dr. Magnin put Mlle. Bar to sleep and found, after a most careful examination, that she was really asleep, and in that state was completely insensible; he even found that the globe of the eye was insensible, an unfailing test. He concluded from this—"that Mlle. Bar presents marks of hysteria."

Dr. Magnin then had the accused girl put to sleep by her father, and obtained the same results as when he had put her to sleep himself.

The reality of the hypnotic sleep was demonstrated, and on this M. Magnin expressed himself as follows :

"The facility with which Mlle. Bar is hypnotised authorises the supposition that this state, which is the principal element of her success with those who come to consult her, is always produced under the same conditions.

"But from the fact that Mlle. Bar is hysterical and hypnotisable it is by no means proved that she has a special aptitude for interpreting physiological or pathological states or phenomena, either in persons present, with whom she is placed in direct relation by touching them with her hand, or in persons at a distance with whom she is placed in indirect relation by touching with her hand an object in personal use by them, such as flannel or a handkerchief or a lock of their hair.

"The state of hypnotism, even when most fully developed, does not confer on those who are subjected to it any extraordinary faculty or special aptitude.

"A hypnotised person does not acquire, by the fact that he sleeps, the power to make a portrait, if he cannot draw or paint ; in a word, he cannot, from the fact of being asleep, perform an act of which he would be incapable during the waking state.

"*A fortiori*, he cannot acquire the power of making diagnoses, or prognoses, or of prescribing suitable treatments, all very difficult things, even after long theoretical and practical study."

Those who are interested in supernormal matters will see at once where the weak point in M. Magnin's reasoning lies. No one disputes "that an hypnotised person does not acquire, by the fact that he sleeps," any supernormal faculties, but there are numerous savants who have observed in certain hypnotic subjects, as well as in certain persons during natural somnambulism, some faculties of hyperæsthesia, of lucidity, which most official savants at present deny, just as they denied, thirty years ago, artificial somnambulism itself, but which others affirm, as for example Dr. Durand de Gros, whom the *École de Psychologie*, to which M. Magnin belongs, has always held in high and well-merited honour. (See, among other works of Dr. Durand, his *Merveilleux Scientifique*.)

As to the faculty in lucid subjects of "prescribing suitable treatment," this is evidently a thing much more difficult to admit.

M. Maquin, being solicited to observe Mlle. Bar and her fellow accused, in the course of consultations to be given by them to patients,

and verified by physicians, at a hospital, refused to try this experiment. The reasons which he gave will doubtless appear rather subtle, notably when he said:

"Suppose that the patient submitted to examination was organically affected, it would not be permissible for a doctor to state his diagnosis publicly, and to set forth the reasons which led him to formulate it; on the other hand the accused would have full freedom to state her opinion, at the risk of causing the greatest prejudice to the patient. The doctor would therefore be obliged to restrict his choice of patients to cases of no importance and demanding no real skill."

Maitre Cornet was not satisfied with this reasoning, which has rather the character of special pleading; he took note of the refusal of Dr. Magnin to allow an examination of patients, and requested the court of St. Quentin to nominate another medical expert who should undertake this experiment in a hospital at Paris, Lille, or Nancy. The court not being willing to incur the expense of this investigation, Maitre Cornet declared that the accused offered to pay all expenses. The matter rests there.

On this subject the *Journal* says: "Shall we see, at a hospital, Mlle. Bar and a doctor undertaking diagnoses concurrently, and competing, in this new style of tourney, the one with his science, the other with her 'lucidity'? The adventure, we must admit, would be something rather out of the common."—V.

A "Hantise" at the Fort of Vincennes.

THE STORY OF HAUNTED BARRACKS AT ORLIAC.

THE *Petit Parisien*, the *Éclair*, and other Paris journals, gave accounts on February 16th of a mysterious affair of which the scene was a pavilion shut in by the buildings serving as stores for the war material at Vincennes, at the gates of Paris. The pavilion in question has been inhabited since January 10th last by the guardian Galichet, who had scarcely been there for two days when, about four o'clock in the morning, his wife and he were aroused by an unusual noise.

Their bedroom is separated from the dining room by a brick partition of a few inches in thickness. On this partition several slight blows are struck every night, always at the same time. M. Galichet, with the aid of some of his comrades, made search all round the pavilion, in the garret and in the cellar, but without result.

Several persons who desired to witness the mysterious phenomenon posted themselves in the bedroom. At the usual hour the same blows

were struck, to the astonishment of all. One of those present desired to interview the spirit who rapped.

"If it is a spirit who haunts this house," said he, "let him strike another blow."

A sharp blow was the reply, struck on the partition.

Several officers, who could not credit the reports, intervened, and an enquiry was set on foot.

The carters whose stable adjoins the pavilion, were questioned. One night they were all brought into the bedroom. The same blows were repeated.

Then they asked themselves whether some stranger had not succeeded in eluding the vigilance of the sentries every night, and carried out a practical joke. The enquiry resulted in this hypothesis being definitely set aside.

"Yesterday morning again," adds the *Petit Parisien*, "in the presence of several persons assembled in the haunted room, the noises were again heard. The military authorities have ordered a minute enquiry. Up to the present a number of people have been questioned, but no one has been able to give any useful information."

This occurrence gives us the opportunity of publishing another story relating to a similar fact, which has lain unused in our drawer on account of the difficulty experienced in making enquiry into events of this sort, and in such surroundings, especially after some time has elapsed. The narrative was given to us by a non-commissioned officer of the colonial army, whom we know personally. He says:

"Towards the end of 1896 a quartermaster of the 4th regiment of marine infantry at Orliac (Var) committed suicide in his room by shooting himself. It appeared from the inquest that the deed was caused by disappointment in love.

"Some time afterwards dull blows were heard in the middle of the night in the suicide's room. The occupant, a subordinate officer, suddenly aroused, tried in vain to find out the cause, and finding nothing unusual, thought that he was the victim of hallucination. The same noises being repeated on the following nights, he informed the authorities and refused to sleep in the room.

"In consequence of his assertions some officers and doctors occupied the room and also heard the dull blows. The weapon-rack shook and struck the partition; guards were then posted at the doors of the passages, and the walls were sounded, but nothing was found. The story got into the papers, and notabilities of Toulon, both military

and civil, came to witness for themselves the occurrences which they refused to believe. General X. then brought the matter to the knowledge of the troops by means of a general order to the following effect :

“ ‘ The practical joker who indulges in experiments in spiritism is warned that if he is caught he will incur a disciplinary punishment of sixty days’ imprisonment.’ ”

“ The noises still continued to be heard for several nights, after which order was restored.”

Has the Spirit of Dr. Hodgson Manifested ?

THE *Progressive Thinker* of Chicago comes out with sensational news: it appears that Dr. Richard Hodgson, whose death we announced in the January number of THE ANNALS OF PSYCHICAL SCIENCE, has returned to tell what happens in the other world ! “ Dr. Hodgson,” declared Dr. Funk to a representative of the *Progressive Thinker*, “ has kept the promise which he made to the Psychical Society. I have had a remarkable conversation with him, as agreed before his death. I have been face to face with his spirit, which gave me good news of him. It can no longer be reasonably doubted that the spirits of the deceased communicate with the living.”

Dr. Isaac K. Funk, who is well known in spiritist circles in the United States, is the director and principal proprietor of the publishing house of Funk and Wagnalls, of New York and London. It will be remembered that he published, less than two years ago, a large volume called *The Widow's Mite and other Psychic Phenomena*, which made a considerable stir and is not without value ; the author shows a fair amount of critical acumen, extensive knowledge, and a sufficient degree of scepticism. His gradual conversion to a belief in spiritism is especially due to the mediumship of Mrs. May Pepper, who must not be confounded with the famous Mrs. Piper, studied by Dr. Hodgson himself, and who has the same form of mediumship.

Dr. Funk then made the astonishing declaration that we have just quoted, at his house, No. 195, Washington Park, on the evening of February 10th, and his words have crossed the sea by telegraph. Mrs. Pepper confirms what he says ; in fact it is through her mediumship that the expected message was successfully obtained from the deceased psychologist. “ It is true,” exclaimed Mrs. Pepper in a transport of joy ; “ it was on the evening of January 21st that we succeeded in establishing communication with the spirit of Dr.

Hodgson. He has returned from the other world, not, of course, in the material sense of the word, but at last he has really communicated with us from the beyond, as he had promised. After weeks of fruitless effort we have at last succeeded. The world could not demand a more striking proof."

The seance in question was held a few minutes after midnight of the day indicated, at Mrs. Pepper's, 258, Monroe Street, Brooklyn. Mrs. Pepper and Dr. Funk were alone present. For several weeks, as we have said, the two experimenters had sought in vain to get into communication with the deceased, who attributes the failure to the unfavourable state of the atmosphere. Suddenly, however, communication was established, when the thoughts of the medium and the doctor were strongly concentrated on the subject. The room in which they were was absolutely quiet, when suddenly the spirit of Dr. Hodgson responded to their appeals. During this time Mrs. Pepper was called out of the room by an urgent summons. "My soul was overflowing with joy," declared Dr. Funk, "at finding that I alone had been fortunate enough to receive the message promised by Dr. Hodgson. It is unfortunate that Mrs. Pepper was obliged to leave the room, as otherwise she could also have conversed with the spirit. But it is henceforth not impossible for us to speak with him again. Communication being once established will render this easy."

Dr. Funk has not been prevailed upon to make known everything that Dr. Hodgson said to him; he has declared, and so has Mrs. Pepper, that the report of what took place will not be ready for publication for some time.

We must therefore wait, with all the scepticism which is justified by the frequent disappointments which we meet with in these kind of matters.

The Unmasking of the "Medium" Eldred.

We mentioned in a recent number the controversy as to the authenticity of the materialisation phenomena attributed to the medium Eldred, of Nottingham, who, after several seances, very successful at least in appearance, seances which had received wide publicity, had become a professional medium and, assisted by a manager, exploited widely his pretended psychic faculties. No English spiritist journal, however, fully upheld the genuineness of his mediumship: *Light*, especially, contented itself with reproducing without comment the various accounts, frequently unfavourable, which reached it. "May we

hope," we said, "that a series of seances directed by some savant of undoubted credit may soon help us to form a more precise opinion on this subject?"

But it has not even been necessary to have recourse to the aid of savants; a few spiritists of enlightened mind have sufficed for this task. The unmasking of this false medium is due especially to Dr. Abraham Wallace, who had already manifested strong suspicions about Eldred in *Light* of January 27th. The truth was finally revealed on the evening of March 5th, on the occasion of a seance held at the house of a medium. A friend, a man of well-balanced mind, having learnt that the cabinet and chair used by Mr. Eldred had been sent from Nottingham, and had been left in the house in readiness for further experiments, advised this medium, a Mr. Bralley, to make a "psychometric" examination of the chair, which had been carefully wrapped up with the curtains of the cabinet. It was taken out of its coverings, and Mr. Bralley, on placing his hand upon it, said: "There is a secret compartment in the back!" It may be supposed that this assertion corresponded to a suspicion.

The chair was carefully examined, and in the back part of it a small keyhole was found deeply embedded and well covered up by the plushette material. Mr. Bralley communicated his discovery to Mr. John Lobb, who had been one of the experimenters, and who recently carried on a campaign of spiritist propaganda which made a certain noise in England. Mr. Lobb, in his turn, telephoned to Dr. Wallace. A key was made which opened the lock, and a photograph was taken showing the secret compartment, which measures fifteen inches by two inches.

After this discovery it was determined to put a stop, at the next seance, to any further fraud. Dr. Wallace was asked to arrange a method of trapping the culprits. Several of the sitters at the approaching seance of Monday, March 5th, were informed of the discovery.

The seance was opened in the usual manner, a search of the medium was made and the chair was particularly noted. It was found that the stuffing of the back of the chair was more pronounced. It was evident that certain articles must have been placed by Eldred or his manager in the secret compartment just before the seance. The key was used, and the little cupboard was found to be filled with articles necessary for faking "spirit forms." There were found in it a collapsible dummy head of stockinet, with a flesh-coloured mask; six pieces of fine white China silk, containing in all thirteen yards; two pieces of fine

black cloth, doubtless used in the so-called "dematerialisations"; three beards of various shades; two wigs, one white and one grey; an extending metal coat-hanger for suspending drapery to represent the second form; a small flash electric lamp with four yards of wire with switch, which could be used when the medium was away from the cabinet to produce so-called spirit lights within; a bottle of scent, pins, etc.

Anticipating any difficulty which might arise in dealing with the culprits, Dr. Wallace had brought with him a friend who was a member of the detective service. On being accused of fraud, Eldred *confessed his guilt* and handed over the key of the secret compartment. Dr. Wallace says: "Instead of charging the two individuals we tempered with mercy our sense of horror, disgust, and indignation at such infamous proceedings. I requested the return of the money taken, which I must say was promptly done, and I confiscated the dummy articles, which are now in the office of *Light* for inspection."

A friend writes us that Eldred asserted that the first phenomena of materialisation which he produced were quite authentic, but that he had afterwards been obliged (!) to simulate apparitions to satisfy the demands of spiritualists. This is quite possible; we should even have to admit this if the first phenomena had been confirmed in a manner absolutely conclusive; but under the actual circumstances nothing forces this conviction upon the public who were not present in person at Eldred's seances, whereas it is quite natural to suppose the contrary.

Exposure of the "Medium" Craddock.

(*Light*; London, March 24th, 1906.)

THINK in the interest of truth the following facts are worthy of being brought to public notice.

Being anxious to witness the phenomenon of materialisation, my wife and I were taken by some friends of ours to Mr. Craddock's house at Pinner to take part in a seance. We went in perfect confidence, and without a shadow of suspicion, but, by the time the seance was over, we were *forced* to the conclusion that the whole thing was unadulterated fraud. The room in front of us was pitch dark, and, behind the circle, it was slightly illumined by a red photographic lantern. After an address by the medium in supposed trance, voices of an unquestionably "ventriloquial" character commenced. They could easily be recognised as the medium's voice disguised. After

somewhat lengthy intervals, forms, purporting to be relations of sitters, came round the circle, illumining their faces with luminous screens. Most of these bore a striking resemblance to one another, and were "fakes" of a most obvious character—the false beard, moustache, etc., being badly stuck on—and would have done poor credit to a fourth-rate marionette show. One or two forms, pretending to be relations I had never had, came to me, and a little child called to my wife, calling her "mother"—we have never lost a child! My wife and I were forced to agree that the performance was a fraud.

We went again the week after, and the same characters were impersonated, i.e., Dr. Graëm, Dr. Arnold, Sister Amy, La belle Cerise, and Joey Grimaldi. Again the same miserable farce took place, which could only find its parallel in the gullibility of some of the sitters, one lady remarking to her husband, as a form came to them, "Why, it's your father!" and he, the husband, answered, "Why, so it is—no, it isn't, it's mother!"

"Joey" informed me that one of the spirits present was my mother, who, I am glad to say, is alive, and, for her, very well. I therefore determined to expose what I was convinced was fraudulent, and having obtained an invitation for my wife, self, and my friend, the Hon. Dudley Carleton (late 9th Lancers), we attended last Sunday afternoon at Pinner, paying thirty shillings.

The usual impersonations were made. "Joey" announced that Mr. Carleton's mother was present—Lady Dorchester being alive and well! A small piece of mirror was handed round and we were asked to believe it was a spirit-light. An old person, with a stuck-on white beard, went to one or two, and then there came to me a form with a turned-up white moustache, evidently stage property. He came quite close and I immediately seized him by the arms. He struggled violently, and, unable to get away, threw himself backwards into the cabinet, pulling me with him. I called for light from Mr. Carleton, who carried a small electric lantern, and I found the person I had seized was *Mr. Craddock*! Some confusion followed and the medium was recognised by the light. A Mr. Rodd who was present saw him remove the false moustache and place it in his pocket. I then released him, and his wife concealed him behind the curtain. He then pretended to go under control of Dr. Graëm, who expressed disapproval of the proceedings.

Rear-Admiral Moore, who was "in charge," now assumed command, with the approval of all, and appointed a search committee to search the medium and his wife. The door was locked and the key

given to Admiral Moore. The lamp was lighted and I found a small electric torch, evidently used for "spirit" lights, in a drawer in the cabinet, which, when examined by several before the seance, had been empty. The medium, however, refused to be searched, and ordered us out. Mrs. Craddock attacked Admiral Moore with the fire shovel in her attempts to get the key from him. Admiral Moore again demanded a search from Craddock, who placed himself in a fighting attitude and threatened to "set about" anyone who touched him.

Everything possible was done for some time to get the medium to submit to a search, but although the Admiral begged him for the sake of his wife and child and his reputation, he resolutely refused. The Admiral then told him we could only conclude that he was a fraud, to which he said: "Call me what you like, you shall not search me now." The medium offered a test seance at a future date.

Mr. Carleton, Mr. Rodd, and my wife give me full leave to state that they concur in every way in my denunciation of Craddock as a fraud and a trickster. He may have been, may be now, a medium, but I say without doubt that on this occasion he was caught red-handed impersonating spirits.

I would add that I am perfectly convinced of the main features of the faith held by Spiritualists, and this experience in no way weakens my convictions; but it is high time this abominable description of jugglery should be shown up, to prevent, if possible, the perpetration of further deceptions which can only end in the undermining of the truth and in the alienation of all who wish to believe it.

Yours, etc.,

MARK MAYHEW (*Lieut.-Col.*).

P.S.—I would add that after the refusal of search, Mrs. Craddock returned our money to us and we left.

In *Light* for March 31st, Mr. W. McDougall, of Oxford, writes:

"My attention has been drawn to Colonel Mayhew's account in your columns of his exposure of Craddock. It may be of interest to your readers to know that I exposed the same person some six years ago in much the same way. I seized the form which claimed to be the materialised spirit of an Indian, Abdullah by name, and discovered that it was Craddock. He had removed his shoes and coat, and was wearing a white wrap about his head and shoulders and a thin rubber mask over the upper part of his face. I published an account of this in the *Two Worlds*, but unfortunately the editor, who had witnessed the exposure, refused to insert the name of the medium. . . ."

THE PSYCHICAL MOVEMENT.

The Great Development of the Institut General Psychologique of Paris.

ON March 23rd last was held the annual meeting of the members of the *Institut Général Psychologique* of Paris. The President, M. d'Arsonval, of the Academy of Sciences, announced that the French Government, yielding to the solicitations of several savants and of the Russian Ambassador, had authorised a lottery of four million francs (£160,000), by means of which the Institut could effect a great development, build itself headquarters containing various laboratories completely fitted up, a library, a museum, etc.

It may be remembered that at the international conference of Academies, held in London in 1904, the creation of a General Institute of Psychology was decided upon.

In his exposition of the work of the Institute in 1905, M. d'Arsonval also referred to the group for the study of psychical phenomena, which is presided over by M. d'Arsonval himself, and counts among its members MM. Curie, Branly, Bergson, Brissaud, Gilbert-Ballet, etc. Mention was made officially for the first time of the experiments which the members of this group have made and will continue to make with Eusapia Paladino. Our readers will doubtless be glad to learn that these seances appear, so far, to have had fair results.

It is needless to say that the support of all who take a scientific interest in metapsychical phenomena is henceforth assured to the new General Institute of Psychology.

A Coming Great Institute for Psychical Research in America.

PROF. JAMES H. HYSLOP has just issued the prospectus of the American Institute of Scientific Research, a society

that has been incorporated not only to continue the psychical research work he has undertaken in the past, but to enter into what is believed to be a more important field, the study of abnormal psychology. Prof. Hyslop hopes to get means whereby a preliminary organisation of the society may be effected, and then he hopes to secure a permanent fund to promote the investigation of mental and psychic phenomena.

Dr. Hyslop would like to found a hospital or institute something like the Salpêtrière under Charcot and Pierre Janet in Paris, where mental phenomena may be studied. In such a place he would investigate scientifically "such cases as the loss of the sense of personal identity, secondary personality, persistent hallucination, purely functional amnesia, or loss of memory, which might be mistaken for a deeper insanity, psychic epilepsy, certain cases of apparent melancholia and paranoia," as well as make a study of hypnosis in its psychological aspects, which has been examined in this country for "therapeutic utility in less systematic and scientific ways than are necessary."

The charter provides also for the "investigation of all alleged telepathy, alleged apparitions of the dead, mediumistic phenomena, alleged clairvoyance, and all facts claiming to represent supernormal acquisition of knowledge, or the supernormal production of physical effects."

Prof. Hyslop publishes several letters from savants who express approval of the project; among others from Prof. Pierre Janet, Camille Flammarion, Prof. William James, Prof. Dessoir, of Berlin, Prof. Newbold, of the University of Pennsylvania, Prof. Sanford, of Clark University, and the Rev. Minot Savage.

In conclusion, Prof. Hyslop quotes the late Mr. Gladstone: "Psychical Research is the most important work which is being done in the world."

CONCERNING THE CRITICISMS ON
PROFESSOR RICHEL'S
ALGERIAN EXPERIENCES.

By DR. MAXWELL.

THE experiences of which Professor Charles Richet has given an account in *THE ANNALS OF PSYCHICAL SCIENCE*, for October and November, 1905, have given rise to very fierce controversies. The examination of the criticisms formulated against Professor Richet's observations has appeared to me to present great interest for all those who concern themselves with psychic research, whatever be the theory to which they give the preference.

This interest is not confined to metapsychical phenomena properly so-called. The discussion of the observations of MM. Richet, Delanne, and their co-experimenters, and of the criticisms passed upon their observations, has a more general and wider range. It interests psychologists, whether they be students of normal or of pathological psychology. It is of particular interest to magistrates, lawyers, mental physicians, and medical legists; in fact, this discussion raises a question of capital importance in criminal anthropology, that of the value of human testimony. From these different points of view the analysis of the experiments at the Villa Carmen, and of the controversies to which they have given rise, could not but attract my attention, and I cannot resist the desire I feel to make known to the reader the result of my reflections.

I could not, within the space at my disposal, have recourse

to the experimental method. It will be necessary to appeal to this later on,* but the conclusions which will be furnished by experiment will not have the result of confirming or weakening the experiments of 1905. They will render them more or less probable according as their results may be positive or negative. Only one method is at present possible for appraising the value of Professor Richet's observations, and that is analysis; it is also the only method of appraisal contained in the criticisms of his opponents. To arrive at a determination of the reciprocal values of contradictory assertions we must therefore carefully examine:

1°. The conditions under which the alleged facts have been observed;

2°. The conditions under which they are contested; and the value of the testimonies brought forward.

I shall not enquire into the degree of probability of the alleged facts. I do not consider that this element of appreciation can be taken into consideration in a discussion purely theoretical, it is true, but one of which the object is solely the examination of facts which are indicated as having been observed. These facts, however improbable they may be, are presented as the result of positive observations made according to the rules of the experimental method. Yet we must enquire whether these rules were respected, in the measure required by the nature of the experiments, but it appears to me to be contrary to all the rules of this method to mix up an *a priori* element with the analysis of the facts; now the judgment which we form as to the possibility or impossibility, as to the probability or improbability of a fact, is an *a priori* assertion.

We must not make any mistake. We can never say with certainty that a fact is improbable or impossible because it

* I may, however, refer my readers to the numerous confirmatory accounts published in the *ANNALS* for March and April, 1906.

seems to us to be contrary to the laws of nature. Such reasoning is altogether illogical. The laws of nature, as we understand them, are only the expression of our past experience. I am not speaking, let it be understood, of purely theoretical conceptions and of abstract sciences like mathematics; we can assert, for instance, that it is impossible that the circumference of a circle should be a rectangle. But these conceptions and these sciences have nothing in common with the natural sciences properly so-called, and we can very well conceive of the existence of geometry, for instance, independently of the matter whose properties we observe. In the example given above of the circumference and the rectangle we can assert that the one can never be the other, because by definition the circumference of a circle has properties which the rectangle has not, and yet that circumference is the limit to which the regular polygons tend.

The natural sciences properly so-called are very different: the laws which we discover in them are only the expressions of our experience, that is to say, of our observations. It is certain that our experience is limited, and that nature has in reserve for our researches an infinite number of new observations. In these sciences, consequently, to assert the impossibility of a fact simply comes to the same thing as saying that it has not as yet been observed; nothing authorises us to decide that it never will be observed. The history of the progress of the sciences is only the history of new discoveries, that is, of the observation of facts hitherto unobserved: the progress of the sciences is, in short, only the constant modification of the laws of nature as they were formulated at a previous epoch in relation to a later epoch. Examples of this incessant modification are too well-known to need that I should stop to mention them. Besides, it seems to me that my proposition, in the measure in which I have formulated it, is self-evident.

It must not, however, be concluded from this that I consider as new the facts observed by the experimenters at Algiers. They have often been reported, and I may refer especially to the celebrated experiments of Sir William Crookes and of M. Aksakoff. It results from this that the act observed by Professor Richet has precedents in its favour, and is not isolated, unique, and as yet unknown.

CHAPTER I.

The Conditions under which the Alleged Facts were Observed.

The analysis of these conditions includes two orders of considerations: the one psychological, the other material; the former relating to the witnesses, the latter to the facts themselves.

1°. The Witnesses.

I shall only examine the value of the witnesses on whose declaration the phenomena were presented to the public, that is to say, of MM. Charles Richet and Gabriel Delanne. My selection implies nothing injurious to the other experimenters, who are all highly honourable persons, but I do not know them all, and it would ill become me to discuss testimony which has not been brought forward. I shall make an exception in the case of Mme. X., who has published in the ANNALS OF PSYCHICAL SCIENCE for November, 1905, a narrative which contains important details; Mme. X. is a cautious observer, of high intelligence, of very great perspicacity. I shall indicate the points in which her observations confirm those of MM. Richet and Delanne, but not to prolong my analysis beyond measure, I shall confine myself to the two principal observers.

Professor Charles Richet is known to everyone, and I have not to eulogise a personality such as his. As a witness, M. Richet is of considerable value; he is as learned as

he is intelligent, and, a thing of special importance, he has no prejudices, belongs to no school, and has had much experience in mediumistic seances.

He has no *parti pris*; his whole career proves that. If he has ended by admitting the reality of metapsychical phenomena, it is after a lengthy study of them. His attention was drawn to these facts more than twenty-five years ago, and his first experiments go back a very long way already.

He has never shown signs of mystical enthusiasm for the material conclusions at which he had been forced to arrive, and has never put forward any systematic theories. One must indeed be very ill-informed to represent Professor Richet as a "*shameful spiritist*," as one of his critics has tried to do. I shall, however, have to examine the allegations of this critic in the second portion of my analysis; for the moment I will confine myself to pointing out that Professor Richet is on the other hand violently taken to task by all the spiritist journals on account of the severe judgments which he has, again recently, passed upon their favourite theories.

Lastly, M. Richet has had experience of mediumistic seances. If he knows the frauds habitually employed he also knows that the conditions under which mediumistic phenomena can be obtained are very delicate and completely unknown; that it is to a large extent impossible to impose conditions determined beforehand, and that one must be able, in the case of those transcendental phenomena for which darkness appears to be necessary, to confine oneself simply to observing, as is done by the astronomer and the meteorologist. But he is neither simple nor credulous, and it was he who discovered at Paris the frauds of the celebrated Frau Rothe, long before this medium became involved with the German police. The process employed by him reveals great ingenuity.

Professor Richet is at the same time prudent. Let us recall his conclusions :

" I have thought it my duty to mention these facts, in the same way as Sir William Crookes thought it his duty, in more difficult times, to report the history of Katie King. After all it may be that I have been deceived. But the explanation of such an error would be of considerable importance."

In the eyes of a magistrate this witness is therefore honourable, disinterested, intelligent, learned, experienced and sincere.

Intelligence, learning, experience, and honourableness are not wanting either in M. Gabriel Delanne. M. Delanne is an engineer; he left the École Centrale with the coveted diploma. Since his childhood he has been familiar with mediumistic phenomena, and his special experience is considerable. But M. Delanne is one of the chiefs of French spiritism, and is the director of an important review, *La Revue Scientifique et Morale du Spiritisme*. This review has for several years been publishing the accounts of the extraordinary seances at the Villa Carmen, and M. Delanne may be suspected of being neither disinterested nor impartial. This suspicion may come, I must allow, to those who do not know M. Delanne. Those who have come in contact with him cannot have any such suspicion. I know little of this writer, but I have several times met him and conversed with him about the phenomena which I study and which he explains. I have found in him good faith, sincerity, and a horror of the frauds which are the plague of spiritism. M. Delanne is convinced that it is the duty of spiritists to unmask false mediums, and it must not be forgotten that if many spiritists are too often simple and credulous, there are also those who have more concern for the truth. It is to these spiritists that we owe the unmasking of Williams, Eldred, Craddock, Husk, and many others.

M. Delanne appears to me to belong to this category of

intelligent and sincere spiritists. It should be remarked in this connection, that the accounts published by the experimenters at the Villa Carmen appeared to him so extraordinary, that he had formulated certain criticisms on them to General Noël, who invited him to come and assure himself personally of the reality of the facts. (*Revue Scientifique et Morale du Spiritisme*, 1905, p. 133.)

M. Delanne accepted the invitation. He had been in doubt, because, in spite of his friendship for his hosts, he wrote (p. 194) :

"But studies of this sort bristle with so many difficulties, which are inherent in the very conditions under which the phenomena occur, that it is always possible to ask oneself whether all measures of control have been thoroughly taken, and in what proportion imagination, illusion, even hallucination may come in for the explanation of the facts. And then may not the profound conviction of the observers have had for its result the relaxing of their attention? May not some persons among their *entourage* have had an interest in simulating these apparitions? All these considerations forced me to use extreme circumspection."

Is this a sort of oratorical precaution intended, by a clever artifice, to give greater weight to favourable conclusions? This does not appear to me probable, because M. Delanne observed so carefully that he discovered one fraud. He surprised General Noël's own coachman in the act of imitating raps; he discovered in the canopy of the seance-cabinet a piece of stuff, an Arab *haïk*, concealed in the cabinet for materialisations. He did not hesitate to inform General Noël of this, and had the Arab coachman excluded from the seances.

What should an analyst conclude from these facts? First, that M. Delanne is a man of good faith, because he does not hide an incident of such a nature as to throw suspicion on the experiments at which he is about to be present; then, that he is not so easy to deceive, because he discovers frauds; lastly, that the researches made by him

in the seance-room were seriously and carefully carried out, since he discovered the *haïk* hidden in the canopy of the cabinet.

M. Delanne therefore appears to be sincere, prudent, and wary. Simple equity obliges me to come to this conclusion; I have no reason for being partial to M. Delanne, and I will add, in order to set aside the idea of any personal favouritism, that M. Delanne has not shown any tenderness for my works, the conclusions of which have been unfavourable to the spiritistic hypothesis.

To sum up, equity commands that MM. Richet and Delanne be held to be witnesses worthy of confidence.

2°. *The material conditions.*

These conditions bring us to the following principal precautions:

A. Observations.

1°. Light.

2°. Control of the experimenters among themselves.

3°. Control of the subjects [mediums].

4°. Control of the facts.

B. Precautions taken before and after the seances.

1°. Exclusion of all accomplices.

2°. Exclusion of all apparatus for fraud.

3°. Verification after the experiments.

Let us examine successively these various conditions.

A. OBSERVATIONS.

1°. *Light.*—The room was not in total darkness. The room is 17ft. 6in. long by 15ft. wide, and 8ft. 8in. high. It was lighted by a candle placed in a red lantern at a height of 7ft. 6in.

M. Richet says that the light allowed the various persons present to be very easily recognised at a distance of from 3 to 5ft.

"When the curtain was fully opened, and the eyes became accus-

tomed to the feeble light, we were able to distinguish the hands and faces of the mediums and their garments. At the same time it was rather difficult to recognise them even when the opening was at its maximum" (ANNALS OF PSYCHICAL SCIENCE, Vol. II., p. 210).

The spectators could therefore be easily seen, the mediums with difficulty.

M. Delanne, for his part, says:

"It is difficult to give an exact idea of the intensity of the light produced under these conditions. However, I can say that the lighting was sufficient to enable one to distinguish, after about a minute, the persons present seated around the table, and all parts of the room. Although I was at a distance of about 10ft. from the lantern, I could, by making an effort of attention, see the time by my watch and read the pica characters of a local newspaper" (*Rev. S. & M. du Sp.*, 1905-1906, p. 199).

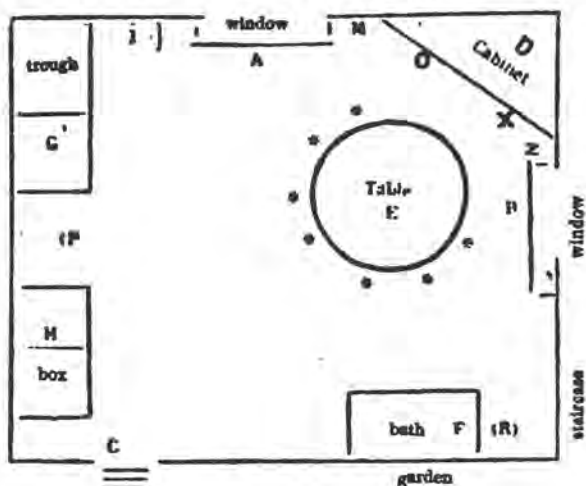
It results from these statements of the two observers that the light was sufficient to allow them to see each other well, but not to distinguish so plainly the mediums. However, it allowed the latter to be seen, especially the lighter portions. M. Delanne even says that in good seances he was able to see the mediums from head to foot.*

2°. *Control of the experimenters among themselves.*—The experimenters were seated around a circular table placed near the curtain forming the cabinet. The room, of which I have given the dimensions, is over a coach-house. It is completely isolated; access is gained by a door at the top of some steps which lead to it from the garden of the villa. It is provided with two blocked-up windows, covered with strong cloth nailed to the wall, over which is a hanging, also nailed to the wall. The windows are respectively 5yds. and 3 or 4yds. above the ground.

The room contains the following objects; shown on the annexed plan which I borrow from M. Delanne:

* On the subject of the possibility of seeing what went on in the room see p. 293 (footnote) and pp. 327 and 328. This latter testimony is taken from the opponents of Prof. Richet.

SEANCE-ROOM (RUE DARWIN).



C is the entrance door; A and B are the windows, covered as above stated. Going around the room from right to left we find the bath-tub F and its heater R; the window B, the materialisation cabinet D.

This cabinet occupies one corner of the room; it is formed by two curtains of tapestry nailed to the wall by their vertical edges at M and N. These curtains are movable on an iron rod, from which they are hung by rings; the curtains open at O. The ground plan of the cabinet thus forms a right-angled triangle, the right angle corresponding to the junction of the walls of the room, and the hypothenuse to the curtains. The hypothenuse is 8ft. 6in. long, the height of the triangle being 5ft.

At 7ft. above the ground the triangular space formed by the cabinet is closed by a canopy crowning the curtains. The ceiling of the cabinet is formed by a strong grey cloth; the walls are painted dark grey. A wicker armchair with cushion and cloth cover is placed within the cabinet.

Continuing from right to left we next meet with the window A (5yds. above the ground of the rue Darwin), a gas jet, I, furnished with an Auer mantle; in the corner symmetrical with that occupied by the cabinet is a stone trough, GG¹, divided into two compartments, a stove, P, a chest, H.

It must be added for completeness that the trough GG¹ is closed by a wooden lid covered with stuff; the bath and heater are hidden by a curtain of green serge.

Opposite to the cabinet, at a distance which would scarcely allow a person to pass between, is the table, E, around which there were usually seated, from right to left, Maia B., aged 14, a sister of Marthe B.; Mme. X.; Professor Richet; Paulette B., aged 16, another sister of Marthe B.; M. Delanne; Mme. Noël, and General Noël.*

The red lantern by which the room is lighted was placed at 7ft. 6in. from the ground on a wooden bracket above the door, C.

It results from the material statements of the experi-

* I only bring my analysis to bear on the seances to which Prof. Richet attaches serious value. Therefore I do not speak of the seances summarised by M. Delanne and at which persons other than those named above were present. As regards the palmist Ninon, M. Delanne calls attention, with much sincerity, to the following detail, that lady having entered the cabinet before the medium Mlle. Marthe:

"At various times Mme. Ninon leaves the cabinet; she walks to and fro in the room; as the heat is overpowering, Mme. X., on entering, had taken off a scarf of silk muslin and had placed it on the cloth cover over the trough which runs along the wall to the left. In the course of one of Mme. Ninon's promenades, Mme. X., who followed her with her eyes, saw her take up the scarf, and immediately informed me of it in a whisper. Mme. Ninon returned to the cabinet.

"After an uncertain time we noticed an agitation of the curtains, and between the draperies a silk muslin tissue was held out for Mme. Noël to touch. M. Noël touched it also.

"Sounds are heard in the cabinet like suppressed laughter, and the temperature being suffocating the sitting is suspended. At this moment the scarf is sought for: it is still absent. Mlle. Paulette declares that Mme. Ninon has taken it away, and the latter protests strongly.

"At the moment when Mme. X. left, when her hat was brought to her in the salon, she found the scarf stuffed into the inside of the hat.

"The scarf may perhaps have been taken in a state of trance, but

menters that the light allowed them to see one another distinctly. Given the manifestations observed, the apparition of a human being capable of being photographed and of rendering baryta water turbid, the observations made permit us to set aside the intervention of any of the experimenters in the production of the phenomena, in this sense, that if the phantom had been simulated by one of the experimenters, the absence of that experimenter would have been easily noticed.

I have not to examine whether the relative position of the experimenters and the quality of the light permitted MM. Richet and Delanne, and Mme. X., to watch the movements of the hands and feet of the other sitters. In fact, given the limits of my analysis, which only bears upon the alleged materialisations, I have only to concern myself with two things:

1°. Whether one of the sitters could have simulated the phantom?

To this question the answer No must evidently be given. The assertions made are irreconcilable with this hypothesis.

2°. Whether one of the sitters could have helped the mediums, or one of them, especially by passing to them the accessories necessary for the frauds?

On this point the reply cannot be given with equal precision.

It should, however, be remarked on this subject that in

it may be imagined how disagreeable this incident was to me, making me suspect the few facts I had observed up to that time."

I quote M. Delanne, because his account appears to me to demonstrate once more:

1°, his good faith;

2°, the aptitude of the observers for discovering fraud;

3°, the facility with which they could see what took place in the room lighted by the red lamp. M. Delanne points out that the light was *feeble* on that day. See also the observations of an Algiers lawyer, quoted on pp. 327 and 328.

such a case the persons placed at the extremities of the chain, that is to say, General Noël and Maia, must have been the accomplices, either by directly providing the accessories, or by helping their immediate neighbours, Mme. Noël on the one hand and Mme. X. on the other, to pass them to the mediums. But then the examination of these cases belongs to that of fraud on the part of the mediums themselves, and will be considered in its proper place.

I will add that the original notes which have been communicated to me, state that it happened in certain seances that M. and Mme. Noël, Paulette and Maia left the room for a moment. This circumstance is explained by the intolerable heat which reigned at Algiers in the month of August, in the small hermetically closed room in which the experiments were held: this explanation is natural enough, and is justified in the case of Mme. Noël, whose health left much to be desired, and who had difficulty in walking alone.

Perhaps it would have been better to have abstained from leaving the room; however, as this occurred, we must carefully examine the consequences which this action might have from the point of view of the mutual control of the experimenters. Now it appears to me that it could have none. The experimenters did not search each other. Their leaving the room, therefore, added no new facility for fraud, of which I have just reserved the examination until later. We must not forget, however, that the persons who went out placed themselves in an inferior position for seeing, relatively to those who remained in the darkened room. The eye rapidly adapts itself at first to darkness, and this rapid adaptation is succeeded by a slower one, but not less continuous during more than two hours. Even for twenty minutes or half an hour the increase in the susceptibility of the eye is still very noticeable. Sir Oliver Lodge and myself have made this observation on the occasion of our

researches as to the luminosity of the perspiration of certain subjects. Consequently, those who came in again saw less clearly than those who remained, and exposed themselves to the risk of making serious errors as to the acuteness of vision of the latter if they estimated it according to their own. The brief illumination of the room while the door was open would not suffice to place them all in the same conditions of ocular sensitiveness, and a wary trickster would not have exposed himself to possible errors of appreciation.

Lastly, during a portion of the seances Mme. Noël made the experimenters sing in chorus. The effect of singing on metapsychical phenomena is considered by spiritists to be very favourable. I have reason to believe that this is the case, and I may refer to the ancient traditions which attribute supernatural effects to chanting. Enchantment is synonymous with magic. Whether or not these beliefs, universally diffused, rest on serious observations, it must be admitted that singing presents a serious inconvenience; it allows suspicious noises to be drowned. If this was the case in the Algiers experiments, this circumstance could only have facilitated fraud by the mediums, with or without the complicity of any of the sitters, which will be gone into later on, as I have already said. It is inoperative in the case of simulation of the phantom by one of the sitters. I now come, however, to the examination of this reserved hypothesis.

3°. *Control of the subjects.*—The control of the subjects was, as Professor Richet admits, insufficient. This is the one criticism which must be formulated. The mediums were scarcely visible in the cabinet, and no precautions were taken to prevent them from either bringing accessories on their persons, or receiving them from the hands of sitters placed near the curtains. It must be admitted that it was possible for the mediums, on account

of the darkness and the noise of the singing, to make preparations for fraud.

Professor Richet explains that the mediums were not searched for reasons of *convenience*. These reasons are naturally very strong, but they present the inconvenience of leaving a loophole in the arrangements for control.

The possibility of fraud imputable to the mediums cannot consequently be eliminated unless the facts observed are irreconcilable with such fraud. This brings us to an examination of the control of the facts.

4°. *Control of the facts observed.*—The discussion of all the facts would lead me too far; I will therefore confine myself to analysing the statements made on the occasion of the most important ones.

On Friday, September 1st, Marthe was alone in the cabinet.*

Professor Richet, wishing to assure himself that the apparition was really a living being, demanded that it should blow into a tube filled with baryta water. The "form" consented to this. The capital point was to be assured that it was not the medium who blew into the tube.

The notes written by Professor Richet immediately after the seance state expressly that he saw at the same time the form of the "phantom" and the medium Marthe. He specially watched the flask of baryta water which the apparition held, but when the latter leaned forward he could see the form of Marthe, vaguely, it is true, for the

* On this point there is a *lapsus* in Prof. Richet's article, in which the beginning of the seance of September 1st is confused with that of the seance of August 29th (ANNALS, p. 270); but the text on p. 271 implies that Marthe was alone in the cabinet.

The error is thus explained: In the discussion, Prof. Richet comments on two facts, the one of September 1st, the other of August 29th; he does not distinguish, as he ought to have done, between the different conditions existing with regard to the subjects; but his discussion, I repeat, shows clearly that there was only Marthe to be watched in the cabinet. The error here pointed out does not exist in Prof. Richet's original notes.

obscurity was too great for her features to be recognised, but he certainly saw her hands. M. Delanne, better placed than Professor Richet, was able to see Mlle. Marthe B. completely.

These statements, which are positive, show that the experimenters observed :

- 1°. A human form ;
- 2°. A living form, exhaling carbonic acid when breathing ;
- 3°. A living human form which was not Marthe B.

We are therefore reduced to these alternatives : Either that MM. Richet and Delanne were mistaken in affirming these facts ; or that if they were not mistaken they were deceived by an accomplice.

The first alternative does not appear to me admissible ; these gentlemen assert a fact *observed* by them. This alternative must be excluded if we appreciate, according to the rules given above, the value of their testimony, confirmed moreover by other witnesses.

There remains the second, which will be examined later.

It is evident that this experiment excludes the hypothesis of a lay-figure.

On Tuesday, August 29th, Professor Richet observed a phenomenon which appeared to him of "prime importance."

The mediums were Marthe and Aïscha. The following, in summary, is the aspect of the seance.

Mme. X. was not present.

Prayer by Mme. Noël,* who afterwards magnetised the mediums.

Mme. Noël goes out, and returns.

After about forty minutes, the curtain on the right is drawn aside. M. Delanne sees Aïscha, but not Marthe.

* It must not be forgotten that the seances took place at Mme. Noël's, whose convictions are avowedly spiritistic. It is a rule among spiritists to commence the seances with prayer, intended, according to their belief, to keep away evil spirits. The *convenances* did not permit of opposition to this harmless practice.

A few (two or three) minutes after, the apparition shows itself at the opening of the curtains, O. (See diagram, page 292.)

The apparition has a turban, a white tunic, and a vestment bordered with gold at the lower part.

Marthe is partially visible, and Aïscha completely so.

The phantom returns to the angle to the left of the cabinet, at O—M.

(Then come the incidents relative to the photograph numbered i. in Professor Richet's article. The magnesium worked irregularly; Professor Richet had to go out to get some alcohol. He returns, and at the moment at which the daylight penetrates into the room through the half-opened door, M. Delanne *sees, at the same time, the "materialised" form and the mediums.*)

When the photograph is taken the apparition comes out of the cabinet.

Here there is a curious divergence between M. Delanne's account and that of Professor Richet.

M. Delanne relates that "the phantom" comes out of the cabinet at the request of Mme. Noël. It comes into the room beside General Noël, then its height diminishes:

"It sinks vertically into the floor and disappears with very great rapidity, without leaving any trace, producing a sound as though a material body had fallen on to the floor.

"It re-issues from the curtains and repeats the same phenomenon.

"After a moment it shows itself again, still perfectly materialised. Mme. Noël seats herself on her husband's knees in order to approach nearer to the phantom. The apparition, half out of the cabinet, embraces her, and all hear the sound of a kiss. . . .

"Some minutes afterwards, through the opening of the curtains, the phantom is seen passing into the right-hand portion. Our attention is fixed on this side. Then there occurs a phenomenon of the greatest interest. Outside of the cabinet, in the right corner of the room, without any movement of the drapery, beside Mlle. C. (Maia) we hear a sound like the moving of a chair, and on the floor at the point A (X of the diagram, page 292) I see something white rising from

the floor and rapidly taking form. It is Bien Boa, well materialised, as we have just seen him. He goes towards the opening of the curtains, tottering a little as though walking was difficult. Then he enters and closes the curtains.

"Once or twice more the head of B. B. is distinguished at the upper part of the opening of the curtains, and the seance closes" (p. 391).

Professor Richet places the apparition of the phantom at X, previous to its disappearance near General Noël. Like M. Delanne, he reports two sudden disappearances near the General, as though the phantom sank down into the ground; but, in contradiction to M. Delanne, he indicates a new emergence of the phantom directly out of the ground near the General, in the opening of the curtains, whereas M. Delanne makes the phantom come out of the cabinet by the same opening.

What is the value of these contradictions as regards the observation of the facts? The reversal of the phenomena is not of great importance; there is no relation between them other than that of contiguity in time. The fact that the one was the first, the other the second, is not a detail to which the attention of the observers was directed. All their faculties were concentrated upon the *conditions* under which the phenomena occurred, and the concentration of their attention upon certain points had the effect of relatively weakening the fixation of circumstances foreign to those to which their attention was turned. The relative order of the appearances is just one of these points; it was outside of the field of attention, and did not fix itself so firmly in the memory. This is the effect of a physiological law too well known to need to be insisted upon.

The contradiction with regard to the second appearance of the phantom near to General Noël is more serious, and we must absolutely choose between the version of Professor Richet and that of M. Delanne. It is evidently the former which is to be preferred; it results, in fact, from Professor

Richet's notes, that his attention was turned with all its force upon the observation of a phenomenon which appeared to him demonstrative; he may have neglected circumstances which were not in direct connection with the condition of authenticity sought for by him: but as soon as a really interesting fact occurred, his attention was immediately aroused, and the abundance of his notes shows the effort which he made.

Moreover, Professor Richet was particularly well placed for observing this fact; he was beside Maia, a girl of 14, who could not obstruct the view of Professor Richet, who is a very tall man; more than this, Professor Richet had scarcely perceived the white luminosity on the ground, at X, when he leaned over the table to observe it carefully, an easy movement, and sufficient for a man who is very thin and over six feet high.

What does he say that he observed?

"I saw, without any movement whatever of the curtain, a white light at X, on the ground, outside the curtain, between the table and the curtain. I half rose in order to look over the table; I saw, as it were, a white luminous ball floating over the ground, with indistinct outlines. Then, by a transformation of this whitish luminosity, rising straight upwards, very rapidly, as though issuing from a trap-door, appeared B. B. He appeared to me to be of no great height. . . . He was then placed between the table and the curtain, being *born*, so to speak, out of the flooring outside the curtain (which had not stirred). The curtain is nailed to the wall all along the angle B (N of the diagram on page 292), so that a living person, in order to leave the cabinet by that way, would have no other means than to crawl along the floor and pass under the curtain. But the coming out was sudden, and the luminous spot on the floor preceded the appearance of B. B. outside the curtain, and he raised himself straight up."

Then Professor Richet relates, like M. Delanne, the disappearance of the phantom at the very feet of General Noël, and adds that he saw him re-form himself in the opening of the curtains and in the same manner.

M. Delanne, who was further away than Professor Richet, was not able to see this last phenomenon as well as the latter; to him the phantom may have appeared to come out through the opening, whereas Professor Richet, more attentive and placed nearer, saw it form itself by development upwards in a straight line. So that the divergence between the accounts by M. Delanne and Professor Richet is explained by the difference of their respective positions.

The study and analysis of the testimonies therefore show :

1°. That the version of Professor Richet is the more acceptable.

2°. That the contradiction is only apparent.

I need not add that these discrepancies show again that the observers are not only evidently sincere, but that they even pushed their scruples to not comparing their notes. We therefore have in their narratives two accounts entirely independent of each other, made in a different spirit, by men equally sincere but observing from points of view which are not identical. I infinitely prefer testimony of this nature, being, from experience, distrustful of witnesses who say too exactly the same thing.

The foregoing statements are of the greatest importance for the impartial reader.

The apparition developed itself under their very eyes, at a distance of perhaps 2ft. from Professor Richet. It developed from below upwards, in a straight line, as though issuing from a trap-door. It disappeared in the same way, at a point distant about 5ft. from the first.

What then are the consequences of these material statements, observed under the conditions above enumerated?

1°. That it was not Aïscha.

2°. That it was not Marthe.

In fact, these persons would have had to come out of the

cabinet either by the opening of the curtains, *which is contradicted by the facts observed*, or by the side of the curtains next the wall, at B., *which is also contradicted by the facts observed*; or lastly, underneath the curtains. But in that case the curtains would have been seen to move, as was stated to be the case on other occasions, when the phantom executed this manœuvre. It is impossible for a human body to raise a curtain without stirring it. This supposition is therefore once more *contradicted by the facts observed*.

There remains the hypothesis of an accomplice, entering by a *trap-door*.

I do not wish to go to greater length as to the statements of the experimenters whose accounts I am analysing; at the point at which I have arrived it is proved that their observations contain the attestation of facts incompatible with the following:

- 1°. Use of a lay figure.
- 2°. Simulation of the phantom by the medium herself.
- 3°. Simulation of the phantom by a sitter.

So far the hypothesis of an accomplice has not been set aside. I will add, however, that in order to explain the formation of the phantom rising vertically from the ground, and its disappearance perpendicularly, we should have to assume the existence of two trap-doors at least, one at X, the other at A.

Such are the conclusions to which the analysis has led us; we must now push it further and see whether the experimenters show that they took sufficient precautions against fraud, and notably against the introduction of an accomplice.

B. PRECAUTIONS TAKEN BEFORE AND AFTER THE SEANCES.

1°. *Exclusion of all accomplices*.—The measures taken ought to allow of making certain beforehand that no accomplice

was hidden in the room, or got in during the course of the experiments.

The first of these conditions was fulfilled in the following manner: the experimenters entered the room and searched it carefully. This search appears to have been made by the light of a gas-jet fitted with an Auer mantle, and placed on the wall opposite the entrance door. MM. Richet and Delanne always carefully searched the seance-room. Professor Richet (p. 209) indicates that the room was examined "minutely and thoroughly," so that, he says, "I am able to *certify* that no one was hidden in the room when the seance began."

M. Delanne is equally positive.

What is the value of this affirmation, which bears on a *negative* fact, and which can only prove one thing, namely, that the experimenters did not perceive any person hidden in the room?

Its value depends entirely on three principal factors, which are:

1°. The facilities which other persons might have for hiding themselves;

2°. The aptitude of the experimenters for making the search;

3°. The care with which the search was made.

1°. The room contains some chairs and the furniture mentioned above. The trough could not furnish any hiding place, according to the indications given. It would be otherwise with the stove, the chest, the bath and heater covered by a curtain of green serge; but the precise indications given by the observers show that this furniture was carefully searched, as well as the chairs, the cabinet and the canopy. It is difficult to admit that a man could have hidden himself and escaped the combined search of at least *three* persons, Mme. X., Professor Richet, and M. Delanne. He could only have escaped their search by moving

successively from one hiding-place to another, and even then how could he, during a long series of seances, have escaped being caught in this difficult task during the search made by the experimenters, we must remember, in a rather small and very well-lighted room ?

2°. We should have to suppose in this case that Professor Richet, M. Delanne, and Mme. X., are absolutely inexperienced. All who know them would bear witness to the contrary of such an assertion. I will add that I have already cited various facts which show that M. Delanne and Mme. X. not only thoroughly searched the room, but also that they were perfectly capable of discovering and reporting suspicious incidents. The observers have therefore shown their aptitude for making the necessary search.

3°. Did they search carefully ? On this point we have their formal assertion ; the facts to which I have just referred also prove that the search was thorough and careful.

It results from this that the statements made are in contradiction with the hypothesis of an accomplice entering the room before the experiments.

Could he have entered it in the course of the seance ? For that to be possible it would have to be supposed either that he took advantage of the necessity for leaving the room imposed on Mme. Noël by the state of her health, which she was obliged to do in company with other observers, or that he entered by an opening unknown to Professor Richet and M. Delanne.

I have already pointed out that it was impossible for him to enter by the door during the course of the seance. The experimenters whose testimony I have analysed, remained in the room ; their eyes were accustomed to the dim light and they would easily have seen the supplementary person who entered.

To say that this latter might have taken advantage of the

dazzling effect produced [by the opening of the door] upon the more sensitive eyes of the persons who had remained in the obscurity, in order to enter, is to forget that a person coming from without into a room which was comparatively dark for him, would have, in order to enter the cabinet, to traverse a distance of more than eleven feet, go round the table, pass in front of MM. Delanne and Richet, or crawl upon the floor, which would expose him to still more certain discovery. What I now indicate is in practice so certain that I defy anyone to succeed in the operation, the possibility of which I contest, especially when he would have had to succeed not once but twenty times! This, however, does not apply to the evening seances. I will add that on one occasion, at the moment when Professor Richet returned, M. Delanne saw, by the daylight admitted, the phantom and Marthe at the same time.

Might the accomplice have got in by a clandestine opening in the ceiling, the walls, or the flooring? The material statements made by Professor Richet and M. Delanne are in contradiction to this new supposition. The hypothesis of an opening in the ceiling is out of the question for two reasons: the first is that it is contradicted by the manner of the phenomena themselves; the second is that it would have been impossible for the visitor to jump, without being perceived, from the ceiling to the ground, to close the trap-door, and above all to re-open it and get up to it again.

As in the preceding cases, the hypothesis of a secret door in the apartment must be set aside. The walls of the pavilion are isolated, and they have been examined on the outside as well as on the inside.

There remains the trap-door in the flooring. Here also the material statements render its existence inadmissible. The floor of the room is formed of square tiles; these tiles are covered with a linoleum floorcloth, near the cabinet there is a felt carpet over the linoleum. The under side of

the floor is limewashed; under the cabinet it was covered with webs occupied by the spiders which had spun them, and which did not appear ever to have been disturbed.

Finally, in order to explain the phenomena of August 29th, it would have to be supposed that there were, not one trap-door only, but two!

All these suppositions are contrary to the assertions of the experimenters, and it must be admitted that their assertions appear to be the expression of the truth: in any other case, in fact, we should be obliged to construct hypotheses which do not accord with the facts indicated.

These considerations, therefore, allow us to hold, as the result of the observations:

1°. That no accomplice entered the room before the seance.

2°. That no accomplice entered it during the seance.

But we find no indication excluding the possible complicity of some one or more of the experimenters. I have already indicated in what measure such complicity might have taken place: it could only have consisted in furnishing to the medium fraudulent accessories, and will be examined later on.

2°. *Exclusion of all apparatus for fraud.*—It is, in fact, on this point that the experiments of Professor Richet and M. Delanne lend themselves to criticism: No precautions were taken to guard against fraud by the mediums.

In what measure would such fraud explain the phenomena observed, given the conditions of observation indicated by the experimenters?

I consider that fraud might explain a certain number of them, but that it is difficult to explain them all by fraud. I have chosen two examples in which fraud by the mediums appears to be a hypothesis in absolute contradiction with the facts observed.

These facts are :

- 1°. Simultaneous visibility of the mediums and of the form.
- 2°. The form is a living being, not a lay-figure.
- 3°. Professor Richet and M. Delanne saw the form develop itself under their eyes, outside of the cabinet.
- 4°. The mediums did not come out of the cabinet.

3°. *Verification after the seance.*—The considerations above presented under B.1°. assume a still wider range. If we think that the experimenters made a second "minute" search after the seance, "with as much care as before the seance," this helps to strengthen the statements asserted to be correct by Professor Richet and M. Delanne. The difficulties which the accomplice would have had to overcome on entering would again be met with on leaving.

Such are the conclusions to which we are led by the analysis of the experiences of Professor Richet and M. Delanne, as far as their reports allow it to be made. The results arrived at may be summed up as follows :

These experimenters are witnesses of the first order.

Their statements tend to establish the following facts :
A being, having the appearance of a living human being, manifested himself in a room absolutely closed, without the possibility of explaining the apparent presence of this being, either by the intervention of an accomplice, or by simulation on the part of the mediums.

Professor Richet, however, is less affirmative than M. Delanne, and he admits the *possibility* of fraud on the part of Marthe, with the aid of accomplices from among the experimenters. He adds that he does not, however, believe in the existence of any such fraud. In fact, the light was strong enough to allow the observers to watch each other, and any suspicious movement would easily have been dis-

covered. It would have been necessary for the accomplice to perform the following complicated movements :

- 1°. Extract the accessories from their concealment.
- 2°. Pass them into the cabinet.
- 3°. Get possession of them again.
- 4°. Conceal them again under his clothing.

To all these difficulties must be added that of doing anything with the hands, resulting from the fact that the experimenters formed a chain.

CHAPTER II.

The Conditions under which the Alleged Facts are Contested; and the Value of the Testimonies brought forward.

The alleged facts have been disputed, and criticism on Professor Richet has been unsparing. I ought to say that if his experiments have been received with reserve by the most authoritative savants, they have not been violently attacked except by persons who do not yet figure in the front ranks, and who might be thought to be desirous of putting themselves forward. I may be excused for not naming them. I do not wish to give to my analysis any personal aspect : I presume that the opponents of the Algiers experimenters have only been actuated by anxiety for the interests of science, and that they disdain self-advertisement. I will, however, endeavour to show them that in certain cases they have, no doubt involuntarily, overstepped the limits of courteous discussion, but I shall not do this in order to attack them in return, but only for the purpose of analysis.

The criticisms which have been formulated against Professor Richet's experiments are of three orders : 1°. Some have criticised his method ; 2° others have explained the observations by fraud on the part of the medium ; 3° others again by the intervention of an accomplice. Let us examine these criticisms successively.

1°. *The Method.*

These criticisms cannot detain our attention for long : There is as yet no other method applicable to the phenomena which Professor Richet had to observe. There was only one thing to be done : to conform to the usual proceedings of those whose guest he was, and to observe attentively. And this is what he did.

He was wrong, said a doctor, whose works on hypnotism and suggestion are highly esteemed. Why was he wrong? You would never guess. I admit that this doctor imprudently abandoned himself to the dangers of the interview, and did not seriously reflect on the import of his expressions, but he allowed this to appear in print :

"When one thinks that there is a phantom one is authorised to strike it with a dagger. If one does not do this, it is because one fears to be prosecuted for homicide, and consequently one does not sincerely believe in phantoms.

"A stroke with a dagger or a shot at phantoms, or even a shower of stout blows from a stick, is the true experimental control!" (*La Presse*, January 9th, 1906.)

Can anyone wish for anything more infantile? I will borrow, from an authority whose competence the learned hypnotiser, despite his modesty, will doubtless not contest, these words which condemn him :

"We have been able to assure ourselves that the majority of those who have only had to record failures or accidents owe this solely to their defect of method, to their *inexperience* or to their *incompetence*. In the hands of a *maladroit*, *brutal*, or *ignorant* person it is natural that hypnotism should become as dangerous as digitalis or opium could be in the hands of a quack. As for the simulation so often invoked in discussing the results of experiments, we do not hesitate to declare that in our opinion the obstacle lies much less in conscious or unconscious simulation by the subject, always easy to detect (!) than in the preconceived ideas of the experimenter" (*Rev. de l'hypnotisme*, 1888, p. 3).

Do I need to further emphasise the eccentricity of the

hints let fall by the eminent specialist? Note that this learned doctor is not alone in his opinion, and that another doctor has been found to recommend the same experimental procedure.

As a medical man, I can only recommend experimenters to abstain from all knife-strokes or revolver shots; as a magistrate, I can assure them that in case of death or wounds inflicted on the so-called phantom, the aggressors would be brought before the magistrates and committed to the assizes.

Besides, the doctor who counsels such an extraordinary experiment is not logically consistent. He knows that criticisms are passed on "laboratory crimes" suggested to hysterical persons. My readers know this classical form of experiment: a subject is put to sleep, a paper-knife is given to him, and he is told that it is a dagger, and that he is to kill a certain person with it. The subject carries out the suggestion given; but many observers believe that the subject is aware of the impossibility of the crime suggested to him; he executes it because he knows that it is only feigned. Why does not the impetuous critic take example from this? Hypnotism is his speciality, and everyone renders homage to his great competence. Why does he not suggest a real crime in order to see whether the subject will carry it out?

He is too wise to do this, and I congratulate him on it. Therefore I may be excused for not taking his freak seriously.

Besides, what would such an experiment prove? Nothing, absolutely nothing. This appears improbable, and yet nothing is more true.

Suppose, in fact, that the "materialised phantom" were able to bear, without inconvenience to himself or others, a revolver-bullet or a knife-blade, it would be forming an *a priori* hypothesis to infer implicitly that the materialisation

has no connection with the medium and that it constitutes a distinct being, such as is, in the theological sense, a saint, an angel, a soul in purgatory, or a devil which might appear. Now it is not demonstrated that this hypothesis borrowed by my learned *confrère*, no doubt unconsciously, from the dogmas of the Roman Church, is the true one.

Theology itself admits modification of this theory, and teaches that, in certain cases of sorcery, for instance, the apparent being is only the sorcerer transformed; that, consequently, the wounds inflicted upon it would harm the sorcerer or magician. This is what is called *repercussion*, and trials for sorcery offer numerous examples of it. I do not mean that these examples are authentic; I confine myself to indicating the existence of the belief which they reveal.*

The recent experiments tend to confirm this view. It is evident that I do not wish to guarantee any of them; up to the present I have only observed facts far removed from the complete phenomenon, but I admit the possibility of it. What I have seen leads me to think that Crookes, Aksakoff and Richet may or, rather, must be right.

What I mean to say is that the experiments of Crookes and Aksakof, to mention only the most celebrated, tend, if they are correct, to cause the materialised phantom to be considered as being formed at the expense of the organism of the subjects. I will refer to the illness of Mme. d'Espérance when touched by an imprudent experimenter, and that of Florence Cook after the materialised form had been rudely grasped.

MM. Richet, Delanne, and their co-experimenters knew all this. They asked in vain for permission to touch the phantom; they acted wisely in not infringing a prohibition which not only ordinary *convenances* commanded guests to

* See notably the history of the presbytery of Cideville. The belief in the destructive power of pointed objects on phantoms is well known.

respect, but which the precedents known to them obliged them not to violate. They were only able to observe, not to experiment; later on, when the conditions of production of metapsychical phenomena are better known, we shall no doubt be able to experiment. Experimentation is not always possible with new facts.

It results from all this that experimenters after the learned doctor's heart would be those who acted as mystics! Professor Richet and his companions, on the contrary, acted as prudent and honest experimenters. They abstained from an act which would have been disloyal, as must be recognised, and of which they could not measure the consequences.

2°. *Fraud by the mediums.*

It was also a doctor who tried to demonstrate this; the learned gentleman's argument only bears on one point of detail—the photograph of the apparition.

I willingly admit that these photographs are disconcerting to myself. The form shown in them is clad in a white sheet, it has an extraordinary head-dress, a moustache and beard which have the look of false ones. I must say, on the other hand, that the face is not a mask; examination by the stereoscope shows that it is the face of a living being. Professor Richet assures me, moreover, that the phantom blinked its eyes at the moment when the magnesium flash occurred.

In any case the photograph proves clearly that there was no hallucination, and I have nothing more to add to what Sir Oliver Lodge says in his article, to which I refer the reader (ANNALS OF PSYCHICAL SCIENCE, November, 1905, p. 290).

There is no great interest, however, in stopping to consider the doctor's hypothesis. It is manifestly contradicted by the facts, since the "phantom" made the experiment of

the flask of baryta water, walked in front of the curtains, and kissed some of the ladies! All this renders absolutely inoperative the explanation proposed, and there is no need to consider it further. A lay-figure would never have done the things I have just mentioned.

3°. *The Accomplice.*

I ask pardon of my readers, but it is once more a doctor who has proved the existence of an accomplice! This doctor is a distinguished mental specialist; he has published a strongly documented study on the hysteria of St. Theresa. He has given proof of vast erudition, and of a profound acquaintance with mysticism; he traverses with rare ease the difficult paths of his interpretation. The states of *oraison*—I ought, it is true, to say that he takes this word in the ordinary sense of prayer—have no mysteries for him. He attributes the invention of them to St. Theresa, which is an interesting discovery, and shows the non-existence of mystical writers from the fifth to the sixteenth centuries; this gives to his studies a special value. He shows himself a fierce adversary of mysticism, and he has, I believe, not only executed St. Theresa, but also exterminated several miraculous virgins.

This learned gentleman was said to have collected the confessions of M. Areski, a discharged coachman of General Noël; the same Areski whose tricks had been unmasked by M. Delanne; and who, after having made the learned alienist the confidant of his frauds, consented to reproduce them before the public, at a lecture delivered by this doctor at the Université Populaire of Algiers. He gave, we are assured, an "impressive representation" of the phantom.

There are two things in the critique of my eminent *confrère*: 1°, the confessions of Areski; 2°, the reproduction of his tricks. I shall proceed at once to the examination of this second branch of the discussion, for it has no great

significance. Nothing is simpler than to dress up as a phantom, to simulate raps, to open curtains, to take a few steps, to return quickly to the cabinet and to finish up by saluting the public. This exercise is within everybody's powers: the difficulty is to perform it under the conditions indicated by MM. Delanne and Richet.

It must be remarked, in the first place, that Areski tried to cheat, before Professor Richet arrived, but that M. Delanne immediately found him out.

Simple common sense is sufficient to set aside Areski's reproduction as an element of proof. These frauds carried out in full liberty, without any kind of control, do not in any way resemble the facts observed by M. Richet. I will point out especially the phenomena of August 29th.

Areski's confessions, on the other hand, deserve serious analysis, for they form a highly important element of investigation. If Areski is sincere Professor Richet's experiments are despoiled of all value.

Areski, being well informed, does not speak of the trap-door; he asserts that he entered the seance room with the rest, that he assisted in the search, and then hid himself until the moment when he could enter the cabinet and there simulate the phantom.

Let us therefore examine the value of Areski as a witness and of his confessions as evidence.

It must be admitted that Areski presents no guarantee as a witness.

1°. He is a trickster caught in the very act, and consequently excluded from all the experiments.

2°. He is a discharged servant.

It seems to me that I might well stop there, and that I need only pity my distinguished *confrère* for having been the instrument of an uninteresting act of vindictiveness. His good faith has evidently been taken unawares, and he only took action in order to establish scientific truth; but

let him permit me to tell him that Areski's confessions, under the conditions in which they were made, were a very frail support for the truth, a virtue to which this Areski appears to be quite a stranger.

This is so true that scarcely had he denounced to the learned alienist the fraud of which Professor Richet had been the subject, scarcely had he lent his assistance for the demonstration of that fraud, got up by himself, when he went to confess it to General Noël: he pretended that he had been the victim of a pitfall set for him, through his candour, by my distinguished *confrère*, by whom he made out that he had been hypnotised and suggestionised.

Areski must have said to himself (*Alhak mur*, the truth is bitter!), but he softened the bitterness of truth, and now the learned alienist finds himself in presence of confessions spontaneously retracted, which nullifies their value.

I need not push my demonstration any further: it should be sufficient for me to have shown the small amount of credence merited by the discharged Arab coachman, to have noted the successive variations in his story, to have pointed out that he even retracted his confessions, accusing the learned alienist of having deceived him; after this it will not come into anyone's mind to set up such suspicious testimony against that of men like Professor Richet and M. Delanne. My Algiers *confrère* will excuse my summing up my criticism by putting it into the narrow form of an alternative: which are we to believe—the assertions of two honourable men, or that of a discharged servant? The reply is not doubtful.

I will, however, go further in my demonstration, and I will convict Areski of inexactitude.

How does the former coachman explain his fraud? I let the learned alienist speak, and quote from the report of his lecture:

"How, asks the doctor, could he enter the cabinet unknown to Prof. Richet? In the simplest way possible! He entered the seance-room with the rest, helped to raise the carpets, look in the bath and under the furniture. Then, when attention was turned elsewhere, or when the sudden extinction of the gas prevented the eyes of the sitters, not yet accustomed to the darkness, from seeing him slip into the cabinet, Areski concealed himself in the left corner of the drapery which had just been examined" (ANNALS OF PSYCHICAL SCIENCE, April, 1906, p. 205).

How simple it all is, in fact! Upon my word, there would seem to be no one more simple than Professor Richet and M. Delanne! I have already shown that the researches of these two experimenters are in contradiction with the hypothesis of this infantile proceeding; but there is better yet to come. M. Delanne says: "Areski was never, not even a single time, in the seance room after we had entered it. He never helped to search the room; he was never present at the seances reported by me."

Professor Richet is as positive in his assertion as M. Delanne.

The discharged coachman has therefore given false information to the learned alienist, and it appears that this doctor, who is an honourable man, has not only committed the imprudence of supporting a work of "scientific truth" on stable gossip, but has also forgotten to make sure that these tales were not contrary to material facts easy of verification. What are we to think of such carelessness?

And it is on this basis that it has been telegraphed from Algiers to all the newspapers that the fraud of which Professor Richet had been the innocent victim had at last been discovered and explained! Such is the scientific truth presented to the learned world on the chatter of a discharged Arab servant.

I have asked myself how a man of the worth of my Algiers *confrère* could have committed such illogical blunders. I have not the honour of knowing him personally, and I ask him in advance to excuse the analysis I am about to make

of his state of mind. I shall only take the elements of that analysis from his own publications which have appeared in *Les Nouvelles*. He must pardon me if I do not say only agreeable things to him, since we are both of us searching in equally good faith for that bitter pill, the truth.

I have not doubted for a single instant the sincerity of my eminent *confrère*. I am convinced, like himself, that the narratives published for some years concerning the extraordinary phenomena at Algiers arouse serious difficulties. I believe, as he does, that Mme. Noël must often have been deceived; but I hesitate to believe that she was always deceived. I think, on the contrary, that some authentic facts must have been mingled with other simulated ones.

My distinguished *confrère* cites a case of this nature.

Mme. Noël admitted to her seances a surgeon of the Algiers hospital, and two Algerian property-owners. It was stipulated that these gentlemen should sign the minutes of the seances if Mme. Noël thought it necessary.

What happened? The surgeon and one of the property-owners came to an understanding by which the latter feigned automatic writing and wrote an English phrase which the surgeon had taught him. Mme. Noël believed the phenomenon to be genuine, and published the account of it, *signed by the two authors of the fraud*.

On what basis should one rely in order to appraise the genuineness of a phenomenon? On the good faith of the witnesses, solely. It needs great experience to distinguish true from feigned automatic writing; it is necessary to verify the sensitiveness of the hand, which is generally suspended during genuine automatic writing. Even this is not an absolute criterion. For Mme. Noël, the assertion of her guests, persons of consideration, must needs suffice. If this lady was deceived, it is surprising to see the very people who deceived her confidence reproach her for having trusted them!

The phenomenon simulated was only of value, it should be noted, in proportion as those who attested it were sincere. Their good faith was the sole proof of its authenticity. There was no positive observation to be made, no material fact to be determined; there was nothing to be done but to trust to the honour of the authors of the comedy. I cannot understand the indulgence of my distinguished *confrère* for a concerted fraud which Mme. Noël had no means of discovering. I think that all well-brought-up people will share my feeling, and I am certain that the authors of this bad joke have themselves regretted it.

I will add, for the edification of the learned alienist, that he commits an error in saying that his *confrère* was unaware that he had to sign the report. The surgeon knew that he had to do this. Mme. Noël in fact says expressly that the members of her circle had to bind themselves *in writing*. . . . 2°. To sign the minutes of the seances when the president [Mme. N.] judged it necessary to draw up minutes. (*Revue Scientifique et Morale du Spiritisme*, 1903-4, p. 406.)

This fact has, however, no resemblance to the physical phenomena observed by Professor Richet and M. Delanne. These phenomena are verifiable, and their authenticity depends upon the conditions under which they are observed: it is not necessary to trust to the assertions of one or more persons in order to have the only possible proof of them.

It is precisely facts of this sort, observed by Professor Richet, which have brought about the intervention of my learned *confrère*. We have seen what he must have thought of his witness, and what his confessions were worth.

But it is not only the Arab coachman whom my *confrère* incriminates. He brings into court Mlle. Marthe B., the medium, the question of whose fraud is, however, reserved by Professor Richet. I shall examine in detail the facts relative to Mlle. B., but I desire first to terminate the part

of my discussion which relates to the criticism of the eminent alienist.

M. Delanne replied with vivacity to the doctor's lecture.* His arguments are very nearly the same that I have just developed, for they naturally present themselves to one's common sense. I shall not quote them, but I will draw attention to the end of M. Delanne's letter, in which he challenges his contradictor, "even with the help of all the conjurers he likes to employ, to cause a phantom who walks, talks, and grasps the hands of the bystanders, to rise up from the floor of a room not fitted with mechanism, and searched by me like the room at the Villa Carmen."

This challenge, I regret to say, *has not been accepted* by my distinguished *confrère*. His acceptance would, however, have been the natural consequence of his attitude, his criticisms, and his lecture. He has given his views in a reply in the form of an open letter published by *Les Nouvelles* (March 16th, 1906). This letter throws a singular light upon the affair.

My *confrère* answers M. Delanne and fiercely attacks Professor Richet. Why? It is here that the state of mind of the learned alienist shows itself, and he will certainly recognise, with me, that this state of mind exhibits no good will towards the Parisian professor. The cause of this appears to be a letter from Professor Richet. In reply to a warning letter from his Algerian *confrère*, Professor Richet had sent him a rather sharp reply: "Sir, I do not accept any lesson from such a personage as yourself. I remain, without esteem, etc."

Professor Richet's letter is certainly not very amiable. It would be inexplicable to those who know his courtesy and goodness, if the explanation had not been given me by himself: I am sure that my Algiers *confrère* will recognise

* *Les Nouvelles*, Algiers, March 15th, 1906. *Revue Sc. et Mor. du Spiritisme*.

that Professor Richet's sharpness was provoked ; my *confrère* had warned him, but he terminated his letter by the words, "Believe in my esteem, *all the same*."

If the learned alienist will think for a moment, he is too intelligent not to understand that this expression was of a very equivocal courtesy, even to any other man than Professor Richet.

This incident, the only too natural reply which he provoked, affords the explanation of the singular turn which the excitable Algerian has given to a discussion of a scientific nature. It is the *leit-motiv* of the concert of insults performed for the exclusive benefit of Professor Richet, for M. Delanne was spared.

If I have gone away from the discussion between the latter and the learned alienist, it is because I had to follow the order of his letter, the beginning of which is devoted to a flattering parallel between Professor Richet and Michel Chasles, the man with the autograph of Pontius Pilate.

After having scalped Professor Richet, my distinguished *confrère* comes back to M. Delanne and discusses four points. His discussion is instructive, for again it allows us to penetrate into the mentality of the learned alienist.

1st Point. M. Delanne considers that the persons who deceived Mme. Noël—in the incident which I have related—misconducted themselves. My distinguished *confrère* considers their conduct *loyal*. What, in fact, did they wish to do? Simply to obtain documentary evidence as to the value of spirit phenomena !

Let us stop to consider this explanation. I consider it admirable, and it explains to me why my eminent *confrère* did not hesitate to believe Areski.

This, in effect, is the reasoning which he ascribes to the tricksters. Let us follow it attentively.

Two gentlemen wish to obtain documentary evidence as to spirit phenomena. For this purpose they produce a

fraudulent phenomenon: they produce it voluntarily. Thereupon they declare themselves sufficiently enlightened, and say without doubt that all spirit phenomena are fraudulent.

Any comment would weaken the robust simplicity and the great beauty of this method.

2nd Point. This is devoted to the execution of Mlle. Marthe B. I shall have to return to it.

3rd Point. This is about Areski. M. Delanne very justly said to his opponent: "But you do not tell us anything new in saying that Areski is a trickster. I caught him hiding a *haïk* in the canopy of the seance room."

Imagine what my distinguished *confrère* replies: "The bundle of stuff once seized, did you ask Areski why he hid this *haïk* in the dark cabinet? No. It is a pity. It is a great pity!"

"Well," adds my *confrère*, "I have asked Areski myself! And he told me that it was to imitate the white drapery of the phantom!"

But surely no one but my honoured *confrère* could help divining that M. Delanne knew why Areski hid the *haïk*! This would not be difficult, even for an observer who had not had his experience. Is he like the mayor who had these celebrated words written on the seats on the promenade: "Benches for sitting on"?

He cannot have read the reports by M. Delanne, or he would have seen that his chief preoccupation was to assure himself that the phantom was not simulated either by the mediums nor by anyone else, and the reasoning which the learned alienist implicitly reproaches him for not thinking of, was, on the contrary, set forth by him all along. The whole discussion on the point rests on incorrect arguments; the doctor ascribes to his opponent thoughts which are not his, which are in contradiction with what he expressly says, and gratuitously presupposes in him a simplicity which he himself shows.

But he forgets to reply to an important passage. Areski asserts that he took part in the searching of the room before the seance. M. Delanne shows that this was a lie. On this the doctor keeps a silence which can have but one explanation, which the reader will easily guess.

It is shown that Areski tricked, and yet the discussion is continued as though this proof had not been given. How is such a manner of carrying on a discussion to be qualified?

4th Point. The learned alienist ends up by refusing the challenge made by M. Delanne, and by turning it back upon him. He is wrong, and I will prove it.

My eminent *confrère* indicated in a lecture that he was going to reproduce the phenomena of the Villa Carmen, and, as he said, he reproduced them.

M. Delanne answers him: "Pardon me, that is not the way things occurred! If you wish to reproduce the phenomena of the Villa Carmen, put yourself in the conditions in which we were placed. Choose a room not fitted with mechanism, and searched by me, and there attempt your reproduction."

This is just what my *confrère* refused to do!

But let him remember that no one denies that the phenomena of the Villa Carmen could be imitated. There was no need to make that demonstration and to force an open door. It was not difficult to cause Areski to appear dressed in white in a dark hall, and without any control. But it is not thus that Professor Richet and M. Delanne went to work. If it is wished that the demonstration should avail anything, it must be carried out under the same conditions as at General Noël's.

My honoured *confrère* ought to have accepted the challenge. He could not pretend that his representation resembled the experiments of Professor Richet. This would not long deceive anyone.

But no, he refused, and he did it in these terms :

"You reverse the rôles : it is not for me to furnish the proof. It is for you. I give you back your challenge.

"You claim that B. B. really exists. I deny that he exists. It is for you to prove to me his existence . . etc."

This is not logical. Consider the facts.

M. Delanne and Professor Richet declare that they have seen certain facts of materialisation. Professor Richet adds: "Nothing but fraud on the part of Mlle. Marthe B. could explain them, but I do not see how she could have managed it.

The Algerian doctor replies: "Yes, Mlle. M. B. perpetrated the fraud, and she was assisted by Areski. Areski confesses it. He searched the room with you and hid himself in the cabinet unperceived. I prove this by a reproduction of the phenomenon."

It is answered: "The assistance of Areski is contrary to the facts as stated by us. M. Delanne kept him away from the seances even before the arrival of Professor Richet. He never searched the seance-room with us. He is deceiving you. He is an habitual deceiver. Your demonstration signifies nothing. We challenge you to repeat it under the conditions of our experiments."

Observe that this is only an answer to his assertions. He alleges a definite kind of deception, which is denied. The burden of proof rests on him. Let him ask any lawyers of his acquaintance, and they will tell him that since he has raised an objection on the score of fraud by Areski, the burden of proving his objection rests on himself.

But if he is so certain of his facts why should he hesitate? Why not accept the challenge? He evidently places himself in a bad position.

He wishes to be shown the phantom? He expects an invitation? But what would it come to if all had to be invited to seances who contest the facts of mediumship?

Besides, I should be the last to advise serious experimenters to take the responsibility of introducing him to seances. Those whose conduct he approves have given evidence of bad faith: there is no other term by which to qualify their conduct: One does not experiment with persons capable either of employing or of approving of such proceedings. Whatever the learned alienist's standing may be, and I believe it to be high, he will recognise with me that circumstances render it very improbable that he will, after this, be admitted to General and Mme. Noël's house. In soliciting an invitation he knows well that he asks a thing which is at present impossible.

There is, however, nothing to prevent his trying. He has an extensive clientèle, and is in relations with numerous persons. If he wishes to study the curious phenomena in which Professor Richet and M. Delanne are interested from different points of view, let him form a circle of experimenters for himself, and find subjects. He will have no need of anyone's help in this. His finesse, his intelligence, his scientific attainments will render him an excellent observer, on condition that he gets rid of the credulity revealed, to my great chagrin, by his confidence in Areski.

And now we will leave the discharged coachman to his stable, and will study the fraud of Mlle. Marthe B. My *confrère* must excuse me if I have put some fire into the discussion; I have borrowed the contagious heat from his own writings.

Fraud by Mlle. B.

It is very difficult to discuss the question of fraud by Mlle. Marthe B.; she does not appear, whatever anyone says, to have formulated any direct confession. She is said to have made certain confidences, which have been repeated, and to have written to the journal *Les Nouvelles*, "that she took no part in the manifestations of the Ville Carmen," which is not a confession of fraud. Her father, M. B., is

said to have written to Professor Richet that there was a trap-door in the seance-room, and that all the phenomena seen were due to fraud.

I have not seen M. B.'s letter, and I can only discuss the elements made known to the public. These elements are the following:

In his lecture the learned alienist accused Mlle. B. of trickery. She was said to have simulated, before two young men of the town, by way of a joke, Bergolia, the sister of the phantom B. B. Besides, the lecturer was said to have received from General Noël a letter containing the words:

"She has burnt what she adored and now adores that which she burnt. In a word, her father himself has written to Prof. Richet that she had confessed that there was a trap-door in the seance-room, etc."

Mlle. B.'s fraud was taken up again and discussed in an open letter to Mme. Noël, published in *Les Nouvelles* for March 17th last. The author of the letter is a young barrister of Algiers.

It is to be remarked that after the precise denials given by M. Delanne to the allegations of Areski, *there was no longer any serious question of fraud on his part*. The eloquent barrister concentrates his efforts upon Mlle. Marthe B. His letter is very ably written, and I sincerely compliment the young counsel upon it.

It begins with considerations relative to Areski's retractations. Invited to be present at the *amende honorable* of this repentant sinner, the young advocate made it a condition that the learned alienist should also be present, whom Areski would place in an awkward position in his turn. I consider that the lawyer was right, and that it would have been only fair that the doctor should be confronted in debate with his accuser. For reasons easy to discover, General Noël refused to admit the confidant of his former coachman.

The young advocate does not conceal his convictions; he

is a resolute opponent of the phantom, and he gives the following reasons for his convictions :

In 1904 General and Mme. Noël lost their son, who died at Libreville. In November of the same year the young advocate paid them a visit of condolence, and was invited to take part, with one of his *confrères*, in some seances for materialisation, at which Mme. Noël, an ardent spiritist, wished to try to see again the son whose loss she mourned.

Mlle. Marthe B., the *fiancée* of the deceased man, was present with the two lawyers at the dinner which preceded the seance ; she took advantage, as the Algerian barrister asserts, of the absence of the General and his wife to say to the two lawyers, " Would you like some amusement ? You know Bergolia is a pretence. My sisters and I will amuse you."

The two young lawyers " held themselves on the expectant," and observed the following during the seance :

" We saw perfectly, by the feeble light of a lantern fitted with a red glass, Mlle. M. B. rise from the table at which she was seated beside us, enter the medium's cabinet, and come out again with a white veil which she had thrown over her head and shoulders.

" Replying to questions in a language which she described as Hindu, Mlle. M. B. gave vent to some little stifled laughs, which we heard distinctly."

The eloquent advocate did not reveal the fraud. Why ?

" First of all because I remembered also that three years before, having, along with a friend, caught one of your mediums in the act of fraud, and having told you so at once, you asked me not to come to your seances again."

This would explain his silence ; it must, however, be remarked that General Noël gives another version of this occurrence.

" Having communicated to us some time afterwards his suspicions with regard to a Mme. X, we gave him and his friends every facility and all the time necessary (about a month) to catch her in the act of fraud. And yet, I give my word of honour, he was never, in spite of

all his efforts in or out of the seance, able to catch her cheating before us. Consequently, he never had to denounce her immediately to us. After several unsuccessful attempts he was obliged to retire, as had been agreed."*

General Noël's account differs appreciably from the preceding one. Everyone may take his choice, according to his preferences, between the version of the old General and that of the young lawyer.

We might make some reflections on all this, but it seems to me unnecessary. I will, however, ask the reader to remember that the distinguished Algiers barrister himself states the following facts:

The light permitted him to see Mlle. Marthe rise from the table, enter the cabinet and come out again draped in a white veil.

This completely justifies what I said at the beginning of this article: if any such thing had occurred, Professor Richet and M. Delanne would have seen it quite as plainly as the young advocate.

His observations, however, do not bear on the seances which I am analysing. They make known a fraud stated by him to have occurred in seances with which Professor Richet and M. Delanne *had nothing whatever to do.*

How then does he know that these experimenters were deceived? He tells us: the noise made about their observations "plunged Mlle. B. and her family into bitter reflections."

"First Mlle. M. B.'s father, then Mlle. M. B. herself, afterwards opened themselves to me, and declared that Bien Boa (that is the name of the phantom in dispute) was no more real than Bergolia; that Bien Boa was only a hoax."

The young advocate, with excellent intentions, judged that in order to conciliate all the conflicting interests, it was necessary to proceed with discretion, and he tried to persuade Mlle. B. to write to Professor Richet and reveal her decep-

* *Les Nouvelles*, Algiers, March 19th, 1906.

tion. "It was so well understood, that Mlle. M. B. asked me in case Professor Richet should come to Algiers, to be present at the conversation between him and herself." These are the words of the author of the open letter to Mme. Noël; he adds that he took the precaution to send M. Richet this warning: "I fear that a truth which springs to light without you will do so against you."

Professor Richet could not come to Algiers to conduct the enquiry which he was asked to make, to collect the testimony indicated, he has his occupations and his duties. What, however, had he to learn? That Marthe B. had tricked. He had *himself* pointed out the possibility of this fraud. The young lawyer and the learned alienist could teach him nothing that he had not already considered. What interested him was the means employed by Marthe B., and on this point no indication is given; I am wrong, one indication is given, and it is manifestly erroneous. Mlle M. B. is said to have spoken of a *trap-door*; now there certainly exists no such thing. The repeated inspections by Professor Richet and M. Delanne—the latter is an engineer—and their previous statements showed them that the explanation accepted by the young advocate was false.

This is so true, that General Noël has had the seance room examined by an expert architect, M. Emile Lowe, who built the villa: he reports that no repairs had been made for more than six months. Neither in the floor, nor in the ceiling or walls, did there exist either a trap door or any opening whatever. (See his report, ANNALS OF PSYCHICAL SCIENCE, April, 1906, p. 30.)

This is decisive, although my learned *confrère*, the alienist, shows himself more distrustful of the trap-door than he had been for the coachman.

"You are hunting small game," he writes to M. Delanne, "and you make a great question of this trap-door, without troubling yourself about what is much more serious, in fact, what is of capital importance,

namely, Mlle. Marthe's declaration that 'all the phenomena obtained here with Prof. Richet were due to fraud.' Trap-door or no trap-door, the deception was produced: that is the essential fact."

What strikes me in the discussion between the doctor and the engineer, between the adept in natural science and the adept in mathematical science, is to see that it is the doctor and not the mathematician who constantly "flies off at a tangent." It hurts my professional sympathies to see such a thing occur.

Need I again repeat, that fraud by Marthe has always been considered by Professor Richet as being possible? What is important, is not the affirmation of this fraud, but the demonstration of it, and the first element of this demonstration is the indication of the process employed. Now the indication of a trap-door is *radically false*; just as false as the assertions of the unreliable Areski. If we desire to have the confessions of Mlle. M. B. seriously examined, it is necessary that they should not begin with an incorrect statement.

There is only one possible fraud, although it is *improbable under the conditions of the experiments as they have been reported*, and that is fraud on the part of Marthe, who is said to have hidden on her person, or on her sister's, the accessories of the phantom's costume. Even then we must suppose that Mlle. M. B. is endowed with prodigious address and rare suppleness, in order to explain by fraud on her part the phenomena of August 29th.

In the terms in which they are presented, the vague confessions of Mlle. M. B. contain therefore an element of [asserted] *fact* which does not allow us to accept them at present. She is said to have spoken of a trap-door, and there is no trap-door. No discussion is therefore possible. We have only to record the confession attributed to her, a confession which is coupled with an assertion which is materially false, a circumstance which greatly diminishes its importance.

And, I repeat with insistence, fraud by Mlle. M. B. appears irreconcilable with the facts observed. The "phantom" has been seen at the same time as Mlle. B., and Aïscha. It is therefore *manifestly not* either the mediums, or one of the sitters, or an accomplice who simulated the being of which the unexplained appearance has excited so much controversy.

There are, besides, serious reasons for thinking that the recollections of Mlle. M. B. cannot be of absolute fidelity.

I here appeal to the sagacity and experience of my eminent *confrère* ; it is probable that Mlle. M. B. is of an extremely nervous temperament. She affirms, it is said, that the phenomena were fraudulent, but we see that her assertion, which does not come directly from her, is coupled with a material inexactitude ; may we not be permitted to ask whether the recollections ascribed to her are really correct ? The learned alienist has recognised that Areski simulated trance ; this is all very well, but Areski was not there, Areski was not the medium. It was Mlle. Marthe who was there, it was she who was the medium. Has it been ascertained what was her psychological state at the moment when the phenomena occurred ? Has the state of her memory been verified, since the mention of the trap-door throws suspicion on its completeness during the periods under consideration ?

Lastly, has a whole very obscure side of the affair been thoroughly considered ? I refer to the sudden rupture of the amicable relations between Mme. Noël and the B. family. Did not this rupture, or the causes which led to it, precede the young lady's alleged revelation ? This is a psychological investigation which would be useful, and which would enable us to clear up this matter at Algiers with which so many passions and animosities are mingled.

For not only have the experiments of Professor Richet and M. Delanne been attacked ; a personal attack has been

made on Professor Richet under conditions which every man of good sense must condemn. I allude to an article in which Professor Richet is represented as a "*shameful spiritist*."

For this purpose matters are brought into the argument concerning which he has not breathed a word—experiences concerning which he has made no communication!

The employment of such methods of discussion reveals clearly the spirit in which the criticism on Professor Richet's experiments has been made. There are several means of acquiring notoriety: One may publish important works, and increase the riches of science; to perform the work of a savant is the means Professor Richet has employed. There is another, which consists in committing outrages on men who have arrived at celebrity; the reader will judge whether the "*defenders of science*," who have taken the *Nouvelles of Algiers* as their organ, are or are not to be suspected of resorting to this means. Who would know their names, but for their fierce onslaughts?

When it is demonstrated to them that their good faith has been taken advantage of, when it is proved that the facts alleged by them are false, they immediately abandon the discussion and resort to insult and outrage. This makes a very unfavourable impression on those who were disposed to examine attentively a serious argument.

Do I need point out the naïve inexperience of him who depicts Professor Richet as a spiritist? This unfortunate man ignores both the writings of Professor Richet and those of his adversaries; now it is precisely the spiritists who are among his most ardent opponents.

Professor Richet has treated the spirit hypothesis as absurd. It truly needs a certain audacity to pretend that he is the secret defender of it.

It also needs something more than audacity to make a case out of phenomena concerning which Professor Richet has

published nothing, in order to be able to claim that this savant has allowed himself to be hoaxed. What does the Algerian journalist know about it ?

He certainly did not think of the deplorable effects which would be produced by his insulting attack. Professor Richet evidently cared nothing for it ; if I have mentioned it, it is not because I myself attach any importance to manifestations of this sort, but because they contribute to give to the Algerian revelations their true character. They are marked with the stamp of anger, passion, animosity. This is not of a nature to lend greater credit to them.

What are we to conclude ? I do not hesitate to declare that the criticisms of which Professor Richet's experiments have been the object have not in any way affected his conclusions.

He has seen a phantom under conditions which appeared to him to exclude all fraud other than fraud by Mlle. B. He reserves his opinion as to the possibility of that fraud, while indicating that it appears to him improbable, and that in any case it would be interesting to know how she could have committed it.

The means indicated are obviously inadequate, and the learned doctor and the eloquent lawyers have not given the proof they claimed to give.

Conclusions.

I have asked myself how I should settle the debate if I had to do so by a judgment : The following is the decision which it appears to me I should render if I had to decide ; I have pleasure in giving it as the summing up of my too long discussion.

WHEREAS Charles Richet and Gabriel Delanne (hereinafter called the defendants) affirm that they have seen at Algiers a living human being : that they assert that this being must have formed itself spontaneously in the apartment for

the following reasons : 1°, because no one besides the experimenters and the subjects [mediums] could have entered the room ; 2°, because the medium could not have simulated this human being ; 3°, because Richet and Delanne assert that they saw this being form itself under their eyes ; that there is reason, however, for allowing Richet the reservation which he makes as to the possibility of fraud by Mlle. B., a fraud which he did not observe and which he believes to be improbable.

And Whereas, in the conditions of fact above indicated the observations of the defendants have been attacked by divers plaintiffs ; and whereas Dr. A. asserts that the human being in question is a lay-figure, which explanation does not take account of the following circumstances : 1°, the being decomposed baryta-water by blowing into it, and produced a deposit of barium carbonate ; 2°, he walked about outside the curtains of the cabinet ; 3°, he blinked his eyes at the magnesium flash ; 4°, he kissed various persons ; and there is, therefore, reason for declaring that the claims put forward by Dr. A. are irreconcilable with these facts, and that therefore he must be declared non-suited in his plaint.

And Whereas Dr. B. asserts for his part that the said human being is no other than the coachman Areski ; and alternatively he says that if it is not Areski it is Marthe B.

As to his principal assertion : Whereas Areski is a suspected witness, and the explanation which he gives involves his having been able to enter the room in the manner indicated by him ; while, on the other hand, it is proved by honourable witnesses that he does not tell the truth, and that he did not enter the seance room as he pretends to have done ; moreover, Areski has retracted his confession ; there is, therefore, reason for declaring that Dr. B. has not furnished the proof promised by him on this point.

As to his alternative assertion : it is included in the plaint next to be considered.

And Whereas Maître C. has alleged and offered to prove fraud on the part of Mlle. B., adducing facts observed by him, from which it results that on certain occasions Mlle. B. tricked ; but these facts have no connection with the experiments of the defendants, and if Mlle. B. tricked in the experiments of Me. C. in 1904 it does not necessarily follow that she used fraud in those carried on by the defendants in 1905.

And Whereas also Dr. B. and Me. C. adduce the confession of Mlle. B. without first themselves confessing that M. B., the father of the said young lady, pretends that the fraud was committed by means of a trap-door, while in reality no trap-door ever existed there, and consequently the alleged confessions implying a thing which is not true constitute in themselves an untrue deposition. There are therefore circumstances in the case which render suspicious the confession attributed to Mlle. B.

And Whereas moreover the plaintiffs, or certain of them at least, have given a malicious turn to their attacks, and appear to have been actuated by sentiments which are not solely the love of science and respect for the truth :

For these reasons, the assertions and conclusions of the respective parties having been duly heard,

The Court decides that the criticisms formulated against the experiments of Charles Richet and of G. Delanne are ill founded ;

Nonsuits Drs. A. and B. and Maître C., rejects their conclusions, and condemns them in costs.

JOSEPH MAXWELL, M.D.,
*Deputy-Attorney-General at the
Court of Appeal, Bordeaux, France.*

CONCERNING FRAUD IN MEDIUMSHIP AND A SUGGESTED REMEDY.

By MME. LAURA I. FINCH.

ONE of the most complicated problems, and the most serious obstacle to progress which those who interest themselves in "Spiritism," or Metapsychical Research, have had to contend with, has been the fraudulent "medium." Travellers along the tortuous path of Metapsychical Research have been constantly pursued by the nightmare of Fraud. Every inexplicable, incomprehensible, apparently supernormal phenomenon has been accompanied by the painful query: "Can fraud explain this?" Even the enviable faith of the simple mind has now found it necessary to bolster up its tale of marvels by pointing out the improbability or impossibility (?) of fraud having played a part in the said marvels. Whilst many a promising student, many a well-equipped intellect, has turned aside in weariness and disgust from a subject which attracts, *par excellence*, the charlatan and the impostor.

It is partly because of the faint-heartedness of these latter, at one time would-be students, that the study of Metapsychical phenomena is still in swaddling clothes, is still hampered by the heavy cloud of discredit, the sequence of fraud and charlatanry. Why allow oneself to be ousted by rogues? Every field of Science—especially that of Medicine—possesses its share of impostors: a fact which does not deter anyone so inclined from devoting his life to the study of classical psychology and physiology. Why has this discouraged or kept so many away from the study of metaphysicism? Chiefly because Metapsychism, and especially

Mediumship, is not yet regarded as an *honourable* calling : it has not yet been raised to the dignity of a classical science. Every man is not a Livingstone ; every man is not made to encounter the hardships of pioneer work. But this very fact, this very abstention, has meant leaving the field very much in the hands of the adventurer and impostor.

Is this the only reason, is the abstention of science as a body from the investigation of Metapsychism, the only cause why to many a mind "spiritism" spells "charlatanry" and hallucination? If I may be allowed to express an opinion, I would say that, to a large extent, this is due to the very friends of spiritism itself. Spiritists are often their own worst enemies. They have, rightly or wrongly, made more of the inferences from the phenomena of spiritism than of the phenomena, and have allowed themselves to be blinded too often by abstractions and emotion. They have been interested in a phenomenon only in so far as it might bring what seemed to them proof of survival after death ; they have attached, *per se*, a religious, a spiritual significance to every phenomenon of the seance-room, and have been inclined to regard cold-blooded investigation as an insult and a sacrilege. This is the mentality of fanatics (not that I wish to impute fanaticism to all spiritists), the mentality which easily falls a prey to the charlatan, the mentality that colours all experience by desire, that retards progress and sooner or later defeats its own ends.

But the prevalence of fraud in mediumship has yet another origin, and this is to be found in the attitude of the few unbiassed investigators who have striven to understand these strange phenomena. These students, have, one and all, come into contact with fraud at some moment or other of their labours. And their attitude at such moments has been often most detrimental to the elimination and comprehension of fraud—whether it may

have been premeditated, impulsive, or unconscious fraud. Some have confounded unconscious, mechanical, automatic action with conscious, deliberate intention to deceive—with premeditated fraud; and have impatiently refused to continue investigating the powers alleged to exist in the face of apparent simulation. Others (and these are the most to blame) have worked with certain mediums for years, have observed time after time the smoke of impulsive or unconscious fraud alongside the flame of genuine mediumship; and though at times—as more than one investigator has told me—the smoke has been so dense as to stifle the flame, they have not always thought it advisable to draw attention to the presence of this smoke. Honourable themselves, they are unable to look upon anything suggestive of fraud as aught but criminal or dishonourable; and being quite unable to comprehend such an anomaly as the combination of fraudulent with genuine mediumship, they have ignored and refused to recognise what appeared to be suspicious, out of regard for what they knew to be genuine: for the sake of the flame they have closed their eyes to the smoke. And they have thus let slip valuable opportunities for arriving at the cause and nature of fraud.* Had investigators resolutely faced and studied the smoke, they would probably ere this have succeeded in largely eliminating it from mediumistic manifestations; they would have learned that it is possible to lay a fire so that the flame is pure from the moment the lighted match is applied,—from the moment of its leap into life to its disappearance again.

Briefly, the instant and outspoken recognition of all fraud and simulation, combined with the patient study of this frequent accompaniment of mediumship, would quickly bring about

* *Vide* the synchronism between normal and abnormal movement observed by Professor Richet and Dr. Maxwell, and described by the latter in his book, *Metapsychical Phenomena*. This valuable observation was the result of the patient study of what some investigators impatiently stigmatised as "deliberate fraud."—L. I. F.

the solution of much that is mysterious and incomprehensible, and, at first sight, repellent in the study of Metapsychism; perhaps it would even lead to the discovery of the key to all the manifestations of the seance-room. To recapitulate, the Spiritist and the Savant as well as those who, though intellectually well equipped for the study thereof, have stood aloof from this field*, are one and all to blame, not only for the existence of impulsive fraud, but even for the presence of the lying impostor. United effort, unbiassed, sincere and enlightened investigation would render it impossible for an impostor to find a bed of roses, and butter for his bread in the domain of Metapsychism.

As long as human nature is what it is to-day, we may not hope to entirely exterminate charlatanry from this or any other science; but it is open for us to act in such a manner as to render the impostor's trade less lucrative and more dangerous for his personal liberty and safety. For this purpose, and this is the object of my paper, I would suggest that a strong effort be made to-day to raise the status of Mediumship; to raise it to the dignity of a classical profession; to raise it by every means in our power, and especially by publicly prosecuting every charlatan, every impostor, even every provedly genuine medium who degrades his mediumship by any premeditated "helping-out" process.

This is not the moment to discuss the *cui bono* of the records of Psychic Research, or of Psychic Research itself. Is not the power of lucidity, of clairvoyance, of the movement of objects without contact, of the supernormal production of luminosities, of the *creation* of human forms, a power of extraordinary significance, one which rises instantly above such queries as the *cui bono* of it all?

Why should we regard one potentiality, one mental or

* Every man is responsible to his neighbour, to his own and future generations, for the mis-use or non-use of his opportunities.—L. I. F.

physical attribute as of lower or higher grade than another? Why should the development of the potentiality of art, music, mathematics, meet with more encouragement and honour than the development of the potentiality of clairvoyance?

The testimony of time and experience goes to demonstrate the necessity of encouraging the development and exercise of the psychic faculties: It is chiefly by encouraging true development and by raising the exercise and study of man's psychic faculties to the rank of an honourable, dignified study, that the impostor will cease to trouble us.

The first step to take towards attaining this end is, so it seems to me, the solution of the financial problem, for herein lies one of the chief causes of fraud (premeditated fraud). True mediumship is like high art: it is incompatible with the commercial faculty. And just as a nation, zealous for the welfare of budding genius, establishes bursaries and, later on, pensions for artists and musicians, placing them well out of reach of the pangs of hunger, so should investigators of Metapsychic Research see to it that their delicate instruments—forerunners of a more perfect race, it has been said—are placed beyond the pale of sordid want.

Mediums (the word is bad but consecrated by custom) should most certainly follow some vocation, other than mediumship, and their mediumship should be considered as a natural gift, the free use of which is to be expected. Whatever a medium's status in society, the exercise of his psychic faculties is undesirable and dangerous, unless care be taken to preserve mental balance and a sound basis of morality by the pursuit of some healthy, honest calling.

The public is largely—nay entirely—to blame for that

prostitution of mediumship so rife nowadays. Who can be surprised that the newly-developed medium of humble origin, suddenly finding an aristocratic and rich market for his new powers, forsakes his modest life, throws up his humble calling, in order to rake in the golden coins (and the bitter pills of scorn, abuse and disillusion at the same time, alas!) so temptingly thrust before his dazed senses by the gullible, the self-interested, and the phenomena-hunters that infest the ranks of spiritism?

And the man of mean extraction, in whose presence once occurred marvels, the careful study of which might have led science a step further towards the comprehension of the mysteries of creation, this man, in stepping from his holy of holies—his own fireside and family circle—this man (poor, weak, deluded creature!) quickly makes the (to him) awful discovery that the manifestations that once came so naturally and spontaneously, are now conspicuous by their rarity. Their spontaneity had not struck him before, when the dangerous attention of the highly placed had not been turned on him and stirred to life the old Adam of vanity, and when the daily bread of wife and children was not dependent upon their production. And because these curiosity-mongers, having paid their money, get nothing, they look askance at him and murmur threats of prosecution, or demand their money back; therefore, his seances henceforth are all “successes,” “helped out.” What wonder if he fall!

To have pity for the man who falls—tempted by vanity and self-interest—is not to condone the crime. But let us be just in our condemnation and acknowledge that *we*, the public, are at least as much to blame,—if not more to blame than our victim.

So much for the cause of conscious fraud, the outcome of “necessity.” Surely it has struck everyone long ere this that public mediumship is baneful in the extreme and at

the root of the evil of fraud and charlatanry. We are convinced of this ; therefore, why wait any longer in striving to find the remedy ?

* * * *

And now as to the remedy :

I want to suggest a plan which has occurred to me as likely to protect both the genuine medium and the investigator. My hope in laying this plan before the public is that it may be acted upon at once or, if it be imperfect and impracticable, that it may serve to stimulate a more competent mind to formulate some better scheme.

This is my plan :

1. That a Fund be started at once for the encouragement of mediumship, to be called the "Fund for Psychic Research."

2. That the management of the Fund be in the hands of representatives of science, and of otherwise provedly competent men and women.

3. That the *entire* income from the Fund be devoted to :

- (a) Finding congenial employment for mediums, if such cannot be obtained through the ordinary labour and commercial channels ;
- (b) The establishment of several centres for development and investigation ;
- (c) The payment of salaries to mediums undergoing trial ;
- (d) The payment of annuities to all who have given satisfactory proof of possessing strong, highly-developed mediumship.
- (e) Making adequate arrangements for the very special and specified study of highly developed mediums under such conditions of solitude and otherwise harmonious surroundings as may be considered essential.

4. Before becoming eligible for an annuity, mediums should be required to submit to a long period of investiga-

tion, extending from one to two years; always sitting under conditions likely to exclude the possibility of the perpetration of fraud. Their salary during the period of probation to be forfeited if evidence of premeditated fraud be forthcoming, or if seances be given to others than the persons appointed to compose the circle of investigation.

5. Annuities to be forfeited if evidence of premeditated fraud be forthcoming at any time.

6. Every medium receiving an annuity to be debarred from giving sittings to any person whomsoever, save by permission of the investigating committee.

7. As far as possible each medium to be made the subject of, and reserved expressly for, serious investigation and study at the hands of provedly competent men and women, and especially, where possible, men of science.

8. Persons who have been convicted of premeditated fraud by the Committee of Investigation to be publicly prosecuted if known to continue their fraudulent practices and receive money for same.

9. That the Committee of Management of the "Fund for Psychic Research" and the Committee of Investigation be officially recognised as such by Act of Parliament.

Such is the broad outline of my plan.

The happy results of these drastic measures would be speedily apparent to everyone, and the benefit to the research would be immense.

I think it desirable that efforts should be made to obtain the sum of £50,000; for the field is very large, and one of the first happy results of the bringing into force of the above plan would be, simultaneously with the disappearance of the "bogus" medium, the fearless—(fearless because now mediumship would be an enviable possession, honourably and carefully watched over and guarded)—coming forth of many a true medium who is to-day ashamed to let his gifts

become known, fearful of being looked upon as a lunatic or an impostor. Also, scientific men should themselves fearlessly assert, *urbi et orbi*, that mediumship is a genuine and honourable faculty, and that mediums are not necessarily *hystériques* or *détraqués*.

It may be too much to hope to receive £50,000 at once, unless the British Government bring its assistance to bear on our efforts, following the example of the French Parliament, who have recently voted a lottery of four million francs (£160,000) for Psychical Research (*l'Institut Psychologique*) in Paris. If our Government do not care to follow the French example, then let us start our Fund with a smaller sum.

A few donations have already been promised, and one gentleman has offered £2,000 towards a preliminary fund of £20,000, provided the remaining £18,000 be forthcoming within a year.

In conclusion, the recent exposures of fraudulent "mediums," by making those interested in Metapsychical Research determined to raise the status of mediumship, to weed out the tares, the charlatans and impostors, may turn out to have been the best thing which could have occurred—a blessing in disguise. Only the real is imitated. The most serious lesson the exposure of the "bogus" medium teaches is that the genuine medium needs protection from himself and from the public. May this protection be speedily forthcoming, if not on the lines of my suggested plan, then on sounder and better lines to be made public, let us hope, very soon.

Will the English-speaking race lag behind their French brothers? Is it too much to hope that our Government will not refuse to assist in the strenuous efforts of Psychical Researchers to facilitate the investigation and study of Metapsychism?

CORRESPONDENCE.

A Case of Premonition by Stigmata.

GENTLEMEN,

Permit me to communicate to you an instance of premonition which, from the strange form of its manifestation as well as from the manner in which it was repeated under similar circumstances, deserves to be recorded.

My mother owned an estate at Saint-Ferjeux, in the commune of Besançon. The property was once a Benedictine convent ; we occupied the principal block and my mother let the adjoining buildings. In 1874, my mother had let them to a family from Franche-Comté, named Grisot. These people had lived for a long time at Paris, where they had made some thousands of francs, quite a little fortune for them, and they had returned to the country to engage in the timber trade, which was a very lucrative business at Besançon. This family was composed of the father, aged 64, the mother, and a son ; they had two married children at Paris.

Mme. Grisot often came to work in the garden with me, as my mother had permitted her to do. One day in July she came as usual, but she appeared sad, and did not speak. When I asked her what made her so preoccupied, she answered : " Mademoiselle, if I am sad, I have cause to be so ; I have been *warned* that someone in the family is about to die ; it is some time since I had any tidings from my children in Paris ; I fear I shall have bad news."

Greatly surprised to hear that she had been "warned" of the approaching death of one of her family, I asked her what made her believe this, and she replied :

" I have had fourteen children, and only three of them are left. Every time that one of them has died, or any member of the family, I have been pinched at night without seeing who did it. I not only feel the pain, I bear the marks of it all over my body." She then showed me her arms and legs, which were covered with bruises ; the bluish impression of two *large fingers* could be plainly seen. I was amazed at seeing and hearing such things. As I said nothing, Mme. Grisot added : " I have received this warning too often to suppose that I am

mistaken; you will see that before the month is out there will be a death in our family."

A few days later these good people received a letter from their married son at Paris informing them that the banker in whose hands they had left their little capital had absconded, leaving his affairs in great disorder. This was a thunderclap for the family. M. Grisot started for Paris, hoping to recover his money; he returned a few days later, in despair at having lost all he had gained with so much trouble. He fell ill, and a month afterwards he died. The doctor who attended him during his brief illness assured me that the poor man had really died of trouble at the loss of his money.

Boran (Oise), February 12th, 1906.

MADAME VEUVE GARCIA.*

A Curious Physical Phenomenon.

GENTLEMEN,

I believe—though I am not sure—that the following experience embodies what may be described as a New Fact in spiritistic science.

A seance was held in my house a few evenings ago, the sitters forming one of the "groups" into which the members of our local *Società per la Ricerca Psichica* have been divided for experimental purposes. We were seven in all, English and Italian ladies and gentlemen. No professional medium was present; and if medium of any sort there were, he or she was wholly undeveloped. It was the first time that we had ever sat together.

For two hours the physical manifestations observed were strong and even violent. But it was towards the close of the seance that the remarkable phenomenon occurred to which I wish to invite attention. I must premise that it was, in itself, exceedingly offensive, and even nasty; but this, as I shall point out later, only increased its value as evidence of authenticity.

A spirit announced itself under the pseudonym of "Zulu." One of the sitters, speaking in Italian, asked "Zulu" to produce some physical effect—anything he chose, anything he might find easiest. The table (a small round one of common deal) responded that he would. The next

* This lady is personally known to us; we have no doubt as to her good faith. Nevertheless, after the lapse of so long a time, it is not possible to obtain other testimony in support of these facts, which we publish, under the circumstances, merely as an interesting document.—[EDITOR'S NOTE.]

minute came the word "*Sputo*" (I spit), followed almost immediately by "*Ho sputato*" (I have spat). "Where?" we asked in astonishment. "*Sulla tavola*" (on the table) was rapped out. Matches were hastily struck, and there, sure enough, on a sheet of foolscap, was a great blob of unmistakable saliva, fresh, wet, and glistening. Ten minutes later "*Zulu*" was asked if he could repeat the experiment. Again the answer was affirmative. We waited in dead silence, straining our ears for the faintest, slightest sound, but there was nothing. Then we struck more matches—the red lamp having unfortunately burned itself out—and found a second mass of saliva, about the size and shape of a florin. It looked as if it had been dropped upon the paper perpendicularly. I have kept the paper itself, and though, of course, it is now dry the glistening and discoloured patches are still clearly visible.

I cannot account for this on any theory whatever. Here we have the materialised projection—or ejection—of a certain bodily secretion, in all respects indistinguishable from its counterpart in any living human being. And the very nastiness of the act is strong evidence of its genuineness. We were all decent, educated people of good manners, whose only object was the pursuit of truth; and it is morally unthinkable that any lady or gentleman among us could have committed so gross an outrage as to spit upon a man's table in his own house. The forward jerk of the head, too, and the noise of ejection itself, inseparable from the act of spitting from a chair on to a table in front of one, would naturally render any attempt to do so impossible without immediate detection. It appears to me one of the strangest exhibitions of materialisation that have ever come under my notice. Do spirits have saliva? Or did "*Zulu*" collect his supply from the mouths of the sitters present?

Florence, *March 31st.*

FREDERIC H. BALFOUR.

Effect of Apparitions on Brutes.

GENTLEMEN,

I notice in your February number, on p. 126, that a correspondent is impressed with the suspiciousness of the fact that in one of the Algiers seances a certain kitten (see the number for last November, p. 126), saw what purported to be an apparition, and on the first occasion was not affected abnormally, whereas on the second occasion, which shortly followed, "it put up its back, growled and spat."

But this contrast in the kitten's behaviour ceases to be so suspicious

when we recall a fact recorded in Miss Dallas' translation of Delanne's *Evidence*, etc., p. 5, namely, that when Dr. Waetzel saw the apparition of his deceased wife on two occasions, on the first the dog never moved, whereas on the second it "began to wag its tail and move in a circle, as if round some one it knew."

The explanation of the contrast in both cases may be that the appearance needs to be repeated in order to be understood.

Sutton Coldfield.

E. D. GIRDLESTONE.

Theories of Materialisation.

GENTLEMEN,

Dr. Ségard (see *ANNALS* for March, page 142), raises certain questions in connection with the phenomena of materialisation, which evidently, in his opinion, suggest that the phantoms are explicable without introducing the hypothesis of the activity of intelligence other than that of the medium and sitters.

The answers which, on the spirit hypothesis, might be made to these questions seem, however, quite as cogent as those which his theory would afford.

I will briefly summarise his questions with the answer which a spiritist would make to them.

(1) Why at seances of the same group, should it be almost invariably the same [phantoms] that are found to come? Why should they not come in crowds whenever they are wanted?

The answer on the spirit hypothesis would be, that to manifest in this way is a difficult feat, and if the seance is under the direction of wise intelligences in the unseen, they probably select those who can most skilfully perform the feat, to participate in the experiment.

(2) Why should the manifestations be incomplete?

Since, undoubtedly, the medium is a person who affords the necessary forces by which the feat is accomplished, the completeness of the manifestation may reasonably be expected to vary, in measure as medium or circle supply more or less good conditions for generating and utilising those forces.

(3) Why does the phantom experience difficulty in separating itself from the medium?

The answer to this is involved in the answer to No. 2, because the phantom is built up out of forces generated in the medium's body.

(4) The next question, as to the cause of the resemblances between medium and phantom, will also be answered by insisting on the identity of substance between the emanation and the medium. The real point

at issue between those who adhere to the theory of the intervention of other intelligences and those who do not, is unaffected by these questions, as both alike admit that a connection exists between the phantom and the medium. The real point is, what intelligence causes these emanations? Are the mental difficulties to which some of Dr. Ségard's questions refer met by the spiritist hypothesis?

(5) Does this hypothesis account for the fact that the mentality displayed by the phantoms, is, in a general way, at a low level?

If we admit that the feat performed in materialisation is a difficult one, the spiritist argument is not unreasonable, when he maintains that the concentration of attention and force necessary to enable the inhabitants of another sphere of existence to manifest in this abnormal way, render it impossible for them to discourse intellectually through the temporary organs they succeed in constructing.

(6) Why should the phantom so often present the aspect of a Hindu?

The spiritist's reply is quite as reasonable as Dr. Ségard's. The latter supposes that the medium's mind unconsciously directs the assumption of this aspect. The spiritist would say, that since Easterns are more skilful adepts in occultism than Westerns it is highly probable that discarnate Hindus find it easier to manifest these subtle forces than do discarnate Europeans.

Whether the theory suggested by Dr. Ségard be correct or not, it seems at least to be every bit as difficult and quite as hypothetical as the theory of the intervention of unseen intelligences.

H. A. DALLAS.

ECHOES AND NEWS.

Concerning Polemics on the Villa Carmen.

IN THE ANNALS for April, page 212, an episode in the materialisations of Katie King there related has, we are told, been read by several persons as though it had occurred in the presence of Sir William Crookes. We wish to state emphatically that not only such was not the case but also that it was not intended to convey such an impression. We were unable to verify the quotation given by M. Valabrègue before going to press; but we have since found that the paragraph in question is taken from the book: *There is No Death*, by Florence Marryat, page 196.

A Protest against the Admission of Metapsychical Facts into the Field of Ethical Convictions and Facts.

THE publication of an article, "Human Solidarity," by Dr. Charles Whitby, in *The Ethical Review* for March 31st, has called forth a letter (see *The Ethical Review* for April 28th) from Professor Wilhelm Foerster, of Berlin, which will doubtless interest some of our readers. The letter is illustrative of the attitude of some schools or representatives of classical science towards any speculation on metapsychical topics. Professor Foerster writes:

"The publication of the article 'Human Solidarity,' contributed to a recent number of *The Ethical Review* by Dr. C. J. Whitby, has painfully surprised many friends of the Ethical Movement. Such fancies, admitting 'mysterious faculties of producing physical effects without any obviously adequate action,' 'telepathic impulses,' and 'intuitions claiming to rank as a species of inductive research,' concluding even with the words, 'what we are, by occult or overt potencies, we effect,' might have been fitly published in the ANNALS OF PSYCHICAL SCIENCE. But their publication in an Ethical Review, without any earnest expression of dissent and protest, is a regrettable phenomenon.

"I waited a fortnight in the hope that some kind of editorial disclaimer might appear; but probably its non-appearance has been due to accidental causes. Under the circumstances, I feel obliged to protest myself, in the name of the great principles of scientific research, against the admission of this species of psychical science into the field of ethical convictions and facts.

"There has been in existence since the end of the eighteenth century a highly-developed mathematical and experimental theory of errors

treating errors of observation and imagination, errors of measuring and errors of mental generalisations and constructions; and this theory, already recognised as an inestimable and perfectly successful test of research and practice, gives us full reason for condemning the actual experimental and intellectual methods of the so-called 'Psychical Science' as contrary to the profoundest principles of the solid and sincere pursuit of truth and practice.

"Telepathy, mysterious faculties, intuitions instead of inductive and exact research, occult potencies—all these brothers and sisters of hallucination and insanity represent a system of terrible dangers to all human solidarity in truth, justice, and honesty, dangers perhaps more threatening to mankind than the old superstitions."

The Golden Wedding of Sir William Crookes.

SIR WILLIAM and LADY CROOKES celebrated their golden wedding on [April 10th. In conversation with an interviewer the veteran scientist stated his opinion that married life was conducive to longevity; and when the interviewer remarked that the pursuit of science appeared to have a beneficial influence on life and health as shown by the examples of Lord Kelvin, Ernest Hæckel, and Sir William himself, the latter replied: "Ah, but how many scientific men, brilliant ones too, die young, and are never heard of. It is when a man of science reaches my time of life that people begin to grow interested in him. Take my own case for instance. I have been amazed at the congratulations that have flowed in all day from all parts of the civilised globe."

As he said this Sir William took up a bundle of cablegrams and telegrams from all parts of the world. Learned societies, colleges, universities, famous men and women in every country, have sent their congratulations and good wishes. Germany, France, Italy, Canada, the United States, Australia, and India paid the tribute of esteem to the eminent scientist.

The celebration of the anniversary was held in the Empress Rooms, where about 400 guests assembled to honour Sir William and Lady Crookes, although the Easter holidays kept many persons away who would otherwise have been present on this occasion.

A Curious Alleged Attempt to Prove the Existence of a Soul.

THE New York correspondent of the *Daily Express* records in that paper for April 30th some sensational statements that are being made concerning the death of Mrs. Erich Muentner, the wife of a professor of German at Harvard University.

It has been stated that she was poisoned by her husband, who has

peculiar views on occultism, and took her life, according to the *American*, in order to see the flight of her soul [in the form of vapour. Professor Muentzer is now being sought by the police, and his disappearance has added to the sensational aspect of the affair.

The theory advanced by the *American* is that Muentzer was deeply attached to his wife, but that he murdered her to prove his scientific beliefs. He thought he had perfected a means of proving the existence of a soul which he could only test at the death of one whom he loved. Then he thought a vaporous substance would cling to him.

Witchcraft in Germany.

DR. FRANZ HARTMANN in the *Occult Review* for May relates some strange phenomena of supposed witchcraft that has happened in his own family.

"My brother-in-law," writes Dr. Hartmann, "Count A. V. S., was captain in the Bavarian cavalry (*chevaux-légers*), and lives at present at S., after having retired from service. Some years ago, while on duty, he noticed that one of his horses was sickly, and the groom reported that he found it every morning bathed in sweat and with its mane and tail plaited in a most unaccountable way. The Count, being a total unbeliever in things unnatural, made up his mind to investigate the matter; and so he spent the night in the stable watching the horse. Everything seemed all right, but at about 2 a.m. a sudden tremor shook the horse, and in a moment its mane and tail were plaited in a most intricate manner, and the animal became covered with sweat. . . .

"At a farmhouse in the vicinity of the castle of S., where my sister lives, the milk one day became 'blue.' After having been deposited in the usual place it began to darken, became light blue, and that colour, after a while, deepened into an almost inky black, while the layer of cream on the top exhibited zigzag lines. Soon the whole mass began to putrify and to emit a horrible odour. This occurred again and again every day, and the farmer was in despair. Everything was tried to find out the cause of the trouble: the stable was thoroughly cleaned and disinfected, the place where the milk was kept was changed, new pails were bought, a different kind of food given to the cows, samples of the milk were sent to the university professors to be examined by chemists, veterinary surgeons were called in, and everything possible was done without any effect.

"At last my sister, hearing of these things, and being incredulous

went to the farm for the purpose of investigating the matter. She took with her a clean, new bottle and filled it with the milk directly from the cow. This she took home with her and deposited it in her pantry. On the following day her cows became bewitched and their milk became blue, while the trouble in the house of the neighbour ceased.

"Now again everything possible was tried to find out the cause, but without any success. University professors and veterinary surgeons came and examined and went away as wise as before, and the trouble continued for about three months. Finally, my brother-in-law was advised to apply to an old woman reputed to be able to cure such things. She lived at K., about 300 miles distant. The Count went to see her and told her about this affair, whereupon she wrote certain signs upon slips of paper and gave them to him, asking him to put one of these slips over each opening in the stable and told him that soon after that something curious would happen.

"My brother-in-law followed her advice, and a couple of days afterwards, as the milkmaid went to the dairy in the morning before sunrise, carrying a lantern, when she opened the stable door something like a black animal of the size of a big dog rushed out, knocking the milk-pail and lantern out of her hands and disappearing. After this event all was right again. . . ."

Strange Effect of a Mystic Powder from India.

A REMARKABLE experience with a mysterious Indian powder is related by a Bradford correspondent of *Light* for April 28th.

A little while ago he received from a friend in India a package of powder, which he was assured possessed the extraordinary virtue of putting a person who used it according to the conditions named into direct communication with the "disembodied."

Highly sceptical, yet very curious, the correspondent declares that he put the matter to a practical test, and that this is what happened :

"I was sitting in a room alone. Within a few minutes the walls of the room seemed to recede or vanish, and a beautiful panoramic view presented itself, a sort of exquisite flower-garden carried out on a huge scale, and with well-laid-out pathways stretching away as far as the eye could reach.

"No buildings or habitations were anywhere visible, but of people there were crowds; thousands, I should think. These people were of both sexes, were clothed in ordinary attire, and moved in groups along and around the paths referred to.

"Some of the groups came face to face with me, and, among them, I recognised relatives and friends, long since passed away, recognised them as I knew them in life.

"I have since repeated the experiment with equally mysterious results. Furthermore, whenever I have made one of these tests, and have retired to rest, I have either found myself anticipating the contents or purport of letters in transit, or paying mysterious visits to the homes of acquaintances and also of strangers, and have afterwards been able to inform them of what transpired at the time of my illicit visits."

The correspondent adds that he is not given to imaginative things, and that he is not a spiritualist.

Thought Photography.

PHOTOGRAPHS of thoughts and mental impressions will soon be as common as cabinet portraits, according to Dr. A. M. Veeder, a scientist of Lyons, near Rochester, N.Y., says the *Chicago Tribune*, quoted by the *Progressive Thinker*. He believes he has solved the problem of photographing brain waves. Dr. Veeder recently invited a number of friends to a photograph gallery to participate in an experiment intended to demonstrate the possibility of affecting a photographic plate by a purely mental process. It was found that all of those who assisted in the experiment were capable of exercising supersensitive powers that are ordinarily latent. This having been shown, a plate from a package which had not been opened before was put in the holder and laid on the table, the shutter being closed. Each person placed one hand about four inches above the plate, with the other hand under the plate and table, and were requested to fix their minds on a named object. After an exposure of about one minute the plate was taken into a dark room and developed. It was found that a spot had formed about the size of a silver dollar, which, when developed, was what the persons participating in the experiment had in mind. The precaution taken was such that there was no escape from the conclusion that the picture printed on the plate was an impression of the thought in the minds of these interested. It demonstrated, Dr. Veeder says, the fact that persons in a certain state of sensitiveness of the mind, which had been fully identified, are able to produce an impression on a rapid photographic plate without direct contact. The experiment, Dr. Veeder stated, cannot be successfully performed by sheer effort of the will without the peculiar sensitiveness of the mind, evidence of which was secured in the five persons participating in this experiment.

Dr. Veeder believes that the fact that brain waves or something of that sort are capable of producing photographic impressions is not unreasonable and is of remarkable interest in many ways. Whether the mind can project itself outwardly on the principle of wireless telegraphy for considerable distances remains to be seen. He says his experiments would indicate that it is among the possibilities.

To tell the truth, these results, which are put forth as a thrilling event of actuality by the American journal, will appear poor and out of date to European occultists who are familiar with the photographs of the same order obtained by the French officer, Commandant Darget and other experimenters. However, of the numbers of persons who have tried to repeat these experiences, not one has succeeded up to the present.

THE PSYCHICAL MOVEMENT.

Society for Psychical Investigation at Venice.

WE read in *L'Adriatico* for April 14th, 1906, that a "Society for Psychical Investigation" is being organised in Venice by Professor Falcomer, in conjunction with a group of notable persons. The Society will have for its scope :

(i.) To seek out "subjects" fitted for the production of psychic phenomena.

(ii.) To provide a cabinet and apparatus for observation and experiment with these subjects.

(iii.) To hold conversazioni, conferences, and lectures on the said phenomena and the theories with regard to them.

(iv.) To open a reading room and library exclusively for periodical publications and works on psychical science.

(v.) To publish a Bulletin of the proceedings of the Society and news of the progress of this "Positive Science."

(vi.) To promote national and international reunions of persons interested in psychical studies.

(vii.) To make researches on spontaneous phenomena when they occur.

At Milan and Naples, large societies have been successfully founded for similar purposes, and why not at Venice, asks *L'Adriatico*. As it is a matter of *searching out the facts* with regard to the human spirit, and not of propagating fallacious doctrines, it is to be hoped that the promoters of this society will succeed.

We are informed that the inaugural meeting will shortly be held in one of the halls of the Athenæum at Venice, kindly lent to Professor Falcomer by the President of that Society, and that the circulars announcing it will be sent out in a few days.

Proposed Myers' Memorial.

A PROPOSAL has been issued, signed by Sir William Crookes, Mrs. Sidgwick, Professor William James, and others, that a memorial of Frederic W. H. Myers should be placed in the Chapel of Cheltenham College, his old school. The upper portions of the arches in six bays

of the Chapel above the stalls and below the windows are to be filled with "paintings, illustrative of the principal instances recorded in scripture of the contact of the spirit world with this world by the 'service of angels,' and each is to be a memorial to some old Cheltonian.

"Over the south door, as the crowning point of the whole, expressing the triumph of immortality, is to be painted the announcement by the Angel of the Resurrection of Jesus Christ. It is proposed that this picture should be the memorial of Frederic Myers, and the whole bay is to symbolise that confident hope of immortality of which, with infinite labour and patience, he sought to assure his fellow men."

Over the door itself is to be carved a Tree of Life, representing a rose-tree, in remembrance of the description in Myers' autobiography of the garden at his old Keswick home. The design and execution of the whole is in the hands of competent artists, and the estimated cost is about three hundred pounds. Donations are invited and may be sent to F. J. Cade, Esq., The College, Cheltenham.

An Alleged Promise by Dr. Hodgson.

A NUMBER of daily papers and spiritistic journals in England and the United States have spoken, since the recent death of Dr. Richard Hodgson, of a promise said to have been made by the distinguished psychologist that he would manifest, through Mrs. Piper, to Professor Hyslop and other friends under conditions which should leave no doubt of his identity. In a letter to the *Evening Post* of New York, Professor J. H. Hyslop denies that such a promise was made, and passes an unfavourable judgment with regard to its utility, especially on account of the constant close connection between Dr. Hodgson and Mrs. Piper during the last twenty years, which would prevent any supposed spirit messages coming through her mediumship from being easily accepted as well-authenticated proofs of his survival and identity.

Again concerning Dr. Hodgson: The Society for Psychical Research has just made a Vice-President of Mr. G. B. Dorr, of Boston, Mass.; on the proposal of Mr. Piddington (who is at present in America arranging the affairs of the American Branch of the S.P.R.), seconded by Mrs. Sidgwick.

Mr. Dorr was Dr. Hodgson's Solicitor. It is known that Dr. Hodgson died intestate, and considerable uncertainty appears to exist as to who shall possess the Piper records, the property of the late Dr. Hodgson.

BIBLIOGRAPHY.

Colour in Mourning. By DR. STENSON HOOKER. [The Paternoster Publishing Society, London. 40 pages. Price 1s. 6d. net.]

IN this booklet Dr. Hooker, avoiding, not all sentiment, but all sentimentalism, endeavours to set people thinking of a Reform, a radical one he considers, that of the present system of mourning. He advocates this reform: (1°) from the utilitarian point of view; (2°) from the point of view of sentiment and religion; (3°) from the point of view of hygiene. "I make my plea on the score of Economics, of Religion, of Æstheticism, of Common Sense, of the Public Health. . . . The custom is a pernicious one," writes the doctor. It holds us down to sombre thoughts of life and death, which are unwarrantable. It is inhibitory of nobler views of the Great Afterwards; it encourages vapid sentimentalism. It is inimical to our mental and physical health. . . ." Dr. Hooker rightly points out that the £7,000,000 per annum spent on mourning could and should be utilised for better purposes.

The Brotherhood of Healers, being a message to all practical mystics, an appeal to all who are active in the will of blessing, and an introduction to the study of the essential principles of Spiritual, Psychic and Mental Healing. By JAMES MACBETH. [Published by the Theosophical Publishing Society, 161, New Bond Street, London, W. 52 pages. Price, cloth 1s., paper 8d.]

THE very reading of this little book has that uplifting effect which is such a powerful factor in healing. Mr. Macbeth is himself a healer, and his wife, among other psychic gifts, has that of healing in a remarkable degree. Touching her fashion of proceeding, the author says: "That she has the help of invisible healers, cannot be doubted, for she not only affirms that when the power to heal comes to her, she actually feels two hands as of fire on her shoulders, and this fire seems to flow down her arms and through her fingers, but she can see the invisible workers, and knows them as well as she knows her earthly friends. Surely she should know what she sees and feels, and surely it is a God-like interpretation of a beautiful fact. . . ." And Mr. Macbeth relates some extraordinary experiences of apparently abnormal healing. "To eyes that have never seen have been given sight, and to ears that

have never heard have been given the power to hear through her ministry. Paralysis, palsy and all manner of 'incurable' diseases have been cured. . . . Love is the most effective item in Mr. Macbeth's pharmacopæia: "I would that in letters of living fire I could write the necessity for the perfect love in all those who would give themselves to spiritual healing." Mr. Macbeth approves all the different principles of healing, seeing good in all systems.

Henry Sidgwick: A Memoir. By A. S. and E. M. S. [Published by Macmillan & Co., London. Price 12s. 6d. net.]

This elaborate memoir will be read by students of metapsychics, chiefly because of Professor Sidgwick's work in connection with the Society for Psychical Research, of which he was the first President. As regards his attitude towards all metapsychical phenomena, he appears to have started life incredulous of the "marvellous," an incredulity which became ultimately chronic. All his life he kept hoping for one more fact or deduction which should explain everything just as, when sitting with mediums, he always wanted just one more condition or test, and never seemed willing to fairly face his facts and come to a definite conclusion. In his investigations he found that he "always paralysed the phenomena," and in test seances there was always the desire to break down the supposed fraud by some severer test. Thus in 1875:—

"The phenomena we have witnessed . . . are very extraordinary, and the tests that we have applied have so far failed to indicate any imposture on the part of the mediums; but we hope to be able to apply stricter tests when the mediums come to London. . . . We may find out the trick in July."

Professor Sidgwick's inability to form any definite judgment was perhaps but the natural result of the application of inadequate methods and fallacious mental processes.

Enigmas of Psychical Research. By PROFESSOR JAMES HYSLOP. [London: Putnam. 6s.]

THERE are many strange and puzzling incidents described in Dr. Hyslop's *Enigmas of Psychical Research*, and they open new and startling possibilities in life. Perhaps we can reject ninety per cent. of the examples as insufficiently tested; perhaps another eight per cent. would appear explicable by normal laws; but even if but two in a hundred were left as mysteries—and we are far from saying that the percentage is anything like so low as that—then we should be justified, at least, in saying, with Dr. Hyslop:—

"The limits of knowledge are not exactly where Locke placed them,

namely, normal sensation and perception. Apparently the mind is sensitive to much more, or we cannot define the limits of 'sense perception.'"

Whether we believe or not, this is a thoughtful, clear, stimulating book, well calculated to stir up interest in that "residue" or by-product of the sciences which may one day become the chief of them.

The Dissociation of a Personality, a Biographical study in Abnormal Psychology. By MORTON PRINCE, M.D. [Published by Longmans, Green & Co., London.]

THIS is an extremely fascinating study of multiple personality. "Miss Beauchamp" has been under Dr. Prince's observation for many years, and readers of the *Proceedings of the S.P.R.* are already well acquainted with "Sally" and "Miss Beauchamp."

However, Dr. Prince's new book contains the history of several new types of disintegration, and of a curious contest between "Sally" and "Miss Beauchamp" as to which personality should retain lasting possession of "Miss Beauchamp's" body.

A Primer of Natal Astrology for Beginners. By GEO. WILDE. [6, Central Street, Halifax. Price 1s.]

The Logic of Vegetarianism. Essays and dialogues. By HENRY S. SALT. [George Bell & Sons, London. Price 1s. 6d. net.]

The Hindu Spiritual Magazine. Edited by SHISHIR KUMAR GHOSE. [Calcutta. Vol. I. No. I. March, 1906.]

I·N·R·I· [Published at Market Chambers, South Parade, Nottingham. Price 1s.]

A NEW monthly review of Occult Science, Transcendental Philosophy, and experimental research. Dr. Encausse [Papus] is the director, and M. Charles Detré [Teder] is the editor of this review, which is the English edition of *L'Initiation*, and of which the first number, containing interesting matter, appeared in April.

THE "HAUNTED HOUSES" WHICH I
HAVE STUDIED.

By PROFESSOR CÆSAR LOMBROSO.

OWING to the noise that has been made recently about certain "haunted houses" in England, France and elsewhere, I have been asked to state my views on this subject. I certainly have no intention of building up theories on a subject so obscure and even so controversial; but I have no difficulty in recalling, for the benefit of the readers of the ANNALS OF PSYCHICAL SCIENCE, the principal occasions I have had to concern myself personally with spontaneous phenomena of this description.

I will begin by speaking of a "*hantise*" which I was not able to examine actually *de visu*, but as to which I made a personal inquiry which gave most interesting results.

I had heard it said, in 1892, that strange phenomena took place in the house, No. 7, Via Pescatori, at Turin. I went there in December with my daughter Gina. Having been roundly snubbed by the indignant concierge, we found ourselves obliged to lay a regular siege to the premises, until two neighbours were good enough to inform me that the events in question had really taken place in that house, but some years previously, and in the portion occupied by the Pavarino family, who had since removed and now lived at No. 12, Via Napione.

We went there and found a modest family of working people. According to my invariable custom, I began by

studying the people themselves among whom the events had taken place. M. Pavarino was a healthy man, but of a singular character; his wife, on the other hand, was hystero-epileptic and anæmic; she frequented the so-called healers; her father had died of phthisis contracted during the war; her mother suffered from scrofula. She had a sister who was a "medium," who could make tables dance, and who had four children with superfluous fingers. Mme. Pavarino had at that time a daughter aged 21, who was rickety, sickly, neurasthenic, and who frequently produced the spontaneous movement of objects; another daughter 10 years old, and two sons, one 14 and the other 8, all healthy. She gave the following account of her experiences:

"On the night of September 5th, 1882, towards midnight, when M. Pavarino had only just returned home, and while I was working at the table with my eldest daughter, we suddenly heard a noise as of a basin of water being overturned; we looked, but saw nothing at all. Supposing that it was a hallucination we attached no importance to it, although we heard some other noises as of objects being displaced; and there it stopped.

"On the following morning the bell of the entrance door and those of the rooms began to ring. As the children were much alarmed by it I went to the landlord; an architect and a builder were called in, they examined the bells, moved them, filled them with lime and tow, but in vain; even after the wire was detached the bell thus isolated continued to ring. We heard also continual groans in the house, day and night. My husband and the two boys saw shadows at night; the two girls and I did not see them, but we slept in another room.

"My younger daughter, now married to M. Ottolenghi, slept in the same bed as her elder sister; she was aroused during the night by blows struck upon her as though by a stick, and pinchings which left bruises all over her body, her bed-coverings were continually removed. My eldest daughter, who afterwards married M. Revelli, Registrar at Mondovi, felt nothing, and did not even wake when she was called by the other members of the alarmed family.

"In the other room, one night, my husband and the two

boys heard groans, and a great noise as of swords clashing together; M. Pavarino saw shadows and moving lights; he was so alarmed by them that he did not want to come home to sleep. My sons only heard groans.

"During the day articles were incessantly moved. One day, while I was in the kitchen, a plate left the dresser and came on to the table, after which it returned to its place. A bersagliere's hat, which had been given to my younger son, jumped about continually; one of our neighbours, a quartermaster in the army named Giolitti (at present employed at the Foundling Hospital), tried several times to nail the hat to the wall, but in vain, for the hat immediately followed him about the room.

"The concierge came into our apartment one day; she had scarcely reached the threshold when we all heard the well-known sound of water upset; the good woman cried out; she was soaked through without having seen the water.

"One evening I was in the street in front of the house; I had sent my little girl to fetch something from our apartment: she came back quite frightened, saying that there were robbers, that she had heard them moving about, and had seen candles going to and fro. Two soldiers, who were present, went to our rooms, and actually saw little flames flitting about without being carried by any hand; they withdrew, terrified.

"Another day, my eldest son's master came to see us. All was quiet, but about ten o'clock, when he was on the point of leaving us, we suddenly saw the door of the cupboard, in which we kept the shoes, open; the shoes came out in regular order and paraded in front of the visitor.

"All these phenomena lasted, in their full intensity, for about eight months. For five years more we sometimes heard the bell ring, and groans; the coverlets of the beds were still removed from time to time. After my eldest girl left us, the one who is married at Mondovi, we heard nothing more; even at Mondovi no phenomena have occurred."

I naturally tried to collect testimony as to these events, and obtained the following:

Declaration by M. Giolitti.

"In September, 1882, I lived in the same house as M. Pavarino, who was billiard-marker in a café, and came

home late at night—towards one o'clock. I myself came in habitually about 10.30 p.m. But one night, having returned at half-past eleven, I was met by the Pavarino family, who seemed glad to see me. Suddenly I heard the bell of the entrance door ringing violently several times, until it came off and fell to the ground.

"One of the rooms in the apartment communicated on one side with the kitchen and on the other, by a corridor, with Mme. P.'s bedroom. It was the room in which the two boys slept; above the bed was a small board fixed to the wall, on which had been placed a bersagliere's hat and some shoes. The hat fell to the ground while I was with Mme. P., the eldest daughter, the two boys, and the concierge, in Mme. P.'s bedroom: we went and replaced the hat on the shelf, but we had scarcely returned to the next room before it fell again, not under the board, but some paces away. Twenty times did we put the hat back in its place, and twenty times it fell down again; at last I nailed it to the board, and in spite of this we had scarcely returned to the adjoining room when we heard it fall to the ground again. We then left it lying, but now it was the turn of the shoes to fall. The hat, however, did not go out of the boys' room. The phenomenon also occurred when there was a lighted candle in the room, but less frequently.

"This went on until half-past two in the morning; I went home at last, very tired, having to rise early. I noted the phenomena after they had occurred, but I did not see them at the moment of happening. At one time I placed myself near the door of the children's room, with the intention of entering quickly and catching anyone who caused the hat to fall: once, on thus entering suddenly, I saw falling to the ground as much water as a table-glass would hold; there was no tap in that room.

"I felt absolutely no fear; on the contrary, I amused myself with witnessing these phenomena; only I thought that they were probably due, not to spirits, but to some joker or ill-intentioned person, skilled in conjuring tricks, and well acquainted with the apartment. But I could not explain how a person could proceed in order to produce them."

ALBERT GIOLITTI.

May 13th, 1896.

Declaration of M. Pavarino, Junr.

"The events lasted for two months, beginning in September, 1882.* I remember that while I was putting a watch right, I found that it was no longer in my hands; I afterwards found it in another corner of the house. The bersagliere's hat, which moved about incessantly, described a course like this, $\wedge$: that is to say, before falling it rose over a curtain and fell on the other side.

"One evening my father decided to watch in the chamber; he went into it with a revolver and a small lamp. He had scarcely entered when the lamp went out, and he heard a noise of swords clashing together, then of a falling body, but saw nothing; he began to call out and threaten, but the noises continued. Finally he went to bed, at the same time as my mother; but all night long they heard a noise as of a great dinner, an orgie; my sister, too, in the other bedroom, could not sleep on account of the noise of the imaginary banquet.

"The bells of the apartment continued to ring for two months in succession. We tried removing the wires, and putting tow in them; we fetched an architect, but all in vain, and the ringing did not cease until the bell was removed.

"My younger sister, while passing through that chamber one evening about 8 o'clock, was seized by the hair, raised a foot or more from the ground, then let fall again when the rest of the family came in.

"Another evening, while several persons were watching the performances of the bersagliere's hat, they saw three pairs of shoes, which had been hidden behind a screen so that they should not be disturbed like other articles, come out and move about in the room, after which they returned to their original place.

"As to the bell, the gentleman who came to our rooms to investigate matters, and to try to find out the cause, is the present owner of the house, M. Petiti, architect. He searched all over, but found nothing; as the neighbours advised him to break through the walls at a certain place, he sent for a mason and told him to break through the wall

* The disagreement between the various witnesses as to the duration of the phenomena is probably more apparent than real. It has been seen from Mme. Pavarino's declaration that these strange occurrences only ceased by degrees; the disagreement, therefore, relates only to the length of time during which the phenomena continued at their height, which is mainly a matter of personal opinion.—C. L.

and see if there was anything there. The man, while at work, heard such a noise that he was frightened and left, refusing to continue his work.

"Another evening we heard heavy blows of a stick struck on the bed, but without the persons who were lying in it feeling any pain."

(Signed) PAVARINO, Surgeon-Dentist.

Declaration of M. and Mme. Lossa.

"About September, 1882, our curiosity having been aroused by the tales we heard every day from M. Pavarino, as to extraordinary events taking place at his house, in the Via Pescatori, we went there with him, accompanied by our daughter, aged seven, and by a shop-boy of ours; we were rather inclined to doubt the truth of these events.

"We had been for about an hour at the Pavarino's, who were telling us what had happened during the last few days, when we heard a sharp peal at the bell; we went to the door but found no one there; meanwhile the bell continued to ring full peal.

"We had not long returned to the apartment, when we saw two shoes, which had been placed on a board in the children's room, fall violently to the ground; immediately afterwards, a bersagliere's hat, which was on the same board, fell in its turn. We noticed that the shoes and hat, in falling, did not follow the natural course of a body left to itself, but described a curve, so that they left the chamber by an adjoining door and entered the passage. We examined the board carefully, but saw nothing which would have produced the falls in the manner described. Before leaving, we heard the lamentations of the concierge, who had been sprinkled with water while passing through the corridor of the Pavarino's apartment.

"Some months later we heard from young Pavarino that these events had completely ceased."

TURIN,
May 6th, 1896.

GIUSEPPE LOSSA.
MADDALENA LOSSA.

Our enquiry ended there. I was perfectly aware of the weak sides which it presented, but I also understood that it was almost absolutely impossible for me, ten years after the

events described, to clear up all the small details to which, under other circumstances, I should not have failed to draw attention. In any case, my researches, incomplete as they were, had been sufficient to persuade me that the phenomena of the Via Pescatori must be genuine as a whole, and I resolved not to let slip an opportunity of personally visiting one of these haunted houses whenever it might present itself.

This opportunity was afforded me in November, 1900; a Turin newspaper had reported some apparently extraordinary phenomena which were taking place in a wine and spirit store, at No. 6, Via Bava, Turin, not far from Via Pescatori.

On the morning of November 16th, when only the wife of the shopkeeper and the assistant were in the house, they saw first of all, according to what they said afterwards, a vessel containing liqueur, which was on the kitchen table, turn over of itself; other vessels did the same; the furniture, the saucepans, and all kinds of articles commenced to dance about; some knocked together, others broke, others again disappeared entirely; the woman fainted with fright, the neighbours hurried in, and they telegraphed to the husband, who was absent from Turin, and who came back in all haste. All day long, under the eyes of several persons, the tables, chairs and utensils danced about. The phenomena continued on the following days, with only a few moments of respite.

Meanwhile other similar occurrences began to take place in a cellar which the proprietor, M. Fumero, used for storing bottles. It was noticed that when the cellar was entered, the bottles, empty and full, broke, always by the action of the same unknown agency. In vain did they have recourse to a priest who blessed the place. The police arrived in their turn, but they also were powerless; however, it was intimated to poor Fumero that this thing must stop, by love or

by force. Fumero understood, and yielded to the argument, being already greatly injured by the material and moral damage which he had suffered.

Therefore when I presented myself at the wine shop on November 21st without giving my name, and asked for information as to the asserted phenomena, I was much surprised to hear the master of the house declare that the events of which I spoke had really happened, but that, very fortunately, "Professor Lombroso had come, and since then the disturbances had ceased."

Greatly puzzled by this reply, since I had never even set foot in the house before, I made myself known and asked for an explanation, desiring to find out whether someone had made use of my name, for purposes which I intended to discover later on, if necessary. M. and Mme. Fumero then confessed that, having heard that I was to visit the house, the idea had occurred to them of declaring that my appearance had put to flight the "spirits"! They thus managed to free themselves from the annoyance caused them by gossips and the police; for this purpose they saw no harm in attributing to me the powers of Grand Exorciser! But these good people then informed me that the mysterious phenomena were unfortunately still going on, and that perhaps I might have the opportunity of seeing them with my own eyes, if I would take the trouble to go down into the cellar.

I gladly accepted the offer. I went into the cellar, at first in complete darkness, and heard a noise of broken glasses, and bottles rolled at my feet. The bottles were ranged in six compartments one above another. In the middle was a rough table on which I had six lighted candles placed, supposing that the spirit phenomena would cease in the bright light. But on the contrary I saw three empty bottles, standing on the ground, roll as though pushed by a finger, and break near the table. To obviate any possible

trick, I felt and carefully examined by the light of a candle all the full bottles which were on the racks, and assured myself that there was no cord or string which could explain their movements.

After a few minutes first two, then four, then two other bottles on the second and third racks detached themselves and fell to the ground, not suddenly, but as though carried by someone; and after their descent, rather than fall, six of them broke on the wet floor, already soaked with wine; only two remained whole. Then at the moment of leaving the cellar, just as I was going out, I heard another bottle break.

Among the testimonies of persons who had been present at similar phenomena, on this occasion I will quote only that of the accountant, M. Pierre Merini, whose deposition completes my own to some extent. It bears the date of January 9th, 1901.

" . . . There, [in the cellar], in company with several other persons, I saw bottles break without apparent and plausible cause. I wished to remain alone, the better to verify the phenomenon. The other persons having assented to this proposal, I shut myself up in the cellar, while all the rest withdrew to the end of the passage, from which the staircase leads to the upper floor. I began by assuring myself, with the aid of a candle, that I was really alone. This examination was easy, thanks to the smallness of the cellar, and the difficulty that there would have been in hiding behind the few utensils which were in it. Along the walls, lengthwise of the cellar, there were a series of strong beams supported at each end by posts. The planks resting on these beams were completely covered with bottles, empty and full. I also observed that the window looking out on the courtyard, which formerly served to light the cellar, was at that time obstructed by a plank.

" I then saw several empty and full bottles break of themselves before my eyes. I placed a ladder near the spot where they broke most frequently, and mounted to the top rung. I took an empty bottle which had been broken shortly before, and of which only the lower half remained; I separated it from the others, placing it at some distance from where it had previously been, namely, on the top of one

of the posts which supported the shelves. After a few minutes the bottle broke again and flew into splinters. This is one of the facts which I can certify most precisely.

"On examining attentively the manner in which the bottles broke, I was able to make out that the fracture was preceded by the special cracking noise peculiar to breaking glass. I had already observed that the empty bottles broke in this way, from which it was evident that the explosion could not be due to the pressure of gas produced by fermentation, which besides was very improbable.

"To give an idea of the noise made by the bottles in breaking, and of the way in which they crumbled to pieces, I will add that it might be compared to the breaking of those drops of glass which fly into powder when they are scratched, and which are known as Prince Rupert's drops.

"On November 22nd Mme. Fumero, wife of the wine-seller, following advice that had been given to her, departed for her native place. She remained there for three days, during which time nothing unusual happened at the wine-shop in the Via Bava. On her return to Turin the phenomena recommenced. On November 26th Mme. Fumero left again, but this time the phenomena continued. They then decided to send away the boy who was employed there; the phenomena then finally ceased. Are we to conclude that these events were produced through his mediumship? This appears very probable, since it does not seem possible to attribute them to any trickery on his part. We have seen, in fact, that the phenomena took place in the cellar when the boy was not present; in the shop displacements of objects had been observed when he was present, but before the eyes of all."

In May, 1903, I had the opportunity of personally examining into phenomena which took place in another house in Turin, that of the compositor, Mignotti, 30, Via Massena. I was accompanied by Dr. Henry Imoda, who afterwards drew up a short report on the facts.

The family who inhabited the "haunted" house was composed of the father, mother, and two children; they lived in a single room, with one door-window giving on to a balcony which ran round the building, overlooking the courtyard. The furniture of the room was very simple; it

consisted of a centre table, some chairs, a wardrobe and two beds.

Every evening for three months past, when one of the children, aged 8, went to bed, they began to hear very strong blows in the wall against which the bed was placed. These blows continued for several hours, far into the night.

They had tried in vain to clear up the mystery. The Mignotti family had applied to the police, who had made careful and minute search, but, under the very eyes of the officers, the blows resounded with such force that the wall trembled under them, and the noise of them was heard even in the adjoining rooms; on placing the hand on the wall the vibration could be distinctly felt, such as might have been produced by the violent shock of a heavy body.

As soon as we arrived on the spot, Dr. Imoda and I carefully examined the walls and furniture of the room, especially the bed and the wardrobe. The child was lying beside its mother. Besides ourselves there were in the room the father, mother and two boys. Some moments afterwards blows began to be heard in the wall. This phenomenon was evidently directed by an intelligence. When a verbal question was addressed to the unknown cause of the noises, it replied by blows according to a conventional code; it was possible, in this manner, to carry on a conversation by having the letters of the alphabet denoted by the blows. I do not think it necessary to report the whole conversation; I will only remark that some of the things communicated by this occult cause were recognised to be correct, others absolutely false, others again inconclusive. After about a quarter of an hour the boy fell into a deep sleep: the blows, while still very strong, became more and more inconclusive as regards their significance, and finally ceased.

Such is the phenomenon, set forth as simply as possible. Everything shows that the boy is the cause, at least the immediate cause. He did not present any abnormal pecu-

liarity. The intensity of the mediumistic phenomena seems to be dependent on his physical condition ; during some days when he was ill with fever, caused by the *grippe*, the blows were less resounding. This fact is conformable with what has been observed with many other mediums—Eusapia Paladino among others—and it is highly disconcerting.

* * * *

In speaking of "haunted houses," I have had occasion, previously, to remark how curious it may appear that we can now report such facts, and find them in such numbers and so well attested, when almost whole centuries have passed without anyone taking notice of them, except among the lower classes, who are not, so to speak, in communication with the educated classes. It is not that they did not occur ; but, as the educated classes no longer believed in them, even when they took place, no one paid any attention to them.

At the present time they take place ; they are reported ; they are studied ; however, they are still too easily forgotten, and learned hypnologists, sufficiently courageous and free from prejudice to concern themselves with them, are not yet very numerous. It has been seen from the second example I have reported, that if I had not been on the spot, the public, deceived by the people themselves who lived in the house, would have believed that it only needed that the police, or I, should present ourselves, in order to cause the phenomena to disappear ; in other words, although the author of the fraud was not discovered, it would have been believed that these phenomena had been produced by a trick, and were consequently unworthy of study.

For my part, if I may have been wrong in denying these facts before studying them, I have not, at all events, thought myself bound to deny them because I did not succeed in explaining them.

ON THE TRANSPARENCY OF THE ANIMAL BODY TO ELECTRIC AND LIGHT WAVES

AS A TEST OF DEATH AND A NEW MODE OF
DIAGNOSIS AND A PROBABLE NEW METHOD
OF PSYCHIC RESEARCH.

By DR. ELMER GATES.

I HAVE recently had my attention called to a report cabled from London to New York papers about experiments of mine concerning the transparency of living and dead bodies to electric waves and light rays. Some of these statements are partly true and some of them are wrong. I have been not a little annoyed by sensational and even "fake" articles that have from time to time appeared in the press tending by misinformation to cast discredit upon the real merit of my work in these lines. For instance, whilst I did not "see the shadow of the soul of a rat," as reported, it is nevertheless probable that I have opened up a new method of psychic research, and whether I have or not, I have at least discovered a new test of death and a new method of diagnosis, which are in themselves matters of interest and importance.

Please allow me to state what I have actually said and done in this domain. Several years ago, as an incident to other researches connected with my study of *methods of scientific research*, I discovered that certain wave-lengths of electric WAVES (not X-rays or ultra-violet light, as reported) pass more freely through the body of a *dead* than of a living organism, and I proposed this as a test of death. This

greater transparency at death I found to be due to the absence of the normal electric CURRENTS, which are always present in functionally active nerves and muscles, and not, so far as I have any evidence, to the passing away of a soul. When the body is alive it is a bundle of electric currents, and electric waves cannot pass through those currents, but when they cease at death, the body becomes transparent to electric waves. If anything like a soul-organism passes away at death, these electric waves fail to give any evidences of that fact, by means of a shadow or otherwise.

I also discovered that LIGHT (either of the visible or invisible part of the spectrum) passes through the human body and still retains sufficient energy to affect a photographic plate on the other side of the body, and the body has different degrees of transparency or opaqueness to light waves of different lengths or frequencies. With reference to any given wave-length of light, visible or invisible, the bodily organs have different degrees of opaqueness that vary with the state of health of the organ, and this is, therefore, a new method of diagnosis.

I discovered also that the living body gives off electric waves in proportion to the degree of its muscular or mental effort or activity. It is known that an electric current gives off, in the ether around the conductor, electric waves, and, inasmuch as the functioning body is filled with electric currents, it might have been arrived at deductively that electric waves are given off. But I discovered this fact inductively by experiment. I found that these electric waves increase and decrease as the muscular or mental activity increases or decreases, and this, therefore, becomes a method of measuring subjective mental states and makes it possible to compare them with each other. By this method it can be told whether an emotion now present is stronger or weaker than was the same kind of an emotion three years or three days ago. Degrees of attention and effort

can be compared. The mental state in one person can be compared with a like mental state in another person. This, for the first time in the history of science, introduces quantitative measurements into subjective or introspective psychology, and is therefore of prime importance.

Furthermore, I discovered that when a person who has been undergoing several successive psycho-physical measurements of his mental processes, suddenly falls away from, or rises above, any of his former standards of measurements, it indicates the approach of disease long before the first symptoms are felt, and before any other method of diagnosis would reveal it. Since the time of Fechner, Helmholtz, and Wundt, psychology has ceased to be a matter of guess and speculation—it has been reduced to measurement. Nearly every University has now its psychological laboratory and chair of psychology, and numerous devices have been invented to measure the least noticeable sensory stimuli, and the least noticeable difference between two sensations, and least noticeable differences of rate of change from one degree of stimulus to another, and various other mental activities. By making these psycho-physical measurements in an artificially uniform environment, so as to obviate the effects of changes in temperature, moisture, etc., the measurements of one day may be compared with the next, and if any person has monthly or yearly psycho-physical measurements made, and if a record is kept, it will be easy to tell when he suddenly varies from his former standards; and when he does thus vary in any one or more measurements, it indicates the beginning of some wrong kind of functioning or some degenerative process, and then is the time to correct wrong habits and begin treatment.

About this time I was asked by Robert J. Thompson, of Chicago, to contribute an article on "Immortality from New Standpoints," to a symposium in his book entitled *Proofs of Life after Death*, in which article I gave it to be my

belief that the world had not attained to any scientifically satisfactory evidence of the continuance of the personal life after death; and in order to give an idea of what I would consider to be satisfactory proof of man's duality I stated a purely hypothetical case, which, if it could be carried out in reality, would be the kind of proof demanded by scientists who are suspicious of the value of human testimony. Allow me to quote from page 324 of the book mentioned :

" Science needs just one inductive fact from a direct observation of the objective conditions of the other life; and whilst I do not deny the possibility that there are those who have had such a personal experience, yet, if such is the case, that experience is so purely personal that it is divested of some of the essential characteristics of scientific proof.

" To give a concrete instance of what I would consider to be adequate proof of another kind of existence I will give a hypothetical case. Suppose there were a form of wave-energy similar to Röntgen rays, but differing from them as they differ from sound. Let us suppose this new kind of radiant force to be invisible, but that it can be made visible by projecting it upon a wall coated with a substance whose colour is altered by the action of the rays. Suppose, further, that all known inorganic and inanimate substances are transparent to that force, so that they can be held in the path of the rays between their source and the wall, without cutting off part of the rays, and thus causing the colour of the wall to be changed over a corresponding area—producing an effect like a shadow. Suppose, also, that it were discovered that a living thing is opaque to these rays and that it casts a shadow as long as it is alive, but becomes transparent at the moment of actual death. If on killing the animal, hermetically sealed in a glass tube, it were found, after a certain lapse of time, to become suddenly transparent, and if at the same instant a shadow precisely the same shape as the animal were seen to pass out through the wall, then the presumption would be that some organism, not atomic, perhaps ionic or etheric, and capable of passing through glass, had left the atomic body of the animal. If that escaping organism could be caught and made to give evidence that it still possesses mind, then we would have an inductive laboratory proof of the existence of a 'spiritual' organism and of the continuity of life beyond death—but this would not demonstrate endless existence. If such an experiment

can ever be made, then biology and psychology will have been extended across the border without an intervening chasm, and the continuity of personal identity beyond death will be scientifically demonstrated. It might be argued that the visible animal organism is composed of atomic or ionic solids and liquids and gases; and may there not be ionic or etheric solids and liquids and gases, the particles of which are infinitesimally smaller than atoms, and might there not be an etheric body composed thereof? Such proof could be made a co-ordinate part of the growing body of scientific knowledge. In the judgment of nearly every scientist in the world such kind of demonstration of the actuality of another life has not yet been made."

Now, as has before been stated, I found the opaqueness of the living body to short electric waves to be due to electric currents in the body and *not*, so far as I know, to the presence of some non-atomic organism resident in that body. But electric waves are not the only kind of ether waves that are known to science, and there has recently been a most remarkable extension of our knowledge of rays and waves, and some of these various kinds of waves may accomplish for psychic research what the electric waves failed to show, namely, if there is in the present visible and atomic body another kind of body invisible to us, it may be that this other body will be opaque to some of these various other kinds of waves, and my hypothetical case may turn out to be a new method of psychic research which consists in placing the dying body of an animal in the path of rays of all known kinds, and of kinds yet to be discovered, and by various known or yet unknown technical expedients seeking to make visible the shadow of the escaping soul-organism, if such there be. For there may be rays to which such a non-atomic organism might be opaque, even if that organism were composed of particles much smaller than atoms or even smaller than ions, and incapable therefore of giving off any kind of light-rays by which it might be seen or photographed.

It is inconceivable that if we continue to live after the

death of the present visible and atomic body that we could do so without having a material *organism*, but not, of course, of the ordinary kind of matter. An absolute absence of matter in some form would be a real vacuum—a mere void—an empty space incapable of acting on anything or of being acted upon. If we continue after death as a “personality” or a “mind,” we must be functionally active, and the existence of functions without functioning structures is impossible. I repeat, that if we live after death it must be as an organism of some kind, and if such is the case it would not seem improbable that in the scientific laboratory there will some day be discovered means of physically detecting it and studying it. If immortality is a fact in nature the laboratory will quite likely be able to discover it, and the method I have proposed is full of promise.

Let us consider the physics of the case a little more closely. White light is composed of seven colours,—red, orange, yellow, green, blue, indigo and violet. The red rays are slowest and longest, about 33,000 to the inch, and the violet are faster and shorter, about 60,000 per inch. That is, the oscillating particles that give off violet light vibrate about twice as frequently per second as those which give off red waves in the ether—making almost an octave of pitches of visible light. But the visible part is not all of the spectrum. If solar light be caused to pass through a quartz prism only a small part of the spectrum is visible—by far the larger part is wholly invisible, and this invisible spectrum lies mostly below the red. The longest known of these invisible waves have a length of 70,000 micro-microns, and the shortest ultra-violet are about 100 micro-microns in length—making nearly ten octaves of light vibrations (a micro-micron is about one-twenty-five-millionth of an inch).

The visible light passes quite freely through glass but most of the invisible spectrum is screened out. But quartz is also transparent to most of the invisible spectrum. Dark

heat waves will not pass through glass or quartz but will pass through hard rubber or ebonite, and if our eyes could see by these rays ebonite would make good window glass. Some of these rays pass through the animal body and the opaqueness of the organs varies somewhat according to the state of their health, which is the basis of my new method of diagnosis. Now, below the longest and slowest heat waves are still longer waves, but they are somewhat different in form—heat and light waves being *transverse* vibrations and electric waves being *longitudinal*. This domain of longer and slower waves lying below the dark heat rays is the empire of electricity. Bose's electric waves are about one-tenth inch long; Hertz's waves are about 150 feet long; Marconi's 600 feet and more, and so on. The shortest of these waves, like Bose's, especially when in a field of ultra-violet light, are transmitted more readily through a dead than a living body, and this is my new test for the presence of death.

Now, from the longest and slowest known electric waves to the shortest and fastest known ultra-violet waves there is a domain of pitches of over thirty-three octaves. No one known substance is transparent to all of these pitches, but generally only to certain wave-lengths, and it is probable that there is no known substance but that is transparent to some of these rays; there is no known substance but that it is opaque to some of these rays; and it is conceivable and probable that to some of these pitches the soul organism, if such there be, will be opaque, and if so, it will cast a shadow,—not a shadow which we can see with the unaided eyes, but which can be made visible by proper luminescent, phosphorescent, fluorescent, chemical or other kinds of screens or surfaces. And this result is especially to be expected when two or more kinds of rays are simultaneously sent through the body, and still more probably, if we discover other kinds of rays not yet known, especially those

above the present upper limit of the invisible or ultra-violet spectrum, namely, such higher-pitched waves as would be given off by particles smaller than atoms and to which the smaller particles of the soul-organism would probably be opaque. Certain it is that this new mode of psychic research is amply worth pursuing. Even the failure to find evidences of man's duality by these systematic researches would have a value because it would lessen the probability that there is such a soul-organism, and would give additional probability either to some other hypothesis regarding immortality or to the belief that man does not live after death. We care not what the truth may be so we may know what the truth is. If death ends the "person"—if there is no continuance of the individual life after death—then we may not hope to find physical evidences of the existence of a soul-organism in the present visible, weighable, tangible body. If however it be a fact in Nature that the individual life continues after death, then its continuance must be based either on the existence of a soul-organism now present in our bodies and capable of leaving it at the biotic crisis called death, or some other hypothesis must be sought, such, for instance, as I have suggested in the article to which I have referred.

This soul-organism which we hope to find by the new method of research will be a material organism, although of a different kind of matter than the atoms composing our present visible bodies—a matter, for instance, consisting of solids, liquids and gases composed of particles much smaller than chemical atoms,—smaller even than ions, which are a thousand times smaller than atoms. Perhaps the soul is composed of the particles out of which ions are built up, or even still smaller particles. And if we find physical evidences of such an organism, then by experimentally studying that organism we may hope to arrive at a few facts about the future life.

In this connection one must not forget that vast new field of research relating to radiant emanations or streams of ions and other kinds of particles, travelling at a speed of light, and capable of making shadow-pictures or skiagraphs of bodies composed of atomic matter—such as X-ray pictures. It may be that radiant matter may be found capable of making a skiagraph of the soul, if there is one, as I hope.

Of course this at once reopens the whole question of the value of the other kinds of evidence brought forward by psychic research, and with this in view I have been slowly organising, at The Elmer Gates Laboratories, Washington, a special department of research to be devoted to these and allied subjects.

The present methods of psychic research have seemingly not led to results that are any more conclusive than were the observations and beliefs of peoples of thousands of years ago. New methods of investigation, carried on by more efficient ways of mind-functioning, may bring this most interesting subject out of the domain of superstition and speculation and place it in the sphere of actual knowledge. And knowledge upon this subject has most fundamental bearings upon ethics, religion, and philosophy. Clear proof that we live again would more profoundly impress and influence the world than any other thing whatsoever.

THE FRAUDS OF MEDIUMS.

Apropos OF THE EXPOSURE OF ELDRED.

NO. I.

By MME. ELLEN LETORT.

THAT three "materialisation-mediums" should have been seized in the act of fraud within the space of a few months—Mr. Chambers in the middle of December last, Mr. Eldred on the 5th, and Mr. Craddock on the 11th of March, gives matter for reflection for all serious investigators of psychic phenomena.

Yet all these mediums have given incontestable proofs of mediumistic powers; I will say more: the last two are without any doubt, in my opinion, the two most powerful mediums for materialisation that Europe possesses at this moment. Personally, my husband and myself have only seen Eldred, and, as we have affirmed in other publications, we have not the smallest doubt that we have been present at genuine phenomena during the three seances which we had with Eldred at Clowne in July and August of last year, when he had not yet become a professional medium. The two friends who were with us at those seances are equally convinced. I shall not again enter into all the details, but will say that the light at these seances was too good to allow of the employment of masks, lay figures, etc.

The phantoms which we saw were really living figures, and quite different from each other; they certainly were not masks, nor yet the medium. We grasped the hands of several of them, hands differing in shape and size; we saw women and children close to us, we handled the fabric of their draperies which we saw formed in front of us, and which

certainly was not China silk, and we recognised some of the phantoms.

Several times we saw one of them dematerialise itself partially and rematerialise, and that in a sufficient light (that of a good candle) to render the use of black stuff impossible; we saw it sink down entirely into the floor, just in front of us, after having shown us its bare feet. We also saw the spirit and the medium at the same time, and very close too: it was not the ridiculous head of knitted stuff photographed in *Light*, but the medium, with his whole body, although diminished and shrunken.

I see, with regard to Mr. Eldred, in the Danish psychical review *Sandhedssøgeren*, for March, edited by Mr. Sigurd Trier, an extract from a letter from Mr. W. T. Stead, the well-known editor of the *Review of Reviews*, in which he says:

"What will specially interest you is that I have been at Nottingham, and am now ready to swear on my soul to the perfect reality of the manifestations which took place on Sunday last. I will send you a report of them when I have time, which will not be for some days, as I am very busy with my *Review*. The proofs of identity were complete, as to the form, face, hair and voice, as well as the knowledge of family matters which were absolutely unknown to the medium."

This letter is dated February 27th.

Mr. Eldred, with such mediumship, has, however, been convicted of fraud, and this under particularly aggravated circumstances. As for Mr. Craddock, who, for several years, has given proofs of real mediumship, the charges are, in the present case, less serious; only it is the third time that he has been exposed.

Why do all mediums for physical phenomena cheat, or at least all those who make a profession of their mediumship, all who come in contact with the general public? In order to make plenty of money, it is said, they give too many seances, and, not being always able to obtain genuine phenomena, they produce false ones. How simple it is! We should have then to suppose that all mediums are dis-

honest, which would be to condemn all psychical research at one blow ; but there is more than this to be said ; the mediums cheat stupidly, clumsily, one after another, when they know that public attention is fixed upon them. To take an example. Is it known that Eldred's chair, seized in London, was never used at seances given at his house, and, as far as I have been able to ascertain, it was never used anywhere, either at Nottingham or at London ? This chair appears to have been ordered afterwards, to be sent to Mr. Ronald Brailey's, where the medium left it for a fortnight, exposed to the examination of all critics. He knew, however, that Mr. John Lobb, who was present at the seances given at Mr. Brailey's, had, two months previously, taken part in the unmasking of another medium ; he knew that he was himself suspected by this gentleman and by others. If he was conscious of and responsible for his actions, how can one explain this piece of folly ?

I should like to quote here another letter from Mr. W. T. Stead, dated March 12th, and which appeared in the same number of *Sandhedssögeren* :

"DEAR MR. TRIER : As you see in *Light*, the exposure of Eldred on Monday last is decisive enough, but this does not change in any way my conviction that the materialisations are genuine, and I am quite ready to say so. It is inconceivable that Mr. Eldred could have consciously prepared an object which would be absolute proof of his guilt, and that he could have left it at London for a fortnight so that it could be examined at leisure by jealous critics. The only theory that I can put forward is that, being very impressionable, he must, in a more or less unconscious state, have prepared the chair and other objects and sent them to London. I am quite certain that he never used them when I was at Nottingham ; there was no chair of that sort, and besides, the production of personalities so living and so distinct as those which generally appeared by his mediumship, could not be done by any fraud."

Immediately after the exposure Mr. Eldred wrote to us, and we afterwards saw him, and were able to study him for a week. He told us that for six or eight weeks he had been

in a hypnotic state, in which he seemed to have lost his own personality, and that while in that state he had done many things which he himself could not explain. It had needed this terrible blow to arouse him, and it was, it appeared to him, principally the word "chair" which recalled him to himself! He does not know whether the influences from which he appeared to suffer were earthly or extra-terrestrial, but he thinks they were both—he has only very confused recollections of this period. Thus he remembers very vaguely having bought or ordered the chair, but he does not remember either where or when, nor whether he was alone at the time of doing so: as for the objects found in it he says he knows nothing about them; it was not he who bought them, or who put them into the chair, he thinks.

In regard to this, why does not *Light* give us any explanation on this point? The chair was examined during Mr. Eldred's absence; the secret compartment was empty. The medium was searched before the seance, but before searching him was he left alone with the chair? Or was his manager? It would be useful to have some explanations on this subject.*

* [In *Light* for March 10th, Dr. Abraham Wallace says (p. 111):

"The week previously some interesting phenomena were said to have taken place . . . and a gentleman . . . learning that the cabinet and chair used by Mr. Eldred had been sent from Nottingham, and were left for further meetings," etc.

Mr. Lobb says on the same page:

"Mr. Bailey was impressed to examine the chair which had been used and left there by Mr. Eldred."

Both these accounts agree in stating that the chair was the one which had been used, one says a week previously, the other on February 22nd, eleven days before, and was left (not ordered to be sent on) for the seance of March 5th.

It has been stated that the chair was wrapped up in the curtains of the cabinet and that it was requested that it be not touched for fear of dissipating the "magnetism" with which it was charged.

The articles found in the chair must have been put there by Eldred after reaching Mr. Brailley's house on March 5th, for they were not there when the recess was first discovered and opened. There was no ostensible reason why Eldred should not be left alone with the chair, as he was to be searched before the seance began.—EDITOR.]

Far from having, as certain English journals have pretended, the intention of continuing to exercise his mediumship as a profession, Mr. Eldred bitterly regrets having left his commercial situation ; he did not know, he says, that by becoming a public medium he would give up his own individuality to become an instrument in the hands of others.

Mr. Eldred's explanation can only be accepted with great reserve, but all those serious investigators of psychical phenomena who have already perceived under the unmasking of mediums a problem of psychology as complex as it is painful, will reflect before pronouncing a judgment in a matter of which the wisest know so little.

There is a kind of scepticism which consists in believing that there is no one honest but one's self, in regarding the world at large with mistrust, and in considering mediums in particular as thieves and rogues. I have never understood this kind of scepticism, but I have always observed that it is very prevalent, and is it not people of this sort who introduce the element of fraud into seances ?

To be sceptical, in my judgment, is never to accept, without verification, any theory ; to study the facts seriously and without preconceived ideas ; to compare them with each other, to examine the different explanations of which they are susceptible, and to beware of forming premature conclusions. Proceeding thus, it seems to me to follow from all the facts presented to us by psychical science, not that mediums as a whole are dishonest people, which would be an absurdity, but that there are dangers inherent in mediumship, of which mediums themselves are not sufficiently aware, and from which they are not protected as they ought to be. And the greater their mediumship, the greater the dangers to which they are exposed. The most powerful mediums are those who are the most impressionable (in English the word *sensitive* is employed as synonymous with

medium), and those who are the most passive. The more inert a medium is in a seance for materialisation, the more chance there is of obtaining important phenomena; everything that causes suffering or disturbs the medium, be it only the idea of being examined by any authority, disturbs that passivity, and this is why test seances often give but mediocre results. On this subject Dr. Carl du Prel, in an article which appeared in *Die Uebersinnliche Welt* for January, 1896, in regard to the alleged exposure of Eusapia Paladino at Cambridge, said :

"In the presence of rigorous investigators who are strangers to her, and who will first take precaution against fraud, the medium will go to sleep with the intense desire of satisfying the test, but also with the fear of bad results. These are exactly the psychical conditions which would be required if it was desired to produce unconscious fraud."

But as mediums thus become simply instruments for the use of other wills, terrestrial or extra-terrestrial, they can evidently be used for evil as well as for good, and they receive impressions and suggestions which, according to Dr. du Prel, it is sometimes impossible for them to resist. The Swedish doctor, Paul Bjerre, who is not a spiritist, writes in his book, *The Karin Case* [See ANNALS OF PSYCHICAL SCIENCE, September, 1905], that the frauds of mediums arise from an irresistible need to produce a certain state of things, to realise a desire of the soul; and he tells how the medium Karin, in a seance in which the expected blows were not heard, rose, unable to keep still, and before the eyes of all present struck the floor herself.

Is it not also probable that a very sensitive medium may, in a seance during which he evidently passes through different states of impressionability, receive suggestions which he will act upon outside of the seances, even when he appears to be in his normal state? Do not the numerous experi-

ments in hypnotism, with post-hypnotic suggestions, made by savants, authorise such a supposition ?

I am not competent to solve this question, nor to determine where the moral responsibility of the medium begins and where it ends. Nor do I undertake to analyse all the causes which may produce more or less unconscious fraud in mediums: the suggestions, the auto-suggestions and various influences which act upon them; these are excessively complicated, and are deserving of a profound and impartial study by experienced psychologists.

To avoid these repeated and disquieting exposures, to limit as much as possible fraudulent actions, to make real progress in psychical science, this profound psychological problem ought to be studied seriously and without prejudice. Here are some more passages from the article already quoted, by Dr. Carl du Prel an article which should, however, be read as a whole :

"There is consequently a real problem, and even a very complicated problem, which no one who is acquainted with transcendental psychology can solve. When a medium who has given good tests is exposed, this ought not to prevent us from studying him further; on the contrary it furnishes us with a new point for examination. . . . If we look closely into the matter, we shall see that in most exposures, besides the fraudulent manipulation, we can yet prove a real phenomenon. . . . We can, just by these exposures, gain new knowledge as to transcendental psychology, which will enable us, little by little, to better distinguish between animism and spiritism."

I am aware that these words refer to more or less unconscious fraud during seances. But Dr. du Prel recognises that the problem is excessively complex, and there are, in my opinion, many facts which seem to indicate that the irresponsibility of the medium may extend outside of the seances. I know that this point of view will only be admitted with difficulty, but I do not ask that it be accepted; I ask that it be studied, and this without prejudice, for it is only by studying seriously the degree of

impressionability of a medium that we can learn what are the best conditions for the success of a seance.

Another necessity, and one which imposes itself more and more on serious investigators of psychic phenomena, is to do something to protect mediums from the ignorance and bad faith of the general public, and also against the temptations which necessarily assail them in the exercise of professional mediumship. Means should be found which would enable them to devote themselves entirely to the exercise of their faculties without having to depend, for the necessities of existence, on public mediumship. If the ancients reserved their mediums for initiates only, it is no doubt because they also had been enlightened by sad experience.*

No. II.

By M. CÆSAR DE VESME.

No one who has studied to any extent the question of mediumship, and experimented with various mediums, will doubt for a single instant that the theory put forth by Dr. Carl du Prel is well founded.

It is evidently as absurd to doubt the irresponsibility of a medium in an authentic state of trance as it would be to doubt that of a subject in a real state of hypnosis. Not only may we admit that an entranced medium is apt to trick, but we should have trouble in conceiving the contrary. We do not touch upon the hypothesis according to which the medium is actually controlled by spirit entities, a hypothesis which we must consider as a *petitio principii*, in the present state of the

* It is not true, as has been said by many foreign journals, that Mr. Eldred came to Paris to give seances. He was too much shaken, physically and mentally, by what had occurred, to be able to give seances for some time to come.—E. L.

question. But, given the incontestable analogy which exists between the state of trance and the state of hypnosis, we ask in vain how the medium could help being exposed to all suggestions from without, and especially to auto-suggestion; how, when he asks, or when anyone asks, the supposed "spirit" to leave the imprint of his hands on a block of clay, or to displace a table "without contact," he can help making a more or less involuntary movement towards the clay or the table, since we know by Chevreuil's pendulum, and by all the experiments on "Cumberlandism," that we betray ourselves by unconscious muscular movements, even when we are in a state which might almost pass for normal, and in which we think that we have the most perfect control over ourselves. We are even quite disposed to admit that the medium may go so far as to put his hand on the clay, to surreptitiously displace the table with his foot or hand, to leave the cabinet and simulate the phantom, when that same medium would not do such a thing in his normal state, and will not remember having committed the fraud when he comes out of trance. We are, in a word, disposed to admit that the medium in trance is just as irresponsible and as suggestionisable as hypnotised subjects are admitted without question to be. We think that on this point no one will contradict us, even among those who deny the reality of the phenomena of mediumship, those to whom mediums of good faith are only hysterical persons who fall into a more or less profound hypnotic state of auto-suggestion. As to the false mediums and the false hypnotic subjects, who are legion, it is useless to speak of them. But the unconscious frauds of which Dr. Carl du Prel speaks, and of which experimenters in metapsychical phenomena have to take full account, are evidently related to the more or less profound or more or less superficial state of trance.

Now, if it is proposed to extend the irresponsibility of

mediums, even outside of the seances, when they are apparently in the normal state, so as to extenuate premeditated and prepared frauds, we shall not simply reject this hypothesis on *a priori* grounds; because, taking everything into account, hypnologists have fully admitted something similar as regards their subjects. They admit, in fact, that the practice of hypnotism, frequently repeated, may diminish the responsibility, and often even the morality, of their subjects; they have even called for laws on this matter, which are in force in several countries, and especially in Germany.

It appears to us that, in the end, the thesis upheld by Mme. Ellen Letort, as well as by many spiritists, may be summed up in a definite conclusion: *that the exercise of mediumship may engender serious dangers to the MORALITY of certain persons who give themselves up to it under bad conditions*, precisely as the abuse of hypnotic practices and certain vices, especially alcoholism, might do—all these being things which, as criminologists know, bring about a lowering of morality and responsibility.

This has been observed also in hypnotic subjects. But it does not mean that mediumship, like hypnotism, cannot also give valuable results. Socrates would probably have been nothing but an obscure sculptor if he had not listened to "the voice of his *daimon*." What thing is there, however, moral or physical, which cannot be used or abused, and which has not its good and bad sides? Is not education a good or bad thing, according to the use which one chooses to make of it? Should we forbid the study of chemistry, in order to prevent the making of bombs, of toxicology to prevent poisons from being made, and so forth? We should come to look upon matters like the cautious nuns at a Munich school, who did not teach their pupils to write, lest they should be able to send amorous letters to their admirers.

Finally, do we really know what we mean by responsibility and irresponsibility? For Brahminists, Buddhists, Theosophists, and even Spiritists themselves, there are neither good nor bad men; there are only men more or less advanced in the scale of that perfection which they will some day attain. These are purely metaphysical speculations. But for materialists themselves, is not free choice a thing inexplicable and incomprehensible?

How, under these circumstances, can one pretend to lay down laws as to the responsibility of mediums or of anyone? We are all, alas, poor sparks wandering in the air, at the will of the winds; all that we can do is to exercise on ourselves and others that great suggestion which we call "education," and to remove as much as possible those conditions which may lead us into evil. Therefore, mediums should not complain too much when experimenters take all necessary measures to protect them against themselves. Spiritists who are smitten with a false sensitiveness, who are indignant at "insulting and offensive searches" practised on mediums, and at the "revolting cruelty" with which certain experimenters bind them "like malefactors," probably do no service to the mediums themselves, as they certainly do not to science and the cause of Truth.

MEDIUMSHIP AS A PAYING BUSINESS.

By MR. W. B. NORTHROP.

TRAFFIC in spiritual gifts is surely a base form of human depravity. Happily, it has been so considered from the earliest times, for Simon, the magician, received a severe rebuff at the hands of the Apostles to whom he applied for a share of their wonderful powers for the express purpose of "trade."

It is bad enough to make a living by such means, where nothing else than the mere livelihood is sought; but, perhaps, there are palliating conditions in most cases. The circumstances of very few permit them to give up their time to psychic research; and, on the principle that the labourer is worthy of his hire, paid mediumship is to-day tolerated—until better conditions prevail. When, however, the business of spiritism is not only pursued like any other avocation, but, to perhaps legitimate psychic power, is added fraud of the grossest kind, the legislature should step in and call a halt.

I recall a very remarkable case of fraudulent alleged mediumship when acting as a member of the staff of the *New York World*—one of the largest and most influential newspapers in America. This was in 1901.

An occasion arose, when the editor desired an illustrated article on the subject of spiritualism for the Sunday edition of the paper; and, knowing very little about such matters, I sought information concerning the subject from the advertising columns of the newspapers. Among others who then advertised extensively in the *New York Herald* every week was a certain "Mansfield," who resided, I think, in Thirty-sixth Street, New York.

I called upon the "medium, astrologer, and psychic adviser," and found that he occupied a large, four-storey

dwelling, the first floor of which was devoted to his psychic "business." I made my first visit about eleven o'clock one morning. The front "parlour" was filled with well-dressed persons, sitting around the room, and evidently waiting for an interview with the great "psychic."

I took my place in line, and after waiting over an hour was at length ushered into a back parlour, where "Mansfield" sat behind a table, awaiting me with great solemnity. The room was beautifully furnished, and evidence of material comfort—even wealth—was not wanting.

Somehow, or other, the alleged "medium" received the impression that I knew a great deal more about spiritism, or psychology, than I did; for, almost his first utterance was an admission that convinced me he was merely a "business" medium, with very little psychology for anything else than *£ s. d.*

"You noticed all those people in the front room?" he asked. "Well," he continued, "they are all 'easy money' to me. Do you know, nearly every day, I have wealthy people come here and ask advice about Wall Street speculation, property investment, and other money matters. They demand spirit messages, and want 'tips' on really big financial deals."

He leaned back in his chair, smiling, and rubbing his hands. He was a comparatively young man, with a frank, open face; large, clear, candid eyes, perhaps a little too close together; a good forehead; and altogether of prepossessing appearance.

"Surely," I said, "you do not take these large sums of money, and give important advice without great precautions——"

"Wait a minute," he interposed, "I have one of the very cleverest Wall Street operators in my pay, and I get for these people the best advice obtainable. In fact, I often save them money by judicious counsel. You will find they

are very grateful to me. See these letters—they are full of ‘ appreciations ’ and thanks.”

It was indeed as he said.

“ Why, then, don’t you run a straight business, instead of connecting it with spiritism ? ” I asked.

“ I would never make anything like what I am making now,” he replied. “ In the first place, if my counsel should go wrong, I would get into trouble. As it is now, if anything goes wrong, I attribute it to the influence of evil spirits—and that gets me out.

“ You have no idea,” he continued, “ how many people come to me. I am just coining money hand over fist. My advertisement every week in the *Herald* alone costs me upwards of £40; and then I have the upkeep of this big house. . . .

“ I have made this one of the best paying businesses in the world,” he continued, “ but it would have been impossible without combining spiritism with my other affairs. Sometimes I have as much as three or four thousand dollars in cash (£600 to £800) placed in my hands to invest as the spirits advise me. Occasionally—but not often—some of this money is lost in speculation.”

The medium gave me a frank smile, followed by a sly wink.

“ But, besides financial advice—what sort of business do you run ? ” I enquired—seeing that he was inclined to be so communicative.

“ Well, I obtain spirit messages from departed friends; for which I charge so much per message. Often, grateful people make me considerable presents. Then, I make astrological charts, tell fortunes, do clairvoyance, crystal reading, and run every department of ‘ psychic intelligence.’ My charges are in accordance with what I think people can pay.”

“ But—how do you obtain these spirit messages ? ” I asked.

"Very simply," replied Mansfield. "Now, suppose you wish a message, say, from Jay Gould, the departed millionaire. Well, here are two slates. One, you see, is a sheet of slate cleverly inserted in the frame in such a way that even the most careful observer would be deceived."

I examined the slate, and found it to be composed of a frame, into which was inserted another frame, making a sort of double slate. The "medium" then explained :

"Well, I write whatever message I judge is wanted on the slate—for instance, I will write one here from Jay Gould to his daughter Anna."

He wrote a hurried message and slipped it into the slate. With the writing on the inner side no one examining the slate would perceive the message. Holding it under the table for the "spirits" to write on it, the "medium," by a common piece of legerdemain changed the surface, and, when the slate again came into view, there was the message, face side up.

"I would like to publish that message in the *World*," I said.

"Certainly," agreed Mansfield. "You can bring a photographer here to-night, if you wish, and I will give you a seance, with messages from spirits, and you can photograph me in my robes, as I appear at spirit meetings."

Accompanied by the official photographer of the *New York World*—Mr. Houchens, who, I think, is still on the staff—I visited Mansfield that evening. He was arrayed in long white flowing robes, with ample sleeves and plenty of "fullness" in every direction. He posed for several flash-light photographs which were duly published in the *New York World*. The Editor of the *World* preferred to treat the subject more or less lightly; for, at that time, it was not desired to make an exposure of these methods. The article appeared in the *New York World* as a message from Jay Gould. I do not remember the date of this article;

and, looking through my files, I fail to find a copy of it. Anyone who applied to the *New York World* "Obituary Department" could, however, obtain the date; and, perhaps, a copy of the article. It would be filed under "Spirit Messages," and "Jay Gould," and "Mansfield"—a system of cross indexing which would lead to the finding of the article without trouble.

Not long after the article appeared in the *New York World*, I again saw our "mediumistic" friend. He made a proposal that we should go into business together, as Spiritism and Journalism would "make a very strong team," he said, and an immense amount of free advertising could be obtained from the press. He assured me there was from £20 to £30 per week in it for each of us; and he laid before me a most elaborate scheme for taking a large house in a fashionable quarter of New York.

I knew nothing of genuine spiritism in those days; and, naturally judging from my Mansfield experiences, was influenced to consider the entire subject a tissue of fraudulent device. I did not make an exposure of these proceedings at the time, as the editor was averse to handling so delicate a subject.

In view of the recent *exposés* made with reference to the medium Eldred and others, however, I think that the facts narrated may be of interest to persons who wish to see spiritism freed from "mediums on the make." If legislative measures both in America and England were taken to forbid such practices as persons like Mansfield indulge in, the whole atmosphere of spiritism and psychic research would be cleared from the clouds which at present hang over it and, indeed—to continue the metaphor—prevent the sun of Truth from shining through.

AN APPARENTLY SPIRITISTIC MESSAGE.

DEAR PROFESSOR RICHTER,

As is the case with so many others, it was with a sentiment of incredulity—somewhat discreditable—that I began the study of, so-called, Spiritistic phenomena. I am still, as you know, in the stage of scepticism, in the etymological sense of the word, that is to say, I desire frank enquiry.

Having recently observed a most interesting fact, I will, with your permission, submit it to your consideration, leaving it to your discretion to decide whether it deserves to be published. In a separate memorandum, and with the authorisation of those concerned, I inform you, as I should do, but in confidence, of the names of the persons to whom this fact refers, or who were involved in it.

I have taken the liberty of sending this communication through you, asking you kindly to act as intermediary, instead of addressing it direct to the ANNALS OF PSYCHICAL SCIENCE, because I consider, as you also consider, that we cannot over-estimate the importance of the guarantees which the public has a right to demand in these matters. You are aware that I am a magistrate; and, since you formerly expressed appreciation of one of my publications, I venture to believe that you recognise that I regard the positive method as the only one that is legitimate in philosophic researches. If then you decide to forward this communication to the ANNALS, it will prove that you regard it as neither a rash nor an inexact statement.

The experience is as follows :

On April 4th, 1906, a month after the birth of her first child, Mme. Lancy* died in the town of * * * Four days afterwards [April 8th], at Pau, B.P.,—a locality situated at about fifty-eight miles distance—Dr. and Mrs. Draper Speakman, Miss McCance and Miss Dobson were together in a Villa. These four persons knew of the recent decease of Mme. Lancy but the latter was personally unknown to Miss McCance and Miss Dobson. Neither Dr. nor Mrs. Speakman had seen her since the month of July, 1901, but they had been in correspondence either with her or her husband. No allusion had been made in this correspondence to the dream which I am about to relate. It is needless to say that I am prepared to guarantee the perfect honour and sincerity, of which my experience has assured me, of the persons whom I have mentioned.

In the course of their meeting on April 8th, these persons experimented with the Ouija board.† At the moment when the "message" was expected Miss McCance and Miss Dobson had their hands on the tripod; Mrs. Speakman asked questions, and spelt out the replies, transcribing them bit by bit in a note-book; Dr. Speakman was seemingly a spectator. On the corner of the board was laid, in its envelope, a letter, written the day before his wife's death, in which M. Lancy announced to Dr. and Mrs. Speakman the imminent death of his wife, and in which the latter had traced with a pencil the words: "Au revoir, Sara Lancy." (I have seen this letter.)

What follows was related to me by Dr. and Mrs. Speakman in the course of a visit which I paid them on April 12th.

* This is not the real name of the person in question.

† This instrument is composed first of a board on which are painted the letters of the alphabet; secondly, of another board, in the shape of a flat iron, on three feet. Two or three persons (according to the degree of mediumistic faculty they possess) place their hands on this three-footed board, and the front foot pauses at the letter the "spirit" desires to indicate.

At the same time Mrs. Speakman, lent me her note-book, from which I copy the following notes :

1. *Question* : Can Sara Lancy come or send tidings of herself.
Reply : Hold always to your present faith.*
2. *Question* : Give your name.
Reply : You called me. I am now free from pain.
3. *Question* : Are you Sara Lancy ?
Reply : Yes.
4. *Question* : Give us a message for your husband.
Reply : I will soon come and speak to him. Tell him that from his little Sara.
5. *Question* : What is your child's name ?
Reply : My own; but to me she will always be my little "Well-Beloved."
6. *Question* : Give us some proof of your identity—for your husband
Reply : I will keep my promise to him. He will understand.
7. *Question* : Try to give him a proof of your identity; mention something known only to you and to him.
Reply (After a long silence) : Remind him of my dream.
8. *Question* : A recent dream ?
Reply : Yes.
9. *Question* : Where did you have the dream ?
Reply : In my mother's house.
10. *Question* : Since the birth of your baby ?
Reply : No, before.
11. *Question* : Of whom did you dream ?
Reply : Of myself.
12. *Question* : Give some details, for a proof.
Reply : All is much easier to understand now than it seemed to me in my dream. The separation was quite a false idea.
13. *Question* : Are you still speaking of your dream ?
Reply : Yes; but the idea that we would be separated was quite false.

The sudden cessation of the communication is subsequently mentioned in the note-book.

I have, in addition, a verbal attestation signed by the four

* Mrs. Speakman assures me that, unlike her husband, Mme. Lancy was not a spiritualist.

persons present, and testifying to the accuracy of the above account.

After acquainting me with these facts, Mrs. Speakman informed me that this "message" was at once forwarded to M. Lancy, and that the latter had replied by return mail on April 10th, relating the dream in question, and that this reply was actually in the possession of Miss McCance and Miss Dobson.

A few minutes afterwards a small box was brought to Mrs. Speakman, in which was found the said letter, returned by Miss McCance and Miss Dobson. I copy from this letter the following passage :

" * * * April 10th, 1906.

" MY KIND FRIENDS,

" I have just received your letter, and my emotion is very great.

" The child's name is Rose Sara Helene, hence the reply [5] is erroneous.*

" A fortnight ago, on my return from a two days' absence, Sara said to me : ' I had last night a most frightful, a most horrible dream, a fearful nightmare. Oh ! how I suffered. I dreamt that I was forever separated from you : it seemed as if there was a vast gulf, an immense void, I know not what, between us, which was separating us forever. Do not go away again, tell me you will not leave me again ; I am too terrified ; I have a dread of misfortune.' You may imagine my emotion on reading your letter. . . . "

It will be noticed that he placed the dream " two weeks ago," which would make it *since* the birth of the child, who was a month old when the mother died, and in answer No. 10, she had said that it was *before*.

Dr. and Mrs. Speakman have assured me that they did not intimate this divergence to M. Lancy. On May 4th, however, the latter wrote to them spontaneously :

" All that I told you of my Sara's dream was exact, except *the time*.

* As notified above, the " message " gave the child the name of the mother, *i.e.*, that of Sara. Obviously Sara was among these names ; but in the family the name in use was that of Rose.

My head is clearer now, and my recollection more distinct. It was the *day before the birth of the child* that she told me her dream."

Finally, in another letter of May 8th, M. Lancy speaks of his wife's profound emotion when relating her nightmare :

"If you had seen the anguish, the deep agitation, of my poor Sara as she related it to me ! It appears that during the previous night, the nightmare had been most terrible and alarming, and all the next day she was terribly upset. Her mother had been very much frightened by her state of excitement."

Such is the fact. I confine myself to relating it, leaving it to those more competent to comment on it.

I am, dear Dr. Richet,

Yours faithfully,

* * *

May 19th, 1906.

NOTES.

A Collective Dream.

COLLECTIVE dreams, being apparently rare, it seemed to me that the following instance might interest you, although its supernatural origin may not be clearly established :

M. B..., a tradesman, and Mme. B..., his wife, residents of Paris, are persons of integrity whose sincerity is beyond doubt. They have never taken any interest in these questions ; and it is quite by chance that I learnt the facts which I am now going to relate. As I was personally acquainted with them, I made an enquiry the same day at their house, where I interviewed M. and Mme. B... separately and independently one of the other. M. B..., at my request, then sent me the enclosed letter containing a record of the facts under notice. Furthermore, he has put himself entirely at my disposal, in the event of his personal testimony being considered necessary.

M. B... possesses a collection of portraits which he values highly. Now, during the night of February 20th, 1906, he was troubled by a nightmare in which these objects played a prominent part. He fancied he was separated from his family. As he was entering what he thought was his home, the ground-floor of a poor, mean sort of house (he lives really on the third floor), he found his door had been forced : a confusion of plaster and wood lay strewn on the floor ; his writing-desk, the piece of furniture which actually contains his photographs, was open and in a state of disorder, all the drawers, which lay half open, were either empty or ransacked.

Overwhelmed with grief, he stood bewildered, absolutely

incapable of moving even to assure himself whether all hope of recovering his cherished souvenirs was really lost. The dream had been so intense that, on waking, after having convinced himself that he was in his own house in safety, he could not go to sleep again that night.

Mme. B..., who was sleeping in the same room, woke up at about 3 o'clock in the morning, after having had the following dream ; then she went to sleep again :

She dreamt she was seeking for her husband ; she was walking through a street in great despair, when she was accosted by an individual who submitted to her some curiosities for sale. She recognised, without hesitation, even to the minutest detail, the very objects which formed her husband's collection. Her astonishment was great at seeing them in such hands, and she took advantage of this to ask the person for her husband's address. [The details of the dream are vague at this stage.] Finally she found M. B..., living in a room on the ground floor of a house in the Rue du Ruisseau, at Saint-Ouen. She was not aware of the existence of this street.

In the morning, when M. B... acquainted his wife with his nightmare, they were both very much surprised at the curious manner in which their dreams completed one another.

M. B..., who was in that state of extreme nervous emotion, which is often essential to the despatch of a telepathic message, seems, on considering the facts, to be marked out as the agent. The percipient, Mme. B..., though not a good sleeper, often has very realistic dreams of which she retains a distinct recollection ; she has also had premonitory dreams.

There is an explanation, a very simple one, which unfortunately tends to diminish the value of this case from the point of view with which we are concerned. According to M. B..., he occasionally talks in his sleep.

His wife, when asked about this, made the remark that, when this happens, she awakes, and that her husband invariably utters nothing but unintelligible sounds.

Nevertheless, the provocation of the second dream by a word pronounced by the first sleeper is very possible. There is less reason to admit the hypothesis of fortuitous coincidence, or of a memory, held in common, as the cause of these analogous dreams, for during the preceding days neither M. nor Mme. B... had had any reason to fear theft.

R. WARCOLLIER.

"DEAR DR. WARCOLLIER,

"You have been made acquainted with a dream which I had, and which offers a very curious similarity to one which my wife dreamt the same night.

"You ask me to write an account of it;

"Here it is:

"In my dream, I was not at my own house, nor was I in a place known to me. I was at the house of relations or friends; I cannot possibly recall the locality; my wife and children were not with me, because, in my dream, they did not exist.

"Afterwards, I found myself in a small apartment on the ground floor of a poor house, but I cannot tell you in what street or in what quarter the house was situated; I was alone, the door was open, and I saw there the furniture which I have actually at my house; it was then that I noticed the furniture was broken, the drawers open. I had nothing at home which could be the object of theft, but I possess some photographs (portraits of relatives) which I value considerably, and what annoyed me most was to see that these had disappeared.

"Full of vexation, I awoke—relieved and happy to find that I was, in very truth, in my own home.

"In the morning, I told my wife I had dreamt that I had been robbed; it was then, without my giving her any further details, she related to me her dream, which, as I have told you, is in close conformity with mine:

"She dreamt that I was no longer with her; she did not know what had become of me, when, as she was walking

through the Rue Doudeauville, a hawker showed her his goods, which she suddenly remembered belonged to me; among these goods were the photographs; she asked the hawker where he had obtained these objects; and was thus able to find my address, which was on the *ground-floor* of a house in the Rue du Ruisseau, at Saint-Ouen.

"Yours faithfully,
"V. B..."

AMIDST THE REVIEWS.

We assume no responsibility whatever for the facts—more or less well observed—which are reported by the various newspapers and authors whom we cite under this and the following headings.—EDITORIAL NOTE.

The Latest Seances at the Villa Carmen.

THE seances for materialisation continue at the Villa 'Carmen, Algiers, in spite of the absence of Mlle. Marthe B., who acted as medium during the experiments at which Professor Richet and M. G. Delanne were present last summer. The Society for Psychical Studies at Milan asked one of its members, the Marquis G. d'Angrogna, who was on a trip to Cairo, to go to Algiers and obtain permission from General and Mme. Noël to be present at a few seances. Unfortunately on arriving at Algiers, M. d'Angrogna learnt from Mme. Noël that she was ill and obliged to keep her bed on account of a return of a rheumatic affection from which she has long suffered. In spite of this Mme. Noël consented to give the visitor some seances, which were held in her bedroom. The cabinet was formed by the dressing-room, which was entered by means of a door to the right of the bed, while the spectators remained to the left of it. The dressing-room has another door, which was locked and sealed, and a window, which was closed, as well as the shutters, and further blocked by a red curtain nailed all round. A curtain formed of a single piece of black stuff divided the seance-room from the cabinet. Inside the cabinet there was nothing but a toilet-stand and some chairs for the mediums.

The mediums were numerous, even too numerous; first Mme. Ninon, who had already taken part in some of the seances of last summer; then Mme. Léonie, Mlle. Maritza, both young women of humble position; lastly Zina, a young Arab girl, formerly Mme. Noël's maid. On a chair placed between the bed and the cabinet, and in full view of the experimenters, sat the coachman, Abd-el-Kader, to whom Mme. Noël attributes mediumistic faculties.

In addition to Mme. Noël and the Marquis d'Angrogna, there were

habitually present at the seances a French lady with her (lady) cousin, a Mme. B., with her daughter, Mlle. Georgette, a naval commandant and his wife; at some of the seances a doctor and three ladies were present.

M. d'Angrogna's narrative occupies twenty-five pages of *Luce e Ombra*; it is therefore very detailed and analytical, but in spite of this it very rarely contains a description of a phenomenon produced under satisfactory conditions. The reporter, however, does not profess to discuss the possibility of fraud; the result is that the reader finds it difficult to form any idea as to the authenticity of the greater part of the facts which occurred during the seances. We shall, however, extract from his report some passages containing facts which would have been very remarkable if the author had stopped to discuss them at greater length.

At the seance of March 1st, "a materialised form advanced to the bed of Mme. Noël, pressed her hand, and, instead of retiring into the cabinet like the others, disappeared on the spot as though sinking into the floor.

"Almost at the same time there was seen on the knees of Abd-el-Kader the materialised form of a child clothed in white; the small voice of the phantom 'Perlette' was heard, apparently coming from that point. This figure did not return to the cabinet either, but disappeared before my eyes in an absolutely inexplicable manner.

"We sang in chorus, as usual, and we heard that our singing was accompanied by *men's* voices proceeding from the interior of the cabinet. We stopped singing, and the voice of 'Perlette' asked me to come into the cabinet and examine the mediums. I found them all four motionless in trance. While examining them, I asked to be touched; I felt someone pull the end of my clothes, and I was struck lightly on the shoulder and hip."

Men's voices were frequently heard during these seances. Here are a few lines from the account of the seance of March 2nd:

"In the meantime we have the appearance of certain points shining with a strong light, such as we had already had in one of the previous seances, and which always seemed to precede the coming of the entity 'Father Joseph,' who in fact almost immediately presents himself on the threshold of the cabinet, under the curtain, which is raised and lowered several times by an unknown force. The figure of 'Father Joseph' can be well distinguished; he is tall, and a luminous aureole surmounts his veiled head. . . .

"For some moments another phantom is perceived behind 'Father

Joseph'; a third comes out from the opposite side of the curtain, advances a little way into the room, and immediately disappears like mist.

"In spite of our urging, the form of 'Father Joseph' does not succeed in advancing into the room, and after some fruitless efforts the curtain falls again and hides him from our eyes. His presence lasted for six or seven minutes, during which we were able to see several times the mediums seated in trance in the interior of the cabinet behind the raised curtain."

Among the materialised forms which presented themselves at these seances was that of Bien Boa.

M. d'Angrogna modestly admits that no great importance can be attached to his report, in the first place, because it comes after the authoritative ones of Professor Richet and M. Delanne, next because the author was not sufficiently well prepared for the investigation of these phenomena, and lastly because of the insufficient control which he was able to exercise over them (for verification); however, he does not conceal his personal conviction of the authenticity of the facts witnessed by him, and even of their spirit origin.

The *Revue Scientifique et Morale du Spiritisme* publishes in its number for April a letter from M. C., a Cavalry Officer, whom M. Delanne states that he knows personally, and who was present at some recent seances at the Villa Carmen, on March 21st and 22nd last; there were also present, in addition to General and Mme. Noël, Mme. de Quillacq, her cousin, Mme. L. and Mlle. M. At the seance of March 21st, there were two mediums; M. C. does not name them, but they were no doubt some of those who acted at the seances described by M. d'Angrogna. The seances were held in the same room as those just described. M. C. says that he inspected the cabinet minutely, previous to the seance, and that he recognised the impossibility of anyone entering it from without. The following are the principal passages of his account of this seance:

"The two mediums entered the cabinet at nine o'clock.

"After a few moments an apparition showed itself behind the left edge of the raised curtain; first a hand, then a personage. It was, it appears, 'Father Joseph,' clad in white and wearing a broad black belt. This materialised spirit showed itself seven or eight times, and twice turning its profile towards us, it allowed us to see its own form standing up, and at the same time the two mediums seated and asleep. The room was sufficiently well lighted by a red light, and I was at about eight feet from the curtain.

"Then the spirit of Bien Boa showed itself, with a thick black moustache, an inch or two from the General's face, on the left side of the raised curtain. . . .

"On the next evening, March 22nd, at the same time, three mediums instead of two were good enough to lend us their assistance, Mme. N., Mme. L., and Mlle. M. The same persons were present.

"I inspected minutely, as on the previous evening, the cabinet in which the mediums were to sit; the seals on the door, the closed and barred shutters, the covering and curtain were all in their places. On this occasion the room was illuminated by a strong red light.

"The spirits told me to go and sit on a chair placed near the entrance of the cabinet, alongside the curtain. Mme. Noël had risen from the bed and came and sat on a chair opposite to me.

"The spirit of B. B., materialised, advanced its head, raising the curtain, and embraced Mme. Noël. I was at the distance of *one foot* from the two faces.

"The spirit of Louis de Quillacq, completely materialised, came several times and showed itself on my side (the right side) of the curtain, and three times, with its head out of the curtain as well as a part of the right arm, it shook my hand with force. Then it spoke loudly enough to be heard by everyone.

"I was within a few inches of a real living figure, which appeared to be about thirty years of age. The straight nose was enlarged at the tip; the moustaches were short and drooping, the teeth set irregularly, the hand nervous and rough, the fingers short and strong, contrasting with the rather small figure of the spirit. I could not see the eyes; they were covered by a white veil which hung over the head.

"The materialised form greeted his wife and her cousin, who were present in the room, but further away than I was.

"*I affirm absolutely* that the entity which showed itself *within a few inches* of my eyes, which spoke to me and gave me its hand three times, with an accentuated pressure, had nothing in common with the three sleeping mediums whom I saw on their seats in the cabinet *at the same time*.

"The seance came to an end at 10.45. I verified the seals, which were intact, as well as the other objects.

"I afterwards went with Mme. de Quillacq and her cousin, who kindly showed me the photograph of M. de Quillacq, who had died eight years before. It resembled perfectly the face I had seen shortly before, an inch or two away; only that the face of the entity appeared a little thinner than that shown in the photograph. . . ."

A Poltergeist Case.

AN interesting record of *A Poltergeist Case* is reported in the May number of the *Journal* of the Society for Psychical Research. The facts are attested by an Associate of the Society, Mr. W. G. Grottendieck of Dordrecht, Holland. His experience is briefly as follows :

When travelling through the jungle of Palembang, Sumatra, with a gang of Javanese coolies, he was disturbed one night at about 1 o'clock by hearing something fall near his head, and when completely awake he saw, falling down on the floor, some black stones from one-eighth to three-quarters of an inch long; the stones were warm, they appeared to be "falling through the roof in a parabolic line." He then awoke the boy coolie, who was sleeping on the floor in the next room, and told him to go outside, and examine the jungle up to a certain distance. *Whilst the boy was outside the stones did not cease to fall*; he was then sent to search the kitchen, and meanwhile Mr. Grottendieck continued to watch the falling stones and tried to catch them, but failed. "*It seemed to me,*" he writes, "*that they changed their direction in the air as soon as I tried to get hold of them.*" The stones were still flying whilst he climbed up to examine the roof (the room had no ceiling). "They came right through the 'kadjang,' but there were no holes in the 'kadjang.' When I tried to catch them there at the very spot of coming out, I also failed." Still thinking that some one might be playing a practical joke, he fired five sharp cartridges into the jungle, but the stones only fell more abundantly.

Mr. Grottendieck notes that the boy up to this time seemed to be scarcely awake, but that the firing seemed to rouse him, he then looked inside the room, declared that the falling stones were the work of "Satan," and absconded himself, in great fright. The boy was not seen again, and the stones ceased to fall.

In reply to questions the following particulars were added by Mr. Grottendieck :

- (1) All round the house was jungle. . . .
- (2) There was no one in the house except Mr. G. and the boy.
- (3) *Whilst Mr. G. was bending over the boy to awake him, he both saw and heard them fall, the door being half open between the two rooms.*
- (4) While the boy was standing in front of him as he fired, he heard the stones falling behind him.
- (5) He climbed up the poles of the roof and distinctly saw them come right through the "kadjang." ("This 'kadjang' is of such a kind

that it cannot be penetrated, not even with a needle, without making a hole. Each 'kadjang' is one single flat leaf about two by three feet in size. It is a speciality of the neighbourhood of Palembang. It is very tough and offers a strong resistance to penetration.")

(6) Some of the stones were hotter than could be explained by their having been kept in the hand or pocket for some time.

(7) All the stones without exception fell down within the same radius of not more than three feet: they all came through the same 'kadjang.'

(8) They fell rather slowly; they seemed to *hover* through the air: they described a parabolic line and then fell with a bang on the floor. He also added that the movements of the boy until aroused by the firing seemed strangely slow, as if he were still dozing. He does not suggest that there may be some definite connection between the dazed sleepiness of the boy and the phenomenon. It is possible, however, that the boy was in a state of trance, and that the phenomenon would not have occurred if he had been in a normal condition.

When the boy had fled, Mr. Grottendieck fell asleep again; when he awoke in the morning he found the stones still on the floor.

A "Materialisation" Seance at Brussels.

(Les Messager; Liège, March 1st, 1906.)

M. LE CHEVALIER LE CLEMENT DE SAINT-MARC, Doctor of physical science and mathematics, Captain-Commandant of engineers, at Antwerp, recently gave a lecture to the Franklin Circle at Herstal, from which we extract the following:

"I have had the opportunity of hearing from an eye-witness, Dr. Van Velsen, director of the Psychological Institute in Brussels, the account of a seance which he himself characterised as amazing, and which took place in his own house, in the course of the month of January, 1906.

"The medium was a young student, an engineer pupil at the University of Brussels, son of a doctor very well known in the metropolis; the spirit who tried to materialise, and who had already given various messages by typology, at previous gatherings, was Mme. Flora Nice, who died a little less than two years ago, and who had latterly filled the post of secretary to Dr. Van Velsen.

"The young man had lain down on a lounge chair; he was heard speaking in a low voice, as if he were trying to dissuade the spirit: 'No, Madam, do not do it; no, you will hurt me.' Suddenly he said:

'She comes.' The four persons present had their hands on a table in another corner of the room; the table at the same moment gave the communication: 'I am here.'

"A few instants later the medium rose, advanced slowly, the upper part of the body thrown back forcibly, the arms extended . . . higher than his hands and opposite to him, stood a pale figure surrounded with a long pall: the arms were horribly thin and stiff; the head was hidden by a cloth by which it was hooded. 'Doctor, she wishes to see you' . . . said the medium, and the spirit turned its head slowly towards Dr. Van Velsen, who, during several seconds, strained himself to perceive the face; but under the shadow of the veil he could only distinguish a mass without contour which looked to him like india-rubber.

"Facing in this new direction, the materialisation was more exposed to the dissolving action of the light which illuminated the room, and the spirit, having exhausted the force, could not maintain any longer the effort necessary to hold together this momentary creation, which collapsed. The medium fell back on his couch.

"On the floor was found only the white cloth; the young man was in a state of profound prostration, which only gradually disappeared and which Dr. Van Velsen noted by observing the pulse."*

Human Rays and their Spectra.

[*The Lancet*; London, November, 1904.]

Dr. Stenson-Hooker, writing in *The Lancet* for November, 1904, says:

"I take it that there are but few now who do not acknowledge the existence of the 'N' rays. There are, however, some who still adhere to the theory that they are merely heat vibrations. Among my experiments to test this point was one which carried conviction to my mind that these emanations were not at all events due to the heat rays alone. I had some few months ago the opportunity of trying to pass the rays through the forearm of a deceased patient

* We wrote to Dr. Van Velsen to obtain some supplementary particulars concerning these seances. He replied: "The facts related by Captain de Saint-Marc are absolutely true. Only," he added, "for a review like *THE ANNALS OF PSYCHICAL SCIENCE*, there are not at present elements of a sufficiently scientific character. We carried on the experiments in a very serious manner, with only five persons present, all absolutely without bias. We may be convinced of the reality of the facts, but that does not suffice for others." [Ed.]

some time after all the natural warmth had passed off; holding my thenar muscles against the dorsal aspect of the arm and the prepared screen on the palmar surface of the arm of the corpse the increased luminosity on the screen was soon apparent to myself and two eye-witnesses. Surely any heat rays would have been stopped on any attempt to pass them through this particularly cold stratum. But I have gone further than this and have proved to my entire satisfaction that these rays have a spectrum just as an ordinary ray of light has; in fact, the different shades of colour which they emit are innumerable though quite apparent and easily differentiated by those—and there are many, some even in the medical profession—who have the gift of inner perception, the gift, that is, of being able to see a little further than most people into the vast world of attenuated matter, the gift of being able to detect by sense the more rapid vibrations of the cosmic ether. To say that there are no more rays beyond the ultra-violet ones, simply because our vision is not so constructed as to receive vibrations at a rate expressed by ultra-violet, would be unscientific in the extreme; as well might we say that there are no sounds beyond those we hear.

“I have conducted during odd moments of the last three years some 300 experiments to test this question of the human-ray spectrum and the extraordinary unanimity of the results is astounding. The experiments have been carried out under conditions which preclude the possibility of guessing aright and some of the results are as follows: rays emanating from a very passionate man have a deep red hue; the one whose key-note in life is to be good and to do good throws off pink rays; the ambitious man emits orange rays; the deep thinker, deep blue; the lover of art and refined surroundings, yellow; the anxious, depressed person, grey; the one who leads a low debased life throws off muddy-brown rays; the devotional, good meaning person, light blue; the progressive-minded one, light green; the physically or mentally ill, dark green, and so on. These experiences have at all events the merit of being first-hand. I have not consulted any other authority in the matter, much less taken any clue from such. I know perfectly well that these statements will be received by many with an amused smile of incredulity, as many other so-called ‘discoveries’ have at first, but I also know perfectly well that sooner or later they will become accepted facts. Nor is there anything remarkable or unreasonable in all this when we consider that man has been thousands of years (Max Müller is my authority) in evolving his colour sense to its present point. There is no Sanskrit word the meaning of

which has any reference to colour; Xenophanes knew of three colours of the rainbow only. Some 15,000 or 20,000 years ago man was only conscious of one colour; later red and black were distinguished; still later yellow, then green. Now we can easily imagine the wisacres of those times calling lunatics those few who, in advance of the generality of the then mankind, ventured to assert that they distinguished new colours; we know that colour blindness is a reversion to type, a reversion to the time when a lesser number of shades could be distinguished. As our senses become more refined surely we shall evolve the power of detecting more refined hues. The X rays are invisible but we all know that they are an existent fact. We have not yet reached the point of finality in rays."

**Concerning Herr Reichel's Report of the Materialisations
obtained with Miller.**

(*Psychische Studien*; Leipzig, November-December, 1905; January-February, 1906.)

HERR REICHEL, "Honorary Professor of the Faculty of Magnetic Sciences in Paris," has given, in the last numbers of the *Psychische Studien*, a long account of his journey across the world, a journey in which he seems to have had as a main object the study of psychic phenomena. Herr Reichel, who is now 47 years of age, has been interested from childhood in the study of these phenomena, and has striven much to win recognition for animal magnetism. In 1896 he published a book called *Magnetism, its Relation to Somnambulism and Hypnotism* (*Des Heilmagnetismus, seine Beziehungen zum Somnambulismus und Hypnotismus*, Berlin, K. Siegmund). He has seen many mediums both in Europe and America. We only relate now what concerns the Californian medium, Mr. C. V. Miller, of whom he discourses at length in his article, and who is of special interest now that this medium is expected in Europe. The experiences of Herr Reichel with this medium surpass, he says, anything that he has met with elsewhere.

Mr. Miller, who was born at Nancy (France) but who has lived in America for fourteen years, carries on a trade in San Francisco in Japanese objects of art and old pictures; he is modest in demeanour and creates altogether a favourable impression. Herr Reichel, without giving him any indication either concerning his name or his occupation, called at his house on Thursday, October 1st, 1903, for the purpose of attending a seance. Twenty-five persons were present

at this seance. The medium's cabinet formed a projection with three windows looking out on the street; the windows were covered with black material. At the moment when Herr Reichel arrived the windows were open, and he examined everything with care. It was impossible to enter by the windows, the street being very light and much frequented; Mr. Miller himself asked all those present to examine the cabinet thoroughly. In order to better harmonise the emanations, he made many persons change their seats, and he took his own place in front of the cabinet.

Almost immediately, the curtains opened and the phantoms appeared one after another. Mr. Miller said: "Here is a spirit called —" (and a name well known to Herr Reichel was given), "he says that Moppel, a dog who is still alive, thinks much of you and guards your house well." Herr Reichel possessed in South California a dog called Moppel, a fact unknown to the medium, as well as to all others present.

A succession of spirits appeared thus, giving their names. They called up to them some of those present and talked with them; sometimes they asked for those who were not present and then retired disappointed.

Mr. Miller then said he would go into the cabinet to give more force to the manifestation; and he retreated into it. Four minutes had hardly passed when the curtains opened wide, and six phantoms completely materialised and dressed in white were seen distinctly beside the medium, who was asleep. One after another they came out of the cabinet, approached the members of the circle and conversed in a lively way with them; one of their number spoke German. Suddenly Herr Reichel heard a name pronounced, well known to him, and a spirit came and spoke to him of strictly private matters. Another phantom approached and Herr Reichel, recognising it, uttered a name which was that of the spirit.

Almost at the moment when the last phantom retired from the circle Mr. Miller came out of the cabinet. The light was sufficient during the whole seance, and the phantom generally dematerialised in front of the curtains.

The following phenomenon is particularly interesting. A white ball, like muslin, floated some time in the air before the curtains, then descended in view of everyone, and in less than two minutes transformed itself into a materialised spirit.

Herr Reichel adds that, immediately after the seance, he took as faithful notes as possible of all that he had seen and heard; during most of

the time he saw Mr. Miller at the same time as the phantoms; he carefully examined the cabinet before and after the seance; he found nothing suspicious.

To his regret, Herr Reichel was obliged to quit San Francisco, but in February, 1904, he returned and had more seances with Mr. Miller. He relates, among other things, that he saw a man, whom he had known very well during his life, materialise eight times, and that very near to him, and at a distance from the medium of over three yards. "He drew near me," writes Herr Reichel, "like a floating flame, which lowered itself, and in the space of about a minute and a half developed, and stood before me quite formed. He held long conversations with me; then, retiring to the curtain, where I followed him, he dematerialised, speaking up to the moment when his head disappeared." "It was impossible," adds Herr Reichel, "not to recognise this spirit by his voice and manner of speaking." Nevertheless he asked him, as a proof of identity, to materialise once in the costume which he wore when placed on the bier. The spirit promised to do so, and the following day he showed himself to Herr Reichel as he had seen him in the coffin, his face quite uncovered.

Herr Reichel perceived also little rotating white and blue flames whence voices issued and spoke to him, giving their complete names; some came down and rapidly took "spirit" form, others had not yet that power. He saw his own little boy Helmuth (who died in Berlin, 1898, at the age of four years) come floating out from the cabinet, he had fair curly hair, and repeatedly called out: "Papa, do you see me?" He saw him float for some time in the room and then disappear through the ceiling. Herr Reichel affirms having recognised with certainty three spirits who appeared with Mr. Miller, not only by their exterior appearance, their faces being quite uncovered, but also by their language.

In one seance, the medium appears to have been completely dematerialised and transported to the first floor, says Herr Reichel. "Betsy," the principal control of Mr. Miller, called Herr Reichel first into the cabinet in order that he might assure himself of the presence of the medium asleep. He examined all again and considers it impossible that the medium can have quitted the cabinet in a normal way; in front of the curtains were seated the twenty-seven persons who formed the circle on that evening, and the windows looked out on a much frequented street. The weather, moreover, was very windy and wet and it would not have been possible, he says, to open a window without causing a current of air to be felt at once. After

about four minutes "Betsy" told him to go with three other persons to the first floor, and Mr. Miller's housekeeper gave them the keys. They found the medium breathing heavily on a chair; they brought him back into the seance room, where he awoke remembering nothing.

In April, 1904, Mr. Miller visited Herr Reichel, who was at that time living at a distance of 500 miles from San Francisco. As soon as the medium arrived, Herr Reichel searched him and examined his two boxes; he himself arranged a cabinet. At the first seance a spirit materialised behind the chair of Herr Reichel, at about $1\frac{1}{2}$ yards from the medium. This spirit, who was clothed in luminous drapery, had previously manifested in Mr. Miller's house. Then came a female "spirit," who passed through the door and, going to a distance of about nine yards, blessed the house. The same phenomena which had taken place in Mr. Miller's house occurred in Herr Reichel's house. The forms appeared one after another and gave their Christian and surnames.

On his return to San Francisco, in June of this same year, Herr Reichel had twelve more seances with Mr. Miller, and he relates in connection with these seances an interesting incident. "I asked a spirit," he says, "of whom I have already spoken, and who repeatedly came and embraced me, to try and show himself once again at the same time as the medium."

And he appeared at a seance, when there were twenty-two persons present, entirely materialised, standing beside the medium, who was visible from his head to his waist. But in the space of about three minutes the head of the medium became like that of a child, and after further shrinking, disappeared altogether.

Finally, on February 2nd, 1905, in one of the principal hotels of San Francisco, a seance is said to have taken place under complete test conditions. There were present Herr Reichel, Professor Van der Naillen, Professor Braunwalder, two doctors of medicine, and other persons well-known in San Francisco. Nine phantoms appeared during this seance, which appears to have been satisfactory from all points of view.*

* Again we desire to call attention to the fact that we assume no responsibility for the recital of Herr Willy Reichel; we publish this *résumé*, for the time being, by right of curiosity only. [EDITOR.]

ECHOES AND NEWS.

The Judgment Pronounced on the Seeress of St. Quentin.

OUR readers will remember the trial of Estelle Bar, called "the Seeress of St. Quentin," to which we referred in our issue of January last. This young girl appeared on May 11th before the Tribunal at Aisne; she was arraigned at the instance of the medical profession for alleged illegal practice of medicine, and there was a subsidiary indictment for fraud. The Public Prosecutor maintained that the illegal practice of medicine is patent and that fraud necessarily follows.

Maître Cornet, Counsel for the plaintiff, being dissatisfied with the medical expert opinion given by Dr. Magnin, the results of which we have reported, demanded a counter opinion from Dr. Baraduc, Professor of general biology at the Faculty, who was asked to reply to these two questions:

1. Is Mlle. Bar susceptible of the psychometric phenomenon commonly called clairvoyance, or is she not?
2. How far does this faculty extend? What are the conditions which may decrease it? What conditions may increase it? What are the inferior or superior limits of this clairvoyance?

Dr. Baraduc replied to these two questions first by giving an opinion on "psychometry," according to the ideas he has himself formed on the subject—which have not found many partisans even among the psychists and occultists themselves—rather than according to the established results of experiment. He concluded by saying of Mlle. Bar:

"This young person appreciates the degree of vitality of the organs of sick persons without their anatomopathogenic nature. She says, 'That is all right.—That is congested.—This is not strong.—The blood is weak.—The vitality is exhausted.' She is in *rapport* with the biologic dynamism of the organs, and not with the microscopic lesions of the organs; the radio-activity of the diseased organ and the extent of her personal psychometric faculty are the means and instrument by which she works."

M. Baraduc submitted Mlle. Bar to three preliminary experiments.

Having shown the seeress the hair of a person afflicted with melan-

cholia, she recognised the character of the malady, and later, finding herself in contact with her, she noted in her the "impossibility of making daily vital effort and her desire to commit suicide, which she had not the strength to carry out." Mlle. Bar had seen correctly. After causing a sick person to blow his nose, Dr. Baraduc showed the handkerchief to Mlle. Bar, who was able to state what was his mental state and the gastro-intestinal condition; she came to a wrong conclusion as to the sex of this young man, but this may be attributed to the gentle character of the invalid.

Having finally submitted a waistcoat to Mlle. Bar, the latter perceived nothing, the waistcoat not having received any influence from the sick person.

M. Baraduc drew the conclusion that Mlle. Bar is not a highly developed seeress; but is simply able to register pathogenic vibrations. Dr. Baraduc tried several practical experiments by bringing Mlle. Bar into connection with patients, either directly or through articles of clothing. In each case Mlle. Bar's descriptions were correct as far as they went: "she did not tell everything, but she said nothing that was false."

After these various experiments Dr. Baraduc concluded in these terms:

"Mlle. Bar has mediumistic faculties which are clearly defined in the state of induced sleep. She is an unconscious psychometrist who registers faithfully the vibrations of disease emanating from our organs when their radio-active condition is unhealthy. . . . My study is limited exclusively and intentionally to that of an instrument capable of perceiving the vibrations of diseased vitality, and does not include other points of view nor conclusions relative to the legal or illegal application of this instrument, which I assert to be correct under the conditions in which I have studied it.

"She is a correct psychometric instrument, whether the law permits her to be used as a means of diagnosis or not."

It was on the 17th of May that the tribunal delivered its judgment. The deliberations are very long.

On the charge of fraud the tribunal declares that all parties concerned, the seeress, the magnetiser and the sick persons, seem to have been honest. The accused were acquitted on the charge of fraud on payment of the costs of the trial.

The tribunal condemns on the charge of illegal exercise of medicine: the seeress is condemned to pay 40fr.; her brother, Jules Bar, 20fr.; and the father 100fr.

This sentence, which is regarded almost as an acquittal, has produced a certain impression, especially in the circles who are chiefly interested in these questions.

A Curious Visual Hallucination.

THE *Mattino*, of Naples, published in its issue of April 22nd the following notice, communicated by its correspondent in Reggio (Calabria):

"The other day a young seminarist took the Reggio-Battipaglia-Naples express which was due to leave here at 5.55. He took his seat in the same compartment as the superintendent of railways, M. Dominique Fischetti.

"When the train had started, M. Fischetti asked the student what was the object of his journey. The latter replied that he had to go to Catona to be present at the festival of Saint Francis. The superintendent then told the future priest that he had made a great mistake, as the train by which he was travelling did not stop at Catona, and that, in order to get out at Catona, he ought to have availed himself of the other train which leaves Reggio at 6.17.

"The annoyance and disappointment of the seminarist may be imagined! He became agitated, asked for advice, prayed to the Holy Virgin with tears in his eyes, and when his fellow passenger reiterated what he had already said, the young man threatened to throw himself out of the window if the train did not stop at Catona.

"Meanwhile the train continued on its way; when it reached the bridge near the station of Catona, the engine was heard to whistle repeatedly, and, immediately afterwards, there was a whistle signifying danger. The train began to slacken speed, and finally stopped.

What had happened?

The young seminarist, joyous and triumphant, threw himself out of the carriage and called out that Saint Francis had just performed a miracle on his behalf; and the passengers heard from the engine-driver, a M. Triepepi, that the stoppage had been occasioned by the presence of a nun clothed in white, and of two other women, who stood in the middle of the railway line; in spite of the whistling they would not stir.

"There was a rush to see them . . . but there was no one to be seen, except the seminarist running at full speed towards the station.

"M. Fischetti, dumbfounded, recounted the words of the young man. The engine-driver, in the most precise and deliberate manner, vowed that he had seen the three women standing motionless

nd imperturbable on the railway-line. Then, as no satisfactory explanation of this strange occurrence was forthcoming, they began to speak of it as a miracle.

"Such is the faithful account given to us by a young railway employee in the presence of several people; he added—as a documentary proof that the extraordinary detention of the express on the bridge of Catona is inserted, according to the prescribed regulations, in the way-bill of that particular journey.

"As for the seminarist, so strangely protected by St. François de Paule, we have been unable to obtain any news of him."

It may seem rather naive to discuss the character of a fact which is far from being well established. At the same time, we cannot refrain from considering, for a moment, this "delicate question," *viz.*, how might the engine-driver's hallucination be explained, provided it had actually occurred. May we suppose that a telepathic action emanated from the student's brain, and that this produced a visual hallucination in the percipient's, that is to say, in the engine-driver's brain?

A Case of Triple "Obsession" at Hiers.

WE reproduce the following interesting letter, which was published recently in the *Conservateur*, of Marenne (Charente-Inférieure):

" . . . Three young girls, of from 12 to 15 years, living at Hiers, apprentices working together under the direction of a master, have for about two months been much annoyed by strange tricks—disappearances of objects in the workshop due to mischievous "spirits."

"Also, one of these three girls felt her clothes suddenly falling in pieces, torn by some invisible hand. The phenomenon was repeated many times in the sight of her companions, her master, and the members of her family.

"A clairvoyant was consulted; she hesitated to express an opinion on the annoyance, and suggested doubts as to her power to remove it; however, she advised prayer, a *neuvaine*, and partaking of the Sacrament. The girl followed these pious directions, and on the very day on which she took the Communion, she found herself delivered from this mysterious evil, which, however, only left her to attack the second of the three apprentices in question.

"The clothes of the latter were all torn to pieces; all except her chemise. When her parents clothed her in another garment it was rent at once. For two nights she could not even be put to bed until 2 o'clock in the morning, lest the bed should be treated in the same way.

About 2 o'clock calm was restored, but when she awoke new terrors awaited her: *the vision of an old man with a knotty stick and with horrid old shoes*, according to the description of the girl, who, formerly so gentle and inoffensive, was now to be heard talking of throwing herself or her brothers into the water, or into the fire.

"On three consecutive days the parents also found at their door mysterious packets, one enclosing three combs with hair, the other saltpetre, the third crystals and sulphur. The hair in the combs was burnt at once by the parents, who shortly afterwards found them again in the same combs.

"In the meanwhile, the same course was followed with the second girl as with the first: the clairvoyant of Rochefort was again consulted. She acknowledged that it was out of his power to cope with this scourge which, she said, was caused by spiritism; but she repeated her pious and not at all compromising counsels. The girl submitted and evidently benefited, since her clothes were no longer torn, but only the materials on which she worked.

"The clairvoyant refused to visit the spot on account of her powerlessness to deal with the scourge. But a Protestant of Paris, who is a spiritist, went to Hiers; he hypnotised the four persons—the master and the apprentices—questioned them, and then declared that he saw three mysterious beings: he described the first perfectly; the second was the old man that the girl had seen; the third, nothing (*sic*!). He enjoined pious exercises, as did the clairvoyant; a *neuvaine*, the rosary, the Prologue to the Gospel of St. John, and church-going.

"The *curé* blessed the persons and the house, which was all he could do. And now they are awaiting with anxiety the close of the *neuvaine*. Every day the girl sees the material she is working on torn. I have myself witnessed this prodigy, and I have also seen the portion of her clothes in rags.

"According to the prediction of the clairvoyant the third apprentice will be similarly attacked and see all her clothes cut up, even, this time, to her chemise.

"But after this, according to the statement of the gentleman from Paris, the disturbance will end; the evil will reach the person who caused it, and will necessitate the attendance of a doctor.

"We shall see. . . .

Marenne, March 24th.

"PÈRÉGRINUS."

A Sorcerers' "Trust" in Italy.

A FEW months ago the police discovered the existence at Molfetta—a little town in the province of Bari, Italy—of a vast association of sorcerers whose work extended throughout Apulia.]

Having discovered themselves to be gifted with special faculties, these sorcerers assembled together and promised every one to free them from enchantment, to save or to ruin people, to create or suppress strifes and disagreements, to discover robberies, thieves or assassins, to cause marriage to fall or succeed, to cure the sick, and to liberate prisoners.

Whether these promises were fulfilled or not the sorcerers always demanded money of their clients, who were numerous, and whose admiration was unquestioning.

Many among them had reasons, based on painful experiences, for believing that these sorcerers were not very clever, but no one dared to own that he had been deluded by the pseudo-sorcery of the group. The larger number of victims moreover were afraid, if they revealed the secrets, of being bewitched themselves.

The police have, however, been able to overcome the fears of the good peasants. They have collected the evidence and proofs of 134 delinquencies committed by the best-known sorcerers of the group, of whom twenty-one have been arrested. With the professional objects which have been seized in the course of visitations made in several villages, a little museum of sorcery has been collected.

In this are to be found gaming cards, lemons crowned with pins, black ribbands, barrels of tar, bottles of alcohol, herbs of all kinds, hair, the nails of men and of animals, as well as a quantity of other mysterious utensils.

THE PSYCHICAL MOVEMENT.

The American Society for Psychical Research.

DR. J. K. FUNK, a well-known publisher and spiritualist of New York, states that he has received from Professor Hyslop the following letter, relating to his project of founding an American Society for Psychical Research.

"I have at last received pledges for the \$25,000 which I have been seeking, and all pledges now become due. My plan is to make contributors to this fund Members of the American Society for Psychical Research to the extent of their contributions. Those paying \$5 will be enrolled as Associates; those paying \$10 as Members, and those paying \$25 as Fellows. These are annual memberships. Those paying \$100 becoming Life Members."

Our readers will be interested to learn that the American Branch of the London Society for Psychical Research was dissolved on Saturday, the 19th of May, and that Professor Hyslop's Institute for Scientific Research inherits some of the material and many of the members.

The "Anti-Fakirs" Society.

In many states in America spiritualists call mediums who trick, fakirs, hence the name *Anti-Fakirs' Society*, which has been adopted by a group of fifty inhabitants of Los Angeles, all convinced spiritualists, but determined to put an end to the fraud of impostors who prejudice people both against the spiritualist cause and against honest mediums. The journals of this important Californian city—*Los Angeles Times*, *Los Angeles Record*, *Los Angeles Herald*, *Los Angeles Examiner*, *Los Angeles Express*—have recently drawn attention to the activity of this new society, of which the Secretary and animating force is Mr. C. W. Carsons.

A certain Mrs. Elsie Reynolds, calling herself a materialising medium, was exposed at Los Angeles two years ago; she had the audacity to return there a few months ago; the "*anti-fakirists*" organised a seance at the Grand Pacific Hotel, to surprise her; at a given moment a certain Mrs. Savoy, a little muscular old lady, seized the medium, who was found disguised as Uncle Joshua (Oncle Josué)

whose masculine voice was produced by a mégaphone hidden in the medium's cabinet ; this was deposited in the bureau of the *Los Angeles Times*, as a souvenir of this adventure. Two police agents who waited at the door of the seance room entered at the moment of the exposure. It was suggested to Mrs. Elsie Reynolds that she should quit the town.

Recently the '*Anti-Fakirs' Society* of Los Angeles has also contributed to unmask Mr. H. E. Crindle, son of Mrs. Elsie Reynolds, worthy pupil of his mother ; also Mr. John Henley, medium with a trumpet ["Trumpet-Medium" as he called himself] ; the "doctor" Schlessinger, who sold a powder to cure persons of the mania for tobacco, and who claimed to be magnetised by the spirit Ben ; etc.

On this subject the *Progressive Thinker*, the organ of the Spiritualists of Chicago, attacks the *Light of Truth*, the chief spiritualist journal of Boston, which it accuses of being the "accredited organ of the fraudulent element" in the United States. It is needless to add that we mention this fact to report an interesting occurrence in connection with mediumistic investigation in the United States, but not with the object of passing judgment on the question, for which we have not the necessary information.