

# The Annals of Psychical Science

*A Monthly Journal devoted to critical and experimental  
Research in the Phenomena of Spiritism.*

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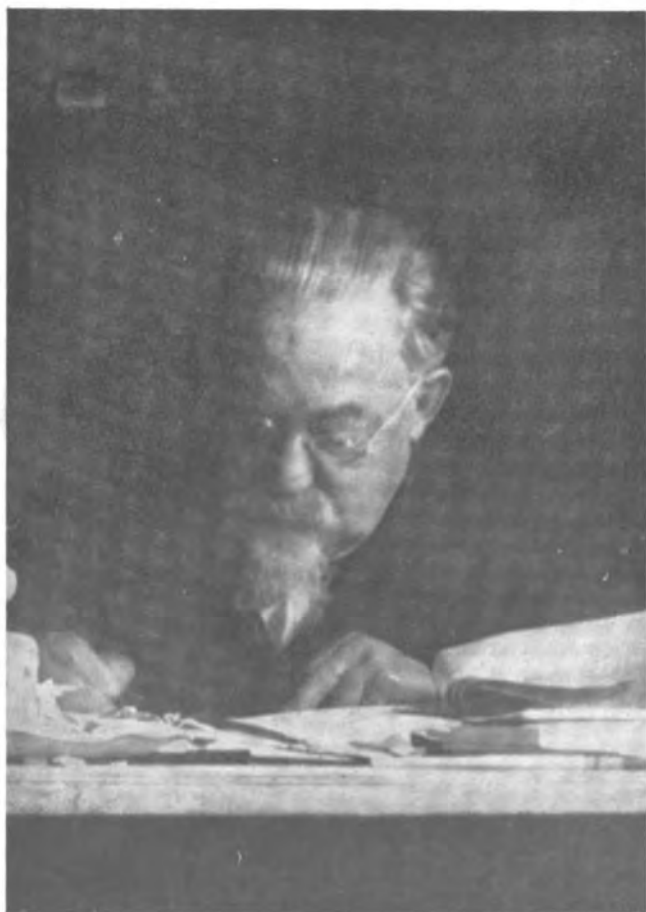
**SECOND YEAR.**

**VOL. IV, JULY—DECEMBER.**

**1906.**

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**PUBLISHED AT THE OFFICES OF  
"THE ANNALS OF PSYCHICAL SCIENCE,"  
110, ST. MARTIN'S LANE,  
LONDON, W.C**



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## CÆSAR LOMBROSO AND SUPERNORMAL PSYCHOLOGY.\*

By ERNEST BOZZANO.

ALTHOUGH Professor Lombroso's work in the field of supernormal psychology does not include any publications of great length, yet it has been fruitful beyond all expectation in practical results, especially on account of the wide and deep response it found in Italy and elsewhere, and it formed a powerful incentive to a large number of men of science to resolve to investigate the same subject on their own account.

\* \* \*

The circumstances which led this eminent anthropologist to take up these researches are well known. It was in July, 1888; in No. 29 of the *Fanfulla della Domenica* there had appeared an article entitled: "The Influence of Civilisation and Opportunity on Genius." This article concluded with these words:

"Every age is unripe for the discoveries made in it, or for those made shortly before; and when it is unripe, it is incapable of per-

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\* [On the occasion of the scientific jubilee of Professor Lombroso, which has just been celebrated with much *éclat* in Turin, a book has been published which contains the expressions of opinion of many Italian and foreign savants, concerning the illustrious psychiatrist and anthropologist, each savant writing from a different point of view. The task of discussing the work of Lombroso, in connection with metapsychical phenomena, was confided to a valued contributor to the *Annals*, Signor Bozzano. It is this interesting monograph which we here reproduce for the benefit of our readers.—EDITOR.]

ceiving its own ineptitude, and of adopting them. The repetition of the same discovery, by preparing the mind to take it in, finds people gradually less reluctant to accept it. For sixteen or twenty years, in Italy, the discoverer of pellagrozein\* was considered mad by the best authorities; even now the academic world laughs at criminal anthropology, laughs at hypnotism, laughs at homeopathy; who knows whether I and my friends who laugh at spiritism, are not in error, since, just like hypnotised persons, thanks to the dislike of novelties which lurks in all of us, we are unable to perceive that we are in error, and just like many lunatics, being in the dark as regards the truth, we laugh at those who are not in the same condition."

These admirable phrases attracted the attention of a serious student of supernormal psychology, Cavaliere Ercole Chiaia, of Naples, who, shrewdly divining the open mind and intellect of their author, decided to publish in No. 34 of the same paper, a letter addressed to Professor Lombroso, in which he categorically invited him to come to Naples and be present at experimental sittings, and thus to assure himself personally of the genuineness of mediumistic phenomena.

The invitation had no immediate result, inasmuch as Lombroso, at that time unacquainted with the laws governing these phenomena, made his acceptance depend upon stipulations which were not in accordance with those laws. Yet later on he decided to accept it, after having become aware that other men of science, including Dr. Acevedo, Prof. Brofferio, and Dr. Finzi, had been there, and had come away profoundly impressed.

In March, 1891, he was at Naples; and there, along with Professors Tamburini, Bianchi and Vizioli, and Drs. Ascenzi, Penta, Limoncelli, Gigli and Ciolfi, he was present at the first sittings with the medium Eusapia Paladino. The most severe measures of precaution were taken; Lombroso himself had chosen the place, designated the persons who were

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\* An irritant toxic principle developed in fermenting malse, discovered by Professor Lombroso. [Translator's note.]

to be present, and fixed the day and hour for the experiments. At the same time the most rigorous methods of control were thought out and put in operation. Notwithstanding all this, unexpected incidents occurred at these sittings; among others, in full light, phenomena of transportation and movement of objects at a distance were forthcoming, and this in such conditions as to afford no room for doubt.

Professor Lombroso, in his turn, came away profoundly impressed, and, conscientious man as he was, he did not refrain from openly declaring his thoughts in a celebrated letter to Dr. Ciolfi, the reporter of the sittings, which contained the following paragraph :

"I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called *spiritistic* facts; I say the facts, because I am still opposed to the theory. But the facts exist, and I boast of being a slave to facts."

This frank declaration from a man of such fame produced everywhere a profound impression. The daily papers took hold of it, and soon it spread to the scientific reviews, as well as to the literary and popular periodicals. The surprising news passed the frontier of Italy in a twinkling, and spread abroad in the world, giving rise to impassioned discussions, only too often of a partisan and intolerant character, whether for or against. Alexander Aksakoff, the illustrious student and systematiser of psychical studies, hearing of it at Repiofka, his summer residence, wrote to Chiaia, under date July 24th: "Glory to Lombroso for his noble words! Glory to you for your self-abnegation! You are amply rewarded for it."

A direct consequence of this was the memorable series of sittings at Milan, promoted by Aksakoff himself, and held in October, 1892, in Dr. Finzi's house. At these, besides Lombroso and Aksakoff, were assembled Professors Charles Richet, Schiapparelli, Brofferio and Gerosa, Drs. Finzi, Carl du Prel, and G. B. Ermacora. Lombroso obtained from



these sittings the complete confirmation of the reality of the facts; and the minutes of these seances, strengthened by the authority of his name, along with those of others well known in the scientific arena (and that of Schiapparelli alone would have sufficed), signalise a historic date in the annals of the study of mediumship.

Last in order of the experiments of this nature at which Lombroso had occasion to be present, came the sittings at Genoa, in the years 1901 and 1902. At two of these sittings, held in the house of Dr. P. Celesia, at that time editor of the *Rivista delle Scienze Biologiche*, he carried out some very successful experiments on the exteriorisation of sensibility.

We may also recall how, in 1893, he obtained from Cav. Chiaia the plaster casts of the imprints on clay obtained by the latter during numerous experiments with Eusapia Paladino, in order to examine them carefully from a scientific point of view. Concerning these he wrote to Cav. Chiaia, on November 26th, 1893, as follows: "The matter of your casts turns out to be much more important than I could have believed. Sculptors have told me that they would not feel able to make them with such perfection in a month."

Such, briefly summarised, is the part taken by the eminent anthropologist of Turin in experimental research on the objective phenomena of mediumship.

\* \* \*

In the same year in which the initial sittings at Naples took place, there appeared in the *Archivio di Psichiatria, Scienze Penali e Antropologia Criminale* (parts I. and II., 1891) the results of a public investigation of his own, together with important private experiments with reference to *transmission of thought*. These researches he had undertaken in order to defend himself against the criticisms levelled at him for having asserted that the phenomena with Pickmann (the noted professional thought-reader),

at which he had been present, were in great part genuine. Taking account of the short time during which they were carried out, these experiments gave remarkable results, and furnished good evidence on behalf of the views he upheld; at the same time they confirmed what had been observed by other eminent foreign investigators.

Nor did Lombroso's activity in the field of supernormal psychology stop here. Such was the temperament of the man, that he was not easily turned aside, but proceeded straight forward without a pause, caring nothing for the sarcasms and reproaches with which the conservative crowd revenged itself on his predecessors. Beginning with the year 1896 there appeared in the *Archivio di Psichiatria* a special section devoted to researches on mediumship. This daring initiative appeared sacrilegious to some; nevertheless he took no notice, but persevered, and still perseveres. In this section there appeared numerous articles by him in reference to haunted localities, to cases of telepathy, telesthesia, psychic photography, transposition of senses, lucidity, premonitions, and retrocognition. Among them, the enquiry conducted by him on a "haunted" house in Turin deserves special mention.



It only remains now to make allusion to the theoretical contribution made by Lombroso to the doctrine of supernormal psychology.

In the controversial arguments in which he engaged, he agrees for the most part with what other eminent men of science, such as Sir William Crookes, expressed on the subject; and, as always, his exposition was noticeable for the clearness of his concepts and the effectiveness of his analogies. In regard to this I may refer to some extracts from his writings, in which is shown, with great lucidity, his method of considering the phenomena of transmission

of thought, of telepathy, of typtology as a basis of intelligent communications, and of mediumship for physical phenomena.

With regard to transmission of thought and telepathy in general, he writes as follows :

"If a volitional order is transmitted to a distance, if the will of another is obeyed in the suggestion, as though it proceeded from the subject himself, this proves that, far from being an immaterial phenomenon, it is a case of a material phenomenon, that is, of a manifestation of matter. . . . A harmonic string, stretched alongside another from which a sound is produced, begins to vibrate in its turn, when it is tuned in unison with the other ; this is an analogy which has many times been repeated. What magic is there in this ? But it may be objected : How can the vibrations and movements of the molecules of the brain traverse the solid barrier of the cranial bones ? To this it need only be replied that bodies even more solid offer no resistance to the undulations of light, of magnetism, etc. Light, which is a form of molecular movement, passes through glass ; a magnet covered with a bell of glass or of wood attracts a piece of iron placed outside. . . . The tremendous, although transitory, disequilibrium of sensibility in hysterical persons affords the special condition, which probably results in the momentary interruption of the conducting fibres, in consequence of the alteration of the axis-cylinder, found in them by Arndt, which permits the accumulation of nervous energy in certain points of the cortex, and its removal from other centres, and explains the origin of phenomena, just as the great frequency of transmission of thought in the dying (Myers) is explained by the intense state of suffering and by the great energy which the cortex appears to acquire in the death-struggle, perhaps on account of the ptomaines which accumulate in it."

[*Annales des Sciences Psychiques*, 1904, pp. 274-5.]

In regard to typtological phenomena as a basis of intelligent communication, he writes as follows in the *Annales des Sciences Psychiques*, 1892, p. 149 :

"When the table gives a correct reply (for instance, when it states the age of a person, which is known only to the latter), when it quotes a verse in a language unknown to the medium (an occurrence which greatly surprises the ignorant), this occurs because someone present knows that age, that name or that verse, and has his thought concentrated upon it during the seance, and he then transmits his thought to the medium, who expresses it by act, and also sometimes

reflects it back upon one of the sitters. Just because thought is a motion it can not only be transmitted, but also reflected. . . If, among those assembled round the mysterious table, no one knows Latin, the table does not speak in Latin."

In the following passage from the same article we see how he endeavoured to explain the physical manifestations which he had witnessed when experimenting with the medium Eusapia :

"None of these facts (which, nevertheless, we are bound to admit, because it is not possible to deny what we have actually witnessed) are of a kind to oblige us to suppose, in order to explain them, the existence of conditions other than those recognised by neuro-pathologists. . . . I see nothing inadmissible in the fact that, with hysterical and hypnotic subjects, the excitation of certain centres, which become active in proportion as all other centres become paralysed, may cause a transposition of psychical forces, and thus also bring about a transformation into luminous force or into motor force. It is thus conceivable how the force of a medium, which I may denominate as *cortical* or *cerebral*, might, for instance, raise a table or pull someone's beard, or strike or caress him, phenomena which frequently occur under these circumstances. . . .

"Under certain very rare conditions, the cerebral movement, which we call thought, can be transmitted to either a long or a short distance. Now, just as this force can be transmitted, so also can it become transformed, and psychical force can become *motor* force. . . . Do we not see a magnet move iron without any visible intermediary?" (*Ibid.*, pp. 146, 147, 148.)

\* \* \*

Such has been the work of Prof. Lombroso in the field of supernormal psychology.

What traces has he left in this field?

Although his experimental researches on the transmission of thought form an important contribution of facts and observations to these studies, yet it is our duty to recognise that they add little to what has already been accomplished by other eminent researchers, and especially by the members of the Society for Psychical Research, of London.

So also the material gathered by him for study of the

phenomena of supernormal psychology in general, although precious as an individual contribution, adds nothing new to what has already been done in this respect by the said Society, to which, in addition to the credit of having collected an immense amount of material, belongs the merit of having co-ordinated it in masterly works of classification.

The true title of glory which belongs of right to Lombroso in this field, is indissolubly connected with that special branch of supernormal psychology which deals with the phenomena of objective mediumship. Before his authoritative voice was courageously raised to uphold the reality of these phenomena, not only did the representatives of official science disdain them, but the prejudices against them were such that even the very members of the Society for Psychical Research, London, unjustly despised and neglected them, confining their researches to the phenomena of mediumship of a purely intellectual order. It availed nothing that in the past a William Crookes, an Alfred R. Wallace, a Frederic Zöllner had each in turn given proof of equal moral courage by bespeaking for them the attention they deserved. A most important field of research was left in the inexpert hands of the adepts of spiritism.

But perhaps the times were ripening when Lombroso took up the question. However that may be, it is a fact that, as a consequence of the great impression which was made everywhere in the scientific world by the courageous and noble act of the eminent anthropologist of Turin, it came about that a select band of men of science resolved to put aside preconceptions and listen to his words. And for the first time, among the ranks of the studious in this branch of science, there ran the joyful news that on this side of the Alps, as in France, Germany, England, Poland, even in distant Russia, some of the most noted men of science were preparing to make experimental researches into the rejected field of objective mediumship.

From that day, researches in this direction succeeded each other uninterruptedly, and are still being pursued, extended and popularised. If, therefore, new and interesting problems are about to enter the domain of psychological research, the merit must be ascribed to him who did not refrain from speaking when others in his place would have prudently kept silence, although he knew that by acting thus, he ran the risk of irreparably compromising his own reputation as a man of science and head of a school of thought, as well as his own professional interests. Never was resounding eulogy better deserved than that expressed by Alexander Aksakoff: "Glory to Lombroso for his noble words!"

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## ETHER THE MEDIUM OF THE SUBLIMINAL SELF.

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TILL comparatively recently there were many physical phenomena which were incapable of explanation, such as light, heat, and electricity. But the theory has been postulated that a highly attenuated form of matter, which was neither solid, liquid nor gaseous, occupies all space, inter-stellar and inter-molecular, whether terrestrial or celestial.

This form of all-pervading matter is known as *ether*, and the ultimate particles of which it consists are called *ions* or *electrons*. These latter Lorenz and Larmer suppose to be infinitely small electrically charged particles of matter, and it is now held that all radiant energy is due to vibrations of these particles, and the different forms of it are capable of representation by an ascending scale of vibrations.

Beginning with those where the vibrations are comparatively slow and of long wave length, and following up with those of ever-increasing rapidity and diminishing wave length, we have the following sequence: electro-magnetic, Blondlot or N-rays, heat, luminiferous, ultra-violet and, high up on the list, Becquerel and X-rays. This order is, of course, more or less provisional, and no doubt many changes may be made in it and gaps filled in, nevertheless it will do for the present as a working hypothesis.

The chief interest in these radiations for the purpose of the present article is that (1<sup>o</sup>) there are certain ones with comparatively long wave lengths called Hertz's electro-magnetic waves, which are employed in wireless telegraphy



and are capable of being used for communication over thousands of miles of space; and (2°) that also near them in point of frequency, occupying a space between them and heat waves, other radiations have been discovered, which are given out by various substances, but particularly by nerves and nerve centres, and that especially during functioning: these are the N-rays or rays of Blondlot. Lastly there are the luminiferous or light rays.

These last radiations form a group representing the colours of the solar spectrum, commencing with red and ending with violet. They are luminous only by virtue of the nervous organ we possess in the retina, which is specialised to receive them and convert them into nerve stimuli, and the visual centres of the brain which, through its connection with the retina, receives these impressions and translates them into the sense of light and colour. Apart from this, light and colour do not exist as such in nature. It is a purely mental condition. The combined effect of all these luminiferous radiations produces in us the sense of white light, as can easily be demonstrated by various experiments with a prism, which has the power of breaking up white light into its several radiations owing to their different degrees of refrangibility. All objects in nature are coloured by reason of the different degrees in which they are able to reflect or absorb these various luminiferous rays, which compose the white light which illuminates them. According to Maxwell's electro-magnetic theory of light, light is caused by vibrations travelling through ether, consisting, not in a change in the position of the etheric particles, as was supposed by the old undulatory theory of light, but in a periodic alteration in their electro-magnetic condition.

Not only does ether permeate all space and the vibrations of its constituent electrons give rise to the various forms of energy, but it is also believed to constitute matter itself. It



is now supposed that all atoms, and consequently molecules, of the various chemical elements and their compounds consist of these far tinier electrons, and that the difference between one element and another in its physical and chemical properties depends not on any difference in its contained electrons themselves but on their numbers, mode of grouping, and motions.

These electrons have been defined as "centres of strain or whirlpools of ether," or simply as "charges of electricity," and Sir Oliver Lodge suggests that an atom may be comparable to a stellar system consisting of a number of electrons moving in rapid orbits. One special fact about electrons is that they can be shot out from the atom to which they belong, and propelled through space. All substances probably possess this power, but there are certain rare elements which possess it to a remarkable degree, as, for instance, radium, and, on that account, these are termed radio-active. Matter also under certain conditions is especially capable of dissociating its contained ions or electrons; for instance, when passing from solid to liquid, as when a salt is dissolved in water, or under the influence of chemical action.

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The interest which the more recent teachings of physical science have for students of Psychology regarding the theory of an all-pervading ether and its new views concerning force and matter, thanks to the researches of Sir William Crookes, Sir Oliver Lodge, Profs. Maxwell, Hertz, Lorenz, Larmer and others, is the important bearing they must have in throwing light upon certain of its hitherto dark problems, such as thought-transference, clairvoyance, telepathy, phantasms, etc.

When one considers the subject of these phenomena from this point of view, it is of the highest importance to bear in mind the distinction which exists between objective and

subjective sensations as they affect us, and this is best illustrated, I think, in the case of vision, as it is to this sense that many of these phenomena most powerfully appeal.

When we look at any person or object present in our visual field, the retina is at once affected by the rays of luminiferous ether proceeding from it, and the impression thereby received passes on to the nerve cells in the visual brain centres, to be by them interpreted in the sense of colour, light and form. The fulfilment of this condition we call *objective vision*, and it depends on the presence of matter in some form or other in the visual field capable of reflecting or emitting light. It may be a person, a landscape, or it may be simply a luminous gas or vapour. It is, in fact, an afferent or centripetal phenomena.

*Subjective vision*, on the other hand, does not depend on any such presence. To cause it the stimulus may not even travel by the retina, but is probably received direct by the visual centres themselves. It is an efferent or centrifugal phenomena. In this case the stimulus is not necessarily that of luminiferous ether at all. The impressions of subjective light sensations may be caused by electrical, chemical or mechanical stimuli, as evidenced in experiments upon animals. Various forms of auto-intoxication may supply the stimulus in certain diseases, as for instance in migraine, epilepsy and hysteria, in which subjective visual phenomena are of frequent occurrence, ranging from flashes of light, plays of colours, to actual hallucinations. The same may also be produced by the alkaloids present in certain poisonous drugs introduced into the system, such as opium, etc. Again it may be due to some subtle stimulus acting from one part of the brain on another during certain states of consciousness as in dreams, or even from one brain to another.

In these latter examples the problem becomes more com-

plicated and involved, as it opens out to us those deep questions of telepathy, clairvoyance and kindred conditions. In these cases the optical conditions cannot be separated from the general mental state. Many of these phenomena seem capable of being explained by the theory that under the governance of the directing ego or personal consciousness some forms of radiations are emitted by nervous structures, which are capable of being sent and received through space, somewhat in the same way as the Hertz waves are in wireless telegraphy; and it seems not improbable that the N-rays discovered by Blondlot and experimented upon by Charpentier in relation to nerve energy, may be the medium of these communications.

There are, however, phenomena which cannot wholly be explained so simply, and chief amongst these is that power which some people possess not only of seeing persons not actually present but of viewing scenes and actions happening at a distance, and this, moreover, not necessarily in the present but also in relation to past and even future, events.

As it is impossible to separate the sense of vision from conditions of the nervous system generally in treating of objective vision and the simpler forms of subjective vision, it is still more impossible to separate clairvoyance in the literal sense of visually seeing from the mental one of perceiving through the mind only. Therefore under clairvoyance one has to consider, along with what appeals to the visual sense, that which affects the sense of hearing and mental impressions generally.

This clairvoyant power is probably to a certain extent possessed by us all, but by some people to an extraordinary degree. It has existed from time immemorial, and there is such an accumulated mass of well-authenticated cases in support of the reality of the phenomena, that it is impossible to ignore its existence. The faculty in some people is auto-

induced, in others it is manifested by the aid of a reflecting surface such as a crystal ball or mirror in which pictures are, as it were, reflected from the mind, since they are seen exactly as in a looking glass—left being right and right left. In other cases the clairvoyant has to be put into a hypnotic state to manifest this power. In this condition of hypersensitiveness, the mere touch of some article of wearing apparel or personal property is sufficient to put the clairvoyant into psychic *rappor*t with the person and his or her surroundings, both as to the present, past and future. A few illustrations will make this more clear :

I have some lady friends who passed their early life in Malta and for whose veracity and high character I can vouch, who have told me they had a servant, French or Swiss, I forget which, who used to divine for their entertainment in a tea-cup. She could describe places and persons which she saw with such detail as to where they would stay or whom they would meet, that when these events subsequently took place they were able to recognise the persons and places as familiar from the description previously given.

I have had no personal experience of visual clairvoyance, but I can testify to some acquaintance with mental clairvoyance. Some seven or eight years ago I had an interview with a Mrs. B., and found her clairvoyant powers were really remarkable.

The sitting was held in a dimly-lighted room, she sitting at one end of the table and myself at the other. At her request I removed the glove I was wearing and handed it to her. After smoothing it out and stroking it for some few seconds, to gain, as she informed me, the influence of my magnetism, which the glove was alleged to contain, and through which she put herself into psychic *rappor*t with me, she passed, so I was given to understand, into a state of trance, which however did not produce any very obvious change in her condition. After a very few minutes she

began to delineate my character and many circumstances of my past life with such accuracy that she might actually have had an intimate acquaintance with me, although we had never met before. I then handed her letters, enclosed in their envelopes, which I had received from friends and members of my own family. These she took up separately and pressed to her forehead, when, after so doing, she was at once able to delineate the character of each writer most accurately. One of these letters was written by a very near and dear relative who had died in my early childhood. After a slight hesitation she said: "It appears to me that this letter is from one who has passed over to the other side," meaning that the writer had died. She then told me the relationship which existed between us, and described her as a lady of high intellectual gifts, artistic temperament, an authoress, etc., all of which particulars were perfectly true.

Now if we pause here, the phenomena seem capable of being explained by mental telepathy. All this knowledge which related to my past life, the characteristics of my friends and relatives who had written the letters she handled, and that one had died during my early childhood, and was possessed of high mental culture, were facts stored up in my brain, and it only required her to be able to put herself in psychic *rappor*t with it to obtain all this information. In fact the mere handling of the letters seemed hardly a necessary condition for the phenomena, so far as I can judge. Certainly had she read the letters they would not have helped her materially to the information she possessed of the writers and their surroundings, etc.

However her powers did not stop here; she went on to foretell future [events. These consisted of personal and family matters, which have all for the most part come to pass exactly as prognosticated, although, at the time, many years antecedent to their taking place and quite outside my mental horizon. Amongst these was the time I should

marry, the fact that a near member of my family would have an apoplectic stroke, and certain financial matters. These events not only took place, but came about almost at the times foretold. The only *rapport* or psychic connection this lady could establish with my friends and relations was through the medium of the letters written by them, and with me through the glove I had just been wearing, as during the whole sitting we sat at a distance apart with a table between us.

How the future can be determined as well as the present and past is indeed a mystery. Can it be that our future is already bound up in our personality and that the part we are to play is marked out like a phonographic record, and that our body is the machine into which it is placed at birth, whilst the life which animates it is comparable to the energy which moves the style along the tracing line of life, speaking forth the record of the thoughts and actions which our personality has marked out for it, so that what is to come is as surely there as what is past, only that in our ordinary consciousness we know it not? It is only when the veil which bounds our ordinary senses is lifted—as in the clairvoyant state—and our subconscious ego, with greater powers of correspondence—higher knowledge and clearer sight—rises to the surface, untrammelled by the limits of the flesh and our ordinary environment, and our old restricted consciousness is for the time being in abeyance, that the future as well as the past and present can be seen; then it is that time and space enlarge their boundaries for us, and the vision of things afar off in both is brought near.

This larger personality which many now believe we possess, is the theoretical subliminal self, and its existence gains much support as an explanation of many, otherwise inexplicable, phenomena. These will be found ably discussed in Dr. Osgood Mason's work on *Telepathy and the*

*Subliminal Self.* I will content myself only with quoting two cases of clairvoyant vision of scenes occurring at a distance, from Dr. Mason's book, as illustrations :

"Mr. John Fitzgerald of Brunswick, Me., once a somewhat noted temperance lecturer, but at the time now referred to a bedridden invalid, saw clairvoyantly, and fully described, the great fire in Fall River, Mass., in 1874, by which a large factory was destroyed. He described the commencement and progress of the fire, the means employed to rescue the operatives, criticised the work of the firemen, shouted directions as if he were present, and at last, as the roof fell in, he fell back upon the pillow and said : ' It is all over—the roof has fallen, and those poor people are burned.'

"It was not until three days later that Mrs. Fitzgerald obtained a paper containing an account of the fire. This she read to her husband, who frequently interrupted her to tell her what would come next, as 'he had seen it all.' The account corresponded almost exactly with the description given by Mr. Fitzgerald while the fire was in progress."

Dr. Osgood Mason then mentions a case of his own, as follows :

"I have myself recently found a very excellent subject, whom I will call A. B., whom I first hypnotised on account of illness, but who afterwards proved to have psychic perception and clairvoyant powers of a remarkable character. Once, while in the hypnotic condition, I asked her if she could go away and see what was transpiring in other places, as, for instance, at her own home. She replied she would try. I then told her to go to her home, in a small town three hundred miles away and quite unknown to me, and see who was in the house and what they were doing. After a minute of perfect silence she said : ' I am there.' 'Go in,' I said, 'and tell me what you find.' She said : 'There is no one at home but my mother. She is sitting in the dining room by the window: there is a screen in the window, which was not there when I left home. My mother is sewing.' 'What sort of sewing is it?' I asked. 'It is a waist for D.' (her little brother). I wrote down every detail of her description and then awoke her. She had no recollection of anything which had transpired, but said she had had a restful sleep. I then desired her to write at once to her mother and ask who was in the house at four o'clock this same afternoon, where she was, and what she was doing. The answer came describing everything exactly as set down in my notes."



Before bringing this subject to a close it will be interesting first to give in his own words Dr. Osgood Mason's classification of perceptions, and lastly, his theory of the subliminal self above referred to, which, according to him, is the explanation of these various clairvoyant phenomena. When he wrote his book the theory of etheric vibrations was in its infancy, and he rejects it somewhat summarily as not only inadequate to explain certain phenomena, but "because there is no proof whatever that any such vibratory medium exists."

All this, however, is now changed, and the theory of a universal ether is about as proved a hypothesis as that of evolution itself. Nevertheless, even if our suggestion that certain etheric radiations, such as the recently discovered N-rays given out by nerve centres, might, under the control and direction of the will, account for the simpler phenomena of ordinary telepathic communication between one brain and another acting over a distance, there are still other phenomena which cannot so readily be disposed of. To this class belongs such cases as the illustrations of clairvoyance just given, crystal visions, etc., which involve not simply a mere mental *rapport* between two individual brains, but also the power of viewing scenes and actions taking place at a distance as if the spectator were actually present, and these, moreover, not necessarily in relation to current events, but even those which have happened in the past or are locked up in the future. In classifying perceptions Dr. Osgood Mason says :

"Perceptions may be defined as the cognisance which the mind takes of impressions presented to it through the organs of sense *and possibly by other means.\**

"One class of perceptions is universally recognised and is in a measure understood, namely, perceptions arising from impressions made by recognised external objects or forces upon the organs of sense,

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\* [The italics are mine.]



sight, hearing, smell, taste and also the general sense of touch. These perceptions in particular are designated as *real* or *true*, because they correspond to recognised external realities.

"But impressions are also made upon the organs of special sense by influences which are not recognised as having any objective reality, but which nevertheless affect the senses in a manner often identical with that in which they are affected by recognised external objects, and they cause the same perceptions to arise in the mind. Hence, another broad class of perceptions includes those which are taken cognisance of by the mind from impressions made upon the organs of sense in other ways and by other means than by external objects, and often where there is no evidence that any external object exists corresponding to the impression so made. Impressions arising in these various ways are called *hallucinations*.

"On close examination, however, it is found that the sharp line of separation between what has and what has not an objective reality is not easily drawn, any more than in biology the sharp line between animal and vegetable life can be easily drawn, or at the lower end of the scale between the living and the not living.

"So the origin of those perceptions which are classed as hallucinations has always been a subject of controversy, even among philosophers of the greatest merit and eminence.

"Without following out the discussions which have arisen on this point—discussions which are often confusing and generally inconclusive, a fairly distinct view of the subject may be obtained by considering the origin of these perceptions under three heads—namely:

(1) "Perceptions which are reckoned as hallucinations may be originated *centrally*; that is, they may arise wholly within the mind itself without any direct external stimulus. For instance, the characters drawn by the novelist may become so real to him, and even to some of his readers, that they become *externalised*—actual objects of visual perception, and are seen to act and even to speak. The instance is repeatedly quoted of the painter who after carefully studying a sitter's appearance, could voluntarily project it visibly into space and paint the portrait, not from the original but from the phantasm so produced; and of another who could externalise and project other mental pictures in the same manner, pictures which so interested him and were so subject to the ordinary laws of vision that he would request anyone who took a position in front of them, to move away so as not to obstruct his view.

"It will be noticed in these cases that although the perception has

its origin centrally, in the mind itself, and is even voluntarily produced, still, it is seen as an impression made upon the visual organ in exactly the same manner as a picture thrown upon the retina by a real external object; it disappears when the eyes are closed or an opaque object intervenes, and follows the laws of optics in general; hence, strictly speaking, these perceptions are also real."

On considering these strange phenomena is it not permissible to suppose that as rays of luminiferous ether coming from an object in ordinary objective vision are converted into nerve energy, and thence translated by the cortical nerve cells of the optic centres into impressions of light and colour, so, by a similar but reverse transformation, nerve energy may be reconverted into impressions of luminiferous ether?

That the living organism is capable of producing and emitting rays of light is shown by several examples in the lower forms of life. For instance, amongst insects there is the glow-worm, with its brilliant light in our hedgerows after dark has set in, and those who have lived in the tropics will call to mind the fire-flies. It is interesting to note that the light emitted is distinctly under the control of the insect's will, and that the function may be exhibited under the influence of excitement. It seems reasonable to suppose that here we have examples of nerve energy being converted into light. In fact, as electrons are infinitely small electrically charged particles of matter, and light is due to the periodic electro-magnetic variations of these particles, and as all matter animate and inanimate not only contains these electrons in dissociation, but is capable like radium of emitting them, is it not possible that under the directing influence of the will or human personality, the living organism may be capable of actually materialising an object in space formed simply out of its own electrons which, as Professor Crookes has defined, is "the fourth stage of matter"?

It only requires that these electrons should have the

electro-magnetic vibrations conferred on them to make them visible, which condition it seems not improbable that nerve energy may supply, when one considers its intimate relations with electrical phenomena, and its power of increasing the luminosity of radio-active bodies during the emission of N-rays.

When we consider what is now known about the properties of force and matter, namely that there is a point where the line of demarcation between the two cannot be drawn, but each merge imperceptibly into the other, and the electron is defined as a "centre of strain or whirlpool of ether," on the one hand, and an "infinitely small electrically charged particle of matter," on the other, and that all manifestations of energy are due to the electrical variations and vibrations of these particles; again, when we are told that "electricity is matter, and matter is electricity, or rather the two concepts which bear the name are but manifestations of the same root stuff in different conditions, and that what we call atoms consist of far tinier bodies, the ions or electrons which are simply charges of electricity, and that these are probably being given out from all substances," then one begins to see the first glimmering of a new light through the barrier which seemed to separate the visible from the invisible, the material from the immaterial, and with it the barrier begins to fade away, and vistas of ever-brightening light lead us to a new knowledge of many occult mysteries.

If this brain, "this microcosm of cosmic forces to which no compound of electric batteries is comparable," as Professor Mandesley calls it, is under the direction of the will or human personality—and we know it is so—then there is little difficulty in conceiving that, under certain conditions of more enlarged potentialities, it is not only able to send forth radiant energy controlled in such a way as to be a means of communicating over space, but also to

project into its visual field an etheric body or picture formed out of its own etheric particles, or electrons, which shall have the requisite vibrations to give it light, colour, and form, even to deceive the eye of the person who gave it existence. In this way the painter above referred to might be able to externalise his model so as to act on his retina exactly in the same way as an objective reality and capable of obeying the ordinary laws of optics.

Another explanation, however, might account for the phenomenon, namely by regarding the phantasm as a recrudescence of a retinal image. It will be noted that before the artist was able to externalise his model, a close study of it was necessary in the first instance. Bearing in mind the analogy of the eye to a photographic camera, we can imagine a retinal negative being thus formed, and then being converted into a series of nerve stimuli in a latent condition and stored up in the cortical nerve cells of the optic centres, somewhat analogous to a phonographic record in the case of sound. When under the influence of the will these stimuli are, as it were, set free, a recrudescence of the retinal image might take place by a reversal of the process.

The image thus formed on the retina would, as in the first instance, be an inverted one, as the negative in a photographic camera. We may now regard the eye in this process of reproducing the picture as a kind of magic lantern, the retinal image as the slide containing the inverted picture passed behind the lens, and the result would be a virtual erect image being produced in the visual field, obedient in like manner to the ordinary laws of optics. In the case of the magic lantern the picture is focussed and thrown on to a screen, where, as in the case of a retinal recrudescence picture, the screen would be an area in space, probably corresponding to a position which the sitter occupied when the retinal impression was originally created. This explanation would get over the difficulty which an etheric

body would present, namely in being visible to the painter only and not to the bystanders also, as might be expected in the latter case.

Whichever of the two theories is the most plausible explanation of such phenomena, I must leave to the reader to decide.

There is, however, another form of visual perception which I think might be entirely explained on the etheric body hypothesis. I refer to the phenomena of materialisation seen at some spiritualistic seances. Whether these perceptions ought to be considered in the class we have just been examining, I think is a matter for question, if we adopt this hypothesis as their explanation, since in such a case, although they originate centrally, they nevertheless exist as matter in the visual field, though in a highly attenuated impalpable form, and therefore, as in the case of ordinary objective vision, are in like manner subject to ordinary optical laws. I think, therefore, if the theory I suggest as to their causation be accepted, they would form a class of perceptions apart from all others.

I can speak from some experience of such phenomena, having on one occasion been present at a seance where materialisation took place. I think, therefore, it might be interesting in this place to give my impressions thus derived before passing on to the remaining two classes of Dr. Osgood Mason's classification of perceptions.

The seance at which I was present was given by a well-known medium (Mr. Cecil Husk). Before the sitting took place I was courteously invited to examine the room, which I most carefully did in a good light, and can vouch for it being a plain ordinary room with no possibilities of trap-doors, pulleys, reflecting mirrors and such paraphernalia whereby the ordinary tricks of deception are practised. The walls and floor of the room were quite bare and there

was only a single window and door, the sole furniture being a plain deal table and ordinary chairs. The only apparatus, if you can dignify them by the name, were a couple of cardboard slates, so prepared that they became luminous in the dark. The sitting was conducted in darkness, and the circle consisted of about a dozen individuals holding hands in the usual way round the table, the medium being at the head of the table and forming part of the circle. The first thing of interest to note was, that after a few minutes, in spite of the darkness, I became conscious there was present in the air a sort of phosphorescent vapour which had the appearance, as to form of that given by tobacco smoke when it curls upwards and spreads itself out in diaphanous draperies; but in addition to this I observed that it was dotted all over with countless numbers of minute points of bright light, like little glow lamps. The appearance was not unlike the phosphorescence of the sea seen at night in tropical waters. This luminosity is, I understand, in the phraseology of spiritists, called astral light, and is, I believe, considered by them to be luminous matter from which "spirit" forms take shape.

When the phantasms appeared, they were rendered visible by the luminous slates on the table rising automatically and thus casting a weird bluish light on their faces. Only the head and shoulders appeared in the centre of the table, in fact just that amount comprised in the area of the slates' luminosity. When they disappeared they did so gradually in a bluish scintillation of light through the centre of the table round which we were sitting. The faces I saw were perfectly clear and well defined, as real faces could be in ordinary objective vision, only the light they appeared in gave them a pale bluish and somewhat ghastly appearance.

I do not propose to give any opinion as to whether these were spirit faces of the departed, as they were alleged to be, or whether spirits generally are capable of rendering them-



selves thus visible, and communicating with those present. I did not see or express a wish to see any of my departed relatives or friends. I saw the face, head and shoulders of one, who I was informed was called John King, whose "spirit" photograph, if I remember aright, is kept at the office of the London Spiritualist Alliance, and whose features I at once recognised from having previously seen it there. The head had as real and solid an appearance as that of any real person, and was draped together with the shoulders in a sort of white shawl; the face was very dark, with a long, flowing, black beard, and the features appeared of a somewhat oriental type. While the apparition lasted the lips were distinctly seen to move, and questions put to it by the sitters were answered in a deep stentorian voice. Another face which I saw was that of a good-looking young girl; she was at once recognised by a lady present as that of a sister, who had died some years ago and to whom she was greatly attached. I had never seen the lady in life, but when her photograph was afterwards shown to me I at once recognised a striking resemblance between it and the phantasm presented at the seance. Other phenomena took place, such as the floating about in the air of a heavy musical box, and also of a string instrument, which goes by the name of "fairy bells" and is somewhat like an æolian harp; during the whole time this was taking place elaborate operatic music was being produced on it, at times very soft, whilst at others so loud that it seemed as if the strings must break with the violence with which they were being twanged.

I merely state what I actually saw and heard, with a mind quite cool, calm and free from prejudice. If I had any bias it was certainly rather that of the sceptic than otherwise, and I must say, in spite of this, that the appearances presented impressed me as being impossible of production by any coarse, ordinary trickery, and as being due to some form of psychic manifestation.

In such manifestations it suggests itself to me as possible that the medium may either himself by auto-induction or with his brain under the control of another personality, produce an etheric form, representing a person or object, from his own electrons, and project it into space, so that those sitting with him may actually see it as a true image. Whether the other sitters in any way contribute to the phenomena, by parting with any energy or matter, I cannot say, although if the one is possible, the other may be so too. May not this also be the explanation of the so-called thought bodies described at seances and reported in such papers as *Light*, in which thought is alleged to take visual form, and also of many of the other visual phenomena of clairvoyance.

If it be possible for a person of his own will power or personality to create or materialise from his own body an etheric body representing a person or landscape, then one can understand how he might be caused to do so in a hypnotic state, whilst under another's control, and this too at a distance.

We will now return to Dr. Osgood Mason's classifications of perceptions.

(2) " Secondly, perceptions may have their origin peripherally—that is, the point of excitation which causes the act of perception in the mind may exist in the external sense organs themselves, even when no external object corresponding to the perception exists at the time, or is not in a position on account of distance or intervening objects to affect the senses.

" In examining the cases which may be placed under this head they resolve themselves into two classes, those which occur in connection with some disease or defect in the sense organ concerned, and those which are recrudescences or after visions arising from over-excitation of those organs; for instance, after looking through a window in a very bright light—even a considerable length of time afterwards—on shutting the eyes or looking into a dark room, an image of the window is seen with all its divisions and peculiarities of construction distinctly presented. To the country lad returning at night from his first visit to the circus the whole scene is again presented; and ring, horses,



equestrians, acrobats and clowns are all seen and externalised with the utmost distinctness; even the crack of the ring-master's whip is heard, and the jokes and antics of the clowns repeated."

In my early days, when I used to go out to dances a good deal, I well remember hearing, on retiring to bed afterwards, the orchestra playing the waltzes, etc., almost as clearly as if it were actually present, and no doubt there are many who have experienced similar recrudescences. To the same class of perceptions probably belong what are known as phosphenes. These are produced by closing the eye and concentrating the mind on the organ of vision, with the result that subjective colour effects are produced in the eyes which may be seen to assume kaleidoscopic effects of changing patterns and colour.

(3) "Thirdly, perceptions may have their origin telepathically—that is, scenes and incidents transpiring at a distance, far too great to affect the bodily organs of sense in any direct or ordinary way, do, nevertheless, in some way, cause perceptions to arise in the mind corresponding to those same scenes and incidents.

"This is a comparatively new proposition in psychology and has for its basis studies and experiments which have only been systematically made within the past fourteen years" [that is twenty-four from the present time]. "These studies and experiments relate to telepathy, automatism and the action of the subliminal self. They have been undertaken and carried on by various societies interested in experimental psychology, but chiefly by the English Society for Psychical Research."

Dr. Mason at the end of his work sums up his conclusions as follows:

"The phenomena in this new field at first sight seem heterogeneous, without system or any common bond; they seem each to demand a separate origin and field. But let the idea of the subliminal self, intelligent, and endowed with its higher perceptive faculties, be presented, and lo! all these refractory phenomena fall into place in one harmonious system. The subliminal self is the active and efficient agent in telepathy—it is that which sees and hears and acts far away from the body and reports the knowledge which it gains to the

ordinary senses, sometimes by motor and sometimes by sensory automatism—by automatic writing, speaking, audition, the vision, the phantasm. It acts sometimes while the primary self is fully conscious, better and most frequently in reverie, in dreams, in somnambulism; but best of all when the ordinary self is altogether subjective and the body silent, inactive and insensible, as in that strange condition which accompanies the higher phases of trance and lucidity, into which few enter, either spontaneously, or by the aid of hypnotism. Then, still retaining its attenuated vital connection, it goes forth with extended vision and gathers truth from a thousand hidden sources.

"Will it act less freely, less intelligently, with less consciousness and individuality, when that attenuated vital connection is severed, and the body lies—untenanted?"

Thus Dr. Osgood Mason classifies visual perceptions, and sums up his theory of the subliminal self to account for these various phenomena of clairvoyance, telepathy, phantasms, etc.

Ten years have elapsed since these conclusions were given in his interesting work on *Telepathy and the Subliminal Self*, and physical science has made rapid advances since then in its new views regarding matter and radiant energy, and although it has in no way abrogated the functions of the subliminal self, but rather enhanced the probabilities of its existence, it has brought to light the properties of a medium through which it may manifest itself in relation to the physical universe, namely, the universal ether.

In its power of controlling this ether, this primordial duality of force and matter, I believe is to be found the explanation of all these marvellous phenomena, which we have been reviewing—the secret of the relation or link between spirit and matter—our ray correspondences.

## THE STORAGE OF THE EXTERIORISED NERVOUS FORCE IN VARIOUS BODIES.

By DR. PAUL JOIRE.

IN a lecture delivered two years ago at one of the general meetings of the *Institut Psycho-Psychologique* of Paris, and published in the *Annales des Sciences Psychiques*, I endeavoured to prove the existence of a nervous force which is capable of exteriorising itself and of manifesting its existence by moving a needle such as that of the sthenometer.

[For the convenience of our readers and the reader comprehension of this paper we give herewith a further illustration of the sthenometer invented by Dr. Joire.—EDITOR.]



I particularly aimed at proving, in that address, that this force, the existence of which can be demonstrated by means of the sthenometer, is clearly distinguishable from other known forces, such as light, electricity or heat.

I will recall to mind one point only, namely, that the action of heat being the most difficult to eliminate, a large number of experiments were made to demonstrate that heat was not a factor in the experiments which we described, in connection with the effect produced by the hand on the needle of the sthenometer.

Although this point was already proved by my earlier experiments, I have made further experiments with the same object. For instance, a block of ice, when placed near the needle of the sthenometer, produces no movement. Also, having raised the temperature inside the glass globe of the instrument to  $45^{\circ}$  [ $110^{\circ}$  F.], I observed the effect produced by approaching the hand, and no one will, I think, maintain that the temperature of the hand could raise the temperature of a stratum of air already registering  $45^{\circ}$ . In short, by my experiments, confirmed, moreover, by the experiments of others, the possibility of the action of heat was satisfactorily eliminated, and there remained the scientific demonstration of a force emanating from the human organism which is capable of exteriorising itself and producing movements in certain objects at a distance.

This being established, it remains for us to study the properties of this force.

The first question which suggests itself for solution is this: Can this force be stored in certain bodies as heat, light and electricity can be stored?

To begin with, I observed, by chance, the following fact: If certain objects are placed on the stand of the sthenometer, facing the needle, these objects may be left there for hours without it being possible to observe the smallest deviation. But if these objects have been held for a time in the hand, and if they are then replaced in the same way on the board the needle at once begins to move.

This observation opened the way to quite a new study.

This force, emanating from the nervous system, of which

we are able to verify scientifically the existence by means of our instrument, can then, like other analogous forces, be localised and stored in various bodies. This discovery enabled us to study the qualities of this force, by submitting them to an entirely new series of experiments. And, moreover, if any doubts still remained as to the influence of heat or electricity on the instrument, these doubts were forcibly and completely banished, because it became possible to isolate this force from the nervous system which seems to generate it, and in future to keep the bodies of the investigators at a distance from the registering instrument, in such a way that neither the heat nor the electricity, which might be emitted by them, should be able to exert the least influence on the instrument. It is to experiments of this description that we have devoted a series of studies, the results of which we are now about to set forth.

Our experiments were divided into several categories, which shall each be examined in turn.

The first category of experiments was pursued with the object of discovering a certain number of bodies which are capable of storing the nervous force. The arrangements for the experiments were as follows: The body to be examined was first placed facing the needle of the sthenometer, in the position in which the hand would be placed in order to diagnose the equilibrium of the nervous force. After a quarter of an hour it was certified that the needle had not moved at all, that, consequently, this body did not of itself liberate any force capable of affecting the instrument.

Then the same object was placed in the right hand of an experimenter, and held thus for fifteen minutes.

Finally, it was replaced exactly in the same position which it formerly occupied on the sthenometer; the experimenters removed to a certain distance from the instrument, and at the end of a quarter of an hour they

returned to note whether there was any deflection of the needle, and its extent.

We will here observe, in order to avoid having to recur to this point, that the movement of the needle was always in the direction indicating attraction towards the object. (This we have indicated by the sign +.)

The following are some of the objects with which we obtained only negative results, *i.e.*, which caused no movement of the needle :

A roll of tin-foil.

A bar of iron.

Cotton in the form of wadding.

The following is a list of objects which, under the conditions above indicated, we observed acted as a reservoir for the nervous force.

Wood : deviation of the needle	+10° Mr. V.
" " " "	+14° Mr. L.
Handkerchief : deviation of the needle	+ 4° Mr. S.
" " " "	+ 8° Mr. D.
" " " "	+14° Mr. L.
" " " "	+15° Mr. B.
" " " "	+17° Mr. J.
Bottle full of water : deviation of the needle	+ 8° Mr. D.
" " " "	+12° Mme. P.
" " " "	+27° Mr. H.
" " " "	+ 7° Mr. S.
Wet linen : deviation of the needle	+17° Mr. J.

\* \* \*

The diversity of degree is explained, if we remember that different persons also obtain different deviations, when they place their hands near the needle of the sthenometer, according to their state of health and their psychical condition.

We must also note in this connection, that, the same person, Mr. D., obtained the same deviation of 8° with the handkerchief, and with the bottle full of water.

It was interesting after this first experiment, to compare the deviation produced by the hand, presented normally to

the sthenometer, and the deviation obtained by the same person through an intermediary, that is to say by charging with his force, the different bodies used in the experiments.

This was the object of our second series of experiments, the arrangements we made were as follows: Each experimenter placed his right hand, for five minutes, in front of the needle of the sthenometer, and the deviation obtained was noted. The same experimenter then held the object decided on for experimentation in his right hand for fifteen minutes, then this object was placed on the sthenometer for five minutes and the deviation of the needle was again noted.

In the first experiment the wood consisted of little cubes of pine, sixteen centimetres in length, three in breadth and two in thickness, they were cut out of the same piece of wood.

Mr. F.	with the hand	obtained a deviation of	$+20^{\circ}$	with the wood	$+11^{\circ}$
Mr. N.	"	"	"	"	$+24^{\circ}$
Mr. G.	"	"	"	"	$+18^{\circ}$
Mr. O.	"	"	"	"	$+20^{\circ}$
Mr. R.	"	"	"	"	$+18^{\circ}$
Mr. D.	"	"	"	"	$+26^{\circ}$
					"
					"
					$+10^{\circ}$
					$+10^{\circ}$
					$+7^{\circ}$
					$+6^{\circ}$
					$+10^{\circ}$

The second experiment was carried out with rolls of cardboard of the same dimensions.

The deviations obtained were as follows:—

Mr. J.	with the hand	$+16^{\circ}$	with the cardboard	$+4^{\circ}$
Mr. B.	"	$+13^{\circ}$	"	$+5^{\circ}$
Mr. F.	"	$+19^{\circ}$	"	$+4^{\circ}$
Mr. S.	"	$+22^{\circ}$	"	$+7^{\circ}$

The third experiment was carried out with bottles full of water—small bottles, ten centimetres long, three centimetres in diameter.

The deviations obtained were:

Mr. R.	with the hand	$+12^{\circ}$	with the bottle of water	$+6^{\circ}$
Mr. O.	"	$+19^{\circ}$	"	$+6^{\circ}$
Mr. D.	"	$+19^{\circ}$	"	$+13^{\circ}$

In a fourth experiment with wool the deviations were:

Mr. A.	with the hand	$+12^{\circ}$	with the wool	$+4^{\circ}$
Mr. O.	"	$+19^{\circ}$	"	$+4^{\circ}$
Mr. F.	"	$+19^{\circ}$	"	$+2^{\circ}$
Mr. D.	"	$+19^{\circ}$	"	$+1^{\circ}$

We may summarise this series of experiments by saying that with the wood the results obtained varied from one-third to one-half of those obtained with the hand.

With the cardboard the results were from one-fifth to one-quarter of the direct action.

With the bottle of water the results obtained were about one-half of those due to direct action.

And with the wool scarcely one-fifth to one-tenth of that obtained with the hand.

\* \* \*

In a third series of experiments we adopted a different method. The experimenter held an object in each hand (the two objects were of the same nature); then these two objects were placed at the two extremities of the needle of the sthenometer; either in such a way as to cause the needle to be attracted in the same direction, which we termed being *in accordance*, or in such a way as to attract the needle in opposite ways, so as to show the difference of the force stored by each hand, this we termed being *in opposition*.

The bodies placed in opposition always caused a very feeble movement of the needle; two or three degrees at most; and this is explicable if we remember that when the experiment is carried out with the two hands direct, the result usually obtained is only a deviation of five or six degrees.

When the objects were placed on the instrument in accordance we observed the following deviations:

With cardboard	Mr. V.	deviation of the needle	+ 4°
" "	Mr. P.	" " "	+ 10°
" "	Mr. S.	" " "	+ 5°
With wood	Mr. V.	" " "	+ 7°
" "	Mr. N.	" " "	+ 6°
" "	Mr. T.	" " "	+ 5°
" "	Mr. M.	" " "	+ 4°
With a tube full of water	Mr. V.	" " "	+ 12°
" " "	Mme. P.	" " "	+ 12°
" " "	Mr. S.	" " "	+ 5°



One curious observation which results from this experiment is that the action of two objects, which should apparently increase the deviation of the needle, does not do so.

In fact, this deviation is hardly equal to that obtained with a single object influenced by the right hand, in some instances it is even less.

\* \* \*

Finally, we terminated this study by a series of experiments in which we examined some selected cases in particular. First of all, we wanted to find out whether the difference of force observed between the two hands when acting direct would be equally apparent with an object that had been charged with the force of each hand. The result was affirmative. The experiment carried out with handkerchief showed :

Right hand	+20°
Left „	+17°

which is an absolutely normal difference, such as is observed by the direct application of the hand.

In order that the objection might not be raised that the article held in the hand might have gained, in this way, a rise of temperature, we proceeded to cool it.

The glass bottle, full of water, was plunged into a basin full of cold water and moved about in the water for the space of five minutes, after it had been held in the hand.

*Before* immersion in the water this bottle of water, influenced by the right hand, produced the deviation of +10°. It produced *after* the immersion, 2°. Should we recognise in this the influence of the lowering of temperature or of some other cause ?

A third experiment enabled us to decide that point. This same bottle, influenced by the hand in the same way, was cooled by a current of air, for five minutes.

We then observed that it caused a deviation of 8°. We

may then conclude from this experiment that cooling does not deprive a body of the force with which it has been charged; but water seems to absorb or eliminate this force in a very rapid manner.

The difference of two degrees—from  $+10^{\circ}$  to  $+8^{\circ}$ —between the body placed immediately on the instrument, after leaving the hand, and the object exposed to the air for five minutes, may be accounted for sufficiently by the lapse of time, which occurs in the latter instance, before the body is placed on the instrument: as a matter of fact, the different bodies with which we experimented did not long retain the force with which they were charged.

\* \* \*

What conclusions may we draw from these experiments?

1°. They prove again the existence of a force which appears to emanate from the nervous system, and which is capable of acting at a distance.

2°. The experiments also demonstrate that this force can be stored in certain objects.

3°. The objects which have, up to the present, been shown to be incapable of storing this force are: tin-foil, iron, cotton.

4°. The objects which have been proved capable of storing this force in different proportions are: wood, water enclosed in bottles, linen, cardboard.

5°. Objects store this force in proportion to the intensity of the source which produces it; that is to say, those persons who exert less force when they approach their hand to the sthenometer, also store less force in the conducting object; and the left hand supplies less than the right, and that in the same proportions as are observable when the hands are applied direct to the instrument.

## THE HYPOTHESIS OF THE ARTIST, GABRIEL VON MAX, CONCERNING THE CLOTHING OF "BIEN-BOA."

AND THE REPLIES OF MM. BORMANN, PETER, RICHEL  
AND DEINHARD.

IN a note appended to the conclusion of Herr Ludwig Deinhard's translation of Professor Richet's account of the Materialisations at Algiers, in the March number of *Psychische Studien* (Leipzig), the Editor of that periodical prints a letter he has received from the celebrated artist, Prof. Gabriel von Max, well known in occult circles as the painter of the picture: "The Seeress of Prevorst." The learned artist, who accompanies his letter with an explanatory sketch, says:

"Professor Richet's account of the materialisation seances in Algiers, in the February number of *Psychische Studien*, and THE ANNALS for November, 1905, is highly interesting reading.

"Unfortunately the photograph of the phantom 'Bien-Boa' given in that number strongly suggests the hypothesis of fraud. The phantom is, in fact, evidently dressed up in the medium's (?) clothing. Whence come the false beard with india-rubber bands and the cap of silver paper, I naturally do not venture to enquire more closely in the face of Prof. Richet. The similarity of the face to that of the medium is admitted by Prof. Richet himself. I will only permit myself to establish, with the practised eye of a painter, with what this sort of scarecrow is clothed, and what disposition of it is disclosed in what follows. That an incompletely materialised arm and hand clearly stand out in the picture is a false interpretation; it much rather consists of a leg of the medium's drawers. The few strokes of the pen which I enclose [see page 47] will make my meaning clear.

"Mr. 'Bien-Boa' is clad in a lady's blouse, chemise and

drawers. The blouse has a coloured trimming on the standing collar at the neck, and hangs down over the breast; the front part of the blouse masks the chest, and is held together with the hands over the pit of the stomach. The hook fastenings of the collar are closed at the neck, and through the open back part of the blouse the head is thrust.

"The white cloth hanging over the so-called helmet, which is somewhat drawn together at the chin, is the lower end of a lady's chemise; the two arms are enveloped in it, and the breast part, trimmed with hand-made lace, hangs down, and lies partly upon an upholstered, apparently red, armchair standing in front of the figure. The perforations in the lace are plainly seen.

"The white prominences in the picture, the one cross-wise to the right, the other downwards to the left, are the legs of the medium's drawers. Please look at the picture carefully with a magnifying glass.

"Nevertheless, I incline to the view that there is no intentional fraud (!), since I also find that the phantom produced by the highly estimable Mme. d'Espérance, the only person then present, of the Egyptian woman 'Yolande,' was dressed in a modern petticoat with trimming, a chemise, and a handkerchief or napkin (see *Shadowland*, p. 310).

I would strongly impress upon all scientists to allow someone with practised eyes, *i.e.*, where possible an artist, to take part in sittings for materialisation. It would also be advisable for the present not to illustrate the reports of courageous scientists like Crookes and Richet with photographs of phantoms, and thus to leave the reports themselves at the mercy of the mockery and ridicule of a superficially judging public.

I have no objection to your publishing these lines in *Psychische Studien* as the expression of my personal opinion.

Yours very respectfully,

G. VON MAX.

The Editor of *Psychische Studien* \* discusses the theories of suggestion and auto-suggestion acting upon the medium in a state of unconsciousness, and adds that photographic representations are certainly the best means of getting on the track of any fraud or simulation, intentional or not, and invites full scientific discussion of these obscure and difficult problems, and especially a rejoinder from Professor Richet himself.

The April number of *Psychische Studien* contains Professor Richet's reply, and a criticism of Professor von Max's letter by Dr. Walter Bormann, of Munich.

The following is the translation of this last article :

### BIEN-BOA AND THE LINEN-BOGEY.

(*Der Wäschepöppanz.*)

The Linen-bogey of Professor von Max is, in spite of the naturalness he claims for it, something quite impossible ; for it obviously contradicts in several respects the appearances observed (not only by Professor Richet but also by all those present, including M. Delanne and Mme. X.\* Apart from the points noted by the Editor, the face, figure, hands, and movements of Mlle. Marthe were constantly seen by Professor Richet and others, and shortly before and immediately after the appearances the medium was always found to be wearing her clothes.

But I will now consider only the photographs, as Professor von Max does, and note the following points :

1°. The first photograph, in which nothing is yet visible but an even large white mass, unbroken by lines or folds, with two stumps of arms stretched upwards, between which the helmet and something difficult to recognise (see Professor Richet's explanation in ANNALS OF PSYCHICAL SCIENCE for

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\* Professor Bormann quite erroneously identifies Mme X. with Miss Goodrich-Freer, now Mrs. Hans Spoer, who contributed articles to *Borderland* many years ago under the signature "Miss X."

[Editor's note.]

November, 1905, p. 276, etc.) are mixed confusedly together, was evidently unknown to Professor von Max, according to his hypothesis, yet it is of importance to compare it with the non-stereoscopic view. It is impossible that single pieces of underclothing should have formed this great white mass, through whose transparence a portion of the dark curtain is faintly visible. This mass reaches so high, as may be seen by comparison with the head of the negress, that the hands of a man, to say nothing of those of little Mlle. Marthe, could hardly reach up to it without a stick or something of the sort.

2°. Prof. Richet and the others are supposed to have taken the back of an upholstered chair for the lower part of the medium's body!! Think of it! Prof. Richet says expressly (*loc. cit.*, p. 282) how plainly one can make out the lower portion of the medium's body, and even in the printed photographs it can be well seen with a magnifying glass. An indented line in the clothing, which can be seen with a glass in the illustration in *Psychische Studien*, is not in that in the ANNALS, and must therefore be a fault. The chair must, however, according to Prof. von Max's hypothesis, have been pushed a good way forward, if it was the same on which the medium had taken her place behind the curtain. This heavy chair must afterwards have been pushed back again. But no one had seen or heard either of these movements of at least a yard! But now comes the main point. A portion of the skirt of the negress, as can be seen with a magnifying glass, covers a part of this supposed chair. This is once for all decisive; for the negress sits back in the cabinet, but B. B. is somewhat in front of the curtain, where such a chair would have had to stand. Thus the hypothesis of Prof. von Max is shown to be impossible. (See Fig. 3a in THE ANNALS for November, 1905, where this circumstance is again clearly recognisable.) Any further refutation is therefore unnecessary; nevertheless I will

proceed to show still more plainly the untenability of Prof. von Max's hypothesis.

3°. In contact with the upper edge of the chair Prof. von Max discovers perforated lace which he regards as the trimming of the neck of a lady's chemise. The magnifying glass, however, shows us very plainly a belt with two round perforated clasps, around the medium's waist. Prof. Richet expressly mentions this belt as being visible (*loc. cit.*, pp. 280, 283) ! He points out that "below the belt there is also seen a small black border which is the upper part of the skirt," which can also be seen with a magnifying glass.

4°. Now to the main conditions of the supposed undressed medium, the supposed upholstered chair, and the rest. Mlle. Marthe is a short, slight girl. Since, according to Professor von Max, the chemise with its lace trimming immediately touches the chair, it is a puzzle how the short, slight girl could rapidly stretch herself to the considerable size of the helmeted figure. This must indeed be attributed to supernormal ability ! Only look to what a height the phantom rises ! But did Mlle. Marthe stand on a stool ? This stool must also have escaped everyone's notice !

5°. The right leg of the phantom, according to Professor von Max, was represented by a woman's drawers. But where then are the leg and foot of the medium, which must in that case have been in the drawers ? The photograph shows, where the stuff ceases at the bottom, a white streak shading off gradually, but of leg and foot no trace ! In Fig. 3a of THE ANNALS [Nov., 1905] it is still plainer. The limit at which the drawers are supposed to begin, though arbitrarily shown by Professor von Max in his sketch, is not to be seen in the photograph.

6°. The other leg of the drawers is said to be the apparently almost empty left sleeve of the medium, which lies upon the right shoulder of the negress. As it appears, there is even also an evident trace of the medium's hand beside



the white sleeve, but it is not sufficiently clear in the reproduction. But I must ask, how is it possible that this supposed leg of the drawers can be in connection with the other one, which encloses the right leg of the phantom (or medium)? Even if we assume that the medium wore drawers which reached not only over the knees, but down to the ankles, this is an impossibility for the small and slight form of Mlle. Marthe. The stoutest and most colossal dame on earth could alone wear such drawers, of which one leg reaches to the shoulder of the negress, while the other encloses the lady's right leg! The left leg of the drawers must therefore have been a good bit longer than the right one, if we regard the photograph.

7°. That a lady's chemise, placed with the neckpiece downwards, and with its lower part covering the form and winding around the helmet, has been used, is an improbable assertion. If the chemise is wound round the head, with its tall helmet, and then reaches down to the supposed chair, after passing over the broad man's shoulders of the form, as the picture shows, what a gigantic woman's chemise it must have been! From the photograph we get the impression, moreover, that the white stuff is laid over the helmet in a double layer; or at least that this stuff is much thicker than that used for a chemise. If the chemise lies in double fold over the helmet, what are we to think of the artifice by which the chemise is laid singly over the shoulders and breast—yet still thick? Not where the belt is, but in two other places, there are perforations to be seen, but these are easily to be regarded as portions of Mlle. Marthe's white blouse, and the witnesses of the sitting are not in doubt as to the place of these pieces of lace.

8°. The white blouse which appears to be visible, with this lace, in the place where Prof. von Max places the upper part of the chemise, is looked for by the Professor on the breast of "Bien-Boa," and he thinks he recognises a



coloured collar on it. He finds it at the place where Richet perceives "indistinct ornaments." This blouse would, in the place where Prof. von Max supposes it to be, have been arranged in an unskilful, self-betraying manner, which accords badly with the otherwise fabulous astuteness (whether conscious or unconscious) of Mlle. Marthe. To me also it appears recognisable as a portion of a uniform, such as is to be seen in an old picture now before me, of a Bavarian officer of Engineers, a *Hausse-col*, as an officer described it to me, a remnant of the former cuirass, which remained in use more as an ornament than as a protection to the neck. There is not the slightest ground for finding a blouse here. The white stuff of the phantom appears much rather, where it covers the head of the medium, to shade off into the white blouse which clothes the upper part of the medium's body,\* near the lace perforations. This, since the phantom is derived from the medium herself, will not appear surprising or suspicious to any occultist, after all that we have already learnt.

9°. Prof. G. von Max discovers india-rubber bands, with which the false beard is assumed to be fastened on. What he sees appears to be the chin-strap of the helmet, and below it are folds of the drapery. In order to put on a false moustache, which is simply pressed into the nose, no one would now use india-rubber bands.

10°. Whether the helmet could be really a fez with a covering of silver paper I do not dare to decide. That it is so remains to be proved. It must again be a gigantic fez! The streak which Prof. von Max considers to be the end of the paper, may be something entirely different. The streak goes from below upwards, over the edge of the helmet, which

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\* This is true of Fig. 3, but in Fig. 3a [see ANNALS for November, 1905], there is a decided line of demarcation between the white fabric covering the phantom and the blouse worn by the medium. [Editor's note.]

does not accord well with Prof. von Max's hypothesis. In photograph 3a of THE ANNALS the helmet is much more plainly seen. Prof. Richet considers it, "with its rounded protuberance at the upper part, like certain old mediæval helmets."

11°. The left sleeve, apparently almost empty—but by no means entirely so, as Prof. Richet emphatically states—is (since Mlle. Marthe, if she had wished to trick, could so easily have concealed her arm) much rather an evidence for the genuineness of the phenomenon, and finds an instructive counterpart in the well-known observations of Aksakof. Compare also Du Prel, *Necromancy in Munich*, in *Studien auf dem Gebiete der Geheimen Wissenschaften* (Second Edition, Vol. II.), in which deficiencies in the bodily appearances not only of the medium, but of the phantom, are mentioned, and the experiences of Olcott, reported by Aksakof in *Animism and Spiritism*.

In spite of his apparently complete conviction, Prof. Richet has, according to his custom, approached the matter with laborious prudence as well as courage. Truth above everything! But let us thank Prof. Richet by not bringing forward objections rashly and without consideration, but by proceeding as cautiously as he has done. It is evident that we must reject much that is assumed by the fanciful eyes of a great painter, who, nevertheless, as a man of great intellect, has my full respect and profound admiration.

A member of our society at Munich, Artillery-Colonel Josef Peter,\* has proved by photographs the impossibility

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\* Note by the Editor of *Psychische Studien*: In Colonel Peter's two excellent and apparently convincing photographs (copies of which are given in the present number), it can, in fact, be clearly seen that, since the chemise was turned over the helmet, it could not be made to hang down so thickly over the shoulders as to stand out so prominently as is the case in Prof. Richet's photograph. If these pictures are compared with the photograph of "Bien-Boa" given by Prof. Richet, it will be seen at once how incomparably larger is the form of B. B. (in spite of the stand two steps high used by Col. Peter), and especially

of Prof. von Max's hypothesis. I append his report, to which I will only add that also in regard to the supposed left leg of the drawers his photographs show the impossibility of its reaching to the shoulder of the negress.

DR. WALTER BORMANN.\*

*Munich, March 3rd, 1906.*

### "BIEN-BOA."

By COLONEL JOSEF PETER.

My attempts to imitate the phantom Bien-Boa, according to the description given by Prof. von Max, have led to the following results.

1°. The person representing the phantom must have

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the helmet, than the figure of the disguised lady, and the officer's helmet used in Col. Peter's photograph, although the proportions of the sitting lady in the latter photograph completely correspond with those of the medium in Prof. Richet's photograph. In Col. Peter's photograph A. it is the lower part of the body of the sitting lady, in a black dress, and not a chair, that is seen. It might on a cursory glance just as easily be taken for a chair as the medium's body in Prof. Richet's photograph. To the left of it, in Col. Peter's photograph, the black skirt of the standing disguised lady can be distinguished. With a magnifying glass, moreover, the division between the clothes of the sitting lady and of the standing one can be seen. Photograph B. shows clearly, since the left leg of the drawers is laid upon a chair placed close in front of the disguised lady, how impossible it was that it should be made to reach to the shoulder of the negress. In any case, Col. Peter (who is a member of the Munich Society for Scientific Psychology), deserves great credit for his practical and skilfully executed contribution to the investigation of this difficult problem, and he has relieved Professor Richet from the necessity of making a formal personal reply.

\* When Dr. Bormann wrote his article he based his arguments entirely on the illustrations of Prof. Richet's Algerian photographs as reproduced in the *Psychische Studien*. Since then Dr. Bormann has received the actual photographs, and has published in the last issue of the same Leipzig review a few supplementary declarations, of which the following are the principal:

"The clearness of the photographs admits of no doubt; the medium and the phantom are indeed seen at one and the same time. Under these circumstances, the fact that Mlle. Marthe was not searched is of no importance, since the phantom cannot possibly be either a dummy or the medium herself."

completely undressed in the cabinet, in order to utilise her clothing and underclothing as Prof. von Max asserts to have been the case. According to Professor Richet there was no time for this undressing and dressing again. Without such undressing—unless we can assume that these pieces of clothing were already in the cabinet—the representation is simply impossible !

2°. For the formation of that part of the representation which is immediately above the supposed armchair, the articles of clothing mentioned by Prof. von Max are not sufficient.

3°. The dressing up of the figure, especially in the darkness of the cabinet, is not so simple a matter as Prof. von Max represents. Small oversights, which, without the aid of a looking-glass, could easily occur, would betray the fraud. A single person could not carry it out, unless she had uncommon practice and cleverness.

4°. A lady's chemise is not sufficient for the representation. A very broad and long nightshirt would have to be used.

5°. The leg of the drawers which rests upon the chair is difficult to retain in this position—at the least movement it falls down. I had to fasten it with a pin !

6°. The whole drapery, as described by Prof. von Max (besides being arranged in the darkness and with great rapidity), admits of scarcely any movement without immediately allowing the deception to be discovered ; the holding of the clothing with the chin is very questionable, especially for a considerable time.

7°. If Prof. Richet or any other person had seen the back of the phantom the deception must have been discovered immediately ; for if Prof. von Max's drapery only scantily forms the desired appearance when seen from the front, from behind the substitution is not to be dissembled. The extent of the pieces of underclothing of which Prof. von

Max speaks, and the management of the blouse, are not sufficient for this.

8°. If it is the leg of a pair of drawers which lies on the armchair to the right, one certainly cannot understand how Mlle. Marthe managed so quickly to get out of her drawers and put her leg into them again before walking out into the room.

9°. The figure of Bien-Boa is much too large for a young lady, such as Prof. Richet describes, to be able to personate. For my attempt at imitation I chose a girlish figure, such as is described by Prof. Richet. It will be seen at a glance from the photograph prepared by me, that it is a slightly built female form, although I placed her on a stand two steps high! Even then I could not get the height above the chair as shown in Prof. Richet's pictures.

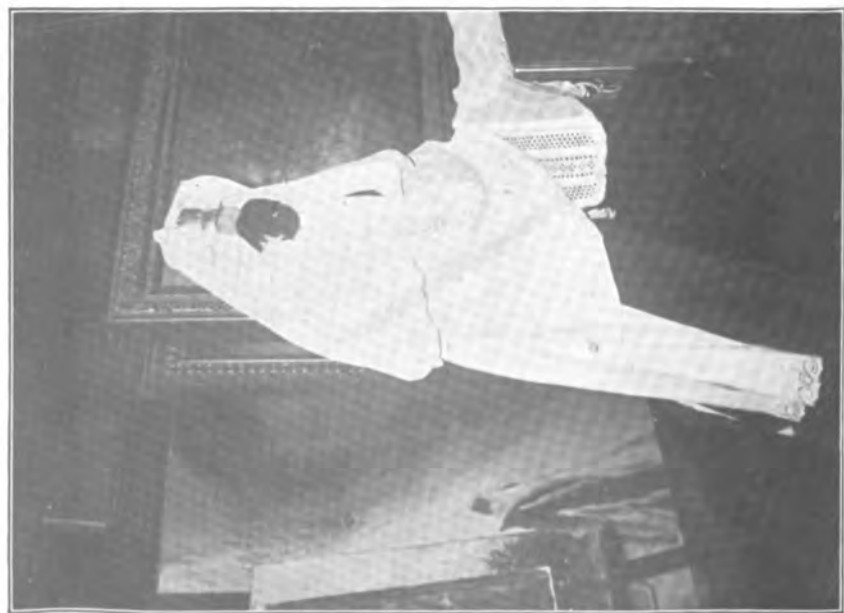
10°. It will also be seen at the first glance that even with beard and helmet (and I used a real helmet covered with silver paper) the dark manly impression of Bien-Boa is not to be obtained, certainly not by a young woman.

All in all, the view put forward by Prof. von Max is not to be entertained. The simple attempt at imitation brings out convincingly the impossibility of carrying it out, especially under the conditions described by Prof. Richet.

Moreover a glance with a good lens at Prof. Richet's photographs shows immediately and without question that the "armchair" supposed by Prof. von Max is in reality the dark skirt of the medium, who wore a white blouse trimmed with perforated lace, such as was the fashion in Paris last summer. Round the waist is a belt, the double clasp of which is not to be mistaken. How anyone—without preconceived opinion—could take the belt for the ruffle of a chemise, is to me inexplicable.

The openwork embroidery of the blouse can also be seen on the left sleeve, which according to Prof. von Max is the leg of a pair of drawers. No drawers have embroidery in this place!



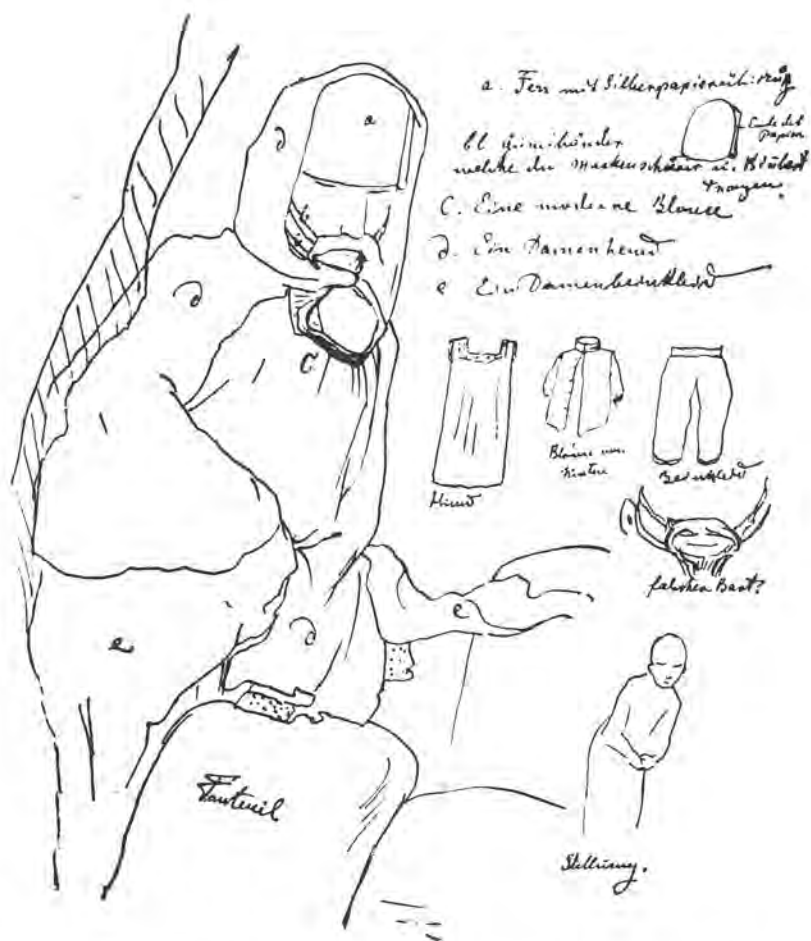


Photograph A.



Photograph B.

Photographs by COLONEL PETER, of Munich, illustrating the hypothesis of M. Gabriel von Max.



How the artist, M. GABRIEL VON MAX, interprets the clothing of the "phantom," Bien-Boa.





Another point is remarkable. In Prof. Richet's photographs, when B. B. appears with a turban instead of a helmet, the neck ornament is also wanting, which according to Prof. von Max is the collar of the blouse. It is therefore evident that the neck ornament belongs to the helmet, and is never worn with the turban.

JOSEF PETER, Colonel.

Munich, March 5th, 1906.

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PROFESSOR RICHTER'S REPLY.

I will reply in a few words to the observations addressed to me in the February and March number of *Psychische Studien* :

1°. First of all I admit that it would have been of great interest if the clothing of Mlle. Marthe had been carefully searched before and after each seance. To my great regret this was simply impossible. The case was not the same as with regular professional mediums, and the utmost discretion was absolutely necessary. This is a serious defect in the process of control, and I am certainly the first to recognise it. But let us not exaggerate the importance of the careful searching of a medium; for a person who is resolved to cheat finds many ways of concealing objects destined for use. . .

However, I claim permission to say that there was no drapery concealed in the corsage of Mlle. Marthe. She wore a very thin blouse and no corset, and there was evidently nothing under this blouse except her body. If she had concealed anything, it must have been in a sack under her short, tightly fitting skirt (which appears to me absurd). Her skirt, moreover, left her all required freedom of move-

ment, so that she could run about and go up and down stairs. One day she even climbed up into a tree in the garden immediately after the seance.

If students will give themselves the trouble of reading attentively the protocol of the seances in question (ANNALS for November, 1905), they cannot fail to observe how highly improbable it was that Mlle. Marthe could make use of a sack—even had such a thing existed.

2°. There is only an apparent contradiction between the facts that "Bien-Boa" allowed me to touch his hand and even to press it with some force, and what I say in another place, that he did not allow me to touch him. I omitted to state expressly that the conditions were not the same. When he was *behind* the curtain he gave me his hand, enveloped in white drapery; but when he came out in front of the curtain, he could not be touched; he touched me, but I was not allowed to take hold of him. Various persons—among whom the readers of *Psychische Studien* are not to be counted—have wondered that I did not make use of the opportunity, when I held B. B.'s hand in my own, to pull him towards me forcibly (and treacherously!) out from between the curtains; but I had expressly promised *not* to do this, and, even at the risk of appearing very old-fashioned, I do not care to break my word of honour. Moreover, such brutality (as Prof. Maier rightly observes) might have entailed serious consequences for the medium; celebrated earlier examples have proved this beyond doubt.

Again, such relations—though still unknown and profoundly mysterious—exist between the body of the medium and the spectral apparition, that it would not be correct to conclude that trickery existed if, on seizing what was considered to be the apparition, we found ourselves holding a part of the medium's body.

3°. The voice of B. B. was in no way like that of Mlle. Marthe; but this is really of small importance, because one

can without much trouble change the timbre of one's voice. I will, however, remark that this voice had a curious sound; it was not a hollow or deep or low voice, but rather a tremulous, stuttering voice, which gave me the impression of a voice coming through an artificial larynx of wood or metal; but of course this is only a subjective comparison.

4°. The stature of Bien-Boa appeared to me to change; I thought I saw him now tall, now smaller. Sometimes he appeared very much taller than Marthe, sometimes about the same height as Marthe—who is very short.

Sometimes he moved forward as though gliding; more frequently he seemed to walk, but I was never able to see his feet.

5°. I now come to the objections put forward by Prof. Gabriel von Max, which I will endeavour to refute in a few words.

a. The photographs alone are only demonstrative if one has read carefully the text which accompanies them. It is necessary also to examine the stereoscopic views stereoscopically, if one desires to obtain a fair idea of the phenomena. It will then be noticed that the body of Bien-Boa is *far in front* of Marthe, who is seated. The body of Bien-Boa does not seem to have legs, it appears to float in mid-air without any support.

The photograph to which I attach most value is the Kodak picture No. 1 (ANNALS for November, 1905). In it we see the end of Bien-Boa's right hand shading off into a sort of flocculent cloud. The drapery is scarcely formed, and is so transparent that the curtain can be seen through it. The texture of this drapery is different from that of the drapery in the other photographs; it is evidently only in process of formation.

β. In the drawing which he presents, Prof. von Max replaces Marthe's dress simply by the top of an armchair; but the attentive examination of the photographs proves

that there is a waist-belt around the blouse, and a full skirt with the indication of knees.

If Mlle. Marthe had, as Prof. von Max thinks, undressed and dressed herself again, this must have been done with a really unheard of and quite incredible agility and rapidity, and this *a dozen times within half an hour*, for the curtain opened and closed every moment, and the experimenters entered the cabinet frequently.

γ. The hypothesis of a pair of lady's drawers which is supposed to represent the sleeve, is indeed highly original. But originality is its only merit, for against it I assert that it is certainly, quite certainly, the actual sleeve of Mlle. Marthe; on this point there can be no doubt whatever, and Prof. von Max himself has only to examine the photographs with a magnifying-glass to be convinced of this.

δ. True the general aspect of Bien-Boa is not æsthetic. With a heavy moustache which appears to be stuck on, and his odd head-dress, I am quite ready to acknowledge that B. B. much more resembles a grotesque carnival figure than the august appearance of a visitor coming from worlds unknown! But in truth this is not an objection that need be feared; it is not at all necessary that an apparition should be æsthetic. It is important only that it should be real; and its beauty, or otherwise, is of no material consequence.

ε. Concerning the chin-strap, or ornament, which falls down over the neck: occultists assert that the ears are especially hard to form, and that the object of a chin-strap is precisely to dissemble this lack of ears. I do not know how far this odd assertion may be defended: but, however that may be, it is certain that in some of the photographs the chin-strap is well in position, and that in others it appears to have fallen down.

ζ. The helmet has aroused much astonishment. Clear proof of fraud has been seen in the presence of this helmet;

as though it were easier to understand the materialisation of a Hindoo prince with his head uncovered than the materialisation of a Hindoo prince armed with a helmet ! I confess that the difficulty does not seem to me greater in either case, and, on the other hand, if fraud is at work, it would be mere wanton complication of fraud to introduce these fantastic accessories and to bring them to the seance-room at the imminent risk of discovery.

Finally, after mature reflection, analyses, and counter-inquiries, it seems indeed that no serious objection has been put forward to our experiments. True, this fact furnishes no new proof in their favour ; but it is, at least, sufficient to establish one point, *viz.* : that the cause of error—if such existed—was not easy to discover, since up to the present no one has been able to discover it.

The Japanese mask of Dr. V..., the trap-door of M. Marsault, the intervention of Areski so cleverly imagined by Doctor R., and the lady's drawers, invented by Prof. Gabriel von Max, are all that my critics have been able to put forth so far. Let us await further criticisms, for these are truly too flimsy to create confidence.

CH. RICHTET.

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Herr Ludwig Deinhard, who publishes in *Psychische Studien* (Leipzig) a translation of Professor Richet's account of the Algiers materialisations, makes the following remarks on a phase of the discussion into which Prof. Richet purposely does not enter :

"The whole discussion turns upon the question whether there was fraud or not. If this question be solved in such a manner as to set aside the hypothesis of fraud, so that the existence of the 'phantom' is authenticated, then a second question comes up, namely, whence

arises this phantom, whence does it obtain the matter for its corporeal existence, and whence its life? Science does not yet undertake the discussion of this problem. If this could be solved, then a third arises, of a psychological nature. For such a phantom possesses not only life, but consciousness. Then the question is, what sort of a consciousness, an Ego, is this, which speaks, and expresses its will?

"We have thus three problems before us, which follow in logical succession. The second does not come up until the first is solved, and the third only presents itself when the second is fully settled."

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## NOTES.

### **The Gate of Horn.**

By C. J. WHITBY, M.D.

DEAR DR. RICHT,

My wife has had the following experience :

She has always taken a great interest in the personality of the young King of Spain. On the night of May 31st, 1906, she dreamed that she was in a strange street with her little boy, aged 12. The sky darkened, and there appeared in the air near her a lurid red glare which assumed the shape of the *English Royal Arms*. She was somewhat alarmed ; but a bystander assured her that it was "only fireworks." Taking her son's hand she began to run away, when suddenly there occurred a tremendous explosion, and the last thing she remembers is crouching down to avoid injury. Other people seemed to be running with her in the same terror.

On the following morning she saw in the paper the announcement of the outrage in Madrid in connection with King Alfonso's wedding, which at once recalled the details of her dream. Some days later, when an illustration of the house where the explosion occurred was published, we noted among the decorations a lion rampant, no doubt in compliment to the English Princess. This recalls the English coat of arms seen in the dream.

It may be interesting to add that a year ago, shortly before the attempt on President Loubet and King Alfonso, my wife dreamed that she was nursing the King, as a little child, in her arms, and guarding him from some vague peril.

June 1st, 1906.

In reply to a request for precision and elucidation on certain points in this incident, Dr. Whitby writes :

June 9th, 1906.

DEAR DR. RICHTER,

I believe I am correct in saying that *no* news of the outrage reached Bath on the night of the 31st,\* I am at any rate *quite certain* that no hint of its occurrence reached my wife till the following morning. We live some distance from the city in a suburb (about a mile from town), and were both at home on the afternoon and evening in question. We take an evening paper published in Bath, and it gave no news of the outrage on the 31st. As to this point—the absence of previous information—I am absolutely clear that none reached us.

As to the second point—I thought I had mentioned that it happened in this way: I came down first to breakfast, and on glancing at the paper, saw the heading of the account of the outrage. When my wife came down I showed her this heading, whereupon, *before* reading the details, she recounted her dream. It would, no doubt, have been more conclusive if the dream had been recounted earlier.

On other occasions my wife has shown evidence of a telepathic faculty during sleep. For example, at one time, when she was staying at a farmhouse a mile away from where I was in charge of a sanatorium, a patient of mine took several double doses of a medicine I had prescribed. I explained to the patient her mistake and reassured her as to the consequences. On visiting my wife early next day, she told me she had dreamed that she had taken an overdose of medicine, but that I had assured her she would not be poisoned. This before I had mentioned the incident just described, and in the absence of *any communication* meanwhile between the house where I lived (the sanatorium) and the isolated farmhouse where my wife was.

Yours truly,

C. J. WHITBY.

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\* By enquiry at the office of the Bath evening paper, I find that the telegram, conveying news of the outrage, was received at 7.45 p.m. No report was published in the paper that day, but an announcement was posted in the window; this, of course, was quite unknown to us—the subject of the wedding was not even mentioned among us.

## AMIDST THE REVIEWS.

### **A well-attested Case of Clairvoyance.**

(*The Theosophical Review*; London, June, 1906.)

THE following case of clairvoyance, which occurred under professional observation, is published by Dr. Holt in the June number of the *Theosophical Review* :

"On January 12th, 1906, I received an urgent message to go at once to see a patient, Miss E. B., twenty years of age, residing at M——.

"I found her in a comatose state, quite unconscious, insensible, and helpless, and breathing heavily. I was informed that she had had a 'fit' while working in the mill, that she had fallen and never regained consciousness. She did not rally while I was with her, but on calling next day I found her conscious, and able to talk, but she was almost completely paralysed in both legs, though they remained sensitive to touch and pressure. She slightly regained control over them for the next few days, but could not stand without support and could only just drag her feet along.

"On the 2nd ult. I received another urgent message to visit her, as they were afraid that she was going to have another 'fit.' It was about 5.30 p.m., and I went immediately. I found that she had had another seizure but not of so severe a type as the first. It had not taken away her consciousness, nor affected the use of her hands; but it had deprived her of the ability to speak. Both of these facts I noticed particularly, because while in the room she motioned to her mother, pointing to her mouth as if she wanted something; so I said to the mother that perhaps she wanted to drink. The mother gave her something, but this was evidently not what she had been wanting, as we could readily see from her looks. Next day she told me that she had been wanting her mother to get me to give her something to enable her to speak.

"It was in the interval between 5.45 and 7 p.m. that the 'clairvoyance' occurred. This she related to me next day somewhat as follows :

"'Whilst I was lying and not able to speak, I seemed to see a hand and arm, holding a pint pot, and I saw it lifted twice and tilted up. I knew it belonged to my father, but I could not see him. I knew that he

was drinking and something told me that he had lost his work. I got them to give me some paper, and I wrote on it—"Father has not gone to his work. He has got no work to go to. But never mind, Mother." "

"This paper was given to her mother, but as the latter is unable to read, she took the paper downstairs to the other children. It was read by two of the sisters, who both stated that they had read it, and thus became witnesses of the fact.

"The father, who was a night-watchman in a mill, had left the house about 2 p.m. and should have gone on duty at 5 p.m. When he left home he himself did not know that he was to be discharged. The 'clairvoyance' occurred, therefore, at a time when he should have been at work. He did not return home till about 8.30 p.m. and then informed them he had been discharged.

"I consider the case noteworthy because of the strong and substantial proofs in the successive steps in the chain of evidence. Shortly put they are:

- "(1) Direct personal observation as to the speechlessness of the girl, but ability to use the arms, as noticed about 5.40 p.m.
- "(2) A communication written on paper, and delivered to her mother, who could not read it.
- "(3) The receiving and reading of the communication by the two sisters.
- "(4) The corroboration of the message by the father when he returned home.
- "(5) The direct narration of the events to myself by the girl, and subsequent verification of the details.

"I cannot offer any explanation in reference to the event; and I simply relate it as an incident, which, owing to a fortunate chain of circumstances, is better attested than most of such observations can be.

"(Signed) Jos. J. H. Holt, M.B., Ch.B. (Vict.), D.P.H.

"P.S.—Since writing above, I have called to see the girl again, and in her presence and that of her mother I read over the part as to what the girl told me, and they both agreed as to its accuracy.—J. J. H. H.

"February 17th, 1906."

#### "Ancestral Memory" or Telepathy?

(*Nineteenth Century and After*; London, June, 1906.)

THE Rev. Forbes Phillips, whose recent experiment in the field of sacred drama aroused considerable discussion, contributes to the

*Nineteenth Century and After*, for June, an article entitled "Ancestral Memory," in which he reviews certain mental phenomena and puts forth, with regard to their explanation, a bold and interesting hypothesis, the same which was advanced some years ago by Mme. Macéine and, shortly after, also by Professor Letourneau.\*

The writer argues that the sensation of being already familiar with places when visiting them apparently for the first time, and of recalling experiences which cannot be identified as having actually occurred, may be due to heredity:

"There are few people who have not at times been startled by some vivid reminiscence when visiting some entirely new locality, or while viewing some scene which they have never seen before. A key has been somehow turned, a bolt shot back somewhere within the inner temple of their consciousness; a secret flashed in upon them, a thrill of insight has possessed them, and they feel for a moment that a new light has broken in upon them. Words of amazed recognition rush to their lips, as a full current of new thought is switched on. For an all too brief space the recollection is there; when it is gone, they struggle to recall it as one would recast a dream. At other times the vision lingers sufficiently to enable us to get hold of something fairly definite."

Mr. Phillips illustrates his argument by relating several such "memories" experienced by himself and his friends. Visiting Rome for the first time some ten years ago, he found that:

"Again and again within the city there came these flashes of recognition. . . . The reason appeared obvious. I was renewing my acquaintance with what I had seen in pictures and photographs. That will explain the buildings but not the dark underground windings of the Catacombs. A few days later I was at Tivoli. Here again the whole place was as familiar as my own parish. I found myself struggling with a torrent of words, describing what it was like in olden days. I had read nothing of Tivoli. I had seen no views; only a few days previously had I heard of its existence; and here I was acting as guide and historian to a party of friends who concluded that I had made a special study of the place and neighbourhood; then the vision in my mind began to fade. It was as if a mosaic had dropped to pieces."

On another occasion, near Leatherhead, where he had never been before, a friend remarked that there should be a Roman road near, and Mr. Phillips replied at once, "I know," and he says:

"I led the way with certainty in my mind that I knew where we should find it, which we did; and there was the feeling that I had been on that road before, riding, and that I had worn armour."

A clerical friend of his once asked Mr. Phillips to go with him to

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\* See "Reves Ancestraux": *Bulletin de la Société d'Anthropologie de Paris*, 1900, No. 5.

some Roman ruins, and said that he had a recollection of living there and holding some priestly office in Roman times :

"One fact struck me as significant. He insisted on examining a ruined tower which had been bodily overturned, and said : 'There used to be a socket in the top of it, in which we used to plant a mast, and archers used to be hauled to the top in a basket protected with leather.' We found the socket he had indicated. I urged him to publish many things he told me that day, but he shook his head. 'The time is not ripe,' he replied."

Mr. Phillips says that he frequently asks the question : "Have you ever felt on seeing a place for the first time that you have been there before?"—and that in quite thirty per cent. of the answers he gets something which bears directly on the theory of a racial memory. These phenomena, he points out, differ altogether from sudden flashes of memory referring to former events in our own lives, a well-known phenomenon which has been observed and studied by psychologists under the special name of *paramnesia*.

The claim frequently made that these sensations are an argument for reincarnation, is one which he regards as having a weaker foundation, since the theory of ancestral memory can at least claim two acknowledged facts as its basis : heredity and memory.

"That a child should present certain features of his father and mother, and reproduce certain well-known gestures and mannerisms of his grandfather, is looked upon as something very ordinary. Is it not possible that the child may inherit something of his ancestor's memory, that these flashes of reminiscence are the sudden awakening, the calling into action of something we have in our blood, the discs, the records of an ancestor's past life, which require but the essential adjustment and conditions to give up their secrets? If so, then we have in ancestral memory a natural answer to many of life's puzzles, without seeking the aid of Eastern theology."

Mr. Phillips tells us that in his ministrations as a clergyman he has on more than one occasion heard a man on his death-bed say : "I feel somehow that all this has happened before in my life"; . . . illustrating thereby, according to Mr. Phillips, that even the death-throes of ancestors are transmitted by this singular racial memory.

Then, in explanation of the common form of ghost-story, Mr. Phillips considers that if a man sees the ghost of his ancestor in a certain place it is because :

"Some member of his house, back in the centuries, did actually witness such a scene, and the impression was handed on to a later scion of his house." (!)

But "ghosts" are said to have been seen under such circumstances as preclude the possibility of the same scenes having been witnessed

by an ancestor of the spectator: e.g., the "haunted house" at Brighton, an account of which is to be found in the *Proceedings* of the S.P.R., Vol. VI., pp. 255-269.

The cogency of Mr. Phillips' argument is derived from the proven facts on which it is based, but there are other theories—that of telepathy, the hypothesis of Professor Lalande; of telæsthesia, of clairvoyance, etc.—to which a similar claim might be conceded. The hypotheses of classical psychology such as imagined by Dugas, Lapie, Wigan, Maudsley, Th. Ribot, Bernard Leroy, etc., appear insufficient to account for many mental phenomena, and among others those of the nature alluded to by Mr. Phillips. While there may be some truth in the hypothesis of ancestral memory, the explanation of many of the puzzles of mental experiences would seem to find a more satisfactory solution in telepathy. In whatever way we may prefer to explain the Piper case and other analogous records we must acknowledge that they involve the fact that the experience of one mind may be transmitted to another.

Moreover, this telepathic process does not appear to be limited to trance states; and it becomes highly probable that, although only occasionally capable of being definitely verified, it is in reality a process which is far more widely in operation than is commonly supposed.

The mysteries of "psychometry" would also seem to testify to a sort of residual memory, a sort of etheric wrapping of recollections around inanimate bodies; so that every act—and also every thought, for thought seems to be but act though of finer grain and subtler force—is eternally registered in the archives of the universe, in stone and ruin and dust, as well as in the protoplasm. In short, there would seem to be a universal collective memory, as it were, in which beings and things are inextricably wrapped up, of which they form a part and which they—the animate and apparently inanimate—gradually absorb and become one with.

And so it may be that this sensation of *déjà vu*—extended or not beyond the confines of amnesia and paramnesia—may be due to a comprehensive "ancestral memory," to a strange power of telepathy, which is innate everywhere and in everything, and which appears not to be subservient to our ordinary perceptions of time and space.

L. I. F.



## ECHOES AND NEWS.

**Statement by Dr. Funk relative to an alleged communication from Dr. R. Hodgson.**

IN our April number (1906) we referred to a report in an American Journal according to which Dr. Isaac K. Funk, a well-known writer and publisher of psychical literature, is said to have announced that he had received a communication from the spirit of Dr. R. Hodgson, of such a kind that it was impossible for him to doubt the identity of the communicator. We could not refrain from expressing some misgivings with regard to this alleged communication, in spite of the details furnished by the American journals.

Dr. Funk has just written to inform us that the report is absolutely false, being wholly the invention of the reporter of the *New York American*. The statement was contradicted by Dr. Funk on the same day in the *New York Herald*; this, however, did not prevent the news from spreading, for unfortunately a lie seems to spread much more rapidly than the truth. "Give a lie twelve hours' start and the truth will never overtake it," says someone.

"You will probably remember," writes Dr. Funk, "that Beecher once defined history as 'the skin of truth, set up and stuffed with imaginary facts.' Probably I owe it to the Editor of the *New York American* to say that he apologised to me for the lie his paper set going, saying: 'I have promptly dismissed the reporter.' The reporter was dismissed, but not a whisper in the way of contradiction of the falsehood appeared in the columns of the paper that published this startling lie.

"In this same article you say my 'gradual conversion to a belief in spiritism is especially due to the mediumship of Mrs. Pepper.' That also would be important, at least to me, if it were true. It cannot be of much interest to your readers to know what I do or don't believe, yet let me set myself right. I believe that there is a world of spirits, I believe in the communion of saints and, for that matter, in the communion of sinners, on both sides of the 'Great Divide.' What I don't know for a certainty is whether there is a way open for spirits to surely identify themselves to our physical sensories—do it in a way that can be scientifically demonstrated.



"There is nothing in the thought that there is a spiritual world in communication with this that frightens me in the least, for I have long been satisfied that the 'supernatural' is only the unexplored part of the natural; that the universe on both sides of the grave is a *uni-verse*: as here, so there. Nor do I value a truth because it has grey hairs and walks with a cane. The truths of the vintage of to-day are quite as pleasant to my taste as those of the vintage of the first century, or of any preceding age."

### A Cathedral of Christian Science.

A GATHERING of Christian Scientists from all parts of the United States and Great Britain was convened at Boston on June 10th to celebrate the opening of a magnificent cathedral, which has cost two million dollars. It is built in Italian Renaissance style, rising to a height of 220ft. and surmounted by a dome 84ft. in diameter.

In addition to the church itself the building contains various offices, a large hall, a room for the Sunday school, etc.

The interior is richly adorned with stalls and ornamental work in mahogany. The chimes consist of eleven bells, the smallest of which weighs 4cwt. The organ is one of the largest in the world, and the church itself is one of the largest and finest in the United States.

Mrs. Eddy opened the first Christian Science church in the United States in 1879 at Boston, with twenty-six members. Ten years later there were only eleven churches; but from that time onwards the development has been rapid. In 1899 the number of churches had increased to 301. Now there are 657 churches and 275 societies which have not yet been formed into churches. In 1894 the community consisted of 2,536 members, now there are 72,000.

As is well known, the creed of the Christian Scientist which, for the most part, relates to the healing of moral and physical maladies, forms a sort of extension of the powers of suggestion; its adepts attribute unlimited power and efficacy to faith and prayer. They therefore despise all ordinary medicinal remedies, a course obviously not free from danger. The new church has consequently met with opposition not only from the medical profession, but also from State authorities.

### A New Flower Medium in Germany.

THE tragic misfortunes of Frau Rothe have not deterred another Saxon from entering upon the stormy career of a *Blumen-medium*.

The latest number of the *Uebersinnliche Welt* (which is the organ of some rather important societies of occultists, psychical researchers,

and spiritists in Berlin and Munich) contains the report of three seances held in Leipzig with the medium, Heinrich Melzer, of Dresden, of which the following is an abridged account.

During the first seance (November 29th, 1905) the room was for a while lit up. After the medium had been searched, his body was completely enveloped in a large cloth carefully fastened with pins and knots. The medium, whose hands alone were free, took his place among the spectators. At the outset he was controlled by various personalities, who spoke through the entranced medium. But those present (thirteen in number) asked particularly that the so-called spirit should produce *apports* of flowers; the reply was invariably to the effect that this could only be done with the assistance of the Hindu, Curadiasamy. Ultimately the latter quite suddenly took control of the medium, who moved, stood up, and spoke in a language supposed to be Hindustani, he then retired into the little cabinet, which was behind him, and which had also been examined, where the personality was heard speaking German and Hindustani: Curadiasamy speaks German with a foreign accent. Through the medium it was requested that the lights should be put out, and that the medium himself should not be touched.

After this he was heard singing, moaning, and making movements, plainly audible to the circle; he then came out of the cabinet, and at the same moment two of the spectators observed a light in the direction of the ceiling; the medium gave something to the investigator who was nearest to him on his left. The lamp was lighted and the medium was found standing, holding in his hand a little pot with a flower, whilst the spectator on the left found in his hand a similar pot containing a small plant of myrtle.

After a short interval the seance was resumed. The light was hardly extinguished when the exclamation was heard: "Light!" The floor was found covered with flowers and leaves of lilies of the valley.

The minutes of the sitting are signed by the witnesses, M. Paul Horra, engineer, Mme. Horra, Mlle. Horra, Mme. Horra, senior, M. Paul Vahl, musical conductor, Mme. Starke, M. Ernest Fiedler, bookseller, and Mme. Fiedler, M. Karl Lüttgens, nature-cure specialist, Dr. Anna Plaschke, M. Hans Hiller, vocalist, M. K. Feine, merchant, M. C. Zawadzki, student of philosophy.

For the seance of February 13th, 1906, a special garment was prepared with only three openings; these were fastened with leaden seals after the medium had been completely stripped and had been enclosed in this kind of sack.

The personalities who manifested were not very different from those of the previous seance; the lights were extinguished and shortly afterwards numerous flowers and leaves of Italian lilies were found. The seals were intact. Thirteen persons were present at this seance also, among whom were the Horra family, M. and Mme. Fiedler, Mme. Plaschke and the student Zawadzki, who had already attended the first seance.

On the occasion of the third seance (March 17th, 1906), the medium was entranced even before the seance had begun; vain attempts were made to awaken him, and it was very difficult to put him into the sack, after he had been undressed. After the usual phenomena of changes of personality had occurred, the medium took the hand of M. Fiedler, and afterwards that of M. Horra, who noticed that the medium's hand was very moist. As soon as the latter had withdrawn his hand M. Horra perceived that he had a thorny plant in his own hand. When the light had been lit M. Fiedler observed that he had a pretty orchid, and M. Horra saw that what he held in his hands was a small branch of a rose-tree with three white buds. The flowers were found to be uninjured, but not entirely fresh. The lead fastenings of the sack were not damaged.

M. and Mme. Horra, M. and Mme. Fiedler, the student Zawadzki were present also at this seance, as well as M. Oswald Mutze, son of the editor of the *Psychische Studien*, and Mme. Mutze, M. J. Schneider, journalist, M. H. Geissler, the proprietor of the Helios Baths, etc.

The *apports* of flowers were produced with Anna Rothe in the light; with the medium, Heinrich Melzer, the conditions mark a step backwards, at least in this respect. M. Melzer certainly allows himself to be fastened into a sack, which is some guarantee against fraud on his part; nevertheless the seances will have no particular value until the medium can be in some way kept apart from the sitters. The authenticity of these phenomena ought not to rest on the confidence which may be placed in the good faith of all the experimenters, without exception, especially when these are not all persons who are universally known.

## THE PSYCHICAL MOVEMENT.

### **Concerning the American Branch of the S.P.R. and the new Psychical Institute of America.\***

[*Journal of the Society for Psychical Research*, London, June, 1906]:

IT is in the following words that the dissolution of the American Branch of the Society for Psychical Research is now officially announced.

"After full and anxious consideration it has been decided to dissolve the American Branch of the Society for Psychical Research at the end of the current year.

"It is hoped that a scheme, upon which Prof. Hyslop has been for some time past engaged, may result in the formation of an independent organisation which will carry on the work of psychical research in America.

"The records of sporadic phenomena now accumulated at the offices of the Branch will be carefully gone through, and a selection from them will be published in the *Journal*.

"The Piper records, and all documents appertaining thereto, will remain in the charge of the Council of the Society; and as promptly as the labour involved in the study of their voluminous and complicated contents will allow, a full report on the later developments of the Piper case up to the date of Dr. Hodgson's death will be issued in the *Proceedings*.

"After publication the Council of the Society will allow qualified and serious students access to the records; but only on terms which will ensure that all private and intimate matter contained in them shall be handled with proper discretion and reserve, and that all confidences shall be respected.

*"Signed on behalf of the American Branch,*

"WILLIAM JAMES,  
"JAMES H. HYSLOP, } *Vice-Presidents.*  
"GEORGE B. DORR.

*"Signed on behalf of the Council of the Society for Psychical Research,*

"J. G. PIDDINGTON, *Hon. Secretary.*

*"Boston, May 18th, 1906."*

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In a recently published programme, Professor Hyslop gives a

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\* All communications and inquiries regarding the Institute and the American Society for Psychical Research should be addressed to Dr. James H. Hyslop, 519, West 149th Street, New York.

succinct explanation of the plan of the *American Institute for Scientific Research* which has been granted a perpetual charter by the State of New York.

It is intended, says Professor Hyslop, to extend the field of investigation to comprehend what is undertaken by the *Institut Général Psychologique* in France, and which has recently been provided for by the French Government. The subject for investigation covers the large field of abnormal psychology as well as psychic research. The plan involves both scientific investigation and the practical application of therapeutics in one field of its labours.

A fundamental object of the Institute is the extension of our knowledge of the phenomena associated with abnormal and supernormal psychology . . whilst the primary aim is to organise and subsidise investigations in Psychical Research and Abnormal Psychology or Psycho-pathology.

The Institute will consist of several sections. The American Society for Psychical Research (Section "B"), will be organised as an independent body, with a separate Council, which will have power to direct its own affairs; the reason for the independent organisation of the Society is the recognition of the desirability of having the work of psychic research and psycho-pathology conducted wholly apart from each other, as the fields are more or less distinct. The Institute is merely to protect both fields.

The Board of Trustees of the Institute, which is not yet completed, includes among other well-known names those of Dr. James J. Putnam, the neurologist, of Harvard University; Dr. Minot J. Savage; Dr. R. Heber Newton.

The Council of the American Society is also in process of formation, and comprises at present the names of Prof. W. Romaine Newbold, of the University of Pennsylvania; Dr. Weston D. Bayley, of Philadelphia; Prof. Norman Gardiner, of Smith College, Northampton, Mass.; Prof. Benedict, of the University of Cincinnati. Dr. James H. Hyslop has been appointed Secretary and Treasurer.

In his prospectus, issued a few months ago, Prof. [Hyslop remarks that :

"The facilities for studying the genuine phenomena claiming to represent supernormal powers for the human mind, and possibly the survival of bodily death, have been too few to give the work its necessary scientific form. It was organised rather imperfectly some twenty years ago but at no time has it possessed the funds to deal with its investigations and results as scientifically as the subject demands. Only a few men with their own personal means to sacrifice have been able to do such respectable work as has actually been done. . . .

The data demanding record and investigation have multiplied beyond all possibility of scientific handling with the means and men at command. It is now absolutely necessary to have the work put upon a secure basis, and this for more reasons than one.

"The results already achieved have had an effect upon the public that makes it imperative to be in a position to direct its intellectual tendencies wisely and to protect it from illusions that so quickly and easily attach themselves to this subject.

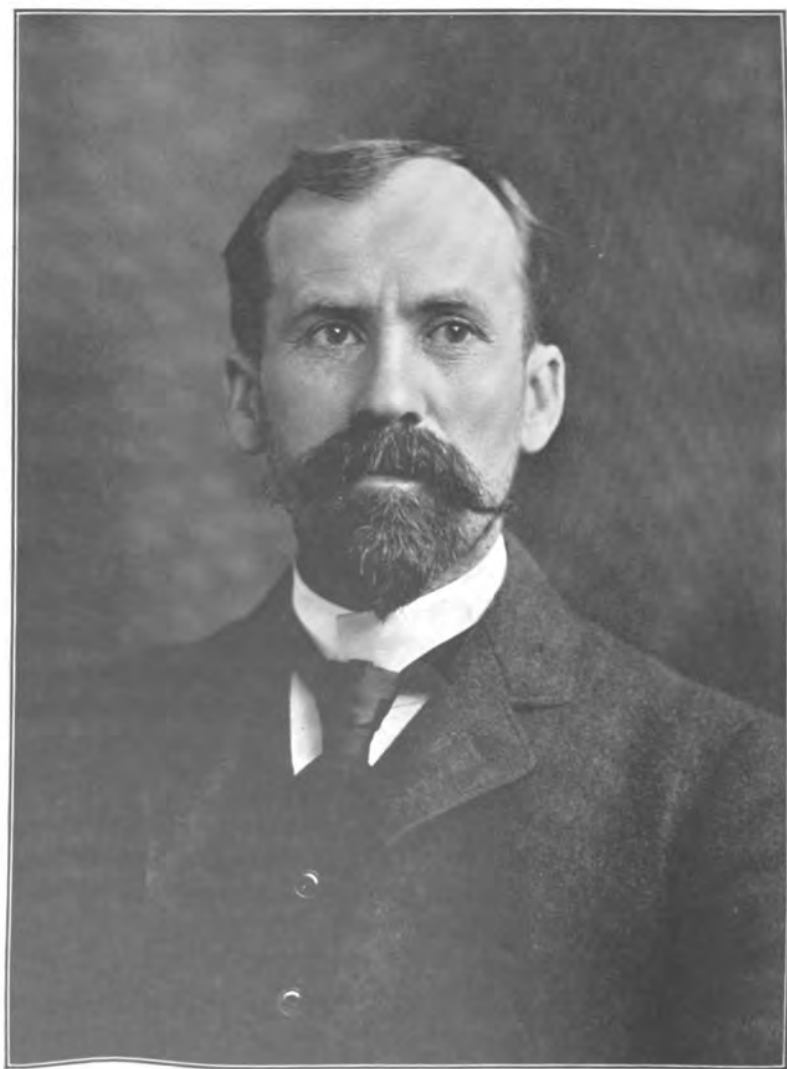
"Whether an investigation of this kind succeeds in supporting what the natural interests of men incline them to hope for is not so important as the regulation of unbridled passions in the direction of 'other-worldliness' to the neglect of present duties, and as the cultivation of the scientific spirit in a field which requires a delicate hand for the discrimination between truth and illusion.

"It will be exceedingly important to conduct the work with great caution and circumspection. . . . It should be free from all advertising methods and publicity or promise of sensational results, content with any outcome that represents truth, though it only protect us from hallucination, and hence should be carried on with all the tact, prudence and regard for scientific traditions that are possible."

Prof. Hyslop makes two important stipulations: (1°) that no teaching shall be in any way connected with the Institute in any of its official functions, and that there shall be no propagandism of any sort associated with it, and no official recognition of doctrines involving the suspicion of other than strictly scientific objects.

2°. That the work shall be done by the methods and in the spirit of the best traditions of science.





*James W. Nydlof.*



## THE SMEAD CASE.

By PROFESSOR JAMES H. HYSLOP.

### **The Origin of the Experiments.**

THIS case, which will be of interest to psychical researchers, came under my notice in the following manner. During the holidays in December, 1901, I received a letter from a stranger, who turned out to be a clergyman, saying that he had been experimenting with his wife, who seemed to exhibit mediumistic powers, and asking me to investigate the authenticity of certain statements bearing upon the personal identity of one of the "communicators." He also made the passing remark that he had a collection of "communications" purporting to come from the planet Mars. I at once seized the opportunity to investigate the case and soon received the Martian matter for examination. I found that the experiments had extended over several years and that a tolerably complete record had been kept. I at once became sufficiently interested in the matter to arrange the materials for study and publication. The following is a summary of the results obtained, including personal experiments of my own. In this account the gentleman and his wife will, for the purpose of concealing their identity, be known as Mr. and Mrs. Smead.

Of course, in spite of the fact that Mr. Smead was a clergyman, I had to be on the alert for fraud and deception, as I had no previous acquaintance with him or any of his connections. But I soon found it unnecessary to seriously

entertain suspicions, as further acquaintance and investigation entirely relieved me of the duty of testing the evidence from this point of view, as was done in the Piper case. Mr. and Mrs. Smead were both honest and conscientious people, and it is especially pertinent to remark in this connection that it is the painstaking and conscientious character of their narratives and records that supplies the evidence which depreciates the spiritistic claims of many of the facts. They themselves furnished nearly all the evidence of secondary personality in their case, and showed an entire willingness to discredit any theory that did not appear to be warranted by the facts. This fortunate circumstance limited my task to the work of recording and analysing the incidents.

It seems that Mrs. Smead had been familiar with planchette writing from her childhood, and had occasionally practised it. But nothing like systematic experiments had been made until 1895. In the meantime a number of apparitions had occurred of which a contemporaneous record was made. But as they have no demonstrably veridical character no further mention of them need be made here. They simply exemplify a mental type of which we have more interesting examples. But when systematic experimenting began, as stated, in 1895, the phenomena assumed a more suggestive character. In so far as the "communicators" were concerned, their names gave the appearance of a veridical character to their statements. They were three deceased children of Mr. and Mrs. Smead and a deceased brother of Mr. Smead. As far as their identity is concerned they represent personalities more plausibly spiritistic than those in M. Flournoy's case, which this one resembles in many of its features. I shall recur to this later.

#### **The Martian Romance.**

During the early part of the year above mentioned the alleged communicators referred several times to two or three

of the planets. But in August of that year, *à propos* of a question addressed to a deceased daughter as to where she was, the answer was "everywhere," and then, after denying that she had seen heaven, she remarked that "some spirits are on the earth and others are on other worlds." A few weeks afterwards a brother of this "communicator," purporting to write through the planchette, said that the sister who had made the above statement was away, and in answer to the question, "Where?" replied "Mars." In response to a further question he said that his sister had gone to Mars "with uncle Vester." ["Vester" was the abbreviated form by which Mr. Smead had called his brother Sylvester while living, the fact of course being known to Mrs. Smead.] At another sitting Mars was mentioned again, and also the intended visit there with this uncle. In the same sitting another "communicator," Maude (the sister of the previous "communicator"), referred spontaneously to Jupiter, and drew a crude map of its surface, saying, in reply to a request to tell something about its people, "they are different from you." Later, amid much trivial matter, Jupiter was said to be the "babies' heaven," whither they were taken after death because they were better than grown-up people. Even secondary personalities cannot stand the theology of Calvin and Edwards! There were also several statements made in connection with this reference to the infants' heaven that betrayed the influence of early teaching in the life of Mrs. Smead, and which indicated the material upon which the secondary personality had drawn for its "communications." They were perhaps the memories of Sunday school teaching supplemented by a childish imagination of what the stars might be.

It was, however, at the next experiment that the most interesting "communications" began regarding the planet Mars. The sitting started with the drawing of a map in considerable detail, giving the names of the zones which

were represented on it. The "communicator" was Maude, the deceased child of Mr. and Mrs. Smead. The names given for the several zones were "Zentin" (cold), "Zentinen" (very cold), "Dirnstze" (North Temperate Zone), "Dirnstzerin" (South Temperate Zone), "Emerincenren" (Equator), and "Mimtenirimte" (Continent). After the map was drawn the following dialogue took place between the "communicator" and Mr. Smead.

"At it we had a fine time. We could go all around there easy. The people are bigger and there are not so many as on this earth. The people there could talk with the people here if they knew their language, but they do not."

(Do the people in Mars have flesh and blood as we do?) "Yes." (Do they look like us?) "Some." (Are there big cities there?) "No. The inhabitants are most like Indians." (American Indians?) "Yes." (Are they highly civilised?) "Yes, some are, in some things." (What things?) "In fixing the water." (How in that way?) "Making it so that it is easy to get around it." (How do they do that?) "They cut great canals from ocean to ocean and great bodies of water."

At this point in the sitting the "communications" stopped, and it should be said that the canals and bodies of water like lakes were represented on the map as drawn at the beginning of the experiment. A curious fact, however, connected with the incidents, is that an article was published in a paper taken by the family and dated one day after the date of this sitting, and in it reference was made to Percival Lowell's articles in the *Atlantic Monthly* for that year discussing the question of Martian inhabitants and canals. Whether Mrs. Smead had seen this article before the automatic writing by the planchette depends upon whether the paper was printed ahead of its nominal date, which I could not ascertain, or whether she had seen any of Lowell's articles in the *Atlantic Monthly*, both of which Mr. and Mrs. Smead deny and with some probabilities in their favour. One need hardly make a point of this, however, as the resources of imagination are equal to all that was written by the planchette, especially since the question of Martian inhabitants and canals is one of common interest.

The next recorded "communications" did not refer to Mars, but consisted of apparent messages from the deceased children of Mr. and Mrs. Smead, in which there was an evident attempt to have some fun. Among the tricks played by the subliminal was the draft of a figure which was said to represent the Devil. The figure was of a serpentine character with the features of a dragon. It was to some extent the conventional devil of the theatrical stage. Two or three times during the Martian "communications" this sort of interruption occurred, involving matter that had no planetary character or connections. But when the Martian "messages" were resumed after this humorous diversion it was interesting to remark their abruptness and completed development. It was not until five years later, however, that any further experiments were made or recorded, and it is this long interval that creates the interest in the resumption of Martian matter.

The last sitting was in December, 1895. The next was in September, 1900. In this latter the "communications" present a developed form and devotion to detail. The planchette began by drawing a figure which might very easily suggest a ship, and wrote the two words "Seretrevir" and "Cristiririe." The former was explained to mean a sea vessel and the latter its name. It seems that the Martians have the good sense to follow terrestrial usage and to give names to their ships. But an interesting deviation from our habits was the statement that the ships were made of trees and that the inhabitants of Mars did not have sawmills as we do.

In the next experiment a curious figure was drawn, unrecognisable in itself but which was explained to be a "dog house temple." In the corners of it were drawn two animals which were explained as being meant to represent dogs, and which were said to give the name to the temple. The characters were then drawn which described the temple by name, and these were then translated into English characters, "Ti femo wahrhibivie timeviol," meaning "the dog house temple."

In the same sitting was given the name of a lake that had been drawn on the map. It was "Emervia." Mr. Smead then asked the "communicator" to give the Martian for "The boy runs," and received the answer that people do not run on Mars, but only walk. What the climate may be that prevents any faster pace was not explained, or whether it was climate or not. But the sentence written in Martian characters and translated into English was "Ti inin amarivim." The form of thought as explained was "the boy walking" and not "the boy walks," a curious deviation from the most natural speech, unless the subliminal is shrewd enough to introduce just sufficient variation into a capricious whim of this kind to give it plausibility.\*

A few days later the planchette drew a rough sketch of a man and then one of a woman, explaining at the same



MAN.

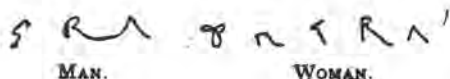


WOMAN.

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\* The absence of such variations is a peculiarity of the Flournoy case; the fact that in it the Martian language followed exactly the order and grammar of French, made a strong point in the argument against regarding it as an independent language.—[EDITOR'S NOTE.]

time what they represented and giving the Martian words for the two. "Mare" was for "man," "Maren" for "men," "Kare" for "woman," and "Karen" for "women."



After this description Mr. Smead asked the question, "What is peculiar about that picture of the man you drew?" and received the following answer with the continued dialogue:

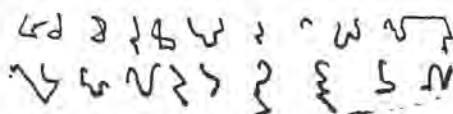
"The way they dress." (How?) "The men wear dresses and pants." (Short dresses?) "Yes. The women wear bag-like skirts and funny hats. Their hair is hanging down their shoulders. The men put theirs up and keep long hair under their hats. We went all around. The people are different in different places."

In the next experiment a strange figure was drawn and the word "Wereven" written out, which was said to mean "serpent." This was followed by the ground plan of a house in the shape of a double cross, or two crosses with their arms touching, and with the outline of a mountain range in the background. The lower part or half of the double cross, however, was explained to represent the reflection of the house in the water, thus indicating that it was built on the shore of some body of water. It was afterwards explained also that the Martian houses were usually built on the shore of a lake or body of water. In the present representation there were drawn circular loops in the wing sections of the house. They were said to represent windows. The doors stood on the line dividing the shadow from the house.

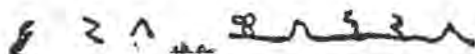
At the next two or three sittings the tendency was to give some account of the Martian language in the form of sentences written out in Martian characters, which were hieroglyphic, and explained in English terms. The sentences



were "This man is a great man," the Martian order being "This man a great man is," and "The great man addressing his subjects." Unfortunately Mr. Smead did not preserve



MARTIAN SCRIPT.



MEN.

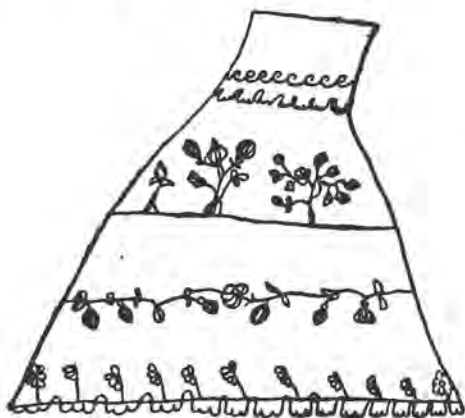
WOMEN.

the Martian words for these as for later sentences. On October 3rd the planchette drew the picture of a flower and wrote the sentence: "Flowers bloom there. Many of the great men plant them"; the Martian being, "Moken irin trinen minin aru ti maren inine tine." On the same date a still longer sentence was written. It was: "Ti maren arivie warire ti marenensis aru ti Artez feu ti timeviol." The English of this is: "The men went with the subjects of the chief ruler to the temple." In the course of the same experiment the "communicator" stated a fact that might interest the student of politics. It was that: "The people on Mars choose their rulers, so that the children of great men do not count," with the emphasis apparently on "people." Evidently the aristocrats in that planet do not possess the franchise! They may have power, but they cannot share the privilege of helping in their own election.

On the next day one of the most remarkable and interesting of the whole series of drawings was made, especially as it was drawn by the planchette. It was preceded by the written statement: "You should see some of their embroideries. The colours are beautiful." Then the planchette drew a representation of an embroidered dress with flowers scattered over it in 'symmetrical order. After the dress was drawn in outline the coloured portions were



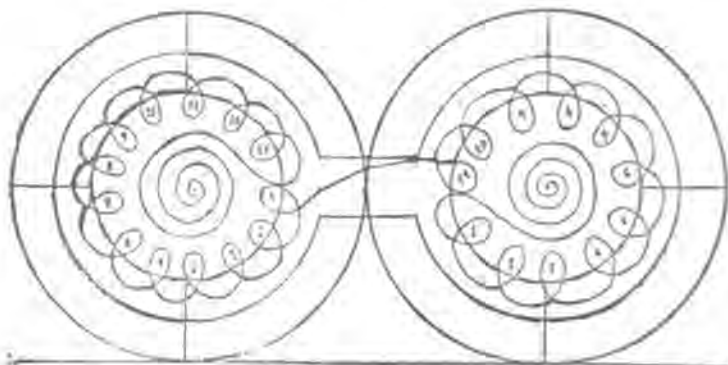
described, and these were variations of pink, white, green, yellow, brown and lavender. The waist was pink and



apparently draped with lavender lace. The upper portion of the skirt was white and contained embroidered flowers in it, the flowers having various colours. Next to this was a wide pink stripe, which was wider behind than in front. The lower portion of the skirt was lavender in colour and ornamented with flowers at the margin of the pink stripe, and at the lower edges. It is apparently a portion of an overskirt. In connection with it the dress was described in the following sentence: "Mare arivie ceassin oonei kei ahrue ruinin warire ti mare." This was interpreted in English to mean: "Man chief ruler's wife's dress when she goes riding with the man chief ruler."

On the next day the figure of a wagon with some animal hitched to it was drawn and described as a "goat-cart." The Martian for it was said to be "Yeoar." Then on the following day a most remarkable and original drawing of a Martian clock was made. The whole and its parts were described in detail. The Martian name for it was "Triveniul." It consisted of two circular wooden boxes

resting side by side and connected by openings, through which passed from one to the other the wire that formed the coil springs in each box. The spring begins in the



centre of one box and terminates in a coil which is wound around a circular wire to hold it in its place, runs through the opening between the boxes and, winding about another circular wire, terminates as the first begins, in the centre of the other box. The spring is of brass, and the spiral part of it is made and fastened so that as it unwinds in one of the boxes it winds up the other in the second box. The clock is wound once a day, and as the running down of one of the spiral coils winds up the other the latter serves to run the clock during the night. Though it was described with much detail the mechanical working of it was not made clear, and hence we can only mention the ingenuity of the subconsciousness in constructing a plausible piece of machinery.

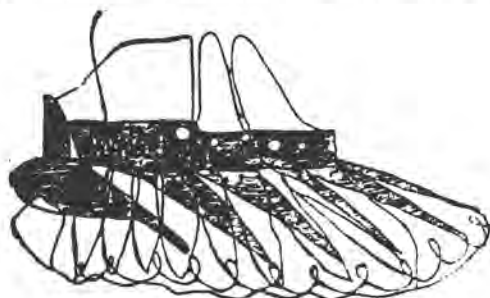
It seems also that the Martians have overcome the difficulties of aerial navigation. They have an air-ship of very peculiar and ingenious construction. The description of it by the planchette after drawing it was as follows :

"Made of wire cloth-like stuff—made to go in the air. It is an air-ship. It is a coil. You see it will run a long mile (while) when they

have to stop and wind it, or it must be wound while it is in motion. This coil makes the wings go. Each one (wing) is connected with this coil and then when the power is turned on it makes them go like birds wings. The power runs it all, only the propeller guides it. Let me tell you about the wings first.

"They are filled with air so that they are light. Then the wire-like cloth covers them. There are fifteen points or parts of the wings that are filled with air. These wings go up and down. The coils at the bottom are used to help the wings open. The power winds the coil. The power is electricity and the batteries are where the coils are. There are three big coils. One is for the wind sails, one is for the wings, and one is for the propeller. The coil is used with the sails because it is sometimes needed when the winds are strong. The propeller goes like a wing. The wind makes the ship go some."

The sketch of the air-ship drawn by the planchette shows a curiously shaped mechanism that resembles roughly a



flattened balloon suspended upon a flat boat with sails. All the parts of it were named and accurately described, including the means of entrance, which were round window-like holes on the sides.

Two days later the planchette drew a mountain, or elevation, on which were placed the Martian symbols of two houses, and the place was described as an observatory or "place where they look at you." There were also drawn across the mountain what may be described as tunnels dug through it, with a pipe-like appearance at one end. The Martian name for house, "wahrbivie," was written near the symbols for houses and explained to mean this. Then a

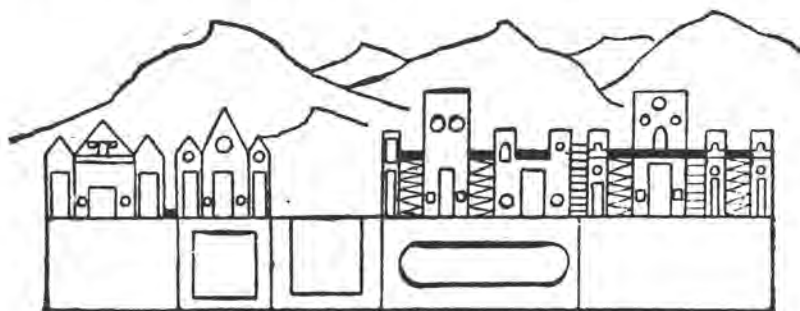
complete Martian sentence was written describing the place, with numerals placed under the words to indicate the order of the Martian thought. In English it read: "The place in which man chief ruler looks on your earth from Mars." The Martian order indicated by the numbers was: "The man chief ruler's place in which looks on your earth from Mars." The Martian hieroglyphics for this, when put into English letters and words, were: "Ti rure neu infew mare laries en fratur triuen carmie."

A curious coincidence between this drawing and one in Flournoy's case is to be noticed. Mlle. Hélène Smith also drew a Martian observatory with a tunnel in it, and it appears that Mrs. Smead was unaware of the fact, as, although Flournoy's book was in the house, it had been withheld from her reading on purpose to avoid such coincidences, and unless we are to believe that Mrs. Smead had examined the book in an unconscious state we have no reason to suppose that she had seen any of Mlle. Hélène Smith's drawings.

The subject was not resumed until a month later, when, on November 14th, the planchette wrote a Martian sentence representing the statement that the people in that planet were eating a meal. The house to which the statement referred seems, according to the original record, not to have been drawn until ten days later, November 24th. But the sentence was: "Wahrhibivie arri prri kau friuiol taikin sirvuen." To a question as to what the Martians were eating, the answer was, in English, "bread, cake, something like water, fruit, and chicken." The Martian for these foods was: "Fraiu, kreki, trikuil, caruitz, fluiniz." The drawing of the house represented merely the ground plan, and described the furniture in it, with the position of each piece, including couches, hassocks, a cushion, table, water vessel, clock, and doors.

At the next experiment, which was on November 15th,

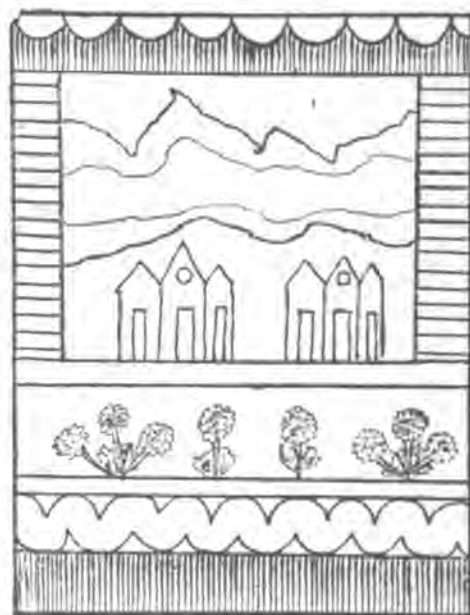
the planchette drew the representation of a Martian chicken, and said that this fowl was not so large as the terrestrial chicken. There was apparently an associative connection of the incident with those of the previous day. Then on November 16th, with probably a similar associative connection, a house was drawn and said to represent the palace of Artez, the chief ruler. The parts of the palace were described in great detail after drawing it. It consisted of two divisions, one of white and the other of grey stone. That of grey stone was by far the larger, and showed a different style of architecture. It was characterised by a series of square towers connected together on the first story. Two of the towers, of which there were eight in all, were



larger than the others. There were four stairways arranged between the towers, except between the second and third, and between the fourth and fifth. The doors were large and of rectangular shape, and some of the windows round and some square. The roof was made so as to serve as a promenade, and access to it was gained through doors in the towers. The white stone house was smaller than the grey one, and built in the same general style, except that the towers, if so they may be called, terminated in pyramids, and the windows were all round. The foreground consisted of lawns, flower-beds, and ponds or artificial lakes. The background was a series of lofty mountains, with the blue

sky to set them off. In all the representation was a magnificent piece of work, and involved conceptions worthy of a fine artist.

Eight days later the planchette drew the ground plan of this house or palace, as remarked above, and then the representation of a curtain used in it. The curtain is an interesting work of art in some respects. It was apparently embroidered, and was described in detail. The fringe at the bottom consisted of representations of people, and was of dark grey or brown colour. Immediately above it, of a lighter colour and mixed with yellow, was a sort of



serpentine-shaped decoration, and above this a yellow stripe. On this was superposed a wide red stripe with four specimens of flowers, as if set in pots. The two middle flowers were single, and the two outside sets were of three branches each. Over this belt was a narrow strip of grey

colour, apparently representing the walks and gardens of a palace: for in the centre of the curtain above this belt were the white stone divisions of the palace described previously, with green swards in the background rising into mountains and sky further back. On the sides of this picture, as a margin, were rectangles of red and yellow, and at the top a heavy brown fringe like that at the bottom. The whole representation is both unique, in its way, and well conceived.

Nearly a fortnight later another curtain was drawn. It was somewhat different in style from the first specimen. The fringe and margins were not of the same type, and were not described in detail. The central ornament was a representation of the Martian air-ship with a background of cloud and sky. Curiously enough the figure of the air-ship is quite identical with that drawn much earlier, showing the same subliminal memory as is noticeable in the hieroglyphic symbols of speech and thought, which are correctly repeated when once the fabrications are made. The sails of the air-ship were white, the curtain generally of brown, but the embroidery of a light blue.

At various intervals during the next ten days there were drawn a bridal veil which duplicates our specimen of this article in all essential respects, a lady wearing this veil and a dress with a long train, and in connection with the latter the Martian sentence: "Mirwerel Wariema Marquein wahrhibivie mamanie." The order of this in English would have been, according to the numerals placed under the words: "Marquein Wariema wahrhibivie Mirwerel mamanie." The English interpretation of this was said to be: "The house where the bride Marquein Wariema lives with her husband"; or after the grammatical structure of the Martian, "Marquein Wariema's house live together husband." It was also explained that the Martian bride retains her name after marriage, which in this case was "Wariema,"



as "Marquein" was said to be that of her husband. There is no record of any drawing of a house on this occasion to explain the reference of the sentence.

The next drawing represented a large house with two wings, so to speak. It resembles a large barracks and is plain in architecture. The windows are again round and very numerous. It was described as "the place where the men that get married work." Two days later a Martian sentence was written explaining that "the men work in the fields before they marry." The Martian of this was: "Ti maren oreicein ein treviens veren quren mariqim." There were some indications that the men who had to live this life before marriage were of the aristocratic class and even princes of the Crown, a most delightful way of reducing this class to democratic respectability. It is on a par with the Martian limitation of the franchise!

This was the last of the Martian "communications." They were suddenly interrupted and terminated by the appearance at the next experiment of a new personality who called himself Harrison Clarke and who shut out all other would-be "communicators." He apparently had no interest in inter-planetary matters and never even alluded to them. I shall return to him presently. It is only necessary now to indicate the interruption of the Martian matter and then to ask the question what it signifies.

The psychologist and psychical researcher will recognise at once what these phenomena mean. There is no evidence that they are what they purport to be. The only hypothesis that recommends itself under such conditions is that of secondary personality. There are internal indications in the drawings of the planchette that suggest this theory, even if we had no other evidence of it. For instance, the mechanical impossibility of the air-ship, the evident confusion of a "propeller" with the helm, the appropriation of forces like electricity, which is the subject of present



terrestrial excitement in expectation of further discoveries, the general play of this unconscious process reproducing phenomena too much like the terrestrial to escape suspicion, all these are facts which take the Martian "communications" entirely out of the category of spiritistic revelations, unless better evidence is forthcoming to show a transcendental significance. But the most interesting and important feature of the case remains after we have classified it. *It is the psychological value of such cases for the study of alleged spiritism.* We find in them evidence that we need not attribute fraud to the normal consciousness, and we discover automatic processes of *mentation* that may be equally acquitted of fraudulent intent, owing to the absence of self-consciousness, while we are also free from the obligation to accept the phenomena at their assumed value. Their most extraordinary characteristic is the extent to which they imitate the organising intelligence of a normal mind and the perfection of their impersonation of spirits, always betraying their limitations, however, just at the point where we have the right to expect veridical testimony to their claims. In this case these claims are more plausible than in Prof. Flournoy's. His "spirits" could do nothing to prove their identity, and assumed, what I believe is the prevailing form of spiritism in France, namely the doctrine of reincarnation. But this feature, as in spiritism in this country, is absent from the present case, which is connected with personalities who might be expected to prove their identity, and we shall find in the sequel that some things are done to satisfy this expectation, at least in its superficial aspects.

#### **The Mystification of Harrison Clarke.**

As I have already remarked, the "communications" exhibiting the Martian characteristics were not the only ones which occurred during this period of planchette writing. I have simply grouped the Martian incidents together

for collective examination and study. They were interspersed at various times with alleged "communications" of a very different sort, and partaking of superficial characteristics similar to those which have made the Piper case so interesting. Several relatives, and even entire strangers whose identity could not be traced, purported to "communicate," and gave much more plausibility to the spiritistic explanation than did the Flournoy phenomena.

One special illustration of this plausible character was the personality of Harrison Clarke. He appeared, as already said, without previous announcement and interrupted the Martian "communications," shutting out all other intruders. One of his special traits is his cleverness in tricks of writing. He shows about equal facility at inverted, mirror and normal writing. The inverted writing is backwards and upside down, so that it must be read by turning the sheet over from top to bottom. The mirror writing can be read only in a mirror. But it was his autobiography that proved the most interesting of all his work. At first he relied on his tricks of writing to prove his spiritistic claims, but when he was given to understand that these were not sufficient he condescended to meet our demands for more appropriate data to prove his terrestrial identity, and the result was the following story, which was given at different times and not in the chronological order in which I here arrange his statements.

He was born in a small town, now a part of Chicago. He did not name the suburb. At the age of two years he was taken to Albany, New York State, where he was brought up by an aunt. When he became old enough he went to New York City and worked there awhile, but removed to Baltimore, where he obtained work in a small store. There he fell in love with a young lady, whom he called "his girl," and became engaged to her. Thinking that if he was going to get married he ought to have a

trade, he came back to New York and was employed as a type-setter in the office of the *New York Herald*. In the meantime "his girl" in Baltimore died, and the effect upon Harrison Clarke was a broken heart. He enlisted in the army and was "in the last regiment that left New York City for the war." This, he said, was in 1862. He was in the battle of Shiloh. He named the Generals, Grant as in chief command there and Sherman under him, with General Lew Wallace, saying that he himself was in Wallace's division and that Wallace had taken General C. F. Smith's place because of the latter's sickness. General Bragg was also mentioned as the Confederate commander. One night Harrison Clarke and his comrade were out, for reasons not definitely explained, wandering about through swampy ground, and appeared to be lost. Towards morning they were discovered by a rebel guard and shot. Clarke was shot through the lungs, but did not die immediately. In the meantime he was visited by the spirit of his lady love, who told him that he was coming with her. He demurred at first, but finally consented on receiving the promise that he should be permitted to return some time and tell that he survived the ordeal of death.

This is an interesting and circumstantial story. Some of the incidents it was not possible to investigate for verification or disproof, as they were not accompanied by the details necessary to secure a clue. The incident of employment in the *Herald* office had its possibilities, but the authorities there refused to permit the necessary examination of their books to determine whether or not any such person ever worked there as claimed. The authorities in the War Department at Washington, D.C., were more kind and accommodating. In response to enquiries on the matter they reported to me that *there were no New York Regiments in the battle of Shiloh*. This battle occurred in June, 1862. There was a Harrison Clarke in the 125th

New York Regiment, but he was still living at the time of these experiments and had never been in the battle named. There was also a Harrison Clarke in one of the Illinois regiments in the battle of Shiloh, but he was mustered out at the close of the war and did not die until 1895. There was a Harrison Clarke killed in the battle of Fair Oaks in April, 1862. This place was situated in a swampy region, but the incidents narrated do not fit such a person. My discovery in Washington, however, put an end to the spiritistic claims of Harrison Clarke. The mention of the Generals in the battle of Shiloh was correct, but it is possible that Mrs. Smead has read somewhere an account of that battle and does not remember the facts in her normal state. It is also true that Harrison Clarke did not spontaneously say that he enlisted in a New York Regiment, though he seemed to assent to this when it was suggested. His spontaneous statement was that his regiment was the last to leave the city before that battle. But the fact that no trace can be found of any Harrison Clarke having been killed in that battle indicates quite clearly what disposal had to be made of his claims.

As soon as I had ascertained that no New York regiments had been in the battle of Shiloh I resolved to confront this personality with the facts. I sent them to Mr. Smead, and at the first opportunity he presented them to Harrison Clarke for explanation. When this was done Harrison Clarke showed the natural embarrassment which the contradiction was bound to produce, but began a battle of intellectual sparring and defiance which perhaps has hardly its equal in the annals of secondary personality. Clarke admitted the embarrassing nature of the situation, but at the suggestion of desertion he seized the chance to say that he had deserted the New York regiment and had re-enlisted under another name in a regiment that enabled him to be present in the battle of Shiloh. But he absolutely refused

to give the name under which he had re-enlisted! He saw a way to escape being trapped again, and stubbornly refused to supply any more data for determining his personal identity. As a consequence his presence was discouraged, and he soon disappeared in a fit of anger and did not reappear again for some time, when he seemed somewhat chastened and subdued, though he would not do anything more to establish his identity.

I need not tell a psychical researcher why this personality cannot be treated as spiritistic. The interest to the psychological student lies in its simulation of the real in its circumstantial story. The superiority of the personality in this respect to Flournoy's Marie Antoinette, Léopold, and the Martian Reincarnation is perfectly manifest, as the incidents have all the internal probabilities that the most inveterate spiritist might desire. The personality is perfectly natural and satisfies all the criteria for a spirit, except the truthfulness of the narrative. In this it exhibits a most interesting illustration of intelligence, and makes a valuable case of secondary personality for the student of spiritistic problems in either their spurious or their genuine manifestations.

There were interesting phenomena, besides those that I have mentioned, which illustrate a remarkable secondary personality in this character. For instance, when asked to write the name of Philadelphia in mirror writing with every other letter omitted, this was done almost to perfection, with a dash and promptness that would take one off his feet, so to speak, with surprise. Again, to test the question of the supernormal I once placed my arm in a hanging position so that my body would completely conceal it from Mrs. Smead's field of vision while she was in a deep trance with her eyes closed, and moving my hand backward and forward on the wrist as a hinge, so as not to move the arm or cause any noise with the coat sleeve which might affect any

supposed hyperæsthetic condition of Mrs. Smead, I asked this personality what I was doing, and received the answer that I was moving my hand. On my recognition of the answer's correctness Harrison Clarke asked me triumphantly whether I did not believe in him now. I flattered him on his success, but pressed him with the necessity of proving his identity if he were to satisfy me. Similar feats were performed in one or two other instances, but the psychologist would want more experiments of this kind and would think of something else than spirits in all such cases.

As an illustration of how much secondary personality had to do with the claims and character of Harrison Clarke I may refer to a most interesting circumstance. After I had reported to Mr. Smead, and he to Harrison Clarke, the fact that the person of that name in the 125th New York Regiment was still living, this personality had the audacity to cause a vision to appear to Mrs. Smead, in which he himself was represented as showing her his regiment marching before her, and when the ninth line was reached in which he had said originally that he had marched, he pointed out a vacancy in the line to indicate where he had been, and that he had really been killed. This was, of course, the subliminal utilising my own information and confusing it.

Another incident which presents a remarkable instance of auto-suggestion is the following, which occurred in one of Mr. Smead's experiments. Mr. Smead had asked what became of Mrs. Smead's soul when he, Harrison Clarke, was writing, and the reply was that she was asleep. On a further question to know if she was aware of what was going on, Harrison Clarke said: "Ask her what she just saw," and when Mr. Smead asked his wife to tell him what she saw, she being still in the trance, Harrison Clarke replied: "Yes, when she wakes." After she awoke, which was almost immediately, she narrated a most interesting vision. She had seen a lady dressed in olden style, and had thought

it was Harrison Clarke's lady-love. There were several other visions with much interest in them, but it would take too much time to go into their details. All of them suggest and some of them prove the influence of secondary personality, and so aid in this explanation of Harrison Clarke in spite of his greater plausibility than any of the personalities in Flournoy's case.

**The Mediumship of Mrs. Smead in connection with that of Mrs. Piper.**

But the matter does not end here. Incidents with still greater interest than those of Harrison Clarke are yet to come. I had obtained some of the Clarke incidents at sittings which I held in the home of Mr. and Mrs. Smead, and the case interested me sufficiently to cause me to arrange for a series of experiments in my own house in New York, as I was so situated that I could not leave the city. My plan was to try an experiment which Dr. Hodgson had for many years wished to try in the Piper case, if we could find another medium of promise to make the trial. This was to establish communication between Mrs. Piper and another medium so that we could exchange messages at the same time. I made arrangements with Dr. Hodgson to try this experiment simultaneously with his sittings near Boston. In pursuance of this I brought Mrs. Smead to New York. On the appointed day and hour Mrs. Smead went into trance in New York and at the same time Dr. Hodgson had his sitting at Arlington Heights, near Boston. This was on March 12th. Somewhere about 11.30 or 12 o'clock Dr. Hodgson told "Rector," the "control" in the Piper case at the time, what I was doing in New York and what I wanted of him, namely, that he should investigate my case and see if he could communicate through that medium. Rector went on to finish his "communications" through Mrs. Piper and after he had closed them with his usual form of



statement, as if recollecting an important matter, the hand of Mrs. Piper wrote in good strong script, "Remember . . . Hyslop."

I omit between these two words the pass sentence that my father, acting as supposed communicator, had spontaneously given me on February 7th, 1900, at a sitting with Mrs. Piper and intended as a means of identification in future experiments with mediums other than Mrs. Piper. On the next day, March 13th, Rector took up a part of the sitting with Mrs. Piper at which Dr. Hodgson was present and in the "communications" discussed the case with Mrs. Smead. I report here the record as made at Arlington Heights, with the omission of reference to other cases not affecting mine, and of certain confusions in the "communications." Rector's statements were as follows :

"Friend, in looking over the light with friend Hyslop there is little indeed to be said by us concerning it, or the antecedents therein exercised by the so-called light. It is really not worth recording, i.e., the genuineness of it." (R. H., You mean that there is a little real light, but not much?) "Yes, have we not so expressed it, in different words, perhaps?" (Is there enough for you to send any message there?) "No there is not." (Then is it worth our spending any more time about it here now?) [Mrs. Piper's hand listens, as it were, to the invisible.] (Have you any advice to give?) "Yes, and hast thou any article of his, Hyslop's, friend?" (No.)

"We will for absolute surety send Prudens there at once and see precisely what the conditions are while the meeting is going on. We ask thee to ask him to be wary. The so-called light as seen by us is not a light given from our world at all, but the conditions are hypocritic (deceptive) and fanciful."

(Then do you see whether the deception is on the part of the supraliminal consciousness, or is it due to the subliminal or understratum?) "Subliminal and not supraliminal. And therefore the subject is not consciously deceiving, but a few suggestions from the experimenter would soon determine in his mind the conditions as herein described. It would be infinitely wiser to suggest to the subject that the statements, visions, etc., were due to the hidden consciousness, and were being produced through the condition known as *thought transference*."



(She has, I understand from you, a capacity for receiving impressions to some extent telepathically from incarnate persons.)

"Yes, and not discarnate. This explains absolutely the conditions there represented." [Hand then thumps the table once, then points to invisible.]

Prudens. "The statements by the spirit registering are correct." (You mean by Rector?) "Yes, I do. Prudens."

"We can point out numerous cases similar." (It is quite frequent do you find?) "Yes, in our long search for other lights than the one through which we now operate we find this unfortunately to be the case." (Do you in such cases see a light?) "Not in all, but with an exceptional few." (Do you mean a light that cannot be used by discarnate spirits?) "No, but a light which if rightly developed and understood could be used at times by discarnate spirits."

Some further statements were made by the trance personality about other cases, comparing them with my own, and they ended with the sentence: "There is in the person with Hyslop a light, but not a deceptive one."

My sittings with Mrs. Smead in New York on both of these dates, March 12th and 13th, were entire failures. Not a line or word was obtained that would even suggest the supernormal evidentially, and even secondary personality was not evident except in the fact of automatic writing. On the second of these days I received the name of my wife in the automatic writing. She had died a few months previously and Mrs. Smead was told the fact after the sitting of the previous day, and the circumstances were such that they do not encourage the belief that there was anything significant in the incident. But it is extremely interesting to find that my own results coincided with the judgment of Rector and Prudens at the sittings with Mrs. Piper. The Martian "communications" and the incidents of Harrison Clarke were so palpably complicated with secondary personality, or subliminal mental action on the part of Mrs. Smead, that the reader who recognises this fact must be struck with the general correctness of Rector's diagnosis. Most striking was his reference to "visions,"

since the reader has been informed that subjective apparitions and visions are a very frequent phenomenon in the experience of Mrs. Smead, and there are many more of them than I have mentioned.

**Introduction of other Communicators ; Some Indications of Spiritistic Messages.**

At the next few sittings some incidents developed that suggest the correctness of Rector's admission of supernormal capacity to the extent of thought transference, as necessary to explain at least one circumstance. The sitting on the 14th showed nothing of importance. On the 15th, early in the experiment, I got my father's name, but as this was probably known to Mrs. Smead from my article in *Harper's Magazine* I could attach no significance to it, and hence I asked that the pass sentence be given, to which I have referred above. My request was followed by scrawls at first and then in a few minutes the first word of that sentence and probably the second were written, the first quite clearly. This was in a language which Mrs. Smead does not know and never has known. The sentence was known to but two persons, Dr. Hodgson (since deceased) and myself, and is secured under lock and key against discovery. At this and the next sitting I also received several names suggestive of a spiritistic theory, but as the circumstances made it possible that Mrs. Smead might have accidentally heard them I can attach no importance to the facts, though the probabilities are against her knowledge of them. The last sitting was an entire failure owing to an attack of influenza which seized Mrs. Smead. On the whole I was not impressed with the sittings, in spite of the significance attaching to the delivery of a part of the pass sentence. The evidence for the supernormal of any kind was too small to deserve much consideration, and it is only the remarkably correct diagnosis of the trance

personalities in the Piper experiments that demands attention.

There are incidents, however, that lend much more support to the spiritistic theory and might confirm the possibility, recognised by Rector, of communications from the discarnate. They were sporadic occurrences during the whole period of these manifestations. The first important one occurred as far back as 1896. Besides a large number which are amenable to the hypothesis of secondary personality the following seem to be exempt from suspicion of this kind.

While Mr. Smead had charge of a small pastorate in another town than his present residence he and Mrs. Smead had an intimate friend and parishioner in the person of a young lady of the name of Maude L. Janes. Mr. Smead had moved in the meantime and an occasional letter between Mrs. Smead and this Miss Janes had passed for a year after the removal in 1894, and then according to the testimony of Mr. and Mrs. Smead, all correspondence ceased. In August, 1896, fully a year after the cessation of correspondence, at a sitting of which a record was made at the time, the planchette wrote that this Miss Maude L. Janes had died of pneumonia, that she had died on March 25th, 1896, and that her attending physician was a Dr. St. John. This purported to come direct from Maude L. Janes herself. Mr. Smead wrote to the mother of the lady to know if Maude was living or not, and learned in reply that she had died of pneumonia on April 25th, 1896, and that her physician was Dr. St. John. She had also mentioned the place of her burial, but the statement proved on enquiry to be incorrect.

The circumstances of the case, and the measures taken by Mr. and Mrs. Smead to ascertain whether the "communications" were true or not, seem to indicate that the knowledge thus gained through the instrumentality of the

planchette was in some way supernormal. It is interesting to observe in this connection that Miss Janes, in a conversation with Mrs. Smead some years before, had remarked, "I'll come to you when I die." She did not purport to communicate again until February, 1901, when a very pretty series of "messages" was delivered, one of them about a certain little boy with whom she had gone to school, giving his name, and saying that he had gone to New Haven. This was unknown to Mr. and Mrs. Smead and proved on enquiry to be correct. The other incidents at this sitting, all well calculated to prove personal identity, were known to Mr. and Mrs. Smead. These were the death of several persons, among them that of Maude Janes' mother, and a reference to a singular postal card which this Maude Janes had written to Mrs. Smead, explaining correctly why it had been written "backwards." Later she named her teacher previous to the time of Mr. Smead's pastorate in the place, whom Mr. and Mrs. Smead had never known and whose name they did not know. She also mentioned a visit to South Hadley, Mass., about which Mr. and Mrs. Smead knew nothing and which, on enquiry, proved to have been correct. At a later sitting she attempted to give a geometrical demonstration of bisecting an angle and some other problems, and though she was not successful in making it clear, the figures were rightly drawn. Now, according to their testimony, Mr. and Mrs. Smead never knew, whether Maude Janes had studied geometry or not. Mrs. Smead knew that she had studied algebra, which was during the last year of Mr. Smead's pastorate in the place, and the study of geometry followed a year later after Mr. Smead's removal. In addition Mrs. Smead never studied geometry and never knew anything about the science, not enough to draw the figure of bisecting an angle. What might have incidentally come across her knowledge no one knows, but the testimony in this case is against secondary personality.

On another occasion the "communications" purported to come from a Mr. George Morse. He stated, among other incidents given with some confusion, that he had died of pneumonia, that his wife was still living, and that he himself had been a master mason. Mrs. Smead had known the man many years before, but had not seen or heard of him for seventeen years; never knew that he had been a master mason, as this was only during the last two years of his life, and did not know that his wife was living. The reference to pneumonia was wrong, as he died of paralysis. All of these facts had to be verified by making a special trip to Boston to make the inquiries. Mrs. Smead had not for many years been in the part of Boston in which Mr. Morse lived, except to ride through it on the street cars once or twice, and never had any communications with the family since she left the place seventeen years before.

Another "communicator" mentioned, about the same time, along with a number of incidents known to both Mr. and Mrs. Smead, one fact known only to Mr. Smead. When asked to tell something to prove his identity in addition to giving his name the planchette wrote the following:

"I, Burleigh Hoyt, told this brother, when I was walking with him in the driveway at the back of his house near the pump, that I could and did have the power or gift from God which enabled me to tell whether the place which was selected was a place in which the water supply was good and would be lasting, and I, Burleigh Hoyt, write this to prove to anyone who may doubt my good pastor's word that it is and was B. B. Hoyt." A reference to an insane son and the troubles of his wife on that account were characteristic but not evidential.

Another instance is especially interesting for its mixture, of truth and error, in view of the ignorance of Mr. and Mrs. Smead regarding the facts, and also because its confusion

resembles some cases in the Piper phenomena. A "communicator," whose name I could not decipher in the original automatic writing, indicated, nevertheless, enough to lead to the discovery of her identity. My attempt at deciphering the name, before I ascertained who it might be, ended in the letters "Celelee." But she finally gave her name as Mrs. Stearns, and in connection with it mentioned Lowell (Mass.) and then the name of Robert Russell and said that she was his wife's sister. She then said that she and her father wanted Mr. Smead to thank this sister, but did not succeed in telling why she wanted it done.

Now Mr. and Mrs. Smead had known this Robert Russell and his wife in connection with some religious work four or five years previously, and learned after this sitting, through them, that the deceased sister was a Mrs. Keliher (possibly the name intended by "Celelee"), whom they had never known. Her name was not Stearns, but inquiry showed that her husband worked in Stearns' Manufacturing Company in Lawrence, both this fact and his person being entirely unknown to Mr. and Mrs. Smead. The sister, Mrs. Robert Russell, had cared for the father during his last days in Lowell, Mass. It is interesting to remark also that Mrs. Keliher died in a delirious condition, having forgotten her name and identity, according to the testimony in the case. The circumstance has its analogies in the Piper record.

Mr. Smead's brother Sylvester, who was killed by a railway engine, and who purported to participate in the Martian "communications," made some interesting replies in response to questions. I had asked Mr. Smead to test him in an appropriate way, and this was done. He was first asked to give the name of his lady-love, as Mr. Smead did not know certainly who this was, and the reply was "Evelyn," which turned out correct, and was not known to Mrs. Smead so far as her recollection goes. Then he

was asked to give the name of another lady who had worked in a certain foundry, and the planchette wrote, "Grace Cregg," Grace Craig being the correct name, also unknown to Mrs. Smead. He was then asked to name the station agent at a certain place, and this was done in the confused forms, "Hwtt, Hwett, Hewitt." The correct name was "Hoit." This name was entirely unknown to Mrs. Smead. At this point Sylvester began to tease his brother about the "communications" being the result of Mrs. Smead's secondary personality, Mr. Smead having told Harrison Clarke that he was no veritable spirit but a secondary personality. Then he was asked for another test, which was that he should name the man who had once chased the two brothers when they were playing tick-tack together as boys. He gave this correctly as Roberts, the name and incidents being unknown to Mrs. Smead, so far as she can recollect. As I had arranged that Mrs. Smead should come to New York for experimentation, as above indicated, Mr. Smead asked his brother Sylvester to accompany her thither. He promised to do so, and said: "You won't be afraid now, Billy, with me." Before Mr. Smead's marriage his brother used to tease him by exciting his jealousy, until Mr. Smead would fear that his brother might marry the present Mrs. Smead. After this episode Mr. Smead again asked him to give the name of his lady-love, and received the answer: "Evelyn Sargent." Mr. Smead did not know what her name was, but from a poem found in the pocket of his brother after the latter's death he suspected that it was "Evelyn," as the poem was dedicated to someone of that name. When he asked the question of his brother he had in mind three persons whom he thought possible candidates. One of them was named Minnie Sargent. It was thus interesting to find the name Sargent added to that of Evelyn. Inquiry, however, showed that the correct name was "Evelyn Hamel." Mrs. Smead, of course, never knew



any of the facts. The incident is amenable to the suspicion of being telepathic in part at least, if we admit the supernatural at all, though the fact that Mr. Smead generally had his own hand also on the planchette might suggest its origin in his own secondary personality.

There were some interesting incidents "communicated" by a Mr. Miller, who was also a relative of Mr. Smead, but it would extend this paper to an undue length to repeat and explain them. I could also mention quite a number of others were it not for the same reason. There were several alleged "communicators" whose identity could not be traced, though they gave their names. There was, however, too little collateral evidence to enable us to make any investigation as to identity. One, a Rev. Henry Smith, who said he had lived in Saco, Maine, and who gave a number of specific details, well calculated to establish his identity, was found to have been wholly wrong in regard to them. In fact, it was noticeable all through the experiments that where the "communicators" were unknown to Mrs. Smead at any time in her life, the "messages" were exceedingly meagre and confused, so that even the simulation of spiritistic material was imperfect.

\* \* \*

Some later incidents have occurred which may be of interest. The experiments have been continued and the record kept as before. The same mixed features exhibit themselves in the case, leaving the student without conclusive evidence in favour of any one interpretation, but it is still a most instructive case on any theory whatsoever.

In the summer of 1901 Mr. and Mrs. Smead lost a little son very suddenly, apparently from some sort of poisoning. About two weeks after his death he apparently returned as a "communicator" through his mother. Nearly all the



incidents which were given to establish his identity were known to his mother, as would be a matter of course. But there were two that were not so known and which are worth mentioning.

When Mrs. Smead came to New York for experiments with me Mr. Smead and the little boy kept house. During this time Mr. Smead and the little boy went to another city by train. This incident was mentioned in the "communications," and allusion made to his having gone on an "express" train on that trip, and also to his night-dress and to a pair of mittens worn then. Now there was no express train on the railroad by which the two went, but it seems that on the trip the little boy was very much pleased by the ride and, alluding to his own toy cars at home, spoke of those by which he was travelling as an "express train." This fact was not known to his mother, but only the fact that he had made the trip. Something, of course, might have been said about it by the boy in the presence of the mother and then the incident forgotten by her. But she does not remember it.

In one of his "communications" this boy referred to a little trunk that his brother George had given him a short time before he died. He indicated that he had asked his brother for it and that his brother had gone across the room and got it for him. Mr. Smead cross-questioned the living brother without putting leading questions, and found that while he himself and Mrs. Smead were out of the room, the day before the boy died, this little brother had been asked to bring the box or trunk to the sick child and had done it precisely as described at the sitting.

A feature of the automatic writing bearing on the identity of the boy is of some interest. It was very characteristic of the boy that he wrote in capitals while living. That is, it was a habit of his frequently to do so. In the earlier "communications" purporting to come from him most of

the writing was in capitals. When he first appeared the writing was about evenly divided between the ordinary script and capitals, but it was noticeable that he was often apparently assisted by his deceased sister. But as he came to be able to act without help the use of capitals diminished, until they finally disappeared and the ordinary script returned in all his "communications." Of course this habit was known to both Mr. and Mrs. Smead.

There have been many other alleged communicators who have given interesting incidents in proof of identity. But these incidents are either so well known to Mrs. Smead or so mixed up with what she certainly did know, and are so complicated that I cannot venture in a short summary like this to detail them. They have a most striking bearing, however, on the theory of secondary personality, especially as in some of them there is exhibited something of the dramatic play of personality which is so impressive a feature of the Piper phenomena.

#### **The Apparition of Aunt Sarah.**

I must, however, narrate one experience, and an experiment connected with it, which has some interest to the psychical researcher, even though we cannot consider it as proving anything.

On the evening of September 27th, 1901, Mr. and Mrs. Smead had a sitting, and the names of George Lowrey and George Smead were given, and an apparent attempt was made to "communicate" something. The George Lowrey mentioned was deceased, the fact being known to the Smeads. He was an uncle of Mrs. Smead. The possible and apparent significance of the name may be connected with the following experience, which followed closely upon the sitting to which I have just referred. The same night, September 27th, Mrs. Smead had a vision. I give her account of it.

"I had been for a ride Friday afternoon and was very tired, so could not sleep very well during the first part of the night. About midnight I awoke with my right arm so painful that I could not move it from the wrist. I turned over to the left of the room and thought that it was very lonely without Cecil (the deceased son), and how much I would like to see him, if only for a few moments, when there was a loud rap in his room and another near me on the floor. I looked towards the spot where the rap came from, when I saw a vision of an elderly lady. This vision was different from any that I had seen before. It looked very ghostly. It had snowy white hair and wore a white gown. The hands and face were very white, so much so that I looked very steadily at it to be sure that I was not mistaken. I thought that, perhaps, the lady we had seen that afternoon had died. This was not true. This person that I saw was very old and I was so much surprised at the difference in her appearance from those that I have seen before that when morning came I at once told my husband what I had seen. He told me to write it out at once. I said that I did not wish to do so, because it was so ghostly that I did not like to think of it."

Mr. Smead confirms the fact of having been told the narrative on the morning of the 28th, and the vision was soon afterwards written down as described. This was on September 30th.

On the morning of September 30th they received a letter from a relative dated the same day, saying that an Aunt Sarah, aunt of Mrs. Smead, and living in Baltimore, some five hundred miles distant, had died. Further enquiry showed that she had died on September 26th, the day before the sitting in which the name of George Lowrey, who was a nephew of this aunt, was mentioned. Enquiry also showed that Mrs. Smead had never seen this aunt. I obtained the written testimony of another person that this was the fact, not accepting as conclusive the testimony of Mrs. Smead. But as soon as I learned this fact I asked Mr. Smead in a private letter, which Mrs. Smead was not to see, and which he reports that she did not see, the letter having been destroyed immediately, according to my request, to obtain a photograph of this deceased aunt and put it with a number of

others as much like it as possible, and observe if Mrs. Smead spontaneously discovered the one representing this aunt. The following is the result of the experiment, which took some months to arrange :

"I put the photo that I got from Baltimore in the midst of a lot of others, over fifty of them, and after an hour or so had elapsed I brought the whole lot downstairs, began to talk of some of her girl friends, told her I wanted to see if she could find me the picture of Lottie Dudley that she knew was dead, and asked her to see if she knew who Annie Hedengran was in the lot of pictures and named over two or three others, so that she thought that some of those that I named were dead, or had died recently, and that my point was to see if she could find the pictures. I fooled her completely and threw her off her guard as to aunt Sarah. So she went along looking at the photos and talked of this one and that one of her girl friends. Some she was sure were living, others she knew were dead, and others she thought might possibly be dead, thinking all the while that I was driving at that, to see if she would pick out the photo of this dead girl friend, when by and by she came at once upon this photo of aunt Sarah. She was greatly shocked, looked at me, knew it at once and recognised the face, said the face she saw (in the vision) had no glasses, the hair was crimped as in the photo, but flatter on the forehead. She had a white dress when Mrs. Smead saw her (in the vision) and was not quite as fleshy as the photo would indicate. The recognition was absolute. I then took another tack. I told her she was too sure, that it was all nonsense for her to be so positive, that I might have got a picture of some other woman and put it there to make her think it was the one she saw and kept back the real picture, if I had it, and that I was trying to fool her, etc., etc. It was all no use. She was sure and positive. The identification was complete. I had to give it up. So I then told her that it was the photo. She had never seen a photo of her before. This picture was the last one taken before her death."

I can only give this for what it is worth. It is not complex enough in its incidents to prove anything by itself, but it has a coincidental interest which may be worthy of record along with other matter.

There are some recent developments of interest in this case. They are, at least, a simulation of the Emperor

phenomena in the Piper case. As no evidential incidents have occurred to show the presence and influence of this group of personalities the facts need not be further mentioned.

Comments on this interesting case, I think, may be very brief. Enough has been given in my narrative to show that, on any theory whatsoever of such phenomena, the present case is intermediate between that of M. Flournoy's *Hélène Smith* and Mrs. Piper. In fact it may be called a case on the border-line between secondary personality and spiritistic phenomena. Mrs. Piper's phenomena are in many respects unique. M. Flournoy's case is a most remarkable instance of secondary personalities masquerading as spirits. The case of Mrs. Smead began, as the record shows, in the most naïve secondary personality and ended in the production of phenomena much like those of Mrs. Piper, showing a gradual development from the purely secondary consciousness to what might possibly be complicated with occasional spiritistic messages. The difficulty with a spiritistic theory in this case is (1) that there is obviously so much secondary personality in it as to create suspicion regarding the remainder, and (2) that the apparently supernormal incidents depend too much upon the memories of Mr. and Mrs. Smead, while the Piper case presents conditions in which it is inconceivable or impossible to suppose that she gets her information in any normal way. But if we can suppose that the Smead case contains a few spiritistic episodes (and there are some possibilities of this) we have an interesting illustration of the part which secondary personality may play in the development of mediumistic powers.

SCIENCE *versus* PSYCHICAL RESEARCH.

By F. C. CONSTABLE.

IN this conflict I think that Psychical Research, put on its defence, always opens its case by an admission which should never have been made and which, until withdrawn, prejudices the hearing. Science itself, as an honest plaintiff, ought to refuse to accept any such admission.

What is this admission, an admission which forms the very foundation on which all reasoning as to psychical phenomena is built?

It is that Science deals with facts, whereas psychical phenomena are, *in their nature*, contrary in kind to the facts of Science: that Science deals with "things-in-themselves," whereas Psychical Research deals with phenomena which are—scientifically—not "things-in-themselves."

Now this I deny absolutely: I deny that this distinction between the phenomena of Science and the phenomena of Psychical Research exists. If this denial is good it is most important that its truth should be established: for so long as the admission referred to stands on the record, so long the case for Psychical Research cannot be fairly adjudicated upon.

I start with a concrete example to illustrate the proof I shall offer.

Marie, a French woman, is shot in a drawing-room in England. As she is shot, twelve men and women run into the room. They see Marie falling to the ground shot through the heart, and they see, standing before her with a pistol in his hand, a man, Inglefield, whom they all know

intimately. The twelve witnesses run from the room in terror and report what they have seen. The man Inglefield, twenty-four hours later, is arrested in Paris and is put on his trial in London for murder.

Now consider this case. It is certain that if Inglefield offer no evidence he will be convicted—there could be no clearer legal and scientific case of murder against a man. For, assuming the twelve witnesses to be truthful, the evidence they offer is the best legal and scientific evidence which they could, under the particular circumstances, give. And in law it is sufficient for conviction.

But Inglefield does bring forward a defence. He proves, by incontestable evidence, that he was in Paris at the time of the murder. He is acquitted. If we assume that he has been rightly acquitted it necessarily follows that the twelve witnesses who saw him at the time of the murder were the subjects either of hallucination or of mistaken identity.

Let us take the extreme case—let us assume that this was not a case of mistaken identity but of hallucination.

What follows?

We know that all human evidence, scientific or not scientific, is held to be based ultimately on ideas resulting from sense impressions. Therefore the evidence of the twelve witnesses against Inglefield is *exactly the same, scientifically*, whether they saw—what we term—the real man, Inglefield, or whether they saw his ghost.

Why is this?

It is because Science does not deal with *realities*: it deals but with *relations*: the very ideas of Science are not of realities (things-in-themselves) but of relations. Science never has, never can, as it is at present constituted, deal with one single fact, one single "thing-in-itself." It can deal but with relations and ideas of relations. And this a majority of scientific men, if not all, admit. Whether these



twelve witnesses saw, what we term, the real man, Inglefield, or whether they saw his ghost, the evidence they can offer is *exactly the same*, because in neither case can they have any idea of Inglefield as a thing-in-itself: so far as they are personally concerned, the ghost of Inglefield is himself.

quite as much a thing-in-itself as the man, Inglefield,

This is the one supremely important fact which is ignored in the conflict between Science and Psychical Research. I submit that there is no reply to Poincaré's theory.

But we can, scientifically, go further than this. If we consider time and space, we find that in order to deal with them we must "choose or invent" certain units, and these units are in their nature arbitrary (W. C. D. Whetham). And this proves that we know nothing of time or space as things-in-themselves: we know but relations of time and relations of space. It would appear, then, to follow directly, that it is because our human personalities are conditioned in time and space (of which we know but relations), that we can only deal with relations, not facts, when considering the Universe and Human Personalities.

What is recorded above is, I fear, written very "sketchily." But I think it must be acceptable as correct by most men of science. Motion I have not dealt with, because as to motion I am personally a scientific (?) heretic.

But if what I have stated is true, then it is false to allege that Science deals with realities, and we find a great stumbling-block removed from the road leading to the acceptance of psychical phenomena.

What now follows is not alleged to be scientifically proven—at present.

Science cannot deal with realities. But is it certain that in psychical research we may not be dealing with realities? With things-in-themselves? May it not possibly be true



that the admission referred to must be made by the plaintiff, Science, and not by the defendant, Psychical Research? While it is admitted that Science cannot deal with realities, may it not be that in Psychical Research we are already touching the fringe of things-in-themselves?

Consider human personality. This cannot be a "thing-in-itself": it can exist only in a relation of distinction to other *existing* personalities. Jones could have no idea at all of his own human personality if the other 14,999,999 human beings in the world were all exactly like him in their human personalities.

I confess I am very angry with many arguments I read as to multiple personality, and I confess also that, ordinarily, the reason for being angry with arguments is that one wishes to, but cannot, prove them false. To my mind, however, we all exist in multiple human personalities. There are not only three human John Smiths, one known to himself, one to his neighbours, one to God: John Smith has a multiple human personality. A new set of ribands revealed the coquette in the prude, we are told by Goldsmith; and Robespierre wept over Rousseau while signing ruthless death warrants.

You, who read, consider yourself. Do you consist of the facts of your life? Of your conduct in relation to your human experience? Of your memory of the past? Are not all such things but external play on your real continuing personality? If—at a clap of thunder—your whole memory of the past suddenly changed, so that the whole series of events and personal conduct of the past were changed, would not you *yourself* still remain? If you were conscious of the change, would this not be proof that the change was something external to *you*? Have you not a sneaking but vital belief that if you were *not* conscious of the change *you* would still remain the same? When are you most conscious of your personality? In moments of

supreme self-forgetfulness: in moments when, by a touch of nature, *you* are drawn out clear from the sheath of human personality, and *you* are kin to the whole world.

Now Science can only deal with human personalities—things of relation. Is it not just possible that Psychical Research is already dimly perceiving a *real ego* in each of us? A thing-in-itself?

"If an immortal soul there be within us, she must be able to dispense with part of the brain's help while the brain is living as with *the whole of its help when it is dead*" (my italics). "If the soul exist she must exist (if I may say so), "*ipsa suis pollens opibus, nihil indiga nostri.*" (Fred. W. H. Myers. *Proceedings*, Vol. IV., p. 260.)

Our human ideas, dependent on the existence of our human brains, are limited to a knowledge of relations because we live conditioned in time and space. But is there not a strong probability, if not certainty, that telepathic intercourse takes place between man and man, untrammelled by the limits of space? Possibly of time?

Bowing as I do to authority it is with fear and trembling that I confess doubt as to the theory of brain waves. For the messages that telepathy conveys appear to me to be *impressions*, which in some cases raise ideas and in some cases do not raise ideas. For instance, Jones in England may receive an impression of the death of Brown in Australia with no accompanying ideas, or even with quasi-false ideas, as of a bird, a tapping, a luminosity, automatic writing, or the apparently meaningless movement of something material. It would appear to be the *impression* that is conveyed, an impression which may or may not raise ideas. And I would suggest that, if it be these impressions which are conveyed, they are not direct from a material brain to a material brain, as that would mean the direct conveyance of ideas; but that they may be from Brown as an ego,—a thing-in-itself, to Jones as an ego. If telepathic intercourse

does take place free from the limits of space can it possibly consist in direct conveyance of material ideas? Can ideas (relations) be possibly conveyed free from the limits of space? I doubt this.

Evidence is also accumulating in proof that telepathy takes place not only untrammelled by the limits of space but untrammelled by the limits of time. Mankind is so habituated to lying, so open to self-deception, so generally incapable of recording correctly what has been experienced, so apt to be influenced by preconceived ideas, that the great majority of cases bearing on this point must be rejected. At the same time I think evidence, which may be fairly accepted, is accumulating.

If then Psychical Research has proved telepathy as a fact and proved that it takes place untrammelled by the limits of space; if it is accumulating evidence that telepathy takes place untrammelled by the limits of time, may it not be that Psychical Research is already touching the fringe of things-in-themselves?

All the latter part of what I have written is mere vague imagining. It is good that we use our imagination, but it is evil if imaginings be too quickly crystallised and accepted as positive theory: therein lies the great danger of anthropomorphism. Admirable as is the work done by F. W. H. Myers, scientific even as is the basis of his excellent book on *Human Personality*, I fear that we are already beginning to make a fetish of the "subliminal consciousness." Dogmatism is the curse of humanity.

But even in these vague imaginings there may be a tag of truth. For it may verily be fact that Psychical Research has enabled us to withdraw an inch or so of the blade of our real personality from the close sheath of human personality. If so we *can*, in part, touch and see our real selves.

However this may be I will end as I began—where the argument is scientifically strong.

Science cannot deal with realities, things-in-themselves : it can deal but with relations. And, therefore, the assumption generally made that there is a vital distinction between the foundations of scientific phenomena and psychical phenomena is false.

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## EXPERIMENTS IN BILOCATION.

By M<sup>LE</sup>. ALMA HÆMMERLÉ.

THE reality of the phenomena called "psychic" is now recognised by everyone who has studied the subject; and numerous very different theories have been suggested to explain these facts. The theory which at present seems to me nearest to the truth is that of the existence of the astral body; hence all experiments which tend to prove its existence and to define its properties are of considerable importance. The phenomenon of bilocation is certainly one of those which is least open to other interpretations.

Merely mentioning in passing that numerous examples of this experience have been recorded in the lives of the saints, I will proceed to consider instances of its experimental production, the authors of *The Phantasms of the Living* quote seven completely attested cases with which all readers of the *ANNALS* must be acquainted.

Here are four other cases which occurred a few years ago in the family of M<sup>me</sup>. Agathe Hæmmerlé, the learned friend of Baron Carl du Prel, whose principal works she translated into French. The incidents are related by her daughter Alma, at that time about eighteen years old, whose words I now quote.

ALBERT DE ROCHAS.

### FIRST EXPERIMENT.

THE first experiment took place at Kherson (in Southern Russia) where my brother was completing his studies at the college. His class-mates frequently visited our house; and as my mother was studying psychic matters, in which we were all interested, we determined one evening to try an experiment.

We therefore arranged that, on the following night, two of these young men, M. Stankewitch and M. Serboff,

should endeavour to send their doubles to us; the former at 11 p.m., the latter at 11.30 p.m.

We timed our watches together and it was agreed that M. Stankewitch should go to my brother in his bedroom, whilst M. Serboff should manifest in the drawing-room.

On the following evening my sister Irma sat in the dining-room, from whence she could see the open door which led into the drawing-room. My brother, as had been agreed, remained in his bedroom and stretched himself on his bed, in order the better to concentrate his attention on the phenomenon he expected. The bedroom adjoined the dining-room.

After having been with my sister for a few minutes, I entered my brother's room, and leaning my elbow on the rail at the foot of his bed, I asked him what o'clock it was. He pulled out his watch and said it was just 11 o'clock. The hanging lamp in the dining-room gave light enough to make it possible to distinguish objects in the bedroom. At the same moment I felt something push against my shoulder and I saw at my side, very distinctly, the form of M. Stankewitch; I could distinguish his dark uniform with the white metal buttons. At the same moment my brother said, "There he is, beside you," adding, almost immediately, "Did you see him?" for after the first remark the apparition had disappeared.

My sister, hearing us talking, came in, saying that she had just seen M. Stankewitch enter by the drawing-room door, pass near the table in the dining-room, and then disappear from her sight. She also had seen him in uniform, and was able to distinguish the white metal buttons.

We then immediately, all three of us, entered the drawing-room, which was lighted by the lamp in the dining-room, and awaited the apparition of M. Serboff. He did not appear until nearly midnight. This apparition seemed to

us paler and less distinct than the preceding one. He entered the drawing-room by the ante-chamber, where he paused for a moment near the door, advancing now to the right towards one of the book-cases, then to the left towards the other one; then he suddenly disappeared. We kept silence for a while, thinking he might appear again, but he did not do so.

My brother then wrote out the results of our experiment, in detail, on two sheets of paper, enclosed them in envelopes and sealed them. The following day at the college my brother asked his two friends whether they had not forgotten their promise. They at once described, in the presence of their comrades, details which corresponded exactly with all that my brother had written. He then put into their hands the sealed envelopes, which were opened, the contents being read aloud before the whole class. After having read the account of his own appearance, M. Serboff said that, at the moment when he entered the drawing-room, he was undecided which cupboard he would approach, because he had intended to open the bookcase and take out a book; but he had lost his power of concentration and returned to his normal self. He felt too fatigued to try again. M. Stankewitch added that he was surprised to feel a resistance on approaching the bed, for he had not expected me to be present. He thought the resistance was due to his having approached too near to the wall, since he only saw my brother.

We have lost sight of M. Stankewitch, but M. George Serboff is a barrister living at present in Kherson; my brother Alfred Hæmmerlé lives at 14, Rue Chaterine, Odessa.

## SECOND EXPERIMENT.

My sister Irma went to spend a few days in the country with one of our friends, whilst I remained with my parents. It was the first time that I had been separated from my

twin sister ; and, as her absence was a great trial to me, I determined to go and see what she was doing.

It was 11 p.m. and I was in bed. Soon I saw myself in the room which she was sharing with our friend, and I saw my sister in her bed, a book in her hand, and reading by the light of a lamp, which had a green shade. She felt my presence, raised her eyes and saw me standing by the stove. When I saw that she was looking at me I tried to hide myself behind the stove, being afraid that she would be frightened at the apparition, not being sure that she would recognise me.

On the following day I wrote her the details which I have just related, and I received a letter, dated the same day, telling me that she had seen me on the previous evening at 11 p.m., near the stove.

My sister and I have repeated this experiment several times, not always with success.

### THIRD EXPERIMENT.

One evening, when I was with four of my friends, sisters belonging to the family Spechnieff, the eldest, Mlle. Anna, said, with some anxiety, that her brother (who was an officer and who was to leave on the following day for Vladivostok) had suddenly been seized with a bad attack of fever. Seeing that my friends were so anxious, I resolved, on returning home, to try and cure him by mental suggestion.

I saw myself transported into the room of the sick man, and I fixed my attention upon him with all my will, mentally making the suggestion to him of a complete cure. When I went, on the following day, to see my friends and to ask after their brother, Mlle. Anna told me that he had started in good health, and that he had told her, on that very morning, that he had seen an apparition during the night : he had seen me at the further end of his room, and



had felt my presence as a calming influence, and at the same moment the feverish condition had left him.

The other sisters also saw me on a day on which we had agreed that I should appear to them.

#### FOURTH EXPERIMENT.

ONE of my cousins who was much interested in psychology has made numerous experiments in producing her own "double."

We were passing a few days in the country at the house of an aunt. One evening, wishing to know whether she would perceive my presence, I resolved to go and see her without previously informing her of my intention.

We were living in the right wing of the house, at the far end of the courtyard. Her room was on the ground floor and I wished to enter by the window that looked out on to the courtyard. I first tried to open the shutter, but did not succeed; I then determined to get in by a simple act of will. The noise I had made in attempting to open the shutter awakened my cousin, who jumped out of bed to see what the noise could be. She saw me in front of her, and guessing my object, she became calm. The following day she told me of her astonishment at having observed that the astral body had the power of moving objects.

ALMA HEMMERLÉ.

Mlle. Alma, who had been magnetised by me while she was passing through Paris in order that I might get into *rapport* with her, had arranged to try and visit me in her astral body from Marda in Norway, where she was going to stay with her mother and sister on a family estate. The experiment did not succeed for various reasons, one of which was my being placed by General André on the retired list, which obliged me to leave Paris and to repair to my country house, L'Agnélas, where Mlle. Alma had never been.

Here is her account of this fruitless attempt :

MARDA, the night of the 25th-26th August, 1902.

"In the evening, when retiring to rest, I felt in the mood for producing the 'double.' I made a preliminary attempt, and I saw my own body lying on the bed, at a distance of six feet from me. When I had come back to myself I concluded that I was in a condition to make a more extended experiment. I felt myself transported into France; but as I had not re-read the directions contained in your letter, I asked myself where L'Agnélas might be. Then, at the same moment, the idea came to me that it was only necessary to think of you. An instant later I found myself at the foot of your bed. I saw you stretched on it, and I fixed my attention on you to make you look at me. You then sat up, looking round you, as if searching for something, winking as a person does when awakened suddenly in the middle of the night. You were wearing a rather large night-shirt with a turned down collar; your neck was partially uncovered and your hair somewhat disordered. Around you I only perceived the white pillows and the white border of the sheet, which was turned back over your counterpane. I am sorry I did not think of looking at the whole room. I was at your right, at the corner of the foot of the bed."

The details given by Mlle. Alma are correct, but too commonplace to be of any importance. It is quite possible that I may have sat up in bed trying to discover what had awakened me, but I have no recollection of it.

I tried further experiments of this kind with Mme. Henriette\*, the account of which has just been published in the *Bulletin de la Société des Études Psychiques*, of Marseilles; they proved nothing, however, doubtless because I have not a temperament capable of perceiving impressions of this nature. These negative results ought not to detract from the value of the positive results which have been obtained. The following, now almost forgotten, is an excellent example of a similar kind of experience. It is quoted from the book by Dr. Charpignon, entitled: *Physiologie, Médecine et Métaphysique du Magnétisme*.

"On another occasion, one of our somnabulists desired, in one of her somnabulistic states, to go and see her sister who was at Blois. She knew the road and mentally traversed it.

" 'Why!' she cried, 'where is M. Jouanneau going?'

" 'Where are you?'

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\* See p. 129 of the present number of THE ANNALS.

" ' I am at Meung, near Les Mauves, and I have met M. Jouanneau all in his Sunday best, who is going, no doubt, to dine at some Château.' "

" Then she continued her journey.

" Now the person who was thus spontaneously seen by the somnambulist was an inhabitant of Meung, known to many persons present, and he was communicated with in order to find out whether he was really walking in the direction indicated at that hour. The reply confirmed in detail what Mlle. Céline had said.

" What matter for reflection, and for psychological study, in a fact thus fortuitously produced! The vision of this somnambulist had not reached the desired place at a bound, as is so often observable, but she had traversed the whole distance between Orleans and Blois and had seen, in the course of her rapid journey, something capable of arresting her attention."

ALBERT DE ROCHAS.

## NEW EXPERIMENTS\*

RELATIVE TO THE ASTRAL BODY AND THE MAGNETIC  
"RAPPORT."

By COL. ALBERT DE ROCHAS.

THE hypothesis of the astral body, among all those which have been put forward to explain psychical phenomena, is the most ancient, the most widespread, and the most rational. Nevertheless, that hypothesis is rejected by materialists, who admit neither the soul nor the astral body since they have not found them under their scalpel; and at the same time, the theologians, basing their belief upon I know not which Council, deny the existence of an intermediary between the soul and the body. There is therefore great interest attaching to those experiments which make for proof of the reality of that intermediary. I ask the reader's permission to recall to his mind, in a few words, those that I have already published, so that he will be the better able to understand those which follow.

If we magnetise certain sensitives by passes, or send them to sleep by means of electric currents, we produce in them the exteriorisation of that agent which appears to be the vehicle of sensitivity, so that the sense of touch can be exerted at some distance from the skin, greater or less according to the energy of the action and the sensitiveness of the subjects.

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\* [We are indebted for this article to the April issue of *I.N.R.I.* It is reproduced here on account of its bearing on recent articles by the same author in *THE ANNALS OF PSYCHICAL SCIENCE*, July, 1905, and January, 1906.—ED.]

In some cases, that agent which I shall call *Od*—after Reichenbach and Carl du Prel—is projected towards the exterior normally from the surface of the body, and seems in some way connected with the rhythmical movement of the organism (the respiration and the pulsations of the heart and brain, which have three distinct measures), in such manner as to present *maxima* and *minima*, forming a series of concentric envelopes whose sensitivity diminishes according to the distance. As the operation progresses, the *Od* seems to rarefy itself before and behind the subject, so as to condense itself at each side, forming there two poles analogous to those of a magnet. That condensation finally becomes intense enough to form at the right and left of the subject two luminous phantoms, reproducing in a more or less exact manner the corresponding halves of his body. Finally, the two half-phantoms, which are at about a yard distant from the physical body on either side, reunite themselves between the magnetiser and the subject, so as to form a complete phantom, which must be the *double* of the Egyptians and the *astral body* of the occultists.

I have recently had the opportunity of observing a lady in whom that process of formation was notably shortened. The *Od* exteriorised itself well; but as soon as it had gone from the physical body, it ascended and went to form the *double* over the head. That lady, who could see the *Od* herself, compared its progress to that of the hot air which ascends along the sides of a stove-pipe.\*

In any case, the astral body, which the subject can displace by an effort of will, is united to the physical body by a fluidic bond which is sensitive and becomes more tenuous as the distance increases between the two bodies.

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\* I am inclined to believe that this mode of exteriorisation is peculiar to subjects whose mentality is highly developed; I had already encountered it, but without understanding the process, in another extremely intelligent lady.

It is the magnetiser who should furnish the *Od* permitting the extension of the fluidic bond, seeing that the subject always demands the continuation of the passes when his double must go to a distance, sometimes insisting that the rupture of that bond would result in his immediate death.

With certain subjects, the astral body behaves itself as if it was very dense and could not rise. It remains nearly level with the earth,\* a thing which one can verify by testing the sensitivity of the air round the physical body. In the case of others, on the contrary, it tends always to rise. All of these last, without any exception, manifest a true beatitude when they have attained the higher regions which they are loath to leave to return to their "miserable rag"—the body.

The unanimity of the subjects, on this point, has certainly great value, especially when it has been possible to verify that their indications of the position of their astral body are consistently confirmed by the reactions which occur in the physical body, when one acts on the position in space where they say that their double is; but until now, I had made these verifications in some subjects only, and in such a way that they may have followed my movements and reacted consciously or unconsciously in order to support my theories.

Some time ago, however, some favourable circumstances permitted me to make a more rigorous experiment.

I had asked Mrs. Lambert, one of my best trained

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\* According to the cases, the subject perceives his physical body alone, or his astral body alone, or the two at the same time. Another clairvoyant subject professed to see a kind of brilliant flame in the first case in the physical body, in the second in the astral body, in the third in the fluidic bond which unites them. That flame should be the soul (see, for more details, an article that I have published formerly in the *Annales des Sciences psychiques*, under the title: "*Les Fantômes des vivants*").

subjects, to come to my country house, L'Agnélas; I wished to verify with her the phenomena that I had verified a little while before, near Paris, with an Italian medium, Politi, relating to the transmission of the contractions by means of water-courses and the rails of railways.

One evening some friends begged me to show them how the disengagement of the astral body was effected. After having placed Mrs. Lambert in the ecstatic state, of which I have spoken above, I left her, according to her desire, in that state and continued the conversation without paying any attention to her. Then, the idea came to my mind to verify if the fluidic bond uniting her physical body to her astral body, which she said was then floating in the air at a great height, really had travelled over to those higher regions; so, under some pretext, I left the drawing-room on the ground floor where we were. I ascended cautiously to the first floor, went into the apartment just over the drawing-room, and put my hand forward with great caution until I reached a point which I judged to be vertically above the head of the subject.

When I came down again, I found the spectators in great agitation; during my absence, Mrs. Lambert had suddenly leapt from her chair, uttering a violent cry of pain and joining her hands over her head. Her whole body was contracted, the movements of the heart and of the respiration had stopped.

It was only after some minutes that, by means of warm insufflations on the principal hypnogenetic points, I enabled her to recover her senses. Then she complained about some dreadful pains in the head, which I tried vainly to relieve by means of energetic suggestions. I was obliged to have the poor woman put to bed, where she remained, without being able to eat or sleep, during all the night and a part of the following day. A kind of cerebral rupture had occurred, by which the *Od* was escaping in great abundance; any



object approaching her head was insupportable to her, and the inferior extremities were very cold. I succeeded in diminishing her sufferings only by making prolonged descending passes several times a day, in order to relieve the head and to charge the legs.\*

On thinking over what had occurred, I asked myself how it was that a similar accident had not happened during a period of experiments lasting over ten years, seeing that I had effected some hundreds of times the exteriorisation of the astral bodies of different subjects, either in my own house, or in houses where the higher floors were inhabited by strangers.

But, comparing that fact with the experiments which I had just made with Politi and Mrs. Lambert relative to the transmission of the contractions,† and remembering that, each time that I had had the occasion to verify the action of a stranger upon the astral body or the fluid bond, I had, for precaution, myself guided the hand of that stranger or followed with much attention his movements, I was led to suppose that *the astral substance of a living person was capable of being impressed only by agents "en rapport" with that person.* However, I verified the hypothesis by observing that the fluid escape from the vertex of Mrs. Lambert, which was so painful when I touched it, was insensible to the touch of another, as long as that person was not "en rapport" with me, either by contact or by a look. It is probable that, if a stranger remained exposed for some time to one of these

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\* It was by that means that I cured Lina, in whom an analogous illness had declared itself after some seances at the Bodinière with M. Jean-Bernard.

† These experiments, which have been published only in some Italian and German reviews, have shown that, by using a convenient conductor, I was able to produce these contractions, by a slight muscular effort, at some hundred yards distance, among subjects with whom I had put myself in permanent rapport by means of prolonged magnetisations. The effect was *nil* when the attempt was made by another, but it was sufficient for me to touch or even simply to look fixedly at the person in order to communicate my will to him.

fluid escapes, he would finish by entering "en rapport" with the subject and producing in him the same feelings as the magnetiser. In view of the painful state into which I had thrown Mrs. Lambert, I had no wish to attempt the experiment. The interests of science must not make us forget the rights of humanity.

The magnetic "rapport," whose existence can no longer be doubted, seeing that it has been verified by all the magnetisers of all times and of all countries, although official science has always hesitated to admit it because of its apparently marvellous nature, needs to be studied with method, at a time when we have verified some analogous phenomena in the "coherers" of wireless telegraphy, and the insensibility of the human organism to electrical currents except within certain limits.

It appears to me that that "rapport" affords the key to a great number of psychic phenomena and many magical practices.

For instance, we can see, by this "rapport," why telepathy does not occur among people in general, that is to say why there are only a very few persons who perceive the psychical perturbations radiating in all directions round the active agent.

It is perhaps also in order to produce the "rapport" that the sorcerers collected with care the blood, the teeth, the nail parings, etc., of the persons whom they wished to injure by projecting against them their own exteriorised astral body.

Certainly, men may have exaggerated and disfigured the facts; but every legend has a ground of truth. We have now some clues which can guide us in these hazy regions where, for some time to come, we must be careful not to make precise affirmations with regard to extremely delicate phenomena, whose aspect is as vague and unstable as the clouds of the sky.

## CORRESPONDENCE.

**Letter from General Noël to Professor Richet.**

DEAR PROFESSOR RICHEL,

I have just read, in the April number of the *ANNALS OF PSYCHICAL SCIENCE*, the letters addressed to you by Dr. Decréquy on the subject of the phenomena which he observed at Villa Carmen.

These letters contain several errors, but I desire to call special attention to two only of these errors.

We first became acquainted with Dr. Decréquy when he acquired a dental establishment at Algiers, of which we were clients; he introduced himself to us as one who eagerly desired admission to our seances, and as being intimately acquainted with the celebrated Professor Charles Richet. He used the utmost persuasion to induce Mme. Noël to write to you direct, and to invite you, herself, to come and observe the manifestations which were taking place in our little pavilion, which we had transformed into a seance room.

Mme. Noël always replied that our seances were strictly private, that she had never thought of drawing your attention to them, and that, moreover, she was particularly anxious to preserve the essentially private character of our meetings.

We had no suspicion whatever of the fact that at that time, as you have since informed us, you did not know the doctor, except by the letters which he sent to you so freely, alluding to your possible visit to Villa Carmen, when *absolutely nothing on our part authorised him to make you such overtures.*

For, I here repeat what Mme. Noël has already said\*, when you paid us a surprise visit in the month of September, 1903, we did not even know you by sight, there was no mutual bond of connection between us, and I was justified in supposing that your visit was prompted by a sentiment of spontaneous appreciation of Mme. Noël's courageous devotion to the cause of truth, and the enlightened initiative which she had shown in its pursuit.

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\* See the *Revue Scientifique et morale du Spiritisme*, October, 1903, p. 216.

Dr. Decréquy has said\* that Mme. Noël in the *Revue Scientifique et morale du Spiritisme* attributes to him opinions which he does not hold. I have just re-read carefully the numbers of M. Delanne's review in which Dr. Decréquy is alluded to, and I have not found anything in them which could justify this assertion. If the doctor will re-peruse these numbers, as I have done, he will recognise that there is no foundation for his statement, which must have been made by a slip of the pen.

I am, dear Professor Richet,

Yours sincerely,

G. NOËL.

VILLA CARMEN, July 1st, 1906.

To the Editor of THE ANNALS OF PSYCHICAL SCIENCE.

DEAR SIR,

In the footnote referring to my paper in THE ANNALS OF PSYCHICAL SCIENCE for June, there is a misunderstanding, which probably arises from a little error in the translation. If you will kindly refer to my text as it appeared in the April-May number of the French edition, you will find that I wrote: "This chair appears to have been ordered on *purpose* (*exprès*, not *après*) to be sent to Mr. Ronald Brailey's, where the medium left it for a fortnight;" the word *exprès* may perhaps have been indistinctly written on the manuscript, and it has been translated as "afterwards" (*après*). Consequently, there is no contradiction between my statement and those of Dr. Wallace and Mr. J. Lobb. I have no doubt that the chair was used at the two seances held at Mr. Brailey's, but what I say is, that, as far as I have been able to ascertain, it has been used in no other place.

Yours truly,

ELLEN LETORT.

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\* ANNALS OF PSYCHICAL SCIENCE, April, 1906, p. 242.

## AMIDST THE REVIEWS.

**A Dog who appears to have had a Presentiment of his Master's Death.***(Psychische Studien; Leipzig, November, 1903.)*

HANS ANDERSEN, the Danish story-teller, had a friend, a professor, named Lunden, who suffered from pulmonary consumption. The Government granted him a subsidy to enable him to travel in Italy. Lunden had a dog called "Amour," a white water-spaniel, to which he was much attached. This dog he entrusted to Andersen during his absence. Andersen accepted the charge; but he took no notice of the dog beyond assuring himself that it was properly fed.

He was much amused one day when his servant said to him: "Amour has always a presentiment of what happens to his master. He is happy or sad according as his master is well or ill." "How do you know that?" enquired Andersen. "Well, I see it by his behaviour. Why does he sometimes take his food and sometimes refuse it, though he is not ill? Why does he go about with his head hanging down for several days before you receive bad news of M. Lunden? The dog knows well enough all that his master is doing in Italy, and he sees him, for his eyes have sometimes such a strange expression."

From this time, in spite of his scepticism, Andersen observed the dog. One night he felt something cold touch his hand, and, opening his eyes, he saw the dog near the bed licking his hand. He shuddered and patted the dog to quiet him, but Amour howled plaintively and threw himself on the ground with his legs stretched out.

"At that moment," related Andersen, "I became convinced that my friend was dead; I was so sure of this, that the next day I exchanged my brown suit for a black one. In the course of the morning I met an acquaintance, who asked me the cause of my sorrow; I replied: '*Last night, at three minutes before half past eleven, Olaf Lunden died. . . .*' As I learnt afterwards, this was actually the moment of his death."

### **Artificially Induced Memories of other Lives.**

(*Bulletin of the Society for Psychical Studies*; Marseilles, April, 1906.)

COLONEL ALBERT DE ROCHAS has just published the results of another series of experiments relating to apparent memories of previous existences, real or imaginary, which are evoked with certain subjects under the influence of longitudinal passes made with the object of deepening the magnetic sleep. Our readers are acquainted with the character of these experiments through reading the cases of Mayo and Juliette, of which Col. de Rochas published accounts in the *ANNALS* for July, 1905, and January, 1906.

The illustrious investigator does not, however, claim that the results he has reached are convincing as demonstrations of the truth of the theory of reincarnation. "Other investigators," writes the Colonel in this last article, "have obtained analogous results, but none of them have been able to obtain proof that these experiences are genuine memories of past lives; it seems as if they were merely dreams resulting from unconsciously received impressions. However that may be, the definiteness of the phenomenon, the exactness with which it is repeated, with the same subject, after a lapse of several months, the general similarity in the main outlines of the phenomenon when occurring with different subjects, make it deserving of careful study, for these experiments throw fresh light on the mysterious faculties of prophets, sybils, visionaries and seers of all kinds."

The case lately brought before us by Colonel de Rochas is that of Henriette, a woman 34 years of age, mother of a family, perfectly balanced mentally and physically, very well educated, occupying, along with her husband, a good position in the world, and, as a devout Catholic, having little sympathy with spiritistic theories, with which she is only vaguely acquainted. Moreover, she had never been magnetised before the seance reported by Colonel de Rochas. This was held at Béziers in February, 1906; the report is based on notes made during the seance by Mme. Henriette's husband.

At certain moments the subject speaks of herself as being "in the grey," that is to say (according to spiritistic notions), as a wandering spirit. Alternately with these states, three personalities manifest, corresponding to three successive lives.

First, the subject believes herself to have been a common soldier under Louis XIII., a drunken soldier, cruel and lascivious, who was killed at the age of 30 by a highwayman.

The second personality, and the most interesting, is that of Monseigneur de Belzunce, the famous bishop of Marseilles, to whom that town has raised a monument out of gratitude for the heroism shown by him during an epidemic of the plague in 1720-1721. Henriette even claims to reproduce the signature of the bishop; it does not resemble the real signature; moreover, the subject signs both the names of Mgr. de Belzunce, *Henri-François*, whilst the prelate only signed one name, that of *Henri*. It is true that when awake the subject is not aware that Mgr. de Belzunce had also the name of François. But she may once have known it; this memory might be buried in her subconscious mind. The following passage from M. de Rochas' report should also be noted.

"I continue to make passes and we pursue the personality of the bishop into old age and sickness. He is ignorant of the names of his Vicars-General and of his *curés*; he remembers nothing of his controversies with the Jansenists, with the Oratorians at Marseilles or with the parliament of Aix, which, however, occupied a part of his life, but of which there is no mention in the biographies compiled for the use of the young, such as may have been read by Henriette. He seems anxious to conceal his ignorance and to dismiss inopportune questions, with, 'that does not concern you!'"

The third personality is called Marie Lecourbe, who purports to have lived in Paris during the first half of the last century.

When Henriette, in her hypnotic state, does not remember certain details, M. de Rochas "assists her memory" by pressing one of his fingers on her forehead. This act of pressure is precisely similar to the means used by "thought readers," such as Pickmann, when they wish to facilitate thought transference. May it not be that in the present case there is also unconscious mental suggestion?

### The Clothing of "Ghosts."

THE *Occult Review* publishes in its last numbers (May, June, July) the result of a competition started among its readers, with a view to obtaining essays suggesting some possible solutions of the problem which the apparel of "Ghosts" or apparitions appears to offer.

It is hardly necessary to discuss the question in so far as it relates to purely subjective apparitions, "veridical hallucinations," for it presents no difficulties; we will only observe in passing that it is quite natural that the percipient in this case should picture the form as clothed, as he would do if he were dreaming; for the form of the vision is furnished by the mind of the seer, the apparition being frequently



merely the plastic formation of an idea which has been subliminally perceived.

The cases which raise difficulties are those in which the clothed apparitions are objective, that is to say, more or less perfectly materialised. It is true, as Miss Joynt remarks, that the fact of phantoms being clothed presents difficulties, and seems absurd, only when we believe, with Lucretius, that spectres are generated by the physical body and are composed of atoms detached from it; or even that they are generated from the "astral body" (which is the exact counterpart of the visible material body), in such a manner that they cannot assume a different appearance. But probably the hypothesis of Lucretius has no supporters at the present day; and as for that of the "astral body," which is thus assumed to be unchangeable, it is contrary to all the results of experience.

On the other hand if we reject these two hypotheses, it is evident that the problem of the materialisation of the clothes is not more difficult to solve than that of the materialisation of the human body itself. It is not more difficult, but also it is not easier, and whilst the latter remains unexplained, the materialisation of the clothes and other attributes of a phantom remain unexplained also.

To say, as does the writer who is the prize-winner in this competition, that "thought is creative, and can produce objective forms on the astral plane," and that "some apparitions are perhaps astral dream-forms projected by the deceased, either at the moment of death or afterwards," is to suggest an incomplete problem, but not to solve one.

The explanation of Mr. Edwin Lucas is also a hypothesis, but one of a more definite and experimental kind. "We see," he says, "that in the case of air we have compound gases in a normal state of invisibility and great fluidity, but since Professor Dewar's demonstrations, it is manifest that these conditions can be changed into those of rigid form and visibility. So with water we see it is a state of continual flux, varying from the solid form of ice, through the fluid form of water into that of invisible elastic vapours. A little further reflection will show that all material things are subject to like changes and are consequently passing from the visible to the invisible condition, and *vice versa*. The world, then, solid as it appears, is but a series of condensed atmospheres. It follows, therefore, that the atmospheres contain all the properties and qualities of the solid earth. Moreover, there are emanations, invisible but continuous, from every fabric or every composition, continually passing from the visible to the invisible state. Therefore there is a sufficiently material basis in

the most refined etheric atmosphere to enable every variety of ghostly clothing to be produced at will."

The eminent physicist, Sir Oliver Lodge, has himself said:

"I do not pretend to understand them [materialisations], but, . . . if ever genuine and objective, they may after all represent only a singular and surprising modification of a known power of life. Somewhat as a mollusc, or a crustacean, or a snail can extract material from the water or from its surroundings wherewith to make a shell, or a closer analogy—just as an animal can assimilate the material of its food and convert it into muscle, or hair, or skin, or bone, or feathers—a process of the utmost marvel, but nevertheless an everyday occurrence—so I could conceive it possible, if the evidence were good enough, that some other intelligence or living entity, not ordinarily manifest to our senses, though possibly already in constant touch with our physical universe by reason of possessing what may be called an ethereal body, could for a time utilise the terrestrial particles which come in its way, and make for itself a sort of material structure, capable of appealing to our ordinary senses. The thing is extremely unlikely, but it is not altogether unimaginable."\*

We have said that even the explanation furnished by Mr. E. Lucas is not complete,—not exhaustive; but where is the phenomenon that we completely comprehend? It has been said that if we understood completely one single phenomenon in the universe, we should understand the whole. It is very probable indeed, that neither our *Subliminal Self*, nor the spirits of the dead, nor the mysterious entities, whatever they may be, which produce materialised apparitions, know how they effect these things.

The facetious Alphonse Karr, when ridiculing the inadequate explanation by which a member of the Institute of France, M. Babinet, attempted to account for the movement of tables in spiritistic seances, said: "Would it not have been better to have admitted frankly that he did not understand the matter at all, rather than to prove to us so obviously that this is the state of the case?" One may say much the same concerning the materialisation of apparitions, and moreover, we must make the same admission with regard to most of the phenomena of the Universe.

#### **Guided by a Spirit?**

(*The Light of Truth*; Cincinnati, March, 1906.)

A REMARKABLE story is told by Charles W. Smith, concerning an

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\* Presidential Address, by Sir Oliver Lodge. *Proceedings, Part xliii*, Vol. XVII., p. 47.

experience of Dr. S. Weir Mitchell of Philadelphia, the well-known author.

"One cold and blustery night he was sitting in his study when the door-bell rang. He answered the bell and at the door found a little girl some ten or twelve years of age, wearing a cloak with a red hood. She asked if Dr. Mitchell was at home. When the doctor responded that he was Dr. Mitchell, the little girl said her mother was very sick, and would like to have the doctor visit her. He told the little girl that he was not engaged in the general practice of medicine, but told her that another physician, living across the street (pointing out the house) would visit her mother. He returned to the library, and after a few moments the door-bell again rang, and upon going to the door, he found the same little girl there. Thinking that she had misunderstood him, he again had the same conversation with her and directed her to the residence of the other physician. He again returned to the library, and in a little while the door-bell again rang, he again went to the door and found the little girl. He thereupon put on his overcoat and went with her. "After a walk of some distance they came to an apartment house. The little girl opened the door, he followed her in and then upstairs, and at the head of the stairs he heard a woman in distress in a room, the door of which was open. Without paying further attention to the little girl he went into the room and he found a woman very sick and apparently near to death. He gave her his attention and left for some medicine."

"When he was about to leave the woman expressed her great gratitude at his coming and asked how it came that he had visited her. He said in answer that the little girl had come for him and had brought him. She replied that there was no little girl in the house; that her little daughter had died the day before and her body was lying in the next room. The doctor went into the next room and found the body of the dead little girl and the cloak with the red hood such as the little girl had worn who came for him, hanging upon the wall." This is about the whole of the story. The doctor said he would undertake no explanation of it.

The story is undoubtedly interesting, unfortunately, however, the source whence it reaches us is very unreliable! "I have never heard Dr. Mitchell tell the story himself," said Mr. Smith, "but a student in his office told the story to my daughter, and I have heard it from one other person, the same story as coming from Dr. Mitchell."

## ECHOES AND NEWS.

**The Prosecution of the Medium Craddock.**

THE trial of the medium Frederick Foster Craddock on an accusation of fraud brought against him by Lt.-Colonel Mark Mayhew, was opened on June 13th in the Edgware Police Court. In our April issue (pp. 278 and following) we reported the facts which gave rise to this trial; it is not therefore necessary to repeat them. It is sufficient to state that Colonel Mayhew decided to summons Mr. Craddock under an act of the reign of George IV., which declares that a person who unlawfully uses certain subtle craft, means or devices, by palmistry or otherwise, including the alleged evocation of the spirits of deceased persons, is a rogue or a vagabond. Mr. R. W. Turner was the counsel for the prosecution, and Mr. D. B. Bankes appeared for the defence.

The first day's trial was not very interesting: Mr. Turner and Col. Mayhew briefly related the facts which gave occasion for the trial, after which Mr. Bankes asked that the case might be remanded. The medium was liberated on bail of £25.

The case was thoroughly discussed in court on June 20th. Many well-known spiritists were present, such as Admiral Usborne Moore, who was one of those who assisted in exposing Craddock, Archdeacon Colley and many ladies. The attention of all was riveted on the accused, who is a small, slight man, with blue eyes, dark hair and a moustache.

Mr. Turner related what had occurred at the seances of February 27th and March 14th and 18th, in the course of which he was convinced that frauds were practised by Craddock. This account was of course only an amplification of that which Colonel Mayhew published immediately after the last seance, and which we reproduced. The Colonel then furnished the court with a few supplementary explanations.

After this Mr. Bankes cross-examined Colonel Mayhew with much skill. He insisted that Colonel Mayhew knew that he was going to be deceived when he went to the second and third seances, and he wanted to know why, in that case, he was prosecuting Craddock for doing what he expected him to do.

Colonel Mayhew replied that he had no reason to believe that all

spiritistic seances were frauds, but that on the contrary he considered that some of the belief of spiritists were based on possibilities.

"Do you admit that man has a material body and a spiritual body?" asked Mr. Banks.

"That is the general theory."

"And while the medium remains in a trance on his seat, his spirit takes certain forms?"

"I suppose so; others think the same."

"Therefore it is obvious, is it not, that the spiritual form and the natural form being the same man, if you seize one you seize the other?"

"I don't say so at all. If I seize the spirit, I don't expect to seize the medium."

"If the spirit comes forth from the medium, what I suggest to you is that you must either seize nothing or the man?"

"It seems to me that if I seize a materialised spirit I ought to seize a form which would gradually melt away."

"Is there not another form of demonstration called transfiguration?"

"I have heard of it."

"What occurs in transfiguration is that the body of the medium comes forth from the cabinet, but the face is that of some one else. Is not that so?"

"I have heard something of the kind."

"Is not that a well-known form of demonstration among spiritists?"

"I should say so."

"If you seized the spirit then you would seize the man?"

"I should say so."

Then followed the depositions of Mr. Sinclair and of Captain the Hon. Dudley Carleton, which contained nothing new.

Mr. Maskelyne, the celebrated conjuror, went into the witness box to explain "how it was done," but the Bench ruled that the evidence would not be admissible, since the object of the Court was not to establish the authenticity or otherwise of spiritistic phenomena, but only to try a case of something which the law forbids.

No witnesses were called for the defence. Mr. Banks made a brief but very able speech, discussing the applicability of this old law of George IV., previous to which those who took part in spiritistic seances would probably have been burnt alive.

He submitted that before the magistrates could convict they must find that some one had been deceived, and that Colonel Mayhew admitted that he had made up his mind after the first seance that there was fraud. Craddock never promised that he would do anything in

particular, he had not therefore held out false expectations to his clients. According to the statements made in works published by eminent persons, what had happened was what might have been expected to happen. The theory of "materialisation" is that the spirit-body is an emanation from the medium, and that if the circle is broken, the spirit-body is dissolved and the atoms are re-united to the body of the medium. If this theory is correct, the medium would be found in the cabinet under the circumstances under which Colonel Mayhew seized him. Craddock refused to be searched because he was in his own house and regarded the act as an outrage.

The magistrates retired for a few minutes and on their return the chairman announced that the charges relating to the first two seances would be dismissed. On the third charge Craddock would be fined £10 or one month's imprisonment. He would have to pay £5 5s. costs.

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## THE PSYCHICAL MOVEMENT.

### **A University for the Study of Psychic Phenomena in America**

AMONG the big undertakings which are being started in the United States for the furtherance of the study of psychic phenomena we should note that of Mrs. Charles F. Joy, of St. Louis, the widow of a member of Congress. The project is to establish a University for the purpose of studying psychical and occult phenomena, the human mind, and all arts and sciences which have been recently investigated and which have not yet obtained right of entrance into official universities.

The University is to be built near Santa Barbara in California, in view of the Pacific Ocean. In connection with the University it is hoped to form a social-scientific colony, in which the science and laws of life, and the duties and responsibilities of parents may be studied.

The land for the University has already been offered, near Santa Barbara, and also a large piece of land in Arizona for the Colony. Mrs. Joy is convinced that the necessary capital, that is to say nearly a million dollars, will be forthcoming from California itself in due time.

MRS. PIPER  
AND THE SUBLIMINAL CONSCIOUSNESS.

*[Showing how the mere fact of the existence of Metapsychical Phenomena—considered in their relation to the law of Evolution, and without taking into account the spiritistic hypothesis—is sufficient to demonstrate that the spirit survives the death of the body.]*

By ERNEST BOZZANO.

WHILE, in the field of metapsychical research, and in regard to the theoretical significance involved in mediumistic manifestations such as occur with Mrs. Piper, the struggle is more intense than ever between the propounders of the spiritistic hypothesis and those who uphold theories of the subliminal consciousness—a struggle vigorously carried on by both sides—every serious student feels the pressing need for self-concentration in order to direct his course and to sum up in his own mind the practical results arising from the pending conflict. And it is infinitely satisfactory to be able to recognise the supreme importance of these results.

As regards the psychic material collected, it is comforting to find that, in consequence of the long debate, there have been accumulated and classified a great number of most valuable data, as to the genuineness of which no doubt can be raised. The raw material so necessary for laying the foundations of the new science of the mind is therefore beginning to accumulate for the benefit of future workers.



With regard to the deductions, it is equally comforting to see how far we have already advanced upon the road which will lead, perhaps, to the realisation of new ideals. Although at first sight it may seem an arduous undertaking to define the outlines of the broader horizon gained by metapsychical science, nevertheless the task will be easy when we resort to the method of adopting provisionally the conclusions already arrived at by the most uncompromising opponents in regard to transcendental theories. It will easily be understood that the sum of the concessions which both sides will be compelled to make, will represent the minimum amount of the conquests by which the new branch of science has been enriched. Now this minimum amount necessitates conferring on the subconsciousness a number of new faculties of a supernormal kind, which are indispensable in order to understand the mediumistic manifestations which occur with Mrs. Piper.

It is, however, true that if we keep to the literal interpretation of what the said antagonists have published on the subject, it would not be very evident that they have conferred on the subconsciousness any special amount of new supernormal faculties. In fact they do not propose any other hypothesis than that of telepathy. But all this is only in appearance ; in substance it is clear and indisputable that they have been compelled, little by little, to extend the limits of the hypothesis put forward, to such an extent that they have radically changed its terms, and confounded promiscuously under a single denomination supernormal faculties of the most diverse order.

This fact has already been noted by other eminent metapsychical researchers, and among them Sir Oliver Lodge and Mr. F. W. H. Myers. The former alludes to it as follows :

“ Returning to the subject of trance-lucidity generally, I wish to emphasise my conviction that an explanation based on telepathy as a *vera causa* can be pressed too far. Telepathy is the one ultra-normal

human faculty to the reality of which most of those who have engaged in these researches are prepared to assent ; that is, to assent to it as a bare fact, a summary of certain observed phenomena ; but its laws are unknown and its scope and meaning are not yet apparent. It is probably but one of a whole series of scientifically unrecorded and unrecognised human faculties ; and it may turn out to be a mistake to attempt to employ it for the purpose of explaining a great number of other powers, which may be co-extensive or equipollent with itself ; though the attempt is a natural and proper one to make. A key must be tried in all locks before we can be sure that it is not a master key ; and if it open only one or two, it represents so much gained." (*Proceedings of the S.P.R.*, Vol. XVII., p. 39.)

Supported by the opinions of these eminent men, we propose in the present monograph to analyse the subject in order to see what are the faculties erroneously included under the designation of telepathy in the case of Mrs. Piper, and then to proceed to the study of the difficult problem of the genesis, the *raison d'être*, and the finality of these faculties. We shall purposely refrain from entering into the merits of the spiritistic hypothesis.

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PHENOMENA OF TELEPATHIC CLAIRVOYANCE.—Myers thus defines telepathy in the glossary of metapsychical terms appended to his monumental work, *Human Personality* : "Telepathy may still be defined as 'the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense.'"

According to this definition, which refers generically to any fact of transmission of mental impressions without restriction of terms, the range of telepathic action would extend even to cases of psychic perception not present in the consciousness of the agent at the time when the phenomenon occurred ; and all this without limit of space, and with ample latitude in regard to time. We therefore, in these cases, reach a point at which we have to ask whether the tele-

pathic phenomenon properly so called has not by some chance given place to something radically different.

It should be remembered that telepathic action, under whatever form it be considered, invariably implies a *transmitting agent*; that is to say, a brain from which is liberated—whether voluntarily or subconsciously—something supremely active, which for want of a better term we will define as an *initial physiopsychic vibration*, which, expanding concentrically in all directions, reaches the brain of the percipient, bringing with it the agent's thought. This being stated, it can be understood to a certain extent how such an action may also take place in cases in which the thought subconsciously transmitted by the agent refers to a thing thought of some time before, under which circumstances it is allowable to suppose that the thing thought of must still have existed on the threshold of consciousness in an attenuated state of psychical vibration, and had then been reinvested with the attributes necessary for telepathic transmission; or, conversely, we might also suppose that the agent's thought had been telepathically transmitted to the subconsciousness of Mrs. Piper at the time when it was formed in the consciousness of the transmitter, and that it emerged some time afterwards in the medium's subconsciousness during the state of trance (delayed telepathy).

So far, therefore, the telepathic hypothesis appears to be fully sustainable. This is no longer the case, however, in the fairly frequent cases in which precise information was given as to trivial episodes which happened forty years previously to deceased persons, things completely unknown to the experimenters, and only recognised as correct after laborious researches. When, in fact, we consider that the persons who testified to their authenticity were unknown to the medium, and that they frequently resided in distant parts, it appears very evident that it is no longer possible to invoke, as explanation, so-called *sympathetic relations* such

as might exist between persons known to each other, and which might, by hypothesis, be favourable to the production of phenomena of subconscious transmission during physiological sleep. And when we reflect that the incidents alluded to were almost always so insignificant that it is inadmissible that those persons who recalled them to memory, in consequence of a direct request, should have spontaneously turned their thoughts to them at a recent date (a supposition which, moreover, is formally contradicted by the fact that these persons had to make repeated efforts in order to recollect them), we shall have to admit that it is not correct to speak of such a thought as being existent in an attenuated state on the threshold of the consciousness of any person, and still less of retarded telepathic transmission.

Under the circumstances above set forth, it appears to us neither permissible nor logical to continue to speak of an *agent* as transmitting to Mrs. Piper his *non-existent* thought. Incidents of this nature suggest, on the other hand, a theoretical explanation of a reverse order. That is to say, we should have to infer from them that under such circumstances *the agent and the percipient are one and the same person*; in other words, the subliminal faculties of Mrs. Piper are able to read things in the subconsciousness of another person by a phenomenon—not receptive and passive, but essentially active—of clairvoyant self-expansion.

This being the case, what other hypothesis are we to adopt instead of telepathy? M. Marcel Mangin, in reference to phenomena of precisely the same order, expresses himself as follows in an article published in *Annales des Sciences Psychiques* for 1898, p. 248:

"This very word transmission denotes something too purely physical, material and passive. I should like, for example, to replace it by the phrase *active telasthesia*, to express the searching enquiry made by this wonderful faculty, this veritable genius of the medium."

Yet, taking account of the fact that in the episodes in

question the supernormal action takes place in any case between one brain and another, it does not seem fitting to resort to the hypothesis of telæsthesia properly so-called, which, as is well known, refers solely to the perception of objects, or of the state of things, or to the interpretation of writings, independently of any recognised sense action, and under circumstances such as to exclude any possible action of the thoughts of others on the percipient.

In our view, the appropriate denomination in such cases would be that referred to by Prof. Richet in his inaugural address before the Society for Psychical Research, on February 6th, 1905, that of *telepathic clairvoyance*, which we accept without further comment and submit to the judgment of our readers.

\* \* \*

PHENOMENA OF TELÆSTHESIA.—For the sake of brevity we shall confine ourselves to a reference to a typical example of this kind, and follow it by a few indispensable comments. We take it from the well-known book by the Rev. Minot J. Savage, *Can Telepathy Explain?* (p. 105) :

"I was having a sitting with Mrs. Piper. My boy claimed to be present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death, he was occupying a room with a medical student and an old personal friend, in Joy Street in Boston. He had moved there from a room he occupied in Beacon Street since I had visited him, so that I never had been in the Joy Street room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say. He said: 'Papa' (and this with a great deal of earnestness), 'I want you to go at once to my room. Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once.' He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time, and her hand was writing. She had no personal acquaintance with my son, and so far as I know had never seen him. I submit that this reference to loose notes and papers,

which for some unknown reason he was anxious to have destroyed, is something which would be beyond the range of guesswork even had Mrs. Piper been conscious. Though my boy and I had been intimate heart friends all his life, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have had made public for the world. I will not, of course, violate his privacy by detailing what they were. I will simply say that his anxiety in regard to them was entirely justified. Perhaps somebody wiser than I could explain to me how Mrs. Piper should have come into possession of this knowledge."

It is evident that in order to explain the above episode there are only two hypotheses which can reasonably be advanced: the spiritistic one, and that of telæsthesia. As we do not propose to go into the merits of the former, and as, on the other hand, the second is the least extended, we must confine ourselves to the latter. It is rendered legitimate by the fact that neither the Rev. Minot Savage nor his son were known to Mrs. Piper, that the existence of the papers left by the son was unknown not only to the father, but to any living person, and that consequently no one could be aware of the contents of the private papers.

Yet the defenders *à outrance* of the telepathic hypothesis might object that the case quoted is also susceptible of being explained by their favourite hypothesis, by having recourse to the supposition that the subconsciousness of Mr. Savage's son might, during his lifetime, have telepathically conveyed to the subconsciousness of his father at a distance, presumably during physiological slumber, the facts with regard to the private papers; in that case Mrs. Piper would merely have read it in Mr. Savage's subconsciousness.

We will observe in the first place that, according to what has already been said, such a fact would pass beyond the

bounds of telepathy proper, and come into those of telepathic clairvoyance. Next, let us remember that the phenomena of telæsthesia have a solid foundation in experience, outside the mediumship of Mrs. Piper; that many such cases are found in the works on animal magnetism which appeared at the beginning of the last century, that one of these phenomena was brought forward by Sir William Crookes, and another by Prof. Richet, that many of them are known in connection with the phenomena of psychometry; lastly, that several precise examples are quoted in the *Proceedings* of the S.P.R. in connection with the phenomena of crystal vision; all of which circumstances go to confirm their right to be taken into serious consideration, while awaiting the time when they shall come to be indisputably classified among the facts ascertained by science; whereas the supposition which has been mentioned is only an ingenious elaboration devoid of any foundation in experience, and as such there is no need to take it into consideration. Therefore, so long as in cases analogous to the one quoted we do not wish to go so far as the spiritistic hypothesis, we shall be obliged to resort to that of telæsthesia, as the only one capable of explaining the facts.

\* \* \*

PHENOMENA OF ALLOSCOPY WITH DIAGNOSIS AND PROGNOSIS AT GREAT DISTANCES. — Phenomena of this description occurred in considerable numbers with Mrs. Piper during the first phase of her mediumship, namely that characterised by the mediumistic personality who claimed to be Dr. Phinuit. How can they be classified? The task is not an easy one; in them, probably, it is a matter not so much of telæsthesia as of telepathic clairvoyance. Yet even this latter term is far from sufficient, since very often we see that the phenomenon of lucidity, which constitutes its essence, leaps the barrier of time and transforms itself into a



form of clairvoyant precognition which, although still limited and uncertain, asserts itself at times by incidents of true and real precognition. An example of this will be found in the last case referred to below.

Being in uncertainty as to how to classify them, we prefer to designate them by an appellation which simply specifies their action.

However, whatever be the supernormal faculty which produces them, it is certain that this cannot be telepathy. On this point we are fully in accord with Prof. Hyslop, who speaks of them thus :

"There have been many such prophecies at various sittings, some of them much more complicated than these, and whatever theory be adopted to explain them it will not be telepathy." (*Science and a Future Life*, p. 172.)

The following examples are taken from the accounts published by Dr. R. Hodgson in volumes VIII. and XIII. of *Proceedings of the S.P.R.*

*Case I.*—"Another (prophecy) concerning the death of a brother, who was never present at a sitting, was right. This brother was a chronic invalid with asthma. At the sitting of May 10th, 1892, Phinuit said that his kidneys were out of order, and it was discovered for the first time that he had kidney disease on a careful medical examination made two weeks later. At the same sitting Phinuit said that he would die 'within six months or a year,' and, in reply to the question how, said, 'He's going to sleep, and when he wakes he'll be in the spirit. Heart will stop.' On May 22nd, the time was given as 'six months or a little less.' He died in sleep, of heart failure, on the 3rd of the following September." (Dr. Hodgson, in *Proceedings*, Vol. XIII., p. 352.)

*Case II.*—"In the spring of 1888, an acquaintance, S., was suffering from torturing disease. There was no hope of relief, and only distant prospect of release. A consultation of physicians predicted continued physical suffering and probably mental decay, continuing perhaps through a series of years. S.'s daughter, worn with anxiety and care, was in danger of breaking in health. 'How can I get her away for a little rest?' I asked Dr. Phinuit, May 24th, 1888. 'She will not leave her father,' was his reply, 'but his suffering is not for long. The doctors are wrong about that. There will be a change soon, and he

will pass out of the body before the summer is over.' His death occurred in June, 1888." (E. G. W., in *Proceedings*, Vol. VIII., p. 34.)

*Case III.*—"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 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." (Mr. and Mrs. M. N., in *Proceedings*, Vol. VIII., p. 120.)

*Case IV.*—"In 1888 Mrs. Pitman, a member of the American branch of the Society for Psychical Research, had two seances with Mrs. Piper. Phinuit told her: 'You are going to be very sick; you're going to Paris; going to be quite sick; going to have weak state of organs of stomach; weak in the head. Sandy complexioned gentleman will take care of you when you are sick across the ocean.' Phinuit several times evaded Mrs. Pitman's question as to her health after this prophesied illness. At the request of Mrs. Pitman, Dr. Hodgson also tried to get an answer, and Phinuit replied: 'After she gets over illness she'll get on all right.' Mrs. Pitman denied that she could have anything the matter with her stomach, and contradicted Phinuit on this and other matters in a way which seemed to annoy Phinuit very much. But soon afterwards Mrs. Pitman fell ill, and was attended by Dr. Herbert, who is described as 'a decided blond'; he treated her for 'inflammation of the membrane of the stomach.' Then Mrs. Pitman began to believe in Phinuit's prediction; but, putting a false interpretation on his last words, she thought she would get well. She was afterwards attended by Dr. Charcot for a nervous disease. She had weakness of the head, and her mental faculties were affected. In short, she died. Now she is no longer ill and all must be going well with her, as Phinuit predicted." (M. Sage, *Madame Piper*, pp. 108, 109; quoted at greater length in *Proceedings*, Vol. XIII., pp. 496, 497.)

CASES OF PSYCHOMETRY (RETROCOGNITIONAL TELÆSTHESIA).—Although incidents which suggest the hypothesis of psychometry occurred very frequently in the case of Mrs. Piper, none of the eminent scientists who have investigated her mediumship have as yet considered them from this point of view. Evidently they regarded them as capable of explanation without departing from the telepathic hypothesis; yet, to our mode of thinking, this task appears by no means easy. In fact, even if we admit that in such circumstances the medium obtains her information from the subconsciousness of persons present and absent, it would still remain to be explained how it happens that as soon as the medium is given an object which is connected with a living or deceased person, the information which she furnishes relative to that person springs up clearly and precisely in the subconsciousness of present or absent persons, whereas a moment before these details were undeveloped or defective, or altogether lacking.

All this is said incidentally, since, in certain complicated incidents, the presumed assistance of the subconsciousness of persons present or absent is not an absolute rule. Nevertheless, Dr. Hodgson—who is the only one who has written upon this theme—appears to be satisfied with it, as we find from the following paragraph taken from the *Proceedings* of the S.P.R., Vol. VIII., p. 57:

"Where the sitter is ignorant of the circumstances connected with the object, it may, at any rate, form a sort of *point de repère* enabling Phinuit to get telepathically, through the mind of the sitters, at the mind of the distant living person from whom the object was obtained and who knows of its associations."

Yet on reading this the question immediately arises: "*Points de repère*? Of what kind?" Certainly not of the same kind as those which are met with in experiments on hypnotic suggestion, since in this case the so-called *points de repère* stand for a datum of real fact which the subject has perceived on the occasion of a former experiment, and

which he consequently recognises when the same experiment is repeated. Thus, for instance, if I present to a hypnotised subject some sheets of white paper, all exactly alike, and suggest to him that a design is traced on one of them, and if after they have been well mixed together he is asked to point out the sheet bearing the design, he will indicate it without hesitation. This recognition is due to some imperceptible sign, mark, or slight imperfection in the sheet itself, which he had subconsciously noted in the first instance, and which now serves him as a *point de repère* by which to recognise it. Thus it will be understood that the so-called *points de repère* of the hypnotic state have a real mnemonic value. This being the case, it follows that there can be no analogy between these circumstances and those under which the phenomena take place with Mrs. Piper, who sees and touches for the first time the objects shown to her, so that they cannot possibly have for her any sort of mnemonic value, nor act as *points de repère*.

Excluding such analogy as non-existent, it is not easy to say to what substantial fact Dr. Hodgson refers when he uses the expression quoted in reference to the subject of his remark; if he means to allude to what he has just mentioned, namely the suggestion that "Phinuit's belief that such articles act as clues may itself influence his success, even though that belief be merely subjective," then it may be remarked that so vague a supposition is entirely disproportionate to the importance of the fact to be explained, and moreover forms no sort of proof.

In regard to this we shall only observe that neither is it possible by its aid to explain the state of confusion assumed by the replies of the medium every time that the object handed to her has been for a long time in the possession of various persons, or in contact with objects belonging to others; in which case the details concerning its original possessor are inextricably mixed up with others

referring to third parties, until the moment arrives at which the lucidity of the medium reaches the degree required for penetrating the matter more or less completely. In all this the fact of an *influence* (as Phinuit calls it) left by the persons on the objects, is very clearly indicated ; or, at any rate, it is certain that the enigma is not sufficiently explained either by the presumed auto-suggestions of a subconscious personality, or by the telepathic hypothesis under whatever form we regard it, nor yet, in many cases, by the spirit hypothesis itself.

It must also be remembered that very often the objects to be submitted are sealed, as a precaution, in suitable boxes or envelopes, and also that the person who presents them acts on behalf of others, and knows nothing either as to their nature, or with regard to their owners.

This being the case, there is nothing left but to suppose that inanimate matter has in fact the property of receiving and retaining in a potential state the psychic vibrations or the vital emanations given off by living organisms, just as the substance of the brain has the property of receiving and retaining in a latent state the vibrations of thought ; and consequently that the subconscious portion of the psyche, by virtue of the telæsthetic faculty with which it is provided, has the power of retracing, as well as interpreting (presumably by a law of reversal, as occurs in the phonograph with regard to the vibrations of sound) such vibrations or emanations, just as the conscious faculties of the psyche have the power of retracing and calling up again the latent vibrations of thought. The analogy is perfect, and there is nothing from the scientific point of view to prevent brute matter from having properties identical with those of living substance, which, in the last analysis, is also itself brute matter. If this be so, the mechanism of memory would find its counterpart in another kind of cognate mechanism infinitely more extended : a cosmic memory ; and the power

of extended search peculiar to the telæsthetic faculty would stand in the same relation to the cosmic memory in which the normal psychic powers of search stand to the cerebral memory. There is nothing, I repeat, in all this that contradicts the physical or physiopsychic laws already known to science. And further, if we consider that the whole sum of the knowable by humanity, reduced to its simplest expression, is comprised in the fact of *perception of relations between phenomena*, it will be found that the proposed hypothesis corresponds also in this respect with the postulates of science, inasmuch as it also is summed up in the fact of the perception of new relations between a known phenomenon of physiopsychical order, and another unknown one of physiopsychical order.

Such, substantially, is the significance of the psychometric hypothesis, the theoretical import of which extends nevertheless to the supposition that matter has the property of transmitting directly to a sensitive information concerning its own history; a supposition which it is not necessary to examine at present, since the mediumship of Mrs. Piper does not present this characteristic.

In our judgment, however, the psychometric hypothesis, confined within the limits indicated, appears indispensable in order to explain the cognate phenomena produced with the medium named. Moreover, even Prof. Hodgson seems to incline to it when he says:

"The experiments recorded in the last series of sittings—those held since Mrs. Piper's return to America—go far to confirm the view that it is not necessary that the sitter should be aware of the associations of the object, but that *contact with the object itself*, independently of the sitter, in some way enables Phinuit to obtain correct information concerning its associations." . . .

"There are some striking examples of this already referred to in the reports, reminding one of the singular term 'psychometry' (originated, I believe, by J. R. Buchanan in 1842), so common in spiritualistic literature." (*Proceedings*, Vol. VIII., pp. 23 and 56.)



I will therefore refer to some of these cases. For brevity, I shall take them from the *résumé* of them made by Dr. Hodgson himself; the last case only is taken from the original report.

*Case I.*—"Two locks of hair, known to the sitter, were given successively to Phinuit. These had been close together for a short time, and Phinuit complained of their being 'mixed.' His remarks about each lock of hair would have been almost entirely correct, so far as they went, if applied to the other." (*Proceedings*, Vol. VIII., p. 19.)

*Case II.*—"In connection with her brother's hair, Miss Z. received her brother's name—Charlie—and the details of an incident in her brother's life about his spending a night with Ned M. or N. just before this Ned died of consumption. All that Miss Z. knew consciously was that a poor boy, of whose last name she was not sure, and whose first name she had never heard, had died several years before of consumption and that her brother had been kind to him. She learnt afterwards from her brother that the statements made at the sitting were true Ned's surname began with N." (*Ibidem*, p. 19.)

*Case III.*—"Mr. Rich took a box, of the contents of which he knew nothing, and Phinuit described correctly the person X. who gave Mr. Rich the box, the person Y. who had provided X. with the article for the experiment, and the person Q. who had given the article to Y. The article in the box was described by Phinuit as a 'charm' and 'glittering,' and as having been brought from 'far off over the sea'; it was a carved, 'but not glittering,' button brought from Japan, and 'latterly worn as a charm with a gold attachment.'" (*Ibidem*, p. 22.)

*Case IV.*—"The nurse of Mrs. Thaw's children presented a parcel which she supposed contained her mother's hair. Phinuit, speaking of the sitter's mother, said, thrusting his finger down the neck of the sitter, 'Put it in there and wear it, just as she told you to.' The sitter insisted that Phinuit was wrong, but he tore open the paper and showed that it contained an *Agnus Dei*, which as a matter of fact the sitter's mother had told her to wear." (*Proceedings*, Vol. XIII., p. 352.)

*Case V.*—This case relates to Dr. Hodgson himself:

"I draw attention here to a 'trivial' circumstance, which in itself proves nothing, because I think it, nevertheless, may indicate a possible cause of some of Phinuit's mistakes, or apparent mistakes. At one of my early sittings I handed Phinuit an envelope addressed to myself, containing a letter. Phinuit gave a correct general description



of the writer and gave the single name 'William' in connection with it. This, though correct, was of course not remarkable, but Phinuit went on then to describe a lady also in connection with it—tall, fair, etc. Later on in the sitting I gave Phinuit another envelope, and after handling it he at once exclaimed that this was the 'influence' he had described previously in connection with 'the gentleman'; that I had got them 'mixed'; that it had nothing to do with him. The description as first given did suit the writer of the second letter, *viz.*, Mrs. Piper herself.

"I asked Phinuit whether the writer of this second letter was 'in the body' or 'in spirit.' He replied at once, 'In the body,' but added: 'Why, no; that's curious. There she is in the spirit, talking to an old lady.' This appeared to bewilder Phinuit, who, after some soliloquising and mumbling, went on to another subject." (*Proceedings*, Vol. VIII., pp. 23, 24 and note.)

*Case VI.*—"I made an appointment for a sitting with Mrs. Piper, under an assumed name (that of 'Miss Margaret Brown'), and giving the address of a friend on Walnut Avenue. . . . Before entering the dark room, I had taken three locks of hair, each one enclosed in an envelope, and had placed one in the front of a book, one in the back, and one in the middle. The one in the middle I knew was my mother's; it was only a few hairs, taken by stealth, for she would not give her consent to my having them. The other two I had not looked at, and had no idea to whom they belonged. They were sent me by a friend, already enclosed in the little envelopes, and I was purposely ignorant concerning them—all to make the test more complete. It was on this errand, for this friend, Mr. Fred Day, that I went to see Mrs. Piper. . . . I gave into Mrs. Piper's hand the lock of hair from the envelope in the front of the book—not knowing myself whose it was. Immediately on receiving it, Dr. Phinuit exclaimed, 'Fred! oh yes, Fred, a young man, very thin, wears glasses, little beard, great friend of yours. This Fred—I never had his hair before, but the influence does not seem new!' (I learn that Mr. Day had sat previously with Mrs. Piper.—R. H.) 'Imogene—who's Imogene?' 'I do not know,' said I. 'Yes. Imogene, a young lady, friend of Fred's; influence very strong. Who is she?' 'I am sure I do not know. I did not know he had a friend named Imogene. I do not think he has.' 'He has! Don't contradict me!' exclaimed he. Then he resumed: 'This Fred is an only child, mother plump, a lovely lady, but she is not long for your world. This Fred is going on a long journey across the water, within a year or two. He has already taken two long journeys,

one across the water, one not; hasn't he, now?' 'I am not sure,' said I. 'Well he has,' replied he. 'You ask him. What I tell you I *know*—I can see it all, and I only tell you facts, and you will find that they are so.'

"I then gave him the other unknown lock of hair, from the back of the book. Immediately he exclaimed, 'Ugh! This is crazy! It makes me sick!' 'Well,' he said, 'I cannot tell you anything about this, because the influence is so mixed; it has been handled by too many people, and it was not cut off near the head, where the magnetism from the body could permeate it; I can't tell you about it.' (It proved to have been the hair of Mr. Day's aunt Mary, who died within the year, and it has passed through several people's hands, and was cut off near the end of the hair.)

"Then I gave him the little lock of my mother's hair, from the centre of the book. 'Ella,' he cried, 'she is stingy enough with her hair!' 'This Ella is very sweet dispositioned, very: but she is not at all well. She has trouble with her head; she has fearful bilious headaches, and they come from the weak state of the nerves of the stomach; and her liver is, of course, disordered; you tell her that I am a physician, and that I say for her to take hot douche baths: now *remember!* She is, it seems to me, some relation to you. Wait a moment—she is your mother, I think. Yes, she is your mother. And she has, *un, deux, trois, quatre*—four children—two girls and two boys. . . . I cannot tell you even your name, I do not know; I cannot seem to get your influence separate from the others—Fred, and Ella, and all. If you will come some time without any lock of hair, I will see how it will be then.' Everything Mrs. Piper told me when in trance was true as to fact: the prophecies remain to be verified. The 'Imogene' so insisted upon was immediately verified by Mr. Day as his old friend, Miss Imogene Gurney, whose first name I had forgotten. The lock of hair was his own, and everything she said in connection with it was true." (Miss Gertrude Savage, in *Proceedings*, Vol. VIII., pp. 101-103).

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These are all the cases I shall quote. In order to avoid confusing the mind of the reader, I have passed over some very interesting cases which occurred under circumstances sufficiently characteristic to afford a presumption in favour of a hypothesis other than that of psychometry. With

regard to these it must be remembered that even in case a spiritistic interpretation should seem a more rational one for some incidents of this nature, this would not exclude the supposition that the hypothesis of psychometry was the only one to be considered with regard to other incidents; or, if you will, that this faculty was the only one made use of by Phinuit in order to bring to light certain recondite associations connected with the objects presented to him; and this is said without in any way discussing the real nature of the personality calling himself Phinuit. On the other hand, as soon as we admit the co-existence of a transcendental or spiritistic phenomenon with another, partly analogous, of subconscious origin, it follows as a logical consequence that there cannot fail to be incidents of mutual interference between the two classes. And in the case in question, as in the no less interesting one of Mrs. Thompson, everything agrees to prove this. As a matter of curiosity, we may mention that "Nelly"—Mrs. Thompson's spirit-guide—spontaneously admitted this fact.

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From the whole of what has been set forth it becomes evident that the telepathic hypothesis—in the sense of a phenomenon of transmission of physiopsychic vibrations between one brain and another—is far from proving sufficient to explain episodes so complex and marvellous.

To try to uphold it further would not seem to be in any way justifiable, and nothing but a preconceived opposition to new ideas would suggest this attempt. At the same time, if we desire to keep within the limits of the least extended hypothesis, we shall be forced to admit that in the case of Mrs. Piper, in addition to genuinely telepathic phenomena, there are others of a much higher order, such as telepathic clairvoyance, telæsthesia, psychometry, retrocognition, and, perhaps, precognition; all of them faculties the origin of which must be traced in the subconsciousness; so that

telepathy properly so called would have to be counted as simply a unit forming part of a homogeneous group of supernormal faculties co-existing in a potential state in the subconsciousness.

Myers also, with reference to the categories of phenomena above cited, recognises the insufficiency of the telepathic hypothesis in these words :

" But as our evidence has developed, our conception of telepathy has needed to be more and more generalised in other and new directions still less compatible with the vibration theory. . . I doubt, indeed, whether we can safely say of telepathy anything more definite than this : *Life has the power of manifesting itself to life.*" (*Human Personality*, Vol. I., p. 246.)

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And here, before proceeding to draw the necessary inferences from the facts quoted and from the conclusions at which we have arrived, we must point out that from the theoretical point of view the fact in itself of trying to include under one hypothesis faculties of essentially different natures is, after all, of very relative importance, being at the bottom a mere question of names. In fact, on close consideration, the defenders *à outrance* of the telepathic hypothesis do but confer on one single hypothesis powers so unbounded as to be theoretically identical with those implied in the terms clairvoyance, telæsthesia, psychometry, retrocognition and precognition, terms suggested by the necessity of a more accurate and rational scientific classification of the facts.

However, for the purposes of the discussion we are about to undertake, it matters little whether the faculties above enumerated be recognised as separate ones, or whether they be considered as understood under the generic designation of the *telepathic hypothesis* ; it is only necessary that it should be recognised that under this latter is comprised a whole ascending gamut of psychic powers *sui generis*, of a higher

and much more complex order than the simple fact of transmission of physiopsychic vibrations from one brain to another. This is sufficient for the present.

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The problem with regard to the genesis, the *raison d'être*, and the finality of the telepathic faculties, understood in the wide signification now set forth and considered in relation to the law of evolution, presented itself to the logical acumen of the eminent investigators of the mediumship of Mrs. Piper; but, intent as they were on the arduous preliminary work of accumulating raw material on behalf of this new branch of science, they had not the time to devote to it, and confined themselves to expressing some passing considerations with regard to it. However, these considerations are sufficient to show clearly the special theoretical preferences of each of them, and these preferences may be summed up in four propositions or hypotheses, as follows :

1. The supernormal faculties found in the subconsciousness are the remains of atavistic faculties which have become useless in the course of evolution, and atrophied by the operation of natural selection.

2. These faculties are the rudimentary beginnings of senses which have never evolved and never will evolve, because useless to the species in the struggle for life.

3. The faculties in question represent so many germs of new senses destined to evolve in the course of centuries, until they become fixed in the species.

4. The fact that there are manifested in some individuals, like sporadic growths, new faculties of a supernormal order, does not in any way imply that these faculties must exist in a latent state in the subconsciousness of all.

This last proposition, strenuously upheld by an acute and sympathetic contributor to this Review, M. Marcel Mangin, does not precisely count as an hypothesis *per se*, but rather

as a complement to the third one, since it illustrates to a certain extent the Darwinian theory of spontaneous variations and their gradual fixation in the species by natural selection.

Let us briefly examine, one by one, the four propositions given above, taking as the basis of our argument the theory of evolution as set forth by Darwin, and universally accepted. Two cardinal laws of that theory are indissolubly connected, that of *spontaneous variation* in living organisms, which proved useful to the individuals in their daily struggle for life, and gradually became fixed and developed in their descendants, by virtue of the other law, that of *natural selection*, which is summed up in the fact of the inevitable gradual extinction of the individuals less adapted to the struggle for life, and in the survival of those better adapted ; a process which necessarily leads to the elaboration of organisms permanently provided with the senses and faculties best adapted to the surroundings in which they live.

Our task therefore will be to analyse, in the terms of the laws of selection, the four propositions above set forth, in order to ascertain which of them best corresponds to the conditions indicated.

It is at once obvious that the first is in open contradiction to these laws. To convince ourselves of this it is only necessary to consider how the struggle for life proceeds practically in the human species. From the chief of a savage tribe who desires astutely to penetrate the thoughts of a hostile chief, to the commander-in-chief of a modern army who is intent on foreseeing, in order to anticipate, the movements of the enemy ; from the tyrant of antiquity who watches with distrust his flattering courtiers, to the magistrate of our own time who is bent on finding out the criminal's secret ; from the statesman in office who tries to defeat the purposes of the leader of the Opposition, to the grasping merchant who watches his competitor in order to

get ahead of him; from the lover in disgrace who dogs the steps of his hated rival, to the jealous husband who sees in his wife's looks the proof of her guilt, everywhere among men there is a passionate and unremitting anxiety to penetrate each other's minds; all this necessarily, inevitably, because the struggle for life urges people in this direction. It follows that if the species had at any time been normally furnished with the senses of telepathy and clairvoyance, these senses, far from being allowed to fall into disuse, would have become rapidly refined and evolved in future generations, in virtue of the law of selection, which would inevitably have led to the gradual extinction of individuals imperfectly provided with these senses, and to the survival of those best endowed in this respect.

All this appears so evident, that it is not necessary to adduce other examples, or further arguments, in order to prove it.

For precisely the same reasons the second proposition appears equally untenable; it is propounded by the Rt. Hon. A. J. Balfour as follows:

"Is it not in itself likely that here and there we should come across rudimentary beginnings of such senses; beginnings never developed and probably never to be developed by the operation of selection; mere by-products of the great evolutionary machine, never destined to be turned to any useful account? And it may be—I am only hazarding an unverifiable guess—it may be, I say, that in these cases of the individuals thus abnormally endowed, we really have come across faculties which, had it been worth Nature's while, had they been of any value or purpose in the struggle for existence, might have been normally developed, and thus become the common possession of the whole human race." (*Proceedings*, Vol. X., p. 7.)

We have seen, on the contrary, that the extreme utility of such faculties coincided incontestably with the direction of development imposed on the human species by the struggle for life. This point being established, there is no need to resort to further arguments in order to prove that



this hypothesis is erroneous in its premises, and does not hold good in face of the analysis of the facts.

I shall therefore pass on to the examination of the third proposition, which at first sight appears much more rational than the others, in that it supposes that the faculties in question are the growing germs of new senses destined to evolve and to become permanent in the species in the remote future. Nevertheless it will be easy to show that even this third proposition does not hold good in face of the evidence of the facts.

On a comparative analysis of the facts we find at once two salient characteristics in connection with supernormal manifestations of the subconsciousness, namely, their antiquity and their universality. We may go back as far as possible in the history of the peoples of the earth, we may analyse the customs and the rites of the aboriginal races of Europe, we may consult the earliest history of classical, biblical, Egyptian, and Babylonian antiquity, we may go still further back in the course of the centuries by consulting the sacred chronicles of the peoples of the Far East, and everywhere we shall find positive evidence and manifest traces of the fact that among every people there constantly occurred psychic manifestations of a supernormal order. We may proceed to make similar researches among the present uncivilised and savage races, and everywhere we shall find rites and usages based upon the same manifestations. This being established, it is important to note another characteristic, namely, that these manifestations remain absolutely stationary in condition, in spite of the degree of civilisation and the character of the races. When, in fact, we compare the manifestations of this description which have come down to us through history and popular tradition with those which are produced experimentally in the civilisation of to-day, we find that there is nothing substantially dissimilar in their nature and mode of production, and that there are

no peoples among whom we find indications of a progressive general diffusion of these faculties in the race; and this in spite of the fact that we have before us a series of centuries more than sufficient to serve as a legitimate basis of comparison, and during which other faculties far less important in relation to the struggle for life—as, for example, the musical sense—have rapidly evolved and become general solely because they are inherent in the conscious plane of the Ego. In other words, a comparative analysis of the facts leads to the conclusion that there is no evidence or indication of any kind to authorise the presumption that the law of natural selection has ever exercised, or is now exercising, its powers on the plane of subconscious manifestations of the Ego.

In support of these conclusions, we will adduce some other very notable circumstances. The first of these relates to the Hindus, who, although for several thousand years they have ardently endeavoured to develop such manifestations in their midst, have not arrived at anything but a better knowledge of the empirical methods favourable to their production in those who prove to be endowed with these powers. There is no indication that the number of individuals among them who are endowed with supernormal faculties has been on the increase; so that we can assert without fear of error that the same proportion is maintained among them as would be the case in Europe if the Western peoples were equally ardent in the same direction. As to the intrinsic value of the phenomena produced by the *fakirs*, there can be no doubt that they are substantially analogous to those obtained with the mediums of the West.

Another circumstance worthy of note is the following. It results from the conclusions of palæontology and anthropology that the savage races of to-day are the authentic representatives of what the progenitors of civilised races were in prehistoric times. From this, by the law of analogy,

we must infer that if metapsychical phenomena are produced at present among savage races, these phenomena must have occurred in precisely the same way thousands of centuries ago in the aboriginal races which were the progenitors of the present civilised ones ; by this inference we get back so far in the course of ages that we must consider as demonstrated the stationary condition of the subconscious faculties of the Ego.

However, even apart from this last deduction, the preceding considerations authorise the assertion that from time immemorial the faculties in question have been exhibited in the human species merely in the state of abnormal manifestations of the subconsciousness, and this in so uniform and stationary a manner that we must logically infer that they are independent of the laws of natural selection, to which, on the other hand, the faculties belonging to the plane of consciousness of the Ego have conformed during the entire course of the ages. This is equivalent to asserting that the subconscious group of psychical faculties is not destined to emerge, evolve, and become fixed and established on the supraliminal plane, that is to say, on the plane of normal consciousness.

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We shall have to refer later to still another important characteristic of the faculties in question. First, however, it is necessary to reply to some objections with regard to the theme under discussion, the principal one being that contained in the fourth proposition set forth above, according to which the fact that supernormal faculties are manifested in certain individuals does not imply that these faculties must exist in the latent state in the subconsciousness of every one.

At first sight, nothing can appear more rational than such an inference, and no one will think of contradicting M. Marcel Mangin when he says: "I might desire for twenty

years, with all the strength of my mind, to acquire these marvellous gifts, and yet at the end of the twentieth year I might not feel the smallest germ of them stirring within me" (*Annales des Sciences Psychiques*, 1903, p. 241). Presented in this form, the argument appears incontestable; this does not prevent us from being obliged, from an analysis of the facts, to conclude in favour of the universality of these gifts. To convince ourselves of this, it will be sufficient to reflect that the great majority of individuals with whom metapsychical manifestations have occurred were in precisely the same negative condition of which M. Mangin speaks, until some severe illness occurred, or they lay on their death-bed, or suffered some severe lesion of the brain, or had a fainting-fit, or were subjected to hypnotic experiments, or inhaled ether, etc. In elucidation of this subject I will give a *résumé* of a few examples of this kind.

In the number for November-December, 1904, of the *Bulletin de l'Institut Général Psychologique*, Dr. Sollier tells of an individual who, in consequence of a severe fall from a moving train, presented serious nervous disturbances resulting from the injury, and at the same time exhibited telæsthetic faculties. He perceived through a wall sixteen inches thick, the sign of beckoning with the hand, made by Dr. Sollier, and ran in haste to the door. In this case it could not be transmission of thought, since Dr. Sollier never succeeded in transmitting mentally the same order to his subject, while the latter never failed to rush to the door at a sign of beckoning given with the hand. This individual would certainly never have supposed that he had the gift of seeing through opaque bodies, if a serious accidental injury had not made him aware of it.

In the *Proceedings*, Vol. VIII., pp. 196-199, Myers publishes the case of the Rev. Mr. Bertrand, who, being seized with mountain sickness during the ascent of a high peak in Switzerland, found himself suddenly endowed with clair-

voyant power, and saw his companions climbing the peak on the left side instead of on the right, as he had advised them to do ; he also saw the guide drinking the wine and gobbling up a fowl intended for himself. There was also presented to his view an extensive panorama of countries and roads which he had never traversed, and which he afterwards found to be just as he had seen them during the time the lucidity lasted. This also is an individual who would never have dreamed of possessing gifts so marvellous, had he not been seized with a sudden fainting fit which revealed their existence.

In the *Annales des Sciences Psychiques* for 1899, p. 257, there is an account of the case of the engineer E. Lacoste, who was attacked by severe congestion of the brain, complicated by typhoid fever, and remained in a state of unconsciousness and delirium for over a month, during which time he gave proofs of possessing telepathic and telæsthetic powers. Among other phenomena which took place, he one day announced the arrival at Marseilles (he himself lived at Toulon) of six cases of furniture which had long been expected from Brazil, and added that they must be refused, or a complaint made, because one of them, in which were pictures, covers, sheets, and various other things of value, had gone astray and another had been substituted for it. All this proved to be perfectly correct, and the case put in place of the right one was found to contain samples of gums. No doubt the engineer Lacoste would also have refused to believe that he was the unconscious depository of supernormal faculties, if a severe malady had not intervened to prove it.

The conclusion to be drawn from these and similar facts is clear and explicit. Since the sudden manifestations of psychic faculties greatly superior to the normal ones cannot, without falling into an absurdity, be ascribed to their being created out of nothing by a wound in the head, a

delirious fever, or the inhaling of ether, we must necessarily infer that these faculties existed in a latent state in the unexplored recesses of the subconsciousness, and that the states of lesion, fever, or coma, by producing in these individuals an enfeeblement or a temporary arrest of the functions of the external life, created a condition favourable to their outward manifestation. In other words, the faculties of the subconsciousness, by reason of that arrest, had found means, so to speak, of percolating through the openings made for them in the diaphragm which normally separates them from the conscious psychic faculties, and of releasing themselves for a transient leap to the surface.

On the evidence, therefore, of the facts above set forth, and of the considerations to which they give rise, no one can properly claim that there exist no supernormal faculties in his own subconsciousness, and one can only assert with certainty that he is not subject to spontaneous irruptions of the subconscious faculties on to the plane of the conscious and normal psyche, these irruptions constituting the difference between the so-called sensitives and those who are not so constituted.

Finally we will observe that to these considerations of fact, others may be added of the general nature already brought forward by Myers, which are summed up in this, that it is not scientifically admissible that on a point so fundamental as the one in question, mankind should be constituted upon different planes.

With this, we consider that we have replied exhaustively to the proposition stated.

Another objection put forward in support of the hypothesis of selection is summed up in the fact that, individually speaking, the faculties of telepathy and mediumship are susceptible of development and evolution by exercise. But it is almost superfluous to point out that this proves absolutely nothing. In fact, on the hypothesis that metapsychi-



cal faculties in general have their seat in the subconsciousness and that their outward manifestation originates in an imperfect delimitation between the conscious and subconscious zones in the psyche, it necessarily follows that such imperfection or abnormality cannot but become accentuated and involved by means of exercise.

Lastly, it may be objected that if, as a supposition, a medium endowed with extraordinary faculties, such as Home, had married a Eusapia Paladino, there would probably have resulted, from such a union, offspring endowed with mediumistic powers even more extraordinary still; and if from generation to generation a similar system had been followed of union between those best endowed in this respect, the resulting progeny would have been endowed by heredity with marvellous mediumistic gifts.

To these purely fanciful deductions we reply that the result would rather have been the rapid extinction of the progeny, either by the effects of taints of degeneration appearing in the offspring, or by sterility overtaking the race. Anthropological researches have shown that such is the final result of physiopsychic anomalies, all the more so if common to both the parents, and still more so if submitted to the process of artificial selection!

Now, although it is certainly an erroneous opinion to confine the phenomenon of mediumship to the domain of pathology, it still cannot be conceded that, as regards the bodily organism, the conditions under which mediumistic manifestations are produced do not belong to the class of psychophysiological anomalies, seeing that they presumably originate in a state of imperfect delimitation between two psychic zones intended normally to exist separately during the earth-life of outward relations.

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These are the objections to which it was necessary to



reply. Returning to our theme, it only remains to mention an important characteristic of metapsychical phenomena.

In further demonstration that the supernormal faculties existing in the subconsciousness are not the products of natural selection, and that therefore they are not destined to evolve on the plane of the life of outward relations, there is one circumstance of capital importance, and that is the diametrically opposite states required for the development and evolution respectively of the faculties of the normal consciousness and those of the subconsciousness.

Biological and morphological researches have shown that the organs of sense were in their origin nothing else than rudimentary centres of differentiated sensibility located in the periphery, under the action of external stimuli; namely, in the points corresponding to the terminal filaments of the receptive nervous fibres leading to the central ganglia, the seats of psychical reactions. So, also, psychophysiological researches have made it evident that the genesis and evolution of the normal faculties of the psyche depend on the nature and complexity of the sensations and perceptions which the organs of the life of outward relations transmit from the outer world to the centres of psychic elaboration.

It follows from this that the work of natural selection, in relation to the genesis and evolution of the organs of the senses and of the psychic faculties, is necessarily and exclusively exercised on the plane of the life of outward relations, that is to say, on the plane of the normal consciousness, which is that on which the struggle for life arises for sentient and animate beings.

Now, as we have already had occasion to point out, the supernormal faculties of the subconsciousness are only manifested on condition that the functions of the life of relation are temporarily abolished or inhibited, and their free development is in direct proportion to the degree of unconsciousness of the subject. Be it noted in regard to

this that these characteristics find their correspondence in the empirical systems used by the Hindus, as well as by the ancients and by certain modern savage races, in order to favour psychic manifestations, and that all these systems unite in the single purpose of artificially producing the relaxation or the temporary suppression of the functions of the life of relation by means of long-continued practices of mortification of the body and of annihilation of the mind by autosuggestion.

This point established, it is evident that the law of natural selection cannot exercise even the slightest influence over the faculties in question, seeing that a sentient organism plunged into a state of unconsciousness is an organism temporarily disconnected from all relationship with the external world, and therefore powerless in the struggle for life.

It is therefore proved that the faculties of the subconsciousness belong to a plane fundamentally different from and absolutely independent of that on which the law of natural selection works.\*

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Having arrived at this point, we flatter ourselves that we

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\* In order to anticipate a possible objection, I may observe that the conclusions arrived at with reference to the law of natural selection are equally valid for the modern highly questionable "secessionist" theories; that is to say, for neo-Lamarckism (variation by influence of surroundings without intervention of natural selection), for Weismannism (variation by innate tendency in the protoplasm), and for the principle of De Vries, so greatly exaggerated by Morgan (sudden mutations or variations), when we take into account the fact that these theories in explanation of the law of evolution do not depart, and cannot depart, from the plane of the life of relation, which is the important matter from our point of view. This is only said incidentally, since the theories enumerated do not avail in the face of the evidence of facts, and are therefore destined to dissolve into nothing; especially the theory of Weismann, which is fantastic to such a degree that it is difficult to understand how, after the refutation of it by Herbert Spencer, it could still have found supporters. Yet it must be acknowledged that such controversies always redound to the advantage of the cause of science, for thereby the Darwinian law of selection is put to the proof, and its soundness is rendered all the more evident.

have demonstrated that the three hypotheses proposed in order to bring the phenomena in question into the range of the theories of selection and evolution do not hold good in face of a comparative analysis of the facts, so that they are shown to be untenable.

These conclusions open up a field for other reflections, and other problems more difficult and embarrassing than ever. If, in fact, it be the case that by the effect of certain forms of sleep, spontaneous or induced, there emerge from the penetralia of the subconsciousness new and wonderful faculties which are not the products of natural selection; if these faculties are not destined to evolve on the plane of the life of earthly relations; and, furthermore, if the conditions of their free manifestations are in direct proportion to the state of unconsciousness in which the subject lies, what are we logically to infer from this? To what other theory can we resort in order to account for such an intricate mass of facts? What, above all, is to be the final end of all this? We are confronted by this last question, because it is logically inconceivable that there should exist in the subconsciousness faculties far superior to those of the normal consciousness, and yet that these faculties should be destined never to be explained: everything in nature, from the mere fact of its existence, is in itself the production of a finality.

In the course of the preceding argument we have said enough to let it be seen to what theory, in our opinion, we should have to resort in order to account in a rational manner for the facts; and this is the theory propounded by Myers, who says:

"The 'conscious Self' of each of us, as we call it,—the empirical, the supraliminal Self, as I should prefer to say,—does not comprise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of

earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death." (*Human Personality*, Vol. I., p. 12.)

And further on :

"I believe that each of these apparently gradual series involves a fundamental transition from organic to spiritual faculties ; from powers developed by natural selection on earth, and exercised through the material organism, to powers derived from the metetherial world, and exercised *in spite of*, rather than *by aid of*, the material organism." (*Ibidem*, p. 487-8.)

And again :

"Telepathy and telæsthesia, as we now see, indisputably imply this enlarged conception of the Universe as intelligible by man ; and so soon as man is steadily conceived as dwelling in this wider range of powers, his survival of death becomes an almost inevitable corollary." (*Ibidem*, Vol. II., p. 274.)

Thus Myers ; and it is certainly not unimportant to consider that the present analysis has led us to the same conclusions, although by a different way. Our method has been to submit to the evidence of facts those special theories which, founded on the laws of natural selection, could alone solve the problem with regard to the genesis, the *raison d'être*, and the finality of the subconscious faculties without departing from the orbit assigned by the earth life of relation. But, as we have seen, by the analysis undertaken, we have had to eliminate successively the three hypotheses considered, and consequently to recognise the complete independence of the subconscious faculties with regard to the laws of natural selection ; which is equivalent to postulating for them a different genesis and finality, and renders inevitable a recurrence to the theory propounded by Myers, as the only one capable of furnishing a comprehensive and rational explanation of the facts.

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And here, in confirmation of the conclusions arrived at, I desire to mention another very notable fact, and that is

that the most enlightened thinkers who have illumined the field of metapsychical research are in accord with Myers as to the fact that, with the proof of the existence of super-normal faculties in the subconscious plane of the Ego, we must consider the problem of survival as solved in the affirmative.

No one can help seeing the immense theoretical significance of such a consensus of judgment. I cannot therefore do better than conclude by submitting to the reader some of the most notable utterances in regard to this.

By way of introduction, we will commence the series with a quotation from Aristotle, in order to show that the great Stagyrte had already indicated the criteria for an analytical solution of the problem of survival. In his treatise *De Anima* (Chap. I.), he says :

"It would suffice to seek out whether the mind has all its states in common with the body, or whether it must be considered as having special attributes. . . . Thought appears to belong to the mind ; but if it prove to be a sort of figurative representation, or appear inseparable from this latter, in such case thought cannot be effected without the body. But if, on the contrary, *there should exist active or passive states belonging exclusively to the mind, this latter would be separable from the body ; if they do not exist, the mind will not be separable.*"

We are glad to find that the analytical criteria indicated by the great philosopher are the same as those which we have adopted in the present work.

This is what Alexander Aksakoff thinks :

"If it is true that man possesses two kinds of consciousness—the one exterior, his normal consciousness, the other interior, which is unknown to the man himself, but is none the less endowed with a will and an intelligence of its own ; . . . if it is true that the extra-corporeal activity of the man is principally determined by the inward consciousness (and, in short, is not subject to the normal consciousness), also that it can manifest itself—like its determining cause, the inward consciousness—at the same time as the normal activity of the body, and independently of this latter ; finally, if it is true that this inner

consciousness has the gift of perceiving outward things without the aid of the organs of sense, must we not conclude from this that man has a double nature, that there are in him two distinct beings, both of them conscious: the outward individual, who obeys the conditions imposed by our organism, and the inner being, who does not depend upon them, and can will, act, and perceive by means of its own? Must we not infer from this that our body is not an indispensable condition for this inner being to live and act, in a word that the latter is, in its essence, independent of the outer one? Even admitting that there is a certain bond between the two, is not this bond a fortuitous one, an apparent one, or a simple temporary connection? If this is so, the inner being must preserve its independent existence, even in the absence of the body." (*Animisme et Spiritisme*, pp. 523-524.)

Prof. W. F. Barrett, a former President of the S.P.R., says:

"There is certainly a world outside our normal consciousness, from which neither space nor time divides us, but only the barrier of our sense perceptions. This barrier constitutes what has been well termed the threshold of sensibility, and limits the area of our consciousness. The organism of an oyster, for example, has a very low threshold, from which it can hardly perceive any part of our sensible world. In like manner, the physical organism of man is a barrier which separates him from the larger and transcendental world of which he forms a part; but this threshold—and this is the point which our investigation establishes—is not immovable. Occasionally in rapture, in dreams, and hypnotic trances it is shifted, and the human spirit temporarily moves 'in worlds unrealised' by sense. In clairvoyance and the deep hypnotic sleep and in somnambulism the threshold is still further shifted, and a higher and deeper consciousness emerges, transcending the experiences of our ordinary life. This intelligence, which may well be called the supraliminal self, has powers and perceptions wider and deeper than those of our normal waking self-consciousness. Accordingly we may infer that in death the threshold is still more and permanently displaced, the normal sense consciousness ceases, and that perceptive and reasoning power, which in the clairvoyant is found to be independent of the body, is not, therefore, likely to be destroyed with the body." (*Light*, 1904, p. 524.)

The following fine exposition is taken from Prof. Hyslop's *Science and a Future Life*, pp. 335, 336:

"Let me carry this analogy a little farther and apply it all along the line of our evolution, beginning with infancy and illustrating the possible course of development that may make survival after death a reasonable contingency. . . . The prenatal existence of the infant is dependent upon the possession of two bodies, its mother's and its own. Its nutrition comes to it from an external source already digested and prepared for assimilation, and its circulation, the agency transmitting this nutrition, also comes from without. Its organic actions are not its own spontaneous functions, but the contribution of its environment, its mother's organism. But it possesses a latent system of senses and organs which have no relation to this environment and whose activities would probably not represent this environment rightly if they occurred. Vision and hearing in this prenatal state, if possible, would not represent much of that world, and touch may be as inactive as the other senses most naturally are. But they are functions unadapted to the prenatal environment, and waiting for use in another world after birth. This birth is only a departure from its mother's organism and its awakening in a different physical world in which its new activities are elicited. For its normal life through childhood to maturity these activities constitute its natural and adapted functions until death. But there are latent functions which we have to call subconscious, and which in secondary personality of certain forms represent no useful character in the struggle for existence. They are not necessary for survival in the present physical world and show as much inadaptation as the normal senses before birth. They are possible latent functions awaiting the stimulus of another environment, functions capable of reacting to a spiritual or mental stimulus and of occasionally acting on the physical organism, indirectly at least through its automatic machinery, when the control or influence of the normal consciousness is relaxed or withdrawn. Now if death is merely a departure of the soul from its own body, as birth is a departure from the mother's body, it may simply release for functional activity agencies that were latent in its physical existence and the functions related to the physical world may gradually atrophy from disuse and inadaptation to a new environment. The subliminal functions of the physical world may become the supraliminal of the ethereal and spiritual world."

The following is from the well-known book by Thomson Jay Hudson, *A Scientific Demonstration of the Future Life*, p. 321:



"If Nature is constant, no faculty of the human mind exists without a normal function to perform. If no faculty exists without a normal function to perform, those faculties which do exist must perform their functions either in this life or a future life. If man possesses faculties which perform no normal function in this life, it follows that the functions of such faculties must be performed in a future life. Or, to put the argument in a still more concise and purely syllogistic form, the proposition stands thus :

"Every faculty of the human mind has a normal function to perform either in this life or in a future life.

"Some faculties of the human mind perform no normal functions in this life.

"Therefore, some faculties of the human mind are destined to perform their functions in a future life.

"No scientist will for a moment question the soundness of the major premise of the above syllogism. It is self-evident, axiomatic.

"No one who is at all familiar with the results of modern scientific research in the field of psychic phenomena will for a moment gainsay the minor premise. The one faculty of telepathy alone is demonstrative of the soundness of that proposition, to say nothing of the faculty of intuitive perception, etc.

"The major and minor premises being each demonstrably true, the soundness of the conclusion that man is destined to inherit a future life is self-evident."

Space will not permit of my giving more than four further very brief quotations. Carl du Prel expresses his thought as follows :

"The state of ecstasy does not endow us with an astral body and a transcendental consciousness, it only causes them to issue from the latent state in which they previously existed. If, then, we have at our disposal transcendental faculties which we can use without the aid of the physical body, it is evident that we shall also be able to make use of them when we no longer have a body." (*La Mort l'Au-delà, et la Vie dans l'Au-delà*, pp. 52-53.)

Let us take a quotation from Prof. A. Brofferio's book, *Per lo Spiritismo*, p. 150 :

"If brain and ether were sufficient for clairvoyance, we should always have it ; but on the contrary another condition is required for it, and that condition is a weakening of the nervous system. It occurs

more easily in the induced hypnotic sleep which many physiologists consider to be a paralysis, partial at least, of the nervous system; it occurs more easily at the point of death, when the cerebral energy is almost exhausted. When the pneumogastric nerve no longer receives from the brain the energy necessary to keep up the beating of the heart, it is not probable that the clairvoyance occurring at such a time is due to greater energy of the optic centres. So that, on the principle of these concomitant variations, we should have to say that when the brain is dead we shall see better; we should have to say, with Du Prel, that the senses of the hypnotised clairvoyant are but a foretaste of what we shall have after death."

The quotation which follows is taken from *Proceedings*, Vol. VII., p. 399, and forms part of a very interesting book by an anonymous author, *The Riddle of the Sphinx*.

"If we think out the relation which on our theory must exist between the Deity and the Egos, we shall perceive that matter is an admirably calculated machine for regulating, limiting, and restraining the consciousness which it encases. . . Matter is not that which *produces* consciousness, but that which *limits* it and confines its intensity within certain limits; material organisation does not construct consciousness out of arrangements of atoms, but contracts its manifestation within the sphere which it permits. Thus the body is to be regarded, not only as the organ of consciousness, but as a mechanism for inhibiting consciousness, for preventing the full powers of the Ego from being prematurely actualised."

Lastly, I take the following quotation from *Modern Spiritualism*, by Frank Podmore, Vol. II., p. 359:

"That, if prevision, retrocognition, clairvoyance, and other transcendent faculties can be proved to inhere in the soul, the soul's independence of the body is made manifest, need not perhaps be disputed. But the evidence seems at present far from sufficient to establish, hardly sufficient perhaps to justify the speculation."

This last quotation, though only a conditional affirmation, is specially important from the fact that the author is notoriously averse to any form of transcendentalism. It must be admitted that if a scientific man of the temperament and standing of Mr. Podmore could not avoid recog-

nising the whole force of this inference, this shows that it must be almost axiomatic in its character.

Now it is just upon this very circumstance that we must insist, that is, upon the high significance of the fact that so many prominent minds agree in recognising the legitimacy of an inference which, once accepted, would change the face of society.

As regards the proofs required for its complete justification, we have no need specially to concern ourselves with them now, for the present state of metapsychical research renders it certain that sooner or later an agreement will be reached on this point also. It must not be forgotten that, even apart from the phenomena peculiar to Mrs. Piper (here only discussed in relation to their evidential value), there are already a large number of similar cases which have been collected and investigated by an equally rigorous method. Without going beyond the experimental material collected by the S.P.R., I may mention some clear cases of telæsthesia and of psychometry obtained from Mrs. Thompson; others, also of telæsthesia, with Mrs. Angus, and some notable cases of precognition, premonition, and telæsthesia obtained by Miss X. by crystal-gazing.

Although the harvest of scientifically conclusive facts cannot be called conspicuously large, yet we must remember that, even though few in number, facts are still facts; they are not eliminated, they remain; and in our case they stand as so many milestones set up on the confines of the unknown; and where they are found, there unquestionably exists a Promised Land to be explored. Therefore, although the material collected is still far from adequate for the purpose, it is nevertheless of such a character that we can assert without fear of error that the deductions here arrived at cannot fail to be confirmed by the verdict of the science of the future.

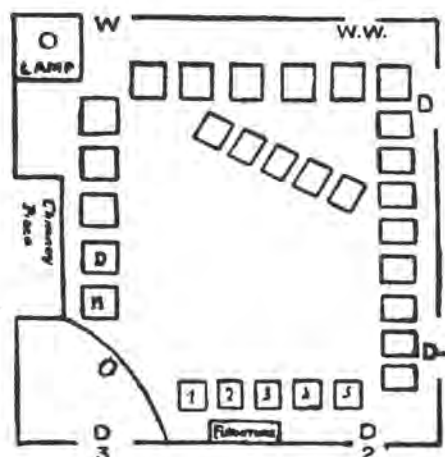
## MILLER IN PARIS.

THE  
REPORT OF A SEANCE FOR MATERIALISATION.*By C. DE VESME.*

MR. MILLER, the celebrated medium for materialisation, suffered much loss from the earthquake at San Francisco, which destroyed the works of art in which he trades. After this catastrophe had visited the metropolis of the Far West he came to Europe on business; and he has been travelling for some months in the countries in which he is most likely to find fine works of art. He passed through Paris about two months ago, stopping only for a few days and going on to Rome. About the middle of July he returned to Paris, and remained there for a fortnight. During this period he carefully concealed his abode, in order to avoid the numberless demands which would have been made upon him to hold seances, being, as we have stated, entirely occupied with business matters. He consented, however, to hold a few seances with some circles of spiritists, at the head of whom was the well-known investigator, M. Delanne. Four seances took place altogether. I was present at the last of these, which was held on the evening of July 26th, in an elegant apartment on the first floor of a building in the neighbourhood of the Place de la Nation. The conditions under which this seance was held (the only one at which I was present) did not afford me adequate opportunity for forming an altogether well-founded judgment on the mediumship of Mr. Miller; I intend, therefore, merely to give my readers a more precise notion than they may have hitherto had

of the sort of phenomena which are produced in the seances held with this man, who has been declared by so many investigators to be the most extraordinary medium in existence.

The seance room, of which we here give a plan, is nearly square, about 12ft. each way. The two windows, W and WW, open on to a street; the curtains were drawn. The door D was shut; the doors D<sup>1</sup> and D<sup>2</sup> were left open, as



the evening was very hot; the door D<sup>3</sup> was in the cabinet; it opened into the dining-room, and had been closed and sealed by Dr. Moutin, Commandant Léopold Dauvil, and myself; the seal remained in our hands during the whole of the seance, after which the wax was found intact.

The medium's cabinet was formed by a semi-circular curtain-rod fixed to the wall by nails, at about 6ft. from the ground, in the position indicated in the plan; to this rod was fastened a cord which was stretched horizontally across the room from O to the corner of the room situated between WW and D.

The curtains were made of plain cloth, of dark colour;

the walls of the cabinet were hung with the same cloth, which I myself, and also the two investigators above named, were allowed to raise and examine, so as to convince ourselves that no white or light-coloured material was hidden behind it. We similarly examined two little pieces of carpet which had been spread on the floor of the cabinet. When we examined the cabinet it contained no chair, I cannot therefore make any statement concerning the chair which was afterwards introduced for the medium to sit upon.

The light proceeded only from one little spirit, or petroleum, lamp, around which a newspaper had been placed, rolled up into a cylindrical form. It stood rather more than a foot high. The light was regulated by a friend of Mr. Miller's, called "Charlie." During the whole seance the light was so low that from the spot where I sat I could not see the medium seated at M, next to the cabinet, neither could I see M. Delanne, who was beside him; I could, with difficulty, distinguish my own hand resting on my knee; I could dimly distinguish three or four ladies dressed in white, also "Charlie," and two or three investigators whose silhouettes were outlined against the light; as to the other sitters, I could not perceive them at all during most of the time, and I only saw them as very vague shadows when the light was a little raised—which did not happen when phenomena were occurring.

There was a large number present, too many in fact; there were about thirty-five persons, all seated along the wall, with the exception of a few gentlemen, who stood at door D<sup>1</sup>, and five or six persons seated in the first row, in front of the cabinet.

The distance of the first row from this cabinet was about 8ft.

The medium was not searched, as he had been during the preceding seance. I should mention that time had been lost looking for the stick of wax to seal door D<sup>a</sup>, after the seance

was, so to speak, opened; this had already disturbed Mr. Miller, who showed considerable annoyance when one of those present remarked aloud that "the medium had not been searched." The effect produced on the medium by this remark reacted on the whole seance, which proves that it is not always expedient to state facts, however true they may be.

I wish to make it clear that in my study of the phenomena I do not intend to enquire whether these were *produced by fraud*—this way of stating the question is unjust, unwise, and offensive—but simply whether they occurred *in such a way as to be inexplicable by the hypothesis of fraud*, which is a different matter. For a phenomenon may be produced without any fraudulent action on the part of the medium or his companions, and under conditions in which the most severe investigators will not personally admit the hypothesis of trickery, but nevertheless the circumstances may be such as to render the phenomenon in question devoid of scientific value, because it may be possible to explain it by trickery, and at the same time impossible to prove that this explanation is incorrect. My criticism should not therefore be construed as of a nature to wound the honour of Mr. Miller.

Mr. Miller is a man of 40 years of age, very dark, with black eyes, an intelligent expression, alert and energetic. He seems full of health, and is rather stout. He has the appearance of an altogether normal man.

It is important to state that Mr. Miller himself chooses the persons who are to sit nearest to the cabinet. Having M. Delanne on his left, he chose for the places marked 1 and 2 in our plan, two ladies who are ardent spiritists, but whose good faith is beyond all suspicion; place No. 3 was occupied by Dr. Moutin, No. 4 by myself. I was thus at a distance of about 5ft. from the medium's cabinet, and a little over 6ft. from O, where the curtains divided,



and which was the point at which the phantoms issued. The choice made by Mr. Miller of the investigators with whom he would be in more immediate contact may naturally give rise to some suspicion, not that there is any question of accomplices (this hypothesis is quite absurd in the present case), but because it may be thought that the medium avoided choosing those investigators who would be of a too critical turn of mind. This assignment of places made by the medium is, however, perfectly justifiable in the opinion of persons who have studied mediumistic forces; and it should not be forgotten that if the medium's faculties are genuine he is exposed to grave dangers, from the point of view of health alone, by the imprudence of a "spirit-grabber" (as those who seize materialised forms are called), or from other enquirers, who may be ignorant of conditions and may presume too much. All that can be asked under these circumstances is that the sitters should all be good observers, in order to insure that the choice of the medium does not fall upon an incompetent person.

The appearance of phenomena was somewhat retarded by the disturbed condition of the sitters and the irritation of Mr. Miller. At last a white form came noiselessly out of the cabinet; she was small of stature; needless to say her face could not be seen at all, and that it was not possible to recognise her or any of the other phantoms that subsequently appeared. Questioned as to her identity, she replied that her name was *Céline*. Almost all the human forms who manifested during the seance spoke fairly easily, but their voices, whilst audible in all parts of the room, were always more or less of a whisper. Now we know that although the voices of men and women are easily distinguishable when they are pitched in ordinary tones, this is not the case when they speak in a whisper. Therefore, without making any positive assertion, the possibility that the whisper proceeded always from the same human person cannot be

excluded. But in that case the question remains whether M. Delanne, who was sitting next to the medium, would not have detected the fact that the voice came from the latter.

The second materialised form that presented itself (likewise dressed in white, and also scarcely visible) gave its name as *Emile Pennès*. At once one of those present, Mme. C——, said that she knew this name, which is that of the father of a young man of her acquaintance, a relative of a tradesman in the Place Vendôme. Mme. C—— was asked whether she was acquainted with the medium, and she replied that she was not. She had, however, been present at some, at least, of the preceding seances.

Then followed a human form calling itself *Adèle*; she did not give her surname. After this another form appeared, differing very little from the preceding, which gave the name of *John Thomas*. Then quite a small human form came out of the cabinet, not much over two feet high, who murmured feebly *Nini*.

Whilst all these phantoms were appearing, Miller remained seated in the room. There is no shadow of doubt that he was there. He was not in trance, he joined at intervals in the conversation; his silhouette was, moreover, seen at certain moments by some of the investigators; M. Delanne stated from time to time that he felt him beside him and touched his left arm. But the opening between the curtains was only a foot and a half removed from his right shoulder. Under these circumstances it is permissible to ask whether Mr. Miller may not have repeated the well-known trick, of which many mediums have been accused, and some convicted, that is to say, whether, having his right arm free, it was not possible to withdraw from his pocket some white muslin supported by busks or some such contrivance, which, in the almost complete darkness which prevailed, would suffice to give the appearance of whitish masses. It should be acknowledged, however, that it would be difficult for such

an arrangement to completely escape the observation of M. Delanne, who was the only investigator who was in a position in which he could possibly exercise any supervision over the movements of his neighbour. Moreover, something like a ball of white appeared at a spot above the curtain, certainly out of reach of the hand of the medium if the latter remained sitting and if the ball of white was not attached to the end of a wand. During this phenomenon, a lady seated on the left of M. Delanne said that she held the hands of the medium, which she felt perfectly distinctly in her hands. Unfortunately all this happened very rapidly and confusedly, which is the reason why I must confess that I cannot vouch for this last phenomenon with any certainty.

Of course, if the investigators had preserved the most profound silence or had been perfectly motionless, it would have been easier to perceive every movement of the medium. But mediums advise free conversation during seances, and it is hardly necessary to say whether the ladies profit by this permission! From time to time the "spirit guides" even ask for singing, and then the airs of *Colinette* and *Frère Jacques* facilitate, perhaps, the production of phenomena, but certainly do not improve the conditions for careful observation, or increase the dignity and solemnity of communication with the world beyond the grave.

After the space of more than half an hour, during which the phenomena succeeded one another, Mr. Miller got up suddenly, and said: "I am going into the cabinet"; which he proceeded to do, walking without difficulty.

From what we know about psychic force it is not surprising that the presence of the medium in the cabinet should facilitate the production of phenomena. I do not therefore desire a malevolent signification to be attached to the statement which I am about to make, a statement, moreover, which, although it applies to the seance at which I assisted, may not be applicable to other seances. I must, however,

note that immediately after the medium had entered the cabinet, the phenomena not only increased in intensity, but also assumed a new character. Up to this point (with the exception of the one episode of doubtful authenticity to which I have referred) the apparitions manifested within reach of the right hand of the medium and had only a very vague resemblance to the human form. In fact, *as far as one might judge from their appearance*, they might, as I have said, have been dolls formed principally of white gauze. After the medium had entered the cabinet, it was no longer possible to put such a construction on the apparitions; they were certainly living beings who came and went and moved their arms and spoke, etc. That is to say, if the hypothesis of fraud is resorted to, it will be necessary to suppose that the medium robed himself in white draperies and himself simulated the phantoms. At least, this might explain the greater number of the apparitions—those which came out of the medium's cabinet. It is noteworthy that they were all somewhat stoutly built, which would be explicable by the fact that the medium is, as I have said, rather large. One or two apparitions, representing young girls of fourteen or fifteen years of age, were shorter; but under the long drapery it would be possible for the medium to walk with his knees bent.

On one occasion, however, there was a double apparition. It was that of two young girls dressed in white, rather short; each one was wearing on her head a sort of band, similar to that worn by Greeks and Romans. But these bands were luminous. Obviously it would be impossible to explain this double apparition by fraud, if it had issued from the cabinet, as the others did, in such a way as to prove that one of the two mysterious young girls, or both of them, were not mannikins.

Unfortunately the double apparition was visible in the cabinet for twenty seconds only, during which time the

curtains separated. It did not come out, but the curtains soon closed and hid it from view.

The most interesting phenomenon which I witnessed during the course of this seance, and one which was repeated several times without much variation, was, certainly, the following. A white ball, as of gas, about a quarter of a yard in diameter, appeared in the air at the upper extremity of the curtains. Finally it came down, rested on the floor, and in less than a minute, changing into a long shape, was transformed into a draped human form, which subsequently spoke ! In the darkness, however, and with the constant movement, it was not possible to affirm that the voice, which was not above a whisper, did not come from the interior of the cabinet.

With regard to the phenomenon itself ; if the attempt were made to explain it by jugglery, this could probably only be done in the following way.

The medium would, presumably, be provided with a sort of light wand, to the end of which would be attached a mannikin, formed almost entirely of white muslin, which, at first compressed into a ball, might be afterwards expanded to the size of a, so-called, spirit-form. I recognise, however, that a trick of this sort would not be easy to carry out, particularly when we remember that the phantom, once formed, did not behave like an inert mannikin ; everyone could see it raise its arms and advance to a distance of, at least, 5ft. from the curtains and then retire. It behaved, in fact, as the preceding phantoms did, whose actions I have said could only be explained by the hypothesis of a human being hidden under the draperies. I cannot venture to pronounce any opinion on such fugitive apparitions after attending only one seance. As to the supposition that the medium, dressed as a phantom, may have substituted himself for the mannikin, all the witnesses will agree with me that this is not probable.

The last phenomenon that occurred at the seance was as follows. A phantom was formed as usual, who accompanied in a feminine voice (perhaps a falsetto) the air that the sitters were singing together. Suddenly the white form disappeared without having apparently retreated behind the curtains of the cabinet, and the medium darted quickly out of the cabinet into the middle of the room.

The white form and the medium were not seen simultaneously, but no appreciable time elapsed between the disappearance of the one and the appearance of the other. The only suggestion that can be admitted is that the medium, with great adroitness, may have rid himself of the white cloak which, perhaps, covered him; but as he did not return again into the interior of the cabinet, what became of the covering which the medium is, in this case, supposed to have thrown off? It does not seem to me that he can have hidden it under his black waistcoat; but it is only fair to add that after having rested for two or three minutes among the sitters, as if to recover gradually from the trance, he again drew near to the curtains, and seemed to be leaning against them; as before, it was difficult to dimly distinguish his black silhouette against the curtain, and it was therefore impossible to take cognisance of any suspicious action on the part of the medium. Thus the seance ended. The medium was not searched at the close of the seance any more than he was at the beginning. I am now informed that at one of the preceding seances Miller had allowed himself to be searched, and that he had subsequently put on entirely black clothes, including the linen underclothing.

The personalities which manifested in the course of this second part of the seance furnished no evidence of any value from the point of view of identity. One gave the name of *Alexandre Delanne*, a well-known name among spiritists, the others gave fanciful names such as *Light of Stars*, etc.

In brief, whilst this seance has enabled me and some of my readers to form a more correct conception of the kind of phenomena which can be witnessed with Mr. Miller, it was not sufficient to enable me to arrive at a very definite opinion on the question of the genuineness of these manifestations. We stated a short time ago that M. de Rochas had formed a circle of *savants* in order to study this medium. The latter has, however, since then shown no anxiety to submit himself to be thus studied, preferring, as is so often the case, to hold seances with convinced spiritists. Until, however, he submits to be seriously tested by qualified persons, it is not to be expected that the genuine character of the mediumistic faculties of Mr. Miller will be accepted by impartial and clear-sighted judges.

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The above report was written by me on July 27th, that is to say, on the day following the seance in question. I was anxious not to allow any lapse of time which might blunt the edge of the recollections necessary to complete the memoranda in my note-book, which I had made with some confusion in the dim light.

On the morning of the 28th I received from M. G. Delanne the following letter, dated the previous day :

MY DEAR COLLEAGUE,

I have asked Mr. Miller to submit to rigorous control, and he has agreed to give to-morrow evening, Saturday, at 8.15 p.m., at the same place, a seance under complete test conditions. If you wish to be present, I shall be very pleased, because it is important to form a definite opinion on the subject of this medium.

Yours sincerely,

G. DELANNE.

I replied at once by the following note, sent by pneumatic post at 10 o'clock :



SIR AND DEAR COLLABORATOR,

I accept with much pleasure. Thank you. I have been very desirous of having such a supplementary seance, because, to speak candidly, the conditions which prevailed during the former seance did not make it possible for me to form any judgment whatsoever concerning the mediumship of Mr. Miller. To begin with, he was not searched. When I visited the cabinet there was no chair in it; that on which the medium sat was, therefore, not examined. But I own that I attach much less importance to these points than to one condition which I regard as absolutely essential; that is, that during the first part of the seance, when he is seated outside the cabinet, Mr. Miller's hands should always be kept in yours. There is no reason within our knowledge, connected with the exercise of psychic force, which could deter the medium from accepting this condition, the result of which would be conclusive for all reasonable persons. On the other hand, the non-acceptance of this condition would give legitimate cause for suspecting the genuineness of the phenomena.

Believe me, dear Sir,

Yours sincerely,

C. DE VESME.

It was scarcely half-an-hour after I had posted this letter when I received from M. Delanne a little note, as follows :

MY DEAR COLLEAGUE,

The medium Miller called at my house last night at 10 o'clock, to tell me that he does not wish to give any more seances, and he gave back to me the 500frs. which I had offered him as a gift, to buy himself something with. He said that he did not wish to be under suspicion any more, as he does not make a profession of mediumship, and only gives seances out of courtesy.

I tried in vain to make him understand that the necessity for obtaining experimental proof did not involve any imputation on his honour; he would not listen to me. How difficult it is to investigate this subject!

So the meeting for this evening is annulled, which I greatly regret in the interests of our investigations.

I am yours sincerely,

DELANNE.

It is needless to say that I was much disappointed on

receiving this note. All my favourable disposition towards Miller flickered out at once.

When I asked M. Delanne for permission to publish the notes he had written me, he replied in the following letter :

MY DEAR COLLEAGUE,

I see no objection to your publishing my notes, but I ought to tell you, in support of the facts, that Miller, before the preceding seance, was completely stripped, and re-dressed in black clothes, lent by M. Aube, all except his trousers, which were returned to him after the linings had been examined. This experience would have been conclusive if Miller's *employé* had been persistently separated from him and watched. Unfortunately this was not done, for at the beginning of the seance Miller and he were found close together, and as the light was very dim, it is open to suspicion that the *employé* may have skilfully passed to him objects necessary for disguising himself.

On the other hand the forms several times gave the surnames and Christian names of dead persons, relatives of persons present and absolutely unknown to Miller. It is these facts chiefly which perplex me and prevent my being able to form a definite judgment concerning Miller.

It is true that Miller did not come in order to give seances, but simply to make purchases necessary for the reconstruction of his business house. It was only at my request that he agreed to give three seances, and he refused, on any pretext, to keep the 500frs. that I had given him as a present, not knowing what to purchase that would give him pleasure. He told me he did not wish to be known and made me promise not to mention his address to anyone. In fact he seemed not to desire publicity. Was this astute subtlety ? I do not think so, for it was only by chance that I found out where he was lodging.

However that may be, it seems to me certain that no judgment can be formed for or against him. This will be the conclusion I shall draw in a short article that I intend to publish on this case.

I remain, yours sincerely,

G. DELANNE.

P.S.—It is because I was not yet convinced of the mediumship of Miller, that I did not invite the *savants* who are interested in these researches ; with the exception of M. Ch. Richet, to whom I wrote, because I should have been glad to have his advice.\*

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\* M. Ch. Richet was then at some distance from Paris, and could not have returned in time to be present at these seances.—C. V.

Another time, if the medium consents, we will form a small committee so as to facilitate taking those measures for control which are always indispensable.

It is permissible, under these circumstances, for me to state a question. Is it conceivable that Mr. Miller, with the intelligence which he seems to possess, finding himself suspected even by the spiritists with whom he had just held seances (the person who asked that the medium should be searched was the chief editor of the *Revue Spirite*!), and not being able to find an excuse in any inappropriate or imprudent action on the part of those present, should have preferred, when required to "submit to rigorous control," to return the money and to alienate his strongest partisans, without recognising that, far from avoiding suspicion by this decision, he was by this conduct engendering suspicion, even in those who previously had been most favourably disposed towards him?

After this strange decision of Mr. Miller how is it possible not to be inclined to put an unfavourable construction on his shiftiness towards Colonel de Rochas, who had introduced him to Europe, and regarded his faculties as worth submitting to the investigation of a group of *savants*, which he had formed for this purpose? What had Mr. Miller to fear from these *savants* more than from spiritists? I will confine myself to two observations in this connection:

1°. That recently spiritists have boasted that they themselves were instrumental in the exposure of three mediums for materialisation: Eldred, Chambers, and Craddock; and this by somewhat rough methods, of which every member of M. de Rochas' group would disapprove, probably, as I do.

2°. That when an effort was made to find excuses for the Eldreds and the Craddocks, etc., their friends, very justly, threw the responsibility of their fall on the curiosity of spiritists, who demand and insist on the phenomena for

which they are thirsty and insatiable, whereas a few experiments made by a group of serious and competent investigators would be vastly more advantageous, not only in the interests of truth, of science, and of propaganda, but in the interests, rightly understood, of the mediums themselves.

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## ECHOES AND NEWS.

*[We assume no responsibility whatever for the facts which are reported by various newspapers and authors whom we cite under this heading.]*

EDITORIAL NOTE.]

### The Czar and Papus.

THE *Eclair* of Paris reproduced at the beginning of July the following telegram which appeared in several journals.

"*St. Petersburg, July 1st.* The Czar's special spiritist occupies a place similar to that occupied by astrologers at the courts of sovereigns in the middle ages. This post having become vacant not long ago by the death of M. Philippe, an expert in spiritism, Nicholas II. has just appointed, as his successor, M. Papus. The latter will enter upon his duties next week. Like his predecessor, he will arrange special seances, in the course of which the Czar will consult the spirits of his ancestors before taking a political decision.

"For this reason the reactionary party at court are doing their utmost to win M. Papus to their side."

Commenting on this telegram the *Eclair* remarks: "M. Papus, whose real name is Gérard Encausse, when reading this bit of news, replied abruptly and emphatically, 'What folly!' and having reperused the telegram he added: 'The revolutionary journals repeat these ineptitudes from time to time. To begin with, M. Philippe has never gone in for spiritism. He went to Russia, and he saw the Czar; but nothing of an occult nature occurred. With regard to what is said about me, I have not been in Russia for many years, and this so-called appointment is a mere invention. There are those who believe it willingly, for they regard it as clever—and advantageous—to let it be supposed that the Czar governs his Empire by order of the spirits. The truth is that they are afraid of measures of repression against the revolutionaries, and that they wish to anticipate them by discrediting the sovereign in the opinion of the populace.'

"From which we may conclude that there are neither spiritists nor astrologers with Nicholas II., but that there are fools and malevolent persons everywhere."

Two weeks after the appearance of this paragraph in the *Eclair* the following was published in the *Petit Parisien* :

"*St. Petersburg, July 14th.*—We are informed that the French palmist and spiritist Papus, who was much esteemed at Peterhof by the Imperial suite, has lost his reason.—MICHEL NEWSKY."

If the rest of the news that reaches us from Russia is of this description, it is possible that our notions concerning the affairs of this country are somewhat ill-founded ! A member of the staff of the *Petit Parisien* also interviewed Dr. Gérard Encausse (Papus) on the subject of the malevolent reports which have been circulated recently by the European press, with regard to the relations between the celebrated occultist and the Czar of Russia.

" 'I, also, have heard of these reports about me which were telegraphed from St. Petersburg,' remarked the doctor. 'They were invented designedly by a certain party to suggest the idea that the Czar is mentally deficient ; and that, being incapable of coping with the revolutionary movement, which is increasing in extent, and not knowing how to act or what counsels to follow, he has had recourse in this moral dilemma to the expedient of asking advice of the "spirits." And I am supposed to be his medium !'

" Dr. Papus laughed heartily, adding : ' It would be very amusing if it were not so absurd ! Moreover, the malevolent intention towards the Emperor of Russia in all this is very obvious.

" ' But I should like to explain to you a little more in detail how such notions may have arisen,—although I do not altogether understand how my name can have become associated with "mediumistic" seances, which I have never had anything to do with in the dominions of the Czar of Russia, and especially at Peterhof, where I have never been.

" ' I twice visited St. Petersburg. During the course of the first visit in 1899, I was for a month the guest of the Grand Duke Nicholas Nicolaewitch, who was interested in psychical studies and who was very willing to accept the honorary Presidency of the Societies which I had founded.

" ' The second visit was at the close of the year 1900. I remained for two months in the Russian metropolis, and again stayed at the palace of the Grand Duke. I do not, however, remember ever to have organised a spiritist seance. I have therefore been given a reputation for which there is no justification.

" ' You have also observed, no doubt,' continued Dr. Papus, ' that the death of Philippe has been announced. That is correct.

" 'It is possible that Philippe might, with some appearance of reason, have filled the rôle which was attributed to me in relation to the Emperor. He was formerly my master; he became my friend, and I observed, whilst staying with the Grand Duke Nicholas, that he was *persona grata* with the Emperor.

" 'Without being rich Philippe had independent means. He was very jealous of his independence, he did not wish to owe anything to anyone, even the greatest upon earth. And he proved this by invariably declining all offers made to him by the Czar. Offices, honours, decorations, pensions, he declined them all. Nicholas II. had never met with anyone so disinterested. He was much impressed and his esteem increased for this man, who asked for nothing. His conversations with Philippe were very frequent.

" 'At the palace of Peterhof, more perhaps than elsewhere, the persons about Court are particularly curious to know what goes on in the private room of the Emperor and who are the persons admitted to it. As they could not interrogate the Czar on the subject of what he had said to Philippe, they questioned Philippe himself, who maintained a reserved silence on the matter.

" 'From that time he became an object of suspicion and likewise those who were seen with him. As I was among the latter, we were both objects of some interest to a certain class of inquisitive persons who want to know everything, and, as nothing of interest could be definitely found out, they imagined that Philippe and I must be two evil genluses who had gained the ascendant over the mind of the Czar as mediums of the dead.

" 'Philippe having died I have inherited his reputation, with the privileges attaching to it! One of the St. Petersburg journals, a copy of which has been sent to me, has even devoted forty lines to reporting how I was dressed all in red, and occupied, in one wing of the palace, an apartment which I was forbidden to quit on pain of death! There in silence and solitude I prepare strange drugs and I turn tables, and invoke the spirits of Catherine II. and Peter the Great, after which I report to the Czar what the illustrious dead think of him and his government.

" 'The most regrettable part of the matter is that at St. Petersburg there are really honest people, who are not fools, who actually believe these fabrications. They pity their Emperor for having come to this! . . . .

" 'The fact is that I have remained in Paris since 1900, and I am the less disposed to revisit St. Petersburg inasmuch as the increasing



belief in these legendary tales has procured me the honour of receiving several threatening letters from revolutionaries, who consider that I am opposing their plans.'"

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In connection with this subject of the Russian court we may mention that an interesting narrative is told in a book which has been lately published by Miss Eager, who was for six years the governess of the little Grand Duchesses, the daughters of the Emperor. Miss Eager, who is Irish, writes that the little Grand Duchesses, like most of the imperial family of Russia, are much given to dreaming, and that they have strange visions and see dread shapes that can have no material existence.

It will be remembered that the little Princess Elizabeth, the daughter of the Grand Duke of Hesse, brother of the Czarina, died suddenly, whilst the Grand Duke with his little daughter were visiting at the imperial residence of Skiernewice, poisoned, as it is said, by some oysters intended for the Czar. Whilst she lay dying in a room adjoining that where the little Grand Duchesses Olga and Marie, her cousins, had been asleep, Miss Eager, the governess, watching by the bed of the dying princess, suddenly heard frantic screams issuing from the room of the Grand Duchesses.

Followed by the two doctors who were present and by the Czarina, the governess rushed to the rescue of her charges, and found them sitting upright in the same bed with wide-open eyes and with faces distorted with fear; they both pointed to a corner of the room, which was only dimly lighted. It was a few moments before they could utter a word; at last they both exclaimed: "Look! look! there it is again!" Then Marie screamed, "It has gone into Ella's room!" (meaning that of the Princess Elizabeth), and the Grand Duchess Olga, who had evidently seen the same vision, added: "Oh poor Ella! poor Ella!"

The doctors, hardly knowing what to think, hurried into the room where Princess Elizabeth lay, and almost at that moment the little Princess raised herself in bed, and, as if she too saw the same vision, pointed to a corner of the room and cried, "I am dying! I am dying! send for mamma!"

These were her last words, she lost consciousness and died an hour later.

The two little Grand Duchesses, being subsequently questioned, said that they had seen the same vision, which was that of the conventional figure of the "Angel of Death."

This experience is not treated by Miss Eager in the critical manner

in which a psychical researcher would approach it. She makes no mention of whether the Grand Duchesses had been informed of the dangerous illness of their little cousin, in which case the double vision might be accounted for as due to the telepathic communication of a hallucination originating in a dream.

### **The Divining Rod.**

WE reproduce, *in extenso*, the following despatch sent from Berlin to the *Echo de Paris*, July 3rd :

"The news that springs of water have been sought for in German South-West Africa by means of the divining rod, and that these researches have been crowned with success, has caused an outburst of indignation in the good town of Bremen.

"On the proposition of the geologist Wolff, the Governor of South-West Africa has been blamed for allowing himself thus to be influenced by antiquated superstitions.

"I have myself been present at the discovery of springs by means of the divining rod in the South of France, and I can affirm that, whether they are sorcerers or not, those who know how to discover water render great services to agriculture."

That there should exist geologists such as Wolff who can speak of the use of the divining rod for this purpose as an "antiquated superstition," after the publication of such studies on the subject as that by Professor Barrett of the University of Dublin, and other contemporary scientific men, would be a cause for considerable surprise, did we not know that there lies as much superstition in incredulity with regard to facts as yet undiscovered, as there is in credulity in relation to things which ought no longer to claim belief.

### **The Haunted House of Neuville.\***

THE bewitched house is a little isolated farm. Why the malicious spirit should trouble the peaceable and modest occupants of this humble dwelling is an unsolved problem.

Numbers of vehicles which have conveyed visitors to the place stand in the neighbourhood : for the most part they are country carts, but among them is a doctor's gig and the English carriage of a notary. Even cultivated persons, and among them perhaps some

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\* This article is taken from the *Journal de l'Ain*, July 9th.

even of the most sceptical, have had their attention arrested at last by phenomena which at first they ridiculed.

We entered the neat kitchen, which was already lined with persons, anxious, eager to question and curious to view an actual manifestation of fully developed sorcery.

The heroes of this adventure are M. Cointet, who is very much worried by all this, Mme. Cointet, who shows by energetic vociferations how annoyed she is by all the turmoil in her house, and little Cointet, their grandson, a child of ten years old. The latter is an important factor in the narrative, as we shall see.

When I was able at last to obtain an interview, the following was related to me:

"About two months ago a strange disturbance took place among the cattle. The oxen jumped about like young colts and, escaping out of the enclosures, wandered for several miles.

"On the 25th, 26th and 27th of June all the animals in the stalls were loosed in the night by some invisible means. M. Cointet tried to fasten them up again but all the fastenings fell apart as soon as the last knot had been tied.

"On the 28th of June the old farmer, whose amazement constantly increased, informed his neighbour Guichardon, who, bursting into a fit of laughter, said: 'I can promise you that if I interfere your oxen will not set themselves free again.'

"The neighbour then fetched his own well-tested fastenings, and tied up one ox, not sparing the knots. This done he fastened the cow nearest to it, at the same time keeping his eye on the ox, as much as to say, 'You will be clever, old beast, if you get loose!'

"But the astonishment of the farmer can be imagined when the fastening he had just attached to the ox fell on the ground quite unknotted. Alexander the Great would have been glad to know how this was done on the day he cut the Gordian knot!

"Guichardon, nothing daunted, however, tried again. But in vain; again the fastenings fell in the litter.

"The disturbances in the interior of M. Cointet's house date from June 30th. Bowls, plates, and glasses were violently thrown down on the floor, to the great consternation of the economical Mme. Cointet. One of the kettle covers was even seen moving across the ceiling, drawn rapidly by some invisible magnet.

"The same things occurred day after day. On the 2nd of July some of the citizens of Neuville, attracted by the rumour of these events, which spread quickly, visited the Cointets' farm. There were

present M. Déroche (senior), M. Girard, M. Planche (junior, grocer), M. Guichard, and M. Piégay; they were discussing matters with vivacity, when suddenly a big pot of soup which was warming on the stove fell over on to the floor, spilling all the contents, without it being possible to blame anyone for the accident, which spoilt the luncheon.

"Another fact also occurred, of a yet more curious nature. M. Cointet was about to sit down at table when two glasses, which he had just placed on it, flew towards him and fell on the ground. Then another crash was heard, and a mirror tumbled down, and an iron utensil whirled by, hitting M. Guichard, one of the guests.

"On the 3rd of July things not less astounding happened in the courtyard of the farm. Pieces of wood and bars of iron jumped from one place to another. A ploughshare, left standing under a staircase leading up to a granary, was projected against M. Douvre, in the presence of the son of M. Déroche. The ploughshare was restored to its place, but it was again immediately thrown against M. Douvre, who preferred to get away from so dangerous a spot.

"In the kitchen the utensils continued moving about. In the presence of many witnesses a bowl was shot through the air and fell on the stone sink. A salting tub opened of itself, and a ham which it contained rolled on to the floor. From the tap of a cask, standing in a corner of the room, wine was suddenly spilt on to the ground. It would take pages to relate all the disturbing things that occurred on this 3rd of July.

"On the 4th of July the poker, hooked on the bar of the stove, struck the clock, the dial of which has since received other assaults and is actually staved in.

"At this juncture the assistant master of the school arrived upon the scene, also attracted by curiosity. In order to oblige he began to wind up the clock, but he had hardly got upon a chair for that purpose when a broom moved from its place, and a wooden bucket, standing under the table, made a leap of two or three yards in length. The schoolmaster observed that the objects thus mysteriously removed never rebounded. They were projected without it being possible to see them start, and they fell like pieces of lead, no matter what might be their weight and volume.

"In the afternoon, when his teaching was done, the assistant master returned to the 'haunted house,' and was told that the oxen had been again loosed, and that 'the devil' was at work in the courtyard. He declared that a general dance of all the agricultural instruments, pitch-forks, hoes, ploughshares, etc., was going on in the

courtyard. A waggon and a cart had been shifted, and other things had happened not less disconcerting.

"In the evening there were numerous visitors, but nothing happened.

"These occurrences, as may be imagined, did not take place without arousing the attention of the authorities. The mayor, who is an ardent Positivist, refused to visit Charmont, but he sent an emissary, who returned affirming that he had seen two *sabots* move one after the other from their place under a cupboard and jump up against the clock.

"'You are even more silly than the others!' said the mayor.

"'Well then, go and see for yourself,' was the irritated rejoinder."

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We said at the outset that a child seemed to be a leading factor in the affair. The "evil spirit" is supposed to have special designs upon the Cointets' little grandchild. "A spell has been cast upon him," say the gossips of the place.

The child speaks little, but he talks clearly enough. The poor little fellow constantly sees an angry black dog who wants to attack him. M. B——, manager of a *café* in Châtillon, has reported that on one occasion, when he was with the child in the stable, little Cointet suddenly cried out, "There is the dog! he is biting me! the horrid beast!" And at the same moment the boy's trousers were torn from top to bottom by fierce, but invisible, fangs. "I have got him!" continued little Cointet, and his little hands seemed to grasp the throat of the phantom dog.

The child says that when he was in the fields he felt as if a hail of pebbles were beating on his head. A labourer, who was working near by, declares that he also received this shower of aerolites, and that it even broke some panes of glass.

This persecution, of which little Cointet has been the victim, has obliged his grandparents to send him away to an uncle, near Saint-Trivier-de-Courtes. Will the phenomena persist after the child's departure? The reply to this question must be given in a future issue. The situation in which the child found himself yesterday was intolerable. Whilst he was eating, plates and forks and tumblers danced, as he said, "*la sarabande*," and even his clothes were again torn.

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Our visit ended, unfortunately, without our witnessing any abnormal incident. We had hardly reached the threshold, however, when something passed whistling over our heads; it was the cover of

a kettle which fell into the courtyard. I turned round, the child was there, one hand in his pocket, the other leaning on the stick intended for defending himself against the invisible dog.

"Did you throw that, my little man?" I said.

"Oh! no, Sir."

As we went through the courtyard, littered with agricultural instruments, I heard a cry—the cart, without a horse, had just come out of the shed and was advancing towards us.

We hurried away from this accursed place, meeting on our way a string of fresh visitors.

JACQUES BROU.

### A Case of Telepathy.

MME. LOUIS MAURECY contributes to the *Echo du Merveilleux* an account of a telepathic experience which occurred in connection with the tragic end of the unfortunate lieutenant Gilman, who was crushed between two trains at Argenteuil, near Paris, on the 20th of last June. The experience was related to Mme. Maurecy by a friend of the young officer:

"I was the first to pass the house of the unfortunate lieutenant on our return to Courbevoie. The young wife, who had not yet been informed of the misfortune that had befallen her, was waiting on the doorstep, and appeared to be in a state of great anxiety. Feeling deeply moved I passed on rapidly, fearing lest she should speak to me; but when farther off I paused, and hiding myself, I watched.

"As other friends passed by the nervousness of the wife seemed to increase. She walked up and down, peering along the dark road.

"At last the Colonel appeared. He had taken on himself the painful task of breaking the news of the death of her husband to the unhappy woman.

"But he had not time to utter a word. Seized by a paroxysm of dreadful despair Mme. Gilman rushed forwards to meet him, exclaiming: 'Don't come in! My husband is dead! I know it. At half past eight I received a terrible shock, here in the back! My husband has been crushed by a train, I am sure of it.'

"It was precisely at half past eight that the unfortunate officer was killed."

## THE PSYCHICAL MOVEMENT.

### **A Method of Verifying Predictions.**

IN connection with the clairvoyance of mediums and prophets, and the divining faculties of astrologers, palmists, card-readers, etc., M. Fabius de Champville has proposed to the *Société Magnétique de France* (23, rue Saint-Merri, Paris) to act as the Society's agent for sending information to the press, and informing the public of well-established cases of prevision. Hypnotists who are interested in cases of somnabulistic clairvoyance, mediums, and seers of various kinds, would thus only have to send a sealed letter to the Society containing their predictions, with directions not to open it until a fixed date and under pre-determined conditions. These letters, carefully numbered by the General Secretary, would be inscribed in a special register, which would be opened only under conditions indicated by the sender, in the presence of a special committee, and the contents exactly copied in a protocol; when the predictions have been realised the document would be made as public as possible by the Society. The proposal made by M. Fabius de Champville was put to the vote, and unanimously adopted.

### **The Dissolution of the American Branch of the Society for Psychical Research.**

IN the circular published by Professor Hyslop announcing the foundation of the American Institute for Scientific Research, he stated that the Council of the Society for Psychical Research, in London, had decided to dissolve the American Branch in order to encourage the formation of the projected Institute, and the organisation of an independent society in the United States.

Mr. J. G. Piddington, Hon. Secretary of the S.P.R., has, however, published a letter addressed to Professor Hyslop to the effect that the Council did not exactly intend to "encourage" the changes which have thus occurred in the Society; and that the members might find just cause of complaint if the Council had encouraged this scission in the Society for the promotion of an Institute, the success of which cannot be foreseen. The attitude of the Council towards the new American Institute should be regarded rather as that of "benevolent neutrality."



## THE FUTURE OF PSYCHOLOGY.\*

By PROFESSOR CHARLES RICHTER.

### I.

IT affords me the greatest satisfaction to attend, once again, this Congress of Psychology, which we inaugurated in Paris in the year 1889, and which has since met with such brilliant success in London, Munich and Paris.

I remember well that at the date, already distant, of its foundation our earnest desire was to unite branches of Psychology apparently most dissimilar, to reconcile or, more correctly speaking, to conciliate the various aims of sociologists, æsthetes, physicists, physiologists, physicians, even including occultists, all, in fact, who interest themselves in the different aspects of the study of the human soul; and it seems to me, as I view this assembly, that the fusion of all the psychologies is, henceforth, an accomplished fact, and that we may congratulate ourselves on this achievement, for psychology is in truth the parent of all human sciences. As it is not desirable to deal with matters of detail at a general Congress, I propose to examine with you the question as to what may be the future of psychology; not in its psychological aspect merely, but of psychology in its totality, undifferentiated.

Of course I do not claim to foresee what is essentially

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\* An address delivered at the inaugural meeting of the Psychological Congress in Rome.

unforeseeable. The future of the sciences is, of all future events, the most inscrutable: for every great discovery at once necessitates a revision of our previous conceptions. A prodigious series of unexpected phenomena follows upon some new invention, and no intelligence is powerful enough to foresee the new invention and the new theories which are the consequence.

Therefore, when we speak of the Future of Psychology, it must be understood that we refer not to the prediction of events that will happen; but that we counsel a certain general direction to be pursued in our researches, in order to realise important and valuable conquests.

When we study with impartiality the present condition of our scientific knowledge in relation to any particular branch of science, it is easy to distinguish the chapters of that science which are finished, or nearly so, from those which are but just opened.

We may, however, commit serious errors if we assume that a certain chapter of science is finished; for it often happens that such or such a scientific question may appear to be completely settled whilst in reality it is only imperfectly understood and destined to undergo entire transformation. When Lord Rayleigh and Prof. W. Ramsay dealt with the subject of the composition of the atmosphere in 1898, it seemed as if a definite conclusion had been arrived at, and no chemist would have ventured to suppose that another, then unknown, element existed in the atmosphere, in the proportion of 1%.

It is, therefore, imperative to exercise great reserve when speaking of any chapter of science as closed. No part of our scientific edifice can, in truth, ever be regarded as finished; for all the domains of science are affected by any great discovery: a discovery in physics modifies our views of chemistry; a discovery in natural history alters the outlook of medicine.

Psychology, more perhaps than the other sciences, is the tributary of its neighbours; every advance made in chemistry, in zoology, in mathematics, contributes to the progress of psychology. The future, therefore, of psychology is dependent to a very great extent on the progress made by the other sciences. But we are looking too far afield, these distant horizons may not be encompassed here, and, for the present, we must limit our survey to the progress of psychological science itself.

## II.

I see that I have used the word "limit." But this term is almost an anachronism, so vast is the extent of this science. There is the psychology of the social sciences; there is æstheticism which is also a fragment of psychology; there is medical psychology, or psychiatry, which in itself alone is a vast department. But I do not intend to discuss the future of these diverse psychologies. Not only because of my incompetency (of which I am indeed only too well aware), but also because I do not see clearly how any considerable progress of a novel kind can be achieved in these important branches of psychological science. It is true that on millions of points of detail there are discoveries yet to be made; with regard to many phenomena valuable data, which are lacking totally to-day, may be acquired by careful and assiduous study. I do not, however, see any direction in which these subjects can be approached which is likely to lead to great and fundamental discoveries, creating a new conception of things, which would differ completely from our present conception.

There remain, then, two immense chapters of psychology; and it is upon these two that I consider it most important that we should bestow our attention. I refer to: 1°, the relations of the mind and the body, in other words physiological psychology; 2°, the aspect of psychology known as

occult, which I have called *metapsychical*, and which ought to be given a place in classical psychology.

### III.

Physiological psychology has had a strange history. In certain directions many careful and admirable experiments have been carried out. Clever investigators have made a study of the sensations by means of the exact measurements of physics: so that the whole history of sensitive reactions and of perceptions is very complete. The bibliography alone of these studies would occupy much space. In short, much labour has been spent upon this subject; but, as far as I can see, the result has not been commensurate with the amount of effort which has been expended. It does not seem as if the more thorough knowledge acquired of the figures which indicate the duration of a perception, a volition, a conclusion, has advanced us much towards the apprehension of the very foundations of physiological psychology, namely, *the connection between the mind and the brain*.

In that matter we remain terribly and profoundly ignorant.

Old Winslow once said: "How strange is the brain! It takes cognisance of the whole universe. But, when it seeks to enter its own dwelling-place, it enters as a stranger, and does not know itself."

In truth this is so; in spite of all the studies of physiologists on cerebral localisations, in spite of a very complete knowledge of the anatomy of the brain, the relation between thought and the brain escapes us completely, and we have not progressed much since the days of Winslow.

When a physiologist in his lectures tries to explain to his pupils the mechanism of the brain, he is obliged at every moment to pause and add: *It is supposed . . . we believe . . . it is possible that . . .* Even if he wishes to give only general notions, he can but enunciate vague considera-

tions, of which he is ashamed—if he cares in the least degree for precision.

Is it not pitiable to see in the brain so many different parts, the cerebral trigon, the horn of Ammon, the lyre, the striated bodies, the mammillary tubercles, the *corpora quadrigemina*, the pineal gland, the *septum lucidum*, etc., all anatomical forms, which would take a lifetime to describe minutely, and yet that we should have to remain ignorant as to why all these forms, all these particular structures, exist? Unless, indeed, we come to the absurd conclusion that these anatomic configurations have no significance in the disposition of the circumvolutions, as was supposed previous to the time of Gall. When indeed we compare the anatomy of the brain with cerebral physiology, the contrast is such as to startlingly display our profound ignorance.

I am not unmindful of the fact that an immense number of details can be set forth; but it seems to me that this accumulation of detail only accentuates the insufficiency of our knowledge. There is no connecting link by which the experiments made with regard to the physiology of the brain (which, moreover, are inconclusive) can be correlated; and the exact enumeration of the documentary records of experiments made by the numerous physiologists who have studied the functioning of the brain, affords but poor satisfaction.

If we cite a few examples we shall see how few facts we possess which can be satisfactorily co-ordinated. Where is the seat of the memory, for instance? If we localise it *ad infinitum*, there must then exist as many memories as there are cerebral regions. If, on the other hand, a special seat is assigned to the memory, where is this seat? and consciousness, which is the memory of the ego, is it a totality or a fragment, is it a unit or is it multiple? Whichever hypothesis we may adopt we find ourselves committed to rather absurd conclusions. For, after all, the consciousness of self is indeed a oneness, and, if I am not sensible of any

diminution of consciousness when one of my four limbs is amputated, it seems true also that the removal of a hemisphere of the brain or the suppression of the function of a hemisphere ought not to destroy consciousness. Do not the hemiplegics possess consciousness just like the normal individual? Nevertheless, there are states of partial consciousness, as the whole history of aphasia demonstrates. So that there exist at the same time a total consciousness—where is its seat?—and partial consciousnesses, in immense numbers, scattered everywhere. Such data are not very satisfactory.

Of course, we may disguise our ignorance under the imposing weight of fact, of autopsy, of experiment. But, vulgarly speaking, this is merely throwing dust in our eyes; for the professor who cites the works of Charcot, of Flechsig, of Goltz, of Ferrier, of Luciani, of Fritsch, of Hitzig, and of many other savants, must admit that, in spite of all these authorities, he has not made much advance. Haller, when studying respiration—concerning which before the time of Lavoisier no one understood anything—also collected documents, citations, and it was a mere waste of time; the phenomenon of respiration remained none the less impenetrable.

And thus our rich bibliography is but a delusive treasure; this abundance conceals profound poverty. The physiology of the brain is still enshrouded in mystery, is still as completely concealed from us as was the function of respiration before Lavoisier. Cerebral physiology awaits some discovery of genius which will throw light on this problem, as mysterious to-day as it was two thousand years ago, *viz.*, the relation between the structure of the brain and thought, which is the functioning of the brain.

When we approach the consideration of microscopic structure our uncertainty increases. Here our ignorance is absolute and complete. We describe forms and superimposed layers, we recognise the complicated organisation

of cells. The admirable methods of Golgi and of Ramon y Cajal have brought to our knowledge a number of curious facts, both new and important. But these facts are merely anatomical. They throw no light on the function of the nerve-cells. At the risk of appearing to be far behind the times, I frankly declare that, with regard to physiology and psychology, we are no further advanced by the works of contemporaries than we were at the time of Malpighi, who was the first to describe the nerve cells. Of what avail is it to the physiologist to recognise the extraordinary complexity of the nervous system, with its dendrites, its arborescences, its ramifications, its corpuscles, if he does not know what are the uses of these parts?

There is nothing more damaging in the pursuit of a science than to suppose it to be complete. If we imagine that we know something about the relations between the brain and thought, we shall be deterred from investigations that it is necessary to undertake without bias, and, on the contrary, with the conviction that the function of *thought*, viewed as a physiological phenomenon, has so far never been understood at all.

Not that we are justified in ignoring the splendid work that has already been accomplished. Far from it! Profound erudition with a minute knowledge of all the processes of modern investigation is absolutely necessary. If what has already been acquired were to be ignored, we should fall back perforce into former errors, and the best way to avoid this is to be well acquainted with them in order to make headway and surpass our predecessors.

Undoubtedly the task is one of immense difficulty, and not one to be recommended to any young student who, after a few weeks of patient work, may wish to publish a small pamphlet with a view to procuring for himself some distinction in the scientific world! Indeed I should not venture to advise anyone to undertake such a task; for even



experts have failed here ; and it is to be feared others may fail likewise.

Labours of this kind may only be recommended to those physiologists who have sufficient self-abnegation to risk a lengthy task which may prove fruitless, and which, from the very outset, bristles with innumerable difficulties.

In fact, when we undertake a scientific investigation, we must choose between two very different classes of research.

In one class research is easy, or fairly easy ; but it is possible to foresee the results to be obtained : they will be the continuation of a chapter already begun ; one record more will be added to the whole series of interesting records already possessed on the subject. We may even feel assured, in advance, that positive results will be arrived at, certain authentic data, which will be worthy of publication, which, in some degree, will enrich science, and will procure for their author a reputation as a talented experimenter.

This class of investigations, in relation to which it is possible to discount in advance the small amount of assured result, is by no means to be despised, even though it does not lead finally to any great discovery which fundamentally modifies the state of science. These studies are useful and praiseworthy ; and, after all, it is not permitted to everyone to visit Corinth, or to discover new lands after the manner of Christopher Columbus.

For instance, in psychology, to take an example which occurs to me at the moment, it would be very instructive to find out exactly whether fever, the rise of temperature in our organism, affects the duration of psychic processes. Supposing the duration of a consecutive reaction to a tactile excitation to be equal to 0.012" in the case of a healthy man ; what would the duration be in the case of a fever-patient ? I am not aware that there have been any experiments made on this point. They would not be very

difficult, considering the perfection experimental *technique* has reached, and there is no doubt that a few months' work would result in obtaining exact calculations which would enable one to conclude either that the duration does not vary, or that it is shorter or that it is longer.\*

When once this result has been obtained, however, any other can scarcely be expected and no further advance can be made.

The other kind of research is liable to end in severe disappointment, and it is quite possible that a man may work for years and years and obtain but very meagre results: because there is no assurance that the problem which he has set himself to solve is capable of solution at present. I will go further; it is conceivable—not that I take a pessimistic view of the prospects of science—that the problem may be one which must for ever remain insoluble under the aspect in which we confront it.

And so it is that when the investigator undertakes a work, he asks himself whether his research shall be directed with the view to obtain a *precarious*, but *great*, result or to obtain an assured result of a definite, but also of a much *smaller* kind. It is for him to choose which course to pursue.

Happily there are enough savants to undertake both classes of investigation, and I am sure that at the present time, in the various laboratories of physiology, of histology, or of psychology, efforts are being made to discover the seat of consciousness, if indeed it has any central seat, and to ascertain how a brain cell is affected by thought either in its own structure or in its relation with other cells.

We must not forget that reflex action, which is a simpli-

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\* I may say, in passing, that I expect—rather gratuitously, I confess—that this duration would be longer; because we are, in the normal state, in best conditions of reaction. Probably every alteration of the normal state modifies our motor responses, rendering them less rapid and less energetic.

fied example of all the operations of the mind, is in itself still very mysterious. I will refer but to one fact in illustration. Has the spinal marrow the capacity of discernment? when it receives this or that excitation, does the marrow re-act differently according to the *quality* of this excitation? This is a question which, as it appears to me, ought to be elementary, since the marrow is a thousand times less complex than the brain. Yet we are not in a position to give a precise answer to this question, so limited is our knowledge even of the very essence of psychology—to wit, the relation between the consciousness and the living cell.

It is, however, very probable that there is a close relation between mind and body. Without forming a prejudgment on the nature of the *psyche*, without even daring to say that it is linked necessarily to the body, in spite of the plausibility of this hypothesis, we can boldly assert that every modification of thought is linked with a change in the *substratum* of thought. No thought without a brain; such is the postulate of the psycho-physiologist. But alas! he can get no further, and when asked what cells hold the seat of thought, and how the cells which think are modified, and by what channels thought propagates itself, and what physico-chemical forces are brought into play by thought, he can only reply by a sad and discouraging silence.

Let us hope that the future may dispel this uncertainty.

#### IV.

Occult psychology is, in my opinion, the field in which we may expect to meet with the most productive surprises. I know that on this point I find myself, to my great regret, in disagreement with Professor Sergi, our eminent President. But I am too well acquainted with his liberalism and his love for science to suppose that he will take amiss the energetic defence which I intend to make on behalf of those investigations which are called occult.

To begin with, I should like to rid myself of this troublesome term *occult*; because occult means hidden, secret, unknown. All the sciences began by being occult: there is, therefore, no such thing as occult psychology, and I prefer to use the word *metapsychic*, for which I have a paternal partiality.

It seems to me that we should make a great mistake if we neglected the initial processes of metapsychism; because it is easy to foresee that in a few years it will have conquered for itself a right to the light of day. It will have its methods, its demonstrations, its classical treatises, by means of which it will doubtless, like its predecessors, bar the way to new sciences not yet visible on the horizon.

What occurred in relation to somnambulism should never be forgotten:

It had been observed as early as 1780 that a peculiar physiological and psychological condition called animal magnetism or somnambulism can be produced by diverse methods. But official science, in spite of innumerable facts, demonstrations, records, books, journals, in spite of public opinion—which is sometimes more enlightened than science—refused to admit its reality until 1875. At that time, when I was still a young student, I had the good fortune of being able to prove (and that in a way which to me seems definite) that the phenomenon of induced somnambulism belongs to the class of phenomena which are indisputable, and classical, so that now no one doubts its reality.

It is possible that a similar reaction may occur with regard to metapsychical phenomena; because some facts are established and others are reported by so many different observers from all parts of the world that it is difficult to suppose that all this is but a colossal illusion, or, if the alternative is preferred, a colossal and universal mystification.

Certainly the numerous observers who tell us of haunted houses, of phantoms, of levitations, of predictions, of healing

by the laying on of hands, of transmutations of matter, of *apports*, and other strange manifestations, are not all accurate and attentive observers. They are sometimes more credulous than critical; their faith is stronger than their reasoning power; and they test, rather severely, the patience of those who try to sift out the truth from the medley which is supplied to them. Nevertheless it would be unfair to entirely refuse to credit them, on the pretext that their opinions are not the opinions of official savants. William Crookes, Russel Wallace, Zöllner, Lombroso, are not mere ciphers, and I imagine that the greater number of us would be legitimately proud to be as well equipped, scientifically, as the least of these. It is not that I bow to authority or that I wish to re-echo the maxim which has so often retarded science: *Magister dixit*. But, indeed, neither William Crookes, nor Russel Wallace, nor Zöllner, nor Lombroso, deserve to be set aside as unworthy to be included in the narrow circle of real savants.

Professor Wundt, however, is not of this opinion: a few years ago he protested with considerable energy against experiments made with sickly, neurotic patients; miserable experiments, he called them, from which men claim to draw conclusions touching immense, universal nature.

"There are two worlds," he writes ironically, "a great universal world governed by the laws discovered by Copernicus, Galileo, Newton and Helmholtz: and another little world composed of a few fanciful and hysterical young girls, which has reactions of quite a different order. Well! my choice is made, I prefer the great world to the small one."

Professor Wundt might be justified in so expressing himself, if he had succeeded in discovering an actual contradiction between these two worlds; but the learned psychologist may reassure himself. Two true facts do not contradict each other, and if there appears to be contradiction, it is the result of our ignorance. If phantoms and

predictions are proved to be realities, that will in no degree whatsoever diminish the truth of the law of attraction; if telepathy is established, the laws that govern the oscillations of a pendulum will remain the same. Has the discovery of radium, which has added so greatly to our knowledge of the nature of matter, affected in any degree the teachings of chemistry concerning the combinations of iodine and iron?

The little worlds which Professor Wundt treats with aristocratic disdain are not to be so much disdained. A fragment of magnetic stone which attracts iron is a very minute world which seems at variance with all other known matter. Nevertheless, how great have been the discoveries of which this little piece of metal has been instrumental! We owe the discovery of electricity entirely to this.

Radium, of which perhaps we have not more than 2 grammes thoroughly isolated, is not a very vast world. With these 2 grammes, however, phenomena have been observed which seem to be in contradiction with the great world of universal attraction. Is Professor Wundt prepared to despise the little world of radium on the pretext that it is minute, and that it overthrows established laws by producing energy without any modification in its chemical constitution? If Professor Wundt were consistent he would say that the facts discovered by means of radium ought not to be accepted as scientific.

For my part, I do not consider this disdainful attitude as justifiable, and I believe that the facts of metapsychism, if they are true, ought to be loyally and methodically studied without hostility or favour—*sine ira ac studio*.

We need not enquire whether the facts are in agreement [apparently] with facts already known, but whether they are genuine. Neither is it of importance to consider whether they concern a small or a great world, but whether they are true or false. This is the essential question; and the only way of forming an opinion on this question is to study it.

Now it is not possible, without absurd presumption, to decide on the truth or falsehood of a matter except after experiment. This is, in my humble opinion, one of the roads to be followed by the psychology of the future; for this route will be a fertile one. It will reveal to us unexpected horizons; vast regions, which were closed to us, will be opened.

I am quite aware of the strange character of these facts. But we must not allow ourselves to be scared by this strangeness. The duty of a savant lies precisely in this, that he should not let himself be dazzled by the science of the past, and that he should anticipate the science of the future. For if we consult the history of the sciences we shall see that every discovery, at its *début*, has been treated, according to the times, as error or folly or crime.

And this was inevitable; because, characteristically, a discovery is always unforeseen, unexpected, novel; it runs counter to current opinion; it is not in accordance with classical, official teaching. If it were otherwise it would not be a discovery.

Also, as soon as it is announced it is opposed by thousands of gainsayers. Even when it is very obvious it is not accepted; and long discussions, supplemented by constantly repeated proofs, are necessary before it is admitted; because it is with difficulty that we bring ourselves to recognise the fact that we have hitherto lived in ignorance, and maintained errors.

We cannot conceive that there will come a day when all our science will appear childish and ridiculous. Our ancestors, the savants of the seventeenth century, were not fools, yet they had no notion of things which now are regarded as elementary. A school-boy of 15 years of age is to-day ten times more learned than Galileo, Newton and Lavoisier all put together. Are we to conclude, therefore, that Galileo, Newton and Lavoisier were fools? How



could they possibly have known about photography, electro-dynamism, the theory of microbes, and the telephone ?

True, it is supposed that the progress of science will find its limit ; and that there are no *essentially* new phenomena to be discovered. But this supposition seems to me puerile, and I prefer to think that the future is richer in discoveries to be made than the past in discoveries already made.

The following illustration may help us to apprehend the relation that exists between past and future discoveries ; Let us imagine a sphere whose volume represents the discoveries and the knowledge already made and acquired. It is obvious that the volume of the sphere goes on increasing day by day. But, however vast it may become, it must remain infinitely small in relation to what there is to know, that is to say, in relation to the limitless space that surrounds it. Now the discoveries to be made will always be at the limit of the sphere and the surrounding space ; so that if the knowledge gained is represented by the *volume* of the sphere, the knowledge to be acquired immediately will be represented by the *surface* of the sphere.

It will be seen at once that the scientific data to be acquired immediately always increase as the mass of knowledge acquired increases.

And in truth, if we look a little deeply into the questions, we shall see at once that our science—the science of which we are so proud—has not yet furnished us with an explanation of the things that it claims to know. The phenomena which we observe, and of which we think we have discovered the laws, are not understood by us ; and the laws are not laws but general *conditions*.

What surprises us and seems absurd is not the phenomenon which we do not understand—for we do not understand anything about anything—but the phenomenon to which we are unaccustomed. A fact seems probably true because we have often witnessed it, and not at

all because we have understood it; for none of the phenomena of nature are understood by us. We are not surprised to see a stone fall; for we are used to it. Nevertheless, although we can express in a formula the conditions of gravitation, we have not the slightest idea of its mechanism and its cause.

All facts—facts of psychology as well as the facts of the other sciences—may be classified in two groups: (1°) Those which are habitual; (2°) those which are rare and exceptional. The day will come when the exceptional facts will attract the interest of researchers as much as the ordinary facts.

I could easily give you many curious accounts concerning metapsychical phenomena. But I must not take advantage of your patience. All the more because it is incumbent upon us to be very cautious in the *affirmation* of new truths.

The duty of science is (1°) to be very daring—boundlessly audacious—in forming hypotheses; (2°) to be very cautious—inexorably cautious—in affirmation.

I think I am acting in conformity with these equally important principles when, on the one hand, I recommend you not to neglect the study of metapsychical phenomena: because it seems to me that the future of psychology is linked with discovery in that realm; and, on the other hand, I urge those who devote their efforts to this study to cultivate prudence and patience.

And, therefore, since we are dealing with the future of psychology it seems to me that we may well say: *L'avenir est aux audacieux.*

## THE APPARITION OF A DECEASED PERSON SHORTLY AFTER DEATH WITNESSED BY THREE PERSONS.

By CAMILLE FLAMMARION.

THE *English Mechanic and World of Science*, a publication well known by astronomers, recently dealt with the question of ghosts, and the clothes that they wear.

If we treat the subject in the light of a hallucination, it would be easy enough to imagine the creation of our fancy wearing a suit of clothes made at the Belle Jardinière or the Galeries Lafayette, but when we treat the matter seriously, it is a different question altogether, and one that borders on the ridiculous.

Putting aside all question of fraud or dupery, both of which are so often present in matters of this kind, there are three hypotheses which may be suggested in explanation of these apparitions :

(1) That they are pure hallucinations, or illusions of the sight, with absolutely no intervention of any spirit either of a living or dead person. This, it may be remarked, is usually the case.

(2) That the vision may be produced by a sort of wireless telegraphy emanating from the spirit of some person, alive or dead, and acting on the brain of the "ghost seer." In this case there can be no question of a real phantom, for it is nothing more than an example of telepathy.

(3) Finally we may admit the existence of phantoms. But how are we to account for the fact that they wear clothing? Perhaps it is only out of common decency that

they always appear dressed. But, surely, they ought to be able to preserve a respectable appearance without these bizarre and inexplicable garments. Even a shapeless mass of condensed liquid ought surely to be more acceptable than a body dressed up in these senseless draperies,—even in a case where deception is out of the question. I therefore beg to share the opinion of those English correspondents who regret “the clothes and vesture of ghosts.”

But this is no reason why the existence of these apparitions should be denied, especially when they offer such evidences of authenticity as are to be found in the following narrative, which I quote *verbatim* from the *English Mechanic* of July 20th, 1906 :

“There are many to whom the idea of a ‘ghost’ or apparition as being in any sense a reality is simply absurd and a thing to be met with scoffs and jeers. Many who take this attitude pride themselves on their scientific tastes, inclinations, and way of thinking. Yet their attitude is utterly unscientific.

“To deride and jeer at a class of phenomena because they do not understand them, and to deny the reality of the phenomena because they cannot comprehend them, is surely unworthy of a scientist. The fact that such eminent scientists as Professor Stokes and Sir Oliver Lodge, not to mention others, have been convinced as to the reality of these phenomena, at once puts to silence those who foolishly assert that no scientific man can possibly believe in such things.

“Now, it has been argued that the fact that an apparition is seen in a certain garment shows at once that it has no reality, and the question is asked : Why is it necessary for the apparition to appear in a familiar guise? The reply is obvious. It is necessary for purposes of recognition primarily. If the spiritual being manifested itself in some unknown form or likeness, the object of its appearance would in most cases be frustrated.

“Sometimes some marked characteristic in the appearance is apparently adopted for the sake of emphasis or to draw particular attention, either to the identity of the personality or to something connected with the death or earthly life of the departed one.

“It is suggested that both the apparition and the clothes are con-

structed from some former memory by the mind of the observer. This is at once disposed of by the fact that there are very many well-authenticated instances of the apparitions showing wounds on the person, *of which the observer had no previous knowledge*, or appearing in garments not previously seen by the observer, both wounds and garments afterwards being minutely verified. For numerous instances I would refer readers to the *Records of the Society for Psychical Research*, and also to that very able and remarkable work *Human Personality and its Survival after Bodily Death* (Myers).

"There is abundant evidence now available to satisfy any reasonable man that the future life is a reality, and that death does not end a man's existence. The true attitude of mind must be one of patient investigation of such manifestations of what we term (for want of a better word) the supernatural, *as come to us unbidden*.

"These events are of irregular but constant occurrence; probably not a week or even a day passes without some manifestation occurring. Personally I am in a disposition to add my own experience to the subject of the vesture of apparitions. I have carefully verified all the details, and hold written testimonies, which if necessary can be sworn to from two other persons. Briefly, my experience is as follows:

"On the night of Friday, January 10, 1879, I retired to rest at an early hour. I awoke out of my first sleep to find the moon shining brightly into my room, the window of which faced due south. As I awoke my eyes were directed towards the panels of a cupboard let into the wall, and which was used as a wardrobe. As I lay I watched the moonlight, which brightly illuminated the east wall of the room, in which the cupboard or wardrobe was situated. As I gazed I suddenly saw a face form on the panels. Indistinct at first, it gradually became clearer, until perfectly plain, when I saw the face of my grandmother.

"I gazed at it for a few seconds, when it gradually faded away into the moonlight. What particularly struck me and burnt itself into my recollection, was the fact that the face wore an old-fashioned frilled or goffered cap. I was not even startled, but arguing with myself that I was the victim of an illusion caused by the moonlight, I turned over and went to sleep again.

"In the morning, at breakfast, I began to tell the experience of the night to my parents. I had got well into my story, when, to my surprise, my father sprang up hurriedly from the table, in great agitation, leaving his food almost untouched, and hastily left the room. As he walked towards the door I looked after him in amazement,

saying to my mother, 'What is the matter with father?' She held up her hand to enjoin silence. When the door closed I again repeated the question. She replied, 'Well, Charles! It is the strangest thing I ever heard of, but when I awoke this morning, your father informed me that he had awakened in the night and saw his mother standing by the bedside, and that when he raised himself to speak to her she glided away.'

"This scene and conversation at the breakfast table took place a about 8.30 a.m. on January 11. Before noon we received a telegram saying that my father's mother had died during the night. The affair did not end here, for my father was informed afterwards that his sister, who lived some twenty miles away, had seen the same appearance shortly after the death. Thus, *three persons independently saw the apparition*, at once disposing of any theory either of deception or illusion.

"That this was the apparition of one who had passed through the change we call death is rendered certain by the time of the event. I have always been under the impression that my father noted the time and found it to be 2 a.m. I did not get up to see the time, but am able to ascertain it roughly in this way. The house, I find, faces due south, and the window of the apartment in which I slept also faces exactly south. Some weeks ago, when I set myself to verify the details, I asked Mr. Wesley, of the R.A.S., to give the time of the moon's southing on the night of January 10-11. The time obtained from the *Nautical Almanac* for that year is 14h. 19m. G.M.T., i.e., 2h. 19m. a.m. When on the meridian both walls of the room are equally illuminated by the moon. I was sleeping against the west wall, and know certainly that the east wall was illuminated, and also the north wall or back of the room. I am therefore certain that the moon was approximately on the meridian and the time close on 2 a.m., which confirms my father's time in a remarkable manner.

"The evidence of my father's sister also places the time of the apparition to her as *after* the time of death, *which took place at 12.15 a.m.*, conclusively proving that this apparition was no telepathic nor subjective manifestation, before or at the moment of death, but an actual objective and real apparition taking place a considerable time *after* the life had departed from the body, and therefore evidence that the departed one, though what we call dead, was sufficiently alive some hours after that event to manifest herself to relations separated by considerable distances.

"To return, however, to the actual subject, 'The Vesture of

Apparitions': I merely described what I saw to my parents at the time, and did not make an attempt to verify the dress of the appearance I had seen. Some weeks ago, with a view to clearing the matter up, I wrote to my uncle (my aunt having passed from this life in 1900), asking him to give me particulars of the affair, and sending him a sketch from memory of what I saw. I may say that I have never previously communicated with him on this subject, nor had I seen my grandmother for some years previous to the apparition.

"Here is an extract from his reply:

"I can vouch for the truth of these details, as she died in my house on Saturday morning, January 11, 1879, at 12.15 a.m. She was dying all day on Friday, and passed away soon after midnight, according to the entry in my diary made at the time. I and my daughter well remember my wife relating this experience of the apparition to us. You ask me if the sketch you sent of the frilled cap is correct? It is remarkably so, and reproduces *exactly* the cap worn by your grandmother *all the time she was ill in bed, and in which she died*, so that your description of what you saw of her fully represents her appearance at the time she passed away. The above is a plain statement of the whole matter, and I can vouch for the truth of every particular and shall be ready, if required, to affirm the same on oath."

"In this case it will be seen that the 'vesture,' *i.e.*, the cap on the head, which I had not seen, was exactly verified. My father 'joined the majority' in 1885; but my mother is alive, and remembers all the details clearly. Here is her letter confirming the same:

"I have carefully read my son's account of the strange apparition to him and to my late husband, Dr. Tweedale. I perfectly well remember the matter, my son telling us of what he had seen, and my husband telling me of the apparition to him; also the telegram informing us of the death during the night. I distinctly remember my husband being informed by his sister of the appearance to her."

"This fact which I have just related offers so many guarantees of authenticity that it will not, I think, be looked upon with suspicion. I refer the incredulous to the evidence contained in Myers' *Human Personality*, and also to that adduced in the *Records of the Society for Psychical Research*, some sixteen volumes of which are available. Those who wish to thresh the matter out with a real scientist I refer to Sir Oliver Lodge, Lord Kelvin and other eminent men on the Council of the Society. However, I suggest that there are many



interesting and well-authenticated cases which have not yet seen the light.

“REV. CHARLES L. TWEEDALE, F.R.A.S.

“Weston Vicarage, Olney.”

It seemed advisable for me to present this account to our readers in full. It differs from those which I published in my work, *L'Inconnu et les Problèmes psychiques*, in that, in this case, it is not a question of manifestations by a dying, but by a dead, person, and by one who had already been dead one hour and forty-five minutes. Another reason was that it was corroborated by three independent witnesses.

What can be the explanation of it all?

It is obvious that fraud is altogether out of the question.

In our present state of ignorance with regard to the constitution of matter, the nature of energy and the spiritual being, attempts to ascertain whether apparitions really exist or not should be encouraged by every friend of truth, and we should be thankful to Mr. Tweedale for having brought this triple testimony before our notice.

The deception of three independent witnesses is scarcely admissible, but is it altogether impossible? Is it not possible that the members of the old lady's family suffered such anxiety about her that three of them saw her in a dream?

Cannot this triple illusion be explained by the theory that the case must have been one of telepathy?

We now know, without doubt, that a living being can exert an illusory influence on another living being at a distance, to the extent of presenting himself to the latter's mind in one form or another, and we have at present quite a number of authentic examples of this telepathic influence. In this case, however, we must consider the lapse of an hour and three-quarters, between the death of the old lady and the appearance of the spectre.

But is it not possible that the telepathic impression may

have been delayed in the brains of the respective individuals through some unknown cause? Its communication may easily have failed to take place instantaneously, especially on persons who were asleep, and may not have been manifested until they awoke.

Mr. Tweedale's narrative is very interesting. It does not definitely prove the objectivity, the reality of the phantom, but it deserves consideration. My learned colleague of the London Astronomical Society is a man trained to scientific studies; it seems to me, therefore, that the case is particularly worthy of publication in our ANNALS.

CAMILLE FLAMMARION.

P.S.—That three persons separately should have had an hallucination of the same apparition, under the same form, with the same cap, is highly improbable.

The cap is a difficulty to me. But may it not be only the *image* of the cap which appears by a sort of projection? When we think of ourselves, of our persons, we do not see ourselves unclothed, but clothed according to custom. Are we not capable of projecting our image outside ourselves? If so, the clothing becomes explicable, at least in apparitions of the living or of the recently dead.

C. F.

## WHAT IS TELEPATHY?

*By* J. ARTHUR HILL, M.A.

THROUGHOUT the whole history of Science, it has generally been the case that new facts have been first scouted as utterly ridiculous, and then accepted as the most natural thing in the world. Galvani was nicknamed "the frogs' dancing-master," and the scientists made merry at his expense; nowadays, the new force that he helped to discover is so familiar to the man in the street that any particularly inexplicable physical phenomenon is airily explained as "probably due to electricity." In the sphere of psychical research, the same thing has happened with regard to telepathy. For long scouted by many—and still doubted by some—it is now regarded by the majority of researchers as a true and almost commonplace fact in nature; and Messrs. Hudson and Podmore "explain" all psychical wonders by "telepathy," as the average non-scientist explains all physical marvels by "electricity." It is easy to get into the habit of thinking we have "explained" a mystery when we have really only given it a new and well-sounding name. Let us ask ourselves what we mean, exactly, by "telepathy."

The word was invented by Myers, in 1882. He defined it as "the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense." Etymologically, it means "feeling at a distance"; but as this bare etymological meaning would cover the facts of clairvoyance or telæsthesia also, Myers expanded it into the fuller definition for the sake of differen-

tiation and precision. The coiner of a word has the right to define it, and we may take Myers' definition as the only meaning that can be legitimately attached to the word telepathy. There are several points which are worth noting in connection with this definition.

The most important of these points is that *telepathy is not a process*. It is a name for an assumed fact, but includes no implication as to how that fact comes about. The fact assumed is that communication takes place between two or more minds ; but *how* that communication occurs we do not know. (Any importation of assumptions concerning "brain-waves" and "ether-vibrations" into the conception of telepathy is absolutely illegitimate.) Strictly speaking, Myers went perhaps a little too far in allowing his definition to include this assumption ; the fact to be named was the fact that a psychical state arises in the mind of A—say a diagram or a veridical apparition—which seems to be inexplicable unless we assume that it is caused by a psychical state in B. Perhaps it would have been better to name the fact, and to leave the assumption of communication aside ; for, on any theory of fore-ordination or "pre-established harmony"—to use the old phrase in a rather new sense—a certain psychical state may be timed to arise in A at the same time that a certain related psychical state appears in B ; and the one may not be the cause of the other. The psychical resemblance, say, of cousins, is not due to communication from one to another, but is the result of pre-existing facts,—*viz.*, their descent on one side from the same grandparents. In a much more complex and incomprehensible way, there may be similar resemblances between the thoughts of A and B at certain times, without any communication from one to the other. Still, this may be unnecessarily cautious—and indeed it is itself an assumption—so we may take Myers' assumption as justifiable, and consider that in cases of "telepathy" there is a real

communication, in some unknown way, between mind and mind.

But if telepathy is the name of an assumed fact and not of a known process, it follows that it is doubtfully legitimate to "explain" incomprehensible phenomena by its aid. To do so is to explain the unknown by the equally unknown. It is permissible to say that certain phenomena seem to indicate communication between mind and mind—*e.g.*, as in experiments with diagrams, etc.,—and to call the phenomena telepathic; it is equally permissible to assume, provisionally, some such communication in the case of a veridical apparition; but it is not permissible to say that the assumption in the latter case is in the least degree supported or strengthened by the assumption in the former. The *fact* is the coincidence—the falling together—of apparently related psychical states in two or more minds; the *cause* of that fact is as unknown in the one case as it is in the other. We assume a cause—communication from one mind to another—and, in the case of experimental telepathy between persons in close proximity, this cause assumes a sort of fictitious reasonableness because communication in ordinary ways is simple and easy under similar conditions. I can cause a perception of a triangle to arise in a friend's mind by showing him one; and it does not *seem* very wonderful to cause a similar mental state by other and even unknown means, so long as I am in close proximity to him. The analogy of the ordinary normal methods seems to obscure to some extent the strangeness of the new and unknown; the conditions of their exercise being the same. On the other hand, in the case of a veridical hallucination in which the supposed agent is at a great distance from the percipient, communication between mind and mind *seems* a much more wonderful thing; for in this case the conditions are such that communication by normal sensory channels as we know them is impossible,

and there is thus a weakening or destruction of the analogy between the unknown and the known. But—assuming that the unknown method of communication is the same whatever the distance between agent and percipient—it is clear that the fact of communication is as wonderful in one case as it is in the other; and it is therefore inadmissible to attempt to explain or grade down the wonderfulness of long-distance telepathy by reference to the apparently—but only apparently—less wonderful communication of diagrams between persons in the same room. The one cannot explain the other; what we want is an explanation of both. And to pretend to “explain,” say, the communications of “G. P.,” or veridical hallucinations, or cases of haunting, by a wholesale reference to telepathy from various assumed agents—who, moreover, are not consciously agents—is, as it seems to me, a most inexcusably unscientific sort of procedure. It “explains” by pointing to other facts which are really in equal need of explanation themselves; and we are thus left as completely in the dark as we were before. As we have already remarked—and it can hardly be too much insisted on—telepathy is a name for the coincidence—apparently due neither to normal sensory agency nor to chance—of certain apparently related psychical states; *plus* the assumption of a causal connection between them. It is not a name for a known process, and it does not explain anything.

We have said that it is not legitimate to import into the conception of telepathy any notion of the *modus operandi* of the assumed communication from mind to mind. But so long as we do not forget that we are merely speculating, it may be permissible to wonder what that *modus* may be, if for the moment we assume that communication does take place. We must remember that we are speculating, and that not one but all of our speculations may be wrong. For a concrete case, we will take the so-called “transference”

of a diagram ; A looks at a triangle drawn on paper, and B, without becoming aware of it through normal channels, finds the idea of a triangle arising in his mind.

There are apparently four cognisable ways in which this transmission—if it be transmission—may be effected.

1. By some kind of (etheric?) vibrations set up by A's brain, which vibrations impinge on some part of B's brain in such a way as to be interpreted correctly, as we interpret the vibrations within the receiver of a telephone.

2. By A's mind acting on B's brain. If "movement of objects without contact" is possible, it may be possible for A's mind to move some of the molecules of B's brain in such a fashion as to evoke a desired thought. (On this hypothesis we should have to credit the subliminal self of A with an extensive knowledge of cerebral anatomy; for his supraliminal self would not know which molecules to move !)

3. By B's mind seeing the inside of A's brain by clairvoyance, and inferring therefrom his thought.

4. By direct and incomprehensible communion of mind with mind in a super-physical world in which perhaps Space as we conceive it is non-existent.

Against all of these some objection may be urged, and for the present it is probably advisable to refrain from any such speculations. The immediate and pressing need is *more facts*—more well-attested cases of the kind which it pleases us to call telepathic, in default of any better word with which to hide our ignorance. Perhaps at some future time, when a large collection of facts is available, and when suggestive and assisting advances have been made on parallel lines of research, some psychical Newton may make the long-awaited generalisation—may evolve the long-sought law of mental inter-communication.



## THE STORY OF A STOLEN FUR.

*By P. C. CANDARGY, Doctor of Science in the University  
of Paris.*

IN the course of some months of experimental research in psychic phenomena, I was present at a series of mediumistic seances at the house of Mrs. M. E. Gordon, a lady belonging to a distinguished Scotch family, who occupies a flat in the Avenue MacMahon, Paris. It was during some of these seances that the curious episode, which I am about to relate, took place.

At our gathering on January 12th, 1906, we obtained communications of some interest, by typtology with a small table. The personality who manifested at this seance, as well as at most of the preceding seances, introduced himself only by the initials "A. B." One of the characteristics of these communications was the frequent inversion of letters composing words—which is a peculiarity often met with in mediumistic writing, but is not common in messages obtained by typtology. Several times this personality had given us proofs of clairvoyance by exactly indicating the hour when we were unaware of it (or, at least, were not consciously aware of it).

At the beginning of the seance, our wishes and desires were to continue certain typtological communications of the "guide," "A. B.," touching meteorological and astronomical matters. Quite different, however, were the phenomena we received. First of all, the table claimed that the "wandering soul," the "astral," of a Scotch lord, a friend of Mrs. Gordon, was present. This was curious inasmuch as, during the seance and a few minutes only after this

communication was received, an unexpected letter from the person in question was handed to her. The details of this incident must be reserved for a future article.

This fact, or coincidence, suggested to us to ask "A. B." if he could find lost objects.

"Can you then," we enquired of "A. B.," "find lost objects? For instance, a fine zebeline which Madame has not seen for some months past? Has it been stolen? Is it in her former flat in the Avenue Niel? Is it stored with her furniture in Brussels? or in her boxes in Scotland? We beg of you to inform us, not on account of the value of the fur itself, but because of the scientific interest which we attach to this question."

"A. B." replied that the fur (which had come into Mrs. Gordon's possession by inheritance from her mother, and was worth about 4,000frs.) was not in Scotland nor in Brussels, that it was not lost, but was in Paris. "I will search for it with a few of my friends," he added, "but I shall require a few days for this, as I have much else to do." We then passed on to other matters and closed the seance about midnight.

At the beginning of the following seance, on January 20th. the personality, "A. B.," manifested to inform us of the results of the search made by him and his, so-called, collaborators. The results were given to us by typtology in two different languages: English and French:

*"I have found your fur, 39, Rue du Louvre, Lluni."*

*"J'ai trouvé votre fourrure, 39, Rue du Louvre, Lluni."*

"A. B." was plied with questions, to which he replied always by means of blows, rapped on the table.

"The zebeline has been stolen by your former maid; you understand. She carried it off from the flat in the Avenue Niel. Your agent in Brussels is honest; he has not tampered with any of your trunks."

"A. B." gave the full name of the supposed thief, Yvonne

X . . ., but refused to say where she was to be found. He added, however, that the maid, accompanied by her lover, took the fur to the furrier's on the 31st May, 1905; that she received, on so doing, roofrs. "Now go and look for the zebeline at the address stated. It is to be found at M. Lluni's. Go and see him on Monday, at 11 a.m. He will be there. The fur is in a green box, with a label attached."

*Question.* "Are you sure that the zebeline will be found?"

*Reply.* "Yes."

*Question.* "Is it necessary that Mrs. Gordon should go in person to the furrier's?"

*Reply.* "No; she can do that later. Do you go first, and afterwards apply to the police commissioner of the district."

Two days later, on Monday morning, I went to the Rue du Louvre. I searched for No. 39, where the M. Lluni, who possessed the stolen fur, should be found. But, alas! there was no such number; the street possesses only twenty-seven numbers! I enquired if a furrier, inhabiting Rue du Louvre, was known; no such person was known! Nearly discouraged, supposing that I had been deceived by "A. B.," I retraced my steps. By chance, a little further on, I asked a passer-by whether she did not know of a furrier living in the Rue du Louvre. She replied: "There is one at number 15, at the bottom of that passage."

I penetrated into the courtyard, bearing in mind this number, and I saw, indeed, on a door a china doorplate with the following inscription in black letters: "*ULLMANN, marchand de fourrures.*"

Although the name was not exactly that which was given in the mediumistic communication, I had no doubt that this was the furrier I was looking for. I have already said that "A. B." was in the habit of transposing the letters of words. At the beginning of this same seance of January 12th,

with which we are concerned, this mediumistic personality, when communicating an English sentence, had spelt out among other words, correctly given, the two words, "*plmndi fo*, which, from the context, it was easy to recognise as meaning "dimple of," although all the letters are curiously transposed, and the *e* mute has even been omitted altogether. "A. B." was supposed to have recourse to these sort of logographs with the object of indicating more satisfactorily the independence of his personality. In the present instance the first syllable of the word LLUNI, which had been given to us, is evidently made out of the first syllable of the word ULLMANN, reversed. Moreover, this strange word *Lluni* has just the appearance of an anagram.

Entering the shop I found myself confronted by a clerk.

"Good morning, can I speak to the proprietor, M. Ullmann?"

"If you will wait a minute, Sir, the proprietor will be with you."

The proprietor arrived shortly.

"Are you the master of this shop?" I enquired.

"Yes, Sir."

"Then, Monsieur Ullmann, the object of my visit is . . ."

"Excuse me: M. Ullmann died five years ago, I am his successor, M. Goldsmith."

"You will do quite as well. I have just learned that a zebeline has been brought to you in a green box. It is worth 4,000frs. It was sold to you by a servant, accompanied by a man. Now this zebeline belongs to a lady of family, on whose behalf I have come to fetch it. She has received this information from certain persons whom she had commissioned to act as her detectives."

"Indeed!" replied M. Goldsmith, "how in the world did they find that out? Well, I may tell you that it is true that yesterday a fine zebeline was brought to me in a green box, as you say. A man and a woman tried to sell

it for 800frs. I valued it at 3,500frs.: nevertheless, I refused to purchase it even for 300frs. You know persons bring to us, as they do to jewellers, many stolen goods. We do not buy them, however, for all the big furrier firms have come to an agreement on this point, perchance to protect the honour of the trade, or it may be for other motives easy to guess. We send those who bring us such goods to second-hand dealers, who arrange with thieves as it pleases them. Well now, if you want to get your zebeline, do this. Go to the second-hand dealer in question. Here is his name and address.\* Don't say that you have come from me, but simply that you know that he can offer a fur at a bargain and that you wish to buy it. When you have seen it you can go, if you like, and inform the lady and the police."

I went at once to the dealer, who was not at home; his son showed me the zebeline, taking it out of the green box which contained it, and he told me to return the following day to learn the price. I saw beside the zebeline a label bearing the name of Reveillon, the big Parisian furriers, with whom the owners, or the thieves, must have stored the fur, as is customary, in order to preserve it during the heat of summer. This label bore the figures 3,500frs. and 800frs. as the original value, and the reduced price; and also the figures 100. I asked what these last figures signified. The man looked confused and could not give me any clear explanation; this must really have been the sum given to the maid who conveyed it, as the mediumistic personality had informed us.

After having arranged with the dealer for an interview with Mrs. Gordon at his establishment, I went to the Commissioner of Police, to whom I explained that we had

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\* The motives of discretion which prompt us to withhold this address will be easily understood.

ascertained that such a stolen zebeline was to be found at the shop of a dealer, X——. The Commissioner told me that the complaint must be presented personally and direct by Mrs. Gordon herself. I therefore returned to her and related to her the happy result of my enquiries; after which we drove to the dealer's. The dealer and his sons awaited us, in great glee, with their fur. They took me aside to ask how I had been informed of this "good bargain." I replied, with a smile, that that did not concern them. "Let us know the price." "800frs." "Very well, we will consider the matter, and then let you know our decision."

When we were outside the shop, Mrs. Gordon said to me: "It is doubtless a stolen zebeline, but it does not altogether resemble mine. It is another!"

Two words in conclusion.

It was desirable to obtain fresh evidence, establishing the fact that certain mediumistic personalities are capable of undertaking genuine research and subsequently informing us concerning some secret or distant event, or of the spot in which a lost or stolen article may be found, etc., a faculty of which a series of very curious examples has been given us by Dr. Maxwell (Deputy-Attorney General at the Court of Appeal, Bordeaux), in his account, published in *Metapsychical Phenomena*, of the Verginat family. This fresh evidence seems to have been obtained. It signifies little that the clue followed by the mysterious detective was erroneous; that instead of one stolen zebeline he found another, which resembled it. The essential point is that the indications supplied concerning the furrier to whom the zebeline had been taken, in spite of a few incorrect details—the result perhaps of defective registration of the communications—those referring to the man and woman who offered the stolen object to the furrier, the colour of the box which contained the fur, and the label which was attached to it,

the 100frs. received by the thief, etc., all these facts make it difficult to suppose that the whole affair was only due to an extraordinary chance.

But a further proof in support of my hypothesis is supplied by the other phenomena of clairvoyance and telepathy which we have obtained by means of the same intermediary, and of which I hope to give a few examples in future numbers of the ANNALS.



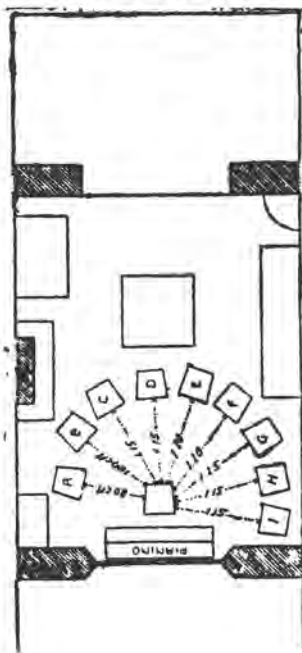
## A MUSICAL SEANCE WITH PHYSICAL MANIFESTATIONS.

MEDIUM, MR. SHEPARD.

*By* J. S. GÆBEL.

ON the 18th of March of the current year, several persons met, by special invitation, at 9 p.m. at my house to attend a musical seance to be held with Mr. Shepard.

The accompanying sketch shows plainly the place occupied by the few pieces of furniture which were in the room where the seance was held.

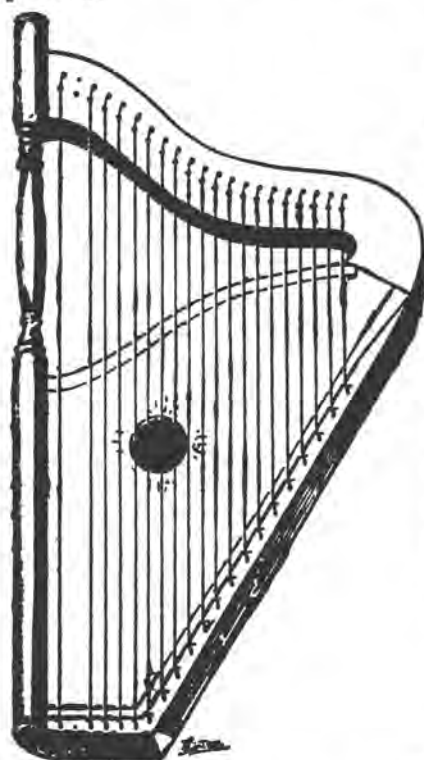


Mr. Shepard began by assuring us that he could not guarantee that physical phenomena would be produced that evening, and we replied that even if these did not occur we should be satisfied.

Mr. Shepard then showed us where we should sit (see plan). A, Mme. Zuidweg; B, M. J. S. Gœbel (senior); C, Mme. Waltz; D, M. Zuidweg; E, Mlle. C. Gœbel; F, M. J. W. Waltz; G, Mlle. F. van Monnikendam; H, M. P. S. Gœbel; I, J. S. Gœbel (junior). My wife remained in the green-

house, while my youngest son, E. Goebel, as well as M. A. Rünckel and M. H. G. J. Snellen, took their places in the drawing-room. One or two of my relatives went into my study, situated above the room in which the seance was held.

The curtains of the greenhouse were then drawn and the doors closed. The gaps between the curtains were closed with pins so that no rays of light might penetrate into the room. The door behind the piano was closed, the lights in the drawing-room, in the other rooms and the hall were put out.



We held each other's hands. Mme. Zuidweg, seated at one end of the semi-circle, placed her two hands in my right hand. My son, J. S. Goebel, seated at the other end of the semi-circle, placed his hands in the left hand of my eldest son (P. S. Goebel.) No one was permitted to break the chain during the seance. Mr. Shepard seated himself on the chair before the piano, and the seance began.

The following reports were made by those who were present :

*Report A.* We formed a semi-circle, the nine sitters held each others' hands, having seated themselves behind Mr. Shepard, who was sitting at the piano. The harp was placed on the piano. There was nothing

peculiar about this instrument.\* The two sons of M. Gæbel, Jean and Pierre, who handled the harp at the beginning of the seance, can testify that there was no mechanism attached to this harp that could make it move.

We had been sitting in silence for about ten minutes, when Mr. Shepard began to play. Suddenly, I felt a very rough cold touch. At first I thought I had been touched by a man, but the next moment I remembered that I was firmly holding the hands of the ladies sitting next to me. I informed the circle of the impression I had received. Immediately my wife, who was sitting near M. Gæbel, said that she also had been touched. From that time the force manifested itself very strongly. The sound of the first notes of the harp, which was lying on the piano, were audible soon after a song sung both in bass and soprano had been heard proceeding from Mr. Shepard. The latter was playing the piano all the time, with both hands. Then the harp rose and passed above and alongside of my head. The ladies seated next to me observed the same phenomenon. I noticed a current of cold air, as did also Mme. Waltz and Mme. Gæbel. One or other of those present kept on crying out, "Oh! the harp is here!" "The harp was on my knees also!" "Oh! this is splendid; it is at this moment on my shoulder near my ear." The lady seated on my left said repeatedly "There! there! the harp is on my knees!"

With my right hand, which was linked in the left hand of Mme. Waltz, I tried to seize the harp; I had barely touched it when it disappeared. In fact, it was as if the harp had become a living being and was visiting sometimes one person, sometimes another. Mr. Shepard gave us continual proof that he was playing the piano with both hands. The phenomenon became more and more frequent.

In a short time the harp began to rap on the floor, making as much noise as a hammer might have done; then it passed over our heads so rapidly that our hair was blown about by the motion in the air. What the blows made by the harp signified I do not know.

A moment later Mr. Shepard asked us to sing, "Home, Sweet Home." Whilst he played the air on the piano with his two hands, the harp, the cords of which were continuously being touched by an invisible hand, was observed now near one investigator, now near another.

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\* The accompanying sketch shows that this was not an ordinary harp, but a harp-zither, which is a much smaller instrument, with a very elaborate set of strings.—EDITOR.

"Allow me to ask you, Mr. Shepard," I inquired, "whether we may sing a Dutch song?"

He agreed. "Let us sing the Dutch song *Boven de Sterren* (Up above the Stars)," I said. Mr. Shepard did his best to accompany this air on the piano, but unsuccessfully. *The harp, however, could be heard quite distinctly playing this Dutch air very well.* Mme. Waltz observed that the notes of the piano were illuminated, and also the harp on its longest side, whilst the lady on the right also saw a luminous appearance above the piano. After the singing of *Boven de Sterren*, the lady on my right remarked to me that the harp was on her right shoulder, and that it had got caught in her lace fichu. This fichu was lying loose round the neck of Mme. Waltz, who had lent her big pin to fasten the curtains over the glass doors of the greenhouse. I did not venture to let go of her hand, fearing to impair the force. At this moment my wife cried out, "The harp is near me! . . . It is on the knees of M. Gœbel. A piece of stuff is attached to the harp and is touching my hand." Mr. Shepard was just saying, at the same time, that the harp wished to play a tune in honour of M. Gœbel; that was why it was on his knees. When the tune was finished, Mr. Shepard said that there was not sufficient force remaining to produce further phenomena with the harp. The piece of music which closed this musical seance was the *Egyptian March*. It seemed to me as if all the notes of the piano were being used at the same time, what a noise it was! During the performance of this piece of music my wife was touched from time to time; and the harp was still on M. Gœbel's knees.

For my part, it seems to me indisputable that intelligent forces, extraneous to those of the circle, were in operation.

J. T. ZUIDWEG,

F. C. ZUIDWEG-RAGUT.

Bois-le-Duc, March 25th, 1906.

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*Rep: B.* On Sunday, March 18th, at 8 p.m., Mme. Waltz and I left Utrecht for De Bilt in order to be present at a musical seance which was to be held with Mr. Shepard at the residence of M. Gœbel. The seance began at about 9 o'clock. Mr. Shepard allotted me a place between two ladies (we were none of us allowed to choose our seats). We formed a large semi-circle, and we held hands. It was made obligatory not to break the chain. When the doors of the room had been closed Mr. Shepard took his seat on a chair at the piano, and

very soon we heard some excellent music. It produced the effect on me of a female voice singing an operatic air. It was not a contralto, but a soprano, and almost simultaneously a bass voice was heard. I much enjoyed this air, although some may not agree with me. *De gustibus non est disputandum.*

Suddenly a very cold breeze blew across my face, tossing my hair about in its strength. . . . The piano and the harp began to sound *at the same time.* The tune played on the piano was not the same as that played on the harp. A moment later three blows were struck on my right leg; I asked the lady seated on that side "What is the matter?" But I received no reply. I felt something pass in front of me. I asked, "What is that?" I then felt two or three blows on my left leg. Then something again passed at my side: I seized it with two fingers of my left hand, without, however, letting go of the right hand of the lady seated next to me. I was able to recognise that the object which I had seized was the harp; I could not hold it long between my fingers, however, without breaking the chain.

From time to time I heard some airs proceeding from the further part of the room, although I was certain there was no one there. I must not forget to say that perfect harmony pervaded the circle. At the close of this musical seance the *Egyptian March* was played. I said good-bye to Mr. Shepard with a feeling of admiration for all that I had seen. . . .

What I saw that evening impressed me so much that I could not sleep, and all the night I did not close my eyes.

J. W. WALTZ.

Utrecht, *March 20th*, 1906.

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*Rep: C.* When we had been shown our places and had formed a chain, Mr. Shepard began to play the piano and to sing. First I heard a man's voice, then a woman's, both very pleasant. After this the harp and the piano were played at the same time. I felt myself hit on the legs, but I cannot say whether this was by the harp or by a hand. I heard singing both in front of, and behind, M. Zuidweg, who was sitting next to me, and I asked him: "Are you singing, too?" He replied that he was not. My fichu, which I had not fastened securely at my neck, was caught by the harp; this instrument must, therefore, have been very close to me. Then the harp touched my chest and rested on the arm of M. Göebel.

A. E. P. WALTZ-POEP.

Utrecht, *March 20th*, 1906.

*Rep: D.* After having listened attentively to the piano music, I heard a very beautiful soprano voice, which was immediately followed by a very solemn bass. The harp soon began to play very pleasant airs; it moved in front of us and above us, pausing twice on my knees, and once on my right hand, with which I was holding the hand of M. Waltz. I seized the harp and felt about among the strings. A few moments later the harp disappeared; no one knew where it had gone. Suddenly it returned, making a big bang on the floor. When the seance closed the harp was found on the knees of M. Gœbel.

F. MONNIKENDAM.

Bois-le-Duc, March 24th, 1906.

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By comparison with what I have heard at previous seances, the instrumental performances at this seance were less impressive; the singing, on the other hand, was finer; the *Egyptian March* was shorter.

With regard to the numerous touches produced at the meeting of March 18th, I should mention that Mme. Zuidweg and I were touched several times. Sometimes large hands grasped my knees or hit me on the legs, and my right knee was pressed by a little hand. After the seance I asked M. Zuidweg, whose hands are not large, to grasp my right knee in order that I might compare the two sensations, with the result that the impression left upon me is that these touches were produced by a child's hand or a small woman's. I must also add that Mme. Zuidweg and I were touched during the performance of the *Egyptian March*.

When Mr. Shepard announced that the harp would play a tune specially for me, the instrument placed itself immediately between me and Mme. Waltz, close to my left ear; and a very pleasant melody was played (the distance between my head and that of Mme. Waltz was about twelve inches). *Whilst this was going on Mr. Shepard continued playing the piano.* When the tune was finished the harp pressed itself against my chest, and remained there, support-

ing itself partly against my left leg and also against Mme. Waltz's right arm.

It is impossible for me to mention all the phenomena which were produced in the course of the seance, for they succeeded each other too rapidly. This was my third seance with Mr. Shepard, and I wish to state publicly that they are the most remarkable experiments at which I have ever assisted.

J. S. GÆBEL.

De Bilt, April 4th, 1906.

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The undersigned wish to endorse the statements made by Mme. Zuidweg, Mme. Waltz, Mlle. Monnikendam, and M. Zuidweg, M. Waltz and M. Gœbel, particularly in what relates to their personal experiences.

P. S. GÆBEL.

C. GÆBEL.

J. S. GÆBEL (JUNR.)

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*In reply to a few questions which we put to him, M. J. S. Gœbel (the Editor of Het Toekomstig Leven), he has kindly added the following supplementary statement :*

I confirm the statement that the harp was heard playing at the same time as the piano. It was impossible for Mr. Shepard to have played the piano with one hand whilst supporting the harp with the other. All the witnesses agreed on this point. Those present were my own intimate friends and my children, in whom I have the greatest confidence.



## NOTE.

### **Telepathy in Dream.**

IN connection with M. Marteaux's explanation of the incidents of Enguizo's dream it may be worth while to mention a dream of my own, which seems to indicate that, in some cases, the stimulus of very intense emotion is not necessary in order to produce a successful transmission of thought.

On the night between the 19th and 20th of February, 1903, I dreamt of a friend in Wiltshire (I was myself residing in London), but the only part of my dream which I could recall in connection with her was that I had seen a sheet or book of accounts and that I was told that they had reference to expenses entailed by the fact that my friend was not living in her own house, but in lodgings; and I thought in my dream that the word "artificial" was used to denote this. I mentioned this dream to her, and she wrote back to me: "Yes—you got it correctly about my doing accounts on the night of the 19th. I had a good bit of the evening at it. The morning had brought me a reply from my banker about something and I was going over my accounts . . . and you were even right in detail, for my calculation was to find the average monthly total of expenses here by the eight months past. . . . They worried me,—would not come out square. I did not know I took my worries to you."

I copy from my diary, in which I find this part of her letter transcribed, under date February 26th, 1906.

My friend and I are on intimate terms, but we never care to talk of accounts, so I was surprised that this detail should have come into my dreams. Subsequently,

however, she mentioned to me that before retiring to rest, she had taken up my photograph and looked at it. This thought excursion may have made the immediate link, by which her previous occupation passed into my consciousness. My friend is a psychic, and I have more than once had spontaneous experiences of a telepathic nature with her.

I mention the apparently foolish and irrelevant word "artificial," which came into my dream, because I have observed a tendency which occurs in psychic states for ideas to find expression by, what I may call, an approximate word. It is as if some effort were made to get the thought out *anyhow*, and that if the right word cannot formulate itself, the next best is utilised; "artificial" had to stand proxy for "out of the ordinary." The accounts were not the *ordinary* accounts, and this was the idea which was conveyed to me by this word, which expresses a remotely analogous idea. This trifle seems worth noting because it may throw a little light on some of the apparently inappropriate and curious expressions which occur in automatic script.

H. A. DALLAS.

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## OBITUARY.

LUIGI ARNALDO VASSALLO.

WE have received from our esteemed colleague, Dr. J. Venzano, of Genoa, the following obituary notice:

"At the beginning of the month of August the writer Luigi Arnaldo Vassallo died at Genoa.\*

"A first-class journalist, he started some of the best journals of Italy; he was endowed with excellent practical sense, and was remarkable as a writer and artist; from his earliest days he dedicated his bright intelligence to causes which seemed to him worthy of his support, carrying the spirit of justice into the most arduous and difficult matters. The study of the works of Joseph Mazzini, of whom he was an ardent admirer and fervent disciple, awakened in him tendencies towards spiritualism; and he turned his attention, particularly during his latter years, to mediumistic research. He participated in the foundation of this *Circolo Scientifico Minerva*, the presidency of which he accepted and to which he devoted both the prestige of his name and his best energies.

"The work of the *Circolo Minerva*, under the direction of

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\* Signor L. A. Vassallo was specially known in Italy as a humorist. He published, under the pseudonym of *Gandolin*, a series of studies on characters and customs, depicting more particularly some absurdities which are to be met with among the small bourgeois bureaucracy, the majority of which might have been signed by Mark Twain. He illustrated them himself with the skill of a first-class caricaturist. He was founder and director of the *Capitan Fracassa*, in which Gabriel d'Annunzio made his *début*: and he also edited, for several years, the *Secolo XIX.* of Genoa.—EDITOR.

Signor Vassallo, was active and fruitful. The scientific world has been, indeed, much impressed by the memorable seances which the medium Eusapia Paladino gave at Genoa, under the supervision of this circle. The importance of these seances rests both on the nature of the phenomena obtained and on the scientific authority of some of the investigators; the report of a series of these seances has been written by Prof. Porro; other seances have been reported by Signor Vassallo himself, who records one series in one of his books, a tiny volume, but one which is loaded with facts, called: *Nel Mondo degli invisibili*.

"It was at the close of one of these seances, that Signor Vassallo became strongly convinced that he had had direct communication with his only son, who died at the age of 15 years; he was so profoundly impressed with this conviction that, from this time, he did not hesitate to declare himself a spiritist. He not only showed, in his book, that he had the courage of his opinions, but, also, in public Conferences held in Rome, in the rooms of the Press Association and in the theatre of Spezzia.

"The open declarations of Signor Vassallo raised, as will be easily understood, the indignation of intractable opponents. He faced it all bravely, taking part, with his habitual serenity, in the daily debates in the journals and reviews, replying sometimes by subtle and trenchant articles, remarkable for that imperturbable quality which belongs to those who are fully conscious of their convictions.

"His activity might have displayed itself by the production of other works of value, if the malady, which brought his life to a close, had not broken down his physical resistance. We only mention his physical resistance because his moral energy remained intact; the intellectual lucidity, which was one of his characteristic traits, never forsook him, not even in the last moments of his life, which proves the falsehood of the statement of certain polemicists who alleged

that Signor Vassallo's acceptance of transcendental doctrines was a proof of his mental decadence.

"This is not the moment for discussing these doctrines, more particularly as they may be considered as somewhat premature. As we have previously stated, we believe assuredly that progressive evolution in biological studies may one day be able to bring many mediumistic phenomena within the limits of positive science. Nevertheless, we must acknowledge that his positive declarations have made a profound impression on us, and there is a certain consolation in thinking that, this firm and unshaken faith in personal survival—as in the case of that lofty and powerful intelligence, Frederick Myers—was able to soothe the physical sufferings of the last years of his life—sufferings which were endured with the firmness of a stoic and the resignation of a believer."

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## AMIDST THE REVIEWS.

*[We assume no responsibility whatever for the facts—more or less well observed—which are reported by the various newspapers and magazines from which we quote under this and the following headings.—EDITORIAL NOTE.]*

**"Magical Metathesis."**

A RECORD: 100 KILOMETERS IN 15 MINUTES.

*(Occult Review; London, July, 1906.)*

THIS term, magical metathesis, with its grammatical ring, was invented by Dr. Franz Hartmann, the well-known occultist, to designate a phenomenon, of a somewhat hypothetical character, but a phenomenon to which hagiographs and magicians have alluded from time to time, and which consists in the mysterious and almost instantaneous transportation of the human body from one spot to another. Dr. Hartmann quotes several ancient examples of this: one being taken from the Bible (Acts viii., 39 and 40); another from the life of Apollonius of Tyana, not to speak of the sorcerers and witches, who as we know, went to their nocturnal meetings riding on their brooms—an occurrence, the genuineness of which Dr. Hartmann seems not to call in question. In modern times, a case of transportation is recorded in connection with the Tyrollan Mystic, Angelica Darocca, known chiefly for the wonderful stigmata which appeared upon her body; the alleged transportations of the two little brothers Pansini (of Ruvo, Southern Italy) have also been reported within the last few months; and, in addition, Dr. Franz Hartmann cites another case, still more curious, which occurred among his own friends and acquaintances, whose family name he is only able to designate by the letter M...

"The actors in this case," he writes, "are a family well known in Florence; they are intelligent and well educated people; they have a circle of friends who meet often at their house to practise spiritism.

One of these friends is a Dr. Z., a strong and healthy young man, who has nevertheless very pronounced mediumistic faculties. This Dr. Z., as well as the family M..., is a friend of Dr. Hartmann's. Dr.

Z. was *carried*, or rather *transported*, from Livorno to Florence, that is to say, 100 kilometers, in fifteen minutes.

This case is related as follows by Dr. Z.:

"I had to go to Livorno for a few days. I had already been at Livorno for two days when a very strange thing happened to me. It was after 9 p.m., and I had not yet dined, when I distinctly felt an occult message coming from my friends M... at Florence, asking me to come as soon as possible, because they needed my presence. Instinctively I took my cloak and, without even changing my jacket, bestrode my bicycle and went to the station, intending to take the first train leaving for Florence; but as I went on I was forced by an irresistible impulse to take the right road which leads towards Pisa, and at this same time my bicycle went on with such a velocity that I became giddy and my legs could not follow any more the quick movement of the pedals, so I had to abandon them. Still the velocity grew to such an extent that it seemed to me as if I was flying without touching the ground. For a moment I saw Pisa and its lights, then the breath began to fail me owing to the pressure of the air caused by the rapidity of the motion, and I lost consciousness.

"When I regained my senses, I found myself in the parlour of our friends M..., at Florence, and they expressed their surprise, seeing that I had come so soon, as there were no trains arriving from Livorno at that hour. I looked at my watch. It was 9.30 p.m. Thus it could not have taken me more than a quarter of an hour to travel the 100 kilometers [63 miles] from Livorno to Florence, considering the time necessary to put on my cloak and get my bicycle.

"I asked our friends how I happened to enter the house, the doors being always closed at that hour, and they told me that 'Tom' (a certain 'spirit' who frequently manifested himself in their house and used to give directions) told them to go to a certain room, called the 'magic chamber,' to make certain signs and pronounce certain words. This they did and immediately there began a racket and noise as if a bomb had exploded at the window towards the street, and they heard a thump as if a human body had fallen upon the chair. They struck a light and found that the human body was myself and that I seemed to sleep. While this conversation took place, the doorbell rang violently. It was the night watchman, who claimed to have seen somebody, presumably a robber, enter the house through the window. Evidently, it was I whom he saw. Our friends told him that everything was all right and the watchman retired, apparently not quite satisfied and not fully convinced.



"While our friends went to open the door to speak with the watchman they found a bicycle in the entrance hall. Thus it seems that my bicycle was carried through the closed door and I through the window, which was also closed. This happened in March, 1902."

If after this exciting story of Dr. Franz Hartmann, doubt is still felt concerning magical metathesis, incredulity must be really very obstinate!

#### **The Medium Miller and the French Spiritistic Press.**

THE press notices about the medium Miller, concerning the few seances he gave in Paris, have not been very laudatory. The *Echo du Merveilleux* certainly published an enthusiastic report of these seances by M. and Mme. Letori, but the journal does not commit itself to any opinion on behalf of the medium; it does not discuss the matter; moreover, the Editor had not attended the seances. On the other hand, M. Delanne, as our readers are aware, considers that it is not possible to express an opinion as to the genuineness of these phenomena.

In the *Revue Spirite*, M. le Commandant M... (Léopold Dauvil) appears somewhat more severe towards Mr. Miller; also, he draws attention to the fact that Lieut.-General Fix, Dr. Moutin, M. de Watteville (doctor of science), M. J. Gaillard (ex-deputy of Vaucluse), all spiritists, who were present at some or all of the seances, were not convinced. It seems that even among the spiritist ladies who were present many have become very incredulous as to the genuineness of the phenomena at these seances. Only Dr. Dusart seems to have been satisfied.

In short, the results of the first series of seances held by Mr. Miller in Paris have been practically negative. Happily news reaches us from Germany, that this medium will return to Paris soon. He has been holding a course of seances in that country, more especially at Munich. Let us hope, therefore, that he will consent to submit to strict test conditions, particularly allowing his hands to be held by one of the investigators, when he is seated outside the cabinet.

#### **The Emperor of Germany and the Divining Rod.**

In our September issue we expressed our regrets that it was possible for a geologist like Wolff of Bremen to ignore the recent studies of Professor Barrett and other investigators on the "Divining Rod," to such a degree as to express indignation that use should be made of this metapsychical method of seeking for water, in the German colony of South West Africa. The following telegram from Wilhelmshöhe,

bearing date August 28th, has been published in the *Lokalanssiger* of Berlin.

Prince Hans of Carolath, former Commandant of the 7th regiment of Cuirassiers, who is at present taking an air cure at Wilhelmshöhe, was summoned to the Imperial castle for an interview with William II. on the subject of the value of the "Divining Rod," for the discovery of lost articles and sources of water. The Prince, who possesses the faculty of finding objects by the turning of the rod in spots where they are, has made numerous successful experiments of this sort.

Articles such as purses, brooches, etc., having, by order of the Empress, been secretly hidden in the park, the magic rod rapidly discovered where they had been placed.

Princess Victoria Louisa even hid in the sand a hat-pin ornamented with brilliants; and in this case also the article was discovered.

The Emperor then went himself with his guest to a spot in the park not far from the Hermitage, called the *Promenade des Philosophes*, to witness experiments in the discovery of sources of water.

He had not long to wait. In a few minutes Prince Carolath announced the existence of a spring of some importance, hitherto unknown, at a depth of fifty yards. The direction in which the spring would be found was, at the express wish of the Emperor, denoted with absolute exactness, as well as the point at which it terminated, in the bottom of the moat surrounding the castle.

The Emperor was so delighted with these results that he desired himself to try the experiment but—doubtless over-awed by his imperial state—the springs refused obstinately to reveal themselves. No doubt to wield the marshal's rod is more in the line of the imperial "rhabdomancer."

The Emperor thanked the Prince, and expressed the hope that soon the virtues of the magical rod would be universally recognised, adding that German agriculture might be much benefited thereby.

Finally, in recognition of his gratitude to Prince Carolath for the latter's lecture and experiments, the Emperor presented the Prince with two rare engravings.

#### **Apparitions of the Deceased at Death-beds.**

[*Revue du Monde Invisible*; Paris, July, 1906.]

MME. E. LE NORMANT DES VARENNES writes to Monseigneur Le Monnier, editor of the *Revue du Monde Invisible*, as follows:

"The article by M. Ernest Bozzano on the apparitions of the dead

at the death-beds of relatives and friends\* interested me all the more in that I have myself witnessed a similar occurrence. It corroborates observations made abroad and those which I have myself collected in France, where doubtless many more might be got together by appealing to the memories of those who have been present at the death of those dear to them. . . .

"We lost one of our sons, from typhus fever, just as he had reached the age of manhood. I went to Paris to nurse him. Three days later I brought back his body.

"I had left my husband very unwell, suffering from an affection of the stomach, to which he had been subject for many years. After our Paul's death every attack left my husband weaker, and he gradually declined, enduring much suffering with great courage and resignation. He could hardly take even a few teaspoonfuls of milk daily, and he only obtained a little sleep with the help of anæsthetics. At last he was unable to leave his bed, and I could not deceive myself as to his state. I summoned our children, trying to make ingenious pretexts for their arrival.

"I succeeded,—at least for a time.

"He was calm, spoke little, but his mind was quite clear. He understood the situation and realised the sad motive which brought his children home :

"'They have come—*sans secousse*' (without difficulty), said he, as if speaking to himself.

"He received the sacrament with full consciousness, and afterwards asked for some chrysanthemums which he had himself planted on the tomb of our son, in the little cemetery near by, where ground had been reserved for ourselves.

"'If the plants are taken up carefully,' said he, 'and replanted again at once—they will root themselves again.'

"He placed these flowers about his bed and expressed a wish to keep them there. In the middle of the following night my daughter took my place at the bedside of her father. Towards 5 o'clock she called me. He was sinking rapidly but appeared happy to see me. I sat down by his bed and took his hand, which I pressed, holding it fast in both mine.

"'You will remain, won't you?' he enquired, 'until . . .' He hesitated to pronounce the fatal word.

"'I will not leave you,' I replied.

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\* See ANNALS OF PSYCHICAL SCIENCE for March, 1906.

"He murmured 'Thank you!' and we remained in silence, surrounded by our remaining children.

"I think he had already ceased to see us and did not feel the contact of my hand. To assure himself of my presence he said, with a sort of anxiety in his voice, '*caresse! caresse!*' I gently rubbed his poor hand, which was already cold, and brought back a little warmth into it, and his face regained the expression of calm.

"Suddenly we saw him hold out the other hand, which was free, with the action of one who clasps another hand, saying: 'Yes, my Paul, yes!'

"'Do you then see Paul?' I asked.

"'Yes, of course I see him,' he replied, as if surprised at my question.

"The same thought came to all of us, that Paul had come to fetch him and to assist him in the hour of death.

"We were indeed thinking of that other death-bed, at which I had been present alone eighteen months before, but I do not think that any of us had the idea in our minds of a tangible intervention of our dear unseen one; this was not therefore due to a voluntary transmission of thought.

"Several times my poor husband repeated the action of clasping the hand of a being invisible to us. Then, without a struggle or spasm, his soul breathed itself out in a faint sigh, and an expression of supreme serenity descended on his features."

This case is among those which M. Bozzano places in the first category, which may be also explained generally by the hypothesis of hallucination. The moving character of this narrative has, however, induced us to reproduce it.

### **A Case of Telepathy in the Middle Ages.**

(*Revue Savoisienne*; 1906, No. 2.)

M. CHARLES MARTEAUX, Professor at the Berthollet College, at Annecy, has just published an historical study on the subject of a certain man called Enguizo, known as the second prior of Contamine-sur-Arve, who lived in the first half of the twelfth century. Among other documents relating to this person M. Marteaux quotes the following passage, drawn from the *Maxima Bibliotheca Veterum Patrum* [XXII., p. 1120].

"Pierre . . . relates that a nobleman, called Enguizo, has come to his monastery to find rest from the weariness of the world and to

dedicate himself to the religious life. During his sleep, this nobleman has had an apparition of one of his companions, like himself a knight, called *Pierre de la Roche*, whose château is situated in the diocese of Geneva. In his dream, Pierre de la Roche said to Enguizo that on one occasion, before his departure for Jerusalem, he had pursued and struck the vicar of the church of Saconnex, who had demanded from him the payment of a certain debt. Haunted by his dreams, Enguizo visited the place in Geneva, verified the correctness of what had been told him in his dream, and heard from the relatives of the knight that the vicar of Saconnex had been indemnified. The Abbot of Cluny adds that Pierre died during the journey to Jerusalem, but that this was only learned after the dream of Enguizo."

The following comments are made by M. Marteaux:

"Enguizo, in this case, played the part of percipient. Asleep in his cell, his will passive, his brain sheltered from exterior influences, he was in a condition perfectly adapted to receive suggestion. At a distance from him, somewhere on the way to Jerusalem, Pierre de la Roche was at the point of death. At that moment the experiences of his life recurred to his memory with great distinctness—and he saw, with how great remorse and fear of eternal punishment!—the scene in which he had struck the priest of Saconnex. He thought intensely of his friend, who alone could assist him, and under the stimulus of fear, transmitted his thought to him. The psychic waves caused vibration in the brain cells of the sleeper, and the idea of Pierre awakened sensations of sight and hearing, and this with such vividness that Enguizo thought that he had seen the knight and that he had heard him speak."

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## ECHOES AND NEWS.

### **A remarkable fact of Clairvoyance related by an American Politician.**

WHEN Karl Schurz died in New York, last May, the American press busied itself all the more about him in that public attention was, at that moment, turned towards this remarkable man because of his Autobiography, which he was then publishing in *McClure's Magazine*. In this work, Schurz related, with much evident sincerity, the events of his adventurous career. Born in Liblar (Germany) in 1829, he took part in the Revolution of 1848 and was exiled. A year after he returned to his country to aid in the escape of his friend, Prof. Kinkel, from the fortress of Spandau.

He went to America in 1852 and very soon distinguished himself among the members of the Republican party, just then formed. Lincoln sent him, as Minister, to Madrid, a post which he retained only for a year, returning to the United States as a Brigadier-General. It was as Brigadier-General that he distinguished himself during the war of Secession. Afterwards he gave himself up to journalism and was elected Senator for Missouri, and, later on, appointed Secretary for the Interior under Hayes.

The above rapid sketch will suffice to show that this German had become an important personage and one of the best known of American citizens. We take the following interesting passage from his Autobiography :

" . . . Here I must mention an occurrence which at the time caused me astonishment. Strodtmann had made me acquainted with a marine painter by the name of Melbye, a Dane. He was much older than we were, an artist of considerable skill, who talked about his art as well as various other things in an agreeable manner. He was greatly interested in clairvoyance and told us he knew a clairvoyant whose performances were most extraordinary. He requested us several times to accompany him to the 'seance' and to convince ourselves of her wonderful abilities. At last an evening was fixed for this entertainment, but it so happened that at about the same time I received an invitation from Kinkel, which I resolved to follow without delay.

When I packed my valise, Strodtmann was with me in my room and he expressed his regret that I could not attend the seance that evening. He went away for a little while, to return to my room later in the day and to accompany me to the railway station.

"In the meantime the thought struck me that I might furnish a means for testing the powers of the clairvoyant. I cut off some of my hair, wrapped it in a piece of paper, and put this into a letter-envelope which I closed with sealing-wax. Then I tore a little strip from a letter I had received that morning from the Hungarian general, Klapka, the celebrated defender of the fortress Komorn, and put this strip containing the date of the letter also into a folded paper and enclosed it likewise in an envelope sealed with wax. When Strodtmann had returned to me, I gave him the two envelopes without informing him of their contents, and instructed him to place them in the hands of the clairvoyant with the request that she give a description of the looks, the character, the past career, and the temporary sojourn of the person from whom the objects concealed in the envelopes were coming. Then I left for London.

"A few days later I received a letter from Strodtmann in which he narrated the results of the seance as follows: The clairvoyant took one of my envelopes into her hand, and said it contained the hair of a young man who looked thus and so. She then described my appearance in the most accurate way, and added that this young man had won notoriety by his connection with a bold enterprise, and that at the present time he was on the other side of a deep water in a large city and in the circle of a happy family. Then she gave a description of my character, my inclinations, and my mental faculties which, as I saw them in black and white, surprised me greatly. Not only did I recognise myself in the main features of this description, but I found in it also certain statements which seemed to give me new disclosures about myself. It happens sometimes when we look into our own souls that in our impulses, in our feelings, in our ways of thinking, we find something contradictory, something enigmatical which the most conscientious self-examination does not always suffice to make clear. And now there flashed from the utterances of this clairvoyant gleams of light which solved for me many of those contradictions and riddles. I received, so to speak, a revelation about my own inner self, a psychological analysis which I had to recognise as just, as soon as I perceived it.

"What the clairvoyant said about the other envelope, which contained Klapka's writing, was hardly less astonishing. She described the writer of the letters and figures contained in that envelope as a handsome dark bearded man with sparkling eyes, who once had governed a city full of armed men and besieged by enemies. The description of his person, of his past, and also of his character as far as I knew it, was thoroughly correct; but when the clairvoyant added that this man was at the time not in Paris, but in another city where he had gone to meet a person very dear to him, I thought we had caught her in a mistake. A few days later I returned to Paris, and had hardly arrived there when I met General Klapka on the street. I asked him at once whether since he had written his last letter to me, he had been constantly in Paris, and I was not a little amazed when he told me that he had a few days ago made an excursion to Brussels, where he had stopped not quite a week, and the 'dear person' whom he was to have seen there, I learned from an intimate friend of Klapka, was a lady



whom, it was said, he would marry. The clairvoyant was, therefore, right in every point.

"This occurrence mystified me very much. The more I considered the question whether the clairvoyant could possibly have received knowledge of the contents of my envelopes, or whether she could have had any clue for guessing at them, the more certain I became that this could not be. Strodtmann himself did not know what I had put into the envelopes. Of Klapka's letter to me he had not the slightest information. He also assured me that he had put the envelopes into the hands of the clairvoyant, one after the other, in exactly the same condition in which he had received them without for a moment confiding them to anybody else and without telling to anyone from whom they came; and I could absolutely depend upon the word of my thoroughly honest friend. But even if—which was quite unthinkable to me—there had been some collusion between him and the clairvoyant, or if he had, without knowing it, betrayed from whom the envelopes had come, it would not have solved the riddle of how the clairvoyant, could have described my character, my inclinations, my impulses, my mental qualities, much more clearly and truthfully and sagaciously, than Strodtmann or Melbye ever could have done. In fact Melbye knew me only very superficially. In our few conversations he had always done the most talking; and a deep insight into the human soul did not at all belong to Strodtmann's otherwise excellent abilities. In short, I could not in the whole incident find the slightest reason for the suspicion that here we had to do with a merely clever juggler."

### **A Blind and Deaf Mute Instructed by the Transmission of Thought.**

THE Superintendent of Henshaw's Blind Asylum at Old Trafford is responsible for the following interesting story regarding the training of a blind and deaf mute, named David M'Lean, whom he had under his care when at the West Craigmillar Blind Asylum. Mr. Wilkinson says: "Being conversant with the story of the blind and deaf mute, Helen Keller, who passed with distinction through Harvard University, and a believer in the transmission of nervous energy with or without physical contact, I obtained a bright boy in possession of all his faculties to be David's companion in work and play. Here was a boy without apparently any avenue to his brain, but by getting the intelligent lad to put one hand on the blind and deaf boy's head, and fix his mind on the work to be done, they were able to teach him how to read, write, and do simple sums of addition and subtraction, use type-writing and sewing machines, and make articles in bead and wire work, etc."

This fact is of such importance that it would be highly desirable to establish its authenticity and obtain fuller details.

**A Case of Veridical Auditory Hallucination.**

SEVERAL Italian journals published, towards the end of August last, the following piece of news from Aosta (Piedmont) :

" Marie Chouquer, of Perloz (a hamlet situated on the crest of the hill which rises at the western opening of the valley Lisa), retired to rest with a young daughter very early on the evening of August 12th. During the early hours of the night she, as well as her companion, heard, clearly and distinctly, the voice of her son, Felix-Philippe, aged 14 years, calling her from the threshold of the front door, crying : *' Mamma ! Mamma !'*

" The way in which these cries were uttered, as by a person stricken by some dire misfortune or great fear, alarmed the good woman. She opened the door to admit her son, but to her surprise he was not there, neither could she see him anywhere nor discover any traces of him in the village.

" The mother returned to her house, but she spent a night of anguish, disturbed by doleful presentiments. At dawn she went as far as the Pont Saint-Martin in search of her boy, who was associated with an electrical metallurgic establishment, but she was informed that the youth had disappeared the day before, and had not been seen since.

" Continued searching gave at first no result ; it was not until Friday that the corpse of Felix-Philippe was found in the torrent which supplies the turbine of the workshop, and according to the careful enquiries which were made, the conclusion was reached that the hour of the fall and death of the lad in the torrent coincided exactly with the hour in which his mother, at a distance of many miles, had heard the voice and repeated calls of her son."

## THE PSYCHICAL MOVEMENT.

### **Experiences of two Italian Investigators with the Medium Eusapia Paladino.**

THE *Giornale d'Italia*, one of the leading journals in Rome, published in its issue for August 18th an interesting letter by Sig. E. Monnosi, in which the writer relates an important conversation between some of the best known savants of Italy: senators, deputies, professors, lawyers, and doctors were present. Someone having mentioned the book of Dr. Lapponi (physician to the Pope) on spiritism, the conversation turned upon the subject of metapsychism. "The facts in question are indisputably true!" declared Professor Queirolo, of the University of Pisa, also a Member of Parliament.

"Whereupon," we are told by the correspondent of the *Giornale d'Italia*, "everyone directed his attention to the celebrated specialist.

"Certainly," repeated Sig. Queirolo, "they are *in-dis-pu-ta-bly* true."

"Are these facts, then, proved by the experimental method?" enquired Sig. Monnosi, with the quick instinct of a reporter.

"No, no," remarked Professor Luciani, of the University of Rome, intervening in the conversation, "some facts preclude experimental investigation. For instance, how is it possible to study an earthquake experimentally? All the same the fact is incontestable; but we are obliged to confine ourselves to observing and noting, awaiting the time when, perchance, science may be able to explain them."

"Then you, too, have no doubt as to the genuineness of these facts?" asked Sig. Monnosi.

"I have no intention of delivering an opinion as Professor of the University of Rome," replied the celebrated physiologist, smiling, "but I have seen and observed many facts; and I have not the slightest doubt as to the reality of some among them."

The curiosity of those present was sharpened to its keenest edge.

"One evening," continued Professor Luciani, "I was present at a spiritistic seance with the medium Eusapia Paladino. I held one of her hands; Sig. Ernest Nathan\* held the other. The medium,

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\* The former Grand Master of Italian Masonry.—EDITOR.

who was thus placed between M. Nathan and myself, said suddenly that she would be levitated. We felt, indeed, an upward movement of Eusapia, which we followed by raising ourselves little by little, without opposing the movement, but also without assisting it. As soon as the movement had ceased I asked for light. We then found that Eusapia was still seated in her chair, the front legs of which were resting on the table, which was of an ordinary height. How is it possible to doubt the genuineness of an occurrence produced under such conditions as those? Eusapia could not make the slightest movement, her hands being grasped by Nathan and myself; the force of two men would scarcely have sufficed to have raised her to the height of the table. And, besides, what kept the chair in equilibrium resting on the table with the front legs only? I must add, however, that if there is no manner of doubt about the genuineness of *this* fact, I am not able to exclude the possibility that *there was trickery in other seances which I attended.*"

"But how can it be otherwise?" observed Prof. Queirolo, "not only is trickery always possible, but it is also perfectly easy to account for it. Did you read the report of what occurred at the seances in Cambridge? The investigators tempted the medium to fraud, and thereupon concluded that everything is due to trickery!\* It must be a tremendous strain upon the medium when supernormal feats are performed, the genuineness of which I affirm, without making any statement as to their origin. It is not surprising, therefore, when it is a matter, for instance, of the moving of a chair, if the medium seeks to avoid the enormous effort which is entailed and tries to move the chair by normal means, or by trickery, as it is called. But this does not alter the fact that the phenomenon is produceable, and indeed is produced. It is the duty of experimenters to prevent the occurrence of trickery. You, M. Luciani, have related one incontestable fact, I will

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\* Professor Queirolo is perhaps scarcely just in his appreciation of the Cambridge experiments. Like her contemporaries, M.M. Craddock and Eldred, the medium, Eusapia Paladino, while certainly, capable of producing genuine phenomena (such as finger (?) touches in *obscurity* and the levitation of tables in *demi-obscurity*) is known to yield rather frequently to "impulsive" trickery—of a childish nature, it is true; and also—I speak from personal experience—to *pre-meditated* trickery—equally of a childish nature.

The study of the psychology of fraud in mediumship, though bristling with difficulties, is fascinating enough to lead us to hope that some competent brain will undertake it ere long: especially is this study interesting, and even comparatively easy, in the case of the medium, Eusapia Paladino.—L. I. F.

relate another: On one occasion I travelled from Pisa expressly in order to be present at a seance with Eusapia Paladino. I went to the seance as a scientific man should go, ready to observe without forming any preconceived opinion. I had planned in my mind a programme of the kind of experiments which I wished to carry out with the medium; but, I affirm, on my honour, that I had mentioned this to no one. During the course of the seance, and whilst things were occurring in which I took no mental part, if I may so express myself, I confined my attention to the task of holding the medium's hand in one of mine and watching carefully. I repeat that one should not be surprised at the discovery of trickery, but in this particular experience there certainly was none. Suddenly Eusapia, turning towards me, said: 'The person you are expecting is here. At that moment I was thinking of my mother. Eusapia had read my thought. I increased my vigilance so as to make it absolute; a moment or two later I felt a caress on my mouth: it was my mother's hand.'

"Are you quite sure of that?"

"I recognised perfectly my mother's hand, by a characteristic peculiarity in one of the fingers. . . ."

"You admit, then, Professor, the materialisation of spirits. . . ."

"I neither affirm nor deny materialisation; I state a fact without attempting to explain it. I will add that the hypothesis—observe that I use the word *hypothesis*—of the survival of the spirit is all the more reasonable in that it would carry the Darwinian theory to its extreme—but logical—consequences. Meanwhile, let us continue to make sure of facts; one day, perhaps, science will explain them"

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\* \* \* The address recently pronounced by PROFESSOR RAY LANKESTER, as President of the British Association of Science, has attracted the attention of English spiritists, owing to a few words in which the eminent physicist contends that wireless telegraphy is not an argument in favour of the existence of the transmission of thought because of the analogy which seems to exist between these two phenomena. The following are Professor Lankester's words:

"The power which we have gained of making an instrument oscillate in accordance with a pre-determined code of signalling, although detached and a thousand miles distant, does not really lend any new support to the notion that the old-time beliefs of thought-transference and second sight are more than illusions based on incomplete observation and imperfect reasoning. For the important factors in such human intercourse—namely, a signalling instrument and a code of signals—have not been discovered, as yet, in the structure of the human body, and have to be consciously devised and manufactured

by man in the only examples of thought-transference over long distances at present discovered or laid bare to experiment and observation."

The few criticisms which have appeared in the spiritistic press condemning this point of view, appear to be based upon the idea that an analogy exists between wireless telegraphy and thought transmission notwithstanding the fact that no signalling instruments or code of signalling has yet been discovered in the human body, because wireless telegraphy proves henceforth the *possibility* of the transmission of signals by means of the ether or by means of factors of which we are still in ignorance, whilst, before the discovery of wireless telegraphy, this phenomenon appeared absurd to many persons, at least from the point of view of physics.

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\*\*\* Many persons, occupied in psychic studies, have recently received a pamphlet, published in Genoa, whose title (translated from the Italian) is: "AFTER THE VILLA CARMEN, SIX MEDIUMISTIC SEANCES AT THE VILLA ALBARO," the author of which is stated to be M. Martino of Santa Prassède (evidently a pseudonym). Several persons have wondered what was the object of this pamphlet. It did not seem clear whether the writer had tried, unsuccessfully, to play the satirist, or whether he is foolish enough to suppose that persons interested in psychic studies might take his stories seriously. Letters which we have received from Genoa give us reasons for thinking that the latter hypothesis is the true one.

V.

## REVIEWS.

**Why the Mind has a Body.** By C. A. STRONG, *Professor of Psychology in Columbia University*. [Publishers: The Macmillan Co., New York and London, 1903. Price 10s.] There is obvious appropriateness in noticing this book in the current number of the *ANNALS*, for its theme is closely connected with the subject of Prof. Richet's address to the Psychological Congress in Rome, although the connection is entirely fortuitous.

Like Prof. Richet, Prof. Strong emphasises the fact that the question of the relation of mind and body is one which has very important bearings on other branches of science besides psychology.

The first part of the book is empirical and deals with facts of consciousness and theories of causal relations.

The second part is metaphysical. The writer reminds us that behind most of the theories which deal with the relation of the perceiving mind to its environment there lies the assumption that matter exists independently of consciousness. He goes on to show, however, that the *immediate* objects of our perception cannot by any possibility "be extra-mentally real" (p. 185). This, as he says, does not disprove the existence of an extra-mental world, but it makes us realise how true it is that *our* world is the world of our perceptions only.

He then proceeds to consider how far idealism is consistent with the assumptions concerning matter underlying physical science. This, he says, depends on what we mean by the term science. If we accept Mr. Balfour's definition of science, as "a series of propositions asserting what, under given conditions, our experience would be," he argues that the assumptions of science retain their validity on *any* metaphysical theory, and are therefore compatible with idealism. Prof. Strong is by no means, however, an unqualified advocate of idealism. He recognises the soundness of the fundamental idea involved in the realist's position, but he believes that neither "the plain man's realism nor the realism of the scientific man will suffice to express the truth which lies in that fundamental idea.

"Although the very objects we perceive cannot continue to exist when we no longer perceive them, it is consistent with idealism that



they should have extra-mental causes which continue to exist and of which the perceived objects are symbolic" (p. 191).

In his chapter on Consciousness the writer makes no allusion to the extended view of Consciousness presented in such works as *Human Personality*, by Mr. F. W. H. Myers, and his argument is weakened by the omission. His aim is to "vindicate reality for consciousness itself," as "an integral part of the universe of things." But he feels obliged to add: "Of course consciousness is not a *permanent* reality, since it is subject to interruptions." This admission qualifies his argument very considerably. It seems like a contradiction in terms, and indeed altogether unthinkable, that in the *real* world an "integral part of the universe of things" should be "subject to interruption."

The conclusion which Professor Strong reaches is in accordance with the panpsychism of Fechner and Clifford:

"An absolutely conclusive reason for holding things in themselves to be mental in their nature, is the fact that individual minds arise out of them by evolution. The worst difficulty of materialism was to explain how in the midst of a purely material world such things as minds could ever arise. Now if we make things in themselves either material or unknown in their nature, we perpetuate this difficulty. If on the contrary, we conceive them as of like nature with consciousness, the difficulty disappears. Our doctrine would then be that, as in the phenomenal world the brain-process arises out of simpler physical facts, so in the real world consciousness arises out of simpler mental facts."

We are led up to this conclusion by strong and lucid arguments in language devoid of the technicalities so tiresome to readers who are not experts. The book will have some fascination for all lovers of metaphysics, and will perhaps, be equally interesting and useful to students of metapsychism.

**Enigmas of Psychical Research.** By PROF. JAMES H. HYSLOP. [Published by G. P. Putnam's Sons: London. Price 6s.] In the opening chapter of this interesting book, Professor Hyslop points out the great importance of giving attention to what he calls "the residues of science," and by this he means those sporadic occurrences which have not as yet been co-ordinated into a system. No serious student can afford to treat these as a negligible quantity, for they may be the means of leading to most important discoveries. He discusses the psychological value of the ancient oracles, the history of

crystal vision, and other kindred phenomena; illustrating his subject with many interesting records of experiments carried out by himself and others.

In the chapter on telepathy we find some very useful remarks; for example he points out that the notion that telepathy is the result of vibrations which transmit "thought waves" is one of those popular errors which result from superficial acquaintance with scientific ideas and terms. "It is not the vibrations in the physical world that transmit thought," writes the Professor, "and we have no reason to believe that any such media can transmit it in the telepathic phenomena. The term is but a name for a supernormal fact not yet made intelligible" (p. 137).

In the chapter on Mediumistic Phenomena, some very useful directions are given for the guidance of those who wish to experiment in such a manner as may enable them to test the source of the communications. This is a very difficult task, and the inexperienced are almost sure to fail to guard their experiments by wise conditions. The ten conditions suggested by Prof. Hyslop should be carefully considered by students.

With regard to the physical phenomena of raps, movement of objects without contact, materialisation, etc., his attitude is frankly sceptical. His own experience seems to have brought him to no conviction of their objective reality. He awaits further developments, although evidently without the expectation that evidence for physical phenomena of a supernormal kind will be forthcoming of a sort calculated to alter his present opinion; he does not, however, commit himself to a *non possumus*. Moreover, he makes admissions in connection with the case of Mr. Stainton Moses, which weaken the effect which his sceptical attitude in relation to physical phenomena might otherwise produce on a reader; for he acknowledges that the impressive mental phenomena to which Mr. Moses testifies, are associated with alleged physical phenomena, that these are testified to by witnesses "not to be despised," and that Mr. Moses himself was a man of unquestionable natural probity.

In his final chapter Professor Hyslop deals with the bearings of Psychical Research on the destiny of man. "The serious interrogation of nature promises," he says, "to give an answer to the eternal question, and he will be a fool who does not heed it, though he must be wise to avoid any abuses to which his knowledge may expose him." The volume is of considerable interest and one which should be very useful to enquirers.

**The Subconscious.** By JOSEPH JASTROW, *Professor of Psychology at the University of Wisconsin.* [Archibald Constable & Co., London. Price 10s.] The writer of the above work states in the preface that his study of the "Subconscious" is "so little in accord" with that of Mr. F. W. H. Myers, that he has been able to profit but slightly by his discerning labours.

Perusal of the final conclusion of his work leads us to question, however, whether he has truly grasped the theory put forward in *Human Personality*. When, for instance, he maintains that the Subconscious is "a natural function, with the most intimate relations to consciousness, subject with it to like influence—both parts of a common synthesis, though of unlike service therein," and asserts that this conception is "diametrically opposed to that of the subliminal self," which latter theory, he says, carries with it "supernatural implications," we are disposed to think that Professor Jastrow is combating a view of the subliminal self which Mr. Myers never held. He certainly differs from Mr. Myers, however, in his main contention, namely, that the associations of the abnormal mental life are not with higher potencies, through release of imprisoned powers, but stand as issues of impairment or losses, and for the most part in unqualified manner.

He intimates that "allegiance to certain trends of interpretation attracts fairly simple facts from their natural *habitat* and gives them an extraordinary setting," and he implies that this bias may largely account for the conclusions reached by those who maintain the theory of the subliminal consciousness. But "allegiance to certain trends" is a factor to be reckoned with in considering all human judgments, and it is a conspicuous factor in the work of Professor Jastrow. For instance, he says, "dreaming may thus be viewed as a reversion to a more primitive type of thought," and he gives various examples which illustrate his point; but we find no mention of veridical dreams or premonitions in sleep—these would demand a much larger interpretation of dream consciousness. Possibly "allegiance to certain trends" prevents Professor Jastrow from discerning the importance of these cases in forming any theory of the Subconscious.

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**On Life After Death.** From the German of GUSTAVE THEODOR FECHNER. [Published by The Open Court Publishing Co., Chicago. London Agents: Kegan Paul, Trench, Trübner & Co. New Edition, Revised and Enlarged, 1906. Price 3s. 6d.] Dr. Hugo Wernecke has

done English readers good service by giving them this new edition of his translation of Prof. Fechner's interesting book. He tells us that when the German work was first written in 1835 it met with little favour. The second edition was not brought out until 1866, and this has been followed by a third edition and several reprints, indicating, as the translator points out, that the book was written before it could find readers able to appreciate it.

It is speculative in character, but the writer offers his theory in a manner which convinces the reader that, for him at least, it was more than a mere speculation, and indeed it bears such close relation to many of the strange facts with which psychical science has to deal that the question suggests itself whether Fechner was himself a Seer. That he was familiar with Swedenborg's writings is most probable, although he makes no allusion to them, and evinces disinclination to accept the phenomena of spiritism, whilst at the same time, with admirable fairness, he confesses "that to be insensible to the amount and weight of evidence in favour of spiritistic phenomena, would be equivalent to contempt of experimental science. If spiritism be preposterous the means commonly adopted to refute it are still more preposterous. . . . Even though one should like to get rid of spiritism at any expense, it ought not to be done at the expense of truth."

The trend of this short treatise is entirely in favour of a spiritual interpretation of the universe. The author argues from the known to the unknown. "Draw inferences," he says, "from present facts known to you and to all, to arrive at the greater and higher facts of the hereafter." The principle is a sound one, though, as he recognises, "single inferences may be erroneous." And he is careful to state that he does not regard every point of his theory as well established; he hopes it will, however, "prove a germ, still half buried in darkness, to a great luminous world-conception"; and he prophesies that these speculations "will become better established on larger and firmer grounds, and will be more generally adopted, when the science of psycho-physics, now only in its infancy, shall see its object not in an isolated theory of the relations between body and mind in the particular human and animal organisms, but in a universal theory of the relations between the mental and the material principles of the universe. Such a time of which this purports to be the harbinger shall come."

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**Christo-Theosophy, or Spiritual Dynamics and the Divine and Miraculous Man.** By GEORGE WYLD, M.D. Edin. [Kegan

Paul, Trench, Trübner & Co.: London. Price 3s. 6d., obtainable also at the office of *Light*.] During the month of July the death of Dr. George Wyld (aged 85) took place at Tunbridge Wells. He was an enthusiastic mesmerist. He believed that a successful mesmerist possesses a vital aura which he transmits to his patient. He claimed to have succeeded in demonstrating the passage of matter through matter, by obtaining the passage of an iron ring on to the medium Husk's wrist while he held his hand. In his book *Christo-Theosophy* he writes of this experiment as follows (p. 215, etc.):

"I had an iron ring made of a size which made it impossible to force it over my own or Husk's hand, and this ring during four years I invariably carried in my pocket and placed on the table at the commencement of every seance I attended. This ring during four years was repeatedly found on the arms of those present at seances, but on no occasion, up to a certain date, was it placed on my arm or on that of any hand I held. Still I persisted, because I was from time to time, promised a demonstration if only I persevered. I did persevere, and the promise was fulfilled on the evening of the 18th of December, 1884, at the house of my friend Mr. Stuart-Menteath."

After stating that the sitters were all known to each other, and giving their names, he continues:

"I laid hold of Husk's left hand with my right hand, while Captain James held his right hand, and with my left hand I then cautiously examined Husk's fore-arm, but found no ring there. Then taking my ring in my left hand and holding it as directed, lightly with two fingers, I gave the remaining fingers of my left hand to my next sitter. The voice then said, 'I will take your ring out of your hand, ring it three times on the table, and then place it on the medium's wrist.'

"The ring was then immediately taken from me, rung three times on the table and placed round Husk's wrist, while he uttered a cry as of pain, and struggled convulsively to free his hand from mine, but I held all the tighter and with my left hand eagerly sought and found a ring on his left wrist, and called for a light, while I held the hand and wrist of Husk in a vice.

"When the light was produced we all saw the ring on the wrist and all tried to remove it, but without success; while I satisfied myself by examination of my private marks that the ring was my own ring; and I need scarcely say that my sensations of success after so many failures during four years, were intense."

Dr. Wyld describes the ring and affirms that the internal circumference measured 7'8in., and "the circumference of Husk's left hand at the date of the experiment, as measured by a cord tightly tied round it" was 9'15in. "This ring," he adds, "suddenly fell from Husk's wrist to the ground about an hour after it had been placed there; and I immediately picked it up and found it unaltered in any way. I still have this ring in my possession."

He relates another experiment, at which he was not himself present,

which resulted in another ring, made by Dr. Wyld's directions, being placed on Mr. Husk's wrist, which ring he still wears. A Committee of the Society for Psychical Research was appointed to examine the ring. They subjected Husk's hand and the ring to careful measurements and their verdict was as follows: "We cannot infer that it is impossible that the ring should have come into the position in which we found it by known natural means."

The Committee based this verdict on experiments carried on with the hands of three other men, by etherising them and compressing their hands with metallic tape. Although these experiments did not result in so far compressing the hands as to enable the ring to be passed over, still the Committee seem to have concluded that if Husk had submitted to be similarly dealt with the ring might have been forced over the hand.

Dr. Wyld objects strongly to this verdict, and says, "A true verdict, therefore, would have been in these words: 'So far as our experiments have extended, they prove that the ring could not be removed from Husk's wrist without severe injury to his hand,' this being the verdict of Mr. Maskelyne" (to whom Dr. Wyld had previously shown the ring on Husk's wrist).

The volume deals with mesmerism, clairvoyance and kindred subjects; and also with the life and teachings of Christ.

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**The Strange Story of Ahrinsiman.** By A. F. S. [Office of Light, 110, St. Martin's Lane, W.C. Price 2s. 6d., cloth 3s. 6d.] Considered as a story, this is a decidedly interesting book, in spite of its numerous solecisms in punctuation, orthography and grammatical construction. It purports to be the autobiography—written through the hand of a sensitive in half trance—of a Persian King who lived about 400 B.C., and who now describes to us not only his short earth-life, but also his wanderings in the Spirit World. His description of the Hell in which he found himself is very lurid and Miltonic, not to say Dantesque, and his account of the denizens of the Astral Plane is almost equally terrifying. However, by repentance and good works he climbs out of the lower depths, and the story finishes happily with his marriage to a Spirit Bride!

From the scientific point of view the book is not convincing, to say the least of it. The evidence for identity is practically *nil*. Mr. Thurstan assures us in his Preface that the sensitive was unacquainted with Persian history, but the amount of verifiable detail given by "Ahrinsiman" is far from being sufficient to prove that he is anything



more than a fraction of the sensitive's personality. It seems rather a pity that the communicating intelligence was not pressed for verifiable details instead of being allowed to expatiate about the "Spheres."

We are told that the sensitive was instructed by the "communicator" to avoid reading spiritualistic or theosophical literature, in order that her mind should be free from pre-conceptions on the subjects of which he desired to treat; but we are not assured that she really was unacquainted with these matters. The accounts of the Planes suggest an acquaintance with theosophical tenets, and much of the other matter is strongly reminiscent of Lytton's *Strange Story*.

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**Reflets de l'Erraticité.** By CH. D'ORINO. (Publishers: Bibliothèque Chacornac, 11, Quai Saint-Michel, Paris. Price 3fr.50.) Notwithstanding the rather large claims made at the beginning of this book, we are bound to say, not only that it is unconvincing, but that it is quite innocent of any attempt at scientific method, and consequently of no great interest to the readers of a scientific journal. The following extracts and remarks will give a sufficiently clear idea of its scope:

"Mr. Charles D'Orino, being favoured with the intimate acquaintance of great Spirits, has received and transcribed their communications. . . . The reader will have the good fortune to meet therein with the solution of the highest problems of philosophy and religion."

"The most determined sceptic will be disarmed, and we already hear him cry with the character of Polyeuctes, 'I see, I know, I believe, I am undeceived.'"

After this, we may naturally expect great things in the way of evidence; but the expectation is disappointed. Communications dealing with the conditions of spirit life, etc., are supposed to come—by automatic writing—from the spirits of Balzac, Bossuet, Fénelon Lamennais, and others; while from the "Abbé R.," "Père Didon," and "Jean," are received long answers to such questions as "Did Christ wear a beard?" "Can you communicate with the other planets?" and "What is the infinite?" Nothing in the way of evidence of identity is either asked for or received from the "communicators"; and there is no reason to suppose—even excluding the idea of deliberate fiction—that they are anything more than secondary personalities of the medium. As is usual with French automatists—who are presumably acquainted more or less with the works of Allan Kardec—a prominent feature of the teaching is the doctrine of reincarnation. The moral tone of the book is high, and it will no doubt be well received by the French Kardecists. Broadly speaking



it may be classed with Stainton Moses' *Spirit Teachings* and Mr. Stead's *Letters from Julia*, as far as its *matter* is concerned; as regards its authenticity and its style it is very much inferior to these English analogues.

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**The Fourth Dimension.** By C. HOWARD HINTON, M.A. [Swan Sonnenschein & Co.: London. Price 4s. 6d.] The writer has set himself a difficult task, namely "to present the subject of the higher dimensionality of space in a clear manner, devoid of mathematical subtleties and technicalities." Whether he has altogether succeeded in thus simplifying the subject each reader must decide for himself, and his opinion will vary in measure as his capability of close reasoning varies.

In the opening chapter he asks the question, is there a way of apprehending the conception which we denote by the term "the higher existence, after the purely objective method of a natural science"? He thinks that there is—he believes that this higher existence can be apprehended, not only qualitatively through emotion and imagination, but spatially. Using Plato's analogy, he writes:

"As our world in three dimensions is to a shadow or plane world, so is the higher world to our three-dimensional world. That is the higher world is four dimensional."

"The means for prosecuting this enquiry are given in the conception of space itself. It often happens that that which we consider to be unique and unrelated gives us, within itself, those relations by means of which we are able to see it as related to others, determining and determined by them" (p. 3).

"As the plane itself can be generated by the straight line moving in a direction not contained in itself, so 'our space will generate the higher space by moving in a direction not contained in itself.'"

The writer points out that "there are two directions in which the research for the physical reality of a fourth dimension can be prosecuted. One is the investigation of the infinitely great, and the other is the investigation of the infinitely small." Astronomical measurements have been attempted with this end in view, but so far the first method has produced very negative results.

In considering the other method he comes to some interesting conclusions:

"As, in the case of a plane being, the result of rotation about a line would appear as the production of a looking-glass image of the original object on the other side of the line, so to us the result of a four-dimensional rotation would appear like the production of a looking-glass image of a body on the other side of a plane. The plane would be the axis of the rotation, and the path of the body between its two appearances would be unimaginable in three-dimensional space. . . . One of the conditions, then, of our inquiry in the

direction of the infinitely small is that we form the conception of a rotation about a plane. The production of a body in a state in which it presents the appearance of a looking-glass image of its former state is the criterion for a four-dimensional rotation. . . . The further consideration of four-dimensional rotations shows the existence of a kind of vortex which would make an ether filled with homogeneous vortex motion easily thinkable."

The author points out, by the way, that physiologists recognise that "it is conceivable that life may be the transmission to dead matter, the molecules of which have already a special kind of motion, of a form of motion *sui generis*." Although this is only touched on incidentally the point is too interesting to be overlooked.

Having discussed at length what he calls "four-dimensional mechanics," Mr. Hinton puts the question, is there "any evidence of their applicability to the processes of nature? Is there any mode of motion in the region of the minute which, giving three-dimensional movements for its effect, still in itself escapes the grasp of our mechanical theories?" The answer to these questions he finds in electricity.

The above very cursory survey may be sufficient to induce the reader to study for himself a book which cannot fail to interest those who can understand it.

**What Spiritualism is.** By E. W. WALLIS. (Published 6, Station Road, Church End, Finchley, London, N. Price 2d.) This is an admirably concise statement of the claims of the Spiritistic theory, of the character of the evidence on which it is based, and the testimony borne by able and intelligent investigators to the effect produced on their minds by the evidence.

The pamphlet is skilfully and interestingly written, and likely to commend itself to all who wish to know the view which really qualified exponents of Spiritism take of the subject.

A small pamphlet entitled "**Healing Mediumship in the Church of England**," has been published by ARCHDEACON COLLEY [published at the office of *Light*, 110, St. Martin's Lane, London, W.C. Price 1d.], in which the author argues for the importance of encouraging, among the clergy, the exercise of the gift of healing by laying on of hands. The pamphlet consists of two letters addressed to the Bishops of London and Worcester in which he says: "In spite of what may be wrong in modern spiritualism, I cannot ignore the good wrought in numberless instances by healing mediumship."

The Annals of Psychical Science. Nov., 1906

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## THE HÂTHA-YOGA AND RÂJA-YOGA OF INDIA.

*By* MRS. ANNIE BESANT.

IN the first place, allow me to explain why I have chosen this subject for discussion : I have lived in India for twelve years; I have made a fairly thorough study of Indian psychology. I thought it might be useful to speak about those matters of which I have some knowledge, and which are but little studied by the Western world.

There exists in India a psychological science, the origin of which dates back thousands of years.

It is known that India possesses a very ancient literature. Now, everywhere in that literature we find traces of psychology, and also the exposition of an ancient psychology, in its practical, and not merely in its theoretical aspect.

Since this science has been put into practice for so long a period, is it not reasonable to conclude that there may be in these ideas, in these theories, based on repeated experiments, something which may prove useful to modern psychology ?

This psychological science of the East is called Yoga, a word signifying to bind, to unite. When we speak of Yoga, we express the idea of forming a union, of binding. Of binding what ? Consciousness itself, by realising the union of the separate consciousnesses of men with the universal consciousness. Yoga includes all the practical methods by which this union may be attained.

Yoga is thus a science which may be both studied and practised ; it is practised in order to obtain a complete union between the ordinary individual consciousness of man and the superconsciousness, by rising from plane to plane, until at last this union is completely attained : then one is said to be free.

In order to understand this science, and also the experiments which I wish to explain, allow me to give a short account of the fundamental ideas on which these experiments are based. It is probable that you will not accept these ideas ; but you may, nevertheless, understand them as theories : theory concerning man and, more particularly, theory concerning the consciousness of man. The theory, then, must be considered first of all, in order to be able to explain the aim ; otherwise the experiments of the East will always remain unintelligible to western minds. If you will accept these theories, for the moment, you will understand the *ensemble* of these experiments and you may perhaps deduce for yourselves conclusions from them which will afford clues with regard to other experiments. Herein lies the value, for western minds—so it seems to me—of a knowledge of this science of the East.

The first proposition is, that consciousness is one and universal. Everywhere, beneath appearances, behind phenomena, a consciousness is revealed ; under the diversity of forms persists the unity of consciousness ; a unique energy, a unique force, is everywhere in the universe.

This theory may be regarded as closely related to the western conception of one single energy of which all the forces are but the manifestations, the example. But, in India, this energy is always regarded as conscious, that is to say, no division is made between consciousness, life and energy ; these are but three words denoting the same essence, but which establish also a distinction between the manifestations of this essence, a distinction which it is useful to

remember when experiments are being made. But it must be recognised that this energy is one, and is conscious; is, in fact, consciousness itself.

The second proposition is that this energy, this consciousness—I prefer the word consciousness—manifests itself in the universe through the different forms of matter. The manifestations of consciousness depend on those forms by which it is conditioned. The differences which are perceived are simply differences of form and not differences of consciousness. Consciousness is always present, but it cannot express itself in a complete manner in a restricted form. The evolution of forms depends on this manifestation of consciousness; and when we place side by side consciousness and form, energy and matter, it is consciousness which directs, which is sovereign, which disposes of matter, and each functioning of consciousness creates a form for its revelation. When I use the word “creates,” I do not mean creation out of nothing; I mean that consciousness disposes of matter so as to express itself, that all the powers reside in consciousness, but that in order to reveal, to manifest its powers, it is absolutely necessary to find the vehicle of consciousness, that is to say, to organise the material by which it can express itself.

I may on this point quote a very ancient line of a Upanishad, the Chhândogya: “The Self, that is to say consciousness, desired to see: the eye appeared; it desired to hear: the ear made its appearance; it desired to think: intelligence was there”; that is to say the efforts of consciousness are shown in obedient matter, directed by that energy which incarnates itself in forms.

You will find the same idea in the physical universe, in the transformations of electricity. You may make different instruments to enable the energy called electricity to manifest, the energy is ever the same, it is only the manifestation that varies. According to the instrument you provide, you

can obtain light, sound, heat, chemical dissociations, all these being merely manifestations of electricity, manifestations which are possible because you have provided instruments which afford suitable conditions for each kind of manifestation. But the instrument remains inert without electricity ; it conditions the form, it does not produce the energy.

It is the same with consciousness and forms ; according to Indian ideas, if you can fabricate the instrument necessary for the manifestation of an energy, that energy can show itself, and what is called consciousness in men is only a part of the universal consciousness which is found everywhere in the universe, and which is translated into human forms.

But they go further : this consciousness is divided into millions of separate parts called *Jivas* (souls). I do not much care for this word souls,—it is quite a theological expression ; they are fragments of life, germs, grains of life, sown in matter. The most subtle form of matter is the first veil of the *Jiva*, an intelligent, conscious being ; this intelligent, conscious being clothes itself with forms of matter of different degrees of subtlety ; these are termed *Koshas*, a word signifying sheath (the scabbard of a sword, for example), a covering.

There are six of these veils, of these vehicles of consciousness, each coarser than the last. Hence, when consciousness thus veils itself and enters into these vehicles which it has to govern, organise and render fit for its functioning, each vehicle of coarser matter detracts from some of its powers. In the first and most subtle matter, it can operate freely ; in the coarser matter some of its powers are lost. Thus consciousness, enveloped in these veils of matter—which are not yet vehicles for consciousness because they cannot act, which are not yet organised—loses some of its liberty, of its powers, with each additional veil with which it surrounds itself.

It may be asked, why does consciousness clothe itself with

these veils? It is because on the highest plane consciousness is vague; it cannot very clearly discern things; it is in the physical body, the vehicle of the coarsest matter, that consciousness can first fabricate the vehicle, of a kind almost perfect, for its manifestation on this plane. Evolution proceeds. Consciousness strives unceasingly to manifest its powers; the *Jīva* works upon the matter, and the vehicles become better and better adapted to its desires.

The man who wishes to evolve more rapidly than by natural processes, adopts methods which have been used for thousands of years, and by which he tries gradually to withdraw consciousness from the coarser material in order that it may function freely in a vehicle of finer material; he endeavours to connect vehicle with vehicle, until he reaches a yet finer vehicle, without ever losing consciousness. In this way it becomes possible to perceive worlds composed of subtler matter, and to observe them, as we observe here, scientifically and directly; and afterwards to remember these observations even whilst wearing the coarsest vehicle, that is to say, the physical body. Such are the ideas of the East.

When man is awake his powers are at their lowest; when he withdraws from the physical body in the state of sleep, he begins to act in a world composed of somewhat subtler matter. But when he begins to function there, he is not really conscious of himself; his consciousness is like that of an infant who cannot distinguish between himself and others. But by continuing to function in this way, by repeated experiments, he can attain to self-consciousness on the second plane. If the sleep becomes yet more profound, a yet higher consciousness is revealed, and so on from plane to plane.

Let us note, in passing, that if this theory, proved by many experiments, is true, you have a very lucid interpretation of many of the phenomena of hypnotism and of



trance. If it is true that consciousness withdraws from the physical body and functions in a more refined vehicle with enlarged powers, many of these phenomena become intelligible. If, then, you could provisionally accept this theory, it would be possible for you to make some very definite experiments, in order to test the truth of this theory.

I come to another point, and here I am much afraid of clashing with some scientific opinions. It is believed, by those who hold the Indian theory, that man is not the only conscious being in the universe; they believe that there are many other beings besides man who are intelligent, and who are manifestations of the universal consciousness, and that these beings exist in all the worlds; sometimes they resemble man, at other times they do not resemble him. All around us, in space, that is to say in the other worlds which are in relation with the physical world, are multitudes of intelligent conscious beings, who pursue their lives as we pursue ours; the life is independent, the world is independent, but relations may be established between these worlds.

You doubtless think that you are being transported to the Middle Ages, but these are the Indian ideas of to-day.

It is possible for man when his consciousness begins to function on a supra-conscious plane, to get into relation with these beings and even sometimes to make them obedient to his will, because many of these beings are inferior to man.

I have thought it necessary to tell you this because I wish to relate to you two or three experiences which, to me, are unintelligible without this explanation. If you think that this explanation is not valid, find another; for my part I am incapable of doing so.

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There are in India two great systems of Yoga: the Hâtha-Yoga, that is to say, union by effort; which begins on the physical plane, and does not lead to great heights; and the Râja-Yoga, that is to say, the royal union, an

entirely mental system, which does not begin with physical practices, but with mental practices. These then are the two great systems; the Hātha-Yoga for the body, the Rāja-Yoga for the mind, the intelligence.

Those who follow Yoga are called Yogis. The Hātha-Yogis have two aims; one is to secure perfect bodily health and a long extension of life on the earth; the other is to subjugate, for their own advantage, the entities of the other plane, who are not of a very advanced order. It is usually the Hātha-Yogis who display phenomena. There is much prejudice in India against other races; they mistrust Westerns and are often reluctant to show them phenomena. I have been able to see a great deal because I have lived among Indians, as an Indian. Indians are very proud; they cannot bear that their ideas, their religion, or their theories, should be laughed at.

The Hātha-Yogi forces himself to subjugate completely his body and all the functions of his life. Life is called "Prāna," a word usually translated as breath, but it signifies, rather, the aggregation of all the powers of life which are found everywhere. The Hātha-Yogi strives to bring under the control of the human will all the vital functions and to render them absolutely subservient to the will. This is done in two ways; the regulation of the respiration, called "Prāṇāyāma," a word which means much more than control of the breath, and which signifies control of all the powers of life in the body and even outside the body. The second is "Dhāraṇa," the perfect concentration of attention and of will on a portion of the body. The results obtained by these means are wonderful. The so-called involuntary muscles can be controlled. You may convince yourself by a small experiment on yourself that this is possible. You can easily learn how to move your ear by exercising those muscles which are rudimentary in man. The same can be done with all the muscles of the body. It is possible to

entirely stop the heart from beating. The movements first become slower; then the heart ceases to beat and life is as if suspended; the man becomes unconscious on this plane; then little by little, movement is restored until the heart beats regularly. In the same way, the lungs are controlled, always by keeping the attention absolutely fixed on the part that is to be subjugated to the will. One part of the body after another is thus dealt with. These practices last for years.

The Yogi wishes to obtain perfect health; he desires that all the interior of the body should be absolutely clean. The Yogis make a habit of bathing the interior of their bodies as they do the exterior. They do it sometimes by swallowing through the mouth quantities of water; but they frequently do it also by reversing the peristaltic action of the intestines; they take in water by the lower orifice and eject it by the mouth. I have seen a man who could do that for two or three minutes; he placed himself in water and, after a few moments of these reversed peristaltic movements, he ejected from his mouth what seemed like a fountain of water as long as it was desired that he should do so. This experiment is not beautiful, but it is interesting because it shows the power of the human will when directed upon a portion of the body. It is not then surprising that experiments can be carried out with the human body which seem even less credible.

The result of all these practices is a marvellous state of health, a bodily strength that nothing can break. I have been told—I cannot guarantee this, I am not personally acquainted with an example—that they can sometimes prolong life for a century and a half. Those who have told me this are persons in whom I have the greatest confidence, but, I repeat, I can put forth no proof on this point; what I have observed is the perfect health of these Yogis.

They attain to complete suppression of the feeling of

physical pain. It is thus that a man, whose skin is apparently quite sensitive, can lie on a bed of iron points, and yet appear to feel very comfortable; he feels no pain whatever. Similarly, what would ordinarily be regarded as dreadful suffering is not even felt. A man may have an arm atrophied by holding it raised for years. Imagine the firmness of a will that can do such things. You can understand that with such a will a man can do what he likes with his body.

These life forces in the body which are half conscious, or what you call the Unconscious, do not constitute an elevated order of consciousness; but they can respond to a higher consciousness, and, in making this response, permit it to control the whole machinery of the body.

This power over the body of suppressing the sensation of pain is found sometimes among those who have not practised the Hātha-Yoga. One of my friends, of the warrior class, is very fond of tiger hunting; he is in the habit of going alone into the forest to hunt for tigers; it is in this way that the warrior class hunt tigers. They do not employ elephants or anything that can protect them in their attack; they go on foot and quite alone.

One day, however, my friend went tiger hunting with some Englishmen, mounted on their elephants, as is their wont. At the moment when the tiger attacked the elephant, one of the huntsmen lost his presence of mind, his gun went off and the ball lodged in the leg of my friend, who fell. When the surgeon arrived he insisted on putting him under chloroform to extract the ball. My friend refused, and said: "I have never lost consciousness and I do not wish to begin now. Besides, I shall not feel any pain, you may use your knife." The surgeon demurred, saying: "But if you were to make an involuntary movement it might be very dangerous." My friend replied: "I will not move; if I make a single movement I authorise you to use chloroform." The operation was performed; my friend was entirely conscious; he

did not make a single movement. What to another would have been horrible torture, was nothing to him.

Afterwards I questioned him on the subject ; I thought at first that it was pride of caste that had prevented his showing the least sense of pain. He said to me : " I assure you that I did not feel the least pain. I fixed my consciousness in my head ; it was not in my leg ; I felt nothing." He was not a Yogi ; but he had this power of concentrating his mentality, which is sometimes found among educated Indians. A hereditary physique is transmitted from generation to generation among those who practise Yoga.

The other Hâtha-Yoga which aims at subjugating the beings of another plane, begins always by painful experiments—the *tapas*—such as the one I have just mentioned, namely, holding the arm raised until it becomes absolutely atrophied. They say that it is possible to develop the powers of the consciousness of a plane superior to the physical plane by these extreme austerities (and they do it), and that they can use these powers of the consciousness of the astral plane—that is what they call it—to make use of the inferior entities on that plane. They can thus obtain *apports* of objects without contact ; they can seek what they will, within limits which I will presently indicate ; they can do extraordinary things, which here we should call jugglery, but which are done without apparatus, by will power alone, by the aid, as they say, of these *elementals*. Ten years ago, I saw one of these Yogis who wished to display some of his powers. He was nearly naked, a consideration of importance when it is a question of the *apports* of objects. He had no sleeves in which he could conceal things. He wore only a little piece of cloth round his loins ; his legs and the upper part of his body—from his waist upwards—were absolutely naked.

He began by one of those feats that can be done here with apparatus, whereas he had only a small table which

we ourselves had supplied and a small box with two drawers in it which he allowed us to examine as long and as much as we wished; he had, in addition, an ordinary bottle containing an absolutely clear liquid, like water, but which seemed to me not to be pure water, at least I think not, although I am not sure. We were all seated quite near him; we could touch the table and assure ourselves that it was not a platform which could conceal trickery.

He first said that he wished to show us some *apports* of objects, and that he had *elementals* under his domination. For a moment, he carefully regarded each of those present. He looked at me fixedly and said: "You must not interrupt me, nor offer any opposition during my operation." I promised, I assured him that I would remain quite passive. I must tell you that I practised Yoga myself before going to India; I think this man was aware of it and clearly perceived that I could oppose his amusements.

He asked three or four of us to entrust him with our watches, and he wrapped them in a handkerchief which we lent him. Then he said to us: "I am going to give this parcel to one of you, that you may take it and throw it into the well." This well was in a little courtyard about fifty yards off. One of our party, a gentleman, took the parcel and went towards the well, when another stopped him, saying: "Perhaps we are the victims of some trickery; let me assure myself that the watches are really in the parcel." The man who said this was a European and thought that this was simply a juggler's trick; he supposed that the Yogi had kept the watches. I do not know where he could have hid them since he was naked. The Yogi got very angry, and said: "Throw the parcel down on the table then." (This anger shows that these men are by no means saints.) One of us opened the parcel; the watches were there. He wrapped them up again, and said: "Give them to Mrs. Besant, who will herself throw them into the



well." I took the parcel in my hand, and I went and threw it into the well.

The Yogi was standing by the table. He raised his arms in the air, his hands were empty. He pronounced some words: the watches were in his hands.

Explain that as you like; I confine myself to stating the fact. The man said it was his *elemental* who had fetched the watches out of the well. Perhaps you think these things are quite impossible; they will seem to you incredible if you have not been present at spiritistic seances where just the same kind of things are done, where objects are brought as *apports* without contact. The handkerchief which was wrapped round the watches was quite wet.

The man next suggested cutting off the head of a bird, assuring us that it would not hurt it. I did not wish to witness such a painful experiment. I only wished to see what could be seen without horror. He assured us that he could perform this experiment; but I think that this must be produced by collective hallucination, whilst I do not think that in the experiment with the watches there was any hallucination. And assuredly, there was no hallucination in the following experiment:

"Ask me," he said, "to bring something to you; my elemental will bring it in a box." Someone enquired if he could cause objects to be brought from a distant country. "I can if they are in India," he replied, "but it is not possible if the sea must be crossed." Here, therefore, was a limit to his powers. Someone then said to him: "At a distance of a hundred miles from here there is a town where a kind of sweet is made that is found nowhere else in India. Will you bring us some of these sweets?" The man stood in the midst of our circle in full light, it was morning. He opened the box and began emptying it with both hands; he threw some sweets on the table and soon made a pile of them much higher than the box. He said that it was his



elemental who had brought them. They were really the sweets asked for; we distributed them among the neighbouring children, who ate them with much pleasure.

These are but a few of those experiments which are very difficult for Western minds to comprehend, but very easy for an Indian to explain by his theory of consciousness and of the elemental. You might try to make these experiments; perhaps you may succeed, perhaps you may not succeed.

I have been told of an experiment which I have not seen; it is very well known, it is that of the basket and the little child; perhaps I should say that I have seen it once, but I am convinced that it was jugglery and not the effect of Hātha-Yoga. One of my friends, an officer in the English army, told me that he had seen this experiment performed in the courtyard of his own house. He stood on one side of the basket and a brother officer stood on the other; they saw the child who was put into the basket; they themselves tied it with cords; they did not move away from the basket, and they did not lose sight of it for a single moment. The man was in front of the basket; he began singing in a low voice a strange refrain, which lasted for ten minutes. After that he proceeded in the usual way.\* When that was over, and after a great quantity of blood had been seen issuing from the basket, the child appeared amidst the crowd of onlookers safe and sound.

I can only explain that as a collective hallucination. There are things which can be achieved by those who have a more extended knowledge of nature; but on the physical plane, to stick a sword into the body of a child, to shed its blood abundantly and to cause the child afterwards to reappear is impossible, it is contrary to known physical laws. It was his strange chant that induced the collective halluci-

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\* That is to say, he pierced the basket repeatedly, in every direction, with a sword.

nation. They have very strange chants which produce marvellous effects on the brain ; it is thus that they hypnotise a crowd, which sees only what the hypnotiser wills shall be seen.

This experiment, therefore, is not interesting to me ; it is fairly easy ; it consists in the knowledge of a succession of sounds that hypnotise. This is the secret which is generally in the possession of some family, and is transmitted from generation to generation. Moreover, each family can perform only one kind of experiment, one sort of hallucination.

These Yogis can put themselves into auto-hypnotic trances with great facility ; but these trances, when they come out of them, do not seem to leave them with any fresh knowledge ; the trance is therefore absolutely useless. I have seen a Yogi who was always in a state of absolute unconsciousness on the physical plane ; his disciples took care of him, and fed him ; he was like an idiot and had nothing to teach.

These men have developed the power of hypnotising themselves ; but they have not developed the capacity of possessing consciousness on a superior plane which can be transmitted to the brain.

The Yogis can predict the exact hour of their death, that is to say they can choose this hour. I know one who said : " I will die to-day at five o'clock." His disciples were with him, and at five o'clock exactly he died. They are able to quit their bodies either in a trance, from which they can return, or in death, from which they do not return. They generally die in this way, choosing the exact hour at which they wish to quit their bodies.

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The other method, the Râja-Yoga, is quite different. There are in Yoga eight successive degrees : Yâma, Niyâma, Âsana, Prânâyâma, Pratyahâra, Dhâraṇa, Dhyâna, Samâdhi ; in Hâtha-Yoga one begins with the third degree, that is to

say with Āsana, the posture. The posture in which the body is held is of great importance in relation to the vital currents. Some of these postures are very difficult, some are quite easy. The Hātha-Yogī assumes very difficult and painful postures. The Rāja-Yogī does not as a rule assume difficult postures for the body, but chooses, rather, the easy ones. Patanjali says :\* "An easy and pleasant posture."

In the Rāja-Yoga one begins by the first two degrees, that is to say, by the moral ; purification is needful. This is not necessary for the Hātha-Yoga. The first step, Yāma, is negative purification : that is, complete abstinence from all that is evil ; not a single creature must be injured, a man must live in perfect charity towards all. The second step is, Niyāma, that is, positive purification : the practice of the virtues helpful to humanity. Without this there is no Rāja-Yoga ; these two rungs of the ladder are absolutely necessary. Then a bodily posture must be chosen (Āsana) which can be maintained for a long time without fatigue ; it is only necessary to keep the back, the throat and the head in a straight line, that is to say, that the vertebrate column should be quite straight in order that the currents may pass without obstacle. The head must not be turned to the right or to the left ; to keep the body quite straight is the only position necessary for the Rāja-Yoga.

After this comes Prāṇāyāma, that is to say, the control of the powers of life in the body. Then the Pratyhāra, in which the mind is not concentrated upon one part of the body ; but all the mental faculties are gathered together. They are diverted from external objects in order to observe nothing of the environment in which one is placed. All the avenues of sense are closed. At first they are usually closed in a physical manner ; there is a way of placing the fingers so as to close at one and the same time the nostrils, the

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\* *The Yoga-Sutra of Patanjali*, translated by Manilal Dvivedi, Bombay. Tookārām Tātyā.

eyes and the ears. But when concentration has been developed, it is no longer necessary to employ these means; the senses cease to function. This is attained simply by mental effort, a method the very opposite of that employed in hypnotism, where the senses are fortified by turning a mirror, for example. This is called collecting the forces, turning the mentality within; there is then perfect concentration (*Dhâraṇa*), not upon one part of the body, but upon an idea; there is a mental image, an image which one must strive to make very clear, very precise.

These are the inferior degrees: their object is to liberate consciousness from the body. When the senses no longer function, when the exterior environment has disappeared, when one has become insensible to external contact, consciousness begins to function in a more subtle vehicle belonging to the Beyond; it truly functions; this is what is called in the West the supraliminal or supra-consciousness. The superior consciousness must work in the world beyond, and make observations; this is termed *Dhyâna*, meditation.

If a yet higher plane is reached, one which is called *Samâdhi* (a supra-consciousness which is conscious of itself) it is possible on returning thence to the body to use the physical brain to remember the observations which have been made on other planes.

Such is the conception of the *Râja-Yoga*, a development more and more intense of the mental powers, complete insensibility to the senses, but perfect interior consciousness.

In this condition the *Yogi* can vacate his body consciously without losing consciousness, and having left his body can perceive it distinctly lying there as an exterior object beside him. Then the conscious being, who is thus able to regard his body like a cast-off garment, can rise from one sphere to another, make his observations, fix them on the memory, and impress them on the brain, so that they will persist when he returns to the body.

The proof that the body has been really vacated is that knowledge may thus be acquired which is not possessed on the physical plane; and different persons may compare their experiences. Their observations will not be entirely identical, because the play of personality always enters as a factor into the experience, but it is possible to make observations of so precise a kind, that it may easily be perceived that the slight variations in detail are due to differences in the observers, and not to differences in the objects observed.

If you interrogate a dozen persons who have passed at the same hour down the same street, they will tell you very different things; because as the mentality of each person differs, their observations are different. Nevertheless, by their several accounts, even though different, you will have no difficulty in recognising the street of which they speak.

Thus many persons have been able to observe the same objects in another world and to register their observations, when they have returned to the physical body.

If this is possible, it explains many phenomena noted in psychical research. We can understand why consciousness in a state of trance is sometimes much keener, and has a much more extended knowledge than in the waking state. If, however, we can have this personal experience of the supra-consciousness, and return to the physical body, we possess satisfying proof and invincible certitude of the persistence of consciousness apart from the physical body.

May I suggest that modern psychologists should make a very careful study of the class of experiences called religious;\* the religious consciousness of monks and nuns and saints is still consciousness. It may be said that it is a deformed consciousness; but sometimes a deformed consciousness exhibits facts of great value.

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\* See *Varieties of Religious Experience*, by Prof. William James.

In India they tell us that the brain is destroyed if it is not trained in a certain way before it is allowed to receive the impressions of the supra-consciousness. The brain, indeed, cannot bear, without risk, these intense, rapid vibrations of the supra-consciousness ; and, before trying these experiments, it is necessary to exercise the brain by thinking the highest and sublimest thoughts. If by intense emotion a man throws himself into the other world, when he returns to his body, hysteria is sure to follow those vibrations ; the brain cannot endure these vibrations without preparation, but they can be endured by means of Yoga practices. It has often been stated that those who have given themselves up to these experiments in monasteries or elsewhere, have suffered from lack of sleep or from nervous troubles suggestive of hysteria. That is quite true and I do not wish to deny it ; but I say that this is not inevitable. If we proceed step by step, if a strong will creates a suitable condition of the nervous system, the brain may become keener, and at the same time remain absolutely healthy ; then you have the Yogî instead of the hysteric.

In conclusion : I have sketched a theory which you can study ; you can make experiments in order to discover whether this theory does, or does not, explain the problems that modern psychology cannot solve. The latter collects numbers of facts, but it cannot always explain them. It appeals to the Unconsciousness : but there is not only one Unconsciousness : there is the unconsciousness which is derived from the past, that is, the sub-consciousness ; the Hâtha-Yogî makes this, too, to become conscious and governs all the movements of the body. Then there is the supra-consciousness, which is the Consciousness of the future, for which the physical body is not yet sufficiently evolved. Therefore experiments with this supra-consciousness present many dangers. It will however be the normal consciousness of the future. Human evolution is not finished ; man

is still very imperfect ; it is possible to put pressure on the body, to make it work in such a way as to hasten the normal advances of evolution. If this is done with precaution, with knowledge, with the help of those who know the way, it is possible to walk along this path without danger, without injuring the body, without becoming a hysteric, without nervous degeneration, and it is just this idea that I have desired to lay before you in this paper.

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## THE SOCIETY FOR PSYCHICAL RESEARCH: A RETROSPECT AND A FORECAST.

By J. ARTHUR HILL.

RECENT events seem to suggest that the English Society for Psychical Research has reached a crisis in its history. The American Branch of the London Society is ceasing to exist, and the work of investigation in Psychical Research in America is to be carried on by a new Society which is being organised by Professor Hyslop and his associates. The English and American Societies will no doubt work in harmonious co-operation, but there will be no official connection, and of course the publications will be distinct and separate. The unpublished Piper records made by Dr. Hodgson, with other matter collected by him, remain in the hands of the old society, and may be published sooner or later, probably—in accordance with custom—later. Whatever its shortcomings may be, I am not aware that the Society's worst enemies have ever accused it of hurry or precipitancy in its publication of cases. It may have had other faults—what Society has not?—and it may therefore perhaps not be amiss, at this critical juncture in its history, to review in some sort its career, and to attempt some forward look into its probable future.

I think all will agree that the S.P.R. has done an immensely important and valuable work. To the plucky band of pioneers who made the venturesome start in 1882, all honour is surely due. The names of Sidgwick, Barrett, Myers, Gurney, Podmore, and Crookes—especially the last-

named, who dared to publish his results eight years before the birth of the S.P.R.—will assuredly occupy an honoured place on the roll of scientific fame when a future historian shall write the annals of nineteenth-century psychical research. They gathered round them other workers, and the weight of their names attracted supporters who helped indirectly if not by actual work. They spent both time and money freely in personal investigation, and gave generously of their results to the Society. Prof. Sidgwick supplied from his own purse the funds for Dr. Hodgson's visit to India as investigator of the phenomena associated with Mme. Blavatsky, and he spent much time in interviewing case-contributors, and in having sittings with mediums in different parts of the country. Of Myers one could say still more; the quest of evidence for "survival of bodily death" was his life's work, and to it he sacrificed the fame which could have been his had he chosen another and more popular sphere of activity. The same could be said of Gurney, whose early death was the first heavy blow suffered by the Society; his monument is there for all to see, in *Phantasms of the Living*. Of later workers Sir Oliver Lodge, Dr. Hodgson and Prof. Hyslop may be reckoned the most important.

And what shall we say has been achieved? To what conclusions are we conducted by the researches of these pioneers? I think we can hardly doubt that the most safely established theory that has resulted from their work is the theory of telepathy; that, under certain conditions, communication is possible between mind and mind, without the intervention of the normal sensory channels. In Myers' opinion, this fact alone—demonstrated by experimental transference of diagrams, etc., and by spontaneous veridical hallucinations—was sufficient to destroy the validity of the materialistic synthesis of man, and to suggest, or almost prove, his survival of bodily death. Others think differently, but very few doubt the *fact*; very few hold out against

telepathy as a true fact in Nature, and indeed its denial appears to involve us in still more incredible hypotheses, unless we refuse to speculate at all.

Telepathy is the most safely established of the conclusions reached by the leaders of the S.P.R., but many individual members have through other lines of evidence become convinced of man's survival of death, and have even reached—as they think—some vague and fragmentary notion of what the next state is like. To these members—and they are not few—such a conclusion is naturally of such importance that the less striking fact of telepathy is dwarfed by comparison. Other phenomena, the reality of which is now held to be established by many of us, include so-called hauntings, movement of objects without apparent contact, and raps or “percussive sounds” in tables and other articles. The interpretation of these phenomena is difficult, and has been attempted in various ways; but there is at least strong reason to believe that they are directed by intelligence, whether that intelligence is from still incarnate human beings whose energies are functioning in some uncomprehended way, or whether it emanates from some extra-mundane source. In any case, and at the very least, our conception of human faculty has become irrevocably enlarged. If man does not survive bodily death, it is clear that we must assume far greater powers for his incarnate mind—for his brain-activities, if the materialist objects to “mind”—than have hitherto been suspected. The discovery of these hidden powers, of telepathy and—shall we say—clairvoyance, retrocognition, and precognition, will cause nothing less than a revolution in the science of psychology. Man is a greater being than we thought. Evolution gave our dignity some hard knocks, but this latest step forward of evolutionary theory—practically brought about by the S.P.R.—has to some extent repaired the damage, by suggesting to us that though we may indeed be first cousins

to the orang, we are also related on the other side to a diviner life.

Thus far has the S.P.R. brought at least some of us. What may we expect or hope from its continued labours in the future? Shall we pass from strength to strength, adding to the proof of that which we believe, and finding evidence which will justify belief in what as yet we can hardly dare to hope for, or has the movement spent itself, at least for the present? I do not wish to be pessimistic, but I confess to a fear that, as regards England, the latter supposition may be the true one. In the energetic, go-ahead States, with their greater freedom from intellectual conservatism, the outlook is distinctly hopeful; and if Professors James and Hyslop can find a successor to Mrs. Piper, there is every probability that the *venue* of important work in psychical research will be transferred from England to America.

Since the death of F. W. H. Myers in 1901, the English Society seems to have somewhat seriously languished. The founders and early workers are no longer in the ranks, and enthusiasm has diminished. Gurney, Sidgwick and Myers have gone from us; Crookes, Barrett, and Podmore, though still with us, are not now doing much work in this direction; and there seem to be no recruits to fill their places. Further, coincident with the decline of real enthusiasm, there has arisen a spirit of levity and unscientific jocularly which repels the earnest student. One Honorary Secretary recently read a paper entitled "The Haunted Solicitor," which was in the typical manner of a humorous article for a popular monthly; the other Hon. Secretary, in Vol. XVIII. of *Proceedings*, permits himself to use a regrettably slangy style in an otherwise admirable record of trance-phenomena, and even confesses implicitly to a sense of shame that a "man of the world" should find himself mixed up with this sort of thing. The Secre-

tary—Miss Alice Johnson—seems to have kept commendably clear of this jocularly and dilettantism, and, with Mrs. Sidgwick and Mrs. Verrall, endeavours to preserve the serious traditions of the Society. But even Miss Johnson is perhaps not quite above reproach. I think that the Spiritualists are not without grounds for their opinion that she shows at times a distinct bias. As Editor of the *Journal*, she is presumably responsible to a great extent for its contents; and I notice that very full accounts of exposures of fraudulent mediums have recently been published therein, but that accounts of *prima facie* supernormal phenomena sent in by members, and vouched for by signatures of percipients—obtained with some trouble—do not always appear. Miss Johnson gives the impression (perhaps a mistaken impression) that she welcomes evidence of fraud, and does not really want evidence of supernormal phenomena. It is hardly necessary to point out that this apparent attitude of mind on her part, coupled with the rather flippant ways of the Hon. Secretaries, is in the last degree unfortunate for the Society. Members will not trouble to send in evidence, obtained sometimes with much difficulty, when they suspect that such evidence is not wanted, and that it will be quietly suppressed. In a word, the Secretaries of the Society do not give the impression of being really anxious to enlarge the borders of science; they enjoy the exposure of a fraudulent “materialisation-medium”—printing in the *Journal* a lengthy account with which most of us are already acquainted through the columns of *Light*—but they are chary of publishing accounts of what seem to be genuine phenomena. No doubt they will deny the imputation of bias, and I hasten to say that I do not suggest intentional unfairness.

Lest I, on my part, should be suspected of being a strong partisan, I may say that I have no settled convictions on the debated questions. My judgment fluctuates somewhat,

and sometimes I feel almost justified in going as far as Myers goes in his *Human Personality*; but more generally I feel that no theory so far brought forward will satisfactorily explain or even co-ordinate the facts. My usual attitude is, therefore, that of Prof. Richet: I do not know, but I hope that some time in the future we *shall* know.

Finally, then, I think the following propositions embody the truth concerning the S.P.R.; though I do not doubt that many other members think differently, and that they maybe right, and I may be wrong.

1. The Society for Psychical Research has done important work in the past; telepathy is all but proven, and the other evidence points—to say the least—to a wider conception of human personality than has hitherto been held.

2. Apparently not much important work has been done in England since Myers died; and unless some worthy successor appears, there seems to be a regrettable probability of the Society's extinction as a working scientific society. It has been from the first rather "fashionable"—not an unmixed blessing—and the money and rank of some of its members may keep it going indefinitely, though moribund. But as a working scientific society its future seems doubtful.

3. The *venue* of psychical research seems likely to be changed from England to America. Dr. Hodgson's invaluable work has created widespread interest, and in Prof. Hyslop's able hands the work will be pushed forward with energy and seriousness. Let us hope that a new Myers or Hodgson will arise on this side, so that we may not be altogether left behind, and so that discovery may proceed at an enhanced rate on both sides of the Atlantic.

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#### POSTSCRIPT.

The foregoing article was in type before the publication of *Proceedings S.P.R.*, Part 53, which I have read with

great interest. Mrs. Verrall's instructive record is a model of careful and serious work ; and its perusal has modified to some extent my rather gloomy forebodings concerning the future of the S.P.R. A few such disinterested, conscientious, and able workers will save our Society from the extinction prophesied. The thanks of all who are interested in this research are due to Mrs. Verrall, not only for her "supra-liminal" labours in writing out, classifying and analysing the script, but also for her development and employment in the interests of science of those psychic faculties with which she is gifted.—J. A. H.

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## EXPERIMENTS IN SUGGESTION.

[MADE IN THE WAKING STATE AND CONSIDERED FROM THE  
EXPERIMENTAL AND THERAPEUTIC POINT OF VIEW.]

By "PAX."

IN a preceding article,\* I communicated to readers of the *ANNALS* my experiments in attraction exercised at a distance, without words or contact, on subjects in a conscious state. By the concentration of will-power, I impressed the subject, who had been prepared for this, and I made him act as I pleased, move from one place to another, from one room to another, and take up, with either one hand or the other, objects which had been previously selected by the spectators, unknown to the subject, etc.

Wishing to push my experiments further, I tried on my "prepared" subjects (always in the conscious state) some of the experiments carried out by the masters of science on hypnotised subjects. I refer to Suggestion. As very few experimenters have dealt with this question I shall venture, as an introduction to what I am about to relate, to define what I mean by suggestion, and to explain how one should proceed to secure success. Thus all readers of the *ANNALS* will possess my secret, and may easily, with the co-operation of an intelligent and attentive sensitive, carry out personally my various experiments, and even add to them.

I mean by Suggestion, *every word, every movement, every act, every concentration of will which can move the will of a subject to act.*

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\* *Annales des Sciences Psychiques* May-June 1904.

For better success, it is desirable to regard the subject steadily between his eyes, to fix his attention, to be positive and self-assured, to know how to concentrate thought, that is to say, to will energetically.

It has been a little difficult to me to know how to classify the facts ; I finally determined to do so as follows :

#### THE EFFECTS OF SUGGESTION :

- 1°. On the muscles ;
- 2°. On the nerves ;
- 3°. On the circulation of the blood ;
- 4°. On the secretions ;
- 5°. On the weight of the body ;
- 6°. On motricity.
- 7°. On the senses, (a) of sight, (b) of hearing, (c) of smell, (d) of touch, (e) of taste.—The effects on one sense only or on several senses.

I must inform my readers that I may not permit myself to name my different subjects. If some sceptical readers desire a reference they may write either to Dr. Dariex or to M. de Vesme, who know me and also my profession, and who will forward their letters to me. I will see that they have an answer from the subjects themselves, and what is more, from those who witnessed these experiments. In connection with the therapeutic question I shall of course, for still stronger reasons, suppress the names. But in these cases also, if references are desired, plenty can be given.

*Effects of Suggestion on conscious subjects from the point of view of (1°) : Experimental.*

The reader who has the patience to follow me to the end, studying, point by point, my method of proceeding with my different subjects, will see that what I do is quite rational, a little reflection will suffice to induce him to adopt this system.

1°. *The Effect of Suggestion on the Muscles.*—Mdlle. M—— (29 years of age) is a very good subject for my experiment in attraction at a distance and equally good for this kind of experiment. I look at her between her eyes, I take her right arm, and make a few passes over the arm, whilst she remains conscious and attentive; I persuade her that she is going to stiffen her arm very firmly and that she will be unable to bend it, however hard she may try. After a moment, I say to her: "Now it is done; your arm is stiff; you cannot bend it." And her arm is, in fact, as stiff as a bar of iron. Dr. Robin, of whom I spoke in my preceding article, verified, with surprise, that the arm of the subject was in a cataleptic state. To make the same person lame or to stiffen the leg I make some passes a little above and a little below the knees, *just as a matter of form*, then I count "One! Two! Three! Your leg is stiff, you will limp! Walk!" And the person walks lamely. Subjects should not be left long in this state.

I take M. R——, a young married man, 33 years of age, I say to him: "Seize this broom-handle with both hands; place your hands as you like; look at me attentively. You will see that, when my passes are finished, your hands will be fastened to the stick, and it will be impossible for you to open them." After a pause, during which I wait, keeping my eyes fixed on my subject until the suggestion has taken firm hold on him, I add: "It is done; you cannot open your hands," and I leave him struggling with his broom-stick. After letting my subject make vain efforts to open his hands, I say to him: "Now, open your hands; I give you the power." And the broom drops, as if reluctantly.

I take the right arm of Mme. R——, the young wife of M. R—— (about 27 years of age); I hold her arm horizontally, and I quickly persuade her that her arm is stiff and has become very powerful, so that it can, in this position, support a pail of water, her hand remaining flexible.

She holds the pail without any fatigue, quite astonished at her power.

R—— is a very intelligent youth of 15½ years of age; I show him a coin of five centimes, and say: "This coin is yours if you can succeed in raising it from the ground; I will even allow you to pass the point of your knife under it, to detach it, for it is heavy and even glued to the stone. You see my coin?" And I pass it repeatedly before his eyes. "Well, now, I am going to let it drop and you will never be able to pick it up; it is too heavy!" And the lad tries in vain to detach it and to lift the coin; he takes his knife and cannot manage to pass the point of the blade between the floor and the coin of five centimes. I was obliged myself to pick up the coin to give it him.

Another boy, about the same age, came to me; I said to him: "Look here, see if you are stronger than your comrade." He tried with the same result, his efforts were vain!

One day I was sitting at table with my friends and R—— was with me, the youth above mentioned. We were having dessert; I offered R—— a very light cake, which I placed beside him on the table, and I said: "You see that cake? well, it is going to become so heavy that you cannot lift it more than about one or two inches; try, you will see that it will slip from your grasp." I made a few passes over the cake. It was impossible for the boy to lift the cake more than a few inches. He found it heavy, and could not hold it. I repeated the experiment at his grandmother's house, and she also was unable to raise a very light object. His mother was able to raise the object, but she did not look at me steadily, and her intelligence was on the alert.

I must add, however, that a man may consider himself very strong if he succeeds in influencing 80 or 90 per cent. of persons—in a conscious state, of course.

2°. *Effects on the Nerves.*—M. R—— said to me: "You

cured my wife's toothache a few days ago ; but can you give toothache ?" " Certainly," I replied ; " Look at me, and pay attention !" As I said that, I pressed lightly on the left jaw with two fingers of the right hand. " It is true !"—he said, after a moment ; " I feel the pain beginning." And a few minutes later he began to complain, and earnestly begged me to remove the toothache.

What is stranger still is that I started a pain in the root of his thumb by strong pressure on that spot with the thumb of my right hand, making at the same time the appropriate suggestions. When he had suffered long enough, and severely enough, in his thumb I removed the pain by passing my hand lightly over it, and making a suitable suggestion. But a few months afterwards he told me that he had from time to time suffered in his thumb, as if I had not completely cured it.

I have, in this way, caused nervous contraction in the hands, arms, legs, and fingers, one after another ; and it was impossible for the subjects to recover their normal condition without my order.

It is hardly necessary to observe that the phenomena that I have placed in the preceding category for the sake of clearness (effects of suggestion on the muscles) might equally well be placed in this second category, since the effect on the muscles is produced, doubtless, through the nerves.

3°. *Effect on the Circulation of the Blood.*—I take young R—and look him in the face, pointing my first finger at his countenance, and I cry out : " Yes! he blushes, he blushes! see how red he is!" And the youth becomes crimson. Everyone, however, knows this. But I have made a much more astonishing experiment on myself. I had wounded myself slightly with a bit of glass; I bled rather profusely, the piece of glass having partly penetrated into the tip of one of my fingers. I did not know what to do to stop the

bleeding. I washed the wound and the finger, and as the blood then flowed more rapidly I thought I would try what auto-suggestion might do. I said aloud, fixing my attention on the tip of my finger, "I will not bleed any more, the blood shall cease to flow! It is done; I do not bleed any longer." I wiped off, with some dry linen, the blood which continued to flow for, perhaps, a few seconds; in about half a minute the bleeding had ceased.

4°. *Effects on the Secretions.*—I said to Mlle. R—: "Look fixedly in my eyes and in a few moments you will find your mouth full of saliva. It is even possible that you will sneeze and that you will have to use your handkerchief." After about half a minute, Mlle. R— began to laugh, confessing that she had saliva in her mouth and she was obliged to swallow quickly. Then she said: "I have an irritation in my nose"; at once she sneezed, and had to blow her nose.

5°. *Effects on the Weight of the Body.*—This experiment is connected with that which follows, but I have also classified it separately. It deserves special mention; I have not weighed the subject, but I know that he is more difficult to lift during the experiment than at other times.

I say to my young subject R—: "Look at me attentively and hold yourself straight! I am going to fix you to the carpet, and it will be impossible to raise your feet; you will be heavy, so very heavy that you cannot move away; and you cannot even be lifted." I press the top of his head with my hand, I look at him firmly and fixedly between his eyes, for a moment; I make, as I press his head, a movement as if fixing him to the ground, and I withdraw my hand, saying: "Now try to raise your feet!" He tries, but in vain. I call someone to try and raise him, taking one leg at a time and using all his force; it is with difficulty

that one foot can be raised as much as one or two inches I tried myself and I declare that I felt extraordinary resistance. The boy is only 15½, as I said, and he is not heavier than an ordinary youth of his age.

6°. *Effects on Motricity*.—I again took young R——, who is an excellent subject. I placed him at one end of the room. After an interval I said: "Come to me and then tell me if you have felt anything on your way." He came steadily. I asked him: "Did you not see or feel anything?" "No," he replied, somewhat surprised. "Then return to the place you left and pay attention to where I stop, for I am following you; walk backwards; now look at your feet; you see where I am standing on the carpet; well, go back to your starting-point, I also will resume my place. When your feet have reached just the place where mine are at this present moment, you will not be able to advance; you will be as if glued to the carpet." When he and I had resumed our former places, I gazed fixedly at him between his eyes, and said to him: "Look at me steadily; you will be stopped when you have to stop and you will not be able to move on any further. Are you ready?" "Yes," he replied, "I am ready, and I am not afraid." "Very well, go forward. One . . two . . three . . halt!" I called out, holding out my hand towards him with a gesture of command. He had stopped exactly at the point indicated. "You will not proceed, try as much as you like." And the lad tried, but in vain, to move from the spot. "Try to raise, at least, one foot," I said. He made vain attempts. "If you can not advance, go backwards." The same difficulty. "Come," I said, "you are glued to the ground, but the glue is difficult to break or to dissolve; how are you going to get out of this difficulty?" My friends who were looking on went into fits of laughter. "Will not some good-natured person come forward and help?" said I, with an



embarrassed manner. "Come, M. B——, help me to unfasten one after the other the feet of my subject; raise each leg one after another." And my helper made repeated efforts. "He is very heavy," said he; "how am I to do it?" "Come! I am going to do my best in my turn, I am stronger than you. Walk, my lad, get out of that; I liberate you; come to me! Nevertheless, as you have been so obstinate and have insisted on being the strongest, you may go, but you will walk with a stagger, as if you were drunk; you shall not be able to stand up straight, and only with great difficulty will you reach me. Are you ready? One . . two . . three . . march." And the youth started with the staggering and uncertain step of a drunken man. "Good," said I; "I am sorry for you, walk straight; but since you have still wished to act contrary to me, you will be seized with a great desire to walk and you will not be able to stop except by my order; the more you wish to stand still the more you will be obliged to walk." And my subject began to walk like the Wandering Jew.

"Now, I am sure you must need to rest. Stop and sit down. . . Not so fast; wait: One . . two . . three . . You may sit down now. But since you have disobeyed by too great precipitation, when once seated you will not be able to raise again; you will be glued to the chair, and the more you struggle to rise, the more solidly you will be attached to your chair. Come now! sit down. . . Now try to get up." The youth did his utmost to rise; but in vain.

After that I made him get up, and I prevented his sitting down again, assuring him that his legs were stiff and that he could not bend them.

You see, my readers, that one may have a diverting time with these feats; but they are not as easy to do as to relate. I made the same experiment with Mme. R——, Mdle. R——, Mme. M—— and many others. One must have good subjects who are easily hypnotised. Moreover, although

my subjects are in a conscious state, the preparation necessary for these same subjects, according to my method, is largely derived from the art of the hypnotist.

I take the arm of Mdle. R——, make it turn round in a circle, and say to my subject: "Look well at me; you will see that a moment will come when you will not be able to stop your arm." I do the same with two or three other subjects, besides the lad R——, who amused us intensely, for his arm moved so fast that he seemed at moments as if he would fly. One must be very cautious in these experiments, as in many others influencing motricity; for the subject might be much upset by them. It is impossible for him to stop them of his own accord when he has once started. In this particular experiment the subject can be stopped in the following manner: I clap my hands loudly; I count "One . . two . . three . ." and I add: "Stop. It is impossible for you to go on." If one of the subjects cannot stop, you will have to begin again by striking him sharply on the hands, fixing your attention upon him and obliging him to look you straight in the face; he will soon return to his normal state.

I pretend to lengthen the etheric nose of my young subject; I pull this imaginary nose, standing a yard away from him, and I say: "You will feel that your nose is being pulled, you shall be obliged to follow me." It is a very absurd performance and succeeds completely, provided one is serious and prim, and persists, for at least a full minute, in telling the subject that he will feel himself being pulled by the nose, and that he will suffer if he resists. The subject will follow you about wherever you please. He may clutch at the furniture or at anything, but he cannot stop himself.

7°. *Effect on the Senses*: (a): of sight alone. Having prepared my servant, an old woman of 65 years of age, I said to her: "You observe, my good woman, that we are

in the midst of winter: it is freezing hard, there are no flowers, no verdure! I shall, however, make you see two butterflies here in the room; they will come from the chimney piece and go towards the window; you will see a red one and a black one." "Do you think so?" she replied, "it is not possible in winter to see butterflies! You will indeed be a sorcerer if you can make me see them." "As you say, I am somewhat of a sorcerer," and pressing my hand on her eyes, I said, after a pause: "Close your eyes, and when I have counted three, I will withdraw my hand and you must look in the direction between the chimney-piece and the window; you will see two butterflies, one red, another black." I withdrew my hand, pointing with my finger to the imaginary butterfly. "It is true," she exclaimed, "See, the red one is between the curtain and the window, and the black one follows!" "Will you go and catch them?" "Yes, I will." "Very well, come along, and don't lose sight of them." We go towards the window, but now she sees the two butterflies higher up. We decided to leave them their liberty, and nothing more was said on the subject.

One of the proofs that my subjects are really awake, is that they remember clearly what has been said to them, and what they have said, seen and done. If some of the readers of the ANNALS were to come and tell my old servant that she had not seen butterflies in the curtains of my window, one red and one black, he would meet with a warm reception!

Now I must relate another curious incident.

One of my friends and I were calling on an old *curé*, whose faith was of an antiquated kind. This dear old man has a servant, G——, about 45 or 50 years of age, not very credulous but very impressionable all the same. At the close of the repast, we agreed, my friend, and I, with the consent of the good *curé*, to make Lucifer appear

in person, or any other spirit, more or less good, more or less ancient. Recourse to a trick is necessary in order to accomplish this feat. This is how it is done :

Two are in the secret : one, a *Seer*, who shuts himself into a dark room and to whom the spirit that has been evoked appears ; and the other the *Evoker*, who speaks loud enough to be heard by the seer, who is listening behind the closed door. Each first letter of every word or of every sentence, after a pause between each sentence, gives the letters of the name of the evoked spirit. For example, for the spirit of Bossuet : the first word would begin with letter " B," the second word, or the second sentence (if the trick is carried out by means of sentences) would begin with an " O," the third word or sentence with an " S," etc. Generally the " evoker," when he has an intelligent " seer " for co-operator, is not obliged to spell out all the letters of the name in question. The art consists in knowing how to impress those present, by seeming to make a genuine evocation, at the same time bearing in mind the letters which compose the name of the spirit ; taking care also to ask those present the name of the spirit they desire to evoke. After several evocations, which had succeeded very well, the *curé*, who was somewhat of a musician and who is acquainted with the works of several composers and writers on sacred subjects, asked me to evoke Mozart, Mendelssohn, Bourdaloue, Bossuet, Fénelon. . . . The latter had not yet been evoked. The evocation had succeeded well, and the " seer " had not made one mistake ; he always announced that he had seen the spirit named by the *curé*. The latter was amazed, and I said to him : " Now go and shut yourself into the dark room and you will see for yourself the spirit of Fénelon when I have evoked him ! " He hesitated, a look of fear came into his eyes, when his housekeeper arrived on the scene to share in our little entertainment. She was told that Bishop Fénelon was going to be made to

appear and she was asked if she would go with the seer into the dark room. "I am afraid," she replied, "supposing the spirit jumps out on me."

"Don't be afraid," I rejoined, "a spirit cannot seize a body; it would pass through it." "You go, Sir," she said to the *curé*. The old *curé* was perplexed; how could a priest be afraid! afraid of a spirit when he could banish them all with a sign. Why, moreover, should he fear the spirit of Fénelon, a bishop! "Come," said he at last, "you go first, G——, and I will follow."

I seized the moment and urged G——, saying, "Go; don't be as frightened as Monsieur le *curé*. You must look into the corner attentively and there, near the banner, you will see a fine bishop with his cross and mitre, and clothed in his vestments; like Monseigneur, you know, when he comes to hold confirmations." Having made my suggestion, I shut my subject in with the "seer," and I set about speaking of various things, not omitting to make a suitable evocation. At the end of a few minutes I heard my friend cry out: "Do you see him, G——? It is Fénelon! see his mitre and his cross?" And at once G—— uttered a sharp cry, opened the door violently and said in an alarmed voice: "Yes, I saw him, the spirit! It was a bishop, with a cross, and dressed like Monseigneur at the confirmation."

My story has been rather long, but I hope I have interested my readers by giving them this account of the effect of suggestion on the sense of sight alone.

One day, when some bees had been transferred from a chimney to one of my framed hives, I made young R—— see a swarm of bees issuing from some sections of dry comb lying on my table, and in order to drive them off, he began striking violently the naked arms of the man who was hiving them, because I made him see them upon him. I have, during social gatherings, caused beautiful butterflies and wasps and bees to appear to many other sensitive persons.

8°. *The Sense of Sight and Touch.*—I have performed the famous Hindu rope trick with young R—. I took a rather coarse, long rope, and rolled it up in my hand. I passed it, thus rolled up, once or twice before the eyes of my subject, and I said: "Do you see this rope? Do you see it distinctly? touch it; now I am going to fasten it solidly to the ceiling of the room by throwing it into the air, and you will not be able to detach it. Are you ready?" At this moment I placed my hand on his eyes. "One . . two . . three," I cried, withdrawing my hand, and throwing briskly up to the ceiling the unrolled end of the cord, keeping the other end in my hand. The real cord fell on the ground, and I caused it at once to disappear, whilst young R— was looking at the ceiling. "Now, old fellow, do you see that cord attached to the ceiling?" I asked. "Yes, I see it." "Well, try to detach it." He violently seized the imaginary cord with all his might. "It is lifting me," he said. "Try and climb," I replied; at once he began making movements as if climbing; he soon thought he had reached the ceiling. "I am touching the ceiling, [do you see?" "That is all right," I told him, "come down now." And he moved as if descending.

"I should like to see if you could break the rope," I added. "Pull hard!" And he began again to hang on to the rope, shaking it, and making most desperate efforts; it was a curious sight. "Wait," I said, "I will strike it with a stick, we will see if you can hold it firmly enough so that it will not escape you." Strange to say, the hands of the subject were driven back in the direction opposite to that in which I struck the imaginary rope, and reproduced the exact shake which should be produced on a real object by the same action. This is what astonished me most.

"Cut off an end of the rope," I said, "and give it to me. But I don't think you will be able to do it." I gave him my knife and he tried repeatedly, but in vain; the knife

crossed the rope but did not cut it. I am sure that if I had told him to cut off an end to put in his pocket he would have done it. The following experience proves this.

"I am stronger than you," I said to the subject, "and I am going to detach the rope. Do you see it?" "Yes, I see it all the time." Then I placed my hand on his eyes, and withdrawing them quickly, I made a movement as if pulling with energy. "Here it is—the rope," I added, showing him the real rope, which I had just picked up, whilst he was still looking towards the ceiling. "It is true," he said, "touching the rope. I recognise it; it is the same." And he looked instinctively up to the ceiling. I repeated this experiment, in order thoroughly to convince myself, in the presence of the boy and one other person whom I had cured of, or rather rescued from, paralysis of the left side.

Here is another experiment on sight and touch. I took the rope and said to the lad: "You see this rope? I am going to throw it rolled up on to the carpet, and it will be instantly changed into a serpent; if you don't seize it quickly, it will go to you and bite you. Attention. One . . two . . three." I threw the rope whilst passing my hand over his eyes. "Oh!" he cried, throwing a frightened glance at the rolled-up rope a yard off, "it is a big serpent, I see its head." "Now, quick, take it up, it is going to start." Screwing up his courage, the boy threw himself with both hands on the imaginary serpent, and exclaimed: "Why it is only a string!" "Well, now I am going to surprise you! You see my cord is not long. Take this end and roll it in your hand; you will see how many yards of it there are!" I gave him an end of an imaginary string, slowly, as if I was drawing back some yards: he seized the end I gave him as if it was real, and began rolling it up into a ball. I was holding the real rope in my hands all the time, and he went on rolling, quite puzzled. When I told



him that we were near the end of the string, he approached me as if he was rolling up a shortening cord. "Oh!" I said, "don't pull so hard; see there is a big bit still." Without being aware of it, he seized the real end of the cord and began to roll it round the other, raising his hands in proportion. It was a strange phenomenon indeed! Is it not indeed true that our senses deceive us?

After this, I said to him: "Give me my thread; I am going to change it into a little bird." Then I made a gesture as if throwing the roll into the air, and I pointed out to him a little bird moving in that direction. "Yes!" he said, "I see it! Here it is!" Stretching out his hand to me. "There it is on my finger," he added. "And what colour do you see it?" "It is green, and the size of an ordinary little bird." "Stroke it;" and he began to stroke it, holding his hand a few inches above the finger that held the imaginary bird. "Take it and keep it; be careful." He took hold of the bird, and put it very gently into the pocket of his trousers. "Now it will not fly away," he said.

Afterwards, I repeated with R—the Hindu experiment of the mango seed. I said to him: "I must make you recognise my power; come and fetch some soil out of the garden." We made a small pile of earth on a board, which I placed in the kitchen, in dim light. "Now go and fetch me a few grains of oats; you shall see them sprout under your eyes."

He brought me the grains. "You see them?" I asked, "look at them well. Now put them in the little heap. Good, you have done it; withdraw yourself a little." He withdrew to a distance of about a yard.

I made an action as if I were magnetising the soil and the grains, entirely covering the little heap; after a few moments I raised my hand gently, separating the fingers, and said: "Look, do you see the blade sprouting between my fingers?"

"Yes," he replied. "Very well, watch me attentively." I raised my hands and after a minute I said to him, withdrawing my hands altogether and moving towards him: "Do you see the blades of oats?" "Yes." "Count them." He counted fifteen, then added: "They are not yet ripe." "No, but they will ripen." I then rapidly made a few passes over them, and at once he cried out: "It is fit to pick." "Very well, gather an ear and bring it to me." I withdrew to some distance; he gathered an ear, at a height of two to three feet from the heap, and gave it to me. "You see what a fine one it is," he said. "Now go and root up the others." He seized the imaginary spikes, seeming to hold a handful, and made an effort as though to root up a handful of grass. Then he placed the oats on the ground and returned to me. I repeated this experiment several times with him and with an elderly person, who also was a very good subject.

When I had finished this experiment I took the lad by the shoulder, and said to him: "What do you see on the heap? Is not it a head?" "Yes," he replied, "a cat's head!" I meant him to see a man's head, and I had not given myself time to visualise it distinctly. "See," I said, "it has disappeared; don't you see that creature in its place? A toad!" "Oh! what a big one," he exclaimed. "Look at those little demons who dance round it," I continued, "how funny! they have horns and tails!" "Like rats," he added. "Now drive them away! and kick them well." He rushed towards them, and not being able to disperse them at the first assault, he said: "One of them won't go! Wait a moment, my fine one, you are going to catch it!" He gave a vigorous kick and the thing was done.

I have also made R— see a little tree. I began by drawing one with a pen on a sheet of paper. "Do you see that? it is a tree." "Yes," he replied. "Well, I am

going to pass my hands over your eyes, and when I have counted three you will see it has grown and become green." I did as I had indicated. "One . . . two . . . three; you see the little tree?" I withdrew the sheet of paper quickly. "Yes," he rejoined, "it is not very big." "What are the leaves like?" "They are pointed and green." "How high is it?" He indicated that it was about two feet high. "Has it any flowers?" "No," he said. "Look again; I can see fruit; they are red." "That is true; they are red," said he, "like cherries. "Give me a leaf and some fruit." Making the action of picking a leaf, he put it in my hand; then gathered some fruit and handed it to me.

Is it not, perhaps, in this manner that Hindu conjurors act? If so we are led to conclude that they are very advanced in matters relating to the science of hypnotism and magnetism, and the art of suggestion in the waking state.

I wished to try, with so good a subject, whether I could simulate *apports*, not that I deny the possibility of spiritistic *apports*, as they are reported, but I wished to learn more concerning my power of suggestion. Young R—— expected a watch that I was going to send him. I took a wooden box which had been used for the conveyance of a watch; I opened it, and I showed him that it contained nothing but scraps of paper and a little fragment of chamois leather. "You observe," I said, "there is no watch in the box. Well, in two minutes there will be one." I arranged the piece of chamois leather so that it might suggest a watch lying in its folds. I wrapped the whole in a thin piece of paper and I hermetically closed the box. "Hold yourself in readiness." I said, as I covered his eyes with my hand. "Your watch is there; open cautiously."

He carefully opened the box. "How curious," he exclaimed, "the box is full of paper. That is so," he continued, "but I daresay the watch is not there after all!"

"Remove the papers one after another." And he set to work to pull off I don't know how many imaginary paper wrappings. At last he reached the one real paper wrapping, took it and examined it. "It is not there!" but afterwards he felt the piece of chamois leather and exclaimed: "Oh there it is!" He opened the leather, as he would have done if it had contained a real watch, and letting the covers drop on the ground he held out to me in his half-closed hand the non-existent watch. "It is as handsome as yours," he said. "Listen to the tic-tac." He placed the watch to his ear. "It sounds well; it ought to be good," he said with satisfaction. (Unfortunately it did not occur to me to ask him the hour.) "See," he added, "I will put it back in the box with the little papers." It was very curious to see him picking up all the little papers that he saw had fallen here and there, and which he restored to the box. Finally he handed me the box itself.

*The Sense of Hearing Alone.*—I have made sensitive subjects hear various sounds; among others the humming of bees, which alarmed them much. I performed this experiment with Mme. R——, Mlle. A——, and the young lad above mentioned. Another proof that my subjects are awake is that when Mlle. A—— came to see me a few days after this experiment she said to me, seeing a dead bee: "How odd! there is the bee that tried to sting me two days ago!" "It is true," I replied, "it has become embodied." I had made the experiment in my drawing-room and the dead bee was there.

*Effect on the Sense of Smell.*—I have made R——, M. A——, Mme. R——, M. R—— and others perceive imaginary odours.

*The Sense of Touch.*—I made one very curious experiment:

I changed the temperature of an object ; making it now hot, now extremely cold—too cold to be touched. It is necessary to be careful with this experiment, to begin with a metal object, and to present it first as burning, only letting it be touched with the tips of the fingers. If one person recognises it as hot, everyone present will find it more or less hot. I tried this experiment with two youths between 11 and 16 years of age, to whom I have already referred, in connection with the coin which they could not lift. I took the coin between two fingers, and I said : " This coin will become burning hot ; it shall belong to the one who can hold it in his hand. Take care ! it is hot now ! be quick ! I cannot hold it any longer myself. . . . Quick ! quick ! " The two boys seized the burning coin hurriedly and let it go equally hurriedly. Finally one of them let it drop. " That is right," I said, " take it again, and try to keep it without burning yourselves." He took it, but could not hold it long. This experiment is rather difficult to make on grown-up persons.

*The Sense of Taste.*—I have made about a dozen persons, quite awake, think that fine salt had been substituted for powdered sugar. I made them taste it and all agreed that the packet should be returned to the grocer. I then told them to their satisfaction and surprise that it was I who had given this flavour of salt to the sugar, for it was really sugar.

\* \* \*

*The Effect of Suggestion on Subjects in a waking state, from (2°) the therapeutic point of view.*

The art consists entirely, in these cases, in winning the confidence of the sick person, and in knowing how to speak with tact and authority. It is also essential to be able to know at a glance the sort of person to whom we speak and to be able to follow his slightest impressions.

Attack of paralysis (*tabes dorsalis*) : a man of the age of

about 60 was suffering from incipient paralysis ; he could not stand upright, neither could he move one side of his body. His left arm and left leg were inert and cold as ice. I was called in. I went, and tried to make a vivid impression on the sick man, bidding him look at me for a minute. I fixed my gaze with intensity between his eyes ; I seized his hands with all my force, producing something like the effect of a magnetic discharge, then I said to him : " Now, you are healed ; get up." He caused himself to be dressed, and I took him out of bed by dragging him energetically by the arms. I compelled him to stand on his legs and to walk, whilst giving him appropriate suggestions, but without giving him time to think. I massaged his limbs vigorously, and at last I had rescued him from this attack. He is now quite well and able to work.

Another man, aged between 76 and 80, could not move one side, again the left. I magnetised him, and made suggestions on him : at present he walks, but with a crutch, and his arm is not yet quite right.

Another man, 45 years of age, suffering from locomotor ataxy, with *tabes dorsalis*—at least I have strong reasons for thinking so—came to me. He was a fine fellow, but weakened by this terrible malady. His father, who looked like his brother, brought him. At this moment, Dr. Robin was calling on me. " A *tabes dorsalis*, my dear doctor ! ", I said to him ; " A chance to work a miracle ! " " You will not cure him," said the doctor. " I shall nevertheless make him walk straight, and that in about a quarter of an hour only from now." At the end of a quarter of an hour of suggestion as well as friction along the vertebral column, I made the sick man walk ; he moved better and better, and without too much hesitancy. He could walk with his eyes shut, and could stoop without fear of falling, to pick up small things from the ground and bring them to me. In order to enable him to walk more directly and steadily,

and with less uncertainty, I made him look at my finger, which I held at the height of his head. The doctor, concealed behind a curtain, satisfied himself, *de visu*, that I had done marvels. The sick man returned a second time; he was better. Two months later, he sent me word saying he had been almost completely cured, but that he had been prevented from calling on me, and had fallen ill again.

A youth of 14 or 15 was suffering from a certain urinal weakness which caused him much inconvenience every night. I took him aside, regarding him steadily between his eyes, and made an appropriate suggestion. A few days afterwards his mother, who had brought him to me, told me he was cured. "You have rendered us a great service," she said.

A person suffering from toothache came to consult me; she was weeping and in great pain. I told her to look at me for a moment in the eyes, and, lightly passing my hand round her jaws, from top to bottom, I said with assurance: "It is done; you have no more toothache; touch yourself; make quite sure that the pain has gone." And she turned from side to side and looked about the room as if to see where the pain had gone to.

Another person had neuralgic headache. I had only to look at the sufferer, and, as in the case of the toothache, I made a suggestion and the headache was gone, exactly as in hypnosis; experience convinces me that cures can be effected quite as rapidly and quite as thoroughly without putting the subject to sleep. There are some cases, however, which are more or less refractory; but if we do not allow ourselves to be discouraged success will sooner or later reward our efforts.

I have cured in five minutes cases of articular rheumatism. One woman kept her arm in a sling; she had gouty rheumatism. She cried out at the slightest touch and could not even move her fingers. I looked at her fixedly for a moment



without touching her. I disengaged her arm gradually, and then said to her suddenly and to the point : " It is done ; you are cured ; look at me steadily and move your fingers and your arm." It was done as soon as said, and after some light frictions she was definitely cured. She continues to improve ; and the pain has not returned.

With regard to the effects of suggestion on the circulation of the blood, I have only to recall the case already mentioned in which I was able to staunch the blood which flowed from one of my fingers, by a simple effort of will. I did the same another time when I had cut my face with a razor, while shaving. I stopped bleeding at the nose for another person by suggestion, adding appropriate passes.

I have even succeeded in causing a swelling to disappear in a case of gouty rheumatism. A man of about 40 years of age had his right knee very swollen. It was nearly half as big again as the other. Looking him full in the face, I said energetically : " Your knee is no longer swollen ; look : one . . two . . three ! It is done, see for yourself." And, strange fact ! his knee had become like the other. I then massaged him a little.

Neuralgic pains in the limbs, the back and the head ; and nervous colic are all so many ills curable, almost instantaneously, by adroitly made suggestion without having any recourse whatever to hypnotism.

## CORRESPONDENCE.

### Miller in Paris.

GENTLEMEN,

I have read with interest in the ANNALS for this month M. C. de Vesme's paper containing a report of a seance for materialisation given by Mr. Miller, of San Francisco, in Paris, for which I, as a subscriber to your magazine, have to thank you; but I am obliged to take objection to an observation occurring towards the end of that paper. In it you involve me in a charge for which you have no reasonable grounds. As one of those who were instrumental in bringing to light the fraudulent practices of Mr. Eldred, you state that this was done by "somewhat rough methods, of which every member of M. de Rochas' group would disapprove, probably, as I do." I beg most emphatically to say that neither I nor anyone associated with me in that exposure ever used "rough methods." I must refer you to *Light* for a record of the facts.

I am, yours faithfully,

A. WALLACE, M.D.

HARLEY STREET, LONDON, *September, 1906.*

Dr. Abraham Wallace is quite right; my reproaches are addressed to certain persons who "unmasked" Craddock, because, personally, I disapprove of *spirit-grabbers*, as I disapprove of the perpetrators of any kind of violence against a medium, violence which, moreover, does not always prove what the perpetrator imagines.

VESME.

Concerning Miller, we have received a letter from M. Charles Letort, from which we quote the following passage:

"The medium is most unselfish and disinterested. In fact, on Friday, July 27th, the last seance having taken place on the preceding evening, M. Delanne called on Miller to ask him to give a test seance, and then it was that he deposited, in the medium's room, an envelope containing, he said, a present. When he had gone the medium opened the envelope, and finding money in it he went at once, the same evening, to M. Delanne and handed him back his money."

**Some Experiments with the Sthenometer.**

GENTLEMEN,

In view of the three papers already published by Dr. Joire on the sthenometer, the following account of some experiments conducted by us with a sthenometer kindly lent us by Mr. Hutchinson of Cambridge, may not be without interest to your readers. We may say first of all that the whole of the results, which we have obtained, may be very well explained as due to heat radiated from the hand. This idea, suggested by the marked lag in the motion of the straw, was supported by the fact that the motion was much accelerated and increased if the hand was placed in direct contact with the glass. Hot objects, such as a spirit stove, a lighted match, or an electric lamp, if placed in the same position as the hand, produced the same effect. A screen of non-conducting material—we used three or four thicknesses of an eiderdown quilt—cut down the effect in such a way as would be expected if the heat slowly made its way through the screen. The displacements we obtained in five minutes with the hand in the same position, with and without the screen, were as follows :

*With Screen.*

—  $1^{\circ}$   
 +  $\frac{1}{2}^{\circ}$   
 +  $1^{\circ}$   
 +  $\frac{2}{3}^{\circ}$

*Without Screen.*

+  $6^{\circ}$   
 +  $8^{\circ}$   
 +  $10\frac{1}{2}^{\circ}$   
 +  $17^{\circ}$

The motions obtained in the presence of the screen may have been accidental; at any rate, these experiments do not agree with Dr. Joire's experiment for testing for heat with a screen of wadding, and they suggest that the motion he then obtained must have been accidental.

Experiments with a Leslie's cube—having sides of different radiating power—showed a marked increase in the deflection in the sthenometer accompanying an increase in the radiation. A similar relation between the heat radiated from a group of five hands—as tested by a thermopile—and the deflection in a sthenometer was also obtained. The following are the figures :

*Deflection in Sthenometer.*

10'5°  
 12°  
 13°  
 14'5°  
 16'5°

*Deflection in Galvanometer connected to Thermopile.*

2'4 cms.  
 3'0 "  
 3'9 "  
 4'7 "  
 5'3 "

The relation between the two sets of figures is as close as could be expected, if, as we assume, heat is the sole cause of the motion in the sthenometer. We supposed the motion to be caused by air convection currents set up by the heat radiated from the hand, and this supposition was abundantly verified by the following experiment. Placing the straw on a needle-point inside a bell-jar, which could be exhausted of air, we obtained a motion of  $14^{\circ}$  with a hand placed in the ordinary way, and with the air inside at atmospheric pressure. On reducing the pressure to 1.1 cms. of mercury, and on placing the same hand in the same position and for the same interval of time, five minutes, we obtained a deflection of certainly not more than  $\frac{1}{2}^{\circ}$ .

The criterion as to neurasthenia which Dr. Joire has indicated in his later paper may still be of value, but we are not led by our experiments to place much faith in it; at any rate, a more sensitive and reliable instrument for testing it would be a thermopile, if, as we contend, the sthenometer merely indicates the amount of heat radiated from the hand.

P. PHILLIPS.

F. J. M. STRATTON.

CAMBRIDGE, May, 1906.

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GENTLEMEN,

For some days after the arrival of the sthenometer, we contented ourselves with experimenting in the manner suggested by Dr. Paul Joire, with the result that A. B. obtained a deviation of the needle as follows:

Right hand +22.

Left hand +35.

Evidently a decided case of neurasthenia!

C. D. obtained a more normal result:

Right hand +19.

Left hand +14.

We soon discovered, however, that the deviation varied each time, and that sometimes the needle could scarcely be persuaded to move at all. At last one of our party suggested trying with a hot poker, when the effect was almost instantaneous. We afterwards experimented with a sheet of paper and other objects which had been previously heated in the sun; the deviation of the needle thus produced was equally decided, although less rapid than before.

Under these circumstances it appears doubtful whether Dr. Paul Joire was really successful in eliminating the action of heat in making

his experiments, as stated in the July No. of the ANNALS, or whether the result obtained was merely due to the warmth of the hand and not to the exteriorisation of nervous force.

It would be interesting to hear the opinion of others on this subject.

Yours truly,

HERMIONE RAMSDEN.

September 17th.

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### Spiritism *versus* Telepathy.

GENTLEMEN,

The question, Spiritism *versus* Telepathy, was recently raised in the ANNALS. Permit me to say that Telepathy is an established fact, Spiritism an unknown quantity.

It is possible to convey not only visual impressions from one mind to another, but to hold a conversation in the form of unspoken words, or thought words, with as complete a comprehension as if the ordinary oral methods were used. It is even possible, as I am prepared to maintain, to converse in the ordinary manner, and, at the same time, to receive and transmit telepathic messages.

Yours truly,

HARRY COX.

BUFFALO, N.Y.

## AMIDST THE REVIEWS.

### The Sensation of Flying during Sleep.

(*Intermédiaire des Chercheurs.—Echo du Merveilleux.*)

IN the issue of the *Intermédiaire des Chercheurs* of the 10th of May last, M. Albert de Rochas raised the following question :

" Sig. Cavalli published, last year, in the journal *Luce e Ombra*, a series of articles, in which he dealt, among other phenomena, with the sensation of aerial flight which many persons have experienced during sleep, more particularly in childhood.

" His report agrees in numerous details with sensations I have myself experienced, very definitely, for more than half a century. It seems to me natural to conclude that this is due, not to a vague, uncertain dream caused, as we are officially informed, by inability to plant the sole of the foot on the ground when resting in a horizontal position, but to a faculty (developed more or less according to the individual), which appertains to the human organism, when the mind, liberating itself from the body, enters the mysterious region of dreams.

" Scarcely anything has been published on this subject, though it is one which merits the attention of psychologists and physiologists, at least as much as the sensation of *déjà vu* and the phenomenon of *autoscopy*, which have formed, for several years past, the subjects of many interesting articles. In order, however, to obtain a basis for a work of this nature, a large number of *auto-observations* must be collected, which can be compared, and which can only be obtained by means of a census, such as that originated in England. We could not have a better organ for this in France than the *Intermédiaire*, and I hope that my suggestion will open to it a new course, in addition to the collecting of historical curiosities.

" ALBERT DE ROCHAS."

The responses which reached the *Intermédiaire des Chercheurs* were numerous. Other journals, particularly the *Echo du Merveilleux*, having invited their readers to send in communications on this subject, received also a certain number. All the correspondents state that they have experienced in one form or another the sensation of aerial flight, but none of the letters are of sufficient interest to be worth reproducing in their entirety here. It will be more profitable to consider them as a whole, and to enquire to what conclusion they lead.

To begin with, it is undeniable that the sensation of aerial flight in dreams is so frequent that it is rare to find anyone who has not experienced it. Almost all psychologists and physiologists who have studied dreams have noted this fact, although they have not attached much importance to it; it has been observed throughout all the ages. Cicero speaks of it, citing it as evidence for the independent existence of the soul, which thus would seem to disengage itself from the body during sleep.

We observe, therefore, that the hypothesis put forward by Sig. Cavalli and M. de Rochas is not new. No one who studies metaphysical phenomena can reject it *a priori*. We must own that it does not seem possible to verify it with any certainty, all depends on the interpretation which may be given to certain facts; but it is possible to form an opinion, as in the case of many other psychical phenomena, by analogies and indications which doubtless are of some value. These analogies and indications may be placed in three different categories.

1. *If this flight were an objective reality it would necessarily be regulated by certain laws, of which the main lines at least could be traced by comparing the different accounts of the dreamers.* For example, we might note that the flight is accomplished by a simple act of the will, or that such or such a factor is essential. Now the various correspondents relate their impressions as follows:

Fernand Marcelin (*Luce & Ombra*, June) says that when he dreams of flying in the air, he rises into space in a diagonal direction, perpendicular to the horizon, simply by a movement of the elbows, and an act of will. If he wishes to fly horizontally—*faire la planche*, as they say in swimming—and not move any more, he stretches himself horizontally, his arms extended away from the body.

"Oroel" (*Intermédiaire des Chercheurs*, May 20th) has experienced this sensation, but without moving his arms like wings. "Sylph" (*ibidem*) does not remember to have flown through the air during sleep, but he has frequently had dreams producing a somewhat similar sensation: running with unheard-of rapidity, by immense strides; analogous descents down gigantic stairs; falls from one planet to another. On awaking, he has the sensation of having slept incompletely, and having suffered some aberration in the sense of gravity. "Un Ignorant de B." (*ibid.*) in certain dreams in his youth, felt as if he was liberated from terrestrial bonds, and lightened to such an extent that he was able to rise from the earth without difficulty, by an effort of will. At other times he seemed to descend a stair,



only guiding himself by the tip of his finger on the banisters. He has seen himself descending from a cliff, without a parachute, and skimming along the surface of the water. All this ceased as he approached manhood. With Dr. Bourgon (*ibid.*) the flight was at first very short, lasting only a few seconds; in order to resume his flight, he contracted his muscles. The more he advanced in age the longer he was able in the sleep state to sustain himself in the air. He remained in a standing position, never lying down, very rarely crouching, with his arms always strongly pressed against his body.

"O. D." (*Intermédiaire*, May 27th), in order to rise in the air in dreams, had only to take a deep breath so as to fill his chest with air. He could go in all directions, his arms and legs remaining motionless. Sometimes he rose very high, passing over houses, crossing rivers and fields of varied aspects, discovering magnificent panoramas; at other times he rose only from story to story, in front of a house, or in the inside of a room, where he grazed the ceiling. Sometimes the flight occurred as a descent above a street with a steep slope, sometimes with the addition of stone steps forming a staircase.

"V. A. T." (*Intermédiaire*, June) has frequently experienced in sleep the following sensation: A long staircase to be descended; the first few steps descended normally; then his feet quit the steps, his body gradually thrown backwards and descending with an accelerated motion, until he awakes at the foot of the stairs. He has also dreamed that he walked on the water. "Un passant" (*ibid.*) finds in dreams that the atmosphere of the place, where he is supposed to be, is often much denser than that of the air and is comparable to the density of water. From this arise many illusions, as that of having difficulty in running when we desire to do so, because we are menaced by danger; that of being precipitated from a high place and falling softly, without injury; or when one dreams of flying in the air, or rather floating, since there is no muscular effort. To Henry Vavarez (*ibid.*) it seems less like flying, correctly speaking, than like displacement in space, such as might be produced in an environment of equal density to that of the human body: a sort of floating, but with the possibility of direction by the will. He cannot, in dreams, rise to great heights, but only moves at a few yards' distance from the ground.

With "Mark Anthony" and one of his friends (*ibid.*) the sensation of flight is produced chiefly as an accompaniment of indigestion. The

position of their bodies seems to them to be horizontal like that of a swimmer, and it seems that their arms participate, without fatigue, in their movement, which is never to any very great height, only five or six yards above the ground at the most. For speed and extent these flights may be compared with the devious course made by a child's balloon, when this balloon has lost some of its gas and floats in the room at a few inches distance from the ceiling, at the mercy of the slight current of air produced by the inhabitants of the house as they move about. "Léda" (*ibid.*) quotes a passage out of Brillat-Savarin's *Physiologie du Gout*, in which this writer relates how he dreamt that he had discovered the secret of freeing himself from the laws of gravitation in such a way that his body could indifferently rise or descend, according to his will. Commenting on this passage "Léda" says that he has experienced this dream on many nights, but this correspondent considers that an unconscious, floating balloon does not well illustrate the position; he can direct his flight, like a heavy bird, without being able to rise very high; like the bird, also, he cannot sustain his flight without constant effort, and soon falls back.

M. Eugène Pithioux (*Echo du Merveilleux*, June 15th) has often dreamed that he descends the stairs by rapidly sliding, resting one hand only on the banister, his feet off the ground, the body thrown backwards, parallel to the line of descent of the staircase, his arms slightly extended on each side of his body. At other times he has dreamed of making prolonged jumps from ten to fifty yards; whilst doing this he holds his legs apart, his fists closed. At other times it seems to him that he makes long flights into space, stopping sometimes on the outside of a roof, from whence he is obliged to descend by ordinary means; this causes him to awake suddenly and disagreeably. There is never any effort; an act of will suffices. M. Albert Fleury (*ibidem*), when he dreams of flying in the air, is stretched almost horizontally on his back; he makes progress in the air by a series of undulatory movements which cause him to rise or descend; he has always been passionately interested in the problem of flying-machines. Clement Le Roy (*ibid.*) was accustomed to dream, in his childhood, that he divided the air simply by moving his arms and giving to them a rapid movement of rotation. Since he has studied occult science, he dreams that he rises vertically into space, by a simple effort of will. F. R. (*ibid.*), in order to fly in dreams, seems to stand and press his elbows against his body, to close his fists, to bend his knees, then make a spring; in this way he covers long distances. Canon B— (*ibid.*) feels in dream the sensation, not of flying, but of gliding in space,

without any movement and always in a vertical position. "One of Your Subscribers" (*ibid.*) in his youth dreamed that he could only fly by using his arms as wings; or at other times by moving his feet as one does in order to maintain a vertical position in deep water, without the use of the arms. Formerly he always had to make great efforts with arms and legs. Now an act of will alone suffices, without any bodily movement. "O. de M." (*ibid.*) when he dreamed of flying, moved his arms a little, like one who floats in water, but always kept his face turned towards the ground. "P. de la Chesnaye" and "J. D." (*ibid.*), in order to fly in dreams, move their arms as if they were swimming.

We have made a point of giving a *résumé* of these communications from those who replied to the request of the researchers, in order that our readers may have as complete an idea as possible of the strange discordance which the various accounts display. In some cases an act of will suffices for flight in the air; others require to move their arms like wings, or with rotary movement as if they were swimming; some use their legs also. One draws himself together, another finds it necessary to take deep breaths. One can float easily in the air, rising to great heights; another can only keep himself up by a great and persistent physical effort, and cannot rise more than a few yards from the ground. One seems to float as in swimming; another thinks he is falling from one planet to another; a third often terminates his flight on a roof, from whence he must get down as best he can, whilst many others slide down immense staircases, one whilst touching the banister with the tip of a finger. One or two correspondents assert that they dream of flying when they have an attack of indigestion. Now these different fancies are very similar to those of ordinary dreams; it is not easy to see any connection between them and the liberation of the soul from the body during sleep; we do not dream more frequently of flying than we do of falling from a height, a dream so realistic that we awake with a start and with a sensation of terror; or of desiring to escape from some danger and being unable to move, feeling as if rooted to the ground in spite of every effort.

By the two following passages extracted from the above letters, it is easy to recognise the purely hypnotical character of the dreams referred to:

"I dreamed that I went to a village thirteen miles away. The journey seemed so short to me that I had suspicions that I was asleep

and in order to prove the point I made a violent jump upwards, thinking that the shock would awake me. I looked round, the surroundings were the same and I concluded that I was not asleep—I had thus, whilst dreaming, dreamt that I might be dreaming, and determined that I was not dreaming."

(P. DE LA CHESNAYE.)

"Once or twice as I awoke I noted the following facts:—Floating at a great height, I turned giddy. At once I said to myself: 'you foolish fellow, there is no danger, you are dreaming.'

"I lay stress on this fact (which has occurred in many other dreams which have nothing to do with levitation), that I know when dreaming that I dream. The result of this recognition is always that the dream is dissolved."

(EUGÈNE PITHIOUX.)

II. If these dreams really involved a flight of "the astral body," of the soul, etc., across space, the flight should be invisible to human beings, or, at least, to corporeal eyes. How, then, are we to interpret the following passages from various communications:

"I seem to act always in the presence of my family and friends, and I alone enjoy this faculty, on account of which I receive their congratulations. When I awake I feel disappointed that it is only a dream, it would have been so pleasant as a reality." (F. R.)

"I have always been surprised in these dreams to recognise that those present did not seem in the least surprised by the phenomenon, even when I drew their attention to it: they did not seem to notice it much, and did not try to imitate it." (O. D.)

"My impression in the dream is that I am going to astound the spectators, but they scarcely notice me, they rather turn away their attention with disdain, as if I were a sorcerer; and always, in my dream, I question myself: 'This agility is, nevertheless, quite natural to me,' I say to myself, 'I should not like to be suspected of holding intercourse with evil spirits.'" (CANON B—.)

"I often remember to have taken pleasure in the astonishment of the spectators. One is conceited, even in dreams!" (HENRY JAGOT.)

"Since I have been interested in occult studies (for about three years), I often dream that I rise vertically into space, by a simple effort of will. This levitation is more or less easy; it is always executed to convince sceptics whom I am trying to convert to spiritistic ideas." (CH. LE ROY.)

"My will alone suffices now, without any movement of the body, to raise myself, even in a vertical position, to tremendous heights, losing sight of earth, and sometimes bearing up my wife and children when some danger threatens; but as I feel their weight retards me I advise them to move their arms so as to help me."

(ONE OF YOUR SUBSCRIBERS.)

If it is question of a real objective flight, invisible to our eyes because the terrestrial body takes no part in it, how, we repeat, can the person who is flying see himself surrounded by living persons

whom he knows, and who *see* the astral body which flies, paying more or less attention to it with different dreamers? Are these persons asleep also? But in that case why are they surprised at the flight of the dreamer? Why does not he see the astral bodies of these persons? Why do we not see other persons flying in dreams? How is it that M. Le Roy dreams that he is rising in the air to convince sceptics, who he thinks are present, when they are not there? Has his spirit, when liberated from the body, become shortsighted? How is it that the spirit of "One of Your Subscribers," also liberated from the body, is able to support in the air the terrestrial bodies of his wife and children? Or, if he supports their astral bodies, how does it happen that he feels their weight?

III. Among supernormal phenomena, or those that claim to be such, with which occultists concern themselves, there are some facts which permit us to suppose that the "spirits" and the "astral bodies" of living persons can actually free themselves from the terrestrial body during natural or induced sleep in order to travel to a distance. Such are the phenomena of telesthesia, clairvoyance, telepathic apparition, bilocation, etc. The literature of metaphysicism, spiritism, occultism, hagiography, etc., teems with accounts of persons who, during sleep, have dreamed that they found themselves in such and such a place, where they have been really seen by someone; they have appeared to persons at a distance; they have observed incidents which occurred at distant places, and so forth.

But in none of these cases can we remember that the person describes sensations of aerial flight, such as those narrated in the communications which have just been read. And in none of these communications has the sensation of aerial flight been accompanied by the least supernormal fact of the kind above named.

Consequently, we have a right to assert that not only has the enquiry, wisely suggested by Col. de Rochas, not proved that the sensation of aerial flight in dreams is other than simply an hallucinatory phenomenon of an exclusively physiological kind, but we feel justified in adding that the statements made in the course of the enquiry lead to the belief that the sensation of aerial flight has no connection with metapsychical phenomena, and proves absolutely nothing in favour of the hypothesis of the existence of the soul and of the astral body.

VESME.

## ECHOES AND NEWS.

**A Hospital for the "Obsessed" in Brazil.**

THE last numbers of the *Reformador* of Rio-de-Janeiro, the organ of the Brazilian Spiritistic Federation, informs us that the Federation has decided to collect funds for founding a hospital "for the cure of the souls and bodies of obsessed persons; as well as for the moral cure of the obsessors" [that is to say of the supposed spirits who, according to spiritistic teachings, are capable of amelioration].

All those who are engaged in the study of psychic phenomena, as well as physicians in charge of the insane, who are of an open and liberal mind, will doubtless watch with interest this curious experiment—If the initiative taken by the Spiritistic Federation of Brazil succeeds—as they watch with interest the cures of Lourdes and so many other extraordinary facts which have furnished valuable elements in the study of psychiatry.

**The Suicide of an Italian Lieutenant announced in a Spiritistic Seance immediately after the Event.**

THE *Mattino*, one of the principal journals of Naples, published in the issue of October 6th the following letter from Signor F. Zingaropoli (solicitor), one of the most serious and well-informed writers in Italy on the subject of psychical science.

"At half past twelve in the night of the day before yesterday, I went to the offices of the *Mattino* and, sending for the chief news editor, I asked him whether he had received tidings of the suicide of an infantry lieutenant stationed at Piedigrotta. As he knew nothing about the tragical event, I told him that the matter had been mentioned by a medium in a spiritistic seance which I had just quitted.

"Now, it seems to me useful to furnish a few details of what had previously occurred, which are not altogether devoid of interest, more particularly for those who are occupied in psychic studies.

"On the evening of Friday, I held a seance with a gentleman from the north of Italy, who had come to Naples for the first time, and had been introduced to me by Sig. Marzorati, Editor of the spiritistic journal, *Luce e Ombra* (Milan). We formed a circle of three, he, the medium, and myself. The medium is a young man to whom I am very much attached; he came to me at 6 p.m., and did not leave my sight for a moment until the seance was over. We went out at about 7.30 p.m. to meet this gentleman, who was waiting for us in the Galerie



Umberto I. We dined together, *all three*, at the 'Regina d'Italia,' and, *shortly after 8 o'clock*, we shut ourselves in a room in the Hotel Piemonte in the Gallery, *without coming into contact at all* with anyone else. At 11 p.m. the medium was in trance, and an entity came who said that he must greet us as briefly as possible, having to go to the assistance of someone who had just committed suicide a short time before, a sub-lieutenant of infantry, Guillaume Paternoastro; the communicator stated that the death had occurred at about 9 p.m., and that the unhappy man had killed himself with a revolver in the barracks of Piedigrotta.

"I did not at first place much faith in this account, and when the medium awoke, I thought it wiser not to speak to him of it, in order not to disturb his mind. When we parted I went to question the news editor merely out of curiosity; but he knew nothing about the matter, and suggested to me that I should wait for the reporters who were just returning. Yesterday, when I read the *Mattino*, I was much moved by seeing that the event was confirmed!

"If we fully consider all the circumstances of time and place which I have given we find ourselves face to face with a spiritistic manifestation of great importance which cuts short all possible hypotheses of telepathy, of subconscious conjecture, or of subliminal romancing.

"I do not report this fact merely as an interesting incident, but because the assurance that the unhappy young man survives, and that it is possible to comfort him, may perhaps afford a certain amount of consolation to his bereaved family and to all who loved him.

"Yours very sincerely,

"(Signed) F. ZINGAROPOLI."

### **Archdeacon Colley's Challenge to the Conjuror Maskelyne.**

AN event which at present occupies the special attention of English spiritists is the attempt of the well-known conjurer, Mr. Maskelyne, to imitate the phenomena of materialisation which Archdeacon Colley says he formerly witnessed. The leading English newspapers have devoted long illustrated paragraphs to this matter.

Readers of the ANNALS will remember the statements of Archdeacon Colley, of which we published a *résumé* of considerable length in our issue of December, 1905. It is perhaps desirable to quote a few paragraphs:

"I stood generally beside the entranced medium," wrote the Archdeacon, "as a column of support, standing at his right side, I with my left arm at the back usually upheld our entranced medium, having thus the best opportunity that could be desired for closely observing what took place.

"When in expectation of a materialisation (and sometimes suddenly when there is no expectation of any recurrence of the great psychic parturition) there was seen steaming, as from a kettle spout, through the texture and substance of the medium's black coat, a little below the left breast toward the side, a vaporous filament, which would be almost invisible until within one inch or two inches of our friend's



body, when it grew in density to a cloudy something, from which (and apparently using up which for the quick evolving of much white raiment) there would then stand to step forth . . . to companion with us, other of our frequent psychic visitors."

It was, according to the Archdeacon's account, by the same process that the materialised forms entered again into the body of the medium.

As the apparition came "close up to him, the gossamer filament again came into view; its attenuated and vanishing point being as before, towards the heart. Greatly wondering, yet keen to observe, did I notice how by means of this vapoury cord the psychic figure was sucked back into the body of the medium. For like a water-spout at sea horizontal instead of vertical, the vital power of our medium appeared to absorb and draw in the spirit-form, but at my desire, so gradually that I was enabled quite leisurely thus closely to watch the process. For leaning against, and holding my friend with my left arm at his back, and my left ear and cheek at his breast, his heart beating in an alarming way, I saw him receive back the lovely birth of the invisible spheres into his robust, corporeal person." . . .

This phenomenon appears to have been produced not once, but several times, *in full gas-light*. One may suspect the veracity of the Archdeacon, or it may be supposed that he was hallucinated (an hypothesis difficult to accept since various persons were present at the seance); but it seems impossible to suggest trickery under these conditions. We are not surprised that Archdeacon Colley, as an ardent propagandist, knowing that Mr. Maskelyne has long professed to be able to imitate all mediumistic phenomena (which he regards as fraudulent), should have written on the 18th of last April to the famous conjurer, challenging him to perform in his house (Stockton Rectory), by means of trickery, any of the things that he, the Archdeacon, had described in his lecture at Weymouth, during the Church Congress. He authorised his banker to pay £1,000 to Mr. Maskelyne if he should succeed in doing this.

In a subsequent letter, dated May 30th, Archdeacon Colley again promised to pay Mr. Maskelyne £1,000 if he could "any way, anywhere, at any time, as a conjurer," produce a replica, by trickery, of the phenomena which he had witnessed.

To the first letter Mr. Maskelyne merely answered: "Your story knocks Baron Munchausen into a cocked hat"; adding that the medium of the seances referred to was a Mr. Monck, a non-conformist minister, who was subsequently obliged to take flight, having been discovered frauding in a private house. But on October the 8th, the conjurer took up the task of reproducing in St. George's Hall, Langham Place, London, one of the phenomena which Archdeacon Colley asserted that he had seen—and not the least important.

The *Standard*, in an article very hostile to spiritism, reported the performance of Mr. Maskelyne as follows:

"Standing under three electric lights (the London County Council did not allow the three gas burners), and well away from the back and sides of the stage, the Archdeacon held the doctor in his arms. A pause and silence. Presently a slight vapour floated from the doctor's side, and a look of ecstatic bewilderment spread over the Archdeacon's face. A wan hand quivered in the vapour, and gradually from behind the doctor the whole form of a woman dressed in white extruded itself. She tripped to the front of the stage. 'Where am I?' she said. The Archdeacon knelt in stupefied adoration of the apparition. The anti-spiritualists in the hall said 'Hear, hear!' (why not 'See! see!'), and Mr. Maskelyne bowed his acknowledgments. It was all very brief and very successful."

We do not, certainly, intend to dispute the genuineness of the phenomena reported by Archdeacon Colley; that would be quite out of place. No one who has any faculty of judgment can fail to recognise that Mr. Maskelyne's experiment proves absolutely nothing. Archdeacon Colley said that the conjurer could not imitate these phenomena without the Archdeacon being able to discover the trick, if he had a trick. Mr. Maskelyne put an actor, dressed like an Archdeacon, on the platform; and told him to *shut his eyes*; the photographs taken by the reporters and afterwards published in the various newspapers testify to the fact that the eyes of the actor were shut. And it is this new-fashioned experimenter who is supposed to fill the rôle of Archdeacon Colley, in the performance at St. George's Hall.

No one will be surprised that, under these conditions, the Venerable Archdeacon does not profess himself to be convinced, and that having been present among the audience at this performance he should have quietly gone home refusing to pay. Mr. Maskelyne sued him at law and the Archdeacon replied by a counter summons, on the score of certain phrases in a pamphlet lately published by Mr. Maskelyne entitled "*The History of a Thousand Pound Challenge.*" This is how matters stand. The Counsel for the Archdeacon is Mr. Skeels, who recently defended Craddock.

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\* \* \* MR. MILLER, the Californian medium for materialisation, recently gave a seance at Munich in presence of Mme. Næggerath, Colonel Joseph Peter and Dr. Walter Bormann. Colonel Peter has published an account of this seance in the *Psychische Studien* and Dr. Bormann in the *Uebersinnliche Welt*. Both writers are inclined to believe in the authenticity of the phenomena which they witnessed, though they

admit that the seance was only a preliminary trial and that strict test conditions were not applied.

Since then, Mr. Miller has returned to Paris and has given several seances to Mme. Nœggerath, Mme. Letort, and M. Gaston Mery. We will not fail to make known the results to our readers when these are available.

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\* \* The occupants of A HAUNTED HOUSE at Epworth, in Lincolnshire, have been much troubled lately by the appearance of a "ghost," and by mysterious rappings. Since the death of the householder's wife, unaccountable noises are said to have been heard, and alarming incidents are reported. For the last few weeks the family have had scarcely any sleep on account of the disturbances. According to their story, a chair and a box containing clothes have been thrown on the floor; the ghost of the dead woman has appeared on the landing, has walked downstairs dressed in white, and has been seen at the foot of the stairs by three persons at the same time. Other persons outside the family declare that they have heard the rappings.

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\* \* The Spiritistic Confederation of Argentine has decided to hold a National Congress, which will bear a preliminary character, in order to prepare for a grand UNIVERSAL SPIRITISTIC CONGRESS which will take place at Buenos-Ayres on the occasion of the centenary of the Independence of Argentine.

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\* \* The first RUSSIAN SPIRITISTIC CONGRESS was held in Moscow during the week commencing October 24th to commemorate the 25th anniversary of the Russian spiritistic journal, *Rébus* (Moscow), founded by Alexander Aksakoff. Under the auspices of *Rébus*, a Russian translation of *Metapsychical Phenomena*, by Dr. Maxwell, will shortly be published.

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\* \* The publishers, Carbonel y Estena, of Barcelona, announce the foundation of a UNIVERSAL SPANISH LIBRARY OF SPIRITISM which will appear in weekly volumes of 32 pages, the price of which will be 20 centimes in Spain, and 25 centimes abroad. The first book to be published will be *Animismo y Espiritismo*, by A. Aksakoff.

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\* \* The *Daily Mail* informs us that Mr. H. W. Golding, Chairman of the Local Council at Braintree, Essex, having discovered that he

possesses the faculty of finding hidden sources of water by means of the DIVINING ROD, is devoting himself to this art with keen interest. Among his successful experiments, those conducted on the property of Mr. Herbert Tritton, a London banker, are particularly remarkable. Mr. Tritton, it appears, had spent, in vain, a large sum of money in seeking for water on his property in Essex. Mr. Golding indicated at once four different spots where water is now pumped up in abundance. Mr. Golding says he cannot explain his newly-developed faculty.

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\* \* We are informed that MRS. PIPER, the American medium, whose trance phenomena the late Dr. R. Hodgson studied for so many years, is expected to arrive shortly in London.

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A CORRECTION.—On page 221 of the last (October) issue of THE ANNALS, second line from the foot of the page, the name of Lord Kelvin was inadvertently inserted for that of Sir William Crookes.

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## REVIEWS.

**Ipnatismo e Spiritismo—Studio medico-critico.** By Dr. GIUSEPPE LAPPONI. [Publishers: Desclée, Lefebvre et Cie, Rome, 1906.] The position of chief physician to the Pope, which has been held by Dr. Lapponi for many years, doubtless contributes to the interest attaching to this work. Many authors have treated this subject, in one way or another, but public attention is especially attracted to this book of Dr. Lapponi's, by curiosity to know the judgment passed upon it by a man of science, who is supposed to be morally entitled to reproduce certain ideas emanating from the high spheres of the Vatican.

This judgment Dr. Lapponi expressed some time ago in the first edition of his work; and he makes no obvious deviation from it in this edition, which he has considerably retouched and enlarged. He has not, however, *sufficiently* enlarged it. Dr. Lapponi deals with an old-fashioned type of spiritism of a puerile kind, without showing any acquaintance with the marvellous work that has been done, more particularly by the Society for Psychical Research in London, and which has been provisionally formulated by F. W. H. Myers. The author, having admitted the genuineness of mediumistic phenomena, and having shown the improbability, even the impossibility, of the explanations founded on the hypothesis of continual and invariable trickery, poses the question: "To what origin are we to attribute these phenomena?" and does not venture to offer a definite reply to the question, whilst, at the same time, he lets us see that he is inclined to accept the Christian theory of the devil.

After reporting several cases in which the mediumistic communications were of practical utility, Dr. Lapponi argues that the messages never contain anything but nonsense and banalities; he asks the reason for this imperfection of the mysterious intelligences who manifest, but seems to have no knowledge of the explanations founded on the part played by the subliminal and supraliminal consciousnesses in man, perhaps even subsequent to death—explanations touched upon by Myers and Lodge in their writings, and lately developed very clearly by Hyslop.

Thus, in this anti-liberal spirit which always characterises the Holy

Office and the Congregation of the Index, Dr. Lapponi challenges the "defence of spiritism," without perceiving that we no longer live under the rule of "paternal governments," who forbid certain studies and certain opinions; and that perhaps his intolerance may even be retarding the discovery of that which may indeed be the goose with the golden egg for the partisans of all forms of spiritism or spiritualism.

It is, perhaps, not unnatural that those who believe themselves to be in possession of revealed truths should combat the hypothesis of Sir Wm. Crookes, Prof. Richet and so many others, who hold that the mysterious character of metapsychical phenomena only depends on the "relativity of human knowledge"; but all who value purely positive and scientific methods will appreciate the superior worth of the cautious and reserved opinions of the above-named *savants*.

The few observations we have just made concerning the conclusions expressed by Dr. Lapponi in his book, do not prevent our recognising the very lively interest which attaches to it, not only from a scientific, but also from a historical point of view; for the portions relating to the beliefs and practices of necromancy in past ages are treated with much erudition.

**"L'Âtre Subconscient."** [Second Edition. Publisher: F. Alcan, Paris, 1905. Price 2frs.50.] The second edition of this work ought to have received an earlier notice in the *ANNALS*; for it stands in the first rank of books dealing with metapsychical science, and the publisher, M. Félix Alcan, has shown much discrimination and courage in placing it among his valuable collection of works on contemporary Philosophy.

Although this is a second edition and the variations and additions introduced by the author into this second edition are not numerous, the new volume claims the attention of serious students of psychical science, on account of a detail, not found in the first edition of 1899, which is, nevertheless, an essential element in the whole work;—that is, the distinction which Dr. Gyl draws between the "lower subconscious" and the "higher subconscious."

The writer is quite aware of the opposition which his hypothesis will meet with.

"It will be rejected *a priori*," he says, "by many psychologists, who will not fail to quote, as an argument against it, the usual question of origin, and will refuse to admit two different origins for phenomena which they persist in declaring to be essentially the same. In reality, however, the phenomena of the lower subconscious and those of the higher subconscious have only one feature in common; which is that they are both excluded from normal consciousness. They are, on the

other hand, distinguished from each other by essential differences. Is it not obvious, for example, that ordinary dreams, more or less incoherent, have nothing in common with clairvoyant dreams or brilliant inspirations? that the pseudo-personalities originating by suggestion, cannot be classed with the genuine subconscious personalities which display self-directing will, and possess faculties and knowledge of an elevated and original kind, sometimes transcendental faculties, capable even, in mediumship, of extra-corporeal action? How is it possible logically to identify organic automatism with extra-organic manifestation?"

Certainly Dr. Gyel's hypothesis assists our endeavour to clear up various obscure points in the problem of subconsciousness; nevertheless, we can only accept it with a certain amount of caution. If on every occasion that a mediumistic phenomenon occurs it was invariably accompanied by clairvoyance and brilliant inspiration, then the distinction between the higher subconscious and the lower subconscious would be received without a shadow of doubt. But when, for example, we see tables move under the influence of "extra-corporeal" or "extra-organic action," and are asked to attribute this, according to Dr. Gyel, to the "higher subconscious," we remain rather disconcerted by the constant banalities which the table spells out through "raps"—banalities which are often not more coherent than the "ordinary dreams," which the author attributes to the "lower subconscious."

This mixture so difficult to explain produces a sense of uncertainty, which Mr. F. W. H. Myers evaded by simply dividing consciousness into the *subliminal* and the *supraliminal*. But to evade a difficulty is not to solve it, and the value of Dr. Gyel's work is just that he states the question boldly and submits his thesis with much ability for the consideration of psychologists.



## A RECENT SERIES OF AUTOMATIC WRITINGS.

By MRS. VERRALL.

THE last number of the *Proceedings* of the Society for Psychical Research contains a paper by Mrs. A. W. Verrall on a Series of Automatic Writings. The paper is divided into two parts, dealing respectively with a general description of the automatic script, and with verifiable matter contained in it, and is followed by an Appendix consisting of illustrative and corroborative documents, and copious extracts from the writings themselves.

The paper is a record and classification of phenomena; it propounds no theory and arrives at no conclusions. It is, therefore, not easy to summarise. But the following account, which has been revised by Mrs. Verrall, fairly represents, so far as space permits, the main features of the phenomena recorded.

The automatic writing discussed was produced by Mrs. Verrall between March, 1901, and December, 1904. Before March, 1901, Mrs. Verrall had made several attempts to obtain automatic phenomena, both alone by automatic writing and in conjunction with a second person by Planchette, but with very little success. These attempts were renewed in January, 1901, and on March 5th, Mrs. Verrall obtained what she considers "the first successful result." Mrs. Verrall describes her sensations as follows:

" At first the words presented themselves to me as wholes, but the sequence was unintelligible ; then suddenly I felt a strong impulse to change the position of the pencil, and hold it between the thumb and first finger. Ever since an attack of writer's cramp, some sixteen years ago, I have held the pen or pencil between the first and second fingers, and I had naturally held the pencil in the same way when trying to get automatic writing. Now, however, in obedience to the impulse, I took the pencil between my thumb and first finger, and, after a few nonsense words, it wrote rapidly in Latin. I was writing in the dark and could not see what I wrote ; the words came to me as single things, and I was so much occupied in recording each as it came, that I had not any general notion of what the meaning was. I could never remember the last word ; it seemed to vanish completely as soon as I had written it. . . . . For the most part the same conditions and sensations continue to prevail. Whether I write in the light or the dark, I do not look at the paper. I perceive a word or two, but never understand whether it makes sense with what goes before. . . . . On twenty-one occasions out of the whole 306, I have had a sudden impulse to write, and of these twenty-one pieces of script six appear to contain matter of interest. . . . . One other sensation occasionally accompanies the script, and has, perhaps, tended to increase. I am sometimes exceedingly sleepy during the production of the writing, and more than once I have momentarily lost consciousness of my surroundings. . . . . It has occasionally seemed as if I were affected by the contents of the script, although I was not conscious of those contents. Thus once I found the tears running down my face when the writing was over ; the contents apparently alluded to two friends of mine who had died under tragic circumstances. . . . . Although I am apparently in a perfectly normal condition when writing, . . . . . if I am

unexpectedly interrupted, I have a sensation of discomfort, and a little difficulty in adjusting myself to my surroundings, but perhaps no more than I always have if interrupted in something that has absorbed my attention."

#### GENERAL DESCRIPTION OF THE SCRIPT

The length of each separate piece of writing usually varies from seventy to ninety words, but on one occasion 265 words were written and on another only 20. "There is nothing in the script which deserves the name of drawing" (Mrs. Verrall herself does not draw), but a considerable number of scrawls. Sometimes these scrawls illustrate the text, sometimes they appear to have no connexion with it. They appear in 108 out of the 306 pieces of writing, often at the end as a sort of signature, and do not, on the whole, appear to be of any value. By far the greater part of the script is written in Mrs. Verrall's normal handwriting; sometimes a larger hand is used, "apparently to draw attention to a word or to a change in the nature of the matter conveyed": sometimes this purpose is effected by spacing. The cases in which a handwriting differing in type from her own is used are classified by Mrs. Verrall under four heads:

- (a) Three cases where the writing is larger but also different in type.
- (b) Seven cases where the writing differs completely from her own, but does not challenge identification.
- (c) Ten cases where attention is called in the script to differences of writing.
- (d) Five cases where a handwriting known to her is imitated, or where the writing is said to resemble that of a person indicated.

In the majority of cases the unknown handwritings have not been identified, but on one occasion, Mrs. Verrall says, "The script produced a very marked handwriting, quite

unknown to me, a writing which claimed to be both described and imitated. As I was writing by arrangement at the same time as another friend, I sent her a copy of the script and found not only that the contents of the message were in part intelligible to her, but that the handwriting resembled that of a lady unknown to me, of whom she had been thinking in connexion with my message." On four occasions attempts were made to reproduce handwritings well known to Mrs. Verrall, and of these pieces of writings one was found to contain matter of special interest; once the writing bore a superficial resemblance to a handwriting and signature seen by Mrs. Verrall only once many years before.

The contents of the script differ in several ways from what Mrs. Verrall's normal writings would lead her to expect. There are inaccuracies in the script of a kind to which Mrs. Verrall is not ordinarily liable, and on the other hand, certain types of error, which occur in Mrs. Verrall's normal writing, are not found in the script. Again, with regard to the languages used in the script, it is noticeable that whilst English, Latin and Greek are freely employed, there is scarcely a trace of modern foreign languages. Mrs. Verrall herself "without any accurate knowledge of Italian, reads it easily," "has known German since her childhood," "reads French as easily as English, speaks it, and often dreams in it." She is surprised to find that French "which has for me long and deep associations of familiarity and sentiment, should altogether fail to appear." Mrs. Verrall worked at Latin and Greek steadily for something more than three years, read the usual classical authors, and learnt to "compose" in Greek and Latin prose and Greek iambic verse; she did not continue to practise writing either language after the Tripos Examination in 1880. The Latin and Greek of the script are at once more fluent and more faulty than Mrs. Verrall's. The vocabulary is larger, the grammatical construction less strict than in classical writers;

in Latin "the whole turn of the phraseology is often medieval," and in Greek allusions to Neo-Platonic phraseology in the script occurred before Mrs. Verrall had read any Neo-Platonist writers. Greek is in many cases used to convey philosophical or quasi-philosophical sentiments, and poetic or highly coloured descriptions. Latin and English appear to be used almost indifferently. A considerable number of non-existent words occur to which no meaning can be attached, and others which are not without suggestions of meaning; existing words appear sometimes to be used in some special sense.

The style is often obscure and condensed, especially in the earlier writings, and phrases are used which suggest poetical or literary associations, in addition to a considerable number which are quotations or obvious reminiscences from authors familiar to Mrs. Verrall. Of these quotations some are "mere tags introduced with no appropriateness." Others are "reminiscences apparently used deliberately, though the purpose is not always ascertainable."

Other characteristics of the script are classified by Mrs. Verrall under the head of :

(1) *Aphorisms and perverted proverbs*, as, for instance, "Too many swallows and the summer is spoilt."

(2) *Assonances and puns*.—Words are sometimes put together in the script for no apparent reason but a similarity in sound. There are also many instances of deliberate puns, although Mrs. Verrall herself "has hardly ever made a pun" in her life.

(3) *Verse*.—This again is a characteristic of the script, which is not shared by Mrs. Verrall as her normal self. There are fragments of both Greek and Latin verse in the script, and of English verse a considerable amount. The following passage will serve as an example of the style :

"And so the answer all unwitting came,  
That on the altar they should kindle flame,

And as the flame should flicker and grow faint,  
So live or die the entranced seeming saint.

"The purpose artful and the method cheap,  
And one more falsehood on the quickening heap."

Three varieties of dramatic form are assumed by the script. The mass of the writing consists of unsigned observations, not to be attributed to any identifiable person, though often expressed in the first person "I," and addressed to someone in the second person "you," presumably Mrs. Verrall herself. Sometimes the script seems to represent a conversation between two or more persons, and sometimes a directly personal note is introduced by the appending of a signature to the supposed communication. In the 306 pieces of writing discussed in this paper there are 148 cases of signatures, some being in the form of names or initials, others of signs, such as, *e.g.*, a Greek or a transverse cross; 83 of these signatures have been identified as representing persons known to Mrs. Verrall. "As regards the nature of the communication definitely attributed in the script to specified persons, there is not sufficient material upon which to base a judgment. All that can be said at present is that it appears from an analysis of the statements made and signed by various names or symbols, that the so-called signatories have a certain individuality, in that some of them have a special faculty for making remarks of interest or remarks of a particular type. Thus the owner of the Greek cross . . . is a specially successful communicator . . . , the owner of the transverse cross, on the other hand, makes efforts to produce evidential matter, but with very little success."

There are in the course of the writing many communications concerning the value of the statements made, the difficulty of communication, the success or failure of particular attempts, the best conditions for improvement, and other kindred topics. Statements of success seem to have

very little connexion with the clearness or correctness of the script. The writing has often claimed that some remark is "verifiable" or "will be a clue" in cases in which the claim has not hitherto been justified. There are also a considerable number of exhortations to Mrs. Verrall to "have patience" and to "believe." Mrs. Verrall says that: "Looking through my diary I find that there is recorded in it a distinctly increasing tendency to what the script would, I suppose, call 'belief,' that is a disposition to attach value to the communications of the script and to attribute them to some external cause rather than to my own subliminal self. But I can trace no connexion between the recorded dates of such progressive opinion and the dates on which the script advises the adoption of a receptive attitude." Directions, both positive and negative, are given to Mrs. Verrall concerning the dates of her writing. Of the twenty-three pieces of writing which were produced on a particular day in accordance with the directions of the script twelve contained matter of interest; there were seven occasions upon which Mrs. Verrall failed to carry out directions given, and therefore no test could be applied. There is no doubt that the script expects that information may be conveyed during sleep to supplement what comes by automatic writing, but on none of the occasions when the script told Mrs. Verrall to listen on any particular night did she remember any impression the next morning on waking. It seems, therefore, that the "scribe" has no knowledge as to when such impressions are likely to be distinct enough to be remembered on waking, nor in Mrs. Verrall's case does the expectation aroused by the writing produce any effect on her dreams.

There are in the script a considerable number of writings, dealing with various subjects which either purport to be verifiable but have not for various reasons been verified, or make no such claim. These writings include unknown



names, unidentifiable descriptions of scenes, persons, or objects, and anecdotes "claiming to have their source in some authority insufficiently indicated." There occur also from time to time descriptions which seem to relate to a visionary dwelling place, a kind of Elysian Fields, or "Isles of the Blest." In some cases it is possible that literary reminiscence colours the description, while in other cases the imagery bears a certain resemblance to sensations which Mrs. Verrall has experienced in dreams. For instance, upon one occasion there is an attempt to describe the effect of "a radiant blue light which casts no shadow." There is a strong resemblance here to certain effects which Mrs. Verrall has imagined herself to see in dreams, a characteristic of which is "a delicate and lovely blue light . . . a sort of tender radiance that casts no shadows." This account of one of her dreams was written by Mrs. Verrall some years before the mention of "blue light" in the script. On one occasion "the Abode of the Blest" is evidently associated in some way with water; a "string of dolphins" is mentioned and "an echoing splash." Mrs. Verrall did not find out until two months later that the Abode of the Blest has been placed by one writer in a sea-cave. With the exception of three early bits of writing which may represent the inception of the idea concerning the "Isles of the Blest," the five or six pieces, which unmistakably deal with this subject, were all produced between the middle of January and the middle of August in the year 1903. Mrs. Verrall has "no explanation to offer of their occurrence at that particular time or indeed at all." There have also been from time to time passages of a more or less philosophical and didactic nature, prayers, oracular and mystic sayings, and so forth. These are for the most part vague, and except for some allusions to the doctrines of Neo-Platonism, do not seem to belong to any recognised system.

## VERIFIABLE MATTER CONTAINED IN THE SCRIPT.

In this part of the paper Mrs. Verrall deals with "such portions of the script as are by their very nature able to be verified, refuted, or at least connected with definite occurrences." It is concerned with statements made in the script about persons named or otherwise identified; and information of a definite nature as to past or forthcoming events, so that "it is at least possible to ascertain whether or not the statements are correct, and, if correct, how far information previously and consciously in my possession can account for them."

After a statement of the methods adopted for the preservation of the original documents and for the corroboration, by independent testimony, of the dates and contents of the several writings, a classification of verifiable topics is made.

## I. THOSE THAT CONCERN MRS. VERRALL'S OWN PERSONALITY.

In this connexion Mrs. Verrall notes that the number of cases, in which she has been able to trace in the script reminiscences of recent events and impressions, is very small. She has only been able to find five instances in the 306 pieces of writing. There have been several instances of "revived memories," that is the emergence in the script of knowledge not voluntarily recoverable, though at one time possessed. In eight cases Mrs. Verrall has been able to trace a connexion between her automatic script and her dreams. In one of these the dream seems to form a link between two statements in the script, the whole referring to facts unknown to Mrs. Verrall and subsequently found to be true. In three cases a state of mind produced in Mrs. Verrall by the script is reflected in a dream, in one case a physical sensation experienced during the process of writing seems to be so reflected, and in another case Mrs. Verrall interpreted in a

dream, probably correctly, a piece of writing produced some three years before, which her conscious self had altogether failed to understand.

## II. EXPERIMENTS IN CONVEYING INFORMATION TELEPATHICALLY TO THE SCRIPT.

Two experiments of this nature were tried without Mrs. Verrall's knowledge. One was a complete failure, the other "though not successful in all points, shows beyond dispute that the script was influenced" by the desire of Dr. Verrall, unknown to Mrs. Verrall, that it should produce a certain phrase consisting of three Greek words, *μονόπωλον ἐς ἄω*, "to the one-horse dawn." The phrase, which was connected with an incident of Dr. Verrall's undergraduate days, is usually taken to refer to the one-horse chariot of Dawn, but in Dr. Verrall's opinion it may mean no more than *solitary* — *πῶλος* being possibly connected with *πωλόμαι*, "to wander."

The experiment was devised in April, 1901, and the first apparent allusion to it was on June 16th, 1901, when these words appeared, "Five stars in the east, that is not right . . . . show it all to your husband." From that time onwards for several months the script made repeated efforts to reproduce both the words and the sense; it tried for the notions of "dawn," of "one horse," and of "solitary"; it also attempted to reproduce the sound and the appearance both of the individual words and of the whole sentence; there is also a possible reference to the incident which suggested the phrase to Dr. Verrall, and there are repeated appeals to him. The "scribe" seems also to have arrived at the idea that the words required were in Greek. Attempts at the sense were made in the form of repeated references to "the east," and to a cock as the symbol of dawn; the words *μοναστολος* and *μονοχιτωνος* appear, being evidently attempts at *μονόπωλον*. In both

these attempts the letter p (Greek  $\pi$  'Pi') is conspicuously absent. Dr. Verrall noticed the omission but said nothing about it; on the same day the script remarked: "Pye is a bird, too, but not ours," and at the next opportunity: "Pye gives one clue, but there is another." There were also attempts made at the rhythm of the phrase;—e.g., "tender es fusa," "Banipal and Assur," showing a consciousness that it consisted of three words. Once, when Mrs. Verrall was writing in one room, Dr. Verrall sitting in another fixed his mind on the idea of "horse," which then for the first time since the beginning of the experiment appeared in the script. It was on September 18th that Mrs. Verrall first learnt that her writing had been the subject of an experiment, and from that time onwards no further light was obtained.

In commenting on the episode Mrs. Verrall says: "No one who reads the detailed account of the writing of August and September, 1901, can, I think, have any doubt that there is a connexion between the persistent efforts of the script and the test that had been devised by my husband. There is nothing else at all like this in the history of the automatic writing. Efforts have been made by the script on other occasions to convey information, and the information so conveyed has often required piecing together, and has extended over long periods of time. But in no other case have the efforts been consecutive and concentrated, hardly wandering from the subject at all; for it is evident, I think, on reading what was produced between August 13th and September 20th, that though a great deal is said which does not advance the enquiry, little else but this enquiry forms the matter communicated. . . . . On August 13th the script began to approach the subject of the three Greek words, and to that subject it stuck for six weeks; then it abruptly dismissed the subject, with an expression intimating the dismissal, and never referred to it

again. As regards success, it will not, I think, be denied that the script made an attempt at the problem—a thing itself remarkable under the circumstances. Also it came near to what was set both in sound and sense. The script is full, for the time, of the ideas of *morning* and *east*, named or suggested in various ways; more than once occurs a translation or something very near it of the original words, “going towards the east,” “in the east to the daylight,” and so on. The language and words, too, are approached; the middle word, *ε*, is correctly given; it is indicated clearly that the *ε* is preceded by a compound of *μovo*—and it is suggested that the final word begins with *a* and ends with *o*. When it is considered that all this was while I had no notion that any experiment whatever was on foot, and had no reason to suppose so, the facts, I think, are certainly noteworthy.”

Four experiments of the same type as this were tried with Mrs. Verrall's knowledge. One was a complete failure, the other three all present features of interest.

(1) First experiment with Mr. Constable, November, 1902.

A sealed letter was sent by Mr. Constable to Mrs. Verrall, who sat with it in her left hand on six occasions; after this the letter was returned unopened. Mr. Constable and Mrs. Verrall were at that time strangers, so that Mrs. Verrall had no means of anticipating what was likely to interest him. The sealed envelope contained a letter from Mr. Constable addressed to Mr. Gurney; Mr. Gurney had known of a “psychic” experience of Mr. Constable's following upon his mother's death on August 7th, 1867, in which the word “fuchsia” was an important point. Mr. Constable's idea was to send in closed envelopes to Mrs. Verrall and to Mrs. Piper letters addressed to Mr. Gurney suggesting that some knowledge of the fuchsia incident should appear in their automatic writings. The contents of Mrs. Verrall's

script upon the six occasions when she wrote with the letter in her hand, do not seem to have any connexion with the contents of the sealed envelope, but there appears to be a suggestion of connexion between Mr. Constable's thoughts and the script. On the day upon which Mr. Constable wrote and despatched the sealed letter, the script produced a passage suggesting four points :

- (a) An utterance from a stranger.
- (b) A division of a task between two persons.
- (c) The obtaining of a clue for someone (masculine).
- (d) An effort of someone (feminine) other than Mrs. Verrall to give words.

The above four points are not out of keeping with the conditions of the experiment. Moreover, on November 7th the script wrote the words "one only word," and on November 8th, Mrs. Verrall received a letter from Mr. Constable, written on November 7th, in which he said : "I thank you heartily for trying my experiment—perhaps *one word* meaningless to you."

(2) Second experiment with Mr. Constable, November, 1904.

Mr. Constable had heard that there was a likelihood of opening a sealed envelope left by Mr. Myers, in consequence of statements made by Mrs. Verrall's script. He felt doubt as to the value of such a test, regarded as evidence for the continuing of personal identity after death, thinking that the contents of the letter might become known to a medium by clairvoyance. He therefore tried to devise a test to distinguish if possible the effect on a medium of (a) the actual words written in the letter itself—to be read by clairvoyance; and (b) the thoughts impressed on the letter or elsewhere by the writer—to be learnt by telepathy, by connexion, that is, between the minds of the medium and the agent. Accordingly, on November 9th, he wrote two letters, which he placed in envelopes and sealed : one

of these contained the word "fuchsia," and this he sent to Mrs. Verrall; the other contained a record of the writer's thoughts (as distinguished from the actual word). This letter was retained in the custody of Mrs. Constable. Mrs. Verrall sat with the envelope in her hand on three occasions. On the first of these she had, contrary to her usual habit, a strong impression about the experiment, namely:

- (a) That the contents of the letter were less important than the circumstances of the experiment;
- (b) That the experiment was suggested to Mr. Constable by someone else;
- (c) That the experiment was connected with the Myers envelope, which there was a question of opening, and was meant as a preliminary trial;
- (d) That the sealed envelope sent to Mrs. Verrall was one of two and the less important.

The above impressions were also recorded in the script, and may, on the whole, be said to be correct; the experiment, though not suggested to Mr. Constable by someone else, was devised by him as the result of conversation with other persons. The experiment seems to have failed, so far as concerns the actual words contained in both letters, but the script indicates knowledge of the circumstances of the experiment and the facts within Mr. Constable's knowledge beyond what might have been expected from mere guessing.

(3) Experiment with Mrs. Dew Smith, April, 1903.

On April 10th, Mrs. Verrall sat by arrangement simultaneously with Mrs. Dew Smith. On that day the script produced a message in English and Greek, referring to Mrs. Dew Smith by her Christian name and signed with a monogram. The word *μοναδελφος* (with one brother) occurred twice, and the signature consisted of the two letters of Mrs. Dew Smith's initials, A. D., in a monogram. The message, though obscure, was suggestive to Mrs. Dew Smith; her



thoughts had been much occupied lately with her husband's only brother, and the monogram reminded her of one used by her husband, who had died early in 1903. Mrs. Verrall did not know that this monogram was used by Mr. Dew Smith, nor that he had a brother; she had always supposed him to be an only son.

Afterwards Mrs. Dew Smith said she would sit on Mondays and Fridays, and on Monday, April 27th, the early part of Mrs. Verrall's script referred apparently to Mrs. Dew Smith, and was therefore sent to her. It contained the words "not a ring," followed by an attempt to imitate and describe a handwriting. Then, after writing "ask about the round mirror where that is," it proceeded to draw and describe an instrument like a pair of tweezers. Mrs. Dew Smith wrote that on Friday, April 24th, she had sent a message mentally to Mrs. Verrall when sitting as had been arranged, asking for answers to two questions:

- (a) Where was an ivory footrule belonging to her husband which she had lost?
- (b) What she should give to a friend of his as a memento?

She added that near the spot where she last used the foot-rule was a small round mirror lying on a table as it had not yet been hung up, and further that she had thought of giving to the friend a ring which her husband used to wear, but hesitated as she did not wish to part with it: the writing described and imitated reminded her of that of the friend in question, though the likeness was not marked.

### III.—SPONTANEOUS REFERENCES IN THE SCRIPT TO LIVING ACQUAINTANCES.

Names of living persons known to Mrs. Verrall occur some 280 times. In more than sixty cases the references are to other persons known to produce automatic phenomena

and those sixty cases are separately treated. The other cases fall under two heads :

(A) Miscellaneous.

Of these cases there are twenty-eight, and none are of any great interest, though five or six may be regarded as partially successful.

(B) Personal friends known to be specially interested in the script.

Of these cases there are 186, of which about forty were classified as "successes" and eighty as "non-evidential," the remainder being failures or false statements.

Instances of successes :

(1) On October 9th, 1902, Mrs. Verrall spent the day in town. In the train on her way back, just before 8.55 p.m., she wrote automatically, after a reference to Dr. Verrall, "to the dark tower came who? ask him who? and where? The tower was dark and cold but we all loved it. He will remember; write regularly—there is truth in this."

The answer to the first question who? is clearly "Childe Roland." The line "Childe Roland to the dark tower came" is the opening line of Edgar's song in "King Lear," and the subject and title of a poem by Browning. There is no context in the Shakespearean passage, but Browning's poem describes the surroundings of the tower, so that if the suggestion in the second question "where?" was to be pressed it seemed that Browning's poem and not Shakespeare's song was indicated. When Mrs. Verrall showed her script to Dr. Verrall the next morning he said that on the day before, during her absence, he had been reading Browning and had especially read more than once "Childe Roland."

(2) The following allusions to Mrs. Sidgwick are also of interest :

(a) *Script of April 19th, 1901* : "I have placed\* it with a

\* The writing is in English and Latin; the Latin is here translated.

friend. . . . Ask very often a volume rolled and tied up. . . . Ask on Monday, don't hesitate—one at a time, only one, then you will know what I mean—Stop—you, not another do for me what I ask, now, now at once—do not hesitate."

b) *April 27th*, 1901: "The book is there, look for it well—you will find it. No hurry, tell Mrs. Sidgwick. Why can't I go on? it seems so clear—put it down—wrapt up. Look both of you, not others, you alone—under something blue—loose—low—you must stoop to see it. Try again. Go on, go on."

(c) *May 1st*, 1901: "A jar—sweet-scented and full—an armchair stood beside. Can't you see now where it was? Handles like this (*drawing of handle*) . . . I cannot tell you more, why do you not understand? You have understood other things before now much more difficult."

(d) *May 3rd*, 1901.—"Write down now what I dictate, presently you will read it. Laid aside in a place well described before this—under one's feet. There is something blue there, I can't say quite what. It moves like a drapery. not a light blue, not much of it. The jar belongs—it is higher—in the same room—go in and look. There are books all about—and a picture—a portrait perhaps in a frame. On the left-hand side—other things first. It is below. It is a test."

(e) *May 8th*, 1901.—"Wooden cases, Florentine pattern. She will know."

It was obvious on reading the above extracts that an attempt was being made to describe a particular room, a particular place in that room, and something of the nature of a book left in that place. But at the time Mrs. Verrall did not identify the room. On May 18th, Miss Johnson

suggested that the description applied to Mrs. Sidgwick's room at Newnham College, with which Mrs. Verrall was familiar. The window seat, which is on the left-hand side to a person going from the door to the fireplace, is fitted with cushions and had at the time a vallance made of a stuff of which the ground was blue. By the window stands a table on which there are generally one or more jars with flowers; on May 18th there was a jar filled with wallflowers. Near the table is an armchair. On the opposite walls are bookcases, and over one of them a framed portrait of Dr. Sidgwick. There is in the room a chest of drawers with a pattern inlaid in wood, and metal handles, but not of the shape described by the script. The chest is Florentine, having been obtained at Florence and given to Mrs. Sidgwick as a wedding present by two of her brothers. These facts about the chest were quite unknown to Mrs. Verrall till she made enquiries on May 18th. On that day Mrs. Sidgwick told her that under the drapery of the window seat she kept a box containing important papers, but she could think of nothing in the box corresponding to the description in the script. It was not till January 1st, 1905, that Mrs. Verrall ascertained on further enquiry from Mrs. Sidgwick that among the papers in that box was a privately printed pamphlet in a sealed envelope given to Dr. Sidgwick some years before. This sealed packet was taken charge of by Mrs. Sidgwick in 1893, but she did not know what it contained and had so completely forgotten all about it that she said: "I was not aware of having lost it until I found it," that is in December, 1903. When, in the spring of 1901, Mrs. Sidgwick was asked if among Dr. Sidgwick's papers there was such a sealed packet, she replied that there was not, having forgotten the packet in the box.

It thus appears that at the time when enquiries were made of Mrs. Sidgwick about a sealed packet the script was writing a description of a place containing some

sort of book,—a place corresponding closely enough for identification with the place where the missing pamphlet was.

#### IV.—REFERENCES TO OTHER "SENSITIVES"; CROSS-CORRESPONDENCES.

(1) Throughout the years 1901, 1902, and 1903, the name of Mrs. Thompson\* occurs with some frequency in the script. In this there was nothing remarkable, as Mrs. Verrall had sat with Mrs. Thompson frequently during the two years preceding the inception of the script. Between the dates May 1st to May 11th, 1901, the script contained several references to Mrs. Thompson, in which two assertions were made, viz. (1) that before the 17th Mrs. Thompson would say something of which Mrs. Verrall would hear through Sir Oliver Lodge, and (2) that on May 8th, at 10.25 p.m., a 'control' claiming to be H., a friend of Mrs. Verrall's, was "communicating" elsewhere. Mrs. Verrall knew at this time that Mrs. Thompson was not giving any sittings, and did not in any way connect her with the remarks of the script on May 8th, where there is no mention of names, either of persons or places. The facts are these: Mrs. Thompson, of whose movements Mrs. Verrall knew nothing, went to stay in Birmingham in May, and dined with Sir Oliver and Lady Lodge on May 8th, 1901. Unexpectedly and spontaneously she went into trance between 9 and 10.30 p.m., and was controlled not only by the usual Nelly, but by H. In the course of the sitting this latter 'control' used the words "falsehood creeping in," and said that someone was calling him elsewhere. Quite at the end of the sitting, which concluded at 10.30, Nelly repeated that someone was at that moment calling H. In Mrs.

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\* Accounts of the Trance Phenomena of Mrs. Thompson have appeared in the *Proceedings, S.P.R.*, Vol. XV., and in the *Annales des Sciences Psychiques*.

Verrall's script on May 8th there is the phrase "Falsehood is never far away."

It will thus be seen that the two assertions of the script were justified: (1) before the 17th Mrs. Thompson did speak, as Mrs. Verrall learnt from the notes of Sir Oliver Lodge; (2) on May 8th, at 10.25 p.m., the H. 'control' was ostensibly occupied in communicating elsewhere.

(2) One of the most striking instances of a cross-correspondence recorded by Mrs. Verrall is with Mrs. Piper.\* On January 31st, 1902, Mrs. Verrall wrote automatically: *Panopticon σφαιρᾶς ἀτιτάλλει συνδεγμα μυστικὸν. τί οὐκ εἶδως*; volatile ferrum—pro telo impinget.

Some writing produced later in the day contained no verifiable statement, but was signed with two crosses, one of them being the Greek cross definitely stated elsewhere in the script to be the sign of Rector, one of the Piper 'controls.'

The opening words are very curious, but their meaning is pretty clear. *Panopticon* is not a Greek word, and it is difficult to make out what it is supposed to mean, beyond saying that it contains the ideas of "universal" (*παν*) "and seeing" (*ὀπτικόν*). The word *ἀτιτάλλει*, "tends, cherishes, fosters," is not a common one, though it occurs in Homer, Theocritus, and Pindar; *συνδεγμα* is not an existing Greek word, but it is legitimately formed as a noun from the verb *δέχομαι*, "I receive," compounded with the proposition *συν*, "with," and means "joint reception." The whole sentence, therefore, seems to mean that some sort of universal seeing "of a sphere fosters the mystic joint-reception." The next words mean "Why did you not give it?" The Latin words may be translated: "the flying iron—*ferrum* (iron) for *telum* (weapon)—will hit."

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\* For an account of Mrs. Piper's Trance Phenomena, see *Proceedings, S.P.R.*, Vols. VI., VIII., XIII., XIV., XVI., and *Madame Piper*, by M. Sage.

The Latin words suggested the hurling of a spear, and on February 7th Mrs. Verrall noted that *volatile ferrum* is used by Virgil for a spear. She therefore took the passage as referring to a spear and recorded the interpretation.

In Boston, at Mrs. Piper's sitting on January 28th, 1902, Dr. Hodgson suggested that the 'control' should try to impress Miss H. de G. Verrall in the course of the next week with a scene or object. The control assented. Dr. Hodgson said: "Can you try and make Helen see you holding a spear in your hand?" The control asked: "Why a sphere?" Dr. Hodgson repeated "spear," and the control accepted the suggestion and said the experiment should be tried for a week. On February 4th, at the next sitting, the control claimed to have been successful in making himself visible to Helen Verrall with a "sphear" (so spelt in the trance-writing).

To sum up then: on January 28th, 1902, during Mrs. Piper's trance a suggestion was made that a spear or sphere should be shown to Miss Verrall and on February 4th the experiment with the "sphear" was said to have been made with success. On January 31st between those dates, Mrs. Verrall's script said that the seeing of a sphere effected a mystic "co-reception" and associated this statement with a reference to a spear. It seems that though the experiment did not succeed in the way intended, Mrs. Verrall's script was in some way affected by it.

### 3. Cross-correspondences with Mrs. Forbes.

The first time that Mrs. Verrall heard Mrs. Forbes' name was on June 23rd, 1900. Later that autumn she heard from a friend of Mrs. Forbes' automatic script, and she met her one evening in December, 1900, and heard then under what circumstances the automatic writing had begun. The supposed writer, in Mrs. Forbes' case, was her only son Talbot, who had been killed in the South African war. The cross-correspondences between Mrs. Verrall and Mrs.



Forbes cover a period of about four years, from February, 1901, to January, 1905, during which time they met seldom. It is impossible in this abstract to give the whole sequence of incidents, and it will perhaps be best to pick out those of the greatest interest and most clearly indicating the nature of the phenomena. Of the sixty-eight cases recorded by Mrs. Verrall, which include all references in her script to Mrs. Forbes, only a small proportion have proved entirely incorrect or without meaning; a few also are not "evidential." "The selection of isolated instances," as Mrs. Verrall says, is open to the objection that "even when the principle of selection is clearly laid down, no opportunity is given to the reader of checking its application." That defect cannot under the circumstances of this article be avoided and readers to whom the two or three cases quoted here\* may seem to present features of interest are recommended to read the full account of the "cross-correspondences" which is given by Mrs. Verrall.

1. On February 24th, 1901, between 11 and 12 a.m., Mrs. Forbes, at her house in the north of England, was engaged with a friend, Mrs. Baltimore, then unknown to Mrs. Verrall, in planchette-writing; the instrument wrote "let us see our friends in Cambridge. Mrs. Verrall is so strongly my friend that I can be with her." Planchette then said that Mrs. Verrall was sitting in a chair near the fire, very comfortable, "but don't ask me to look over her shoulder, for I can't see that she has got a book."

On that day, at 11.10 a.m., for half an hour Mrs. Verrall was sitting in a low chair near the fire, close to Dr. Verrall's chair; they were both looking over a type-written MS. of an article which Mrs. Verrall had written. Before beginning to read the article Dr. Verrall used the expression:

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\* It has been necessary to select only the simple cases for quotation here. The majority of the cases are unintelligible without detailed comment.

"Make yourself comfortable." The description of Planchette seemed correct; Mrs. Verrall's attitude and occupation were suggestive of reading, but she held no book. This was the first time that Mrs. Verrall's name had appeared in Mrs. Forbes' script.

2. *August 28th, 1901.* Mrs. Verrall's script on this day began in Latin, here translated: "Sign with the seal. The fir-tree that has already been planted in the garden gives its own portent."

The script was signed with a scrawl and three drawings representing a sword, a suspended bugle, and an object not identified. A suspended bugle surmounted by a crown is the badge of the regiment to which Talbot Forbes belonged. Mrs. Forbes has in her garden four or five small fir-trees grown from seed sent to her from abroad by her son; these are called by her Talbot's trees. These facts were entirely unknown to Mrs. Verrall. On August 28th, Mrs. Forbes' script contained the statement, purporting to come from her son, that he was looking for a "sensitive" who wrote automatically, in order that he might obtain corroboration for her own writing, and it concluded with the remark that he must now leave her, in order to control the sensitive. It thus appears that on a certain day "Talbot Forbes" in Mrs. Forbes' script declared that he was seeking, and implied that he had found, another automatic writer through whom to communicate with her. On the same day a statement was made in Mrs. Verrall's script about fir-trees planted in a garden, which had a meaning for Mrs. Forbes and a special connexion with her automatic experiments, and the signature of this script represented partially the badge of Talbot Forbes' regiment, together with a sword.

3. *December 16th, 1901.* On December 10th Mrs. Verrall arranged with Mrs. Forbes to try the experiment of writing every day at a fixed time. She wrote accordingly on December 10th, 11th, 12th, and 13th; but on the 14th and 15th,

when she was staying with friends, she was unable to get any time to herself, and was much annoyed at having to break the compact.

On December 16th she wrote to Mrs. Forbes to say that she would not be able to continue the experiment during her absence from home.

On December 16th Mrs. Forbes obtained in her script a message for Mrs. Verrall, saying: "Mrs. Verrall to try to see for me\*—to say friends can wait is far from courteous"; then further broken remarks, "would it seem fair for the spirits to sit for work for hours . . . . . she sat with foolish . . . . ." and so on, with other remarks about the importance of regular attention on the part of automatic writers if any results were to be obtained.

It thus appears that on the same day on which Mrs. Verrall wrote to Mrs. Forbes to express her regret at her failure to write as arranged, Mrs. Forbes' automatic script produced a reproach to Mrs. Verrall for having failed to keep her appointment. The reproach was unintelligible to Mrs. Forbes, who believed that Mrs. Verrall was writing regularly.

4. On August 11th, 1903, in speaking to a friend of S.P.R. investigations and the difficulty of coming to any conclusions, Mrs. Verrall used the phrase "Anyhow, they teach one patience, which is perhaps the hardest thing to learn." On the same day Mrs. Forbes and a friend obtained through Planchette the following message: "The last lesson to be learnt is Patience; Mrs. Verrall is our friend who has so much—she will be rewarded by making plain the tangle." Mrs. Forbes despatched the message at once, explaining that there had been an "insistent command" to send the message to Mrs. Verrall "by a messenger we could trust." This seems to show an impression on the side of the

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\* *I.e.* get in communication with. It is the usual expression in Mrs. Forbes' script.

Planchette writers that the date of the Planchette message was important, that is to say that the message referred to something specific and was not merely general.

#### V. MISCELLANEOUS REFERENCES.

In the remaining chapters of the book Mrs. Verrall has collected together all such references in the script to identifiable matter as have not already been discussed in connection with specified persons. Beyond the broad division into Past and Future, according as they appear to relate to what had already occurred at the time of writing or what was still to come, no classification is attempted. The incidents show considerable differences both in character and value. If they were classified by results they would range from complete failure through many intermediate classes to complete success, and much difference of opinion would be found as to the class in which a particular incident should fall.

Of the twenty-four references to past events recorded by Mrs. Verrall a certain number have not been identified ; of the remainder some seem to be cases of "revived memory" on the part of Mrs. Verrall, and in about seven instances there are traces of knowledge not possessed by Mrs. Verrall as her normal self. Two of these cases are as follows :

1. On May 27th, 1901, Mrs. Verrall had a curious sensation early in the morning, which she describes as "a growing sense of expectancy and subdued excitement as though something were going to happen." The impression was so strong that she made a note of it at the time. Later in the morning she had a sudden impulse to write. The script obtained was in Latin and described a fire. The points mentioned were the burning and destruction of a house—the absence of the master—the destruction of pictures—the black smoke, strong smell and crackling [of flames—the considerable and noteworthy damage—the presence of

excited inhabitants—the hindrance caused by wind—the arrival at last of a fire-engine drawn by horses amidst the shouts of a crowd—the licking and flickering of the flames and their extinction in smoke—the subsequent lamentation “not accompanied by groans and tears.” It was also stated that the occurrence was recent.

In the *Times* of the next morning, May 28th, Mrs. Verrall found a short paragraph as follows :

“A fire occurred yesterday at the Lady Artists' Club, Blythwood Square, Glasgow. Before the flames were extinguished over sixty oil and water-colour pictures were destroyed.”

Subsequent enquiries showed that the fire occurred in the early morning of May 27th, the summons to the fire brigade being at 1.20 a.m. The loss was estimated at about £1,500. It would appear that, at least towards the end, the account in the script showed a picturesque exaggeration of details. A more serious inaccuracy is contained in the statement that “the master was absent.” The premises being a Club there was no master, and no responsible person was as a fact absent at the time. On the other hand, the fire was extinguished by a fire-engine drawn by horses, and the destruction of the pictures is an important point in common between the description and the fact.

2. On August 18th, 1903, the script told Mrs. Verrall to send Dr. Hodgson a name represented by *Orinaria*, *Orellaria*, and repeated later with several varieties of form. On September 9th, 1903, Mrs. Verrall obtained some writing in which the leading ideas were a long word beginning with C, a crown and a star ; then *Camilla*, yellow hair, the constellation of *Ariadne's* crown, and the two words *Oritella* *Coronata*. In this script there was an unmistakable reference to Dr. Hodgson. On September 17th, the script connected the statement, that Mrs. Verrall now had the long word, with Dr. Hodgson's name, and on October 5th it recurred to attempts at a word. The statement was made

that there was an omen and a name in the words "Ariadne stella coronaria," and that this was to be sent. Then came an allusion to another constellation, Berenice's hair. After rejecting another allusion to hair the script recurred to a crown, and combined it with the mention of flowers.

These attempts were sent to Dr. Hodgson, who wrote in reply that he had had the name *syringa* in his mind in connexion with another phrase in Mrs. Verrall's script, but could trace no definite connexion. *Syringa* blossoms, he added, had a special significance to him, having been given through Mrs. Piper's trance as a test message to be sent to a former sitter now dead. Mrs. Verrall herself was wholly unaware of Dr. Hodgson's associations with the word.

It occurred to Dr. Hodgson to look up *syringa* in his dictionary, where he found that it was a plant of the genus *Philadelphus* and that the original plant was *P. Coronarius*.

It will be seen that the script contains attempts to produce the word *coronarius* both in sound and sense, of much the same type as the attempts in the autumn of 1901 to give the three words *μονόπωλον ἐς αὐτό*. The word *coronaria* actually occurs in the script and the crown is unmistakable. The reference to Ariadne's crown seems superfluous, since the idea of crown has already been conveyed, but it is perhaps accounted for by the reference, which follows, to another well-known constellation closely associated with Ariadne's crown, namely Berenice's hair. The introduction of Berenice is accounted for as a reference to *Philadelphus*, the other half of the name required. The exact relationship of Berenice to Ptolemy *Philadelphus* is a matter of dispute, but the names are closely connected. Moreover in the script of October 5th the crown is associated with flowers.

Dr. Hodgson's letter suggested a search for other references to the *syringa*, with the following results :

May 10th, 1902. "Florum corona mox tibi plana crit.\* Ask Hodgson for the news."

May 18th, 1902. "In the woods it will be found the sweetest flower that blows—then you will know that I sent you this message all in a month of May."

November 24th, 1902. "You will hear from Hodgson—important he has tried the flowers but without success. Try other flowers yourself to send—white with a scent—that helps."

Fifteen references to future events are recorded by Mrs. Verrall. Of these some are complete failures, some are probably due to the emergence of a forgotten memory recalled by a subsequent event, and a few may be described as successful anticipations.

1. On May 11th, 1901, at 11.10 p.m., Mrs. Verrall had a strong desire to write automatically. The conclusion of the script was as follows:

† "Calx pedibus inhaerens difficultatem superavit. Magnopere adivvas persectando semper. Nomen inscribere iam possum—sic, en tibi!" This was followed by some unintelligible words in Greek and then the drawing of a bird.

On the evening of May 16th Mrs. Verrall saw in the *Westminster Gazette* an account from the *Daily Mail* of an incident occurring on the night between May 11th and May 12th, which recalled her script. The writer stated that a friend of his had been compelled to leave his room "in one of the inns within a stone's throw of the Law Court" on account of "uncanny happenings." The writer and a friend of his arranged to sit through the night of May 11th to watch events. Precautions were taken to prevent intrusion and powdered chalk was spread on the floor of the two rooms which were being watched to trace

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\* The crown of flowers will soon be plain to you.

† Chalk sticking to the feet has got over the difficulty. You help greatly by persevering. Now I can write a name—thus, here it is!



anybody or anything that might come 'or go. Four times during the night the doors opened and closed "of their own accord" and after the last opening at 2.9 a.m. the watchers noticed marks on the chalk. On examination it was seen that the marks were "clearly-defined bird's footprints"; they might be compared to the footprints of a bird about the size of a turkey.

The statement of the script, that the sticking of chalk to the feet got over the difficulty, followed by a drawing of a bird, is a singularly appropriate comment on the story in the *Daily Mail*. But the remarkable point is that the script was written at 11.10 p.m., whereas the first opening of the door did not occur till more than an hour later, at 12.43 a.m., and the footprints were not observed till 2.30 a.m.

2. On December 11th, 1901, the script wrote as follows :

"Nothing too mean the trivial helps, gives confidence. Hence this. Frost and a candle in the dim light—Marmontel—he was reading on a sofa or in bed—there was only a candle's light. She will surely remember this. The book was lent, not his own—he talked about it."

On December 17th Mrs. Verrall had a strong desire to write, and obtained the following script :

"I wanted to write—Marmontel is right. It was a French book, a memoir, I think. Passy may help Souvenirs de Passy or Fleury. Marmontel was not on the cover—the book was bound and was lent—two volumes in old-fashioned binding and print. It is not in any papers—it is an attempt to make someone remember an incident."

Mrs. Verrall had not at this time any conscious associations with Marmontel as a French writer.

On March 1st, 1902, Mr. Marsh, a friend of Mrs. Verrall's, came for a short visit, and that evening at dinner he mentioned that he had been reading Marmontel's *Memoirs*. Mrs. Verrall asked for particulars about his reading, at the

same time explaining the reason for her curiosity. Mr. Marsh said that he had got the book from the London Library, and took only the first volume to Paris with him, where he read it on the evening of February 20th and again on February 21st. On each occasion he read by the light of a candle, on the 20th he was in bed, on the 21st lying on two chairs. The weather was cold, but there was no frost. The London Library copy is bound, as most of their books are, not in modern binding, but the name "Marmontel" is on the back of the cover. The edition has three volumes; in Paris Mr. Marsh had only one volume, but at the time of his visit to Cambridge he had read the second also. He was in the habit of reading in bed, but has electric light in his bedroom at home, so that he had not read "in bed by candle-light," for months until he read Marmontel in Paris. On his return to town Mr. Marsh ascertained, by reference to the book, that on February 21st he had read a chapter in the first volume of Marmontel's *Memoirs* describing the finding at Passy of a panel, etc., connected with a story in which *Fleury* plays an important part.

The description in the script is definite and in the main accurate, though there are three errors; it does not seem to have been actually freezing on the two nights in question, the book was not in two volumes only, and the name Marmontel was on the back, though not on the face of the cover. On the other hand the reference to Passy and Fleury—names which are not together in any passage of Marmontel's *Memoirs* except that read by Mr. Marsh on February 21st, is a precise and remarkable coincidence.

## TELEPATHY AND CLAIRVOYANCE.

By HENRY A. FOTHERBY, D.P.H. (Camb.), L.R.C.P. Lond.

THE power of affecting the intelligence and senses which one person can exert over another is called *telepathy*. This power is not only potential between two people when in close relation to each other, but it can travel over space and exert its influence at a distance, even to the extent of several thousands of miles. *Clairvoyance* is the gift of seeing subjectively what is taking place at a distance, in space and time.

Before considering the more complicated examples of this power it will be best to take a simple case, one such as is probably in the experience of us all. We know, for instance, how two people may be sitting together, when one suddenly refers to some absent friend, or asks some simple question about a subject, and hardly are the words out of his mouth before his companion exclaims: "How very strange, I was just thinking about him," or, "I was on the point of asking you the very same question."

On a Wednesday not long ago, I had occasion to go up to London on business, a distance of about forty-five miles from where I reside. On leaving my medical practice, I left instructions with my housekeeper where to send for me, in case I should be wanted during my absence, and told her to expect me back on Friday. At the time I left I had a case which was causing me a good deal of anxiety and, although I had made all necessary provision for my patient, I could not help worrying a good deal about the case. All day long, and during Wednesday night, my patient was on my mind, and I could get no peace until towards morning I finally resolved to return on that day, namely Thursday, instead of

being away another night as I had intended. When I got back I found that my housekeeper was expecting me, she had made every preparation for my return, my lamp and fire being lighted and my bedroom got ready. When I expressed my surprise, she told me that when she arose that morning, she had a strong presentiment that I would return that evening instead of the following day, as I had given her to understand.

Another interesting example of telepathic experience occurred in the case of Dr. B., a medical friend of mine. He told me that in his student days, one evening while he was out walking, a strong impression suddenly took possession of his mind, just as he heard the clock of Stratford Church striking the hour of 9 p.m., that his grandmother had passed away. As he could not get the idea out of his head, he mentioned it, on his return to his lodgings, to a fellow student who, as is usual in such cases, simply laughed at it as a mere fancy. Next morning, however, my friend received a letter announcing the fact that his grandmother had just died. A special point of interest in this case is that the letter received was being written at 9 p.m. the evening before, shortly after the occurrence of the decease, at the very time, in fact, that the mental impression was received.

As an illustration of visual telepathy the following facts have been given me as the experience of a former patient of mine. Unfortunately I am unable at this distance of time to give full particulars of time and place, but I have every confidence in the veracity of my informer. She told me that many years ago she was married to a man who ill-treated her and subsequently left her to go to America. For some time she lost all news of him, and did not know whether he was alive or dead. One day when she was out walking she had a strong feeling that someone was, as it were, walking by her side. She happened at the time to be passing a

church and as the service was proceeding she went in, and found that the hymn for those at sea was being sung. That night, after she had gone to bed, she awoke and saw an apparition of her husband standing at her bedside with his clothes dripping wet. Subsequently she learnt that he had lost his life by drowning, but whether the time of his death corresponded actually with her visual impression I cannot now fully recollect, but in many such recorded cases this has also been noted.

I have given these few cases which have occurred within my own experience and that of my acquaintances, but we rarely meet others and talk with them on such subjects without finding that they can give similar and more extraordinary examples. I will now quote a few cases, from Dr. Osgood Mason's excellent book on, *Telepathy and the Subliminal Self*, which have been scientifically investigated and of whose accuracy there can be no doubt.

*Case 1*, reported to, and examined by, the Society for Psychological Research. One of the percipients writes as follows: "My sister-in-law, Sarah Eustance, of Stretton, was lying sick unto death, and my wife had gone over there from Lawton Chapel (twelve or thirteen miles off) to see and tend her in her last moments. One night before her death I was sleeping at home alone, and, awaking, I heard a voice distinctly call me. Thinking it was my niece Rosanna, the only other occupant of the house, I went to her room and found her awake and nervous. I asked her whether she had called me. She answered: 'No; but something awoke me, when I heard someone calling.' On my wife returning home after her sister's death, she told me how anxious her sister had been to see me, craving for me to be sent for, and saying: 'Oh, how I want to see him once more!' and soon after she became speechless. But the curious part was that, about the same time that she was 'craving,' I and my niece heard the call."

*Case 2.* The following case is reported by Mr. Myers. The agent's name is withheld from publication, the percipient was the Rev. Stainton Moses. The agent states as follows: "One evening early last year (1878) I resolved to try to appear to Z. (Mr. Moses) at some miles distant. I did not inform him beforehand of my intended experiment, but retired to rest shortly before midnight with thoughts intently fixed on Z., with whose room and surroundings, however, I was quite unacquainted. I soon fell asleep, and woke up the next morning unconscious of anything having taken place. On seeing Z. a few days afterwards I enquired, 'Did anything happen at your rooms on Saturday night?' 'Yes,' he replied, 'a great deal happened. I had been sitting over the fire with M., smoking and chatting. About 12.30 he rose to leave, and I let him out myself. I returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself I was not dreaming, but on laying it down I saw you still there. While I gazed without speaking you faded away. Though I imagined you must be fast asleep at that hour, yet you appeared dressed in your ordinary garments, such as you wear every day.' 'Then my experiment seems to have succeeded,' I said. 'The next time I come, ask me what I want, as I had fixed in my mind certain questions to ask you, but I was probably waiting for an invitation to speak.

"A few weeks later the experiment was repeated with equal success, I, as before, not informing Z. when it was made. On this occasion he not only questioned me upon the subject which was at that time under very warm discussion between us, but detained me by the exercise of his will, some time after I had intimated a desire to leave. As on the former occasion, no recollection remained of the event, or seeming event, of the preceding night. (Mr. Moses writes on September 27th, 1885, confirming this account. Mr.

Moses also says that he has never on any other occasion seen the figure of a living person in a place where the person was not.)"

*Case 3*, reported by the late Dr. Wyld, 1882. "Miss L. and her mother were for many years my most intimate friends; they were ladies of the highest intelligence and perfectly truthful, and their story was confirmed by one of the servants, the other I could not trace. Miss L., some years before I made her acquaintance, occupied much of her time in visiting the poor. One day as she walked homewards she felt cold and tired and longed to be at home warming herself at the kitchen fire. At, or about, the minute corresponding to this wish, the two servants being in the kitchen, the door-handle was seen to turn, the door opened, and in walked Miss L., and going up to the fire she held out her hands and warmed herself, and the servants saw she had a pair of green kid gloves on her hands. She suddenly disappeared before their eyes, and the two servants in great alarm went upstairs and told the mother what they had seen, including the green kid gloves. The mother feared something was wrong, but she attempted to quiet the servants by reminding them that Miss L. always wore black kid and never green gloves, and that therefore the 'ghost' could not have been that of her daughter. In about half an hour the veritable Miss L. entered the house, and going into the kitchen warmed herself at the fire; she had on a pair of green kid gloves which she had bought on her way home, not being able to get a suitable black pair."

*Case 4*. "The following case is reported on the authority of Surgeon Harris of the Royal Artillery, who, with his two daughters, was a witness of the occurrence: A party of children, sons and daughters of the officers of artillery stationed at Woolwich, were playing in the garden. Suddenly a little girl screamed, and stood staring with an aspect of terror at a willow tree standing in the grounds.



Her companions gathered round, asking what ailed her. 'Oh!' said she, 'there—there. Don't you see? There's papa lying on the ground, and the blood running from a big wound?' All assured her that they could see nothing of the kind. But she persisted, describing the wound and the position of the body, still expressing surprise that they did not see what she so plainly saw. Two of her companions were daughters of one of the surgeons of the regiment, whose house adjoined the garden. They called their father, who at once came to the spot. He found the child in a state of extreme terror and agony, took her into his house, assured her it was only a fancy, and having given her restoratives sent her home. The incident was treated by all as what the doctor had called it, a fancy, and no more was thought of it. News from India, where the child's father was stationed, was in those days slow in coming, but the arrival of the mail, in due course, brought the information that the father of the child had been killed by a shot, and died under a tree. Making allowances for differences in time, it was found to have been about the moment when the daughter had the vision at Woolwich."

The first example is a simple case of a mental impression, travelling between myself in London and my housekeeper in a Kent village, forty-five miles distant. Similar in nature is the case of my medical friend Dr. B., who at a certain time received a presentiment of the death of his grandmother. In this case the impression was evidently telepathed from the writer of the letter announcing the decease, as it was at the time of writing the letter that it was received. In the first case I quoted from Dr. Osgood Mason's work, we have more than a mere mental impression communicated. In this case a strong, verbally expressed wish, "craving," is expressed by a dying woman to see her brother-in-law, residing at a distance of thirteen miles. The impression or energy not only speeds over this distance, but it acts on the

auditory centres of two people sleeping in the same house, the brother-in-law and the niece, with such force that they awake and hear and recognise the voice subjectively calling. In the case of my late patient's experience, in which she was awakened from sleep and saw the apparition of her husband standing by her bed in his wet clothes, and also Case 4, quoted from Dr. Osgood Mason's book, namely, the little girl at Woolwich, who had a vision of her father lying mortally wounded under a tree out in India, the telepathic influence has travelled over thousands of miles, in the one case from husband to wife, in the other from father to daughter, and so powerful has been the stimulus thus transmitted to their visual centres that both husband and father and the circumstances of their death are subjectively viewed by wife and child, as if they were actually present. The second case is different somewhat, as in this the agent wills to visit his friend, Mr. Z., before going to sleep, and while quite unconscious of anything occurring during his night's rest, a stimulus travels out from him to his friend's house, and, acting on Mr. Z.'s visual centres, causes him to be subjectively seen, and on a subsequent occasion even to the extent of holding conversational intercourse. In the third case the lady, Miss L., appears in subjective vision to two people half an hour before her arrival in person, and this without any conscious willing on her part to be seen, but simply as the result of a strong desire to be by the kitchen fire. Well-authenticated cases of this description might be multiplied *ad infinitum*, and these, too, under very varied conditions and circumstances, but sufficient examples have been given for our present purpose.

The question is what is the explanation of these phenomena? How is it that a stimulus can be sent out from one brain to affect another at a considerable distance, and not only cause mental impressions to be received, but actually to

cause their possessors to be subjectively seen and heard to speak, and this, too, in the surroundings they happen to be in at the time? Is there any analogy to such a phenomenon in what science has already taught us? The only known parallel to this with which we are acquainted, and this an imperfect one, is that of wireless telegraphy.

Now there are certain vibrations in ether discovered by Hertz, called electro-magnetic waves, which have been calculated to be half a million times as long as the average light-waves. These waves are generated and sent forth in all directions, if a powerful electrical disturbance is set up in the ocean of ether which surrounds us by means of disruptive electrical discharges of high potential, such as are produced by a powerful Ruhmkorff's coil. These waves are capable of being caught up and recorded by a properly attuned receiver placed anywhere in the area of the disturbance, and the vibrations can be so regulated at the transmitting and receiving stations by delicately constructed instruments, that they can be made to influence a magnetic needle, so as to spell out the Morse code as in ordinary telegraphy, and thus messages can now be sent over thousands of miles of space without the interposition of wires.

The question which now suggests itself is, are there any similar vibrations capable of being generated in like manner from one brain acting as a transmitting station, to be received by another brain at a distance, acting as a receiving station, and so attuned that the vibrations can be translated into mental impressions of thought, light and sound by the stimulation of their cortical nerve cells?

In 1903, Professor Blondlot, of Nancy, discovered that, if a lighted incandescent lamp is surrounded by an iron jacket, save in one spot, where a window of aluminium is let in, though heat and light rays are cut off, certain rays pass through the window, which, on examination, are found to

have a rate of frequency far below those of heat and light. These, when focussed on an aluminium lens, cause a scarcely visible gas jet flame to burn more brightly, and phosphorescent or fluorescent bodies such as calcium sulphide to become more luminous and radio-active under their influence. These N-rays, as they are called, will pass through lead 0.2 mm. thick, saline water, dry cigarette paper, tin foil, mica, glass, paraffin, sulphur and other substances. They are, however, arrested by pure water, wet cigarette paper, lead 5 cm. thick, iron, and some other metals. They can be reflected by polished glass like light rays. These N-rays include four sets of radiations, and are certainly spectral rays, since they can be reflected, refracted, and polarised, and have a well-defined and long wave length occupying a position between thermal and electro-magnetic waves. Sodium hyposulphite is a powerful storer of N-rays, and so also is sea-water, and stones exposed to sunlight. These rays are emitted by such substances as wood, glass and caoutchouc, when forcibly compressed or twisted. Tempered steel, crystallised sulphur and hammered metals are also permanent storers of the rays.

The great interest which these radiations have for us is due to the researches of Professor Charpentier. He has found that nerves, nerve centres, and muscles of men and animals, especially the lower animals, such as the frog, emit them, the emission increasing especially during physiological action. "To study these radiations straight lead tubes of 5 to 10 cm. in length are used. One end is applied over the nerve centre; the other end contains a small piece of wood or card covered with a phosphorescent calcium sulphide," with the result that an increased luminosity is manifested. Not only is this evidenced during repose but it is increased during physiological action, such, for instance, as putting a muscle into action. The luminosity increases when the above instrument is moved over the region cover-

ing the spinal cord, being most marked over its dorsal and cervical enlargements. "M. Charpentier was able even to localise the so-called 'motor centres' of the cerebrum by the rays emitted when they were called into action. Even the centre for speech in the region of the third left frontal convolution was found to emit more N-rays when the person spoke in a high or low voice. In right-handed people there was no corresponding action of the right frontal convolution. It seems that even the act of attention or mental effort is attended by the emission of rays, which increase the phosphorescence. Other centres for writing, movements of arms, and sensory nerves behave similarly. Thus it would appear that all nerve centres in action give off more N-rays than during repose." (*The British Medical Journal*, 1903.)

Quite recently it was reported that at the "Société Universelle d'Etudes Psychiques," photographs were received from Commandant Darget alleged to have been produced by human radiations. The operator, merely by fixing his mind on an object or scene, is said to have so influenced the plate that when it was developed the object or scene was reproduced. This, however, wants further confirmation. In view of these recent researches, it seems not improbable that the brain does send out radiations which may travel through space and act as stimuli to the cortical nerve cells, visual or otherwise, of brains in the area of their radiations, provided that they are sufficiently sensitive or attuned to receive them. Whether these radiations are N-rays or not remains to be proved. It is significant, however, that the N-rays approach in length and periodicity to those of electro-magnetic rays used in wireless telegraphy.

In his address on medicine, delivered at the annual meeting of the British Medical Association last year, Dr. Maudsley expresses himself as follows: "What is the nature of the subtle transfer of energy between the active and the recipient mind whereby the former excites the latent belief

and energy in the latter?" (referring to faith healing). "Without subscribing to the strange stories of telepathy, of the solemn apparition of a person somewhere at the moment of his death a thousand miles away, of the unquiet ghost haunting the scenes of its bygone hopes and endeavours, one may ask whether two brains cannot be so tuned in sympathy as to transmit and receive a subtle transfusion of mind without the mediation of sense. Considering what is implied by the human brain with its countless millions of cells, its complexities of minute structure, its innumerable chemical compositions, and the condensed forces in its microscopic and ultramicroscopic elements—the whole a sort of microcosm of cosmic forces to which no conceivable compound of electric batteries is comparable; considering, again, that from an electric station waves of energy radiate through viewless air to be caught up by a fit receiver a thousand miles distant, it is not inconceivable that the human brain may send off still more subtle waves to be accepted and interpreted by the fitly tuned receiving brain. Is it, after all, mere fancy that a mental atmosphere or effluence emanates from one person to affect another, either soothing sympathetically or irritating antipathetically?"

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# CLAIRVOYANCE, TELEPATHY, SPIRITISM.

## SOME CURIOUS FACTS.

By JULES PACHEN.

(*Priest and Lawyer.*)

IN the book called *Les Origines des Dames de l'Assomption*, a curious fact is recorded, which occurred to their Founder in her childhood :

"In order to escape the perils of the bombardment, the inhabitants of Luxembourg took refuge in a part of the city, less exposed to the fire, in which there were subterranean chambers in some vaulted cellars. Mdlle. Eugenie de Brou (then three years of age) was in one of these chambers, when, in the middle of the night, she heard a voice calling her, 'Nini! Nini!' She got up and ran to her old nurse. 'Marguerite,' she said, 'my father is calling me, do you hear him?' 'I hear nothing, mademoiselle, you have been dreaming; remember, your father is now in Vienna; go to bed again and sleep quietly.' The child fell asleep; but the same voice awakened her again: 'Nini! Nini! Come to my aid!' 'It is he; I recognise the voice,' she called out to her nurse, who, however, was still incredulous. The child lay down again, and a third time a sorrowful and entreating voice called her. A few months later, when the siege had been raised, it was found that General de Brou had died in Vienna on the same night, and that on his deathbed he had constantly called for his little daughter."

Shortly after I had read of this incident, which is a case similar to those published in *Phantasms of the Living*, I had the opportunity of collecting many others; these were written down by the witnesses themselves, or, in some instances, the accounts they gave me were noted by myself and my notes were read aloud to them for verification.



I shall arrange these in the following article, under various headings.

**SECOND SIGHT.** Mme. Testand Marchain (*née* Cuisinier de Lisle), who now resides at Poitiers, Place Ste. Croix 3, has communicated to me an absolutely authentic record of hypnotic facts and occurrences which happened in her presence in 1851 and 1852 at Toulon [Var], in the Castigneau or Missiessy quarter, in the house of the late M. Aristide Cuisinier de Lisle, a ship's captain, father and father-in-law of the witnesses :

At that date, as much public interest was shown in magnetism, table-turning and occultism in general, M. Cuisinier thought he would try whether he had any magnetic power by experimenting on a young servant, Theresa, about 18 years of age, who was at that time in his service, and who was quite willing to be his subject. The experiment was a surprising success.

M. Cuisinier proceeded as follows : Seating himself opposite Theresa he pressed his two thumbs firmly between her two hands and looked at her steadily. The girl fell asleep, her eyes tightly closed ; but some time elapsed before she had any vision, or could reply to the questions put to her. "Do you see ?" enquired the operator. "No, not yet," she replied ; then a little later she said : "I begin to see" ; and finally she said : "Now I see quite well."

After this, in spite of the fact that all the doors and windows of the room in which she was were closed, she announced by name all the persons who came into the house or issued from it. "Now Mr. So-and-So is coming in ; now Mme. So-and-So has arrived, or has gone out."

One day when her back was turned and she was in the hypnotic sleep, with her eyes closed, Antonio, another servant of M. de Lisle, came quietly behind her, making a long nose ; she turned quickly round and did the same, to the great astonishment of the spectators, who could not conceive how she could have eyes in her back.

For the most part, it was not necessary for M. de Lisle to give her verbal orders ; it sufficed for him to think of what he wished her to do, in order that she should at once perform all he desired. Thus when the girl was in the kitchen and M. de Lisle at table in the dining-room, she would suddenly appear with a plate in her hand, because

her master, without uttering a word, had formulated the wish that she should bring him one.

Every morning, about four or five o'clock, M. de Lisle went on duty on his boat, anchored about a mile and a half away, in the roadstead, and quitted it about ten o'clock in order to breakfast at his residence at Castignean; the young maidservant used to announce the arrival of her master almost to the minute. She would say to Mme. de Lisle: "It is time, madam, to lay the table for breakfast, I see the master coming down the ship's ladder, he is getting into his boat, he will be here in twenty minutes." She never failed to be right.

The most remarkable and extraordinary occurrence, however, which Mme. Testand-Marchain witnessed was the following, for the absolute truth and accuracy of which she can vouch, as also for the preceding :

M. de Lisle had in his house, as a lodger (entirely free of charge, and merely as a matter of kindness, a man called Lorgeril), formerly a schoolmaster, but employed at that time in the arsenal of Toulon in the delivery of coal. This Lorgeril formed the intention of making a second marriage with a person living at Hyères, distant from Toulon about fifteen miles, and one day he asked permission to go thither to make his court, and to stop there if he was able to arrange the marriage.

After the departure of Lorgeril it occurred to M. de Lisle to find out, by putting the girl Theresa to sleep, what Lorgeril might be doing during his journey and what would be the result of his matrimonial projects. With this object in view he put Theresa into the hypnotic sleep.

It should be stated that, although M. de Lisle knew Hyères, he was absolutely ignorant of the street and house in which Lorgeril's fiancée resided, and Theresa did not know the town at all, not even which road must be taken to get there.

When she was asleep and in the state of vision, M. de Lisle said to her :

"I want you to go to Hyères."

She replied : "But, Sir, how am I to do that? I do not even know the road."

"I wish you to go there; try to find it. Have you found it?"

"Yes, Sir."

"Well, go!"

"I am going, but it is a long way, a very long way, and I am not nearly there yet."

"Are you there?"

"Yes, Sir. I have reached it. I see a place where there are many palm trees."

"That is right; now find the house in which Lorgeril is."

"Oh! Sir, I don't know where it is."

"Look for it."

"Yes, Sir, here is the street. How steep it is; how one has to climb!"

"Are you there?"

"Yes, Sir, I am at the door of the house, but I am afraid to go in."

"I wish you to go in; enter."

"Oh! Sir, there are many stairs to be mounted before one can reach the room."

"Are you there?"

"Yes, Sir."

"Well, knock to get admittance."

At this moment she was close to the mantelpiece, and she made a deliberate movement as if to knock, but her hand stopped at about a millimeter's distance from the marble of the mantelpiece without touching it.

"Have you entered?"

"Yes, Sir. I see Lorgeril and the person in question quite clearly; they are together, but they do not seem to agree very well, and I do not think the marriage will take place."

At this moment M. de Lisle, without saying anything to the seeress, merely formulated in his mind this very indiscreet thought:

"Will they spend the night together?"

"Oh! no, sir, certainly not," she replied at once.

"What do you see in the room?"

"I see, Sir, that they are leaving the table, and have finished eating."

"What have they eaten?"

"I do not know, Sir, the dishes have been removed."

"That does not matter, look carefully; some remnants must remain in the plates."

"Sir, they have eaten fricasseed lamb and also orange salad."

"I see also on the mantelpiece of the room three oranges which Lorgeril has bought and which he will bring back with him to Toulon to-morrow, for his three children. Lorgeril will start to-morrow and will arrive at 4 o'clock in the afternoon."

"If Lorgeril arrives to-morrow he cannot surely arrive at 4 o'clock," M. de Lisle remarked to the seeress, "for he works at the harbour and he would have to return in the morning to resume his work."

"No, Sir, no; I tell you it is at 4 o'clock in the afternoon that he will return to-morrow."

On the morrow, as the hypnotised\* girl had predicted, at the stroke of 4 p.m., Lorgeril walked in to the garden of M. de Lisle's house at Toulon; the latter was awaiting him and greeted him by saying:

"Ah! well! my poor Lorgeril, so your love affairs have gone badly. It is a pity, in spite of all the care you took, fricasseed lamb and orange salad!"

Lorgeril opened his eyes wide in astonishment:

"*Monsieur! Monsieur! . . . Comment . . . comment?*"

Then M. de Lisle amazed him yet more by saying: "Now, Lorgeril, take out of your pocket those three oranges which you have brought for your children and give them to me."

Lorgeril threw the three oranges down on the table in the garden walk and precipitately fled to his room, quite in a fright, exclaiming: "Ah, M. de Lisle, you are in league with the devil!"

All the preceding is vouched for as quite exact, by Mme. Testand-Marchain, who was an eye-witness, and being very much impressed, has preserved a clear recollection of the occurrence; the account is confirmed by her signature, as well as by that of M. Testand-Marchain, who has many times heard the story absolutely similarly told by his brother-in-law, M. Aristide Cuisinier de Lisle.†

OMENS. When the above document was communicated to me, with permission (given at my request) to use it, I was able at the same time to elicit other confidences. Father Thomas, from Brittany, occupied at that time the same house as myself at Poitiers; from him I learned the following:

In Finisterre, at \*\*\*, one Sunday morning the rector of the parish,

\* I use this expression for the moment, without, however, committing myself to an opinion as to whether this was or was not a case of hypnotism.

† Poitiers, 29th April, 1900. Signed: Testand-Marchain, Notary.  
M. Testand-Marchain (*née*  
Cuisinier de Lisle).

at the conclusion of high mass, returned as usual to the presbytery carrying a silver-gilt chalice; he went up to his room to deposit it there, and came down again to the dining room. In a corner and bend of the staircase he was obliged to step on one side to enable a corpse to be carried past him; the corpse was being brought from the first floor; in this corpse he recognised himself, and, deeply moved, he entered the dining room. There he found his curate, who, struck by the pallor of his countenance, said: "Sir, you are ill!" "No, no," was the reply, "but this is what has just happened,"—he then related the occurrence.

Although the curate remained sceptical, the rector insisted on the true character of the warning, and as a further means of verifying this he added: "I shall be carried down from my room by So and So," mentioning the names of four priests of neighbouring parishes.

Having sung vespers, the priest arranged his temporal and spiritual affairs. He shortly afterwards fell ill, and a few days later he was dead.

The curate announced the death; the priests of neighbouring parishes came, as is customary, to render the last services to their dead brother, and the four priests named by the *curé* offered, of their own accord, to carry the corpse down to the dining room, which had been transformed into a mortuary chapel.

Thus the premonitory vision of the *curé* was realised. This happened about six years ago (1900). The fact is known among the clergy of Guimper.

A little later, I had occasion to spend a few weeks in Guimper, and whilst there I collected other facts of the same kind. It would apparently have been easy to add to their number.

From Father Lemoigne (auricular testimony):

1°. A certain youth called Malgorn, native of the Isle of Ouessant, was educated at the little seminary of Font-Croix. Being consumptive and feeling rather ill he was unable at the end of the year to return with the other youths.

One evening, just as the pupils were filing out from the class rooms and going to the refectory, Malgorn appeared with a white parcel under his arm, on the step of a door which opened on to a staircase leading to the dormitory. Three or four of the boys, whose names the witnesses were able to mention (they were class fellows), made a sign with their hands to Malgorn, but did not dare to speak to the new comer

on account of the presence of the monitor; afterwards they lost sight of him on the stairs going up towards the dormitory. On the same evening one of them told the priest, M. Mazéas: "Your compatriot Malgorn has just arrived; we have seen him." And the priest replied: "Good, he will come and see me to-morrow."

As the morning advanced without anything being seen of Malgorn, the Professor went to the dormitory to look for him. The pupil's bed was untouched, and on the following day news of the death of Malgorn reached the college.

He died exactly at the time when he was seen on the stairs: his school-fellows recognised him completely, they even observed a stain on his coat near the shoulder.

2°. When Father L—— was in the infirmary of the college of Guimper, about the year 1860, a priest called Paré presented himself for admittance. He seemed confused and much upset, but being a very vigorous man he was chaffed at appearing at the infirmary since he was apparently in robust health; to this he replied that he was tired.

Afterwards an abbé, who was one of Paré's intimate friends and his compatriot, explained to Father L—— the cause of his trouble.

Father Paré, quite recently, awaking in the middle of the night, had seen in his room in the college, his father, whom he did not know to be ill, lying on a bier surrounded by candles: he was even able to count the candles which surrounded him. He subsequently learned that his father had died at the same moment.

(3) The following incident, which happened in the neighbourhood of Cartraix, he had heard related by his parents:

A commissioner, Louis Alain, travelled every day from Cartraix to Châteaulin to supply the shops on the route with tobacco.

One night, at midnight, he was passing through the hamlet of Pleyten when he saw a large funeral, the corpse was carried by young girls, etc. Much impressed, he related the fact on the following day; and he then learned that, in fact, a young lady called Le Corre had died and he had seen the funeral as it afterwards took place.

*Personal Facts.*—(1) In the year 1879, in January, Father L—— was obliged to absent himself on a mission.

He was Confessor to Mme. de M——, who was ill, and although her death was not immediately anticipated, he thought it expedient to receive her confession before leaving. On the following night, before his departure, Father L—— awoke gently and heard these words dis-

tinctly spoken in his ear: "Mme. de M—— is dead." A few moments later the clock in the passage struck two. He noted this and fell asleep again shortly afterwards.

On the following morning, when brother Scolas, the porter, came to inform him of the death of Mme. de M——, the priest told him of his experience, saying that he would verify the hour in the course of the afternoon.

On visiting M. de M——, the husband of the deceased, he learned that the hour of her decease had been five minutes to two.

(2) In 1892 he was conducting a Lenten course at Concarneau, the priests at the presbytery said to him, one day: "A man in the parish hung himself to-day at 8 o'clock; you were his Confessor; he confessed to you on Sunday." This was on Tuesday, at dinner. At half-past four that morning, whilst dressing, the Father had heard two loud raps on his door, and without going to open it, he had offered up a prayer for the souls in Purgatory. He had instinctively associated these two raps with a death.

Similar experiences had led him to connect raps with the thought of a departed person asking for prayers. He is uncertain whether the sound heard is objective, or merely subjective. In favour of the second hypothesis is the fact that, although he can hardly hear with one ear, in these cases of premonition when he is lying on his sound ear he can hear distinctly with his deaf ear. This may be a purely psychic experience.

He found, on enquiry, that the man had hung himself at half-past four, and not at 8 o'clock—the time which had first been named as the hour of death. He was obsessed with the idea of death by hanging.\*

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\* Compare this incident with one which occurred to The Reverend Mother Ste. Emilie, Ursuline in the convent at Quintin [*Saint Brism*: Prudhomme, 1898, p. 81].

A curious fact is therein related. Two nuns appeared to the Reverend Mother and furnished her with particulars as to the date of their interments. Father L—— reported this fact and added: "When I was preaching a retreat for a first communion at the convent of the Ursulines in Quintin, in May, 1881, Mother Emilie told me of this fact through the grating. The bishop having come to administer confirmation at the close of the retreat, I was permitted to follow him into the convent. When I was inside, Mother Emilie took me apart and showed me the hermitage in question and the barrier on which she leant when she saw the two nuns from the other world pass before her.



From Father Rot (Gulmper, 1900).

(1) He was a pupil at Plonguerneul about the year 1832.

The porter was in good health. The Superior was ill, but there was no intention of administering the last sacrament. The porter stated to one of the professors that he had seen a procession like that of the Holy Host in the corridors. No one believed him. Five or six days later the viaticum was carried to the Superior. In the vestry the priests agreed that if they wore copes the effect would be more solemn; they therefore did so, and the porter said, when seeing them pass: "That is how I saw them."

(2) When Father Rot returned later, as professor, the following incident occurred:

One of the professors resided, or rather his family resided, three miles off. One day, when returning to the College, he saw in the grounds of the establishment a man on horseback whom he recognised as a servant from his house; he hastened forward but could not overtake him. When he reached the College, he asked: "Have you seen our servant?" He had not been seen.

On the following day the same servant came to inform him of the death of his mother.

From Father Allard: *A personal experience.*

About the year 1851, when he was in his thirteenth year, one day, between April and July, he was in that dreamy state so frequent with pupils at their desks, when the following occurred:

He was at St. Laurent on the Lèvre in Vendôme, at some distance from the Loire. In imagination he saw himself again on the Loire, which he knows; he seemed to see himself in a steam-boat, going from Angers to Nantes. In the middle of the steamer there were wooden slides to give air to the engine-driver and the machinery was visible through these.

The boat was moving along close to the left bank, doubtless following the deepest part of the river. A man came out and looked through the open slides down on the machinery. He saw him fall into the machinery, where he was ground by the wheels (all the while he was dreamily poring over the text of his lesson books).

The sight of this spectacle aroused him and brought him back to reality. About forty-eight hours later, the professor, who was in the habit of reading various pieces of information to the boys, read them an extract from a newspaper. (The priest does not know whether it was the *Espérance du peuple* or the *Journal de la Loire inférieure*

*et de la Vendôme*, or whether it was the *Univers*.) The extract related what the boy had seen as in a dream. The boy did not think it extraordinary, but he always remembered the fact very distinctly; he did not at the moment think of it as a sign or as a warning coming from a spirit. But on hearing afterwards of analogous cases he was led to relate this fact.

A. Donarnenez with Father Bourdoulous (at the residence of M. and Mme. S—, Municipal Counsellor):

(1) Father B— met in the train a woman who was crying, and she related to him an omen connected with her husband, who died in a recent storm. The family S— call him Gohinec (?).

Several members of the family and the servants were assembled together when a sound was heard: "Ah! there he is! It is his foot-step," said one, "it is the sound of his shoes, it is his way of opening the door and throwing down his nets."

He did not appear, however. They went to look for him; but there was no one to be seen. One member of the family, a very delicate woman, was made ill by the shock. They were all convinced that he was dead. And, in truth, shortly afterwards they heard of his death by shipwreck.

(2) M.ne. S— related the following:

A servant was dusting the room of a young consumptive when to her amazement she saw a vision of a funeral and described the persons and details. The young consumptive died shortly afterwards and the prophetic vision was fulfilled in every detail.

Finally, here is a letter, the original of which was shown to me at Guimper. I was told that the author, Father Liot, was formerly Superior of that monastery. The letter is dated April 22nd, 1853:

"Instead of writing to you on all sorts of subjects of no importance, I will narrate an incident which I can vouch for as scrupulously correctly reported, assuring you that I have not the slightest doubt as to the veracity of the persons concerned.

"Towards the close of the year 1849, in a country house a few leagues distant from Guingamp (Cotes-du-Nord), the death occurred of an old gentleman, upwards of 80 years of age, M. de X—, a most worthy person, but one who had for a long time neglected the sacraments. One of his grand-daughters, who belongs to the order

of the Augustines, often urged her grandfather, whose health was obviously failing, to confess himself, and to receive the sacraments, whilst his mental faculties still remained unimpaired. At last he promised to do so; but he put off the act, wishing to prepare himself by serious self-examination. The girl waited therefore, and in the meantime kept a *neuvaine* in honour of St. Anne, for the conversion of her grandfather.

"The good man, however, grew weaker and his grand-daughter renewed her entreaty: it was quite time. The old man replied that he was prepared, and named the priest to whom he wished to confess himself. The family, being very pious people, were delighted, and they sought at once to bring the confessor who had been designated to the house. Quite suddenly, however, the old man was *in extremis*. They hastened for the priest, who lived at some distance. In the meantime, the girl hurried to her grandfather, and laying on his breast a cross, to which indulgences were attached for a good death, she suggested to him to dedicate himself to St. Anne. Shortly afterwards he breathed his last, and, when the priest arrived, life was extinct. He tried to console the family, and then withdrew. The funeral took place two days later.

"Next to the bedroom of the deceased, there was a little room in which a faithful servant used to sleep; she is a good, religious woman, now about 36 years of age. I know her well, she is not a thoughtless person but a very sensible woman. She had for many years looked after the old man. When he needed anything in the night he was accustomed to give several little raps with a big snuff-box, which he always kept on the table beside him. Being accustomed to these little raps she never failed to awaken, and to go to her master's bedside. During the course of last summer, Marie went with the family to the country and again occupied the little room next to that of her old master, which had not been used since his death.

"One evening, about 11 p.m., she was awakened out of a deep sleep by the little raps of the snuff-box. She thought she was dreaming and tried to go to sleep again. The knocking began again, she listened and it seemed to her that some one was walking about in the room of the deceased. As the sound continued, Marie, being wide awake, said to herself, aloud: 'It is one of the servants who is trying to keep me awake, I shall send her to bed.' She lit up, put on some clothes and stepped very softly towards the room, opening the door abruptly. What did she see? Her deceased master, walking up and down, dressed as in his lifetime! Seized with fright, the light fell from her

hands and went out. She returned to her room, carefully bolted the door, and threw herself into bed, more dead than alive. When morning dawned, Marie picked up her candle and went into her master's room, where nothing was disarranged. She said nothing at all about the matter. . . . She said to herself that it must have been someone in the house who was fond of practical jokes.

"The noise was, however, repeated from time to time, and always at the same hour. But Marie did not get up, and left the practical joker to himself. Winter came and the family returned to town, and Marie thought that at Guingamp she would be left in peace, for she was there alone with her employers, whose household consisted of the daughter of the deceased and her husband, and the young girl of nineteen years of age, a nun, of the order of the Augustines.

"But they had scarcely returned to Guingamp when the following occurred, which shall be narrated in Marie's own words:

"One day during last December, 1852, about 6 a.m., before I had yet left my room, Mademoiselle, who sleeps near me, called out to me: "Marie, do you hear that noise? There is a knocking in Grandpapa's room." I replied that it was cats. The knocking went on. Mademoiselle then got up and came to me, quite frightened. I took my candle in my hand and went with her to her grandfather's room; but Mademoiselle did not dare to enter and stood on the stairs close to the door. I opened and saw my deceased master on his knees at a prie-Dieu, in the posture of one who says his morning prayers. This time I was not afraid. Monsieur got up and said to me quite distinctly: "It is I, my child, come near and fear nothing." "Oh!" exclaimed Mademoiselle, "it is Grandpapa's voice!" But she did not dare to enter the room. I approached my master, and I stood before him, holding my candle in my hand, as calm as if he had been a living man. He spoke to me for about twenty minutes. In the midst of our conversation, I said: "Oh! Sir, allow me to call your children; they would be so glad to see you, and to hear what you have told me." He replied: "No, no, I am not permitted to speak to them." He finished what he was saying, and disappeared. Mademoiselle had remained standing on the stairs, she heard the voice of my master, but she could only understand his first words: "It is I, my child, come near and fear nothing."

"Marie went to her master and mistress and told them what had happened, M. de \* \* \* the son-in-law of the deceased, enjoined upon Marie and his young daughter to keep the matter profoundly secret. The secret was kept so well that no one in Guingamp, with

the exception of two persons, the priest and Marie's confessor, were informed of the experience. M. de X., a retired magistrate, a serious and pious man, called on the priest and asked him to question and examine Marie on the subject. But the priest referred the question to the girl's confessor, adding that he was a very prudent priest and that he would not treat the matter lightly, and that when the confessor had examined into it he would look into the subject if it deserved his attention.

"What had the old man said to Marie? He said this: 'My child, the prayers of my grandchild and the vows I made to St. Anne before I died, obtained for me the grace of perfect contrition. I am not in Paradise, I shall not go there until you have made the pilgrimage to St. Anne on my behalf. You must go on foot and return in the same way. During the journey you must feed only on bread and water. You must remain five days at St. Anne's and have a mass said every day, and you must communicate every day at the mass said for me. During your time there you must live like others, but on your return journey you should remember to feed only on bread and water. Your pilgrimage should start from and terminate at my grave.' He also said other things to her of a private nature, which did not concern the family.

"Marie's simplicity and candour, and doubtless also the character of these secret revelations, decided the priest to authorise the pilgrimage. M. de X., desired to accompany Marie. The priest objected and chose as her companion a serious, good woman, who I believe never understood the object of this pilgrimage.

"Early in January, 1853, the travellers started on their journey, taking with them letters of introduction from the curate of Guingamp to the priests of St. Anne, having first offered prayers at the tomb of the deceased. Marie, usually strong and robust, felt as soon as she had started as if she were carrying a heavy weight which hindered her advance. She went with bare feet, *i.e.*, she bought thick woollen stockings so as to be able to go without boots. She experienced so much difficulty in walking, and the weight which oppressed her was so great, that these poor women were more than fifteen days in reaching Auray. During her sojourn at St. Anne's, Marie lost the sense of carrying a burden, but she felt it again as she returned, and only got finally rid of it at the tomb of her master. The latter circumstance may seem absurd, but to Marie it was no laughing matter, for the burden made scars on her shoulders which had not yet disappeared at the close of last Lent. Mme. de X., the daughter of the deceased, saw with her own eyes Marie's scarred shoulders.

"I received all these details from the curate, one of the most earnest priests I know. M. de X., to whom I acted as confessor during Lent, repeated to me the details. He even went so far as to kindly bring Marie to the curate's house, that I might have all the details from her own lips. I will only conclude by affirming the accuracy of the facts I have stated. I should be willing to swear to this at the hour of death. I have called the girl Marie, not being acquainted with her real name."

\* \* \*

Among the above facts, there are some which coincide with death: raps, auditory phenomena, visions of the deceased, the sound of footsteps as at his usual return.

There are also antecedent occurrences, premonitions, the vision of a corpse or of a funeral.

Finally there are posterior occurrences.

In all these subjective, psychic cases there must be coincidences with exterior, objective reality previously unknown to the person who has the experience, in order to incline us to credit them. In the cases concomitant with, or antecedent to, a death, of which the subject was ignorant, the event of the death serves to corroborate the experience. The multiplicity of experiences similar to those collected by Mr. F. W. H. Myers seems to exclude the possibility that they are purely coincidences.

If the facts are posterior to the death, as in the last case, and if there is no means of verifying them, from a scientific point of view we are at a disadvantage.

It is conceivable that the communications which were kept secret, or were told only to the family, may have contained correct details unknown to the subject, "Marie," otherwise, in spite of the strange character of the whole series of the phenomena, there is nothing to warrant the assurance that they are objective.

## FURTHER SEANCES WITH MILLER IN PARIS.

By CÆSAR DE VESME.

WE stated in our last issue that the medium Miller had held some further seances in Paris after he had returned from Germany, or more precisely, from Munich, where he had consented to give one seance to Mme. Rufina Nøggerath, the "godmother" of spiritists in Paris, who was at that time staying with relatives in the metropolis of Bavaria. The *Psychische Studien*, of Leipzig, published a report of this seance, drawn up by Colonel Peter; the *Uebersinnliche Welt*, of Berlin, also published a report by Dr. Walter Bormann. Both writers recognise that it is impossible to attach great importance to a seance which was only of a preliminary character and intended merely to give a general idea as to the kind of phenomena which occur with Miller. Both of them, however, show that they are disposed to admit the genuineness of these phenomena. Unfortunately their reports show that we are dealing with statements of personal impressions rather than with reasoning founded on the conditions under which the phenomena have been obtained.

The same must be said of a seance which took place in Paris, at which Dr. Encausse (Papus) was present, and reported by him in the last issue of *L'Initiation*. Papus states that "his expectation was fully satisfied, and that Miller displayed mediumistic faculties more extraordinary than any which he, Papus, had hitherto encountered." In reality, however, the medium was not searched at the close



of the seance, and judging by the report by Papus, everything happened much as it did in the seance at which we were present, and which we reported in our September issue. In the short article in *L'Initiation*, concerning the motives which engendered conviction in the author, we find considerations of a general character only, such as the following :

"If half a cubic yard of objects are required to construct one lay figure, how great a volume would be necessary in order to produce the four simultaneous apparitions which we saw at this seance ?

"Moreover, what a marvellous faculty of ventriloquism, to produce in full light a visual hallucination showing the mouth to be closed whilst the voice is heard ! If Miller possesses this art he must be a fine conjuror, able to change his clothes more rapidly than Frégoli, and alone, whereas Frégoli requires three assistants, and he must be an unparalleled ventriloquist to boot."

Unfortunately these arguments are of the rather vague type, which were always put forth in favour of the genuineness of the materialisations which occurred with Williams and Eldred and other mediums, who were subsequently exposed ; they are not, therefore, of great value. For example, a ventriloquist can easily, in full light, produce the illusion of a dialogue sustained by different persons ; it is well known that ventriloquists can produce the effect of voices coming from different parts of a room. As to the amount of objects that Miller would have had to conceal on his person to produce these phenomena by fraud, conjurors have familiarised us with many methods and the back of Eldred's chair has given us another—hence the importance of thoroughly searching both medium and cabinet before the seance. Nevertheless we recognise unhesitatingly that there exist phenomena whose genuineness seems to be undeniable, even when the medium has not been searched. The opinion of a man such as Papus must, therefore, carry some weight.

We have not much to say with regard to the account published by M. and Mme. Letort of the last seances held in Paris. It is a very detailed, very complete report of the phenomena as they present themselves to the view of a believer. It would have considerable documentary value if it could be compared with a report in which the phenomena in question are analysed and discussed. Much the most important report, and one which seems, in the main, to fulfil the above-mentioned conditions, is that of M. Gaston Mery, municipal councillor of Paris, chief editor of the *Libre Parole*, and director of the *Echo du Merveilleux*. The *Echo du Merveilleux* is not a spiritistic organ; it studies mediumistic phenomena from the Roman Catholic point of view, attributing them to the devil, when they are not otherwise explicable. It cannot, therefore, be said that M. Gaston Mery is a partisan of spiritism. He admits, however, that it is highly probable that the phenomena which he witnessed were genuine, and he gives sensible reasons for so thinking.

The seance in question took place in M. Gaston Mery's own residence, and he himself presided at the erection of the "cabinet." He had caused a piece of green serge which he possessed to be stretched in a corner, formed on one side by a door opening into a room which serves as his study, and on the other by a wall, and in front of this angle, so as to form a square, he had arranged a double curtain of black flannelette, lent by M. Letort. A space of about eighteen inches separated the top of the cabinet from the ceiling. No furniture, no ornament, nothing in fact was left in the room, which could be used for concealing any apparatus or suspicious objects. There was nothing left in the room except thirty-six chairs ranged in single file against the wall. The carpet had been removed.

At 8.15 the guests were arranged in their places. The room was then lit up, and M. Gaston Mery considers that if

an accomplice had got in among those invited, and if this accomplice had made any suspicious movements, he would certainly have been detected.

At 8.30 Miller arrived. He had never previously been in the house. M. Mery arranged that he should not cross the room before the seance began. Dr. Dusart, Dr. Moutin and Dr. Pechin were asked to accompany Miller into a neighbouring room, where he undressed himself in the presence of the three doctors and the master of the house. "He took off everything, even his drawers, his flannel waistcoat, and his socks," says the director of the *Echo du Merveilleux*. "We saw him completely naked, from head to foot. I gave him a grey flannel shirt, trousers, and a vest, in which, I assure you, I had not hid any apparatus. I also lent him a pair of leather slippers."

Accompanied all the time by these four guardians the medium left the bed-room to go straight into the drawing-room. At this moment the gas had been put out, and the room was only lighted by a little petroleum lamp placed in the adjoining dining-room. With a lighted candle M. Mery and the three doctors made a final inspection of the medium's cabinet. Meanwhile, Miller stood motionless in the middle of the room, at some distance from the guests, in full view of everyone. M. Mery says:

"I blew out the candle. Miller walked round the room for a few moments, asking some persons to change their places. I did not take my eyes off him for a second during these perambulations. I was the better able to see him because from the spot where I was, his silhouette was visible against the most luminous part of the room. Dr. Dusart, who was beside me, cannot have failed to see him also."

We must point out that M. Klébar, Miller's friend—the only person who, as even M. Mery acknowledges, by implication, may be reasonably suspected—was present at this seance, whereas he was not present at those in which the medium was not undressed. He arrived a little before

the other guests. It was he who undertook to control the light during the seance. M. Mery affirms that from the time that he arrived at his house until the time when M. Miller arrived, he kept his eyes on him. As M. Klébar carefully inspected the "cabinet," M. Mery subsequently examined it again. When Miller arrived, M. Fortaner and M. de la Moutte looked after M. Klébar. All the same, the absence of M. Klébar would certainly not have lessened the value of the phenomena.

As soon as Miller had taken his place the seance began. Miller was seated on the left of the cabinet; Dr. Dusart and M. Mery next to him. Klébar slightly lowered the light; and it became dark: "A partial obscurity which made it possible not to recognise but to perceive the silhouettes of each of those present. The room is about seven yards long."

The director of the *Echo du Merveilleux* remarks, as we also did in our report in our September issue, that whilst Miller remained outside the cabinet the materialisations were usually incomplete. There were, however, as we shall see, some very remarkable manifestations. The following is an account of the appearance of one of the first:

"Between the slightly parted curtains a figure showed itself. It had the form and aspect of a rather tall girl attired for her first communion. I did not see the bottom of her dress, which seemed to remain in the cabinet. She said in a distinct and yet muffled voice: 'Charlotte Chazarain.' 'Your father is here,' someone said. 'I see him,' replied the form. Then she added: 'Papa, do you see me? . . . Come and embrace me'."

From the report drawn up by M. Letort it seems that the doctor said afterwards: "I could not distinguish any features, but I embraced warm flesh; . . . the flesh was indeed warm." This detail has some weight. Whilst he was outside the cabinet Miller could not himself fraudulently

"incarnate" materialised forms. Of this there is no shadow of doubt. The only possibility is that he might produce and move with his stretched-out arm dressed-up dolls. This hypothesis we have already put forth in our September number.

M. Gabriel Delanne refers to this in the October issue of the *Revue Scientifique et Morale du Spiritisme* :

"M. de Vesme says that to remain in the circle and to simulate apparitions in the cabinet with the right arm is a fraudulent trick very commonly employed by mediums. I must own that after twenty years' study of this subject it is the first time I have heard of fraud of this kind, and at least to my knowledge, no well-known medium has been accused of using this special trick."

In reply to M. Delanne we will content ourselves by citing the most recent example : The one represented by an illustration in Dr. Erich Bohn's famous book, *Der Fall Rothe* (p. 38), in which Mme. Anna Rothe, the celebrated flower medium, is represented as standing before the opening of the curtains of the medium's cabinet. Her left arm is passed behind one of the curtains, and she moves a doll dressed up in white material at the other end of the curtain. We do not by any means affirm that Mme. Rothe really perpetrated this fraud, of which she was accused by the fiery solicitor of Breslau ; we merely wish to point out that the case of the celebrated flower medium does not differ from that of Miller, except that Miller sits beside the curtains instead of standing between them ; a fact which does not essentially modify the possibility of trickery. How is it possible, however, that Dr. Chazarain can have been hallucinated to the point of believing that he embraced a face of warm flesh when he really embraced a doll ?

When this phenomenon was produced, M. Mery says that he at once looked towards Miller, who remained seated beside Dr. Dusart ; he believed that he distinctly saw the

whole of his left hand and the tip of his right hand on his knees. M. and Mme. Letort say :

" Dr. Dusart remarked aloud at this moment that during this manifestation he could clearly distinguish the two hands of the medium on his knees, and he added : ' The hands of the spirit were also clearly visible dividing the curtains.' "

M. Gaston Mery relates also another incident : The form of a child appeared at the opening between the curtains and said, in a weak voice : " Papa . . . Mama. . . " Someone asked his name. He replied : " Joseph," and added another name that was not distinguished. When the name " Joseph " was given, a lady and gentleman at the other end of the room arose. As if the small phantom had really recognised his father and mother in the two persons who stood there, he sprang towards them suddenly, leaving the edge of the curtain, and came as far as me with his arms stretched out. Then, as if he had stumbled, or slipped on the floor, he fell, and, like a bubble which bursts, disappeared.

" This little scene," writes M. Mery, " of which no detail escaped me, can only have been well seen by four or five persons. The others doubtless only saw a vague form. . . . Miller was there, about eighteen inches away from me, sitting quietly, mingling his remarks with those of others. His hands were resting flat on his knees."

Of the other apparitions in this first part of the seance, M. Mery says that they " did not seem to him particularly remarkable."

It seems, then, that although no one held Mr. Miller's hands, as we suggested, when he remained outside the cabinet, at all events some of those present saw them motionless on his knees. It is not quite the same thing evidentially, for in the darkness a pair of white gloves resting on his knees could easily be mistaken for hands ; but we must make the best of the evidence as it is. The strongest testimony in Miller's favour is the sensation of contact with

warm flesh experienced by Dr. Chazarain when embracing the phantom that purported to be his daughter.

We will now consider the second part of the seance.

Miller entered the cabinet. There was a pause for a moment; then the voice of Miller was heard saying: "Here I am with a spirit. It is Betsy." The medium was then seen standing outside the cabinet. At his left, smaller and more luminous than himself, appeared a form. I could not distinguish the face from where I sat, but I saw the silhouette very clearly, distinct from that of the medium. It was not a fluidic form, or simply composed of light materials; under the folds of the material, or what looked like material, one seemed to see a body moving.

Dr. Dusart had the same impression as I, and drew attention to this appearance. Three raps in the cabinet responded.

At this moment, therefore, there was the, at least apparent, co-existence of three beings: the medium, Betsy, and the "spirit" who rapped in the cabinet, that is to say at a distance of at least two yards from Miller and from the figure standing at his side.

That was not all. At the same time, or at least almost at the same time, a hand came out of the cabinet and rapped first on the shoulder and then on the knees of Dr. Dusart. I felt the slight shock of the blow, which all heard.

As to the blows on the shoulder and knees of Dr. Dusart we have no criticism to offer. These *attouchements* are not proofs of great importance, but still they have some value.

The raps heard inside the cabinet are much less evidential, considering the difficulty, almost the impossibility, of localising sounds, more particularly when they are heard in the dark, a fact which has been, as is well known, proved by numerous and very well-known experiments, easy to repeat.

M. Gaston Mery observed a fact, which we had previously observed, and which other investigators have also noticed; that is, that as soon as the medium goes into the cabinet "the materialisations become more complete," and that "under the folds of material one has the impression of seeing a body moving." We have also remarked that this fact, which is perfectly explicable, without having recourse



to the hypothesis of fraud, by the theory that the presence of the medium in the cabinet increases the intensity of the psychic force, unfortunately also favours the supposition that, as long as Miller remains outside the cabinet, he is obliged to only simulate apparitions by shaking muslin lay-figures, but that when he is inside the cabinet, he is able himself to impersonate the phantoms. In the scene we have just described, Miller, playing the part of Betsy, would have had to sustain with one hand a mannikin dressed in the medium's clothes. As the light was not sufficient to distinguish the features of the phantoms' faces, it was, of course, not sufficient to enable anyone to recognise the face of Miller. Something of a similar kind took place recently in the last seances of two "materialisation" mediums, who were exposed, Eldred and Chambers. A photograph taken with magnesium light would have irrefutably proved the genuineness of the phenomenon, if it is genuine, as possibly it is, and as the following phenomenon appears to be, which we will first quote from M. Gaston Mery's narrative.

" . . . At the height of the ceiling a luminous patch was visible, similar to that which might be caused by lunar rays refracted from a mirror; it passed from right to left, gradually descending. Finally it touched the floor, in front of the cabinet, at about 3ft. from my right foot. Little by little the luminosity disappeared, whilst a sort of vapour issued from the patch in white flakes; this developed and gradually took shape, assuming the tall, slight form of a woman. She said that her name was 'Josephine Case.' She approached Dr. Dusart, touched him on the head, and on the hand; the doctor asked her to touch me also. She extended her arm, which I saw clearly as far as the elbow, and struck three light blows on my head. The arm appeared to me to be thin, the hand narrow and slender.

"The form then advanced a few steps in the direction of the light, and raised her two arms in the form of a cross. They looked like two great white wings. When she had done this, she returned to the cabinet and the dematerialisation began. I cannot better describe this phenomenon than by comparing it to the slow thawing of a snow

man, with a head of ice resting on the body until the thaw had completely done its work.

"Whilst this disaggregation was going on, the voice continued to speak, getting weaker and weaker and following the descending movement of the head. When the dematerialisation was completed the voice seemed to issue from the floor; with the disappearance of the last white film the last sound of the voice ceased."

M. and Mme. Letort report this incident as follows:—

"Josephine Case, one of the controls, appeared. She approached Dr. Dusart, touched him on the head, then touched the head of M. Gaston Mery: the former remarked that he had seen her features clearly; then she advanced a good distance into the room, and raised her arms, from which long folds of drapery fell gracefully on either side; and on all sides were heard exclamations; she was well seen by all.

"Josephine Case returned to the cabinet and began to shrink, losing height inch by inch and seeming to fall into the floor. She was speaking all the time, however, and her voice grew lower as she diminished: the voice came from below; at the close nothing was seen on the floor but something white which looked like a head, and 'when the medium returns again to Paris you will receive finer manifestations,' she said, and all disappeared. We all clearly saw a body, hands and a head, but only Dr. Dusart could distinguish her face."

Strangely enough, M. and Mme. Letort's account of the scene is less striking, more particularly because we find mentioned this circumstance that the phantom dissolved close to the cabinet—an act which would facilitate fraudulent imitation of the phenomenon. On the other hand, this report makes very apparent the extreme improbability that the phantom should have been simulated by a mannikin. It is childish to suppose that a mannikin could advance so far into a large room, and raise its arms, etc. The gradual dissolution of the apparition is on this account more inexplicable—and investigators equipped with the scepticism necessary for this sort of research, are reduced to the consideration of the hypothesis that the medium and the so-called spirit are one and the same person. It is in this

direction that M. Gaston Mery himself raises suspicions in relation to this last episode :

"Betsy caressed the face of my neighbour. I saw her admirably. I was astonished to observe that she had the face of a negress. I was yet more surprised when, Dr. Dusart having asked her to touch me also, she made three audible taps with the tips of her fingers on my cheek.

"She was leaning against me, her face was at the most three inches away from mine. By the light from her phosphorescent forehead I could clearly distinguish her features, her shining eyes, her projecting, glistening cheek bones, her teeth as she laughed; I felt her breath—that breath smelt of tobacco !

"This detail will cause a smile. . . . It created in me suspicions which can easily be guessed. . . . Miller is a great smoker. . . . I said to myself : 'This is the medium before me, disguised by a mask !' But the form was shorter than the medium. And where could Miller have obtained the quantities of muslin, or of crape, or I know not what material, which Betsy displayed on her left arm, and of which I felt the touch on my right hand—a touch which was both soft and rough at the same time ? "

At the close of the seance, the door in the medium's cabinet, which opens into the dining room, was found still closed. It had not been sealed.

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Two words in conclusion—to press home once more a truth which the greater number of mediums and spiritists are so little disposed to admit—why this is so, it is difficult to say.

The phenomena produced by Miller, if they are genuine, are quite beyond anything yet achieved in metapsychism. This is not a case of the formation of a single human form which materialises with difficulty, as in the case of "Katie King" and of "B. B." ; the apparitions succeed one another and they do not always resemble each other ; they come and go, they touch those present, they speak, they even sing. In fact, as Papus, who is acquainted with these matters, says : "Other mediums are infants in comparison

with Miller." He added that there is no doubt that with so strong a medium a decisive advance may be made in spiritistic ideas.

Well, the truth is this, that the seances in Paris are only of the same value as those given at San Francisco: these seances have left the *status quo ante* in the domain of metapsychical research.

I do not refer merely to the press, although I am not unwise enough to despise this method of propaganda. Papus has said: "It is indisputable that the fame of these experiments made with Miller in Europe will be enormous." I will ask Papus to interrogate anyone who does not read spiritistic journals. No one will even know that there is a medium called Miller. Almost everyone will know, at least in a vague way, something about the experiments of Crookes, in which "Katie King" appeared, of Lombroso and of other eminent investigators with Eusapia Paladino, those of the Villa Carmen, etc. In short, there is hardly a journal which at some time or other has not referred to them, even if only in mockery. Has the press in general noticed Miller at all? Where, then, is the "enormous fame" of which Papus speaks?

But the worst of it is that even in the case of those who seriously study metapsychism, these Paris seances have exactly the same *scientific* value as those of San Francisco, and this value is practically *nil*. Where is the serious French spiritist who would attach scientific value to the San Francisco seances? Where is the French spiritist who, when writing a book on mediumistic phenomena, would quote the San Francisco seances with Miller, side by side with those cited in all valuable works on mediumistic phenomena in general? Is it to be supposed that greater value is to be attributed to the latter seances than to the preceding merely because they were held in Paris instead of San Francisco, New York, or London? Seances for

materialisation are held in these cities every week, without anyone who is at all of a scientific turn of mind regarding them as of any importance.

The sole reason for the indifference shown by the public, the press, enlightened investigators, and more particularly, by scientific men, with regard to the seances held by Miller in Paris, is that—must we say it?—they were “drawing-room meetings,” and not “scientific experiments” made with *recognised savants*.

When Mr. Miller came to Europe, as we have already said, he was preceded by a certain amount of notoriety, within the limits of spiritist circles it is true, but due to Colonel de Rochas having received several letters from San Francisco concerning him. It was even known that M. de Rochas had arranged a circle of *savants* in order to attempt to test Miller's faculties in a scientific manner. The latter, when he landed in Europe, avoided meeting Colonel de Rochas, however, and tacitly refused all arrangements for seances which were not of the nature of “drawing-room meetings,” alleging, it seems, that his “controls,” that is to say, the spirits who are supposed to watch over him, counselled him not to submit just then (it is always “just then”) to experiments conducted with scientific methods.

Now we are prepared to admit that Mr. Miller and the supposed “controls” might, “just then,” refuse to allow the phenomena attributed to them to be tested except by a united group of experienced spiritists, in the midst of whom mediumistic faculties might more readily develop. But this is not the point in question! Spiritists and non-spiritists alike, were present at these seances; the audiences were varied much as they are in a theatre; they were of all sorts, almost anyone could get admittance if he could procure a recommendation. Now we shall never be persuaded that Mr. Miller and his “controls” can produce their phenomena with advantage amidst such gatherings—always changing and composed of

such disparate elements—and yet that they cannot produce them in a circle of scientific men, who are *thoroughly au courant with metapsychical phenomena, and are above all suspicion of entertaining hostility towards mediums, having already experimented with Eusapia Paladino and Politi, and many other mediums.*

Papus writes in the last issue of *L'Initiation* on the subject of Miller :

“As a large number of lay priests thrive upon materialism and expect to do so for a long time to come in the various universities of Europe, and in certain French Lodges, these experiments will upset them a good deal.”

So be it! But why should not spiritists and spiritualists who hold the opinions of Papus combine with us to claim for these “lay priests” the opportunity of discovering the truth, if they are in error? Is it supposed that they will be contented with the testimony of a Madame X... or a Monsieur X... with regard to a vague drawing-room seance?

When we venture to press this upon certain spiritists they withdraw, as we have said, behind the authority of the “spirit-controls” of the medium, who, they say, “do not look at matters as we do.” That is, of course, an argument difficult to meet, and one constantly employed by all dogmatic religions whose arguments are founded on *mysteries* “which cannot be understood but ought to be believed.” But these explanations, so widely received, explain nothing at all.

It is not possible that Mr. Miller does not comprehend so obvious a truth. He must understand that the fact of not wishing to submit to the examination of a Scientific Commission, which would observe his rare faculties and would proclaim them, is not calculated to accredit his love of truth and of spiritism, but that it even renders him more open to suspicion than all the Klébars and all the smells of tobacco

which awaken the suspicions of M. Gaston Mery and others. The spiritists, who have constituted themselves his terrestrial "controls," ought to find no difficulty in understanding this also, if they really value the triumph of the ideas they hold. It is to be hoped, therefore, that they will give good advice to Mr. Miller, laying aside the petty curiosity which leads them to desire but one thing, *viz.*, to personally witness these experiments as if they were a theatrical performance; and the small vanity which induces them to believe that they are incomparable investigators, infinitely superior to all Scientific Commissions, and to all those "masters" of science, to whose authority they are proud to appeal when they can use it in support of metapsychical phenomena.\*

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\* M. Charles Letort writes in the above-mentioned report: "After the seance of October 9th Mr. Miller gave us permission to invite Professor Charles Richet to that of the 11th, which was to be held under the strictest test conditions. On the morning of the following day at 10 o'clock, M. Letort called at Professor Richet's house, 15, Rue de l'Université. He was told by the concierge that M. Richet was absent, that he was at Carqueiranne (Var)." This was very kind of Mr. Miller and Mr. Letort. We do not know whether M. Ch. Richet would have accepted the invitation. But it will be easily understood that an invitation from an experimenter, who has already invited thirty-five guests, to occupy the place of the thirty-sixth at a seance, is not an invitation of much value. It is essential that Miller should submit his mediumistic faculties to the examination of a Commission which will arrange its seances according to strictly scientific methods, and which will be constituted of persons whose well known worth and capacities are calculated to impress public opinion.



## CORRESPONDENCE.

### Concerning the Sthenometer.

GENTLEMEN,

Some investigators have taken pains to prove that heat may produce an effect on light bodies and in particular on the needle of the sthenometer.

This evidence is quite superfluous, for it has long been known that heat causes currents in the air and consequently moves bodies within the radius of these currents.

Anyone who will take the trouble to read what I wrote in the July number of the ANNALS (p. 30) will see that I do not deny that the above-mentioned force, namely heat, may, under certain conditions, produce this effect; but I claimed *that under the conditions in which I experimented*, it is not a factor in the result; and that in the experiments *which I indicated* some other force comes into operation. I must refer readers to the account of the methods by which I eliminated the operation of heat (p. 36). I can now report another experiment, made more recently :

I brought the air inside the bell to a temperature of 45° (Centigrade). Under these conditions the hand still caused the needle to move. Is it conceivable that the heat of a hand could produce a visible effect upon an object the temperature of which already stood at 45° C. ?

I will quote one other experiment made by another investigator, M. Jounet, and published in the *Echo du Merveilleux* (October 1st, 1905, p. 380).

"The sthenometer," writes M. Jounet, "having been placed on a perfectly steady stand, I gently placed the kettle at the side of the sthenometer, the flank of the kettle opposite the point of the needle. The needle remained steady at a degree which I noted; I moved away to the back of the room, and remained there for five minutes by my watch. On my return I observed that the needle had been attracted 21°. I could no longer have any possible doubt. The heat of the water transmitted by the metal evidently acted on the sthenometer. Nevertheless, when the hand was placed opposite the steady needle for another five minutes it moved 38°.

"The heat of the exterior of the kettle registered by a thermometer was exactly  $40^{\circ}8'$ . The heat of the hand registered by the same thermometer, during the same space of time (*i.e.*, three minutes) was  $35\frac{1}{2}^{\circ}$ .

"The kettle, therefore, with a higher temperature, had produced a weaker effect; the hand at a lower temperature had produced a stronger effect."

This experiment of M. Jounet, which I have quoted, is very conclusive. Heat can affect the needle of the sthenometer, and I have never stated the contrary. But if a kettle with a temperature of  $40^{\circ}8'$  attracts the needle  $21^{\circ}$ , while the hand with a temperature of  $35^{\circ}5'$  attracts the needle  $38^{\circ}$ , it will not, I presume, be denied that in the experiment with the hand *some other force* besides heat is in operation this is the point to be demonstrated.

Moreover, anyone who takes the trouble to read in M. Jounet's article the account of experiments that he made with a cold-blooded animal, a frog, will see that he says with regard to my sthenometer :

"The left side of the frog placed near the Joire sthenometer, causes a repulsion of  $30^{\circ}$ ."

Is heat the factor in this case also? And in the more recent experiments which I have published on the storage of force by different bodies, can the results obtained be also attributed to heat?

In short, numerous experiments made by various investigators have shown that a force, *other than heat*, emanates from human bodies, and acts upon the needle of the sthenometer.

Yours faithfully,

PAUL JOIRE, M.D.

LILLE, November 16th, 1906.

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### Dr. Gáley and "L'Être Subconscient."

GENTLEMEN,

I have read with much pleasure the review in the last number of THE ANNALS OF PSYCHICAL SCIENCE of *L'Être Subconscient*.

I greatly value your kind and sympathetic criticism, and sincerely thank you for having published it in your excellent journal.

The objection you make to my theory of the "*Subconscience supérieures extériorisable*," based on the puerile character of certain intelligent manifestations associated with physical extra-corporal manifestations, interested me keenly and also somewhat surprised me. I readily recognise that the expression, "superior subconsciousness," is equi-

vocal; but I never said that superior psychism, as I understand it, is exclusively connected with lucidity or with genius.

On the contrary, I have said that this psychism is constituted by a very complex synthesis, comprehending besides the supernormal and transcendental faculties, all the capacities and knowledge which are the product of the lower cerebral psychism which subsequently pass into the superior subconsciousness and are assimilated by it. The latter in fact would integrally contain the sum of all psychological faculties and acquirements, acquirements of most diverse qualities and values.

At the base of metapsychical manifestations there is essentially decentralisation of the being; separation between extra-cerebral psychism and cerebral psychism, isolated activity of the inferior subconsciousness, isolated activity of the superior subconsciousness, or even of the constituted group centres of the latter, whatever they may be.

It is in this way that phenomena of an intelligent kind, whether associated or not with phenomena of a physical kind, may be of very various worth, and may appear to be brilliant and elevated or insignificant or weak, *according to the elements of the superior subconsciousness which happen to be at the time decentralised.*

This explanation is put forth distinctly in various chapters of my book. I recognise, however, that it would have been more advantageously presented *en bloc*.

Yours faithfully,

G. GÉLEY.

## AMIDST THE REVIEWS.

[We assume no responsibility whatever for the facts—more or less well observed—which are reported by the various newspapers and magazines from which we quote under this and the following headings.—EDITORIAL NOTE.]

### The Photography of Radiations.

(*Luce e Ombra*; Milan, November, 1906.)

COLONEL ALBERT DE ROCHAS has contributed to the November issue of *Luce e Ombra* several photographs in which appear some strange radiations. Some of these are already known, they are those obtained in 1903 and 1904, when photographing his hypnotic subject "Lina," dancing whilst in the presence of, and under the effect of music and song performed by a few celebrated artists. In the first the body of Lina appears crossed by luminous horizontal bars; in the second, these bars are much longer and replace the head of the subject, which has disappeared.

Now M. de Rochas publishes two photographs which were taken in 1904 by the Italian General Restellini. One night the latter wished to take two photographs of the façade of a pavilion, lighted by electric arc light, and also by incandescent light. He was much surprised to see on the first plate the appearance of a sort of luminous meteor—something like a head with two side wings; and on the second plate nothing but a confusion of luminous bands stretching right and left, bearing a kind of resemblance to the bands that were substituted for Lina's head in the above-mentioned photograph. General Restellini's plate had only been exposed for  $\frac{1}{8}$  of a second; it does not therefore seem possible that the effect can have been caused by any shifting of the camera during exposure.

After receiving this information from General Restellini, M. de Rochas begged his friend, Commandant Audebrand, to photograph the electric lamps which light up the streets of Grenoble: 1°, when the streets were nearly empty; 2°, when they were more or less frequented by passengers. M. Audebrand took four photographs. The first three are identical; they were taken when the Boulevard Rey was almost empty; the impression they give resembles that of a

constellation of stars of various sizes. In the fourth photograph, taken when the Boulevard was more frequented, there appears something looking like two halos, which rather resembles the meteor of the first photograph taken by General Restellini.

"In short," writes Colonel de Rochas, "we find ourselves confronted by the presence of radiations, invisible to the eye, but capable of affecting a photographic plate. The experiments which I have just recorded do not yet sufficiently justify us in attributing these effects, with any certainty, to currents caused by electric light, nor to human emanations, nor to the combined effect of both agents, but they suffice to indicate a new method of investigation, both for the physicist and for the psychist, and we may hope that photography will soon furnish us with fresh testimony."

#### **A Somnambulist's Vision Relating to the Men who Escaped from Courrières.**

(*Revue de l'Hypnotisme* ; Paris, September, 1906.)

DR. JACQUES BERTILLON, the head of the statistical department, Paris, well known for his inventions in connection with anthropological measurements, etc., has published a well-attested statement on the subject of a prediction referring to the catastrophe which occurred recently at Courrières. It was, as we know, on Friday, March 30th, that thirteen miners issued alive from the mine, twenty days after the disaster. One isolated miner, called Berthon, was brought out on the morning of Wednesday, April 4th, having had an entirely different experience from that of his companions, for he had not suffered severely either from hunger or thirst.

During the interval between these two dates, on Sunday, April 1st, 1906, Dr. Bertillon met, by chance, in the studio of a well-known artist, M. Fabius de Champville, the General Secretary of the *Société Magnétique de France*, who related to him a strange interview which he had had with a well-known somnambulist, "Mme. Berthe." When the first thirteen men escaped from the mine, and it began to be suspected that there might be other living persons still in the pits, M. de Champville put Mme. Berthe to sleep and questioned her on the subject, telling her to go in the mine at Courrières. "She was not acquainted with the mine," says M. de Champville. "I myself, at that time, was ignorant of its plan and of all its passages. The interview was strange and horrible. She went through the sufferings of

the survivors, and she affirmed that there were yet more. She pointed them out to us, going and coming, and tumbling against one another, searching the pouches of the dead for bread. She saw them suffering above all from cold. She described an old man of sixty, who gave moral support to the others and showed admirable courage. She declared that on Monday there would still be seven living persons; then she reflected, became alarmed, and said that on Tuesday it would be very late. . . . Then she stammered, and was heard to say that by Tuesday 'it would be seen if . . . if . . . it will be known.' We gathered that at least one living person would be brought out. She made us go along the interminable passages of the mine, and showed us one of the bravest of the miners drowning in a hole full of muddy water. 'Will he be got out?' we asked. 'I think they will reach him too late. They go too late. One only, perhaps, will be saved.' When she had revealed to us the abyss of this hell (where there was no light), where cold gripped the survivors, and having spoken to us of the horses who still lived, she became so overwhelmed with the horror of it all that we were obliged to awaken her to avoid an accident."

Dr. Bertillon suggested to M. de Champville that he should write out immediately what he had just related, and post it, so that it might thus bear a certificate of date. M. de Champville wrote out the same evening the account which we have given, but he neglected to post it.

Dr. Bertillon in the *Revue de L'Hypnotisme* makes a careful study of this prediction, in relation to the facts which were subsequently reported by the newspapers: his conclusions are as follows:

"The somnambulist Berthe predicted facts which were in some degree true with regard to Berthon. She declared that he lived on the fragments of food found on his dead comrades (which was true);—that he did not suffer from thirst (which was also true);—that he suffered chiefly from cold (which was true); that he had fallen into the water (she had even said that he was drowning; in reality he only nearly drowned); she stated in a vague way, that he would be brought out, perhaps, on Tuesday (he came out on Wednesday at 7.45 a.m.). She stated that the living miners in the pits were seven in number (Berthon declared that he was alone all the time; and it is possible that other miners were alive at the time Mme. Berthe was speaking, for instance the four miners who were lost by the group who escaped on March 30th, and also, perhaps, the five miners of whom Simon, the miners' delegate, spoke). She spoke of an old man of 60 (concerning whom there is no mention in the papers I have read). After-

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wards she spoke, according to M. Fabius, of living horses (these were actually discovered a few days later).

2. Unfortunately the statements of the somnambulist were not written down until the day following that on which they were made. Insufficient care in noting the prediction robs it of much of the value which might otherwise have been attached to it.

3. The predictions of somnambulists, presentiments and other phenomena of the same kind, even when they seem at the moment to be of small importance, should be written at the time that they are made; and they should be dated in some indisputable and authentic manner.

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## ECHOES AND NEWS.

**A Veridical Dream of the Emperor William I.**

THE following is taken from the recently published *Memoirs of Prince Kraft of Hohenlohe-Ingelfingen*. In 1863, the revolutionary committees had decreed the death of William I. The attempts upon his life began early in May and they continued during the sojourn of the monarch at Karlsbad, and more particularly during his stay in Baden, which he afterwards visited. Thanks to the constant vigilance of the police, these attempts were futile. Although the King of Prussia preserved his usual calmness and serenity of mind, he could not help thinking of the dangers which beset him. In the mornings, when he was wont to visit the springs to drink the waters, his goblet used to be presented to him by a young and pretty girl, together with a bouquet, which the King graciously accepted. One morning the girl was not there, and an old man presented the goblet to the King, who hesitated for a moment and asked where was the girl; he was told that she was indisposed, but hoped to return the following day. The King drank without hesitation, without any sign of anxiety, the prescribed number of cups. Afterwards he said to Steinäcker, whilst taking his daily walk with him: "It is very foolish to be influenced by dreams. Last night I dreamed that the girl was not at the spring, that, in her place, an old man offered me the cup; and that there was poison in the cup. I am really ashamed of having for a moment hesitated, when I observed that really an old man had taken the girl's place." It certainly demanded considerable force of character to quietly drink the water out of the goblet after discovering that the first part of the dream had been realised. The idea of poison may have been suggested to the King by the fears occasioned by the attempts on his life. Or may it not, perhaps, have been caused by an attempt on his life which had failed through some unforeseen circumstance?

**"Der Kluge Hans."**

IN our issue of February, 1905 (Vol. I.), we referred to *Der Kluge Hans*, the clever horse Hans, which excited so much admiration in Berlin, and we said that the scientific commission charged with the examination of this zoological phenomenon had decided that Hans

was guided in his responses by the slight unconscious movements of his questioners. This judgment did not lessen the admiration felt for this extraordinary horse; and therefore the explanations made by M. Ludwig Heck, scientific director of the Zoological Gardens of Berlin, have been received with keen interest.

Hans is a Russian steed presented by a certain trainer named von Osten. The tricks he performs are extraordinary. In a general way the description of them is as follows:

Hans is treated as if he were a pupil in a primary school, and the ordinary appurtenances of a schoolroom are displayed before him: pictures, copybooks, boards on which simple words are spelt out in large letters, drawings, balls on wires, etc., and his master teaches him exactly as a child might be taught. After which, to show how much he has understood, M. von Osten asks him questions in arithmetic or makes him spell words.

The animal replies by rapping with his hoof on the ground: he proceeds as spiritists do with tables, when they are moved by the spirit of Napoleon 1st or of Pascal, or of some other deceased person who wishes to express his opinions. Hans' replies are astonishingly correct—which cannot always be said of the "spirits." And, astonishing fact! Hans even goes so far as to guess a number: not a number pronounced aloud, or communicated in a low voice by the spectators, but a number which has simply been thought of by the person who himself asks the question.

It is also worthy of note that the horse responds as correctly to any amateur as to M. von Osten himself, and that he responds equally readily in the absence as in the presence of the latter.

Hans' performances have naturally made a great impression on the public. Thousands of spectators have been desirous of seeing them; many persons of science and culture have examined them closely. Evidences of fraud have been diligently sought, for it was difficult to believe that the phenomena are really such as M. von Osten says they are, and to accept the fact that a horse—even a Russian horse—shows quicker intelligence and is more apt at learning than the majority of pupils in the first standards of a primary school. No such evidence, however, has been found.

j. The fact that the horse responded as correctly to Muller and to Mayer as it did to von Osten himself, and that the animal did not fail more frequently in the absence of the latter than in his presence, evidently afforded a strong argument against collusion.

o Naturalists, professors, functionaries, and councillors of all kinds

and degrees observed with attention, discovered nothing, and were obliged to withdraw without throwing any light on the subject.

However, the matter has now become comprehensible, and the problem no longer perplexes. A young psychologist has explained the method of the sagacious Hans: therefore there are, seemingly, two sagacious persons in Berlin, the horse and the psychologist. The perspicuity of the psychologist is all the more noteworthy when we remember that formerly Hans was thoroughly studied by a committee of specialists, breeders, trainers of animals, veterinary surgeons, zoologists, physiologists and psychologists, who declared that, in their opinion, M. von Osten, or whoever acted in his place, in no way produced signs of any sort, intentional or unintentional, which could indicate to the horse what should be his response.

When the committee had made this pronouncement, it seemed that the only thing to be done was to confide the mental study of the quadruped to a specialist, a young psychologist of the University of Berlin, Mr. Oskar Pfungst. This was done. And now, thanks to Mr. Pfungst, Hans has become intelligible.

The horse has not, according to Mr. Pfungst, the knowledge that is attributed to him; what he possesses is a very delicate power of observation. When a question is put to him he does not look at the picture and he does not torture his brain to discover what number has been thought of by the spectator. He simply looks at the interrogator. And he reads the reply in the face and gestures of the latter. He exhibits Cumberlandism, but by sight not by touch. He reads thought by external manifestations, perceptible to view.

From the beginning of his researches, Mr. Pfungst thought that he observed that M. von Osten made various slight movements as soon as the horse had given the necessary number of hoof taps. Others, however, the committee for example, did not perceive these movements. And M. von Osten, who was unconscious of producing them, denied the fact that he did so. Therefore Mr. Pfungst invented an instrument and had it made, by means of which the most delicate movements executed in any one of the three dimensions by a person connected with the instrument, were immediately registered and magnified on the cylinder. This done, Mr. Pfungst played the part of the horse and someone else connected with the instrument acted the trainer, and asked Pfungst-Hans questions—of course not such as could be most easily answered. When it was a question of guessing a number, for instance, the psychologist replied by following the slight movements which, like von Osten, the questioner made involun-

tarily. Mr. Pfungst responded very well, and he had no difficulty, after the experiment, in showing, registered in a magnified form on the cylinder, what were the slight indications which had guided his response.

Neither M. von Osten, nor those who took his place, were conscious of their gestures, which indeed, were almost imperceptible. But Hans evidently perceived them, as also did Mr. Pfungst, and it was by these that the animal and the psychologist were guided.

Another simple piece of evidence fully confirms Mr. Pfungst's interpretation. It is that if the horse is blindfolded or if in some other way he is made incapable of seeing his interrogator, he cannot respond. Another equally confirmative fact is that Mr. Pfungst can, under certain conditions, suppress in himself all motor manifestations by which the horse's response could be guided, and the fact that he does so is revealed by the instrument with which Mr. Pfungst is connected during the experiment. When this happens Hans does not respond, or responds all wrong. But when Mr. Pfungst plays the part of interrogator and is not entirely master of his movements Hans responds as correctly to Mr. Pfungst as to his master or to anyone else.

Mr. Pfungst is preparing for publication a voluminous work on his studies of the sagacious Hans, in which all details will be found, with illustrations, concerning the experiments which he made and of which we have here only been able to give a rapid survey. From henceforth it has been proved that *der Kluge Hans* is in no way a horse of superior mentality, possessing a quasi-human power of understanding words, letters and figures, possessing moreover a supernormal faculty (the existence of which in man is still open to question) by means of which he can divine what he does not know. Hans displays no mental activity of a superior order; he simply observes very closely, and he interprets the involuntary signs which unknowingly are made to him.

This special gift possessed by the horse is also explicable. His natural gift of observation has been strongly cultivated by M. von Osten, without the latter being aware of the fact. When training the horse M. von Osten held in his hand a carrot and some bread which he gave him as a reward when he had responded right. The quadruped's attention was drawn to the dainties; he perceived the slight movements of these foods held in the trainer's hand, which were produced at once when he had given the number of desired hoof raps, these movements being caused by the satisfaction of the trainer, and being preliminary to the gesture of reward. When, in the performance,

the food was no longer offered, the hand still remained and the horse continued to observe it, because he continued to obtain guidance from it.

#### **A Case of Telepathy at Milan.**

THE recent assassination at Milan of a young milk-boy, Leopold Lazzaroni, has resulted in a case of telepathy which has been reported by the Italian newspapers. It took place about 3 a.m., which was the hour at which the crime was perpetrated.

The mother of the youth, weeping bitterly, related to a reporter that exactly at the hour named, she awoke with a start, and raising her arms as if to chase away some horrible vision, she cried out: "My God, they have killed my Leopold!" She remained for some minutes under this painful impression.

Her other son, Carlo, who had been aroused by his mother's exclamation, tried to console her, by persuading her that her dream could not be true; and, reassured, she fell asleep again; but on the following morning tidings of the sad truth reached her.

#### **A Haunted House in Bolivia.**

THE *Revue Spirite* publishes in its October number a letter from La Paz signed Don Pablo, relating singular and unexpected occurrences which have just happened in Rue Indaburi, one of the most frequented in the metropolis of Bolivia. The haunted house is at the corner of the streets Indaburi and Jaen, being No. 2 in the latter street. The residents in this house have heard for some time past, unusual and inexplicable noises.

"Gradually," writes the correspondent of the *Revue Spirite*, "these noises increased to such a degree that life became intolerable to the inmates and they complained. Four students were the last inmates; they laughed good-humouredly over the matter in spite of the annoyance which it caused them at night.

"One evening, when they were sitting all four together on a divan, without light, smoking cigarettes, they felt themselves lifted up in the air on the divan, by some very powerful force.

"On another occasion, just as they were going to sleep, they saw a portmanteau and a small table fall on the ground, then a stone which was thrown against the wall; and as other objects followed suit, they all four betook themselves, more or less lightly clad, to the courtyard, calling for help and trying to find some shelter from these attacks.

"These events aroused the interest of several persons; the house was carefully examined; curiosity hunters arrived from all parts.

"An actor passing through the town, engaged to pass the night in the house with two loaded revolvers. But before he had charged his revolvers, he felt himself pulled by the hair into a corner, and he vowed that he would never again meddle with such matters.

"A doctor in La Paz also wished to examine the house and when he had satisfied himself that no one was hidden there, he received such a shower of stones, that his only remaining desire was to get away as soon as possible."

In the report sent by Dr. Sagarnaga to the *Comercio de Bolivia*, he adds humorously: *Esto es lo que he palpado y lo que he saboreado!* (That is what I felt and sensed.)

Dr. Sagarnaga does not admit the hypothesis that a trickster had concealed himself in the house at the time when it was carefully searched. He also points out that the occult force which is both intelligent and malevolent, had given its name to persons who had questioned it.

The interrogation was carried out by means of "raps," a certain number of raps serving to denote each letter. The following statement was elicited by these interrogators.

"I am called Nicolas Vopochi. I was born in Italy, and I passed from life to death, in this same house of Calle Jaen, in 1865. None of my family live in Bolivia. Treasure is hidden in this house."

The report thus ends; what will be the sequel of this strange story no one knows, nor whether the death registers confirm the statements made by the mysterious "personality."

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\* \* READERS OF THE ANNALS will no doubt be interested to hear of the formation of a new society of registered medical practitioners who are interested and engaged in the practice and development of hypnotism. This new society is entitled: MEDICAL SOCIETY FOR THE STUDY OF SUGGESTIVE THERAPEUTICS.

Dr. Betts Taplin, of Liverpool, is Hon. Secretary, and already there is a membership of over thirty.

This is the first medical society of the kind that has been started in England. It is about time that English qualified men awoke to the necessity of meeting the demands of the public and getting abreast of the times. The growth of Christian Science and other varieties of mental healing shows how the subject is in the air; and it is of great importance that doctors, who are the legal and proper guardians of

the public health, should take possession of a field hitherto too much occupied by quackery.

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**\*\* M. VINCENZO CAVALLI**, of Naples, has received a letter from Dr. Manuel Otero Acevedo, written from the Argentine Republic, where he resides, suggesting that a bronze shield should be erected OVER THE TOMB OF ERCOLE CHIAJA, who contributed so greatly to the development of metapsychical science by inducing several professors to study the mediumistic faculties of Eusapia Paladino. Dr. Otero Acevedo, who has himself written an excellent book on these experiments, has subscribed 500 francs for this object. The Chiaja family desire that those who wish to add their contribution shall limit their subscription to 5 francs at the most.

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**\*\* THE** death of the painter HUGO D'ALÈSI, at the age of 57 years, is announced to have taken place in Paris. He was a Roumanian by birth. He took up his residence in Paris at about 27 years of age, and soon became celebrated more particularly as a painter of sign-posters. He excelled in landscape. At the last Paris exhibition he exhibited a panorama which was much admired. He was a convinced and ardent spiritist, and for the last twenty years he was a drawing medium. His gift as an artist of course rendered this faculty less surprising than when it occurs with other subjects; nevertheless, he often produced very remarkable phenomena, as when he drew, automatically, the portrait of a deceased person whom he had never known and whose identity was subsequently established.

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**\*\* THE** Spanish writer, D. PHILIPPE SENILLOSA, died during the month of October last. His spiritistic works were well known and much appreciated in Spain, also in Spanish America.

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**CARLOS RICHTER: LOS FENÓMENOS LLAMADOS DE MATERIALIZACIÓN REALIZADOS EN LA VILLA CARMEN; con algunos documentos nuevos y ilustrado con interesantes fotografías y dibujos** (Barcelona; Editor, Carbonell y Esteve. Price: 3 pesetas).

Sñ. Eteva Marata has collected in this neat volume the Spanish translation of the articles of Professor Richet on the celebrated experiments at the Villa Carmen, together with the articles by Sir Oliver Lodge, Mme. X., Monsieur X., Monsieur Y., Dr. Maxwell, etc., on the same subject.