

The Annals of Psychical Science

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

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REPORT
OF THE
**MATERIALISATION OF TWO
FORMS**

AT THE
SEANCE OF SUNDAY EVENING
28TH NOVEMBER, 1903

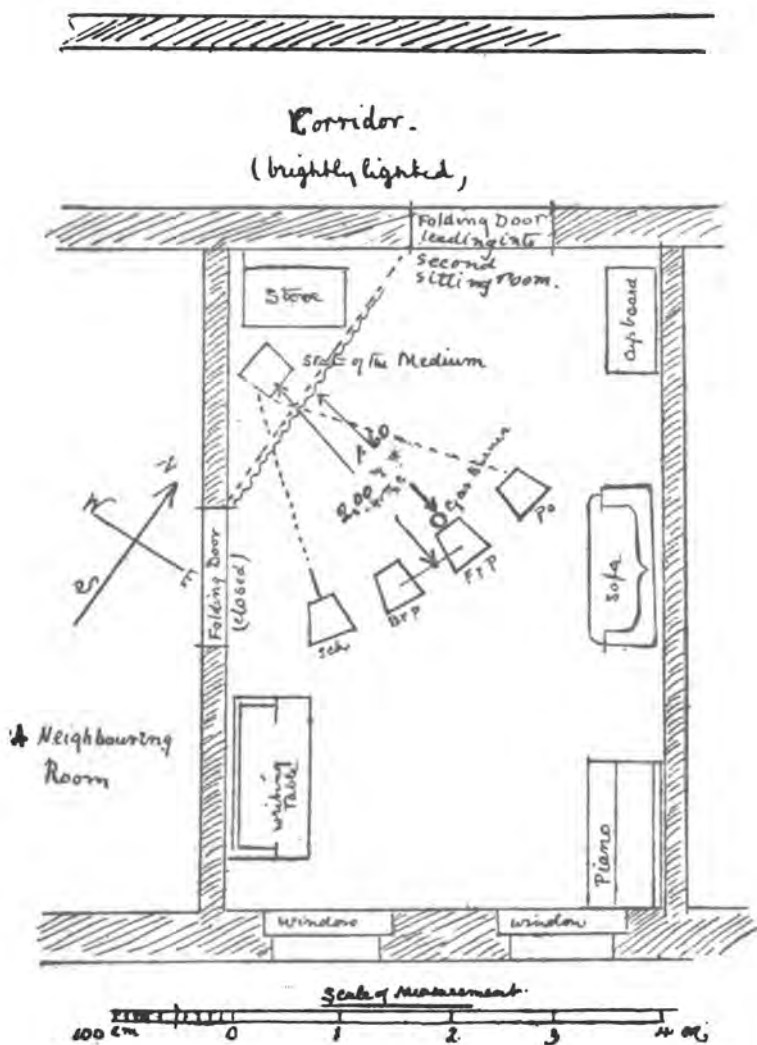
WITH THE MEDIUM KNOWN AS
"LA FEMME MASQUÉE"

TIME 8.30 TO 10 P.M.

The sitting was attended by
BROTHER SCHOENHERR, BROTHER A. PETERS,
FRAU PETERS, and BROTHER EMIL PAUL.

THE SEANCE ROOM

was an apartment in the house of Brother Peters. The medium entered this room for the first time in her life. The position and furniture of the seance chamber are shown in the accompanying sketch.



THE OFFICIAL PUBLICATION OF THE
GRAND LODGE OF THE VIEL
ORDER OF MYSTICS.

THE LIGHT proceeded from a gas burner, and was modified somewhat by a ruby coloured globe. To intercept the reflected light and the white light which came through the vent holes, the burner was surrounded by red tissue paper.

The source of light was at a distance of 1.60m. [4ft. 10in.] from the cabinet curtains, at a height of 2m. [about 6ft.] from the ground.

The light in the room was sufficiently clear to read the seconds on the face of a watch.

THE CABINET was temporarily fitted up in the corner in which the stove stood. A strong cord was fastened to the upper part of the frames of two doors, obliquely opposite each other, at a height of 2m. [about 6ft.], and to this cord were attached two *portière* curtains, which hung free on all sides, and could at any time be pushed aside.

The light coloured surfaces of the walls and of the stove within the cabinet were coloured with dark brown and green stuff to a height of 2.25m. [6ft. 8in.].

The cabinet was so small that the medium could hardly fit herself into it and her dark clothes touched the curtain.

The medium sat with her face looking east and the sitters were turned towards her.

THE SITTERS seated themselves at a distance of 2m. [about 6ft.] from the medium.

According to the wish of the Intelligence, expressed by means of raps, each sitter on the right and left of the cabinet was to hold the end of a cord in his hand and the middle part of the cord was to be carried into the cabinet; and, in addition, the sitters were to form a chain by holding each other's hands.

THE SEANCE. After a brief space the medium fell asleep; raps were then heard of the usual variable kind, in all sorts of tones and characters.

In about ten minutes the medium was suddenly heard to stand up, and then to speak with a loud and changed voice. Next there spoke through her, in a threatening tone, and with a voice loud enough to be heard all over the house, a relative of the medium's, a Dutch Admiral, and afterwards the Nun Cordula, who had previously manifested herself through photography (see *Psych. Studien*, v. 7, July, 1898), spoke in a gentle, low voice. The latter said, by the mouth of the medium: "I will try to manifest myself to you to-day, perhaps it may also be possible to float towards you and to reach you my hand."

She said further: "The development of a materialisation has not yet been seen by men, because the gaze of the eye is intrinsically disturbing, so you will only see the already developed phantom. . . . Dematerialisation, like materialisation, you will never be able to understand. . . . You must not touch the phantom without permission from the medium, otherwise you may cause her much injury."

The Intelligence who spoke through the medium then asked for music, and, by its special request, the song "*Harre, meine Seele*" was sung.

THE FIRST PHANTOM FORM. When the above-named Intelligences had made their presence known, one side of the curtain was thrown back with a jerk by the sleeping medium. The now visible medium energetically held the curtain fast with her outstretched arm, and behind it

suddenly stood a manly form, with white hair 30 to 35cm. [about 12in.] long, and a full white beard, which stood out bushily from the sides of the cheeks and terminated in a point.

This phantom was not that of a fully formed man, but only manifested from the knee upwards; neither was it the height of a man, but only reached to the medium's outstretched arm. The manner in which the form was clothed was not observed, the whole attention being directed to the face, the beard moreover concealed a great part of the figure. The face was very fine, with a rather arched nose; the complexion was flesh colour, but rather fair, the hair and beard being snow-white. The phantom did not move but stood like a living picture.

The form did not speak, but disappeared, sinking into itself after about 10 or 15 seconds. This phantom was apparently that of the Dutch Admiral who had just announced his presence. Unfortunately only Brother Peters and his wife could see him, because they both sat opposite the opening in the curtain.

SECOND PHANTOM FORM. Then Cordula said, speaking by the medium's mouth, that she would manifest.

The medium was visible and stood in the same place, pushing aside the curtain with outstretched arms.

After a few minutes there suddenly stood, close to the spot where the form just described had dematerialised, the "Nun Cordula." She was a tall, fully formed, dignified form, a head higher than the medium. She stooped under the outstretched arm of the medium and, stepping in front of the cabinet, turned her full fair face towards the sitters. The form was dressed completely in a nun's costume, which looked extremely clean and neat. The face was surrounded by a white hood, which fell down over her chest. It was spotlessly clean and smooth. The coat was of a dull dark colour, even the buttons were recognisable. The whole

costume was that of a nun of the Dominican Order. The face of the nun was altogether human ; the eyes had a bright look ; the complexion was of a soft and pale tint.

THE FORM SPOKE. Therefore this was no mere phantasm, but a living plastic organism, similar to the human form, that stood before us ; an appearance which, one need hardly say, produced an extraordinary impression on our senses and emotions. Our immense astonishment was destined to be increased, however.

We must point out that we saw the form and the medium at the same time during the space of four and a half minutes.

The form moved completely like a human being, bowed repeatedly and quickly, and also stepped out of the cabinet ; she spoke at first very softly, but soon more distinctly : " I will try to float and to reach my hand to you," and then added : " Do you notice how my eyes shine ? "

The phantom now stepped back behind the curtain, and then actually floated, wavering from right to left, gradually rising until it reached to a height of 2.70m. [8½ft.], 70 centimeters [2ft. 4in.] above the curtain. The phantom floated for about three minutes, gesticulating energetically and speaking clearly. Whilst floating thus Cordula conversed with Brother Schoenherr, and spoke somewhat as follows : " Thou who art striving for a good and true cause, hold fast, remain at thy post for blessing to thyself and to all ! "

At these words the floating form bowed the whole of the upper part of her body right over the curtain, stretching forwards and downwards, extending her arms towards Brother Schoenherr without pressing forward the cord which held back the curtain. The upper part of the body cut right through it ; the form floated in every direction, right and left, waving her hands, and nodding to all those present.

After about three minutes her face became broader and more moon-shaped ; the form also became broader, and more and more diaphanous, as if it were loosening, waver-

ing now on one side, now on another, then it fell together, until at last the whole of the phantom disappeared towards the ground in the direction of the medium. Whilst this was happening the medium remained always standing quietly, and quite visibly, in her place.

The distance of the floating form from the medium was about 1½m. [5ft.]. The medium then stepped into the circle of sitters and gave them her hands, which felt icy cold. Cordula then spoke again by the medium's mouth and gave us many instructions worthy of consideration. She spoke to this effect :

"She felt comfortable in this room, because all were very harmonious, and this was a matter of the greatest importance in order to obtain a good and successful materialisation ; it was questionable whether under other conditions similar results could be obtained. However, if everyone would be patient and would persist quietly in the sittings, then she might also be able to walk out among the sitters."

The medium then retired into the cabinet, and soon after came out of trance. The cabinet was searched ; nothing was left there and nothing had been brought into it. The seance lasted 1h. 4m., the medium was in trance between 50 and 55m. ; the first materialised appearance lasted from 10 to 15s., the second was in front of the cabinet 1½m. and floated for about 3m.

A materialisation, in such completeness, as above described, has, as far as we know, never yet been observed in Germany.

The undersigned expressly declare that the above report is a correct statement of the facts.

BERLIN, *December 10th, 1903.*

C. SCHOENHERR,

Honorary President of the Lodge "Psyche z.-W."

A. PETERS, MRS. PETERS, EMIL PAUL,

Members of the Lodge.

It is important to add that the seance above described had been preceded by others in which, at first, only single limbs were materialised, and in which also visible effects were produced. For example, through the materialised hands of z. B., distant from the medium about 1½m. [5ft.], small glasses, which were standing on a table at the same distance, were seized and overturned. Whilst this was happening, the medium held up both her hands so that they were visible.

C. SCHOENHERR, A. PETERS, E. PAUL.

On Sunday, December 1st, 1903, a seance was held in a room belonging to the architect (the medium's husband) of Wilhelmstrasse, Berlin, with similar results to those received in the seance of November 28th, 1903.

In relation to these seances definite conclusions will be reached shortly, for, at future seances, an attempt will be made to photograph the phenomena.*

Information relating to seances with the medium, "*la Femme Masquée*," can only be obtained on application to the Honorary President of the Lodge "Psyche," Herrn C. Schoenherr, Berlin, N.W. Salzwedelerstrasse 6.

This Report has been printed by order of the Lodge "Psyche z.-W."

A copy will be sent to the Brothers and members of the Lodge on payment of 20pf. (2½d.). Those who are not members may obtain copies, post free, for the sum of 6d. The proceeds of the sale are placed to the credit of the Lodge.

By order of THE DIRECTORS.

* * *

REPORT of a SEANCE held with the medium "*LA FEMME MASQUÉE*," November 8th, 1906.

[We have received permission from M. Chamier, of Berlin-Charlottenburg, to make the following extracts from letters

* [We have received several photographs, taken recently, of the "Nun Cordula" and other personalities said to have materialised through the "*Femme Masquée*"; unfortunately, permission to publish these photographs is withheld for the present.—ED.]

written by him to Professor Richet anent a recent seance held with the same medium.—ED.]

“ . . . The seance, which took place in the apartment of one of my friends, was organised with the special object of observing these so-called ‘ occult ’ phenomena in a scientific fashion. Five Brothers beside myself were present, but I am not authorised to give their names. (Having observed the following facts in such a manner as to be convinced of their authenticity, I consent willingly to the publication of my own name.)

“ *The Cabinet* : In one corner of the room (situated on the first floor) some dark coloured material was stretched ; two thin iron rods, from which were suspended by rings two dark red woollen curtains, were placed at a height of 2m. [about 6ft.] from the floor, thus closing in the corner. Each curtain was sewn to the dark coloured stuff stretched along the walls : therefore the only opening was in the middle.

“ *The Light* : A lamp, giving forth a red light, was placed at a distance of 2.25m. [7ft. 6in.] from the cabinet.

“ The seance began at 8.40 and lasted until 10.30 p.m.

“ A harmonium was placed behind the sitters, who were arranged in the form of a horse-shoe in front of the cabinet.

“ The harmonium was played almost continuously during the whole time the seance lasted.

“ Dr. Prof. N..., who was seated third [from the right leaving the cabinet] was asked by the Intelligence to change his place and to take the first seat to the right. I had the second seat.

“ Towards 9 o'clock *the medium left the cabinet*, removing to a distance of 40-45cm. [1ft. 4in.] from the cabinet. She turned round and faced the cabinet (her back turned to the light), and remained absolutely motionless during the production of the following phenomena :

“ The medium, or rather a *controlgeist*, requested Dr. N...

to get up, to walk along the entire length of the cabinet, to open the curtains completely, to enter the cabinet and to assure himself, by feeling and examining everything, that there was nothing of a suspicious nature concealed anywhere. Finally, Dr. N... was bidden to examine thoroughly the iron rods and rings from which the curtains were suspended.

"It was now evident that no material link, such as a string, a stick, etc., existed between the medium and the cabinet, Dr. N... having passed three times between the medium and the cabinet. His examination over, Dr. N... resumed his seat, and in a very short interval of time, a whitish form gradually built itself up just beside the opening in the curtains. This form appeared to come up out of the floor and was so close to us that we could all have touched it. The medium had not moved from her place.

"The form built itself up to the height of 1m. [3ft. 4in.] ; it looked like a child of ten years old enveloped in a sheet ; no limbs were visible.

"The phantom glided towards the medium and moved about from right to left in front of the medium for about one minute. Then the medium moved towards the cabinet, changing places, so to speak, with the phantom. Soon afterwards the phantom dissolved between the curtains.

"This seance produced a conclusive impression upon me. It must remain a mystery to even the most sceptical savant, this fashion in which the phantom was able to grow out of, and up from the floor, far removed from the medium, to move about here and there, and then to melt away before our eyes, all this in a light sufficiently bright to be able to detect the slightest movements on the part of the medium. . . .

"WILLIAM CHAMIER."

* * *

M. Chamier makes the following observation concerning the influence of music on these phenomena :

" . . . Musical vibrations appear to contribute to the production of the phenomenon of materialisation. I have often remarked that the phantoms withdrew into the cabinet as soon as the singing ceased ; and that the seances during which we had energy enough to sing continuously and without interruption were better than those during which instrumental music and song alternated. . . ."

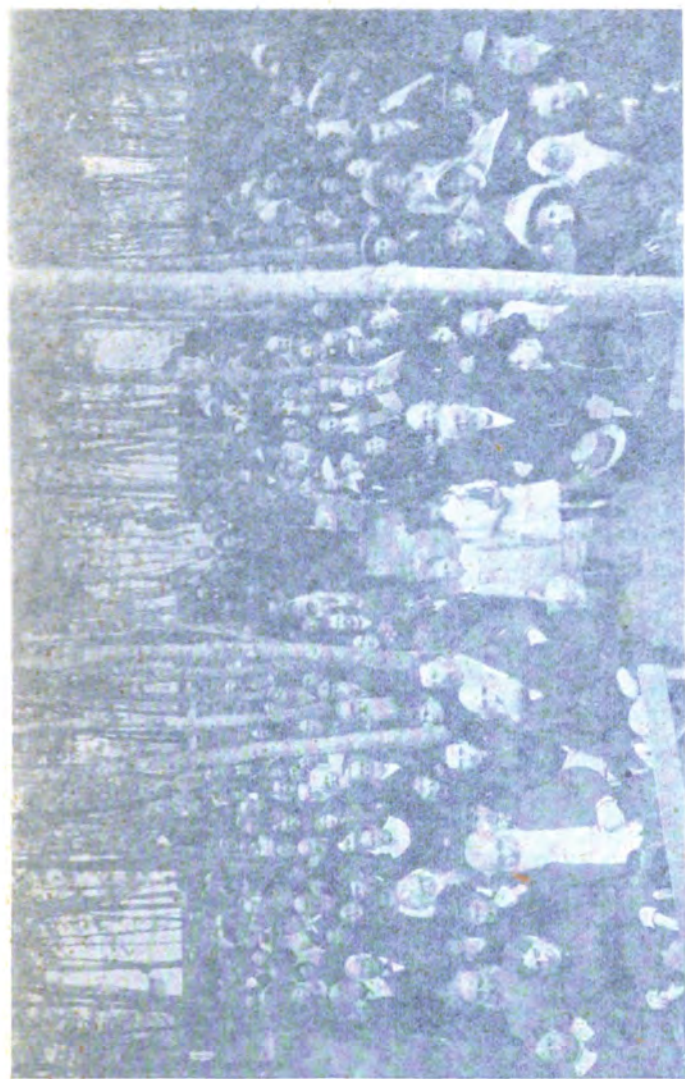
THE SPIRITUALISTIC CAMP MEETINGS IN THE UNITED STATES.

By LILIAN WHITING.

"We are spirits clad in vells :
Man by man was never seen :
All our deep communion falls
To remove the shadowy screen."

"It is revealed to us as a plain fact that celestial beings, beyond our powers of perception, have clear and definite relationships with us—ministering to us, sympathising with us, mourning over our failures, rejoicing over our repentances; and the first conclusion from the fact ought to be a certain restraining sense of high companionship. It is a part of the recognised providence of God to influence, guide, and educate us in human and visible things by human and visible agencies—by friends, parents, brothers and sisters, whose presence with us and love for us has been a restraining influence; all of us have known veritable human angels without whose loving care life would have seemed a chaos; and rather than grieve them, we have often exercised much self-control. It should be at least an equally restraining consideration to be assured by our heavenly Father that He has also surrounded us with loving invisible friends, through whom He communicates His thoughts and His will, and that He has given His angels charge over us, and in their hands they shall bear us up. How near I know not, but near enough to bring heaven into our very midst."—VERY REV. BASIL WILBERFORCE, D.D., *Archdeacon of Westminster*.

THE Spiritualistic "Camp-Meetings," as they have formerly been called—the name now changed to Assembly—have been an important phase of the general inquiry for larger truth and the increasing recognition of it since 1873. Now with a record of more than a quarter of a century, with a history at once complex, incongruous, and compre-



A Spiritualist Camp meeting at Onset Bay.

THE SPIRITUALISTIC CAMP MEETINGS IN THE UNITED STATES.

By LILLIAN WHITING.

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All our deep communion fails
To remove the shadowy screen."

It is as plain a fact that celestial beings, beyond our ken, have clear and definite relationships with us—
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—and the first conclusion from the fact
—a burning sense of high responsibility." It is a
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—things by human and visible agencies
—brothers and sisters, whose presence with us
—has been a restraining influence; all of us have known
—without whose loving care life would have
—than grieve them, we have often exercised
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—our heavenly Father that He has also
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—His will, and that He has given His
—in their hands they shall bear us up. How
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—*Very Rev. JAMES WILKINSON, D.D., Archbishop of*
—

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A Spiritualist Camp meeting at Onset Bay.

hensive of almost the entire scale of manifested phenomena, the movement may well claim critical observation and focus serious attention in contemplation of its breadth and inclusiveness.

The history of the spiritualistic movement in the United States is one which, if read backward like the Chaldeans, reveals a progressive series of phases which invite attention if not conviction. As a matter of speculative inquiry this history offers curiously varied and inclusive phenomena, holding in solution, so to speak, nearly or quite all that are now specialised under hypnotism, suggestion, the secondary or multiple personality, regression of memory, exteriorisation of sensibility, thought transference and other forms of phenomenal conditions. Beginning with the simple and primitive rap heard by the Fox sisters in 1847, spiritualism has, within this more than half a century since, developed so many aspects that the general life is interpenetrated, often unconsciously, with its influence or its philosophy. Perhaps no form of belief has been so little a propaganda as that of Spiritualism. For the most part its convocations have been held as the interest of its believers rather than as a method for inducing belief. The unformulated conviction has seemed to be that the adherents and devotees of the faith turned to it spontaneously and of their own accord,—as a natural condition in evolutionary development—when the right time came, and until then it was no affair of argument. Inquirers were welcomed and offered, as a rule, all possible facilities for investigation; but inquiry is seldom forced upon the public. Saying this, as a rather general truth, it must also be said that fakes and frauds are too numerous, if they do not abound: but they hold the same relation to the true manifestations that counterfeit money holds to genuine currency. And in any serious study of finance it is the genuine currency that we study and not the counterfeit, however skilfully created.

The camp-meeting was first initiated in the summer of 1873 at Lake Pleasant, in the western part of Massachusetts, a hundred miles from Boston. Nature offered attractions in a beautiful little lake some three miles in circumference which lay, gem-like, among the hills, with a railway station in near proximity, and here three hundred cottages have been erected within the thirty-three years that have passed, which are occupied for weeks before and weeks after the convocation, which usually lasts one month. The sites for the "camp-meetings"—now usually known as Assemblies—are always chosen with an eye to beauty and healthfulness, combined with good facilities for reaching them by the ordinary routes of travel. From May to October inclusive, the place invites the sojourner. There are accommodations to meet all requirements, cottages, large and small, furnished and unfurnished, can be rented at moderate prices for the season,—anything from five to forty pounds: while rooms from six or eight shillings a week upward may be obtained, and meals at modest prices are procurable in a variety of ways. The hotels are open during the Session of the meetings, and often for some little time before and after to accommodate transient guests. In spiritistic phenomena every line is represented and every manifestation of mediumship. Psychics of every conceivable order take up their abode within the grounds: the "test" mediums, the healing, the materialising, the slate writing, the automatic writing; the trumpet medium; the medium who produces the independent voices; those who produce "spirit photographs" and portraits in colours; the flower mediums; the inspirational speakers; the palmists; the astrologists and astro-psychic; the medium who has discovered the means of "conscious co-operation with nature," and can inform you (at the modest rate of a dollar a month, or ten dollars a year), how to avoid the mere stupid mistake of death—who will, for a consideration, impart to you the secret of



Camp-ground near Lake Helen (in 1898).

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Camp-ground near Lake Helen (in 1898).

perpetual youth ; the man who has worked out a new planetary system that accounts for every variation in the universe by a perfection of method undreamed of by the new astronomers, the man who has found that all scholastic drudgery is superfluous—that college and university are the most unnecessary of institutions, and that all knowledge can be “tapped” and flow into him who will lie on the sofa for two or three hours a day and receive. What does Festus say ?

“ All aspiration is a toil
But Inspiration cometh from above
And is no labour.”

All these and other variations on the uncanny folk may be found—as incongruous as the contents of the witches' cauldron. The weird sisters are not limited to the heath near Torres. From the interview with your grandmother to the Shade of Solomon one may find almost any demand granted, almost every desire met. The curious and wonderful suggestibility of the subliminal plays, without doubt, a great part in these seances, and, to some degree, independently of the medium. The manner in which indications of the subnormal will be apparent, even in jokes and frauds, is one of the perplexing problems with which the sitter has to deal. If a seance were, frankly, all fraud and artifice,—that is conceivable. If it were all genuine,—that is conceivable, also ; but it is the degree in which a grain of truth is inwoven with a very large measure of falsity which offers perplexities. As a witty American writer, Gail Hamilton, once exclaimed : “ Milk is good and water is good, but don't put the milk-pail under the pump.” Gleams of truth, evidences of the super-normal knowledge, will be recognised and then, suddenly, “the charm's wound up,” and both sitter and psychic are afloat on a sea of fabrications and falsities.

The up-risings of the sub-self offer phenomena which are yet to be explored and formulated. Professor Hiram

Corson, Litt. U.L.L.U., of Cornell University, holds that this sub-self is the source of man's highest spiritual knowledge. Browning expresses the same conviction in "Paracelsus":

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe,
There is an inmost centre in ourselves
Where truth abides in fulness."

"This doctrine appears in 'Sordello,'" says Dr. Corson, "especially in the fifth book, in 'A Death in the Desert,' 'Fifine at the Fair,' in 'The Ring and the Book,' in 'Beatrice Signorini,' in 'Asolando,' his last volume of poems, published on the day of his death. These are but a few of the places where the doctrine comes out in Browning, evincing how vital it was with him from the earliest to the latest period. This and the resurrecting power of personality (one in which the spiritual man ever co-operates with the intellectual) may be said to be the great cardinal doctrines of his poetry."

Dr. Corson adds:

"It is what man draws up from his sub-self which is of prime importance in his true education, not what is put into him. It is the occasional uprising of our essential sub-selves that causes us, at times, to feel that we are 'greater than we know,' and that affords an inward proof of the saying of Jesus that the kingdom of God cometh not with observation, but that it is within us. But these uprisings give us 'intimations of immortality' more evidential and alluring than can be derived from all merely intellectual evidences, which are, in fact, no evidence at all."

"These uprisings of the sub-self subside, but the more frequent they become by leading a spiritual life, the less are their subsidences, the uprisings becoming more and more a part of our permanent, conscious selves. It is through the uprisings of the sub-self, its final freedom from subsidence and its permanent connection with the upper conscious self, that man becomes, so to speak, isolated from the flesh (a state expressed by the Sanskrit word *Kaivalya*, signifying isolation or aloneness) and attains to oneness with absolute being. This state was realised by Jesus, who could say, 'I and the Father are one.' 'When is man strong until he feels alone,' says Valance in 'Colombe's Birthday.' How little the saying of Jesus to Martha has been understood!—'I am the resurrection and the life,'—that is, I myself, a resurrected spirit, resurrect the buried spirits of men."



The Auditorium at Niantic Camp.



**Lake Colby (near Lake Helen, Florida)
where the Camp is located.**

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These "buried spirits" explain a vast amount of perhaps otherwise almost inexplicable phenomena of the seance room. Hidden things come to the surface: events, trains of thought, moods, and memories have a resurrection.

A veracious historian of thirty-three years of spiritualistic camp-meetings could not, however, dwell merely, nor even mostly, on fraud.

"There are nettles everywhere,
But smooth green grasses are more common still,
The blue of heaven is larger than the cloud."

The intelligent observer finds in any close and critical study of these assemblies that they are largely characterised by simplicity and sincerity. The Nationalist Spiritualist Association, as a body, condemns fraud with scathing force. In his annual address President Harrison D. Barrett said:

"I believe the time has come for us, as an organised body, to declare with forceful emphasis our determined opposition to every form of fraud and to the employment of persons of questionable character upon our platforms or in our seance rooms as speakers and mediums. I plead for a loyal defence and support of honest mediums of every phase."

In all the leading camps no recognised fraudulent medium is admitted; still, as before noted in this paper, fraud and genuineness are sometimes strangely mingled.

During the summer of 1906 some forty-three camp-meetings have been held in America, ranging over the country from Maine to Washington on the Pacific Coast, and from Massachusetts to Florida. Of these the leading ones are those of Onset and Lake Pleasant, Massachusetts; Lily Dale in New York; Parkland Heights Spiritualist Home in Pennsylvania; and Lake Helen in Florida, the sessions of the latter being held in the early Spring. Of these the assemblies of Lily Dale and of Onset continue from thirty to fifty days in July and August, while most of

the others are in session only thirty days, or less. Among the now prominent speakers are Rev. Cora L. V. Richmond, Rev. Frederick A. Wiggin, Mrs. Helen L. P. Russeque, Rev. May S. Pepper, Miss Susie C. Clark, J. Clegg Wright, Rev. Wilson Fritch, Mrs. R. S. Lillie, Professor William, M. Lockwood, Rev. Dr. B. F. Austin, Mrs. Annette J. Pettingill, Mrs. Minnie M. Soule, Dr. Lyman, C. Howe and Dr. W. O. Knowles.

Onset is one of the most beautiful seaside resorts of Massachusetts, on what is known as the South Shore. It is only fifty miles from Boston, with splendid beaches in close proximity; the centre of several good hotels, boarding houses, and with dozens of cottages which are taken by the season. For the spiritualist camp meeting is inclusive of something more than its specific purpose; it offers a summer outing in attractive places to families and individuals who, otherwise, could not afford to take it. There is a good proportion of the "camp-followers"—the name being literally applicable,—who are only incidentally and sympathetically related to Spiritualism; they take up their summer abode within the grounds; dip into the meetings, conferences, and possibly seances, occasionally; they believe, or they are inclined to believe, or they are hospitable enough to the belief, that there is truth in the claim of communion between the Seen and the Unseen,—but, at best, they take their inclinations or their convictions passively rather than actively. There is a radiant and beautiful atmosphere in which to live; the gleam of silvery water seen through a luxuriance of midsummer greenery; simple, kindly folk abound by and surround them; there are no particular standards of conventional life and fashion to impose their sway; rents are cheap, and altogether the conditions are alluring. It may also, without exaggeration, be said that they are uplifting. Our poet, Whittier, expressed a profound truth in the stanza:

"O human kindness, human love !
To few who seek denied :
Too late we learn to prize above
The whole round world beside."

As Prof. Amiel so well counselled : " O, be swift to love !
Make haste to be kind ! " The real progress of the world is
—in its fundamental reality—carried on by this treasure of
kindness, and this very friendly atmosphere is a notable
feature of the spiritualists' camp-meetings. The critical
observer may go to scoff, but the chances are that he
remains to pray, so to speak ; that he is attracted, and
more or less helped by the sympathetic harmony he finds
surrounding him.

There are usually three sessions a day in these meetings.
There is nominal admission of ten cents to the grounds, and
the country people for miles around will come for a day,
bringing with them a picnic *déjeuner* ; listening to more or
less of the addresses, and strolling about with friends at
their pleasure. They do not assimilate any special philo-
sophy but they are aware of a kindly, human brotherhood,
with intimations of a life beyond that is encouraging to
effort and endurance.

There are also special days set apart for the discussion
of special themes, outside spiritism. The " Peace Day,"
when speakers on international arbitration and peace hold
the platform ; " Woman's Day," when representatives of the
political emancipation of women, representatives of prohi-
bition, and perhaps also of some industrial ideals, are
invited to speak. In this way the late Miss Susan B.
Anthony was heard both at Onset and at Lily Dale ; Mrs.
Mary A. Livermore, previously to her death in 1905, was
more than once the speaker of the day at Onset, and a group
of representative men and women allied with political,
temperance and industrial interests are frequently heard
from the platform of the spiritualist camp-meetings. Health

is a topic that receives no little attention ; and, in one way or another, the spiritualistic philosophy is related in many ways by its expounders to the general life.

The speakers engaged to make the addresses at the spiritualist camp-meetings are paid,—two pounds for each address on a week-day and three pounds on Sunday. On the latter day, too, the nominal entrance fee to the grounds is increased, usually from ten to fifteen cents, or a season card of admission is sold (as at Lily Dale) for sixteen shillings.

The various psychics also gather at one of the camps and hold individual seances at such hours and such prices as they themselves fix with the sitter. These seances are regulated entirely by individual option.

Of course camp-followers,—the cranks and fanatics, the soothsayers and uncanny folk in general—are not unknown, but they rarely, if ever, appear as platform speakers. These are selected with care, are invited to appear, and a feature called conferences is frequently introduced—a general meeting in which any speaker, limited strictly to five minutes, may take part, and this proves a safety-valve for the superfluous genius that has theories for keeping up the sun at night in the heavens and remodelling the universe in general.

Dr. George A. Fuller, the Chairman of the Onset Camp, is a physician of the education and culture distinctive of the best representatives of his profession. This camp is managed with efficient judgment, integrity of business methods, and a hospitality of purpose that is none the less keenly discriminating in that it is liberal and tolerant.

In its thirtieth annual session this past summer the programme broadened into a comprehensive inclusiveness of the occult, the metaphysical, and the psychical discussions. Rev. Cora. L. V. Richmond, who makes a speciality of Astro-Psychology, believes there is a direct psychological relation between the individual soul and the planets. In

a book entitled *The Soul*, Mrs. Richmond expounds her philosophy in a logical and finely thoughtful way; and her lectures, ranging over "Soul Astrology," cover this ground, and Mrs. Richmond also compared and defined Astro-Psychology and Psychology. One finds Mrs. Richmond offering such thought as this:

"Spiritual power is the beginning of inspiration. . . . Whatever flows into man's life from the divine infiltrates through the body and mind. We do not call that inspiration which is the usual activity of spirit in the organic nature, this is simply the power which the spirit uses, but which is not spiritual power. The distinction between the two is evident; one may give expression to many things by a power which is from within, but when that which is from within is expressed, it becomes an impelling force, a light divine."

A course of lectures at Onset by Mr. Wilson Fritch—who also was one of the leading speakers at Lily Dale—offered a rather illuminating discussion of "Intuition," "Thought," "Telepathy," "Auras and Colours" and "Symmetry." Under the general title of "The Science of Noble Living," Miss Marietta L. Mason discussed, in a series of lectures, "The Unveiling of the Psychic," "Character-Reading," "Chirolgy," "Astrology, or Our Place in the Zodiac," and "Harmony, or Health and Happiness." Rev. Frederick A. Wiggin, pastor of Unity (Spiritualist) Church in Boston—a church with a very large following—gave several lectures with tests. Mr. Wiggin's (alleged) "control" is the famous actor, John McCullagh, and the polished and dramatic manner—dramatic, but not theatrical—of Mr. Wiggin goes far to suggest the genuineness of the claim. Mr. Wiggin's sermons are "inspirational" in their character and they certainly offer ethical counsel of high value, and his psychic power has manifested itself in some remarkable tests. Mr. Wiggin's Sunday evening discourses in his church are always supplemented with spirit messages. Miss Susie C. Clark is one of the most original and vital speakers on the

spiritualistic platform. She is the author of several books, and has an especial gift as a "spiritual healer." It is Miss Clark who treated Mrs. McKinley, the widow of the martyred President, and from a condition of apparently hopeless invalidism, with no prospect of much continuance of life, Mrs. McKinley is now comparatively well. The list of Miss Clark's patients is a notable one, and her course of lectures at Onset last summer drew special attention. They discussed mental and spiritual healing; the manner of utilising mental powers; the place of Will, Imagination and Memory; the "Power of a Radiant Spirit"; psychic healing, concentration and meditation as aids to illumination, and topics along this line.

In this past summer of 1906 forty-three spiritualist camp-meetings have been held in the States. While those of Lily Dale and Onset take the lead in numerical attendance and importance, the smaller and less known hold their individual interest. That of Queen City Park, on the shore of Lake Champlain, two miles from the City of Burlington, Vermont, connected by electric trolley lines, held its twenty-sixth Annual Assembly this year, its speakers including Rev. Dr. B. F. Austin, pastor of Plymouth (Spiritualist) Church in Rochester, New York, and the editor of *Reason*, and Mrs. Helen L. P. Russegue, whose addresses are ethical rather than conjoined with the phenomenal in any way. "I care for no definition of religion that shall not enable me to go out into life, and help some that are weaker, some that are lower," one finds Mrs. Russegue saying. The "Mississippi Valley Spiritualists' Association" held its twenty-fourth assembly this past summer in Mount Pleasant Park, in Iowa, when hotels and cottages are supplemented by tents, rented at incredibly low rates. At this camp, among the leading speakers are Mr. and Mrs. Sprague, whose lectures are supplemented with spirit messages; Georgia Gladys Cowley, who is considered to be a transmitter of peculiarly

sympathetic messages, and Mme. Stuart-Richings, a dramatic reader, whose lectures on spiritualistic themes are mingled with a series of dramatic interpretations of the poets. The Mount Pleasant Park grounds are beautiful, and the association is entirely free from debt. They define the object of their assembly to be "the promulgation of the only scientific religion," and their platform is a broad one, and emphasises the brotherhood of man, and keeps in view the social needs of the convocation. This camp has also its special days, — "Theosophical Day," "Flower Day," "Women's Day" and others of a special character.

Now the feeling everywhere inspired by these camp meetings—of which forty-three were in session this past summer of 1906—is one of prevailing enthusiasm. By this one does not mean mere fanaticism; "I call a man fanatical when his enthusiasm is narrow and hoodwinked, so that he has no sense of proportion, and becomes unjust and unsympathetic to men who are out of his own track," says George Eliot, in the person of one of her characters, and adds: "I should like to keep the word enthusiast for the highest order of minds, those who care supremely for grand and general benefits to mankind." The impartial observer of the general spirit of these camp-meetings, as manifested in their varied aspects, cannot but feel that it is the enthusiast rather than the fanatic that gives the pervading tone to the assembly. In any prolonged study and critical analysis of this unique feature of summer life, one gains a new perception of the significance of the common lot, a deeper recognition of the value of the humanities. With occasional admixture of the grotesque and the fraudulent, the character of the meetings is, in the main, sincere. Most of the addresses made are intelligent, and some of them are even philosophic and scholarly. This assertion may, at first, seem incredulous to the scientific mind, but a closer inquiry would emphasise its truth. Mediumship, when commercial-

ised, has its temptations. Is it the only phase of remunerative activities which is invested with temptation ?

Mr. Harrison D. Barrett, for many years the President of the National Spiritualists' Association of America, is a man who may well be included, with no sort of exaggeration, among the great men of his country. An educated and highly cultivated gentleman ; a man of the utmost spirituality of life ; of noble purpose, intellectual power, the most generous as well as discriminating appreciation ; of delicate insight, infinite sympathies ; and combined with all these fine and divinely helpful qualities are his genius for organisation, his power of drawing from every one his best, his greatness of leadership.

In the Annual Convention of the N.S.A., held in Chicago, in October, President Barrett being in the chair, it was

" Resolved that as mediumship is the gateway through which the realisation of the continuity of life is brought to humanity we realise that the only way to have the best is to furnish the best possible conditions, and we therefore urge every society and individual to exercise the greatest care in the selection of time and place in which their spiritual gatherings are held ; and in the selection of individuals who represent them as mediators between the material and spiritual phases of life ; and to this end we recommend that the state association, through its officers, devise a system of reading especially suited to investigation."

In President Barrett's Annual Report is evinced his hospitable attitude toward other forms and methods whose trend is the same pursuit of spiritual truth. Regarding Psychic Research President Barrett says :

" This important branch of occult study has assumed larger proportions during the past year, and has made appreciable progress in every division of its work. The transition of Prof. Richard Hodgson has led to the disbanding of the American Branch of the London Society for Psychic Research, and to the organisation of a new society, with Prof. James H. Hyslop of Columbia University as Secretary. This new organisation will assume legal form, and take its place before the public as a regularly instituted movement on or before January 1st,

1907. It is reported that an endowment fund of twenty-five thousand dollars or more has been raised by the hard-working Secretary, the income from which is to be used in defraying the expenses of the Society. I recommend that we extend congratulations to the members upon their success and assure them of every possible co-operation on our part in the prosecution of their work."

That this is not the language of one lenient towards fraud or fanaticism is evident.

One of the most important speakers at the Camps is Mrs. Mary T. Longley, the Secretary of the National Spiritualists' Association. Mrs. Longley believes she is "controlled" in her platform work by the Rev. John Pierrepont, a Boston clergyman of the early years of the nineteenth century, who was a poet, a thinker, and a divine of wide recognition and following. He is the grandfather of the well-known New York capitalist, Mr. Pierrepont Morgan, whose mother was the daughter of Rev. John Pierrepont. In Mrs. Longley's lectures before the Spiritualist camp-meetings we find such passages as these :

"So far, spiritualism has given just the light which the world was prepared to receive, but THERE ARE STORE-HOUSES OF KNOWLEDGE WHICH HAVE NOT YET BEEN UNSEALED TO MORTAL COMPREHENSION; there are great and beautiful revelations yet to be made, but these can not be given until sensitives are so thoroughly quickened in their mentality—the vibratory action of mind and body—as to be uplifted in the superior hours of entrancement or of spiritual perception on to the plane of vibratory action on which the spirit teachers reside and from which they can gather knowledge and power.

"Not until human minds who are investigating these subtle laws have become so attuned in harmony with the spiritual spheres and their higher conditions as to be able to receive and interpret the revelations that are held back in the present day, will these things be poured out upon the mortal world, but there ARE GRAND RESERVOIRS OF KNOWLEDGE THAT CAN BE OBTAINABLE IN THE TO-MORROW OF SPIRITUALISM. In the to-day it is not possible to give more than hints or gleams of these things from the unseen—hints of the glory that is pent up in spiritual states of consciousness and of achievement by wise intelligences who have by no means forgotten the needs of humanity on

earth—GLEAMS OF BRILLIANCY THAT SCINTILLATE FROM THE MINDS OF HIGH SOULS THAT HAVE GONE FORWARD IN THEIR SEARCH FOR TRUTH AND THEIR ATTAINMENT OF WISDOM.”

There are persons living in Boston to-day who vividly recall the ministry of Rev. John Pierrepont, and who regard these “inspirational” talks of Mrs. Longley’s as being singularly characteristic of him. The following passage from one of Mrs. Longley’s lectures, alleged to be inspired by Mr. Pierrepont, certainly outvoices a truth regarding these camp-meeting addresses :

“But we do mean to say that what sometimes seems to be an illiterate expression, or of but small account to the intellectual mind, may bring comfort and sweetness to some humble life that could not comprehend the abstruse questions or understand the serious problems pertaining to human progress and growth, but can be comforted by the lowly word spoken by a departed friend that brings light and beauty into the home life. And so our thought to-night is that the weakness of the present day, as interpreted by those who stand far off and contemplate Spiritualism as something unworthy their attention, may have been the lever to uplift many human hearts from the depths of sorrow, many human minds from the night of ignorance to planes of comfort and of knowledge that the carping world does not understand.”

And again :

“When we consider how much the spirit world has to overcome by way of limitation, of strange and erratic mental conditions on the earth side, before it can give the intelligent and individualised message, or the manifestation of power through physical objects, we may say Spiritualism has done well, it has accomplished much. It has been the great event of history of the nineteenth century, of all the centuries, culminating in its expression and power in the nineteenth century and reaching onward into the twentieth century with force and beauty of thought and spirit touching the hearts as with electric fire, of thousands of human thinkers outside the pale of Spiritualism, so-called, as well as keeping up its work among its adherents in our own ranks.

“The question should not be, ‘Why have not spirits done more in their return to earth during these few decades of time?’ but it should be, ‘How could they have accomplished so much with all the limitations

and obstructions in their path?' But we can say that for scores of years, yea, no doubt for centuries, human beings in the spirit-world have been experimenting, studying up these lines of thought, seeking to understand the LAW OF VIBRATORY FORCE AND ACTION, trying to gain knowledge of the power of mentality, of mind over mind; coming in contact with physical objects and exercising an electrical or electromagnetic force upon them to make them as it were alive, subservient and responsive to intelligent will; making these investigations and experiments with the only thought in mind to culminate them in opening a highway of communication between the so-called spirit world and this plane called earth, and this has been accomplished by what great effort on the spirit part no one of earth can ever know; by overcoming what obstacles no one can understand; by continually and watchfully experimenting, going over and over again lines of thought and of effort that promise to give some good result until AT LAST THE LINE WAS LAID AND COMMUNICATION OPENED BETWEEN THE TWO WORLDS."

The question as to the alleged supernormal power of the speakers at these meetings might well invite study. Sir Oliver Lodge, lecturing on the ether and its functions, has said:

"I have now endeavoured to introduce to you the simplest conception of the material universe which has yet occurred to man—the conception, that is, of one universal substance, perfectly homogeneous and continuous and simple of structure, extending to the furthest limits of space of which we have any knowledge, existing equally everywhere; some portions, either at rest or in simple irrotational motions, transmitting the undulations which we call light; other portions, in rotational motion,—in vortices, that is,—and differentiated permanently from the rest of the medium by reason of this motion. These whirling portions constitute what we call matter; their motion gives them rigidity, and of them our bodies and all other material bodies with which we are acquainted are built up. One continuous substance filling all space, which can vibrate as light, which can be sheared into positive and negative electricity, which in whirls constitutes matter, and which transmits by continuity and not by impact every action and reaction of which matter is capable,—this is the modern view of the ether and its functions."

It is into this "continuous substance filling all space"

that the ethereal man, released from his physical body, passes, and which constitutes the next stage of his environment. Into this ethereal realm the psychic easily passes by virtue of his own preponderance of the luminiferous ether, and that he may thus receive the flow of thought from the spirit with whom he is especially in *rapport* is easily conceivable.

Mrs. Helen Temple Brigham is one of the platform speakers whose power is apparently of the supernormal; and to her addresses are added tests that can hardly be accounted for outside the spiritistic theory.

A critical student of the phenomena of the seance held by the individual psychic at the camp-meetings, must discern and give the same recognition to the indications of genuineness that he would to the indications of fraud. With one (slate-writing) medium, who had even been "exposed" and labelled as a fraudulent producer of messages, a candid sitter had the following experience. As she was on her way to keep the appointment made she was suddenly haunted by a stanza that ran :

"I know you are always by my side
And I know you love me, Winnifred, dear,
For I never called on you since you died
But you answered tenderly 'I am here.'"

The tantalising experience of endeavouring to relegate a stray stanza in one's memory to the proper poem and author to whom it belongs is well known to everyone; and it beset this lady until, finally, at the very door of the seance room, it came to her that the author was Phœbe Carey. She entered, closed two slates together, and as they were held up in space by herself and the psychic the tiny pencil within was heard writing swiftly. When it ceased the slates were opened, and there was a message signed "Phœbe Carey." The theory that the slates were prepared

beforehand, and that the prepared ones were, by sleight of hand, substituted for the fresh and unwritten ones, and that the sound of apparent writing was, instead, the scratch of the psychic's finger-nails on the underside of the underslate—the method of fraud, that had been charged in the *exposé*, was rendered untenable by this occurrence. The psychic must needs have been little less than supernatural if she could have foreseen this little incident of memory on the part of her sitter. Yet the question remains: Was it simply and frankly Phœbe Carey who wrote? Was it some "control" who read the name in the sitter's mind? In either case one can hardly escape from the conviction of the supernormal origin of the writing. It is increasingly apparent that in the realm of the ether new laws are met with, and that the miracle of one plane is but the ordinary, the natural occurrence on the next plane. The vital force of the whole universe manifests itself in various phases and degrees of spiritual activity. "In telepathy," says Rev. Wilson Fritch, one of the important lecturers before spiritualist camp-meetings, "we come to a solid metaphysical ground for the loftiest experience of saints and mystics. If it is possible to read the spirit vibrations of finite beings, it is possible to read the same sort of vibration in the Infinite. And as the Infinite lives in an eternal now, without past or future, the past can be read and the future discerned. Prophecy is, then, the exercise of a natural function. Infinite vistas of possibility here open to man. By the same principle of telepathy we come to a universal language, deeper than words, sculpture, painting, or music." Mr. Fritch points out that Prof. Josiah Royce, of Harvard University, shows that the ether itself [is but an expression of a deeper, timeless, spaceless essence which, for want of a better name, we call spirit, and of this all-pervading spirit all finite spirits are] expressions. In those profound lectures delivered by Prof. Royce before the Univer-

sity of Aberdeen, published later in two volumes entitled *The World and the Individual*, Prof. Royce expounds this theory. It provides the explanation for all the phenomena of clairvoyance, clairsaudience, prevision, and telepathy.

The "City of Light Assembly," at Lily Dale, New York, near Niagara Falls, held its twenty-seventh annual meeting this year, extending over fifty-two days, with over 500 lectures, and nearly as many conferences, lyceums and seances, with numerous concerts and entertainments beside. The Assembly at Lily Dale is on a broad and inclusive scale, and includes Religion and Science, Philosophy, and Psychic and Occult Research, metaphysical discussion: intellectual culture in choice literature and thought; music and social entertainments. Opening on July 15th, the Assembly continued through the early September days. Formerly known as the "Cassadaga Lake Free Association Camp-meeting," the name has been changed to more adequately designate an ideal young city of cottages, hotels, assembly halls, and amphitheatre, with parks, the Leolyn woods, a boat-house, post office, library, music pavillion, and other attractions, altogether covering over eighty acres of ground. This "City of Light Assembly" stands absolutely unique and unparalleled in the line of summer convocations. The officers of the Lily Dale Assembly are: President, Mrs. Geo. L. Humphrey; Vice-President, Mr. H. W. Richardson; Secretary, Laura G. Fixen, and Treasurer, Dr. Geo. B. Warne. Out of 182 cottages only fourteen were unlet, while the hotels and private lodgings were embarrassingly full. Mrs. Laura G. Fixen, the General Manager, is a woman of extraordinary power in organising and harmonising; and the president of this assembly, Mrs. Pettengill, gave a series of platform tests of the presence of unusual forces; J. Clegg Wright held his "psychic classes" and the nineteen public halls of Lily Dale were constantly filled with successive audiences. The range of

discussion is indicated by these problems attacked by Mr. Clegg Wright :

"The Evolution of Living Forms—The Foundation and Evolution of Morals—The Evolution of Body and Mind—The Evolution of Human Consciousness—A Study of Consciousness as Manifested in Man—Spiritual Consciousness—The Return of Spirits—Mediumship—Mediumship Considered as the Foundation of Modern Spiritualism—The Failure of Philosophy and Religion to Prove Another Life Beyond the Grave—The Evolution of Religion.

"The Soul an Eternal Entity—Sub-Consciousness—Sub-Consciousness, its Plane and Power—The Heredity of Intellect, of Feeling and Passion.

"The Problems of Personality and Embodiments Considered—The Difference Between Soul and Mind Defined.

"The Mind after Death—Can Mind Recall the Past Embodiments of the Soul ?

"Where is the Spirit World ?

"What is Christ ? Will Christ Come Again ? "

Certainly after this exhaustive—if not exhausting—list of the problems of the universe in general had been discussed and solved there would remain little for man to pursue during the remainder of his mortal career. All the sages and philosophers of the world's history might well tremble before all these matters covering the heavens above and the earth beneath and the waters under the earth, which were to be cheerfully disposed of within fifty-two days. Yet, while the scientist and the philosopher might not fail to have their opinions regarding this headlong flight through the Immensities, it is still true that to a general audience, largely untrained in specialities, such a course of lectures is not without almost incalculable stimulus of suggestion. Life is short and Science, as well as Art, is long; and while a Darwin may feel that he could devote his entire lifetime to the study of earth-worms and then leave his work far from complete, the most of us are the better for a wider, even if a superficial, sweep over a more comprehensive area.

Prof. Lockwood's task was hardly less the task of Sisyphus, when he entered on the following lectures :

"The Basis of All Organisation and Being inheres in Nature and Cosmic Evolution.

"No system of Philosophy or Belief is True that does not Recognise the Processes of Natural Development.

"The old Ideals of the Duality of Matter and Spirit Refuted by Modern Discoveries.

"Spirit and Spiritual Forces the basis of all Organisation and Form in Cosmic Process.

"Nature Evolves Formative or Shaping Principles, the Soul of Things ; The Form the Phenomenon of this Soul Principle.

"All Nature Related by Principles of Electro-Magnetism, as is Witnessed in the Development of its Various Forms.

"The Relation of Consciousness to Consciousness or of Soul to Soul are Natural Relations.

"The Brain the Receiving Station of Conscious Intellect, its Variation in Organisation. The Relation of Mind to Conscious Processes. All Forms of Life are Symbols of an Invisible Actuating Energy which we call the Soul of Things.

"The Subtlety of the Human Intellect, and its Capacity to be Impressed with its Two Thousand Nerve Cells and Fibres.

"The Science of Psychology the Saviour of the World.

"All Processes in Nature, psychic and invisible, this truth the Basis of the Spiritual Philosophy.

"Scientific Proofs of Conscious Life beyond the Grave Established upon the Data of the Co-relation of Mental Forces, and the Conservation of Mental Energies."

Aside from these, Prof. Lockwood lectured upon the X-rays and upon the connection between telegraphy and atmospheric spectra—a lecture in which he introduces the scale of the six vacuum tubes of Prof. Crookes. Other lecture courses were by Mrs. Carrie L. Irving ; Swami Rama of Lahore, India ; Mrs. Lillie ; Miss Susie C. Clark, the famous "spiritual healer" and lecturer on that subtle borderland of the forces that unite soul and body ; Dr. Charles Brodie Patterson ; Mr. Edward C. Randall, who has made a long series of experiments with the psychic, Miss

French, of Buffalo; the widely-known Mr. W. J. Colville, and the Rev. F. A. Wiggin, of Boston. In addition to this imposing list and the stupendous problems of life, death and immortality to be solved, we also learn that: "The heavenly host has charge of Lily Dale, inspiring every worker and enfolding every visitor in the unseen embrace of resistless heavenly power," and that Lily Dale should stand "a living monument to convince the world that through storms and struggles the passing away of men and their money in spite of schemes and fallibility of human foresight, the spirit world ordains and will know how to protect its own and to the end of time. Lily Dale shall stand the heart and centre of spiritualism, the New Jerusalem for ages and ages to come." These encouraging assurances are supported by other contributions to thought. Dr. Henry Frank, of New York City, delivered a strong and convincing lecture on "Some Things Spiritualism has forced Science to See." Added to these lectures, in courses or singly, are the constant "test" seances of the mediums at prices from ten cents, "to give an illustration of palmistry," to £7 for a "spirit portrait." The slate writing and "trumpet" sittings range up to £1 for each. The management disclaims all responsibility for these, throwing the *onus* entirely upon the sitter and the psychic. These seances do not differ from those usually met. The phenomena of the seance room cannot be regarded, *in toto*, as being that of entire fraud or entire genuineness. With much of the former suddenly an element of the latter appears, which is evidential in its very nature, and which is not explicable by even the vast possibilities of the laws governing the sub-conscious.

Meanwhile, at Lily Dale, all this extraordinary panorama, summoned from the vasty deep while you wait, so to speak,—the evolutionary creation of living forms; even solving the spiritual mystery of the Christ and the question of His "coming again"; the revelation of "all processes of

nature, psychic and invisible"—go on in a scenic setting of almost ethereal loveliness. Four lakes entirely surround the "City of Light": of these, three are romantically wild in their coasts of hills and deep valleys, with cascades tumbling down, and groves and masses of wild flowers add their beauty; Niagara Falls is but sixty miles distant; the cottages and hotels are tasteful and attractive in their architectural grouping, and the entire scene is one of the most enchanting beauty.

One of the most remarkable of the mediums whose speciality lies in platform tests, is Mrs. Margaret Gaule, of New York City. For instance, one will find her saying to a certain individual: "A. (who is dead) is standing by you, and she says: 'I entirely approve of the letter you wrote to my husband in reply to his when he spoke to you of his second marriage. He told you he was very lonely, and that he wished to marry C., but that he would not, for worlds, do anything that would even seem to the outside world as any lack of respect to my memory. You replied to him that you felt assured that I would be glad for him to have the happiness of companionship and sympathy. You were right: I am glad.'" . . . This, from an entire stranger on the platform, whom—as it chances—you have never even seen before, and the circumstances of which were known to no one save the gentleman in question and yourself between whom these private letters passed.

Another very prominent platform test medium who adds to this gift that of being also a preacher and a lecturer, is Rev. May S. Pepper of Brooklyn, N.Y., who, like Rev. F. A. Wiggin of Boston, Rev. Cora L. V. Richmond of Chicago, and Rev. Dr. B. F. Austin of Rochester, N.Y., has her own church, and is at the head of a very large following. Mrs. Pepper's platform tests, in the correct reading of sealed letters and correct replies to the questions therein, in the establishment of personal identity of the

dead, and many varieties of these phenomena, have invited wide investigation from scientific men, and they have been such tests as to exclude the explanation by theories of telepathy, subliminal consciousness or secondary personality. There can be no reasonable doubt that Mrs. Pepper possesses supernormal powers. The Rev. Dr. Isaac K. Funk, of the New York publishing house of Funk and Wagnolls—an investigator in psychic phenomena—relates this personal experience with Mrs. Pepper :

" I enclosed a letter to my mother in an envelope, addressed on the outside with an initial and on the inside with the word mother, and had it put on the desk after Mrs. Pepper was in the pulpit. My mother died forty years ago in the West, and it is very unlikely that outside of my family any one in Brooklyn knew her name or what caused her death. There was only one chance in some hundreds that she would happen to seize upon my letter. Picking it up, she immediately spoke my mother's first name, described her by a number of trifling, but none the less important, details of appearance ; she said that, curiously, she seemed to walk as if she was using but one foot. This she said was evidently for a test. Mrs. Pepper then inquired if I knew why she walked in this way, and I asked, ' Can't she tell me ? ' In a moment Mrs. Pepper said that my mother asked if I did not remember ' that needle.' The fact was, when I was a young man, my mother stepped off a chair and ran a needle into her foot. The needle had been sticking in the floor, point downward, so that the eye end of it had punctured her thin slipper and run so far into the foot that in order to remove it I used a pair of pincers. Paralysis of the foot and limb followed and in a week she was dead. The question in my sealed letter was : ' Will mother tell me what caused her death ? ' Mind reading might explain an incident of this kind, but evidence of the sure possession even of that power is exceedingly interesting.

" The next interesting statement Mrs. Pepper made was that my mother was not alone, that she had by her side a boy child whom she called Chester, and said it was her grandchild. I did not remember any grandchild of the name of Chester either dead or alive, and I went away from the church that night firmly convinced that this alleged child Chester was merely one of the unaccountable vagaries which very frequently obtrude themselves into otherwise accurate phenomena. But I was mistaken. Making inquiry among members

of my family I learned that my mother did have a grandchild named Chester who had died in infancy about twenty years ago in the West, which accounted for the fact that his identity was not recognised by me."

This is but one of a multitude of facts regarding Mrs. Pepper's supernatural powers.

In Mr. W. J. Colville the camp-meetings have a speaker of the most curiously elusive and, indeed, mutually exclusive characteristics. He is the most curiously alive being, so to speak; a man who can, apparently, see with his muscles, and hear sounds that cannot vibrate on the ordinary ear; a man who perceives, rather than sees, hears, or feels by the usual methods of approach. A speaker who is phenomenally uneven in his power, and who within the limits of a single lecture will exhibit both extremes of an almost supreme interest and of commonplace. Mr. Colville discusses such subjects as "The Scientific Value of Faith and Prayer"; "How Suggestion Affects our Bodies," and "The Planes of Consciousness."

The evolutionary processes of life are carried forward in many ways. Much of the discovery that has rewarded psychic research has been too largely immured in Star Chamber council to let its light shine universally. The only conceivable value of the discovery of truth is to make it known to humanity. If an astronomer discovers a new star the fact is telegraphed all over the world, without the stipulation that every reader of a newspaper shall either be an expert scientist, or that the knowledge shall be withheld from him. The new fact is placed before the general public, to be grasped, intelligently, or ignorantly, as may be, but at all events it is freely given to all, and becomes a highly educative factor. Why, then, should Psychic Research shroud itself in secrecy! Rather, indeed, let every alleged fact be tested by the light of the public square.

The Spiritualist Camp-meetings are doing a certain work

that no other agency can do. With whatever proportion of crudity, of superficial views, even of some fraud and artifice, they are still attracting the attention and stimulating the enquiry of countless thousands of people, while the general pleasure and innocent enjoyment afforded by the summer outing, at the Camps, is a factor of incalculable good to a multitude to whom larger opportunities are denied, and these experiences open the way to larger thought; they increase the spiritual receptivity of the common life.

PSYCHOMETRIC READINGS.*

By MRS. HOME.

THERE is so much interest in investigating what is known as an extension of Physical sensation into the realm of the Psychic, that, for the sake of encouraging experiment along these lines, it may be useful to publish the small successes that attended our efforts in a social circle of friends anxious to prove the possible truth of what one so often hears are experienced in these present times.

Whereas such experiences were thought ridiculous and insane, they are now not only listened to with interest, but one hears that encouragement is given for experiment along the lines of psychic possibilities by the doubting Psychical Research Society that has on its list of members the names of many notable and also scientific men.

Telepathic experiments are of the kind more strongly advised as being easy to verify, and as Psychometry may generally be classed under that head, the cases given below may be illustrative of some such explanation, though to my own mind I think it oversteps that possibility and extends into the unexplainable. To the listener, but not the operator, it is so easy to explain away any extended sense; but to the one through whom the evidence of such faculties is demonstrated, remains the positive conviction of their reality, and in this position—I speak from first-hand—I state that to myself the surprise of any accurate result was most astonishing.

I had no idea of the things I was handling, nor did I know who were the owners of the packets as I took them up; in many cases the owner was not known to me,

[* This paper was presented to the Society for Psychical Research, London, for insertion in the *Journal* of the said Society. It was doubtless its affirmative quality which caused the paper to remain buried for about one year in the Editor's archives.

The same experimenter—in a moment of gentle irony, we feel sure—recently presented to the same Society the story entitled "RAPPING MAGPIES," published in the *Journal* for December, 1906, page 343.—Ed.]

as strangers to myself were brought by my friends and introduced to me at the time of their arrival, so that I had no opportunity of knowing anything about them.

The experiments were made some three years ago, and are taken without any alteration from the notes written and kept at the time.

Should there be found a sufficient number of experimenters I shall be willing to extend my afternoons for experiment on the Saturday of every other week at my flat and shall be glad to receive communications to that effect addressed to "The Editor of THE ANNALS OF PSYCHICAL SCIENCE."

* * *

It may be of some interest to record certain experiments tried in a social circle of friends. I have organised one day in the week for discussion of literature, on the subject of what is termed Psychic Phenomena, and for the purpose of experimenting on the lines of Telepathy, Psychometry, movements of objects by what is called Physical phenomena, etc.: the results in Psychometry have so far repaid our efforts, from the veridical bearing of the conditions felt and described by the experimenter to the object presented, that I think they are worth reporting to the Society for Psychical Research.

I had no reason to suppose that I was likely to be more successful than anyone else present, but I usually wait until everyone has tried each contribution to my Psychometry Tray—which is placed near the door at which they enter the room, for by so placing it, no member knows what any other has brought. Notes are kept *verbatim* of what everyone says when experimenting.

I number the Cases according to what appears to me their value of evidence :

Case 1.—Envelope containing something unrecognisable as it was done up in several folds of paper :

"I have a sensation of writing quickly; I am very busy; I have a good deal to write; I sense there is some under-

taking on the part of the owner, but I cannot get at the object of the work or rather the writing."

Envelope contained a pencil belonging to someone not present, see appended statement of lady who brought it:

I took my sister's pencil-case and could not help smiling at the correctness of Mrs. Home's impressions; my sister is a very busy person, writes with great rapidity, and uses her pencil for writing on very various subjects; as in Case 3, the pencil was wrapped up, so that Mrs. Home could not know what the object was.

M. E. H. McLEA.

Case 2.—Envelope containing what was quite unrecognisable from the folds of paper and cotton-wool.

"I feel I cannot get away from one place, I feel stationary, strangely so, almost tied, I want to get away from the four walls, but cannot. I get nothing more."

Article was a locket and chain worn by a gentleman who was paralysed, see statement appended:

DEAR MRS. HOME,

I am anxious to tell you how absolutely true you were with the little packet containing my late husband's watch-chain and locket, enclosed in cotton-wool and paper. Since his death the chain has been unused. I feel I must now tell you his legs were partially paralysed and he was confined to his sofa.

Believe me, yours sincerely,

T. W. FISHER.

Case 3.—Article inside envelope—unrecognisable.

"I am reading, not a light book, I have to think with my reading—I seem to know owner, I feel sad—I get no more."

Acknowledged correct, said to be father's eye-glasses who is known to me. See statement appended.

Mrs. Home has read to me the accompanying statements, and I beg to say that one afternoon I took my father's eye-glasses, wrapped up in a piece of newspaper enclosed in an envelope, to Mrs. Home's house, as an object for use in psychometric experiments. Mrs. Home could not have known what was in the parcel. I heard her say what is recorded in the accompanying statement, which was quite correct; my

father reads a great deal, books requiring much thought, and he is often sad. I may add that Mrs. Home is acquainted with him.

M. E. H. McLEA.

Case 4.—Envelope contained some fabric which I recognised as my hand went into it, but I lost the sense of the fabric as I spoke :

"I touch something cold, very cold" (the thought went through my mind, "shall I say what I really feel or will it be sacrilege?" and I rapidly decided that it was not a fair experiment if I did not, so I continued) : "I feel almost as if I had touched the face of the dead, I have my hand on it—it seems long ago—I feel near something very sad."

The article was the lining of a cap that had belonged to a gentleman who had fallen suddenly from his bicycle and died at once from heart disease—it had been given to Colonel Taylor for the purpose of Psychometry. If he had ever known the contents of the envelope, which was closed, he had evidently forgotten, as it was many years ago, and we had to take out the contents in order to verify, if possible, the sensations.

See appended statements by Colonel Taylor and Mrs. Carruthers.

January 20th, 1904.

Some years ago Mrs. Carruthers gave me the cap-lining of the cap her husband wore (when he died) for the purpose of experiment. I do not remember having told Mrs. Home that I had it, but even if I did so, she certainly never saw the envelope in which it was presented to her on Thursday, nor had she any reason to expect that I should bring it to her house on the occasion mentioned.

G. L. LE M. TAYLOR, *Colonel.*

January 19th, 1904.

This is to certify that I have identified the article psychometrised as the lining of a cap worn by my husband at the time of his death, and that I had absolutely no idea that there was any psychometry going on now in Cheltenham and had indeed entirely forgotten the

circumstance of my giving the lining to Colonel Taylor to be psychometrised, for it must be quite seven years ago since it was given.

(Signed) ISABEL CARRUTHERS.

Case 5.—Article gold chain.

"I see an old lady, she wears a black silk dress, she looks prim, her hair is parted in the middle and she has curls on each side; she has this chain round her neck, it was a love gift.

Same article psychometrised by another lady:

"Old memories, old faces are best."

Owner says it did belong to a lady of the description given. See statement.

I took my sister's gold watch-chain for the purpose of psychometry. This was not wrapped up. Mrs. Wickham first held it in her hand and used the words recorded. Mrs. Home then took it, and described my great-aunt, to whom the chain formerly belonged, with much exactitude; the chain was left to my sister as a token of affection.

M. E. H. McLEA.

Case 6.—Envelope containing something thin, possibly a letter, nothing discernible to the touch.

"I see a little child, with fair straightish hair; she has on a white pinafore and holds her face up for a kiss—she looks about 4 or 5 years old, it is a bright little face, and there is nothing sad about the child—I do not get beyond the child life." (I wondered in my own mind why I could not, as it seemed so apparently a letter, and I concluded it must be a letter about a child.)

The envelope was sent by the owner through another lady as she was not able to come herself; the owner is a stranger to me, as we have only exchanged visits once. See note appended.

DEAR MRS. HOME,

This is just a line to tell you that what I sent this afternoon was a lock of hair which belonged to a little child who died many years ago. You so exactly described the child that Miss McLea will take a small picture I have of her next Thursday, just to let you see

how exact the description was. She died when she was four and a half, which, I suppose, was why you could not get beyond the child-life.

With kind regards,

Sincerely yours,

G. M. P. PATERSON.

Case 7.—Ring handed to me by a lady present who is quite a stranger to me, having been brought to my social afternoon by another friend as she is interested.

"I have two sensations, I am lively and bright, and now I seem to be going backwards in time and I feel changed; I see a man, I *am* a man, it is quite different, I am more solemn, I am a man, and as I touch this ring, it falls away and my fingers are running along the links of a chain—I do not know if this has any reference to the ring, but this is all I get."

Lady says the ring was made from a chain worn by her husband, but there was no visible sign of this, as it appeared like an ordinary "Guard" ring of the curb pattern. See note appended.

DEAR MRS. HOME,

I met Mrs. Wickham yesterday and asked her to give you a message which on second thoughts I think I will write you myself. It is to tell you how pleased I was with your psychometry on my ring on Thursday last. All you said was quite true, and as you and I are strangers, so to speak, and you knew nothing whatever about me, I think it was all the more convincing that there must be more than "something" in psychometry. I much regret I am leaving Cheltenham just now. Thanking you for your kind hospitality,

Believe me, sincerely yours,

EVERLYN L. CAMPBELL.



In taking an article to psychometrize, we have decided that it is allowable to take it out of the envelope if not a letter; I do not always avail myself of this, and in the cases recorded the chain and the ring were the only things out of an envelope; the seal is generally broken and the

hand put inside for the sake of contact. The examples above were at the rate of three out of five on one occasion, two out of three on another occasion, and I have others of fair value which I have not thought it worth while to send.

I may add that for many years, in fact for three years at least, I have tried at different times for sensations from touching articles or letters, but have never experienced any until within the last two months.

"HUMAN PERSONALITY AFTER DEATH."

By CAPT. ROBERTSON-REID.

ALTHOUGH there are many to whom the idea of the supernatural appears absurd, yet I venture to think that each year sees a diminution in their ranks and an increase among those who realise that there is some force, the nature of which we cannot fully understand, at work in our universe.

In Mr. Myers' work, *Human Personality after Death*, we read of the movement of the Astral Body and are made acquainted with a vast number of authenticated cases of supernatural appearances, and we have, many of us, read and heard discussions as to whether such appearances are subjective or objective. However, I do not wish here to add to the *pros* and *cons* of the question but merely to give, in a simple and truthful form, the narration of a case that, happening to a friend and myself this year, interested me more deeply in the subject.

I had been staying for the fishing in a little inn in the North of Scotland for some three months this year (1906) and my visit was just drawing to a close with the end of the trout season when the circumstances of this story took place.

The fishing at this spot consists in a series of four lochs linked together by a narrow stream, barely 15ft. in width, so that the lochs form a sort of chain. This stream runs along by the side of the coach road past the inn for some two miles, when it branches off to the left and follows a little lane leading to the only Highland village of the district, lying three miles from the junction of the lane and the coach road. It is from this village that the ghillies or boatmen are obtained, and their custom is to come each morning as required from the village to the inn to take the

anglers out on the lochs. After the day's sport is over they walk home to the village, often in the dark of the early Scotch evening.

September had arrived and beside myself there were few anglers left at the inn : Mr. H., who had been fishing there for three weeks and knew the locality and the inhabitants well, an old gentleman and his wife who had arrived the night before the occurrence, and one or two more who are not in any way connected with the story.

The elderly gentleman, whom I have mentioned and whom we will call Mr. B., was accustomed to have one particular ghillie, named James, and consequently, on the night of their arrival, this boatman, a man of 55 or 56 years of age, and well known to both Mr. H. and me, came down to the inn to hear what the plans for the morrow might be.

The pipes were played that night, and the old ghillie delayed his departure till a late hour, listening to the music, and it was 9 o'clock (and a pitch dark night) before he left for home. He was accompanied for some distance by a lad of about 18, but at the cross roads they parted and James went on alone. He never arrived home that night, and the two old sisters, with whom he lived, sat up all through the night, anxiously expecting his knock, though this we did not learn until the following evening.

That next morning Mr. H. and I were to fish at a loch together, and Mr. H., coming out after breakfast, saw old James standing in his accustomed place on the road. A little later both Mr. H. and I saw the man bending down by one of the boats tied to the little jetty that runs into the loch in front of the inn. We both knew the man so well that we could have made no mistake and we were so close to him that I personally gave him a morning greeting, though I received no answer.

Mr. H. said to me : " I wonder who it is old James is going to ghillie ? " I heard this question but did not answer

it, and it was also heard by Mr. B.'s wife from her bedroom window.

Later in the day, while fishing on the loch, Mr. H. again asked: "Who is old James ghillying?" and I then answered: "It must be for the old gentleman who came last night." Our fishing over, we returned to the inn and Mr. H. went straight up to his bedroom to change. I was removing my boots when Kate, the waitress, came up to me and said:

"Poor old James has gone astray, Captain."

"Nonsense," I said, "he was here only this morning, I saw him."

The maid answered that it was quite impossible, as he had not arrived home the night before and his sisters were in a great state of anxiety about him.

I immediately went up to Mr. H.'s room and simply said: "Old James is lost." Mr. H. answered: "That is very extraordinary, I saw him here this morning."

I then went down and told my host of the inn that both H. and I had seen James that morning, but he said the thing was impossible, as the other ghillies were along the road and standing in front of the hotel at that time, and knowing that James was missing they were on the look-out for him, and could not have failed to see him. Moreover he said that James was a most reliable man, who never failed to turn up when required and always went home at nights.

Ghillies and crofters were searching all that night for the missing man, thinking that he might have got lost on the moors, or stuck in a peat-bog, but beyond his handkerchief, which was discovered some way from the cross-roads, no trace could be found. The following morning operations were commenced for dragging the deep pools along the stream and we found the poor old man lying in the water a mile and a half from the cross roads, face downwards. He had evidently lost the road in the dark and fallen face

foremost into the stream. It was clear that he had been in the water for some thirty-six hours and that it was on that dark night, when he left the inn at 9 o'clock, that he met his death. So that when H. and I saw him, or thought that we saw him, he was in reality dead.

Now both H. and I were, and still are, prepared to swear that we saw James, or the "spirit" of James, standing outside the inn on that September morning, though the figure was unobserved by any other of those standing there, and I should mention that when we saw James we also saw the other ghillies, both our own and those belonging to other anglers, waiting for the start, and these men we saw in close proximity to the dead ghillie. At the time, as I have mentioned before, we did not know that he was missing or that he had not returned home the night before, though this fact was known to the ghillies. They did not tell us during the day, but those who know the Celt know what a reticent and uncommunicative individual he can be. Moreover, H.'s comments during the day, which were heard by me and by Mrs. B., show clearly that he had noticed James standing in waiting and had paid particular attention to the fact, as he wondered by whom he was to be employed, and our separate answers to the report in the evening that the man had gone astray are ample proof that we were unaffected by what the other said.

The fact seems to be that we—H. and I—saw James "in the spirit" some twelve hours after the old man had breathed his last. If there be such things as spirits of the departed, then, to those who believe in such appearances, there is not very much that is unlikely or unreasonable in this. The ghillie had been accustomed to turn up in the morning at the usual meeting ground and he had been never known to fail or disappoint—and then death overtakes him and the spirit of the old man comes to take the place that, in its material form, it had since childhood occupied and

where it had been ordered to present itself on that day ; and that spirit appears to two whose sensibilities perhaps, for some reason of which we have no cognisance, are more prepared to receive the image.

Whether this appearance was subjective or objective I cannot say, and I will not enter into conjectures, but will conclude by saying that both H. and I are convinced that we saw the form of old James on that morning standing outside the inn and bending down by the boats moored to the jetty.

(Signed) F. ROBERTSON-REID,
Late Capt. 3rd Cameronians.

EXPERIMENTS WITH THE DIVINING ROD.

By DR. R. WARCOLLIER, *Chemical Engineer.*

LAST summer I made a few experiments with a mediumistic friend, with a light rod in the form of a fork. We did not succeed in making it turn when holding it singly, as is usually done, but when we held it together, one with the right hand and the other with the left, whilst we were walking in the garden, we soon observed that it turned of itself when we passed over, or near to, a place where underground pipes carried water into the house, and that, whether we remembered the fact or not. We knew, of course, that the rod is used mainly for the discovery of underground water. The movements were accompanied by contractions in our wrists, which, whilst they seemed to result from the movements, really caused them.

1°. We caused a ten centime piece to be concealed in the garden by a third person, whilst we were in the house, in a room from whence it was impossible for us to see what was being done outside. We came out holding the rod, and as we walked about, we watched for its movements. We then noticed that it no longer indicated the water pipes, but, when we reached a heap of stones, it turned. *The coin was there.*

2°. We tried this experiment again; but, this time, we used the "Ouija board," with which we easily obtained messages. It indicated that we should look "at the foot of a tree in the greensward of the lower garden," but we could not obtain a more exact description of the spot. We went in the direction indicated, and the rod turned sharply

near a shrub, the coin, however, was not there. *It had actually been hidden there and then removed and placed elsewhere.*

3°. We resumed our search. The rod moved near a garden table and pointed to the feet, we raised them, but the coin was not beneath. We returned to the house and again consulted the "Ouija." (It made a communication obviously false.) We went out again, this time without the rod, which had been broken in the last experiment; this time we merely held each other by the hand. Soon my friend had an intuition that the coin would be found under the foot of another garden table. When we had directed our steps towards another table, our fists contracted violently. *The coin was under one of the feet.*

In these experiments, it is not necessary to assume that there is clairvoyance; transmission of thought suffices to explain the successes, and better explains the errors which so frequently occurred in our perambulations, *viz.*, our first finding the spot in which it was originally concealed, and also the curious circumstance of choosing the wrong table. In this particular case things happened as if the agent had transmitted, more or less clearly, the phrase "under the foot of the table." The medium received it, but as we did not happen to pass near the right table, but near another, success was only partial.

But if we can explain by transmission of thought all cases in which an object has been intentionally hidden, this is not possible in the greater number of cases in which the divining rod is used for practical purposes, or when it gives information respecting past occurrences, or present occurrences happening at a distance, or of future events, by a language of signs. (*Archives du Magnétisme Animal*, 1822, No. 15, Tome V.)

The movements cannot be caused by the liberation of influences or emanations belonging to the hidden objects, because the rod does not move in the neighbourhood of the

latter except when it has been pre-determined to search for them by this means (a fact recognised since 1822). Moreover, the two errors above mentioned are sufficiently instructive on this point.

It seems as if there were no advantage in using a method which is ostensibly more simple (the Ouija, automatic writing). One may, however, combine the methods; for instance, we may ask, by these methods, the direction which should be taken, without asking for details, leaving it to the Divining Rod to give the definite indications, but always making allowances for unknown causes of error.

Failing a good medium, we may use associated fractions of mediumistic faculty, as is frequently done in seances for typtology with the table. In our case my friend possesses doubtless more of the receptive faculty without having the faculty of contracting his muscles strongly enough to move the rod when held by himself alone; I supplement them in this respect.

The quality of the wood, the form of the rod, the adjuncts of silk or of glass, also the formulas of Magic or of Prayer, are only of importance in so far as they are considered to be so by the individual operating, in this respect only they may suffice to determine the success or failure of the experiment (see the work above mentioned).

Moreover, the rod itself may be omitted in the experiments, as also in some instances mediums for typtology are able to dispense with the table, contenting themselves with simply noting the muscular contractions. (In the work above referred to, a medium used the automatic movements of his feet.)

Finally, in our case at least, there is no question of parakinetic movements, as may be the case with mediums for physical phenomena; these involuntary movements are related to a hidden portion of the Ego to which appertain the supernormal faculties.

[The facts connected with the Divining Rod engage the interest, not only of psychical researchers, but also of many other people who pay no attention to other supernormal psychical facts. The recently expressed approbation of the German Emperor has awakened, even among those who are not acquainted with the works of scientific men on the subject, some sort of recognition of the genuine character of the phenomenon. The *savant* who has chiefly contributed to the study of "rhabdomancy" is doubtless Professor W. F. Barrett, professor of Physics in the University of Dublin, who, a few years ago, made a statement as to the conclusions which he had reached, at a meeting of the Society for Psychical Research.

It is worth while to reproduce here the paragraph embodying these conclusions, since it exhibits the condition of scientific knowledge up to the present time, on this interesting subject, which is one of distinct and immediate practical value.]

"The investigations on which I have been engaged for several years past have led me to the following conclusions, the evidence for which is contained in the papers I have already published, and in the paper to be read to-day :

"1. A certain number of persons—say, one or two in every score—have a marked idiosyncrasy, which manifests itself in slight involuntary and unconscious muscular movements, usually of the arms and hands. Doubtless all persons exhibit this to a less degree.

"2. These movements may be cultivated by repetition, by expectant attention, and by inhibiting the conscious and voluntary control of those particular muscles.

"3. They are best revealed (a) by the oscillations of the so-called *pendule-explorateur*, a ring or ball suspended from a thread held between the thumb and finger ; and (b) by the motion of the so-called *divining* or *dowsing-rod*, usually, but not always, a forked twig, the branching ends being held one in each hand, so that the whole is in somewhat unstable equilibrium.

"4. These instruments, along with other less portable devices, such as planchette, may be called *autosscopes*, as they reveal minute automatic movements of the muscles.

"5. *Motor automatism*, as this phenomenon is termed, is a reflex action excited by some stimulus, derived either (i.) from a dormant idea, or a sub-conscious suggestion, in the automatist's own mind; or (ii.) from a sub-conscious impression produced on the automatist by an external object, or by an external mind. The former create *auto-suggestive* or *auto-genous* movements of the autoscope; the latter are *hetero-suggestive* movements.

"6. Abundant evidence has been obtained, showing that the sudden twisting of the dowsing-rod may arise from both (i.) and (ii.). Hence to infer, *a priori*, that the motion of the rod is due to a particular stimulus, arising from the presence of underground water, is absurd. Albeit this false inference is usually drawn by professional dowsers, who thus sometimes lead the credulous into very costly mistakes.

"7. Underground water and metallic ores are often indicated by surface signs, imperceptible to the ordinary observer, but which become known to the experienced dowser. Such indications, even when not consciously perceived, may create a sub-conscious impression on the dowser that will excite the automatic motion of his rod (see 5, ii.). A plausible explanation of the success achieved by some dowsers may thus be given.

"8. But there are numerous cases where this explanation completely breaks down, and yet the dowser, often an unobservant, ignorant man, has succeeded where the most skilful observers have failed. Mere chance coincidence,—lucky hits,—can also be shown to be wholly inadequate to account for these successes.

"9. Nor can we explain them by some electrical or other known physical agency, or radio-active emanation, proceeding from underground water or ores and detected by the dowser. For dowsers are not peculiarly sensitive to such influences, and, moreover, they have been successful in many other objects of search besides water and ores. The

true explanation is probably to be found in something new to science, which may be stated as follows :

"10. Amongst those who exhibit motor-automatism, a certain proportion have a subconscious supernormal perceptive faculty. Any particular object sought for—it seems immaterial what that object may be—excites an impression on the automatist when he approaches it, though the object is usually out of sight, and may be far beneath the surface of the ground.

"11. This impression in most cases remains entirely subconscious, and is only revealed by its exciting the reflex that moves the dowsing rod, or other portable autoscope; not infrequently, however, it reaches the level of an obscure sensation or emotional disturbance, and in some cases it actually rises to a conscious perception of the object sought for. In these latter cases motor-automatism may be absent.

"12. A good dowser is, therefore, one who possesses this supernormal perceptive power and instinctively allows it to be operative when dowsing. Like other instinctive acts arising from some unexplained perceptive faculty—such as the 'homing' of pigeons and of certain animals—the intrusion of reason or of any conscious volition on the part of the dowser is prejudicial or fatal to the end in view.

"13. Hence for 250 years it has been noticed that children, or simple country folk—children of Nature—whose minds are free from pre-conceived ideas or reasoning, form the best dowsers, being less liable to auto-suggestion.

"14. When the normal self-consciousness is more or less in abeyance, or when it is completely submerged, as in the hypnotic state, we should expect to find this supernormal perceptive power more apparent.

"15. Inasmuch as something akin to an emotional disturbance (see 11) is excited in the percipient by the discovery of the object of his search, we should expect to find

corresponding changes in the circulation of the blood or in its arterial pressure. Modern sensitive methods of detecting and registering these changes might thus supersede the dowsing rod, and would in any case form an interesting investigation for experimental psychologists."

CORRESPONDENCE.

WICK COURT, *near* BRISTOL,
November 27th, 1906.

GENTLEMEN,

In your November correspondence on the Sthenometer I do not find any reference to one experiment which anyone can try:— If *ice* is used instead of the hand or some centre of heat radiation, the result is that the straw is deflected in the contrary direction to that in which it moves when heat is used. This strengthens the argument that the motion of the straw results from ordinary physical vibration.

Again: the deflection set up by the hand can be deliberately increased or decreased by warming or cooling the hand. The above experiments I have carried out.

But I do not suggest that the above experiments are exhaustive; the force (?) relied on by Dr. Joire may exist. But how can its existence be proved? I think that your November correspondents prove that the use of a screen which is non-conducting, establishes nothing—I can light a fire with a lens of ice. What experiments can be suggested to *prove* or disprove Dr. Joire's theory? I cannot, myself, suggest even one.

I trust, most sincerely, you will not let this discussion drop. All that I have myself seen of table moving and raps has been sheer nonsense. But the evidence for it is very strong. If, then, heavy tables can be moved without contact, and raps occur here, there and everywhere without contact, surely an extremely light straw can be moved without contact? Eusapia Paladino can move a paper-weight without contact, might she not try to move this weightless straw under glass?

I write quite seriously, not in irony.

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

The Medium Miller.

[Letters addressed to M. de Vesme by M. Gabriel Delanne and M. and Mme. Letort, with M. de Vesme's replies.]

MY DEAR COLLEAGUE,

In your article in the December issue of *ANNALS* on the subject of Miller, you have done me the honour of quoting me, and this lays upon me the obligation of asking you to publish this letter, in which I desire to correct one of your remarks. You mention that I had said that I had no knowledge of the kind of trick which would permit a medium, whilst visible in the circle, to simulate apparitions by moving a lay-figure, made up of muslin, across the curtain.

You instance the *brochure* by Eric Bohn, which I possess, in which there is a representation of a woman, *the left side of whose body is hidden by a curtain*, and who holds a sort of headless doll, which is visible outside on the right of the cabinet. Allow me to point out that there is no possible resemblance between the fraudulent method here suggested and what occurred with Miller.

This picture shows what a (so-called) medium *who has been in the cabinet from the beginning* might do in order to deceive, if he has not been previously searched. Everyone understands this and knows that it can be done; behind curtains, false phantoms can be easily arranged, or they can be brought ready made, as was the case with Mrs. Williams and with Eldred. But I maintain that it is quite a different matter when the medium *remains visible during all the first part of the seance*, when there is the feeling of contact with his body, and he makes no apparent movement towards the cabinet, and yet forms appear between the curtains and move about, as was the case with Miller.

If it is supposed that he produced the phantoms, how did he obtain the white material necessary for simulation without being perceived, when a handkerchief lying on my knees was visible to every one? How could he, with one arm, hold out the muslin without apparatus? If this was hidden on his person it must have been taken to pieces or folded up. Therefore, if we assume that he could take it out of his pocket and put it together—using only one hand all the time—how could he arrange the drapery on this support in the dark and behind the curtain, without any movement betraying his action to his neighbour, or to the other members of the circle, who could see him? And, finally, where and how could he take back this material and conceal it about his person before the cabinet was examined previous to his entering it? Moreover, as he was stripped to the skin, examined in this condition by Drs. Dusart, Moulin and Péchin, and then dressed in the clothes of the Editor of *L'Écho du Mersilleux*, it is obvious that in that seance, at least, explanation by the above-mentioned trick is

impossible, for his employé, Mr. Klébar, did not approach the medium, and he could not have handed or thrown anything to him, because he was closely observed from beginning to end of the seance by M. Fortaner and M. de la Moutte. I will not pursue the argument any further, as my object is only to justify my statement that "no medium who has remained constantly under the observation of witnesses during the first part of the seance has been accused of this trick."

Will you also allow me to add a word on the subject of the value that should be attached to the co-operation of *savants* in these experiments?

I am, as you know, very desirous that men of note should interest themselves in the phenomena of spiritism, for undoubtedly the works of such men as Wallace, Crookes, Zöllner, Lombroso, Hodgson, Myers, Hyslop, Richet, de Rochas, etc., are of great value as means of convincing the public; but—and this is a consideration of very great importance—these eminent men would *never* have studied these facts if they had not been morally compelled to undertake these researches by the untiring energy and incessant experiments of spiritists. It is not, therefore, right to assume an attitude of unjustifiable contempt for seances held by spiritists only, because—and this is a fact not less important for thoughtful minds—all the *phenomena* described by these, so to speak, ignorant persons, have been afterwards authenticated by the most highly qualified *savants*. The movements of objects without contact, affirmed by spiritists from the outset, have been verified, measured, photographed by Professor Hare, by the Dialectical Society, by Crookes, Lombroso, Schiapparelli, etc.; automatic writing and trance phenomena by Myers, Hodgson, Hyslop, Lodge, William James, etc.; materialisations by Crookes, Wallace, Varley, Zöllner, Gibier, Professor Porro, etc. What conclusion must we draw from this?

We must conclude that, in this particular direction, *savants* have *not taught spiritists anything* which they did not know already; that spiritists know things of which savants are still ignorant, but which they will verify in the future, when they have taken the measures which will enable them to do so, for spiritistic facts carry with them an irresistible power of conviction. Consequently, sooner or later, they will come to this, which is the essential point.

Yours very truly,
G. DELANNE.

M. DELANNE says that I have done him the honour of quoting him and that this lays on him the obligation of asking me to publish his

letter of rectification. In fact, however, it is M. Delanne who has honoured me by noticing me in the October issue of his *Revue du Spiritisme* (pp. 200-201); I only replied to a question which he propounded in that article. I am now going to reply once again.

I do not intend to dwell on the question dealt with in the first part of my distinguished colleague's letter. Obviously the cases of Miller and Anna Rothe are not identical; they are merely similar; it is indeed almost impossible that two cases should present themselves under absolutely the same conditions. The essential point is that in both cases the medium was outside the curtains of the cabinet and might have had recourse to the trick of the lay figure. That the difficulty is greater in Miller's case than in that of Frau Rothe, there is no manner of doubt; but there remains the circumstance that the Californian medium did not submit to the only condition which would render this trick impossible, by allowing his hands to be held by the investigators. I have said that in the course of the seance at which I was present I was not able to see my own hand resting on my knees. This gives some idea of the extent to which the medium was "in sight." Moreover the lines censured by the Editor of the *Revue Scientifique et Morale du Spiritisme* were written with regard to the seance at which I was present, when Miller had not been searched.

It surprises me that M. Delanne should be so shocked at what I wrote *after the last seance at which he himself was present*, when he wrote to me at the time: "However, it seems to me incontestable that we can form no absolute judgment for or against. This is the opinion which I shall express in an article I shall publish on this case." If this was M. Delanne's opinion at the conclusion of the seances at which he was present, it is quite apparent that he did not regard them as free from all suspicion of fraud. What have I said so far that differs, at least in its result, from this highly correct statement of M. Gabriel Delanne's, that the seances with Miller, at which he was present, do not permit the formation of any absolute judgment *for or against* the San Francisco medium?

With regard to the question touched upon in the last part of M. Delanne's letter, I may be permitted to refer to the article which I published in the March issue of the *ANNALS*, entitled "The Work of Amateurs and the Work of Savants." It will be seen that I go, perhaps, even further than M. Delanne in recognising the merits of spiritists in the discovery of mediumistic phenomena, because I question the competence of certain *savants* who may be strong in chemistry or in bacteriology, but insufficiently equipped for the study of metapsychism.

But the *savants* themselves have recognised this fact: I might cite on that point passages from Crookes, from Wallace, from Lombroso, from Richet and others; I will, however, confine myself to recalling the famous words of Sir Oliver Lodge:

"Whatever may be the value of the observations made by spiritualists and the interpretation given by them to the facts observed, it is undeniable that the spirit by which they are animated is the same which has brought about all great discoveries, while those who deny the phenomena called spiritualistic without having experimented, represent that spirit which has opposed all great discoveries at the time when they were made, and which has thus always opposed, in the name of science, all scientific progress."

All this does not alter the fact that, from a technical point of view, it is of first importance for those who have really at heart the triumph of truth relative to metapsychical phenomena, to put the examination of these facts into the hands of *savants* and to withdraw them, as far as possible, from those well-meaning persons, who, although they originally had the merit of drawing public attention to the occult phenomena of the human mind, now alienate from the study of these matters a large number of scientific and accurate persons who do not care to mix themselves up with mystical questions, and who imagine that to accept the facts alleged by spiritists involves accepting at the same time the theories, more or less theological, which are known as "spiritism."

It has been said many times that chemistry is derived from alchemy, astronomy from astrology, hypnotism from magnetism; this does not alter the fact that the disappearance at a certain epoch of alchemists and astrologists has been advantageous; the disappearance of all conservative minds among the hypnologists will one day do away with all need of "magnetisers." Nearly sixty years have passed since the birth of modern spiritism; spiritism has only begun to be in some degree recognised, and to progress, since, on the one hand, the founders of the Society for Psychical Research succeeded in giving a scientific character to the study of the facts, whilst, on the other hand, Alexander Aksakoff succeeded in drawing to the same facts the attention of a number of *savants* of Russia, of Germany, and of the Neo-Latin nations.

Now, if spiritists will themselves encourage this movement, their work may continue to be very useful for a long time to come. But if, on the contrary, instead of counselling mediums to submit to the examination of *savants*, they dissuade them from doing so, if their best organs seem, if not exactly to approve, at least to indirectly encourage this

attitude by attacking those who are trying by all means to persuade adepts of spiritism of the importance of following the tactics of Myers and of Aksakoff,—then we may ask ourselves whether the existence of spiritists, as a militant and philosophic body, has still any *raison d'être*. If they refuse to prepare materials for the investigation of *savants*, and if they are not even capable of advising a medium to act suitably, what remains? Merely their somewhat antiquated theological doctrines, of which Professor Flournoy said recently that they appeared, beside the body of teaching of Frederick Myers, like the cabin of a savage beside a palatial city residence.

M. Gabriel Delanne, who is one of the brightest intelligences who does honour to French Spiritism, will doubtless recognise that the genuineness of metapsychical phenomena will not be universally admitted until they have been acknowledged by a large number of *savants*, and therefore that all our thoughts and all our efforts must be turned in this direction, acting in unison for this at least, if we cannot all agree in matters of detail.

VESME.

MONSIEUR DE VESME,

In your article "Further Seances with Miller in Paris," in *THE ANNALS OF PSYCHICAL SCIENCE* for December, there are inaccuracies which we ask to be allowed to correct.

Thus, for instance, you write (p. 399): "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." These words have given your readers the impression that M. Klébar was present at this sitting *because* the medium was undressed. We wrote, however, in our accounts published in *L'Écho du Merveilleux*, that M. Klébar, on the contrary, *was present at the previous seances of October 7th and 9th*, as well as at the test seance held on October 11th. The seance of October 5th was the only one held without him, for the reason that he had not yet arrived from Germany.

Apropos of the appearance of the medium and Betsy at the same time, you write: "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 phantom's faces, it was, of course, not sufficient to enable anyone to recognise the face of Miller" (p. 404).

Now this is what we say in our account, attested by the four doctors and other signatories, and the accuracy of which has been recognised on all hands: "When Miller and the spirit withdrew into the cabinet, Dr. Moutin declared aloud that the medium had given him his hand, and that he had held it for some time in his own, while Betsy was further away, near Dr. Dusart. The latter then remarked that he had plainly seen the two figures." We leave the reader to decide whether the medium, who gave his hand to Dr. Moutin, near whom he stood, could have been represented by a lay-figure. Besides, we both of us saw Miller well, and recognised him; his white and entirely uncovered face was more easy to distinguish than that of Betsy. Dr. Moutin, and probably also Dr. Chazarain, would make the same declaration. Dr. Dusart and M. Mery agree in asserting that the phantom "was not goldbeater's skin, but flesh." Then we may consider where the medium had been able to conceal a lay-figure, or the fabrics necessary for simulating a phantom, since, according to M. Gaston Mery's report, he was seen nude before and after the seance: "absolutely nude from head to foot."

And how about Joséphine Case? She materialised before us, at about two and a half feet from M. Mery's right foot, developing out of a small whitish mass which at first was only a "lunar reflexion" at the top of the curtains, but which, descending and "standing out well from the curtains," became whiter and more compact in proportion as it approached the floor; later on, after having spoken, walked and moved its arms, this phantom melted away before our eyes "like a snow-man, whose head, made of ice, would press upon the rest of his body until it was completely melted." How then could the medium have himself effected this prodigious feat if "he and the so-called spirit are one and the same person?" The reader will ask how this could be.

When writing our published reports, our object was not to display our sagacity in inventing more or less ingenious explanations: we simply endeavoured to relate, as correctly as possible, the phenomena witnessed by us and the conditions under which they took place. Our exactitude was, in fact, "minute," and although in a recent number of your review you accused us of enthusiasm, we are certain that no one can reproach us with the smallest exaggeration or irregularity. It is, therefore, for the reader to draw his own conclusion from these facts.

Miller not only admitted, but preferred to have, a large number of persons at his seances; for a large number of sitters, provided that they were in harmony, appeared to supply more force for the

manifestations. This is why there were more than thirty persons present at some of the seances. But the greatest care was always taken in forming the circle, and with the exception of four persons invited by M. Gaston Mery to the seance at his house, no one was admitted who was not personally known to Mme. Næggerath and ourselves. We were therefore always able to guarantee to the medium, not only the perfect good faith of those present, and their sincerity in the search for truth, but also that they all had sufficient acquaintance with psychical research. There were, it is true, people from all classes of society; from that point of view only the elements were "varied," but no one will pretend that, in order to form a harmonious circle, it is necessary that all the members should be of the same social standing.

We can also assert that there were not many who came to Miller's seances as to "a theatrical performance," to satisfy "petty curiosity." You feign to ignore that there is one thing which, more than all the authority of well-known *savants*, great and undoubted as its influence is, impels people to the study of spiritism, and that is suffering, the separation from beloved and regretted friends. Suffering penetrates into all conditions, and, by causing the soul to bleed, awakens the spirit, makes people think and seek.

There are many things to be replied to, following your text paragraph by paragraph; but we confine ourselves to what we have already said. Probably, however, as you were not willing to insert our reply to your former article (in *ANNALS* for September), you will act in the same manner again, because we are not *savants*, "people who count." If we are not *savants*, we and all those who were present at Miller's seances, we are at least witnesses of what occurred there; and this is the most important thing for the truth—the truth without qualification.

CHARLES and ELLEN S. LETORT.

We could say a good deal about this letter also; M. and Mme. Letort begin by replying to some phrases which, they say, give a certain impression to readers; this is somewhat vague. A little further on they affirm that Miller could not hold a lay-figure in his hand, because the medium was close to Dr. Moutin when the phantom advanced near to Dr. Dusart. The latter, however, was sitting beside Dr. Moutin. We do not know what M. and Mme. Letort think to prove by saying that they "saw and recognised Miller well," etc.; no

one has thrown any doubt upon that. We might continue these comments "following the text of the letter, paragraph by paragraph," to use the words of our good correspondents; but this would be a long and useless task.

We will only reply in a few words to the sentence: "When writing our report, our object was not to display our sagacity in inventing more or less ingenious explanations." Quite so: In discussing the seances of M. Miller our object is to display our sagacity! But even when no effort is made to appear sagacious, sad mishaps occur, as when, just after lauding the magnificent and incontestable phenomena presented by a materialising medium, one learns that on the previous evening a whole paraphernalia of disguises has been discovered in the back of the medium's chair. These disillusionments are not a balm to the mind of those who would substitute for the critical faculty those feelings inspired by "suffering and separation from beloved and regretted friends." It is not a question of prolonging indefinitely certain beliefs in which humanity has until now been nursed; the thing to be done is to find out whether these beliefs have a real basis in facts.

VESME.

Professor. J. Grasset and the Seances at Algiers.

BOULOGNE-SUR-MER, Nov. 15th, 1906.

SIR,

Having read a very interesting article on occultism which appeared in the November number of the *Revue des Deux Mondes* over the name of Professor Grasset, I felt it to be my duty to write to the latter to the effect that he had been misinformed concerning the apparitions and materialisations at Villa Carmen, Algiers.

Professor Grasset writes:

"The phenomena at Villa Carmen, which took place previous to the arrival of Professor Charles Richet, seem to have been due to trickery on the part of a doctor and an Arab servant, Areski." Dr. Dennis was never present at a seance in company with Areski, and neither was I.

The seances attended by Dr. Dennis were fruitless, and my esteemed colleague and friend was not able to arrive at any conviction. In order not to create a disturbance he thought it expedient not to raise a protest against a piece of fun on the part of a M. H.—, a new

sitter, who, although he arrived with good intentions, had been discouraged by a large number of fruitless seances with the medium, Vincente Garcia.

For my part, as I have already stated in this journal, I have been present at a great number of seances in 1902 and 1903. Dr. Dennis was absent, I have never made acquaintance with Areski, and I affirm that all that occurred at General Noël's at the time at which I was admitted to the seances was of a serious nature.

Professor Grasset kindly took note of my protest and replied in the following letter, which I shall be grateful if you will publish.

I am, dear Sir,

Yours faithfully,

DR. DECRÉGUY.

MONTPELLIER, Nov. 15th, 1906.

DEAR AND ESTEEMED COLLEAGUE,

I thank you for your letter, and I will insert your correction in a more complete work on occultism, which I am in course of preparing, a work in which the sources whence the documents were derived will be indicated, which was not possible in the *Revue*, but which I have always been in the habit of doing in all that I publish.

I am, dear Sir, etc.,

DR. J. GRASSET.

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 Promised Land of Science."

(*Revue des Deux Mondes*; Paris, November 1st, 1906.)

A FRESH indication of the progress being made by metapsychical studies, even in the most conservative circles, is furnished by Professor Grasset's article on "Occultism" lately published by the *Revue des Deux Mondes*. The same author's work, *Le Spiritisme devant la Science*, has already made the ideas of the learned Professor of the University of Montpellier on these questions so well known that we cannot expect that his last article would be favourable in all respects to the results which spiritists and occultists consider that they have reached by their researches. We recognise, however, in Prof. Grasset a *savant* with an open mind, who feels the desire to follow attentively all investigations bearing upon the most disturbing phenomena that have ever claimed the attention of psychology.

The position taken by Prof. Grasset with regard to these researches is clear enough. He says: "Since facts present themselves which appear to be due to supernormal faculties of the human mind, or to a physiological force still undefined, we should be wrong in refusing to study them by contesting them *a priori*; only, the evidence hitherto collected is not such as to allow us to accept these phenomena as authentic." For this reason the author would apply the term *juxta-scientific* or *pre-scientific* to the phenomena which Professor Richet has called *metapsychic*. Prof. Grasset considers this last expression somewhat defective, because the facts to which it relates are, in reality truly *psychic*; he will, however, recognise the difficulty of attaining faultlessness in these definitions when we observe that a phenomenon does not cease to be really scientific simply because the majority of *savants* has not yet accepted it. The solar system was scientific, and not pre-scientific or juxta-scientific, even in the time of Copernicus and Galileo.

The dominant fault of Prof. Grasset's article consists, in our opinion, in the system followed by the author to demonstrate the weakness of the evidence furnished by the occultists and spiritists, as well as by the "psychists" themselves, in order to confirm the reality of super-normal phenomena. It can well be understood that, when treating of certain rare phenomena, such as "materialisations," "apports," "telesthesia," etc., Prof. Grasset can quote the principal experiments of this nature to indicate their insufficiency, and deduce the apparent slightness of foundation possessed by phenomena of these categories. But when it is a question of telepathy, of certain elementary mediumistic phenomena, such as the movement of objects with contact, etc., it is impossible to avoid the matter by quoting such or such a case in which the enquiry for ascertaining the facts has been carried out in a defective manner, or in which frauds have been discovered. What class of phenomena could not be contested by following such a system? Take hypnotism. What imperfect observations! How many deceptions! But all this does not prevent the reality of this strange side of human psychic activity.

Dr. Grasset deals with telepathy together with a phenomenon so uncertain, inexplicable and formidable as premonition, and thus comes, without meaning to do so, to discredit it; but this he could hardly do without reducing to nothing the work, at least, of Gurney, Myers and Podmore, *Phantasms of the Living*, which he quotes without dwelling on it. We might also reproach Prof. Grasset with being insufficiently acquainted with Frederick Myers' great work, on which is henceforth founded all the most serious part of "spiritism," both as regards theories and deductions from them.

In any case, while making reservations as regards telepathy, we cannot but applaud the very wise and prudent words with which Prof. Grasset concludes his interesting article:

"These studies are sufficient to demonstrate that it is not unworthy of *savants* to take up these questions, and that we may foresee the time when some of these facts will cease to be occult and become scientific.

"From the practical point of view, and in order to obtain the best and promptest results, it seems that all experimenters should concentrate their efforts on: (1) mental suggestion and the direct communication of thought; (2) displacements at a short distance without contact, and raps; (3) clairvoyance (vision through opaque bodies). It would be prudent, on the other hand, to defer until later the study of other phenomena of a much more complex nature, such as telepathy and premonitions, apports from a distance and the materialisation of phantoms.

"In any case, for the study of all these phenomena, we need a

good method and no theory. If the facts are ever really established, the theory will be easy to find, and without any need to have recourse to the evocation and reincarnation of spirits."

In this, we repeat, rests the chief interest of Prof. Grasset's article; in the affirmation of the opportuneness and of the duty which devolves on *savants*, of exploring this mysterious extent of facts which our author calls, by a phrase which will persist, "*The Promised Land of Science*."

V.

The Phenomenon of Invulnerability among the Marabouts.

(*La Nuova Parola* ; Rome, May, 1906.)

M. J. B. PENNE, after a visit to Tripoli, gives an account of interviews which he had with certain marabouts in that country and the interesting phenomena which they produce. *El marbout*, in Arabic, means literally, "consecrated to Divine service." It is not unusual in Europe to apply this term to all the Mussulman priests of the north of Africa from Tripoli to Morocco; but, according to M. Penne, the marabouts form a special sect of "saints" and ascetics. Those among them who are supposed to possess supernormal, psychic and physiological faculties are not numerous at the present time, and, indeed, they are so little known, that persons who have lived in Tripoli for years told him that they had never heard of them.

M. Penne, however, was able to obtain an interview with one of their religious chiefs, through the intervention of two persons of note in the colony of Tripoli, M. Henri Labi and M. Raphael Bastianini. We will not refer to the religious and philosophical questions touched upon in this conversation, we will simply confine ourselves to reproducing the following declaration, which was made by the Mussulman priest, in reply to his interlocutor's enquiry:

"On Fridays in our mosques we go through certain exercises which appear phenomenal and supernatural to the uninitiated, although in truth nothing that happens in the world is supernatural. We do not, however, now succeed in effecting the transportation of the astral body from one spot to another; that occurred with certain 'Saints' about 150 years ago; my grandfather* was himself endowed with this power, thanks to his great virtues. But now if anyone possesses this faculty,

* This religious chieftain came of a line of priests.

he has concealed it from the world; these men make no public display of their faculties."

On the following day M. Penne had an opportunity of meeting the religious chief of another village. This man's words were in closer conformity to the ideas generally entertained concerning marabouts. When his visitors entered they found him seated on a mat, a rosary in his hand, in a room on the ground-floor of a poor house near the custom house. He was thin and bony, his eyes were deeply sunk in his head, the eyebrows very prominent, the cheeks hollow, the beard thin and greyish, the complexion olive; he was about 50 or 55 years of age, and he was clothed in a dirty, shabby garment, which left his arms and legs and chest bare. The lack of a good interpreter prevented this interview from being particularly interesting; M. Penne therefore asked to be allowed to make an appointment with him at M. Labi's, who is well acquainted with Arabic. The marabout agreed and arrived punctually at the appointed time.

M. Penne asked him, among other things, if he had experimental knowledge of certain psychical or physiological secrets, whether, for instance, he had been able to endure the fire test. The marabout replied in the affirmative, and putting his hands at once in the flame of a candle which was burning on the table, he kept it there for several minutes, and withdrew it with the palm blackened by the smoke but not burnt, and without any sign of suffering. M. Bastianini, who was present, in order to assure himself whether the flame was burning properly, tried to imitate the marabout, but he could not keep his hand in the flame more than two or three seconds, and quickly withdrew it, feeling it burning. On the following day he told M. Penne that his hand still hurt him and the palm was slightly swollen.

The following is a portion of the dialogue which the correspondent of the *Nuova Parola* had with the marabout.

Question : Could you teach me your words of power, that is to say a few of the *Mantras* and secrets by means of which you succeed in controlling certain laws of nature ?

Reply : Why should I teach these things to you who are among the uninitiated ? We cannot and we ought not to teach strangers our secrets. If you really wish for instruction in the rites and doctrines of our religion, come and live among us for two years; and submit yourself to circumcision. During these two years you must submit to our discipline; share in our fasts and prayers and acts of penitence. After that you will receive further instructions from one of our chiefs, you will have to remain alone and in silence for forty days, fasting,

etc. The body and the senses must be mortified to render them more sensitive to interior and exterior vibrations; occult and latent powers are thus awakened in man and the superior ego is developed. In short, you must await the attainment of perfect equilibrium between body and mind, so that carnal instincts may not subjugate the will.

M. Penne asked and obtained permission to witness the phenomena which the marabout was able to produce. It was agreed that four hours after sunset on the following day, *i.e.*, after gun-fire (about 10.15 p.m.) we should meet in a room of the Hotel Transatlantic, where M. Penne was staying and in which he arranged a room in such a manner that the walls were absolutely bare, and that there was no possibility of mystification or trickery.

"At the hour and place agreed upon," writes M. Penne, "six marabouts arrived, accompanied by the one with whom I had been conversing on the previous evening, who, I believe, was a subordinate chief and whom I will designate as the second sheik, and also by another who was evidently their superior, and who shall be designated as the first sheik. The latter never allowed his face to be seen, keeping it concealed in a *futah*, a sort of cotton cloth, with which these people habitually envelope their heads and persons. Only for an instant, whilst I was watching intently the actions and movements of this chief of the marabouts, did I catch a glimpse of his face. It was the face of a little old man about 60 years of age, with long grey hair and beard and a keen expression, his brow scored with wrinkles, but calm and serene.

"The room was quite empty and isolated, so that it was not possible to find therein any aid to trickery; it contained no cupboards or secret panels.

"Five chairs were brought in, and four of the marabouts sat down, the two others remained standing. On the fifth chair six very sharp stilettoes were laid; some had flat blades, some rounded, some square. Wooden handles, all cylindrical in form, were affixed to the blades. On the same chair were also placed a sword and many nails about three and a half inches in length. The sword was so sharp that it was possible to cut a piece of paper on the bias with the back edge.

"Everyone examined these objects at his leisure. There were present M. Raphael Bastianini, Director of the Italian General Navigation Agency, his brother, his son, aged 19, also in the employment of the Navigation Agency, three professors, the manager and manageress of the hotel, and other persons.

"The two chiefs remained in silence and abstraction. At a certain

moment one of the two—the one with whom I had conversed on the preceding day, and who had held his hand in the flame of a candle, the one we have decided to call the second sheik—began reciting *mantras* or ejaculatory prayers, with long and deep respirations, whilst the first sheik murmured prayers, keeping himself always concealed under his veil, and also gave orders and instructions to his companions and pupils.

“Having exchanged some intelligent sign with the first sheik, the second sheik arose, took a stiletto, introduced the point into his mouth and thrust it through his left cheek, in such a way that the point appeared on the outside. Not a drop of blood issued, and the marabout showed no token of suffering. He took a second stiletto and repeated the same operation in the right cheek, so that the handles of the two stilettoes crossed each other in his mouth. He stuck a third stiletto into his throat right through from left to right, a fourth was thrust into his left fore-arm, and the fifth into the right arm below the elbow. With these four stilettoes stuck into his flesh he presented himself to each of us for scrutiny and verification, and each person could examine freely and satisfy himself completely as to the genuineness of the stilettoes, and of the fact that they were actually in the flesh. Upon a sign from us he set to work to extract the two stilettoes from his mouth, the third from his throat, and the fourth and fifth from his arms, without shedding a drop of blood or leaving the least sign of a wound. On the arms only two little marks like bruises were visible.

“Another marabout took one of the five stilettoes, and uncovering his stomach, he thrust the stiletto in from top to bottom and left it thus sticking in his flesh so that everyone could see it, observe, examine, and touch at his pleasure and convince himself of the genuineness of the fact, and that there was neither trickery nor fraud, nor possible hallucination. At last someone said: ‘*Enough*,’ then he took out the stiletto, which each of us carefully examined, as well as the skin of the marabout, which had been pierced right through. But the dagger bore no trace of blood, not a drop issued from the flesh, only a very slight mark remained, like a bruise. We noticed many such marks on the stomach of this man and we questioned him on the subject; he replied that in the mosque he performed this exercise every Friday.

“The same marabout afterwards took, one by one, the nails which had been placed on the chair, and in the presence of, and in view of all, he held them suspended over his open mouth with two fingers and let

them drop in, making a slight motion in the throat as if he had only swallowed a little saliva; he repeated this until no nails were left on the chair. Thus did the nails all disappear into the gullet of this extraordinary devourer. I sent to look for more nails in the hotel, and some larger and longer ones were found; one measured almost a foot in length. As many as were brought were swallowed by the marabout apparently with the greatest ease, himself crying out: *'Bring, bring two kilograms, three kilograms, four kilograms, I will eat them all; if you have vipers, scorpions, serpents, give them to me, I will eat them also.'*

"We observed that this individual said several words in Italian that he had learned from the Italian Consul. It is also noteworthy that I was told, and he did not deny it, that this devourer of iron and of serpents is so afraid of lizards and chameleons, that it is sufficient to show him an inoffensive chameleon to make him take flight.

"All these things were performed in full light, without any theatrical preparation. The marabout's arms were naked and also his throat and chest, for it is thus that they dress because the temperature of Tripoli at this time (November 5th, 1905) is as hot as that of Rome in summer. One of us even examined the mouth and throat of the marabout to assure himself that the nails were not there, which, however, without our perceiving them would have been a material impossibility, and it would have prevented his speaking if he had kept all those big nails—more than a dozen—in his mouth and throat. When I asked him how he had disposed of these nails he replied that he had not even noticed them, because when they entered his mouth they became like a drop of water. I understood him to mean that these nails dematerialised and disintegrated into molecules and atoms.

A third marabout took a stiletto and thrust it into the upper part of the ball of his right eye. In order to make it penetrate more easily and deeply he turned the handle round and round as though he were stirring chocolate. He remained with this stiletto thus thrust into his eye until I took it out myself, observing that it had penetrated to the length of a finger; that is to say about three inches.

"The point of the stiletto, as all the witnesses could attest, was not bloody, or even moistened at all, and the man showed no trace of a wound or of suffering; he was in a normal condition.

"The second sheik retired again to the back of the room, bared his stomach, took the sword, made it pass through his mouth from one side to another. Then, uttering unintelligible words, and jumping, he began striking himself violently in the stomach. We requested that

he should strike himself in the waist and should make the sword pass through from the front to the back, pressing the blade into the flesh, and he did so. When we told him to cease, we observed that the blade remained as before, very sharp, and on the stomach of the marabout we found no cut, but only two slightly red lines, similar to bruises or like the mark left by tight tying, by a small pack-thread for instance.

"Having learned from one of the spectators that on 'the day of the marabouts' he had seen one of them enter publicly into a fiery furnace, and issue from it safe and sound, after a space of time, bringing out with him an object which had been cooked in the same furnace, I asked the second sheik whether they could produce a similar phenomenon; for instance, whether they could walk, or stand, bare-foot on hot cinders or in the flames, or put their clothes into the fire without their being burnt, etc.

"He replied that they were not prepared to do this. But after having consulted together they asked for a little napkin and plate of oil. Tearing the napkin into many strips, they rumbled them together, then they saturated them with oil and lighted them. Thus lit they introduced them into their mouths, holding them open in such a way that we could easily see the flame, which looked like a little hot furnace whence smoke issued. This smoke got into the throat of one of the marabouts and made him cough several times.

"When we said, '*Enough*,' they took the pieces of lighted napkin out of their mouths. We were able to observe that the latter were moist and fresh as if no fire had touched them; the beards and moustaches were not singed in introducing and withdrawing the flames from their mouths.

"Finally I enquired if they could eat glass. My enquiry seemed to perplex them somewhat; then they consulted together and the first sheik said they would eat some, but only a little.

"He then sent for a flask, which was broken into fragments, and each marabout, except the two sheiks, took three or four pieces, which he masticated and ground between his teeth, as if they had been sweets, and then swallowed like drops of water, without visible effort but calmly and tranquilly.

"Then the seance was closed. We were all astonished by what we had seen, and specially those who had resided in Tripoli for twenty years without ever having closely observed these phenomena, of which they had heard so often and of which they had even caught a glimpse on the *Feast Day of the Marabouts* without having realised.

their importance, attributing them to magic, to charlatanism, to hallucination or something worse, thinking them to be the work of fanatics or of obsessed persons, and not worthy of consideration or study."

Professor Camille Flammarion on Spiritism.

(*La Revue*; Paris, November 1st and 15th, 1906.)

IN his latest article on "The Unknown Forces of Nature," which occupies fifty pages of the two November numbers of *La Revue*, M. Camille Flammarion begins by recalling that in 1865 he published a small work under the same title; after more than forty years of study he finds himself, as at that time, face to face with forces of which the nature has not yet been defined; the question stands to-day almost as it did in 1865.

Professor Flammarion, who had already experimented with Mme. Eusapia Paladino, has just held some fresh sittings with this medium, who was called to Paris by the Institut Psychologique. Prominent among those who then studied Mme. Paladino was the lamented Professor Curie, with whom Professor Flammarion held a conversation some days before his terrible death. "These experiments," continues the celebrated populariser of astronomy, "were to him a new chapter of the great book of nature, and he also was convinced that there are hidden forces, to the investigation of which it is not anti-scientific to devote oneself. His subtle and penetrating genius would, perhaps, have rapidly determined the character of these forces."

Speaking of his most recent experiments with Paladino, Prof. Flammarion remarks at once that experimenters are under an imperative obligation to beware of trickery, and on the psychology of fraud in mediums in general he writes one of the finest pages we have as yet found in metapsychical literature. He notes especially that it is the same with mediums as with the hysterical patients under observation at the Salpêtrière and elsewhere. "I have seen these," he says, "deliberately take in Dr. Charcot, Dr. Luys, and all the doctors who were studying them. But from the fact that hysterical persons deceive and simulate, it would be a gross error to conclude that hysteria does not exist." A little further on he compares certain suspicious movements made by mediums for physical phenomena to the gestures of billiard players who, having made their stroke, follow the ball with an instinctive movement of the arms and of the whole body.

We might speak equally highly of the passage in which Prof. Flammarion shows the flimsiness of the argument that phenomena which take place in the dark could be produced equally well in the light. He tells a very amusing anecdote—whether it be true or well invented—of the lady who claimed to be photographed by gaslight, thinking it very absurd that what could be done at ten o'clock in the morning could not be done equally well at ten o'clock at night.

There is not much to be said about the account of the last seances which Prof. Flammarion recently held with Mme. Paladino; we need only say that they confirmed the distinguished astronomer in his belief in the genuineness of the phenomena ordinarily obtained with this medium.

Prof. Flammarion gives a highly interesting account of his first steps in the investigation of spiritistic phenomena, and even in mediumship, in conjunction with Allan Kardec, with Victorien Sardou, and others. It was through the mediumship of Flammarion, then a young man of twenty, that Allan Kardec obtained his *Book of Genesis*, which a distinguished spiritist recently quoted as being one of the most convincing mediumistic works. Prof. Flammarion has long since recovered from the illusion of having written this work under spirit dictation, and he now attributes it simply to the subconscious action of his own brain; he even proves this, which is not calculated to give a very substantial idea of the extra-cosmic origin of the works of the chief and prophet of French spiritists [Allan Kardec].

The author of the article in the *Revue* recognises nevertheless that by automatic writing there are obtained very strange things, if not inexplicable by our present knowledge of the human mind; he even quotes some of these. He denies, however, as he has already done in an article which appeared some years since in the *Annales des Sciences Psychiques*, that mediums have ever made known astronomical facts which were then unknown and were afterwards recognised as correct, as Alexander Aksakoff and other spiritistic writers have asserted.

We will conclude with a piece of good news. "I have the intention," writes Prof. Flammarion, "of devoting, some day, if time is given me, a special book to spiritism, studied from the theoretic and doctrinal point of view, which would form the second volume of my work on *The Unknown and its Problems*, and which has been in preparation ever since 1899."

ECHOES AND NEWS.

Spiritistic Congress in Moscow.

IN November last, from the 2nd to the 10th (October 20th to 28th, old style) there met at Moscow a Congress of Russian Spiritualists, under the honorary presidency of the former editor of the spiritistic journal *Rebus*, and the acting presidency of M. Chistiakoff, the present editor of that journal and principal organiser of the Congress.

Three hundred persons were enrolled as members of the Congress, and among them were not only spiritualists, but theosophists and occultists, who took a lively part in the discussions. There were also not a few who attended through curiosity, and their number increased at each sitting. The Congress was held in a theatre, hired for the occasion.

The session opened with an address by M. Chistiakoff, who reminded his hearers of the progress made by spiritualism in Russia during the last few years, and the part taken by *Rebus* in the propaganda of spiritualist ideas. He then added that *Rebus* was celebrating the twenty-fifth anniversary of its existence, and proposed a vote of thanks to the honorary President, M. Prybitkoff, a veteran in the cause of spiritism and first editor of *Rebus*, and to send complimentary telegrams in the name of the Congress to Professors Richet, Crookes and Wallace.

After the President's address, reports and papers were read, beginning with one by M. von Meck, Vice-President of the Congress, setting forth the history of modern spiritualism. Among other papers read we may note those by M. Chistiakoff on "The Photography of the Invisible," by M. Koudriavtseff on the same subject, by M. Zapriagaieff on "Occultism," and by Dr. Daksergoff on "The Incense used by Eastern Peoples at Religious Ceremonies." Many other papers were also read and discussed by the members of the Congress.

Towards the close of the proceedings the well-known English medium, Mr. Alfred Vout Peters, gave the assembly a demonstration of psychometry and clairvoyance, which was largely attended.

In spite of some defects of form, the first congress of Russian Spiritualists must be regarded as a success for the cause of psychism

In Russia, and the interest which it has aroused amongst the public will be sure to lead further enquirers into this attractive field of psychical research.

M. M.

Marconi's Mediumistic Experiments.

THE Italian press, and consequently the journals of various countries, have announced that Marconi, the illustrious inventor of a system of wireless telegraphy, has lately taken part in a series of mediumistic seances at the Roman court, in presence of the King, and at least one other member of the Italian Royal family. The medium at these remarkable seances was a Roman princess whose name has not been made public. Private information enables us to confirm, in general this interesting intelligence.

** We have been requested to state that the title of the *Psycho-Therapeutic Journal* will, with the January number, be altered to *The Health Record*. Whilst pursuing the same policy as hitherto, the scope of the journal under its new title will be so extended as to include articles and news on matters of health and health reform generally. The journal is published at the offices of the PSYCHOTHERAPEUTIC SOCIETY, 3, Bayley Street, Bedford Square, London, W.C.

** For the past three months much interest has been displayed by the English public in some performances of so-called "Transmission of Thought," given by a M. and MME. ZANCIG at a music-hall in London, the Alhambra.

It is with intention that we have not hitherto touched on this matter. The so-called "psychical subjects" or "mediums" who for very many years have given exhibitions similar to those now being given by the Zancigs in London, are so numerous, and it is so universally well known that their apparently wonderful performances are but based on mere tricks, more or less complex and varied codes of signals, that even elementary prudence counsels a strong dose of scepticism in the present exhibition, which only differs from others of the kind in that the Zancigs put forth a claim to supernormal powers, that is to the accomplishment of their work by genuine transmission of thought unaided by any code of signals.

We have received a letter written by M. Zancig in which he expresses his willingness to submit himself and Mme. Zancig to an examination of their powers by ourselves at a date not yet fixed. Pending some such serious examination—a series of well-conducted experiments under classical conditions, conditions which will render impossible the use of any code of signals—we reserve any expression of opinion and refer our readers to the columns of *The Daily Chronicle* and *The Daily Mail*, etc., for detailed reports of the Zancigs' performances.

BOOKS RECEIVED.

An Agnostic's Progress. By WM. SCOTT PALMER. (Longmans, Green & Co., 3s. 6d. net.)

My First Work in Shadowland. By MARGUERITE (Gay & Bird.)

REMARKS ON CERTAIN COMMON TELEPATHIC MANIFESTATIONS.

By EMILE LAURENT.

By the above title I denote those manifestations which consist in various noises, the movement of objects, hearing oneself called by name unaccompanied by any announcement of death.

All the following facts are drawn from that remarkable book by M. Camille Flammarion: *L'Inconnu et les Problèmes psychiques*.

I.

The manifestation ceases as soon as the percipient discovers its origin, and understands its significance:

If the percipient recognises at once, or after a short time, the voice, the step, the sigh, the familiar caress, some characteristic of the dying person, or if the impression received awakens in his mind the presentiment of some misfortune, the manifestation is not repeated.

In the contrary case it is generally reproduced, but definitively ceases as soon as this result is obtained. This is a constantly recurring fact, as any one can verify by referring to the following passages:

* (A)	$\frac{1}{48}$	$\frac{2}{50}$	$\frac{5}{53}$	$\frac{8}{57}$	$\frac{16}{70}$	$\frac{23}{75}$	$\frac{25}{76}$	$\frac{33}{81}$	$\frac{35}{83}$	$\frac{39}{85}$	$\frac{40}{85}$	$\frac{42}{87}$	$\frac{45}{89}$	$\frac{47}{90}$	$\frac{47}{90}$	(B)
double fact),	$\frac{49}{92}$	$\frac{53}{94}$	$\frac{75}{104}$	$\frac{76B}{105}$	$\frac{94}{114}$	$\frac{95}{116}$	$\frac{96}{117}$	$\frac{97}{117}$	$\frac{98}{117}$	$\frac{101A}{119}$						
	$\frac{103}{120}$	$\frac{104B}{120}$	$\frac{112}{125}$	$\frac{131}{138}$	$\frac{132}{139}$	$\frac{139B}{140}$	$\frac{144}{146}$	$\frac{145}{147}$	$\frac{147}{148}$	$\frac{148}{149}$	$\frac{149}{149}$					
	$\frac{160B}{158}$	$\frac{164}{160}$	$\frac{176}{174}$													

* The numerator indicates the case, the denominator the page according to the English translation of *L'Inconnu*: "The Unknown," by Camille Flammarion. Published by Messrs. Harper & Brothers, New York and London, 1905.

I have found only two exceptions to this rule: the occurrence $\frac{72}{3}$, in which the voice, recognised after the second call, was heard a third time calling very softly and tenderly, *in a tone very different to the one used in the former calls*, seeming to wish to indicate satisfaction felt by the recognition; and the incident $\frac{131}{80}$:* a call recognised by the percipient as that of a sister and followed by the creaking of a door which was also recognised.

The effort made by the manifestation to enlighten the percipient is obvious in many cases : †

($\frac{54}{95}$) " Fifty years ago, my aunt, who was a Sister of Charity, and then twenty years of age, was in the common dormitory (where I saw her again this year), and was startled by a great noise like hogsheads being rolled into the courtyard. She opened the window quickly, but saw nothing. Having closed the window, she prepared for bed, *but the noise continued so loud that she again opened it, to the great*

* " I had been eight years absent from my father's house, when, on the evening of January 18th-19th, 1890, I heard myself three times called by my Christian name: ' Lucine ! Lucine ! Lucine ! ' I was not often called by that name, for, being a governess at Breslau, people always addressed or spoke of me as Mademoiselle. The call was followed by the creaking of a great gate, which opened on two rusty hinges. I recognised this creaking, though I had not heard it for eight years. It was the sound made by a very old gate at my father's house at Epauvilliers, in Switzerland. I also recognised in the call the voice of my sister. I was agitated all night by a sad presentiment, and the next day I received news of my sister's death. She had passed away on the evening between the 18th-19th of January."

† In twenty instances related we are not told what ideas were suggested by the impression received. Did the percipients apprehend a misfortune ? It is not stated and nothing in the record enables us to form a decided conclusion. I quote the passages where these cases occur, so that they can be verified :

$\frac{14}{62}$	$\frac{178}{71}$	$\frac{31}{80}$	$\frac{36}{83}$	second fact,	$\frac{41}{87}$	$\frac{54}{95}$	$\frac{568}{96}$	$\frac{62}{98}$	$\frac{63}{98}$	$\frac{69}{102}$	$\frac{73}{103}$	$\frac{74}{104}$
$\frac{76A}{105}$	$\frac{78}{106}$	$\frac{101B}{119}$	$\frac{120}{129}$	$\frac{126}{134}$	$\frac{129}{136}$	$\frac{139}{144}$	$\frac{163}{159}$					

In the twelve following cases the phenomena, whether simple or multiple, were not understood as warnings; they only produced doubts as to the genuineness of the perception, astonishment, or incredulity.

$\frac{7}{56}$	$\frac{36}{83}$	first fact,	$\frac{43}{88}$	$\frac{58}{96}$	$\frac{77}{106}$	$\frac{81}{108}$	$\frac{83}{109}$	$\frac{88}{112}$	$\frac{93}{114}$	$\frac{117}{117}$	$\frac{135}{141}$
$\frac{151}{151}$											

astonishment of her room-mates, who heard nothing. A week after this she heard of her mother's death. It was 8 o'clock in the evening when she expired, calling on her two daughters to come to her. It is curious that the other daughter, who was also in the convent, heard nothing."

78. "... On the morning of November 30th, at break of day, I was awakened suddenly by the noise of little raps upon my table. I turned over, the noise ceased, and I fell asleep again. Some moments after the raps were again audible. Then I jumped out of bed and stood fully awake before the table: *the noise went on*, and was resumed once or twice, just the same." (There was no presentiment.)

[The narrative, which is too long to quote in full, proceeds to state that a friend of M. Hugues had been shot that morning.]

76A
105. "... One night they (four young men) heard in an upper story, which belonged to their apartments but was not occupied, a noise as if someone was walking about the room. 'Do you hear that?' said one of them. 'It seems as if some one were stamping with his heels.' They went upstairs; they looked everywhere. There was nothing, yet when they got back to their room the noise recommenced. *It lasted an hour.*" (No presentiment.)

[They afterwards learned that an aunt had died just at that hour.]

84. "... There was a terrible racket in one of the rooms; then the front door opened with great noise. My father woke with a start, and at the same time his father, who was on the ground floor, called out to know if he was in his room, or if he had gone down into the yard, and why he made such a noise. My father made haste to go downstairs, vehemently expressing his astonishment at what had happened. Father and son . . . shut the front door, bolted it and went back to bed. But very soon the same thing happened again and papa and grandpapa once more met at the front door, which was wide open. They shut it very carefully, and again went back to bed. A third time the same thing occurred. Then they closed the door and tied it with a rope. The rest of the night passed undisturbed." (The narrative does not tell us what were the reflections exchanged by the father and son.) [This disturbance coincided with the death of a relative.]

178 " . . . When they got into the house they found the old mother greatly excited. Three different times (corresponding to the three times her son had seen the flames), she had heard chairs move in the hall. Three times she had gone downstairs, but had seen nothing. She had called up the farm-servants to examine the stables, but they saw and heard nothing abnormal.

"The farmer and his young wife were very much impressed, and when everyone, somewhat reassured, had gone back to their beds, the racket of the chairs recommenced."

(A presentiment was felt after the last noise was heard; and then no further movement occurred.)

[Coincident with the funeral of a relative whose death had not been made known.]

The effort made is still more obvious, and the object of it is more clearly apparent in the five following cases, which we will classify and examine together because they are analogous. It will be noticed, *by the manner in which they are repeated*, how much intelligence is displayed in these manifestations.

20 In this case the bed was shaken so violently as to awaken Mme. Parmentier. She aroused her husband and told him of it: then followed a second shake, which made her husband think there was an earthquake. The window panes in the next room rattled as if closed with violence and broken, a door creaked as if it were being closed and opened. A former governess of Mme. Parmentier's, who was much attached to her, had died that night desiring to see her.

188 "M. G——, an officer in the merchant marine, had a brother with whom he was not on good terms, they had ceased to hold any relations with each other. M. G——, who is a first mate, was returning from Hayti to Havre. . . . One night . . . he suddenly felt his hammock violently shaken, and heard his Christian name twice called, 'Emanuel, Emanuel.' He woke with a start, and thought at first it was a joke. Then he remembered that, except the Captain, no one on board knew his first name. He got up, and went to ask the Captain what he knew about it. The Captain said he had never called him. . . .

The mate went back to his hammock and fell asleep again, but at the end of a few seconds the same call was repeated, and he thought he recognised his brother's voice, then he got up, resolved not to go to sleep again. *A third time* the same voice called him. . . . He jotted down the day and hour of the phenomenon." . . . The date coincided with the death of M. G——'s brother, who had died calling on him and expressing his regret that he should never see him.

149 François M... was awakened one night at 11 o'clock by hearing three very distinct raps on the door of his room. He opened and found no one—three further raps were then heard, followed by a further search. When for a third time this sound was made on his bed, he had presentiments associated with his mother, whose death, however, he was not expecting. About five or six days later he learned that his mother had died at that hour, making special mention of him.

148 . . . H. Poncer relates how, at 11 o'clock one night, her mother, her grandmother and herself heard a violent ring at the front-door bell. No reply being made to their enquiry, "Who is there?" they went to bed again: the sound was repeated with greater force and as again no response was made anticipations of misfortune presented themselves: her mother's brother died that same night at 11 o'clock.

104 A twice repeated call was the signal in this case. M. Deupès relates how his wife awoke him thinking that he had called her by name. And on the call being repeated she told him that she believed that she recognised the voice as that of a friend. She received the impression that he was dead. The next day she received a letter stating that her friend had died that same night and at the same hour when she had heard the call.

Let us re-read them carefully. We observe that a first manifestation is produced; the percipient enquires what can be the cause, and reflects on it for a long time. All the time that he is enquiring and reflecting nothing is repeated, absolutely nothing. It seems as if the manifesting intelligence awaited the result of the enquiry, was following the reasoning carried on in the brain of the percipient, and his deductions. When, however, the latter concluded that the cause was normal (26), or believed it was the practical joke of a neighbour (148, 149), and lay down to sleep again, then, and

not till then, a second manifestation is produced, often more violent than the first or different in kind, which under the same conditions will be followed by a third, if the percipient has not yet understood, or still hesitates or doubts.

Finally, a presentiment led one percipient to suppose that the noise might be occasioned by the spirit of his mother (1448). Madame Parmentier believed that a misfortune had happened to her relations (80); another recognised the voice of an absent brother (1884); the object is gained. From that time the percipient will hear no more, neither that day, nor the following, nor probably ever again during the rest of his life; for this very true remark of M. Flammarion's is applicable also to other kinds of manifestation: "It is rarely that the same person has seen many apparitions; generally he only has one such vision coincident with a death."

From the preceding I feel justified in deducing :

(1°) That telepathic manifestations of the dying are the work of Intelligences conscious of their actions.

(2°) These Intelligences intend and conceive these manifestations such as we perceive them.

(3°) They follow our thoughts and read in our brains with facility and correctness.

(4°) Moreover they exhibit a freedom, a presence of mind, and self-possession which is really remarkable.

(These conclusions, which may seem premature, will be justified by what follows.)

II.

It may seem surprising that these Intelligences should wish to make these sounds. (These manifestations generally consist in sounds: fifty-three cases out of seventy-three are of this kind).

Nevertheless, to make a noise in order to attract attention,

to indicate one's presence, and, in a general way, to get into contact with our fellows, when some obstacle prevents the use of ordinary means of communication, is a natural method and one which we ourselves do not hesitate to employ. We remember the despairing raps of the miners of Courrières, and those of the sailors of the *Farfadet* !

We thought they were very tragic at the time !

But it is not only in extreme cases, and as a last resource, that we have recourse to this inarticulate language ; it has become one with habit ; we make use of this method under the most ordinary circumstances. To rap on the wall of neighbours, to whistle in order to draw the attention to a friend who is in front, to give a low cough in order to reveal our presence, to make a sound with the fingers, etc., are familiar acts of daily occurrence. A moment's thought will suggest many others.

The noises we produce (with or without instruments) have significance of their own, doubtless, but a significance which varies according to circumstances. Raps on the wall between two persons may signify : " Come " ; " We are going " ; " Make less noise " ; " It is time to get up " ; etc., etc. They can be made to mean pretty much what we wish—and it is precisely on account of their elasticity that we like to use them ; it is this which makes their employment so frequent.

It seems to me quite natural that these Intelligences—who are, after all, " human " (however we may regard them, whether as exteriorised, liberated or not)—should have recourse to so " human " a mode of communication. Finally, that which fully justifies these manifestations, rehabilitates them, at least in my opinion, is that they attain their object ; in the great majority of cases they are understood.

Is not that the essential point ? And do we not habitually estimate things by their results ?

III.

The method selected by the manifesting Intelligence is the one least likely to pass unnoticed, the one most likely to awaken and to hold attention.

If the percipient is in bed it is often on his own bed or in the immediate neighbourhood of his bed that the manifestation takes place.

Raps come close to the bed or on the bed itself. (See five cases: $\frac{40}{88}$, $\frac{73}{103}$, $\frac{98}{117}$, $\frac{104^a}{120}$, $\frac{132^b}{144}$).

The curtains of the bed are opened, or closed, or shaken (three cases: $\frac{63}{88}$, $\frac{96}{117}$, $\frac{99}{88}$).

The bed is raised or shaken (two cases: $\frac{2}{86}$, $\frac{45}{88}$).

Footsteps cross the room and are directed towards the bed, which seems to be their object, and the end of their course (two cases: $\frac{5}{83}$, $\frac{77}{108}$).

The number of cases of percipients in bed are thirty-six; but we have here something better than proportion: this is that the bed is *never* used when the percipient is up and engaged in his occupations.

Sometimes the sleeper is aroused from his slumbers by a resounding noise which seems to be in the room itself. The noise engages his attention all the more because he knows that the object of which he recognised the sound, is not in his house:

"The sound of irons, as if chains had been dragged along on the carpet." ($\frac{122}{122}$.)

"... A loud noise as of a paving stone thrown on the carpet. ($\frac{148}{148}$.)

"... A noise like that of a great bar of iron thrown violently on the floor." ($\frac{117}{117}$.)

When we analyse the phenomena witnessed by persons awake we observe the same care to force attention.

A person in the habit of receiving monies, whilst taking coffee with a friend, hears a sound as if several five franc

pieces were dancing in a drawer; being responsible for public funds he springs towards his desk and seeks in vain for the cause of the noise he had perceived. ($\frac{5}{8}$.)

A child of ten years old, passionately fond of birds, hears the cry of a large bird which seemed to have got into the aviary; he wishes to hasten thither, his mother retains him; the child insists, weeps, trembles. At last he escapes and searches for the cause of the cry, for he sees no bird, and hears neither the flapping of its wings nor the sound of its flight. ($\frac{1}{8}$.)

What other sound would have engaged the attention of a child of this age? In any case, another kind of sound might not have indicated so well the exactness of the perception. It is also probable that the man in the habit of receiving monies would not have left his friends and have hastened to his desk, if he had merely heard raps.

A lady hears a terrible noise on the first floor, she goes upstairs and finds broken all the pieces of a coffee-service, which had stood arranged as ornaments on the chimney-piece, and all the pieces collected together in a heap on the floor.

"My Grandmother was terrified," said the writer of this letter, "and felt sure that some misfortune was at hand. The room was carefully searched, but none of the suggestions made to my Grandmother, in the hopes of reassuring her, seemed to her admissible. . . ." ($\frac{1}{8}$.)

A priest feels an electric shock which shakes him from head to foot. The shock is so new and so strange that he attributes it at once and without hesitation to the death of his sick mother. ($\frac{3}{8}$)*

It frequently happens thus; and it is because the fact

* ["On the evening of the 8th of May, 1896, about 9.30 o'clock, I was going to bed, when I felt a sort of electric shock which shook me from head to foot. My mother had been ill for some months, I ought to say, but nothing made me foresee that her end was likely to be sudden. The shock was so strange, so novel, that at once, without reflection, I imagined it announced my mother's death."]

observed is inexplicable, new, strange, paradoxical, that the percipient ascribes it to a psychic cause.

We can therefore understand why these Intelligences show a marked preference for effects the singularity of which offers the advantage of forcibly arresting the attention of the percipient and impressing his mind.

The following manifestations are yet more intelligent, and more happily chosen, for they include an "indication": the portraits which seem to be alive are not haphazard portraits, they are actually those of the dying persons:

A mother looked at the portrait in oils of her absent son (*probably because some force impelling her to do so was already in action*); suddenly she fancied she saw the canvas move towards her and at the same moment she heard her son's voice saying: "Mother! mother!" The vision was so distinct that she stretched out her arms with an agonised cry of: "Edouard!" (139.)

Awaking with a start, about one o'clock at night, a lady fancies that she sees the portrait of her father make a sudden move. She is so alarmed that she cannot go to sleep again. (140.)

One evening, after a day of agitation, and apparently causeless anxiety, a young girl forces herself to turn her attention to a geometrical problem. I say "forces," because she finds it difficult to fix her attention; her eyes are irresistibly drawn to the photograph of a sick friend. Suddenly she distinctly sees the face in the photograph, on the table beside her, move its lips, open wide its eyes, and utter a deep sigh. (141.)

The following cases recall familiar sounds or habits of the dying person, which are characteristic:

A young girl, a governess at Breslau, hears her name called three times, and shortly afterwards the creaking of a

very old gate at the house of her parents at Epauvilliers in Switzerland. (1880.)

A great-uncle of M. Claretie, Captain of the Guards, was in the habit, when he came to see his parents in Nantes, of rapping on the window-panes of the ground floor, as if to say: "Here I am."

One evening, when the family were assembled, rapping was heard on the pane; M. Claretie's great-grandmother sprang up, joyfully exclaiming: "It is he! He has returned from the army!"

At that hour the Captain was dying on the battlefield at Wagram. (1890.)

A little girl of seven years old used to take pleasure in knocking at the door of a young relative whenever she went to see her. She fell ill: the relative took up her post by the bedside and did not leave her during the two days when she was dying. On the evening of the second day, however, exhausted by fatigue, she was about to withdraw when she heard a sound of knocking on the front door, just as the child used to knock. The child died at that very moment. (88/108.)

A sea captain, when at home with his family, liked to smooth the hair of his niece, a little girl, whom he used to take upon his knee. A few years later, when the child had grown up, she was doing her hair for a dinner party, when she felt a hand rest on the top of her head and pass caressingly over her hair and down to her shoulder. A letter from London informed her of the death of her uncle exactly at the time when she had this impression. (171.)

The mother of M. Berget, when a young girl, one day went up to the garret to look for something. Suddenly she returned screaming to the sitting-room and fainted. When she had recovered from her faint she exclaimed: "Oh! it is horrible! Amélie is dying—she is dead, for I have just heard her singing, as only a person who is dead could sing."

Amélie was a young nun, a very good musician, who, before taking the veil, often sang with Mme. Berget, the friend of her childhood.

["The sister died," writes M. Alphonse Berget, "at 3 o'clock precisely, the hour of the nervous attack experienced by my mother."] (*87*.)

To this class of incidents belong all those involving the utterance of names (twelve cases), calls which are almost always recognised and which consequently have a profound effect on those who hear them.

IV.

Whence arises the presentiment which most of the witnesses to these phenomena say that they have had? Are they suggested to them and inspired by these Intelligences? Or is it due to themselves, to their own intuition, to their faculty for apprehending an event occurring at a distance?

I do not think it is due to either cause; its origin is much more simple.

When the first momentary surprise is over, the percipient controls his feeling; he enquires, analyses, reflects, with the result that he rejects the idea of a physical cause for reasons which he clearly puts forth, and of which the chief are as follows:

He finds no satisfactory physical explanation; and sometimes he is quite certain that the phenomenon he has observed cannot be accounted for by this explanation.

The manifestation recurs frequently in different ways.

The impression received is strange, new, and never before experienced.

The effect perceived is fictitious and is recognised as such.

There is a very simple explanation to be offered: that of an error of the senses, an illusion; but this explanation is suggested by those who have not seen or heard anything;

those to whom the facts are afterward related ; the percipient does not accept it, and M. Flammarion tells us why : The percipient is not subject to hallucinations, has never had any ; he knows he is in his normal state, wide awake, sometimes surrounded by persons who have had the same vivid, clear and distinct impression.

When, occasionally, he is compelled to accept this hypothesis, hallucination being obvious, he is not satisfied with this as an explanation, because the hallucination itself must have a cause, a cause which he regards as exterior, and foreign to him for the reasons above stated.

The hypothesis of hallucination does not then solve the problem ; he seeks another ; and after some hesitation, more or less prolonged according to his mental temperament, he finally comes to the opinion that the observed phenomenon is the work of a soul, *of a liberated soul*, the living being incapable, so it seems to him, of producing such effects at a distance. Thus the expression, "the dead," is that which we most frequently find used to express the presumed condition of the manifesting intelligence, also the term "misfortune" denoting the event of "a death." "A misfortune has fallen on us; our superior is *dead*," exclaimed a nun after having heard the window close with a lugubrious creak. (§§.)

The credit of obtaining this result belongs entirely to those Intelligences who, by a happy choice of effects repeated, according to the need, with admirable perseverance, succeed in causing the correct guess to be made and sometimes even in making themselves recognised. Their efforts, however, would be in vain if they did not find the soil prepared, if the percipient were not predisposed to comprehension by his knowledge of the phenomenon of telepathy, by his beliefs or by a leaning towards the marvellous. (According to some minds, so strange a fact should certainly have a cause no less strange.) The proof of this lies in the fact that the

sceptical, the incredulous, the indifferent, guess absolutely nothing: four or five series of sharp little raps on the table did not convey the slightest meaning to Clovis Hugues (78). (See note page 80 for the other cases.)

The percipient then tries to identify the personality; he succeeds by degrees; he thinks over all the names of the members of his own family, of his friends and relations, and finally pauses upon some one who is old and declining or upon another whose death is expected.

A lady hears near to her a noise like that of a heavy bird slowly alighting, after several times beating its wings:

"When I had somewhat recovered from my astonishment," she says. "I sprang to the window and looked out. . . . I could see nothing which might have caused the noise. . . . Wishing above all things to find an explanation, I opened two doors. . . . I searched everywhere. There was nothing, nothing anywhere. Then without saying more about it I sent to see how a lady was, in whom I took much interest, and whom I had left the night before on her deathbed." She had just died. (113.)

"One Monday—the day after visiting a patient whom he had found apparently much better (he was dying of consumption), my father and mother were both suddenly awakened by a violent blow struck on the head-board of their bed. . . . My father . . . got up, lit the lamp, and looked at the clock. '*Tiens!*' he said, '*I have a presentiment. I think poor Fantrac is dead. He always told me he would warn me.*'" (88.)

If the percipient cannot think of any one whom he knows to be old or dying, he is at a loss with whom to associate the misfortune, as we may see by the following quotations:

"The mother and children joined in prayer for the poor soul in distress, who seemed to have come to them for aid and pity, *though they did not know whose soul it might be.*" (118. A sound of chairs moved five or six different times.)

"My mother, when she got up, said to me: '*I think a death has happened in our family. Last night at two o'clock I was awakened by sharp raps on the wall, etc.*'" (117.)

Others in similar conditions are anxious for those most dear to them, for father, mother, or beloved friend.

"When Mme. Parmentier observed that nothing was disturbed in the drawing-room, that the windows were still open and the furniture unmoved, she became alarmed. She began to think something had happened to her friends, to her father or mother, whom, having been recently married, she had left shortly before at Strasburg, and who were all, as she thought, in perfect health." (26.)

Now all these people were well, but her old governess, of whom Mme. Parmentier does not seem to have thought, died at the time that she heard the noise.

There is a large class of percipients who very quickly understand the significance of the phenomenon; but this does not prove that they are more gifted than others; if they show less hesitation it is because they have not far to seek, the manifestation by its very nature giving them at once the idea of "Someone."

For example, the raps may be equal, given at regular intervals, quite similar to those made by a human hand (eleven cases out of fourteen).

The curtains are opened; the bell of an apartment rings repeatedly.

Or sometimes (twelve cases) moans, sighs, singing, foot-steps, a blow on the cheek with the palm of a hand, even a succession of effects serving to suggest the idea of a person.

The percipient does not in these cases seek to discover a physical explanation at all, but only who is the "author." If then he is alone, or if, perchance, he sees the curtains separated by a hand, the touch of which he subsequently feels without being able to see anyone (§§) he is obliged to conclude that the "author" is endowed with qualities not possessed by living human beings because he will not admit hallucination in this case either.

In addition, he often recognises in the effect perceived,

the manner, the familiar step, the habitual caress, or the voice of a person living at a distance, some one whom he knows to be seriously ill. It is therefore not difficult to jump to the conclusion that this person is dead.

In certain cases, however, the sensation experienced and the thought of the dying are associated without intervening reflection; (example: $\frac{3}{4}$); these cases are rare, there are, perhaps, only three or four. In the great majority of cases, we may assert that the presentiment is the outcome, the fruit of reasoning.

But why is [this the case? Why do these Intelligences leave to the percipient the care of solving the enigma instead of themselves mentally communicating it? We must suppose that the latter course presents greater, even insurmountable difficulties, and demands of the percipient perceptive qualities which he does not possess to the necessary degree; otherwise this course would be pursued. I cannot myself admit that these Intelligences, in which we recognise so much perseverance, lucidity, and self-control, would do less than they are able to do; would neglect methods of giving information such as mental communication, apparition, and clairaudience, if they knew them to be practicable; would employ only rudimentary processes, the result of which, when it is not negative, is often only a very vague presentiment produced with difficulty.

We make signs to the deaf; these Intelligences act similarly; they have recourse, because they can do no better and as a sole resource, to rudimentary manifestations which are the only means within the reach of the percipients. In a word, they try to make them guess what they would wish to express to them, but cannot say.

If I were to be asked now the question which has been so often put to me: "Why these raps, these banging doors, all these noises which, to say the least, are strange?" I should reply with assurance and with conviction: "Because

those who heard them were incapable of perceiving anything else."

That is, in my opinion, the reason for these peculiar and noisy effects; and the proof of this is, that they are not produced when the percipient is capable of receiving a direct mental warning, or when a result at least equal to that produced by these means can be obtained without them.

Note the following examples:

A pupil in rhetoric in a Congregationalist College had passed a sleepless night. In the morning he went to find the Superior of the college and told him with tears in his eyes: "I do not know what it may be, but I am sure that some great misfortune has happened at home." This misfortune was the sudden death of his father, which happened the same night. (§7.)

The coincidence is similar in the following cases,—for the sake of abridgment, I will not indicate this again:

A child of six years old, instead of playing as his brother asked him to do, sat down sadly in a corner, then suddenly began to cry, and said: "I want to see my grandmother, my poor grandmother whom I have never seen. I want to see her!" (§8.)

A little girl at school awoke weeping and cried out: "Mamma! mamma! I am so troubled about mamma!" (§8.)

Another child "woke up crying, calling for her mother, asking to see her, and begging to be taken home at once." (§8.)

The same presentiment in the case of a soldier who was serving his time as a volunteer: One night he awoke with his pillow wet with tears, haunted by the conviction that his brother was dead. (§8.)

One day Barbès, chatting with several persons in the courtyard of his prison, suddenly said to them: "Something has happened to my brother." (§9.)

Mme. Thayer was conversing quietly with those about her, when suddenly she turned pale, cried out and burst into tears, saying : " My father is dead ! " (84.)

There is nothing but an idea in the case of these percipients, a fixed idea which comes upon them by surprise, in the midst of their tranquillity, and takes possession of them with extraordinary force.

(In the case of highly endowed percipients, not only does an apparition clothe itself with the appearance of a living being, with flesh and bones, but it can be seen coming and going ; he hears its word of farewell, receives its kiss on his lips, he feels the grasp, the pressure of his hand. The illusion is complete, all his senses share it.

I gather from this that the percipients of an elevated order of phenomena can also perceive a lower order of phenomena. This is evidently not an absolute rule : Mme. Adam, for instance, who possesses the faculty of " vision," has not the faculty of " hearing " ; this obliges the ghost of her grandmother to show her the empty sockets of her eyes to make her aware of her death.

The rule is not even general, but it seems to me sufficiently justified by fifteen cases of almost complete perception.)

I do not think, therefore, that I am making a rash assertion in saying that Mme. Thayer, Barbès and these children, or at least many of them, ought to be also capable of perceiving those singular effects which we have been considering. If they have not witnessed any of these effects, it is simply because these Intelligences do not shake our furniture for the pleasure of doing, so, but because it is necessary for their purposes that they should so do.

A RETROSPECT AND FORECAST OF ANIMAL ELECTRICITY AND MAGNETISM IN THE LIGHT OF RECENT KNOWLEDGE.

By DR. HENRY FOTHERBY.

LIKE many other great discoveries of science, animal electricity was found out by a seemingly chance coincidence. It happened in the year 1786 that whilst Galvani, Professor of Physiology and Anatomy at the University of Bologna, was engaged in making experiments, his frictional electric machine being in use at the time, that his wife was preparing some frogs' legs for their dinner, when she noticed to her surprise that whenever sparks were emitted from the former the latter became convulsed, although apparently dead. She at once called her husband's attention to the extraordinary fact, and it was this circumstance that led Galvani to make a series of experimental researches regarding the phenomenon.

His first experiments were to try the effect of lightning and atmospheric electricity upon frogs. For this purpose he hung some freshly prepared frogs' legs by copper wires along the iron trellis-work which surrounded the roof of his house, and he observed that they became contracted whenever the wind blew them against the iron. His explanation of the fact was that animal tissues secreted electricity. This view was, however, strongly contested by his scientific contemporaries, especially Volta, Professor of Physiology at the University of Pavia, who scouted the idea of the presence of animal electricity altogether and explained the contraction as due to artificial electricity produced by the contact

of the two dissimilar metals, iron and copper, present in the experiment. The controversy continued until Galvani's death in 1798. However, before he died Galvani proved the existence of animal electricity by his now famous experiment known as "contraction without metals." This consisted in making a muscle nerve preparation from a fresh and vigorous frog, and by causing the nerve of it to be dropped on another fresh muscle preparation, or even on its own muscle, he showed that it led to a contraction of the muscle on which it is dropped. The presence of electric currents in muscles has since been demonstrated by the galvanometer and electrometer by interposing between their wires and the muscle preparation a non-polarisable electrode.

In 1779, a few years previous to Galvani's experiments, Walsh and Ingelhaus made a series of important investigations regarding the electrical phenomena present in certain fishes, namely the torpedo fish and electric eel, which have the power of producing shocks in animals, similar to those produced by an electric current.

These fishes possess complicated electric organs developed out of muscular tissue which have the power of accumulating electric force in large quantities and communicating it to other animals. The electric organ in the case of Rays is found between the head and the pectoral fins. It consists of a series of vertical prisms divided by horizontal partitions into separate cells, each of which is filled with a translucent jelly-like substance. In the Pikes it is found that the electric organ is modified muscle, "in which a series as it were of hypertrophied end-plates correspond to the plates of a voltaic pile. In other fishes the electric organ is composed of modified skin glands." (Halliburton.)

"The phenomenon attending the exercise of this extraordinary faculty closely resembles muscular action. The time and strength of the discharge are entirely under the con-

trol of the fish. The power is exhausted after some time and needs repose and nourishment to restore it. If the electric nerves are cut and divided from the brain the cerebral action is interrupted and no irritant to the body has any effect in exciting electric discharge, but if the cut ends be irritated the discharge takes place just as when muscle is excited under similar circumstances. Singularly enough the application of strychnine causes a succession of involuntary electric discharges. The strength of the discharge depends entirely upon the size, health and energy of the fish. The electric currents created in these fishes exercise all the other known properties of electricity, they render a needle magnetic, decompose chemical compounds, and emit the spark. To receive the shock the object must complete the galvanic circuit by communicating with the fish at two distinct points either directly or through the medium of some conducting body. If an insulated frog touches the fish by the end of the nerve only, no muscular contraction takes place on the discharge of the battery or electric organ, but contact at a second point immediately produces it." (*The Royal Natural History*.)

By this it will be seen that the living organism, as in the above examples, is able to manifest electrical phenomena to a remarkable degree; the organs which produce them are formed of modified muscular tissue; this action closely resembles muscular action, and is under the control of the nervous system.

When, however, we come to ask the question, what is this nervous energy which travels along the nerves to cause a muscle to contract or an electric organ to discharge itself, etc., science as yet can give no definite answer. Physiologists hold that though it bears definite relations to electricity it is not electricity itself, since the rate at which its impulse travels is too slow to be thus explained, but that it is a form of ether vibration there can be little or no doubt.

"When a nerve is stimulated the change produced in it is called a nerve impulse; this change travels along the nerve and the propagation of some change is evident from the effects which follow, sensation, movement, secretion, but in the nerve itself very little change can be detected. There is no change in form; the most delicate thermo-piles have failed to detect any production of heat, and we are also ignorant of any chemical changes. The only alteration which can be detected as evidence of this molecular change in the nerve is the electrical one. Healthy nerve is iso-electric, but during the passage of a nerve-impulse along it there is a very rapid diphasic variation, which travels at the same rate as the nerve impulse. This is similar to the diphasic change in muscle and can be detected in the same way. A nervous impulse is not electricity, compared with that of electricity its rate of propagation is extremely slow." (Halliburton.)

It may be noted here that the diphasic variation in a muscle is an electrical change that takes place during the twitch of a muscle. When a muscle contracts it becomes first more negative than before and then rapidly returns to its previously positive condition. This change indicates a molecular disturbance of the tissue, and is indicated by the movement of the galvanometer needle. When the muscle is at rest and absolutely uninjured it is, as in the case of nerve, iso-electric.

Whatever nervous energy is, it seems certain that it is the same in all nerves, whether in the optic nerve, a motor nerve, or one of ordinary sensation, as experiment has demonstrated that if a motor nerve is divided and the distal end united by suture to the proximal end of a divided sensory nerve, the latter will, as soon as union is completed, conduct motor impulses to the muscle, and *vice versa*. Everything therefore depends on the receiver or transmitter, in other words on the end-organs of the nerve which receive the impression,

on the one hand, whether it be a motor plate, a touch corpuscle, a rod of Corti, or Retinal cone, and on the other hand on the nerve cells in the cortex which receive, interpret or transmit sensations. The same stimulus when received by different end-organs will produce a different mental impression. Thus if you stimulate a muscle with an electric current you get motion ; or the skin, the sense of touch ; if applied to the ear, a sound ; to the tongue, taste ; or to the eye, a flash of light.

This nerve force was in early days believed to be analogous to magnetism, and people were credited by the old magnetisers with the possession of an aura or atmosphere which emanated from their bodies, and which, like magnetism, possessed polarity, and had the power of attraction and repulsion, and was capable of acting even over space. Hence the force was named by them—Animal Magnetism. This doctrine, however, was more or less confined to them, and obtained little credence amongst scientific men generally, although there were a few honest men of scientific eminence who held these views.

In 1820 Oersted discovered electro-magnetism. He found that when a galvanic current was passed along a wire near a magnetic needle, the needle was deflected one way or the other in accordance with the direction of the current. The astatic needle and galvanometer owe their invention to this discovery and later on the evolution of the dynamo, with the production of electro-motive force and electric light, was a further result.

In 1845, twenty-five years after Oersted's great discovery, Reichenbach made a series of experiments as to the influence of magnets, etc., on "sensitives," that is, people whose powers of perception are exalted above the normal standard by virtue of a highly strung and sensitive nervous system, or those in an abnormal state of consciousness through hypnosis, and the results he obtained, although

treated with indifference, and even contempt, by his scientific contemporaries, are so striking in the light of recent research and knowledge that I feel tempted to refer to them briefly in connection with my subject. Reichenbach found that when strong magnets were presented to these subjects they saw flame-like appearances proceeding from the poles and sides of the magnets, the same phenomenon was observed in the case of crystals, and, moreover, they were alleged to see "fiery bundles of light flow from the finger-tips of healthy men," in the same way as from the poles of magnets and crystals. He found also that the force present in magnets, crystals, and human beings could be transferred to other bodies, for instance, water, and could be transmitted even along a wire, so as to be recognised in each case by the sensitive. To this force he gave the name Od or Odyle, and he concluded that the human manifestation of it, namely animal magnetism, was but a new manifestation of the form of energy present in magnets and crystals, and, he believed, moreover, that although it is present in magnets it had an existence independent of them. "There appears," he says, "to be a force in the magnet which is different from magnetism, but which can be identified with the force in crystals," and again in another place he states: "One part of the collective force residing in the magnet; the crystalline force; and the force lying at the foundation of what is called animal magnetism—these three forces, in their essence, when regarded from a common point of view, coincide, and are identical."

He found, moreover, that his Odic force exhibited polarity, that it was capable of conduction to distances, but that its conduction was much slower than electricity; it was also present in solar radiations, and appeared to exist also in artificial light; bodies could be charged with it either by close proximity or contact, but to a less degree than the one that generates it, and the force, while

it lasted, in like manner exhibited polarity, but was quickly dissipated.

Discussing the luminous phenomena exhibited by Odic force, Reichenbach expresses himself as follows: "Odic flame is a *material something, most probably a body rendered luminous, but not magnetism.*" *Like electricity it is more evident in vacuo, and reduced atmospheric pressure.* The light acts on a photographic plate, and has so great a resemblance to the Aurora Borealis that Reichenbach considers the phenomena identical. "There remains," he says, "hardly any essential mark of distinction between magnetic light, and terrestrial polar light; unless we regard as such the difference of intensity and amount of light, in virtue of which the polar light is visible to every ordinary eye, the magnetic light only to the sensitive eye."^{*}

The weak point in these observations of Reichenbach is that they so largely depend on the good faith of his sensitives, a class of people whose testimony is often unreliable, owing to the possibility of hypnotic suggestion causing them to see things subjectively which do not exist in fact, and also because no one in an ordinary state of consciousness has been able to verify the truth of these phenomena at first hand by the use of his senses. On the other hand, the argument for their plausibility gains considerable strength when it is seen how prophetic some of Reichenbach's experiments and conclusions were of what is now being reaffirmed by modern science. A volume of these researches was published by Reichenbach in 1845, and was translated into English by Dr. Gregory in 1850.

It is only in recent years that the interest in animal magnetism, or, in other words, nerve energy, has received a fresh impulse, and this is owing to the great and momentous

* "Odic Phenomena and New Radiations," by Dr. Jules Regnault, *THE ANNALS OF PSYCHICAL SCIENCE*, March, 1905.

revolution which has taken place in physical science in regard to the new views on the nature of energy and matter during the last quarter of the nineteenth century. This is in great measure due to the researches of Sir William Crookes on the properties of radiant energy which were commenced by him in 1872, and also as a result of the brilliant mathematical deductions made by Clerk-Maxwell, who in the sixties gave the first hint of the existence of electro-magnetic waves, and who, working on the same lines, formulated in later years his great electro-magnetic theory of light. [The experimental proof of the former was demonstrated in 1888] by his disciple Heinrich Hertz, through whose epoch-making experiments the means of communicating over space by means of electric waves has been discovered; and the latter is now generally accepted by men of science.

Following on Crookes' researches, we find Linard in 1894 adding important information to our knowledge of radiant energy, and two years later, in consequence of these observations, Professor Röntgen discovered that the cathode or X-rays given out by a Crookes' tube could, by the aid of photography produce skiagraphs of the bones of the human body and other substances. Shortly after, about the year 1898, Professor and Madame Curie, following up the work of the great French physicist, Henri Becquerel, on radio-activity, discovered radium and polonium respectively.

It would be out of place, besides taking up too much space, to even outline what has been done in the study of radio-activity, and the tremendous results which have arisen therefrom, or to mention the long list of great names which have been associated in this grand work. The great point which bears on our subject of nervous energy or animal magnetism, call it what you will, is that out of this mass of accumulated knowledge, a great scientific generalisation has arisen which stands hardly second to evolution itself in

importance, and this is the theory of a universal all-per-vading ether which permeates all space, whether terrestrial or celestial, interstellar or intermolecular. This ether is regarded as an attenuated form of matter, which is neither solid, liquid, nor gaseous, but which Sir William Crookes regards as a fourth condition of it, the ultimate particles of which are called ions or electrons; and it is considered that all energy, such as light, heat, electricity, magnetism, etc., is due to the vibrations of these particles:—even the molecules of matter itself are now believed to be built up primarily of these etheric units.

It is hardly surprising, therefore, that speculations so vast and discoveries so almost magical as this Ether Theory on the one hand, and X-rays, wireless telegraphy, radium, etc., on the other, should have gone far to break down the old scientific conservatism and prejudice of former days, nor is it to be wondered at that when Professor Blondlot of Nancy announced in 1903 the discovery of certain new radiations, called by him N-rays, which were given out by certain substances, and when Professor Charpentier proved that these were given out in large quantities during nervous activity, that the results of their researches were received with respect and interest. As N-rays have now an established place in science, and since they have a special interest as regards the nature of nervous energy, I propose now to mention a few of their leading characteristics. These new radiations are ether vibrations of long wave-length and are near to electro-magnetic vibrations in point of frequency. They are given off by an incandescent gas flame, and can be separated from heat and light rays by filtration through aluminium-foil, which allows their passage through it whilst intercepting the rays of light and heat. Their presence can be demonstrated because they have the power of increasing the phosphorescence of a platino-cyanide of barium screen, and by causing a small, faintly luminous

bluish gas flame to be rendered whitish in colour and more luminous when these rays are focussed on it by means of a quartz lens.

N-rays are emitted by many different substances, for instance, wood, glass, wool and caoutchouc, when forcibly compressed or twisted. Tempered steel and hammered metals are permanent and spontaneous storers of these rays, but non-tempered steel is inactive. Solar radiations contain N-rays, and stones, quartz, Iceland spar, and fluor spar, when exposed to sunlight, become charged with them. These radiations are capable of reflection, refraction and polarisation.

The supreme interest of N-rays, however, is that they are given off largely by nerves and nerve centres, and Professor Charpentier demonstrated that their emission was greatly increased during functional activity, such as speaking or putting a muscle into action. Even the act of attention and mental effort was found to increase their activity, the evidence of which was shown by the increased phosphorescence of the platino-cyanide of barium screen.

Blondlot has observed that these rays will act on a photographic plate. He found that if a platino-cyanide of barium screen, which had been exposed to the influence of N-rays, and one that had not been so exposed, were photographed, the former produced the darker print of the two. This, taken with the facts that N-rays increase the luminosity of a feeble gas flame, and increase the phosphorescence of phosphorescent bodies such as platino-cyanide of barium, etc., suggests that these radiations must possess some intrinsic luminosity, although too faint to be seen by ordinary vision. Another interesting observation was made in 1905 by Professor Becquerel regarding these rays, namely, that animals put under the influence of chloroform cease to emit N-rays, but as soon as the influence of the anæsthetic passes off the emission of the radiations recurs. Moreover,

metals, crystals, and other substances which emit N-rays behave in like manner when so treated.

Quite recently Dr. Paul Joire, writing to *THE ANNALS OF PSYCHICAL SCIENCE*, July, 1906, has shown that this nervous force (N-rays?) is capable of not only being detected, but even measured. He has proved, moreover, that it can be exteriorised in various other bodies. This he demonstrated by an instrument of his own invention—the Sthenometer. It consists essentially of a horizontal circular dial, marked out in 360 degrees, in the centre of which, balanced by a pivot on a glass support, is a light needle or pointer, most frequently made of straw. One arm of this pointer is much shorter than the other, and is weighted by a counterpoise to keep it in an horizontal position. The whole is covered with a glass shade. All possible sources of error having been eliminated, such as the action of heat, light, electricity, and sound, by special tests, it was found that, when the extended fingers of one's hand are brought near the side of the shade without touching it, at right angles to the pointer, after a few seconds, in the majority of cases, a decided movement of the pointer takes place, it being attracted towards the hand. This movement extends over fifteen, twenty, and sometimes up to forty and fifty degrees.

Dr. Joire observed also that not only do the extended fingers produce movements of the sthenometer needle, but also that certain substances which have been held in the hand produce movements, which, previous to being handled, caused no movement at all, thus proving the exteriorisation of this nerve energy. The amount of movement varies with the nature of the substance, some materials produce no movement at all. In all cases it was found that the movement was not so powerful as with the hand which previously handled them. The objects which have been found incapable of storing this force are tin-foil, iron, cotton, and

those capable of storing it in different proportions are wood, water, linen, cardboard.

By this brief summary of Blondlot's, Charpentier's and Joire's researches it will be seen how remarkably they are in accordance with many of Reichenbach's observations. Whether the N radiations of Blondlot and the nerve force of Joire coincide with Reichenbach's odic force or are only part of the radiations studied under that name is not yet ascertained. At first sight the alleged observation, if it is a fact, that Od presents luminosity would appear to contradict its being simply N radiations, but as before suggested it would appear that these radiations may be faintly luminous, but too slightly so for ordinary perception.

If, however, we go down the scale of animal life we shall find examples of luminous phenomena apparently of nervous origin. For instance amongst the beetles or Coleoptera, we find two sub-orders containing insects which have the power of emitting light—the Lampyridæ, in which is found the glow-worm, and fire-fly of Southern Europe—and the Elateridæ, to which belongs the fire-fly of Mexico and the West Indies. The glow-worm, *Lampyris noctiluca*, so well known in our hedge-rows, emits a most brilliant light at night. This property is chiefly confined to the wingless female although the winged male and pupæ are also faintly luminous. The light appears to be under the nervous control of the insect, and to be influenced also by excitement. Joisel de Bellsome believes it to be caused by phosphoretted hydrogen gas stored in the cellular tissue and in direct communication with the nervous and respiratory system. It seems, however, more probable that the luminosity is a direct product of the nervous tissue itself. The light consists of a continuous spectrum from C to near H, and is particularly rich in blue and green rays. In the same sub-order also we have the fire-flies, which render the foliage and air of Southern climates so brilliant at night. In the

fire-flies, however, both sexes possess wings and in them the male differs from the female *Lampyrus* in being more instead of less luminous than the female. In common with the glow-worm their luminous organ is placed near the caudal end of the abdomen. The light emitted by the fire-flies when examined by the spectroscope and bolometer is found to be devoid of red and infra-red rays but rich in blue and green rays, and is therefore, since it contains only luminous rays, a very economical form of light. The *Pyrophorus noctilucus* or fire-fly of Mexico and the West Indies in some cases emits two different coloured lights from its body.

Other examples of luminous phenomena in connection with nervous tissues are to be observed in the light which proceeds from the eyes of some animals and insects, especially when seen in darkness. In the case of some moths the light emitted is distinctly violet, cats and dogs give out green, whereas the light from the human eye is orange or red.

We have now traced the history of animal electricity and animal magnetism or its equivalent (?) nervous energy, from the period of its early investigation up to the present time. In the case of the former we have seen as the results of Galvani's, Walsh's, and Ingenhaus' researches that its presence and coincidence with electricity is an established fact, but in the case of the latter we are by no means so sure that nerve force coincides with magnetism. However, whatever this nerve energy may be which led the early philosophers to call it "animal magnetism," it is quite evident that subsequent research and experiment have only tended to amplify the points of analogy. In fact the points of resemblance between nervous energy and ordinary magnetic force are so striking that if these two forms of energy do not actually coincide, there seems good reason, I think, for believing that they are very closely allied. We

will therefore summarise these various points of coincidence. They are as follows :

1. Nervous energy when brought into relation with animal electricity results in electro-motive force as evidenced in muscular contraction. Note the parallel between this and electro-magnetism in causing the motion of the dynamo.

2. The energy of sound and light are seen to be capable of conversion into nerve energy through the mechanism of special receiving organs, the ear and the eye respectively, just as the energy of sound and light has physically been converted through the mechanism of the telephone and telectroscope into electricity and back again into sound and light.

3. Nervous energy appears, as in the case of magnetism, to have the power of attraction. This has been demonstrated by Dr. Paul Joire's experiments with the sthenometer in which the needle is seen to be drawn in the direction of the nerve force. The phenomena of table-turning may also be an example of the concentrated power of this force.

4. Nervous energy like magnetism has been shown to be capable of transference to certain objects and not to others. This had been suspected if not absolutely proved long ago by the evidence of sensitives, but it is only recently, thanks to Dr. Joire, that it has been mechanically demonstrated by his experiments with the sthenometer (*vide supra*).

5. The conduction of nervous energy has been proved to be slow as compared with electricity.

6. Radiations under the name of N-rays have been demonstrated by Professor Blondlot to be emitted from nervous tissues, and in especially large quantities during functioning. These radiations are believed to consist of at least four groups of ether vibrations, but whether they constitute the whole of the radiations representing nervous

energy is not known. They are of long-wave length and are near electro-magnetic waves in point of frequency.

7. These radiations from nerves and nerve centres are capable of reflection, refraction and polarisation, and are in fact forms of radiant energy, and behave in this respect like electro-magnetic, electric, heat and luminiferous radiations.

8. There is good reason for believing that nervous energy is capable of acting over a distance. This is proved by the phenomena of telepathy and thought-transference, in which one brain acts as a transmitter, and the other as a receiver. There are well-authenticated cases of this power of communication occurring over several thousand miles of space, and so well established is the proof that it is now generally admitted by men of science. In this again the analogy between human radiations and telepathy on the one hand and Hertz's electro-magnetic waves and wireless telegraphy on the other is very striking.

9. Luminosity. Although, as said before, this has not been proved to satisfaction with regard to human radiations, there seems reason to believe, apart from Reichenbach's experiments on sensitives, that they may be faintly luminous, though not sufficiently so for ordinary vision to perceive. This is supported by the increased phosphorescence of the platino-cyanide of the barium screen and the action on the photographic plate, and also by the fact that nervous tissues in some of the lower forms of life emit luminous radiations: the glow-worms, fire-flies, etc. Certain magnetic phenomena are also attended with luminosity, such as the glow in Crookes' tubes in the production of X-rays, and the Aurora Borealis.

Before bringing this paper to a close I would make two suggestions—firstly, regarding the action of nervous energy in causing muscular action, and secondly, with reference to a possible explanation of the physical cause of nervous luminous phenomena.

Physical science teaches us that there are ether waves of great wave-length, as compared with those of light and electricity, called electro-magnetic waves, and that if a galvanic current moving through a conductor is placed in a magnetic field, electro-motive force is developed in it, which results in the motion of the conductor if it is free to move. Now we know that muscular tissue has the power of generating galvanic currents, and that in the case of electric eels and torpedo fish this tissue can be so modified that it has the power of accumulating electricity in large quantities. May it not be possible that, on somewhat similar conditions, the nerve cells in the cortex cerebri may have the power of generating waves similar in property to electro-magnetic waves (N-rays?) which, during innervation, are carried by the nerve fibres to the muscles, and thereby producing a magnetic field, give rise in them to the electro-motive force as evidenced by muscular contraction?

With reference to the latter—the nature of nervous luminous phenomena—I would suggest that the emission of light by nerve tissues is a form of fluorescence, and that Reichenbach was probably right when he compared its production to luminous magnetic phenomena, such as the Aurora Borealis, which I think is also a condition of fluorescence.

Before proceeding any further, it will be as well to illustrate by a few experiments what fluorescence is, in the ordinary acceptance of the word, and to remind the reader of the theory of its causation. "If a solution of chlorophyll (the green colouring matter of plants) is placed in a dark room, and a beam of white light allowed to fall upon it, the portions of the solution on which the light first falls becomes luminous and emits a red light." (Watson.)

In this experiment we see that the green radiations of the chlorophyll under the influence of solar radiations are converted back into red radiations, a change, in fact, from radia-

tions of higher frequency and shorter wave-length, to those of lower frequency and longer wave-length. If you take a solution of quinine and hold it up against a beam of sunlight, no apparent change is to be observed in the light after it has traversed the solution. Its intensity does not seem in any measure to be diminished. It will be seen, however, that a bluish light is proceeding from the solution. If we now examine spectroscopically the beam of sunlight after it has passed through the quinine solution, it will be found that it has been almost entirely deprived of its ultra-violet rays, in other words, quinine has converted these invisible rays of high frequency and short wave-length into luminous violet and blue rays of lower frequency and longer wave-length. Now take a solution of quinine and move it along a spectrum in a darkened room, and it will be found that it looks red when [held in the red, yellow in the [yellow, green in the green, but as soon as it is held in the blue and violet portions, a marked change takes place, and it begins to exhibit a blue light, as it did in the former experiment. This colour increases towards the violet end of the spectrum, and is visible even when the test-tube containing the quinine solution is held beyond the visible spectrum in the ultra-violet portion, in other words, it reinforces the blue and violet light and converts the ultra-violet rays into blue and violet rays.

This phenomenon of absorbing ether radiations of certain wave-lengths, whether luminous or otherwise, and converting them into luminous radiations of greater wave-length and lesser frequency, is called fluorescence. There are many other bodies besides quinine which possess this power, such as paraffin oil, resin, fluor-spar, platino-cyanide of barium, etc. The light emitted by these substances is not monochromic, but contains the light of various colours, the wave-lengths of which, however, are always greater than the wave-lengths of the radiations which cause the fluorescence.

It will be seen that the above are examples of radiations, one of which is within the luminous scale, being acted on from without by another of higher frequency above the luminous scale, namely, the ultra-violet. I would now ask is it possible that radiations of a wave-length so long and low in frequency as to be below the luminous scale can be acted on by radiations of short wave-length and high frequency such as ultra-violet or X-rays, above the luminous scale, with the result that luminous radiations are created and given forth? I would suggest that such a condition of fluorescence is illustrated by the luminosity which takes place in a Crookes' tube in the production of X-rays, also in Lemstroem's experiment, and in the natural phenomenon of the Aurora Borealis, and lastly in luminous nerve phenomena. We know that if a Crookes' tube is gradually exhausted, whilst an electric discharge is caused to pass through the rarefied air, the latter becomes luminous for a while, and as the exhaustion proceeds it ceases to be so, at which point the glass itself of the tube gives out an apple-green fluorescent light. It would appear that the diminished pressure may be favourable to ionic dissociation of the air and glass molecules and whilst in this condition they have conferred on them, owing to the passage of electro-magnetic waves, the vibrations which constitute light. M. Lemstroem's experiment, a tube containing highly rarefied air, caused by exhaustion, is connected by one end with the earth, whilst the other is directed towards the brass ball of an electric machine. If the electric machine is now worked the air in the exhausted tube will be found to emit light. It would appear that the waves of low frequency of the earth's magnetism meeting electric waves of high frequency given out by the electric machine, confer on the unstable molecules of rarefied air the electro-magnetic variations which result in their fluorescence.

In the case of the Aurora Borealis it is believed that

electric cathode rays of high frequency are constantly being given out by the sun, especially when sun-spots are numerous, and that these on coming under the influence of the earth's magnetic attraction are drawn down by it, so that when they strike the upper rarefied atmosphere at a height of from 100 to 300 miles, they cause it to give out luminous radiations, in other words to become incandescent or fluorescent. It is in fact Lemstroem's experiment produced by natural phenomena.

In like manner it seems reasonable, I think, to believe that N radiations, that is radiations of low frequency and near electro-magnetic in the ether scale, may have the power of converting the ultra-violet rays present in our environment into luminous radiations, which become apparent to our ordinary senses if emitted in sufficient concentration for the purpose.

Such a condition I hold might be supplied by the retina of animals, or a special nerve end-organ in the case of the glow-worm and allied insects. It seems feasible that such organs are able to emit N or other radiations similar to electro-magnetic in a concentrated form. The luminosity is naturally most evident when complete darkness has set in. As above noted, it will be remembered that in the case of the glow-worm and fire-fly the luminous radiations are under the control of the insect's will and are influenced by excitement. Charpentier also observed that with volition, and emotional conditions, N radiations are emitted in considerably greater quantities than when these are not acting.

If this emission of light is due to nervous energy it is a reversal of the process which I have discussed elsewhere of light being converted into nervous energy.* Ionic dissociation is here taking place, I would suggest, in the life pro-

* "Light and the Visual Sense." A Study in Biological Physics. By Henry A. Fotherby, D.P.H. (Camb.), L.R.C.P. Lond., etc. *Knowledge and Scientific News*, December, 1906.

cesses of the protoplasmic nerve cells, and in consequence various forms of energy are being manifested, such as N radiations, etc., and emitted in large quantities, which through the interaction of cathode or ultra-violet radiations present in the surrounding ether (or it may be also evolved by the protoplasmic life processes), confer on these dissociated ions the vibrations which constitute light. It is, so it appears to me, an analogous condition to fluorescence, of which the light given out by a solution of quinine and the Aurora-Borealis are kindred phenomena.

CORRESPONDENCE.

Society for Psychical Research.

(THE following letter was forwarded to the Editor of the Society for Psychical Research for insertion in the *Journal* of that Society. It not having appeared in that publication, the author takes this opportunity of bringing the letter to the notice of the Members of the Psychical Research Society, and to the readers of THE ANNALS OF PSYCHICAL SCIENCE, hoping that it may be of interest to some of them.)

To the Editor of the "Journal of the Society for Psychical Research."

MADAM,

As an old Member of the Society for Psychical Research may I suggest that the term "Hallucination" should be allowed a short interval of rest.

The Society invites accounts of abnormal personal experiences, which accounts when received are uniformly classed as "Hallucination."

Now, we must take the word Hallucination in its usual meaning, and not in any esoteric sense peculiar to this Society.

Webster's definitions are :

- (1) "An error, delusion, mistake.
- (2) "An error or illusion of sensible perception occasioned by some bodily or organic disorder or affection, as distinguished from a phantasm which is owing to disorder of the mind or imagination.
- (3) "(Med.) The perception of objects which have no reality, or of sensations which have no corresponding external cause, arising from the disorder of the nervous system, as in delirium tremens."

Dictionnaire (Larousse) :

"Erreur des sens dans laquelle on croit voir, entendre, toucher, etc. : des objets qui n'existent point."

The Society, therefore, by ranging all psychic phenomena outside the normal limit of everyday life as hallucinations, dogmatically implies that these experiences are purely subjective illusions.

The theory and belief of many persons (some of them Members of

the Society for Psychical Research), Spiritualists, Theosophists, and students of both Eastern and Western Occultism, is that many if not most of these phenomena are objective and as real as anything in ordinary life, and I think it is injudicious for a society whose expressed object is not Exposition but *Research* to adopt a classification in advance, which prejudices further investigation.

It was a mistake of the late Professor Sidgwick to use the word "Hallucination" in connection with his Census. Some neutral word might have been found, even if resort had to be made to Anglo-Saxon language (so little in favour with the Society), and all suspicion of bias or prejudice thereby removed.

As Mrs. Glass says in her *Advice to the Housewife*, "First catch your hare" (or fact). When you have studied your fact and think you understand it, then attach your label, and not before.

As a barrister, I may say the word Hallucination is legally objectionable. In Lunacy, to be subject to hallucination is one of the grounds on which a certificate of lunacy can be granted, and the Society invites persons under *their own hand* and with every corroboration, to furnish evidence of which possibly sinister use may be made. The circumstances may be recognised despite change of name and locality, and as far as I know the Society has no privilege to prevent its records from being ransacked and used by designing people.

In conclusion, what is to be the limit of what is normal and what illusory? The senses may become abnormally extended, from natural sensibility, from illness, from various modes of life, diet, etc.; and yet it does not follow their powers cease to be objective and real. Or is the standard of what is normal in the senses to be fixed by the apparent limits of those of the ordinary beef and mutton eaters and beer drinkers of everyday life, and all beyond to be illusion and (for the last time), hallucination?

If you can insert this in your next number of the *Journal* I shall be obliged.

I am, yours faithfully,

9, Queen's Gate Terrace,
London, S.W.
16th November, 1906.

An Old Member,
ERNEST B. FLORENCE.

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 heading.—EDITORIAL NOTE.]

Experiments with Eusapia Paladino at Genoa, in the presence of Professor Morselli.

THE time will perhaps come when we shall be able to enquire into the reason why Eusapia Paladino's visit to Paris last year was so barren of results. Was it due to the superior conditions of control or the somewhat sceptical,—or rather critical—attitude of mind which prevailed at these long series of experiments?

Whatever the reason, the fact remains: this medium's long sojourn in Paris was, we believe, unproductive of genuine results. So Eusapia Paladino returned to Italy, where she has just given a series of seances, first in Milan, then in Genoa; the latter series appears to have given most appreciable results.

We do not intend to dwell at length on the seances (on the whole marked by failure) in Milan, to which city this celebrated medium was summoned by the local *Società d'Etudes Psychiques*. Well-known persons, such as Fogazzaro and Lombroso, took part in some of these experiments. The Director and some of the Editors of the *Corriere della Sera* (one of the most important journals in Italy) were also present at these seances. This journal has indeed always violently opposed Spiritism in general, and Eusapia Paladino in particular, since M. Torelli Viollier—who was at that time proprietor and director of the *Corriere*—in 1892 (immediately after the seances which convinced Professor Lombroso, Professor Schiaparelli, etc., of the genuineness of some of the phenomena obtained through Eusapia Paladino), denounced certain frauds of this medium, which chiefly consisted (and continue to consist) in withdrawing a hand or foot from the control of the sitters. In the course of the Milan experiments, M. Albertini, the present Director of the *Corriere*, came to the conclusion that *all* the phenomena were not due to trickery, or illusions; and he determined to have three more seances on his own account; the report of these was published

in the journal, which produced a certain impression in Italy, and especially in Lombardy.

After this, as we have just said, Eusapia gave six seances in Genoa. The results obtained in Genoa were far more important than those obtained in Milan. It will suffice to state that they were presided over by Dr. Henri Morselli, Professor of Neurology and Psychiatry in the University of Genoa, one of the most eminent psychologists of Italy. The other investigators were: M. Bozzano, whose articles in the *Annals* have been so highly appreciated; Dr. Venzano; the painter, M. Bérisso and Mme. Bérisso, at whose house the seances were held; and, finally, M. Barzini, Editor of the *Corriere della Sera*, who recently was correspondent for his paper in connection with the Japanese War, and who has just begun to publish the reports of these seances. "I confess," he says at the out-set, "that I assisted at these seances with the object of unmasking fraud and trickery and that, on the contrary, I have ended by being convinced of the reality of some of the phenomena."

In the course of these seances, the medium was seated with her back against the curtains of the cabinet, and in front of the table around which the experimenters were seated. Her hands and feet were controlled by M. Barzini and Dr. Morselli; the latter, before the seance, had not only searched, but had caused the medium to be completely undressed; he had even taken advantage of the occasion to make a scientific examination of her person. The room was afterwards searched. The light had to be frequently modified during the seance: until finally it was reduced to the tiny flame of a spirit stove, which however was enough, M. Barzini tells us, to light up the room. We will not continually repeat our references to the vigilance of Dr. Morselli and M. Barzini in their control of the hands and feet of the medium. In spite of everything, various physical phenomena were produced. The table rose repeatedly, as high as the faces of the experimenters, after which it descended slowly.

"At the same time," the report continues, "we heard the chair in the cabinet moving. This chair was at a distance of a yard and a half from the back of that on which the medium was seated; the following objects had been placed on it: a large bottle of water, a glass, a trumpet, fairy bells, the whole weighing about eleven pounds. By sliding movements, which synchronised with slight convulsive gestures of the medium, the chair advanced until its back rested against the right side of Professor Morselli. . . . After having made him this little visit, it returned to its place by jerks as it had come.

"Eusapia raised my hand, holding me by the fore-arm, and placed it on her head, and an object came out of the cabinet and touched my fingers. I at once recognised the trumpet, which afterwards came down on to the table. The curtain was blown out like a sail driven by a cold wind; the medium cried out: 'Attention!' and the bottle full of water arrived on the table, then it went away again, and returned followed by its faithful tumbler, and remained permanently in the midst of us.

"Dr. Morselli felt his arm seized by a big hand, of which he felt distinctly the position of the fingers; he recognised that it was a right hand (the right hand of Eusapia was between his); at the same time the medium again said, 'Attention!' and the green lamp was lit up and then went out. The switch of this electric lamp, attached to a very long cord which hung from the ceiling, was in the pocket of Professor Morselli, who had not felt any hand in his pocket. Everybody noticed that the lamp was lighted and put out without any sound of the switch being heard. Then as if to confirm our impression the lamp was lighted and put out again, repeatedly, in the same silent manner. At last it remained lit; the medium, whose sight was disturbed by the light, became restless and complained. Dr. Morselli felt in his pocket for the switch, but in vain: it was not there; it was finally found on the floor, in the middle of the room, far from everybody. It is noteworthy that whilst the lamp was lit up and put out Eusapia made a little movement with her index finger in the hollow of my hand. We have almost always noticed this isochronism between the phenomena and the gestures of the medium; the effort of the medium is produced on these occasions on the opposite side to that on which the phenomena are produced.

"We returned to the use of the light of the spirit lamp. Dr. Morselli was drawn backwards with his chair several inches. The chair of the cabinet, now freed from all weight, again began to move and paused just behind Dr. Morselli. After shifting about for a minute or two at this place, this piece of furniture returned to the cabinet, and a moment later we saw it arrive on the table. We mutually drew each other's attention to the control which we were exercising, and which was complete. The chair presented itself horizontally with the back in front, passed gently between my head and that of the medium. . . . Having got back to the floor on its four feet, the chair hastened to enter the cabinet, like an actor who has finished his part. 'And the fairy bells?' we enquired. This was the only object that had not yet given any performance. 'Take it; it is close to thee,'

Eusapia said to me. (When she is in trance she uses the familiar 'tu' to everyone.) I bent down; the fairy bells were, indeed, quite near me; they came into my hand, with the grace of a little animal holding itself upright. The medium laughed; the table laughed in its turn by little familiar shakes which gave the impression of fantastic hilarity. Eusapia invited me to touch her head. I felt fingers moving about her hair. M. Morselli made the same observation. . . .

"A big table weighing eighty pounds, standing in a corner by the window, on which we had placed cases containing photographic plates, frames, a metronome belonging to Professor Morselli, a dynamometer and other objects, approached us, then withdrew again. A frame came and lay on my hand. Suddenly our plates were thrown on the ground, the frames followed them. Dr. Morselli was fearing for the fate reserved for his metronome when we heard it mysteriously set going and beginning to tick regularly. A few moments later the machinery was stopped, resumed its movement, and was again stopped. It is not a very difficult matter to set a metronome going and to stop it, but it is a delicate operation; moreover metronomes are not in the habit of doing this on their own account; the experience elicited exclamations of surprise from us. At once the metronome, doubtless feeling flattered, arrived on our table, just in front of its master, and began cheerily to beat time: tick-tack, tick-tack. . . . I should remark that we saw the medium distinctly, as we could also see one another, and the whole room was visible in detail to our eyes, now accustomed to the dim light. . . .

"The seance was finished; we lit up. The seals affixed to the door were examined and found intact, the doors were flung wide open. The medium seemed to be very tired. At this moment a heavy wooden seat, weighing seventeen pounds, moved up to the medium of its own accord with the apparatus for magnesium light, which was on it; then it withdrew, and approached again, sliding along the carpet. The light allowed us to observe the seat attentively on all sides. M. Bozzano stooped down to the ground to examine thoroughly the legs of the seat. We saw that there was no contact with it anywhere, it was isolated. *Eppur si muove*. I was holding the medium's hand all the time; at a certain moment she said to me: 'Touch the seat'; but as I extended my hand to touch it, it withdrew. The big table then began to move in its turn, changing its position by a few inches. Eusapia was exhausted and was taken into the next room.

"*Second Seance*. Eusapia was again carefully examined by Professor Morselli. The same persons took the same places round the table.

The room was lighted by a tiny night lamp which, after a minute or two, made it possible for the sitters to see sufficiently clearly. . . . Eusapia pressed my (M. Barzini's) hand forcibly from time to time; each time she did so we heard on the table a thud which seemed to be given by a clenched fist.

"A white hand came out of the cabinet, and touched Professor Morselli on the shoulder, whilst he showed us the left hand of the medium under his control and I did the same with the right.

"These mysterious hands which, for very brief moments, often appeared, generally issued from the opening between the curtains, but sometimes even from their surface; they seemed to come through the stuff."

To the chair of Eusapia two vertical rods had been tied, to which a frame of wood (13c.m. by 18c.m.) had been attached containing two photographic plates, intended, if possible, to register radiations from the head of the medium. All the knots had been fastened by Professor Morselli, who had used blue and white threads easily recognisable.

"We heard," continues the Editor of the *Corriere*, "a delicate and restrained sound behind the medium; I looked and saw the frames slowly moving. We assured ourselves that the controls were as they should be. Moreover, Eusapia's hands were visibly resting on the table with ours. We waited with curiosity. There was no doubt that the knots were being patiently undone, under our very eyes. In truth, after a few minutes, the frame raised itself and disappeared into the cabinet. It did not fall for we should have heard the noise. Dr. Morselli remarked: 'It seems to be in someone's hands!'

"He had scarcely finished speaking when the frame reappeared, with an oscillating movement, and placed itself on the head of the medium; on it was a rod which cheerily tapped out the rhythm of a tambourine. We recognised it as one of the two rods which were attached to the back of the chair. After a little while the frame and the rod fell noisily on the ground. 'I had, however, fastened them well!' observed Professor Morselli, regretting somewhat that his photographic experiment should have failed. . . .

"All this time, everyone could see the medium motionless in her place, under our control, outside of, and almost indifferent to, the phenomena which were produced behind her, and which lasted long enough to exclude the possibility of such tricks as are favoured by rapidity.

"At one moment we saw the dynamometer, which was almost touching the bottom of the curtain, upon the table, move about and

disappear behind the curtain. We discussed what could have happened to it. At once a hand came out of the cabinet on to the head of the medium; it held the dynamometer and seemed to show it to us. Then it retired; after some seconds the dynamometer re-appeared on the table. Dr. Morselli seized it, and examined the graduation to find out whether the instrument had been under any pressure. The needle showed a pressure of 110 kilogram-meters—which is, as we know, equivalent to the effort necessary to raise 100 kilogs. 1 meter from the ground during the space of half a second.

"At another moment Eusapia said to Dr. Morselli: 'Attention!' and a curious phenomenon followed. I must first say that, being put on the *qui-vive* by this announcement, we assured ourselves that the control was secure. Between science and public opinion, Eusapia looked as though she were guarded by two policemen, we had contact with her hands, her knees and her feet. She strongly contracted her fore-arms, and Dr. Morselli felt himself touched in several places by the moving curtain. He thought he observed behind the curtain the presence of a complete human form whose body leant against his, the arms pressing against him; we all saw the arms wrapped round by the curtain.

"I got up suddenly, drawing the medium against me, and I put my head between the opening of the curtains to look into the cabinet. The light which penetrated through the openings made by the movement of the curtains, was sufficient to light up the interior of the cabinet. It was empty. Professor Morselli felt behind the curtain at the spot where it was bulged out, and was assured that it was empty. What, from the outside, appeared to be a moving human body covered by the curtain, was, on the inside, a cavity in the stuff, an empty mould.

"It reminded one of Wells' *Invisible Man*. I then wished to touch the bulging part of the curtain, on the outside, with my right hand which was free, and I encountered the effectual resistance of a living head. I distinguished the forehead, I moved the palm of my hand downwards on to the cheeks and on the nose, and when I touched the lips the mouth opened and seized me under the thumb; I distinctly felt the strain of a clean bite. At the same moment a hand pressed against my chest and pushed me back, the curtains swelled out and fell back inert. All this time the medium remained in view. She was separated by at least half a yard from the Invisible Man."

[We must point out that the medium's cabinet was formed by curtains stretched diagonally in front of an angle of the room, where

there were neither doors nor windows. Inside there was nothing but a chair and a few small objects: a mandoline, fairy bells, a trumpet, a block of clay for obtaining casts of human hands. This phenomenon of demi-materialisation behind a curtain is said to be obtained frequently in seances with this medium.]

"The fairy bells arrived on the table, as if they fell from the skies, and there, completely isolated, whilst we watched the toy curiously, it played for some seconds. It is in the form of a little coffee mill; both hands are required for playing this instrument, one to hold it firmly, the other to turn a small handle. Immediately afterwards we heard the mandoline sliding along the floor, M. Bozzano saw it come out of the cabinet and stop behind Professor Morselli, where it made two or three sounds. Afterwards it came on to the table, went all round and finished by laying itself in my arms like a baby. In this position it began jingling again in my honour, whilst I observed its complete isolation. From my arms it returned to the table and continued to make confused sounds. When we placed our hands on the cords we felt them vibrating; and in this way we had the proof of touch as to the reality of this phenomenon."

We pass over other phenomena less curious, or which are merely the repetition of those which we have already quoted. The report of the other seances is not in our hands at the time of writing.

Luca e Ombra informs us that it believes that, after these experiences, Professor Morselli has decided at last to publish his book on Spiritism, the publication of which he had withheld, even after the proofs had been sent in, and which he has kept since *in mora*, on account of laudable scientific scruples.

A Premonitory Dream of Death.

(*Corriere delle Puglie*; Bari, December 17th, 1906.)

A PRIEST in Bari, Professor Salvatore Filleri, sends to the above journal a letter on the subject of the death of the solicitor Gaetano Rè David (a well-known person in Apulia), in which he relates the following:

"It is scarcely five days ago that I was with him at the *Comice Agraire*, at which he was acting as President. Among those present was the young Marquis Arnaldo Cadaleta. The conversation turned on spiritistic experiences, and communications with the deceased, which are carried on in some parts of our province. Whilst he was speaking of this as a matter of but slight interest, M. Rè David paused as if arrested by a surprising thought and said to me:

" ' Listen, Professor, my mother died forty-one years ago and I have never dreamed of her. But last night she appeared to me in a dream, and she came towards me with open arms ; I too opened my arms and we hugged and embraced each other. This dream awakened in me a conviction that my mother is calling me and that my death is near, very near. What do you say to that, Professor ? ' ' Dreams ! ' I replied. However, three or four days later he was dead. The fact cannot fail to astonish. . . . "

A Case of Telepathic Sounds.

(*Luce e Ombra* ; Milan, January, 1907.)

PROFESSOR HUGHES JANNI, of San Remo, reports the following telepathic occurrence :

Mlle. Louise Bernatto, a Protestant teacher in a school in San Remo, had had a slight misunderstanding with an intimate friend. When she had gone to bed in the evening she could not sleep and was very much disturbed ; in the first place the fact itself saddened her, and secondly she felt that she was herself chiefly to blame. She was indeed much attached to this friend. She imagined herself getting up and throwing from her window little pebbles against the panes of the window of her friend to awaken her, in order that she might effect a reconciliation (the friend occupied the opposite house). But she did not really do this. It was about 11 p.m. A few hours later the desire to do this took hold of her again, and she even made a movement as if to get up, but she did nothing, postponing the matter to the following day.

Her surprise was therefore great (she says that her hair stood on end) when on the following day, as she went to meet her friend, the latter said to her at once : " Tell me, did you come last night and throw small pebbles against my window ? " (Mlle. Bernatto was in the habit of doing this to attract her friend's attention.) " I ? When ? " asked Mlle. Bernatto. " Twice," replied the other ; " first at 11 o'clock, the second time at 2 o'clock."

It was precisely at these hours that Mlle. Bernatto had formulated the desire to do so. This is an absolutely genuine case of telepathy. Mlle. Bernatto is not a spiritist and knows nothing about telepathy. She told me of the occurrence, asking me to explain it. She is a very seriously minded person.

Psychometry by Instrument.

(*Yorkshire Post* ; October 16th, 1906.)

MR. DUDLEY WRIGHT, a well-known hospital surgeon, lectured recently before the Psycho-Therapeutic Society, at the Bloomsbury

Hall, upon "Men and Nature, or some Aspects of our Relation to the Finer Forces around us," and he produced a remarkable instrument, invented by a Mr. Rutter, and called the "Magnetoscope"—an unfortunate name, since it is already appropriated to another physical device. This instrument, the lecturer stated, registers some kind of force emitted not only by man, but by a vast number of substances, and by the use of this apparatus, Mr. Wright concludes, after exhaustive experiment, that the existence of human magnetism has been demonstrated. When the "Magnetoscope" was tested with the cerebral organs it was discovered that each organ has its own particular influence on the instrument, and that this varies in different people. Indeed, such is stated to be the ability of this instrument to delineate character that on one occasion a Dr. Leger had examined before the Governor and other persons the heads of 126 prisoners in a prison, and from the evidence afforded by the instrument, he deduced minutely, and with remarkable success, the offence for which each man had been committed to gaol. The action on the instrument varies also according to the mental depression or cheerfulness of the individual. In depressed conditions there is a condensation of the vital forces, and the effect upon the needle of the "Magnetoscope" is attractive; whilst in cheerful moods there is a gentle expansion, causing repulsion of the needle. The lecturer further declared that he was himself struck by the rapidity with which the instrument registers changes in the vital powers. In whatever way the phenomenon was interpreted there is no doubt that fatigue would cause a marked attraction of the needle, which action would be entirely reversed under the stimulating effect upon the body of a cup of tea, or the application of high frequency electric current.

The Apparition of a Living Person.

(Bulletin du Bureau d'Etude des Phénomènes Spirites ;

Anvers, December, 1906.)

ON the night of October 27th, 1906, after reading in my bedroom, I rose and took three steps towards the bed. A shaded lamp was behind me, and nothing in front could cause reflections. For about ten seconds I had the impression of being in a friend's house in the suburbs of this city (Antwerp), and of seeing a strong light, as of an unshaded lamp, to my right. On coming to myself I found that it was 11.47 p.m.

On the Monday following I visited my friends, and before I had spoken of this experience the lady said: "I saw you here last Saturday!" She stated that being occupied with some work before

retiring she raised her eyes and saw me in a corner of the room dressed in black. She asked why I came so late, and a moment afterwards she saw me less distinctly; then I disappeared like the melting away of a cloud. She looked at the clock and saw that it was just after a quarter to twelve. The lamp was in the position in which I had seemed to see it, and not in its usual place. I had been wearing black clothes on the Saturday evening.

Signed: LEO PRIMAVESI,
M. VAN ES, née CRIJNEN.

A Case of Apparent Spirit Identity.

(*Bulletin du Bureau d'Etude des Phénomènes Spirites*;
Anvers, November, 1906.)

WE quote from the monthly *Bulletin du Bureau d'Etude des Phénomènes Spirites* the following fact:

"Last year, on December 12th, a few friends met with the object of studying spiritism experimentally; they were M. G. Bogaerts, M. Hermann Krippahl, and M. Jean Van Lidth de Jeude; it was 11 p.m.

"After a few minutes' delay the table on which they had placed their hands began to move, and gave, alphabetically, the following message:

"*'Il a un Dieu, je vous aime, car vous m'aimez. La révolution rus aura lieu.'* We give scrupulously the special orthography of the personification, because it is calculated to confirm the truth of the declaration of identity.

"After these short phrases there was a pause. M. Bogaerts, who conducted the seance, asked if the personification who manifested had anything to add. And he obtained the reply:

"*'Il est temps d'aller dormir. Bon soir.'*

"They then asked the name of the communicator, and the table transmitted, 'Achilles Denocker.'

"'Where are you?' they enquired. '*Ici,*' the personification replied, and added '*Bon soir, Monsieur Van Litt.*'

"Those present questioned each other as to who could be the spirit who had just come, and M. Van Lidth declared that the errand boy in his office bore those names, but that he believed he was not dead.

"Two or three days later they learned that this errand boy had indeed died in the night between December 12th and 13th; he died suddenly, having only been ill one day; he had only complained of a slight headache on the previous evening, and nothing suggested that

he was likely to die on the evening on which the seance above related took place.

"Under these circumstances the hypothesis that this communication came really from the spirit of Achilles Denocker seems more probable than that of the action of unconscious cerebration on the part of M. Van Lidth."

A Curious Case.

*(The Journal of the American Society for Psychical Research ;
New York, January, 1907.)*

PROFESSOR HYSLOP vouches for the trustworthiness of the following incident. An important point of interest in the story is the fact that nearly two years later the lady in question suddenly developed automatic writing of a most interesting character :

"One day, in the fall of the year 1903, I went into the Roman History Class at school without having looked at my lesson. I was not in the habit of bluffing, so when the teacher called upon me to answer a question I rose to my feet and commenced to say: 'I do not know my lesson to-day,' when suddenly on the blackboard behind me appeared in red letters the answer to the question. I hesitated, and then read aloud what was written on the board. It proved to be the correct answer. The red letters did not look like chalk, but like ink. This occurred several times during the year but only in this one subject, Roman History.

"In the spring of the year 1905 in Vergil Class I was sent to the board to translate fifteen consecutive lines of Vergil. Now I knew only the first five lines. So I commenced bravely. At about the fifth line I hesitated. I did not know what to write next, and there seemed to be writing on the board below, so to gain time till the dismissing bell should ring, I asked the teacher if I might erase this writing: I said, 'May I erase the board clear?' She answered: 'There is nothing there. It is clean. Go on with the translation.' I looked at her astonished. 'The writing,' I said, pointing to it. She said: 'Don't be silly, there is no writing there.' The girls were beginning to smile and look at me, so I said nothing more, but turned to my translation. I finished the fifth line. The queer writing was in the way. I stared at it. It seemed to be a translation of the next ten lines of Vergil which I was supposed to write, but did not know. The writing looked like white chalk and was in a very slanting hand. Now I wrote a decidedly back hand at the time. I took my own chalk and traced over this writing. Then at last the teacher seemed to see the writing. She read over the translation, said: 'You are improving, Anna,' and added: 'Why didn't you write it all alike? It looks terribly. The first five lines are back hand and the rest slant towards the right.'"

THE PSYCHICAL MOVEMENT

An Address by Professor Barrett, F.R.S., on the History and Mystery of the so-called Divining Rod.

PROFESSOR BARRETT, of the University of Dublin, gave an address in the rooms of the Royal Society of British Artists, before the members of the London Spiritualist Alliance, on January 14th, on the subject of the Divining Rod, of which he has made a very special study. Our readers will perhaps remember that our last issue contained a *résumé* of this eminent physicist's conclusions on his research.

Professor Barrett began by saying:

"I am this evening going to relate the story of what was long considered an ancient superstition, and is by many persons at the present time still regarded as a relic of the superstitions of the past, its believers being looked upon as either fools or charlatans. However, opinions on the subject are certainly changing, no doubt owing to the work of investigation which has been carried on during the last few years.

"Those of us who are familiar with the south-west of England are aware that whenever a spring has to be found or a well to be sunk, it is the almost invariable custom to send for an expert water-finder—locally known as a 'dowser'—who prowls about with a forked twig, and when this twig moves, turning suddenly in his hand, he states that water will be found below.

"Experience has shown that in this prediction he is usually, though not invariably, correct. Now these 'dowsers' are not geologists, nor have they any special local knowledge. They are, indeed, often merely labourers, ignorant of science, and only acquainted with their own particular calling, which may be that of a farm hand, bricklayer, or well-sinker. Then it may be observed that the employment of the forked twig is sometimes dispensed with, the 'dowser' being able to tell by his own sensations when he is over water. So common is the custom and so implicit the belief in these 'dowsers,' that one of the largest land-agents in the south-west of England wrote to me as follows: 'I should never dream of sinking a well without the aid of a "dowser."' Another gentleman, the Treasurer of the Merchant Venturers' College at Bristol, Mr. Pope, wrote to me that he would as soon think of sinking a well on his estate without employing a 'dowser,' as of planting a tree with its roots upwards."

Taking first the historical side of the question the speaker alluded to Cicero and Tacitus, both of whom had written of the *virgula divina*. This ancient "divining rod" was a form of rhabdomanancy, or divination by means of little pieces of stick. He had traced it back to the ancient Egyptians, and it was in use down to the fifteenth century until the revival of learning, which set in with the discovery of printing. It was known in Germany as the "wishing-rod," and was there used of old just as fortune-tellers use cards or coffee-grounds at the present day. About the year 1500 he had, however, found reference to another *virgula* used by miners to discover mineral lodes. Reference to this was to be found in the first great work of mining, *De Re Metallica*, written by Agricola and published at Basle in 1530. Agricola spoke of it as the *virgula furcata*, the forked rod, to distinguish it from the ancient superstition of the *virgula divina*.

The use of the forked twig soon became universal amongst miners on the continent, especially in the Harz Mountains and throughout Saxony.

The first mention he had found of the divining rod in England was in an essay published in 1663 by Robert Boyle, the "father of chemistry" and founder of modern science, dealing with the curious custom which then prevailed of finding metallic ores and veins of metal by means of a forked twig held in the hands of certain persons.

Having dealt at considerable length with the testimony and theories of various writers of the seventeenth and eighteenth centuries, a series of interesting pictures was thrown on to the screen. These included ancient engravings of "dowsers" at work, from Sebastian Munster's *Cosmography* and Agricola's *De Re Metallica*, both published at the beginning of the sixteenth century; "dowsers" being tortured for witchcraft, etc. The modern side of the subject was represented by plans of localities in which wonderful discoveries of water had been made by "dowsers" when engineers and geologists had sought for it in vain.

The first use of the rod for the discovery of underground water was not until the middle of the seventeenth century; this was in the South of France, and it was not used for this purpose in England until nearly a century later.

Professor Barrett then dealt with the second part of his subject, the cause of the sudden motion of the rod.

Chevreul, the famous French *savant*, showed in 1894 that the bending or breaking of the twig in the hands of the "dowser" was really due to involuntary muscular action, an explanation, however, which

was anticipated by Kircher in 1694, just two hundred years previously. The theory was largely held to-day, but it had a formidable opponent in Mr. Andrew Lang, who discovered that the rod or twig, when held by himself, twisted at certain spots "just as if it were alive."

Professor Barrett read letters from Mr. Andrew Lang, from the Dean of Clogher, Dr. Ovendon, and from the late Mr. John Mullins, the well-known "dowser," from which it results that this second hypothesis is not altogether one to be disdained.

Although in nearly every case which Professor Barrett had investigated no further explanation than an unconscious muscular action seemed to him to be necessary, he freely admitted there were several recorded instances which strained this hypothesis to its utmost limits. Faraday's experiments showed that unconscious muscular action can produce table-turning, and no doubt many of the cases of table-turning and kindred phenomena were due to this cause. The mistake that scientific men are always apt to make in psycho-physical investigation is, that having satisfactorily accounted for a certain set of facts which have come under their immediate observation, they conclude that the *vera causa* which they have found is a *tota causa*.

Consequently when a wider observation leads others to question the adequacy of the accepted explanation, science turns a deaf ear, and curtly dismisses the subject as one already satisfactorily explained. And (continued the Professor), as I for one can testify from my own personal and careful observation that no known force nor any kind of muscular action is adequate to explain the rappings and the movement of objects which I myself have heard and seen, it would be extremely foolish of me to assert that every case of the motion or breaking of the rod *must* be due to the "dowser's" own muscles. There is, of course, infinitely more in the world than I, or any other person, can possibly know.

The only alternative to the muscular theory was that some unseen agency moved the rod. There was, however, no conclusive evidence of this. As for any electrical or magnetic force moving the rod, the famous and learned old Jesuit, Father Athanasius Kircher, settled that centuries ago. He balanced the rod on a frictionless support, like a delicate pair of scales, and found that in this position nothing would induce it to move over hidden water or metal. It must be held by some human being before it would perform its gyrations.

Dealing with the third division of the subject, *i.e.*, modern evidences of the reality of the "dowser's" powers, the lecturer cited numbers of interesting examples,

Referring to some of his own experiments, he said: "No geologist could predict where water would or would not be found prior to my experiments at Carrigoona, in Co. Wicklow. Yet the 'dowser' was quite correct. The best geologists completely failed at Messrs. Richardson's at Waterford, and the 'dowser' was successful. So at Shanklin, in the Isle of Wight, and at Horsham, and in other cases I have personally investigated.

"At the same time it should be borne in mind that the 'dowser' is by no means infallible, and moreover, as it is a profitable occupation, many quacks set up as 'dowsers' who have absolutely no dowsing faculty at all.

"Chance coincidence had to be dismissed also as an explanation, for it broke down when, as has been done in the course of his 'investigations, the law of probabilities was applied to a particular group of cases.

"The remaining explanation was something new to science—some transcendental, perceptive power unconsciously possessed by certain persons, perhaps present in a less degree amongst mankind at large, a faculty analogous to what is called clairvoyance. It could not, as a rule, be described as 'clear-seeing.' It was, rather, a dim, obscure impression, not reaching the brain through the organ of vision, seldom even rising to the level of a conscious impression, but one able to start the nervous reflex action which caused the muscles to twitch and the rod or other 'autoscope' to move. The evidence seemed to point to the possibility of some emotional disturbance when the 'dowser' approached the object of his search. This doubtless supplied the stimulus which unconsciously moved his muscles, and this insensible movement was revealed by the forked twig. Doubtless (continued the Professor) changes of blood pressure and pulse rate occur in the 'dowser'; and if this be so, quite possibly modern instrumental appliances for recording these will ultimately supersede the primitive forked twig. We must consider that all opaque objects are not opaque to the dim perceptive power of the 'dowser.' This presented no difficulty to the physicist, for objects opaque to light are transparent to the long electric waves or the short X-ray waves. The 'dowser,' in fact, 'feels for' and sub-consciously discerns the hidden object, whether it be water, mineral deposits, hidden treasure, or even a malefactor concealing himself from justice, who was pursued and discovered by the agency of the famous 'dowser' Jacques Aymar using his supernormal powers, in the year 1692."

REVIEWS. |

The Nature and Purpose of the Universe. By JOHN DENHAM PARSONS. [9 x 5½; 561pp. Publishers: Fisher Unwin. Price 21s. *net.*] Mr. Parsons believes in dual consciousness, and in the perfecting of mental personalities as the true meaning of the Universe.

In every sense of the word his book is ponderous—so ponderous as to be appalling. The author is a man of views, but these views are expressed in such extraordinary terms and in such huge and cumbrous sentences—sentences which make the mind of the reader fairly reel—that their actual nature is not easily discovered. The volume treats of an amazing diversity of subjects: "matter and mind," "matter and æther," "the material universe," "instinct and heredity," "sleep," "subliminal consciousness," "free will," "omnipresence," "man's place in the universe," "space," "time," and "memory" are a few of the themes discoursed upon, discoursed upon with intense earnestness and concentration, and with a view to emphasising opinions very largely deviating from the accepted. But the central part of the work and that which the rest of it either leads up to or supplements, is the large section dealing with the Gospel of the Resurrection. Here the author is nothing if not original, but it is by a circuitous course he comes to his point (proven, he contends, by the resurrection of Christ and His mysterious post-mortem appearances) that the mental personality survives the flesh and blood body and without cessation or alteration passes "from the known body to a body previously unknown, and from the, to us, visible world to a world at present invisible to us"—a conclusion held to be supported by the teaching of St. Paul. In this connection many cognate topics are discussed. "The Gospel of the Resurrection" disposed of, the author turns to other Gospels, such as Judaism, Mohammedanism, Brahmanism, to discarnation, reincarnation, generic transmigration, and sub-human reincarnation. Then he dwells upon "Present Day facts," giving much attention to spiritism, in which he finds elements of truth, and finally he sets forth his general conclusions, exhorting all to search earnestly after truth, to "live the life," to be of use and to

be worth saving because of use. Then and then only can "the vision splendid" be realised.

Dealing with so many subjects of keen interest to the public, Mr. Parsons should be reasonably certain of a large, and we venture to hope, a critical audience.

The Hope of Immortality. By the REV. C. DOLE. [Publishers: Thos. Y. Crowell & Co., New York. Price 75c., 61 pages.] Mr. Dole's style is clear and straightforward. He candidly tells us that his hope is based on that instinct or intuition, call it what we like, that "craving for immortality" which makes us glad that Mr. Dole has not joined the ranks of Psychical Researchers; glad also that he should have shunned all the phenomena of spiritism in seeking for his arguments: the bias—"I cannot help this bias; it seems to be involved in the nature of my mind," he says]—might have proved fatal to true conclusions had he witnessed such phenomena as materialisations, for example.

It is this hunger for immortality which vitiates, in the eyes of many lookers-on—in the world of science especially,—the evidence put forth by Mr. Myers and Dr. Hodgson, notwithstanding their good faith, and their efforts to fight against their bias—efforts which often made them blind to true phenomena—which has certainly coloured their interpretations of the phenomena received by them. "He finally surrendered his own life to the direction of 'Imperator,'" we read of Dr. Hodgson; and "it was his unflagging desire to accumulate a mass of evidence sufficient to form a reasonable hypothesis regarding the 'spirit world'." The eagerness with which Dr. Hodgson was often heard to say: "I can hardly wait to die" reminds us of Mr. Myers' words, a few months before his death: "I can hardly restrain my impatience," so keen was his longing to get to "the other side."

Mr. Dole's attitude towards immortality is practically the same, in inward conviction, as was Dr. Hodgson's and Mr. Myers. He is careful, however, to say his book is but a *Confession of Hope* in which he strives to show "the great sweep of the reasons that for ever, and always more and more powerfully, impel the mind to the hope of immortality. . . . The hope of immortality tends to be a sort of measure of our spiritual health and growth. . . . In our lowest moods no argument for immortality avails much with us; in our highest moods whole ranges of vision move us to hope. . . . Does anyone imagine the food which we eat to be real, and these experiences of life to be less real?"

We feel sure that the healthy, bracing tone running through Mr. Dole's little book will ensure it a welcome in many homes.

L'Inde Antique. By ALFRED LE DAIN. [11, Quai Saint-Michel, Paris. New edition; 1906. Price 3fr. 50c.] In *L'Inde Antique*, M. le Dain has given himself the task of setting forth the parallelism existing between the psychical science of the old Aryans, our forefathers, and modern psychical science, which is, he says, but the feeble reflection of researches conducted thousands of years ago by the "Initiated."

Modern science is only just beginning to raise the veil covering the latent forces in man—hitherto known but to-day unknown; and M. le Dain says it is in order to facilitate the *raccord* of the link momentarily broken between the two worlds, that he has written this book, drawing attention therein to the numerous phenomena related in the great Indian poem, "Ramayana"; a poem described by Michelet as *une mer de lait*.

M. le Dain is a member of the Asiatic Society; his studies of Asiatic literature and his travels in India give him a certain competence, and we do not doubt but that his book will be read with interest by many students of metapsychism.

The Law of Suggestion. By the REV. STANLEY LE FEVRE KREBS, A.M., Psy. Dr. [Published by the Science Press, The Republic, Chicago; 1906. Price 75c.] Into this little book of only 157 pages, much interesting matter is compressed, the purpose of which is threefold, says the author in his foreword:

"1. To give a bird's-eye view of the whole field, for busy people—all about Suggestion but not, of course, all of it.

"2. To tear from the subject that veil of mysticism, or 'occultism,' with which so many initiates delight to surround it in the eyes of the public.

"3. To awaken, if possible, an earnest and patient study of the matter . . . as it can be observed . . . affecting the affairs not only of common life, but the profoundest interests, also, of health, intellect and character—body, mind and soul."

"It is easy to cry 'charlatanism,'" writes Mr. Krebs (page 130), "but the fact that even charlatans can use this power with good results, albeit they use it ignorantly and unconsciously, should be enough to induce the educated physician to test it intelligently. Fuse it with the knowledge already obtained from the superior education and broader culture of the true physician, and use it as an added weapon to combat disease."

We heartily recommend this useful little book.

An Agnostic's Progress. By WILLIAM SCOTT PALMER. [Longmans, Green & Co., London, 1906. Price 3s. 6d. *net.*] This is the history of a pilgrimage, a mental and spiritual pilgrimage. It is an interesting self-revelation and deserves to be read from cover to cover; the scope of our journal, however, only permits us to touch upon one portion of the book, that, namely, in which the writer records how he came upon "a shining star" in the shape of a volume of the *Proceedings of the Society for Psychical Research*, containing an account of some of Sir Oliver Lodge's experiments in the "communication of mind with mind otherwise than through the recognised organs of sense." This encounter proved to be an epoch-making event in his history. "I remember well," says Mr. Scott Palmer, "my first conversation with the late Frederick W. H. Myers. . . . Research into the constitution and course of [physical] nature, I told him, had proved barren of the fruit for which I hungered; deeper research into the constitution and course of man not only promised in the future, but had, it seemed, already produced in the present something to assuage my craving." . . . "I myself owe to psychical research conducted on scientific lines a great personal debt. It helped me to a firmer grip on the meaning of my philosophers and my philosophically conceived self; but it did far more, as it has done for other men, who have been more deeply, more publicly and professionally, and in reputation pledged to opposed convictions on the most important problems of real life. I had to begin the revision of all those problems; I began to review what I knew and what I did not know—by far indeed the larger part—concerning religion. *Qui vent guérir l'ignorance il faut le confesser.* Confession was wrung from me at last. Facing these new revelations I saw that in 'God, freedom, immortality,' there must be depth of meaning to which so far I had been blind . . . so in that volume of dull psychical experiments, and in the discovery of the 'extra marginal' consciousness, there lay great romantic things for my desirous and neglected heart."

This is not the place to deal with the chapters that follow, which indicate whither the "shining star" of psychical research guided this enquirer, but we can heartily commend the book to those students who feel that psychical problems lead up by a straight way to philosophical and religious problems.

The Soul: A Study and an Argument. By DAVID SYME. [Macmillan & Co., London, 1903. Price 4s. 6d. *net.*] This book, like *Why Mind has a Body* (which we noticed in the October issue), bears a

close relation to Prof. Richet's address before the Psychological Congress in Rome, which also appeared in the October number of the *ANNALS*.

The Professor raised the question: Is human consciousness *one* or are there many centres of consciousness in the body? Mr. Syme's answer to this question would be "many." "In my opinion," he says, "every response, whether transmitted by a ganglion or by the cerebral hemispheres, has a psychical content, and is accompanied by consciousness, and the psychical content with its accompanying consciousness pertains to the responding centre, whatever that may be." He considers that every cell possesses mental powers in a rudimentary form, that aggregates of cells are centres not only of nervous force but of mental activity. And it is by this hypothesis, of mental activity in other centres than the brain, that he would account for the phenomena of dreams, anæsthesia, somnambulism, hypnotism and delirium. When, however, he tells us that the phenomena are "explicable on the theory of the reconstruction of mental centres," the reader feels somewhat as if he had been given stones for bread. It seems as if he were about to be offered some approximation to a solution of the problems which these phenomena afford, and he feels disappointed when he finds himself at the end of this section no nearer to that solution.

In a later chapter he deals with the question of survival. After touching on the evidence for survival, based on the instinctive desire for it, and the fact that memory appears to gain in intensity at the approach of death, he writes: "We may take still another view. If it can be shown that the mind can operate, and be operated upon, without the intermeditation of the organs of sense (or at least of such senses as we have any knowledge of) that would go to show that it is not dependent upon those, or upon any other organs, that, in fact, it may exist apart from organic structure altogether." . . . And further on he asks: "Can we assert that direct communication of mind with mind would be either impossible or disadvantageous?" and gives several instances of personal premonition of an interesting character.

Magic and Fetishism. By ALFRED C. HADDON, Sc.D., F.R.S., *University Lecturer in Ethnology, Cambridge*. [Archibald Constable & Co., Ltd., London; 1906. Price 1s. *net*.] As a primer this little book is excellent. Within such limited space it was impossible for the author to do more than give a slight survey of the subject, and this he has done well. There is particular interest for psychical researchers

in the statement that "all over the world we meet with examples of the belief that objects which were once related to one another retain their connection though they may be separated." No doubt this idea has been developed in various fanciful and superstitious ways; but that there is a substratum of truth in the notion seems probable, at least to students of metapsychism, who are familiar with facts of psychometry and kindred phenomena.

In his chapter on the psychology of Magic, the writer remarks that large numbers of phenomena connected with magical practices are of a mysterious kind, and "are receiving the attention of psychologists of the present day."

The Digger Movement in the Days of the Commonwealth, as revealed in the writings of Gerrard Winstanley, the Digger, Mystic and Rationalist, Communist and Social Reformer. By LEWIS H. BERENS. [Simpkin, Marshall, Kent & Co., London.] Mr. Berens has discovered in the archives of the British Museum the material for a most interesting record, which will be welcomed both by students of mysticism and by students of social reform. For the student of psychology the interest lies mainly in a small paragraph in one chapter, the value of which, however, cannot be duly appreciated except in connection with the context.

The paragraph to which we refer runs thus: "Winstanley describes his peculiar state of mind at the time he first arrived at his fundamental conclusions, which he evidently regarded as directly revealed to him, in the following mystic words: 'As I was in a trance, not long since, divers matters were present to my sight, which here must not be related. Likewise I heard these words.'" He here proceeds to repeat certain injunctions which he received, and continues: "'After I was raised up I was made to remember very fresh what I had seen or heard, and did declare all things to them that were with me, and I was filled with abundance of quiet peace and secret joy. And since that time those words have been like very fruitful seed, and have brought forth increase in my heart, which I am much pressed in spirit to declare all abroad.'"

It is, as we have said, only by reading the context that the interest of this passage can be fitly estimated. It is sometimes stated, and with much truth, that visions and trance utterances are of small interest and have no practical bearings on social progress. This cannot, however, be said with regard to Winstanley. His ideas are in advance of his own and the present age; his writings are the source whence the early members of the Society of Friends drew many of

their doctrines, and the fundamental principles which inspired his writings were in all respects identical with those associated with the name of Henry George. His theological concepts are of much depth and beauty, and his views on Freedom and Government are in close affinity with these concepts. The title of the book indicates truly the unusual breadth which characterises this very practical mystic, whose utterances have the ring of prophetic assurance which belongs essentially to the true seer.

Brain Building. By JOSEPH RALPH. [L. N. Fowler & Co., London. Price 6d. *net*.] In the preface to this little hand-book, the writer modestly admits that possibly the outline of his philosophy may not be correct, and in this some people may agree with him; as, for example, when he says that every conscious thought is a *result* of definite molecular changes in the cerebral hemisphere, and that the range of influences received by the brain depend entirely on the development of the senses. He maintains, however, that the practical application of his theories is satisfactory; in other words he claims to be a successful mental healer, and he believes that suggestion, if properly understood and applied, would prevent our asylums from filling so rapidly. "Suggestion," he says, "will not turn a diseased brain into a healthy one, but it will certainly build up a weak one." There is much truth in his concluding warning against contempt for the many cults of mind cure: "In themselves they may appear crude," he writes, "but it behoves us to be tolerant of all such strivings after a wider and higher system of attainment, for after all, the whole of our physical, mental, social and spiritual progression has resulted from efforts and conceptions that were at first crude and laboured."

The little book will be read with interest because it is evidently the product of actual experiment in therapeutic suggestion.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy and Allied Phenomena. By JAMES COATES, Ph.D., F.A.S. [Publishers: L. N. Fowler & Co., London and New York. Price 5s. *net*.] This work deals with metapsychism in a popular way. The author takes as the keynote of his work a passage from the writings of the late Dr. Wm. Carpenter, in which the latter says that the psychologist should lay his foundations "broad and deep in the *whole* constitution of the individual Man . . . ignoring no fact, however strange, that can be attested by valid evidence, and accepting none, however authoritatively sanctioned, that will not stand the test of thorough scrutiny."

As illustrations of his subject the writer quotes not only from well-

known works by psychical researchers, but also adds interesting examples from his own experience and that of others. Several pages are devoted to the psychometric faculty exercised by his wife. The following instance of telepathy in a dream (p. 251) was published originally in the *Christian World* :

"I have in the Western hemisphere a friend of *forty years' standing*. Fourteen years ago a misunderstanding occurred, and all correspondence thereupon ceased. One night, in the month of November, 1898, I had a very clear and impressive dream about this quondam friend, who at that time was over 5,000 miles distant, and of whom nothing had just then occurred to remind me. In my dream this old friend stood before me as of old, and expressed very great sorrow and regret at what had occurred, and in a tone of passionate pleading said to me, '*Let bygones be bygones*,' and there and then a perfect reconciliation seemed to take place between us. I awoke, and to my great disappointment discovered it was *but a dream*! The next morning, at the breakfast table, I related my dream, and expressed regret that it was only a dream, and not a reality.

"Two weeks after my dream, to my great astonishment and delight, I received a letter from this very same friend, saying: 'I have had a most remarkable dream about you, and I saw you as you used to be fourteen years ago, and you said to me, "*Let bygones be bygones*.'" I do not know what it means, but I am just leaving for England, and trust to find my dream fulfilled.' This friend came to England. The dreams were related by each to the other. We compared notes, and found, as nearly as could be ascertained, that these dreams were not merely strangely *similar*, but were also *simultaneous*."

The Development of Symbolic Logic. A Critical Historical Study of the Logical Calculus. By A. T. SHEARMAN, M.A. [Published by Williams & Norgate, 14, Henrietta Street, Covent Garden, London, W.C.; 1906. Price 5s. *net*.] Mr. Shearman treats an abstract and difficult subject in a lucid and attractive fashion. In his chapter on the utility of Symbolic Logic, the author says that "just as, on the modern view of the relation of Logic to Mathematics, Symbolic Logic may reach new truths in science, so by the same means may truths that are already known to science be reached by the mind of the student. . . .

Mr. Shearman points out that the indirect help to the individual of the discipline of symbolic logic in his scientific pursuits and in his daily affairs is by no means insignificant. He also points out (p. 227) that "the principles of symbolic logic point in a striking manner to

the fact that in Philosophy we can reach nothing simpler than a duality, however far we press our investigations. Attempts to reduce the world to unity—to God, to Self, to Nature, for instance—appear to be doomed to failure." The acceptance of a Calculus "involves the necessity of our being content to stop short with a philosophical duality."

Journal of the American Society for Psychical Research.
[Published at 519, West 149th Street, New York; January, 1906.]
This first number of the *Journal* of the new American Society for Psychical Research is fittingly dedicated to the memory of Dr. Richard Hodgson, a man for whom we had the greatest esteem and admiration.

The spirit of solid enthusiasm and resolute courage which animates this number of the *Journal* fills us with bright hope for the future, and confidence in the wise guidance of the new society.

Dr. Hodgson's attitude towards psychical research is well illustrated in a letter to the editor of the *Religio-Philosophical Journal*, from which the following quotation is taken :

"My interest in psychical research is greater than ever, and it seems to me highly probable that before many years have elapsed there will be much new and valuable testimony before the world . . . in favour of the spiritualistic claim that it is possible for our departed friends under special conditions to make their continued existence known to us. It is my own conviction that such communication is possible, though I hold that it is not nearly so frequent as most spiritualists commonly suppose."

Professor Hyslop points out that "Dr. Hodgson's native hatred of fraud and humbug enabled him to enter into the work of sifting evidence with great zest. Early in his career he found it needful to acquaint himself with all the methods and appliances with which adventurers delude the public, and as a result he became one of the most skilful detectors of fraud that has yet arisen, as was shown in his exposures of Madame Blavatsky and Eusapia Paladino. Indeed, the earlier years of his work seem to have been productive rather of negative than of positive results. He did meet, however, at an early period with a few phenomena which he could not discredit, and which encouraged him to continue perseveringly his work with the hope of finally obtaining what he sought, namely, a mass of evidence which would be sufficiently impressive to enforce consideration of his problem. This he first found in the Piper case. After several years' anxious doubt he came finally to the definite conviction that the communications there received are the utterances—confused and

fragmentary and mingled with extraneous elements—yet in the main the utterances of spirits freed from their earthly embodiment, and in that conviction he found the basis for a religious faith which he had so long sought." . . . "He felt that, for him and for men of his type, the belief in an unseen world of spirit, which is the sole sustenance of the best spiritual life, must be based upon evidence of a more substantial kind than the one of tradition, and that without credentials of a scientific character the belief must inevitably waste away. . . ."

Self-Synthesis. *A Means to a Perpetual Life.* By CORNWELL ROUND. [Simpkins & Marshall, London; 32 pages. Price 1s.] Dr. Round believes in the possibility of ousting death from our planet, and his pleas for perpetual life are nothing if not powerful. Many of us may perhaps see no point in the quaint legend which tells how death was, once upon a time, bewitched and made to sit on the top of an apple for several cycles, and how even the heart of the sorcerer finally melted with pity at the sight of the poor, the aged, the sick and infirm who spent their days in bemoaning the sad fortune of their best friend, the Angel of Rest, and how, when the spell was raised, gladness returned to the earth once more—so, at least, says the legend. To those who see no consolation in the mission of death, Mr. Round's pamphlet will perhaps supply valuable information concerning the means to employ for attaining to perpetual life.

Human Personality. By F. W. H. MYERS. Edited and abridged by his son, Mr. L. H. MYERS. [Longmans & Co., London; 1907. 1 vol. Price 10s. 6d. net.] The reasons for the publishing in an abridged form of Mr. Myers' large and expensive work of two volumes, each of which contained nearly 700 pages, are sufficiently given in the editor's note: "The price and dimensions of such a work made the future issue of a more popular edition not improbable. Indeed, my father himself indicated briefly the lines on which an abridgment could best be made. In accordance with his indications I have endeavoured to keep as closely as possible to the original scheme and construction of the book." A considerable part of the omissions consists of very sensible reductions in the appendices of the original edition.

The book, in its abridged and therefore more accessible and popular form, will no doubt meet with a good reception from the public; though for many students there will always be a regrettable hiatus in the book—whether in the original or abridged editions: hiatus caused by all absence of any reference to the long and remarkable series of

experiments Mr. Myers held with Mrs. Thompson : experiments which were responsible for Mr. Myers' conviction of the survival of individuality after death.

We note with pleasure that the epilogue with its "provisional sketch of a religious synthesis" is given in full. In fact, nothing really essential to the main conclusions appears to have been omitted.

The adequacy and convenience of the present form of this celebrated work will commend itself to the student as well as to the public,

Other books received :

Character, or the Power of Principle. By FRANK RANDALL [Publishers: L. N. Fowler & Co., London; 163 pages. Price 2s. 6d.]

La Religion du Vrai. By F. BARMOLD. [P. Leymarie, 42, Rue Saint-Jacques, Paris; 1906. Price 3fr.]

Mes Pensées. By M. P. NÉVA. [P. Leymarie, 42, Rue Saint-Jacques, Paris; 1906. Price 3fr.50.]

Batailles de l'Idée. By O. DE BEZOBRAZOW. [P. Leymarie, 42, Rue Saint-Jacques, Paris; 1907. Price 3fr.50.]

La Fraternité dans l'Humanité. By JEAN OLGAR. [P. Leymarie, 42, Rue Saint-Jacques, Paris; 1906. Price 2fr.50.]

THE DIALECTICAL SOCIETY ON
SPIRITUALISM.*

[EXTRACT FROM A REPORT PUBLISHED IN 1871.]

THE following evidence is only the reproduction of old Reports, but they seem to us worthy of being recalled to the memory of contemporaries; for few facts have been so well observed as those which concern D. D. Home.

The evidence collected by the *Dialectical Society* is of the very highest importance, and it is regrettable that it should be so comparatively little known. It is for this reason that we print some of the evidence contained in the Report in THE ANNALS. Notwithstanding a lapse of thirty-five years, this evidence maintains all its pristine savour.

We read, with a certain interest, the letter which Huxley then wrote, in 1869 (p. 229), in reply to an invitation to co-operate in the investigation of the Phenomena alleged to be Spiritistic Manifestations :

" Sir,—I regret that I am unable to accept the invitation of the Council of the Dialectical Society to co-operate with a Committee for the investigation of 'Spiritualism'; and for two reasons. In the first place, I have no time for such an enquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind I have known) much annoyance. In the second place, I take no interest in the subject. The only case of 'Spiritualism' I have had the opportunity of examining into for myself, was as

* See *Report on Spiritualism of the Committee of the London Dialectical Society*, London, Longmans, Green, 1871.

gross an imposture as ever came under my notice. But supposing the phenomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do.

"And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category.

"The only good that I can see in a demonstration of the truth of 'Spiritualism' is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a 'medium' hired at a guinea a *séance*.

"I am, Sir, etc.,

"T. H. HUXLEY."

"29th January, 1869."

Ideas have evolved since then, and we do not think that at present the savant exists who, in speaking of these strange phenomena, would venture to say:

"Supposing the phenomena to be genuine, they do not interest me."—[ED.]

* * * *

REPORT ON SPIRITUALISM.

Tuesday, 13th April, 1869.

Mr. H. D. Jencken, Barrister-at-Law, M.R.I., read the following paper on "Spiritualism, its Phenomena, and the Laws that regulate its Origin":

"... I . . . propose to confine myself to an examination of the phenomena . . . I will endeavour to classify spiritual phenomena into different groups; and firstly, the purely *physical phenomena*, such as the movement and raising *ponderable bodies* without visible contact, and to which class the *levitations* of the body of the medium belong. These levitations you will find recorded as having occurred as far back as the year 1347:—(see *Spiritual Magazine*, November, 1868)—and another instance is cited as having taken place in the year 1697. On the latter occasion, a certain Margaret Rule is

described as having been raised to the ceiling of her room ; and Goethe refers to the wonderful fact of levitation in his life of Phillipinari. The levitations of Mr. Home are so well known, that I need not more than allude to them—upwards of one hundred levitations have taken place during his lifetime, of which perhaps the most remarkable was the carrying of his body out of one window of the third floor, at Ashley House, into an adjoining window ; and the lifting of his body raised three or four feet off the ground at Adare Manor for twenty or thirty yards. As regards the lifting of heavy objects, these I can testify to myself ; I have seen the semi-grand at my house raised horizontally eighteen inches off the ground, and kept suspended in space two or three minutes. I have also witnessed a square table being lifted one foot off the ground, no one touching or near to it, at the time, a friend present seated on the carpet and watching the phenomena all the time. I have also seen a table lifted clear over head, six feet off the ground ; but what may appear more remarkable, I have witnessed an accordion suspended in space for ten or twenty minutes, and played by an invisible agency. But I need not multiply the instances of the moving and carrying of bodies without visible contact, these I hold may be conceded as established facts.

“THE SECOND group of phenomena is that of the producing of Raps, or Knocks, to which no doubt the tradition of the Poltergeist owes its origin. These telegraphic signs, for such in truth they are, need no confirmation on my part ; they are so common, that thousands even in this town have heard them, and have also received messages spelt out by these means:—The well-known alphabetical method being usually employed, I have known messages spelt out by the tilting of a semi-grand piano at my own house, accompanied by loud raps, no one at the time being in contact, or within several feet of the instrument. I have heard sentences spelt out by the strings of the piano being struck by invisible agencies.

“THE THIRD group of phenomena includes the uttering of words, sentences, *sounding of music, singing*, and the producing of sounds in *imitation of birds* ; and these sounds produced without any visible agencies being present. The most remarkable instance of this kind I ever witnessed was at Great Malvern, at the house of Dr. Gully, on which occasion I heard, as far as I could make out, three voices chanting a hymn, accompanied by music played on an

accordion suspended in space, eight or nine feet off the ground.

"At the passing away of an old servant of our household, a strain of solemn music, at about four in the morning, was, by the nurse and servants, heard in the room of the dying woman; the music lasting fully twenty minutes.

"THE FOURTH group of phenomena includes playing on musical instruments, the drawing of flowers, figures, and writing, by direct spiritual unseen agency. Of these facts innumerable instances are on record, and I mention the books of Mr. B. Coleman, and Baron Guldenstube as valuable publications upon this phase of spiritual phenomena. Instances have since multiplied beyond number, and within the last few days, at Mr. Child's, I am informed drawings have been made by invisible agencies.

"I have thus far given an account of the more usual phenomena, and will now proceed to describe others not less interesting, but of rarer occurrence—and firstly, the FIRE TEST. I have myself witnessed the Fire test many times. I have seen Lord Adare hold in the palm of his hand a burning live coal, which Mr. Home had placed there, so hot, that the mere momentary contact with my finger caused a burn. At Mr. S. C. Hall's a large lump of burning coal was placed on his head by Mr. Home; and only within these last few days, a metal bell, heated to redness in the fire, was placed on a lady's hand without causing injury. At Mrs. Henning's house, Norwood, I have seen Mr. Home place his face into the flames of the grate, the flame points penetrating through his hair without causing injury. Respecting these truly marvellous Fire tests, I refer to the monthly journal *Human Nature*, and to the *Spiritual Magazine* (1868, November—December).

"The next class of phenomena are those extraordinary elongations of the medium's body, of which we read in the *History of the Mystics*, but until witnessed could scarcely be credited. It has been my good fortune to witness the elongation and shortening of Mr. Home's person many times, and at Mr. S. C. Hall's, about three months ago, Mr. Home and a Miss Bertolacci were simultaneously elongated. The elongation usually takes place from the hip, a span wide, and on one occasion I measured an extreme elongation of the body of fully EIGHT inches. The shortening of the body is equally marvellous. I have witnessed Mr. Home shrinking down to about five feet: again, as described in *Human Nature*, March, '69, I have measured the expansion

and contraction of the hand, arm, and leg. Fortunately these expansions and contractions have been witnessed by fifty people at the very least, and are now placed beyond doubt.

"I will pass over the numerous phenomena of holding fluids in space, without vessels to contain them; extracting liquids from bottles—which I have witnessed; nor will I burden you with a description of the perfuming of water, or extracting the scent from flowers; or the alcohol from spirits of wine; but will pass to the appearance of *hands, arms, and spirit forms*, wholly or in part developed. Fortunately within the last few months instances have repeated themselves, so that I could name a score of witnesses, within the circle of my own friends, who have seen spirit forms or appearances. As these facts go far towards establishing the truth of spiritualistic phenomena, I will with your permission dwell more upon these manifestations.

"**SPIRIT HANDS** are usually luminous, and appear and re-appear all but instantaneously. I have once been enabled to submit a spirit hand to pressure. The temperature was, as far as I could judge, the same as that of the room, and the spirit hand felt soft, velvety; dissolving slowly under the greatest amount of pressure to which I could submit it. I have, however, been informed by friends that they have seen spirit hands break a stout piece of plank in two, and that the temperature of the hands, tested by a delicate thermometer, was usually equal to that of the room.

"**SPIRIT FORMS.**—They usually appear with the head and bust developed and very luminous, the outline really well defined, and generally the form seems to float, rather than to walk. These appearances, however, present very different aspects at different times. I have often urged upon my friends to get some facts to guide in ascertaining the physical property or character of these forms. At a friend's house, some short time ago, the spirit form cast a shadow and slightly obscured the light of the gas-burner; again, at Ashley House, Capt. Smith and others present, the form appeared quite opaque and solid. Only a few weeks ago, at Mr. S. C. Hall's, a spirit form, very luminous in appearance, was seen, but the outline ill-defined. The form remained visible for three or four minutes, and sufficiently long for two of those present to make a drawing of the same. I have seen a spirit form at a *séance* held at Dr. Gully's, September, 1867. The form appeared luminous—the top rounded off. I could not distinguish the features. The

height was middle sized, and the form appeared to me like a luminous column or cloud. On passing to my left, and close to Dr. Gully, I noticed that the luminosity of the figure cast a glow of light upon my friend. The form, as it stood next to me, spoke several words, audible to all, and then walked to the fireplace at the end of the room; the floor vibrating again to the heavy footstep.

"On the evening I first attended a *séance* at the Dialectical, Mr. Home and some friends met later on at Ashley House; on this occasion I had more opportunity of investigating the phenomena of spiritual appearance. A figure draped, in what appeared like a transparent loose gauze, or veil, passed to and fro imaged on the wall, which had become luminous; the figures appeared to stand out in ill-defined relief. This phenomenon repeated itself over and over again, the figure disappearing whenever those present became too positive; of this Mr. Home, who was in a trance the whole time, warned us. When I say too positive, I mean 'too intent.' A figure also developed itself next to and above Mr. Home, as he stood half covered by the curtains against the light of the window; but the outline was so indistinct I could not well discern its form. These appearances, or spiritual forms, are far more usually witnessed at *séances* than is ordinarily supposed, and I could instance many more cases equally marked and characteristic as those related; for instance, the boy of Mrs. Cox, who passed away some few months ago, was seen by Lord Adare, and spoke to him. The Housekeeper at Ashley House has seen spirit forms at Ashley House, and recognised the face and the voice. At my house, the Master of Lindsay observed the spirit form of Mr. Home's late wife, clearly defined; and what is more remarkable, the Master of Lindsay tells me that the figure appeared to him in profile; whilst Mr. Home noticed that the figure stood in full *en face* as it bent over his bed.

"But I must not multiply instances. The inward seeing of spirit forms which only mediums or seers have the power, is of great interest, and opens a wide field for inquiry. The description of these visions, or as I believe actual seeings, by the inward organ of sight, confirm in a measure, the form and appearance of the spirit forms visible to a number of people, and such as I have already described. The forms seen vary in appearance, though as a rule, the seers described them as enveloped in a semi-luminous cloud, the head and shoulders are described as in clear outline; or

the figures appear in shadowy outline, though perfectly solid, and to move about at will, but so transparent that objects are seen through them. The forms vary from a white luminous transparency to a darkish tint of grey or brown. I have seen these shadowy figures, though only very exceptionally, and not under conditions that enabled me to institute a minuter investigation. In all these phenomena, it is of the utmost importance to determine what conditions favour, what conditions interrupt their appearance.

"I have now to treat of the Identity of Spirits, that is, the evidence that the spiritual beings present, either visible or communicating by the telegraphic raps, are those of soul beings—of someone having formerly resided on this earth. Numerous instances are given by different writers, but I prefer mentioning cases within my own knowledge, or those of my immediate friends. In the instance of the spirit form of the boy of Mrs. Cox, the voice and appearance were unmistakably that of the departed child. The spirit form seen by me at Malvern, I recognised by the voice, the words spoken, and the meaning of those words.

"At Mrs. Henning's house, Norwood, at a *séance* at which Mr. Home was present, a communication was made, recalling an event which occurred at Dr. Elliotson's, some thirty years ago. It appeared that Mrs. Hennings had attended with a clairvoyant child, Ellen Dawson, at Dr. Elliotson's, who behaved very abruptly on that occasion. The incident had even escaped Mrs. Henning's memory and only was recalled to her mind by the mentioning of the scene on that evening by Mr. Home in his trance state, and in which state he personified the late Dr. Elliotson." (Page 117-122.)

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Tuesday, 25th May, 1869.

Mr. Cromwell F. Varley gave evidence this evening in the following words :

"I came here under the impression that I would be put in the witness-box and cross-examined; and I, therefore, did not prepare any statement beforehand. I mention this in order to explain any want of order or consecutiveness in what I state. To begin, then, I was a sceptic when these matters first came under my notice about the year 1850. That was the time when table-rapping and table-moving were set down as the results of electrical force. I investi-

gated that hypothesis, and demonstrated that it was altogether unfounded—no electrical force could have been thus applied, no electricity could be evolved from the hands of uninsulated human beings, capable of moving one thousandth part of the weight of the tables moved. I may mention that I was possessed of mesmeric healing power. Three years after these experiments I came to London and made the acquaintance of the lady who has since become Mrs. Varley. She was subject to nervous headaches, and I got the consent of her parents to mesmerise her, with the view of effecting a cure. She was only temporarily relieved; and one day, while she was entranced on the couch, I was thinking whether I could permanently cure her. She answered my thought. I considered this very strange, and I asked her—still mentally—whether she was answering my thought; she replied, 'Yes.' Then I asked her whether there were any means by which a permanent cure could be effected. She replied 'Yes; if you bring on the fit out of its proper course you will disturb its harmony, and I shall be cured.' I did so—by the exercise of will—and by bringing on the fits at intermediate periods, she was cured permanently. Whenever entranced, she had a strong objection to being aroused out of that state.

To ascertain whether the influence could be exerted through solid substances, I made transverses passes through folding doors; she ran out and caught my hands to stop me. Another time I made passes through a brick wall; she was instantly conscious of it. I relate these matters because they may help us to a clue in relation to some of the phenomena called spiritual. A wall, it will be seen, was transparent to what passed from my hand or mind. Some three or four years after, a chest disease of my wife's became much aggravated; she became very thin, and was supposed to be suffering from consumption. She could not inspire more than seven-eighths of a pint of air, and it was stated that she would not live more than three months.

"One night she addressed me in the third person, and said, 'If you are not careful you will lose her.' I asked who? She replied, 'Her, your wife!' I said, 'Who is now speaking?' The reply was, in substance, 'We are spirits; not one, but several. We can cure her, if you will observe what we tell you. Three ulcers will form on the chest. The first will break in ten days at thirty-six minutes past five o'clock. It will be necessary that you shall have

such and such remedies at hand. No one is to be with you; their presence will excite her too much, and you must not inform her of these communications, for the shock would kill her.' On the tenth day I went home early. I had set my watch by Greenwich time. Exactly at 5.36 she screamed; that happened which had been predicted, and she was relieved. The second crisis was foretold three weeks, and a third a fortnight before it actually occurred. The latter was predicted for the day of the annular eclipse, which was visible from Peterborough. I had promised to take her to Peterborough, but I found that the ulcer was to break at a time when she would be in the train. The spirits, however, said that it would not do to disappoint her, and she went, I taking the remedies in my pocket. Half an hour before the appointed time she became ill, and precisely at the hour named the ulcer broke. I produced the remedies, much to her surprise, for she knew nothing of the prediction. These were my first spiritual experiences. It was not my wife, but the spirits who told me what to do, and by acting on their instructions she was so restored that in nine months her inspiration was increased from a pint to nearly a gallon, and she became quite stout. Later, after the birth of my first son, I was aroused one night by three tremendous raps. I thought there were thieves in the house, and I searched everywhere, but found nothing. I then thought, 'Can this be what is called Spiritualism?' The raps answered 'Yes; go into the next room!' I did so, and found the nurse intoxicated and Mrs. Varley rigid, cataleptic. I made cross passes and restored her.

"These things made me very anxious, and I resolved to see if there was any truth in what was related of Mr. Home. I called upon him, and told him what I had experienced. He made an appointment, and I went to him with Mrs. Varley; Mrs. Milner Gibson, and some two or three others were there. Mrs. Milner Gibson said that her son, who was dead, was there. He gave raps. She wore a white stomacher, I think it is called, and it suddenly became inflated by, as she said, her spirit child. The child was asked to touch me; he said he was afraid, but later in the evening he said that he was no longer afraid, and my hands were touched under the table, and my coat was pulled three times. I said to myself, 'This is not satisfactory, for it is all under the table.' Immediately afterwards, in answer to a mental wish, the lappel of my coat was lifted three times on the right side and then three times on the left. I was

then, in answer to a mental wish, touched on the knee and on the shoulder quite distinctly the desired number of times."

A Member of the Committee: "Was this in the light?"

Mr. Varley: "Yes, in the light of five gas-burners. Mrs. Milner Gibson and Mr. Home requested me to make a thorough investigation, and to get under the table and apply any test. In the course of the evening, very many phenomena presented themselves; the table was repeatedly lifted off the floor, and while so suspended in the air, it instantly moved in any direction I wished it to go.

"Mrs. Varley made similar experiments, and when I was observing under the table, she observed above.

"These were the first physical phenomena I saw, and they impressed me, but still I was too much astonished to be able to feel satisfied. Fortunately, when I got home, a circumstance occurred which got rid of the element of doubt. While alone in the drawing-room, thinking intently on what I had witnessed, there were raps. The next morning I received a letter from Mr. Home, in which he said 'When alone in your room last night you heard sounds. I am so pleased!' He stated that the spirits had told him they followed me, and were enabled to produce sounds. I have the letter in my possession now to show that imagination had nothing to do with the matter. The eye is treacherous and may deceive; therefore the testimony of a single individual is never conclusive. It is only when there is corroborative evidence that we can be safe. The fact that I had heard the raps was confirmed by the letter of Home. I shall confine my instances to cases in which there was corroborative evidence.

"In the winter of 1864-5 I was busy with the Atlantic cable. I left a gentleman at Birmingham to test the iron wire. He had seen something of Spiritualism but he did not believe in it. He had had a brother whom I had never seen in life. One night in my room there were a great number of loud raps. When at length I sat up in bed I saw a man in the air—a spirit—in military dress. I could see the pattern of the paper on the wall through him. Mrs. Varley did not see it. She was in a peculiar state and became entranced. The spirit spoke to me through her."

A gentleman asked how that was supposed to be done?

Mr. Varley—"While the person is in a trance the spirit controls the body and speaks and acts through the muscles and organs. He told me his name, and said that he had

seen his brother in Birmingham, but that what he had to communicate was not understood. He asked me to write a message to his brother, which I did, and received an answer from Birmingham, 'Yes, I know my brother has seen you, for he came to me and was able to make known as much.' The gentleman, as I said, was at Birmingham, and I was at Beckenham.

"This spirit informed me that when at school in France he was stabbed. This fact was only known to his eldest surviving brother and his mother. It had been concealed from his father on account of the state of the latter's health.

"When I narrated this to the survivor, he turned very pale, and confirmed it.

"In a second case, my sister-in-law had heart disease. Mrs. Varley and I went into the country to see her, as we feared for the last time. I had a night-mare, and could not move a muscle. While in this state, I saw the spirit of my sister-in-law in the room. I knew that she was confined to her bedroom. She said, 'If you do not move you will die,' but I could not move, and she said, 'If you submit yourself to me, I will frighten you, and you will then be able to move.' At first I objected, wishing to ascertain more about her spirit presence. When at last I consented, my heart had ceased beating. I think at first her efforts to terrify me did not succeed, but when she suddenly exclaimed, 'Oh, Cromwell, I am dying,' that frightened me exceedingly, and threw me out of the torpid state, and I awoke in the ordinary way. My shouting had aroused Mrs. Varley; we examined the door, and it was still locked and bolted, and I told my wife what had happened, having noted the hour, 3.45 a.m., and cautioned her not to mention the matter to anybody, but to hear what was her sister's version if she alluded to the subject. In the morning she told us that she had passed a dreadful night, that she had been in our room and greatly troubled on my account; and that I had been nearly dying. It was between half-past three and four a.m. when she saw I was in danger. She only succeeded in arousing me by exclaiming, 'Oh, Cromwell, I am dying.' I appeared to her to be in a state which otherwise would have ended fatally. This was the second case in which there were more witnesses than one, and I think it may be considered a second case attended with reliable evidence. There is in addition this peculiarity that we were neither of us dead.

"..... I have another case in which I was the principal

performer. I had been experimenting with earthenware and was attacked with spasms in the throat from the fumes of fluoric acid, which I had been using largely. I was very ill indeed, and used to wake up with contraction of the throat, and I was recommended to have some sulphuric ether beside me to breathe, which would procure instant relief. I used this six or eight times, but its smell was so unpleasant that I eventually used chloroform; I kept it by my bed side, and when I had to take it, leant over it in such a manner that when insensibility supervened, I fell back and the sponge dropped down. One night, however, I rolled on my back retaining the sponge, which remained on my mouth. Mrs. Varley was in the room above nursing a sick child. After a little time I became conscious; I saw my wife upstairs, and I saw myself on my back with the sponge to my mouth, but was utterly powerless to cause my body to move. I made by my will a distinct impression on her brain that I was in danger. Thus aroused, she came down and immediately removed the sponge, and was greatly alarmed. I then used my body to speak to her, and I said, 'I shall forget all about it and how this came to pass unless you remind me in the morning, but be sure to tell me what made you come down and I shall then be able to recall the circumstance.' The following morning she did so, but I could not remember anything about it; I tried hard all day, however, and at length I succeeded in remembering first a part and ultimately the whole. My spirit was in the room with Mrs. Varley when I made her conscious of my danger. That case helped me to understand how spirits communicate: what my spirit wished she saw, and Mrs. Varley has had similar experiences. On one occasion she told me whilst in a trance, 'It is not the spirits that now speak, it is myself; I make use of my body the same as spirits do when they speak through me.'

"I have had another case in 1860; I went to find the first Atlantic Cable; when I arrived at Halifax my name was telegraphed to New York. Mr. Cyrus Field telegraphed the fact to St. John's and then to Harbour Grace; so that when I arrived I was very cordially received at each place, and at Harbour Grace found there a supper prepared. Some speeches followed and we sat up late. I had to catch the steamer that went early the next morning and was fearful of not waking in time, but I employed a plan which had often proved successful before, *viz.*, that of willing strongly that I should wake at the proper time. Morning

came and I saw myself in bed fast asleep; I tried to wake myself but could not. After a while I found myself hunting about for some means of more power, when I saw a yard in which was a large stack of timber and two men approaching; they ascended the stack of timber and lifted a heavy plank. It occurred to me to make my body dream that there was a bomb shell thrown in front of me which was fizzing at the touch-hole, and when the men threw the plank down I made my body dream that the bomb had burst and cut open my face. It woke me, but with a clear recollection of the two actions—one, the intelligent mind acting upon the brain in the body, which could be made to believe any ridiculous impression that the former produced by *will power*. I did not allow a second to elapse before I leapt out of bed, opened the window, and there were the yard, the timber, and the two men, just as my spirit had seen them. I had no previous knowledge at all of the locality; it was dark the previous evening when I entered the town, and I did not even know there was a yard there at all. It was evident I had seen these things while my body lay asleep. I could not see the timber until the window had been opened.

"At New York I found several excellent mediums and also some very clear-headed men who were investigating the subject, Dr. Gray, Mr. C. F. Livermore, the banker, Dale Owen, the author of *Footfalls on the Boundary of another World*, and others, including Judge Edmonds.

"From these people I obtained valuable information, and commenced a series of experiments with electricity and magnetism. The medium was Miss Catherine Fox.

"It is now more than twelve years since I first became acquainted with spiritual phenomena, and for a long time I endeavoured to ascertain something definite about the laws governing the production of physical manifestations, but up to this time my evidence is almost entirely negative. In the absence of positive evidence, negative is useful, in limiting the ground over which one has to search, in a measure, in the dark.

"The spirit who was to co-operate with me was stated to be Dr. Franklin.

"When I appeared the first time with the apparatus at the minute appointed, I was received with a chorus of raps such as fifty hammers, all striking rapidly, could hardly produce.

"I have scarcely ever been able to induce mediums, through whom the physical phenomena occur, to consent

to sit for accurate investigation. In 1867, Miss Kate Fox, the well-known American medium, agreed to sit with me in New York during a series of investigations into the relations between the known physical forces and the spiritual. Miss Fox, you are doubtless aware, is the medium through whom the modern spiritual manifestations were first produced in the United States, and through her mediumship the most striking physical phenomena I have ever heard of, were witnessed by my friends Dr. Gray, a leading physician in New York, and by Mr. C. F. Livermore, the banker, both of them shrewd, clear-headed men.

"During my investigations, Mr. Livermore and Mr. and Mrs. Townsend sat with us; Mr. Townsend is a New York solicitor, at whose house the meetings of the circle were held. A Grove's battery of four cells, a helix eighteen inches in diameter, electro-magnets, and other descriptions of apparatus were procured by me. The plan of action was as follows:—I was to go through a series of experiments, and the intelligences or 'spirits'—as they are usually, and I think properly called—were to narrate what they saw, and if possible to explain the analogies existing between the forces I was dealing with, and those which they employ. We sat eight or nine times for this purpose, but although great efforts seemed to be made by the spirits present to convey to my mind what they saw, it was unintelligible to me. The only positive results obtained were the following: As we sat in the dark, and the manifestations were sometimes violent, I had taken the precaution to place the battery and keys on a side table, and led the wires from the 'keys' or commutators to the apparatus on the tables round which we sat, so that I could, in the dark, perform the various experiments I had arranged to try. Whenever, by accident, my hands came in contact with one of the wires, without my being aware which wire it was, I put these questions:—'Is a current flowing through it?' and if they said 'Yes,' I asked 'In which direction does it flow through my hand?' This experiment was repeated, if my memory serves me rightly, not less than ten times. Each time, directly after being informed of the direction of the current, a light was struck, and in every instance I found we had been correctly advised, if we assume that the current flows from the positive to the negative pole.

"The experiments with the helix were of two kinds:—First, 'What action had the electrified helix upon me when placed over my head?' Secondly, 'When a piece of iron,

or a compass needle, was placed inside it, could the spirits effect the magnetic action of the helix upon the iron or compass?' Repeatedly during the investigations, and while we were in the dark, I seized the opportunity of placing the magnetised helix over my head, and immediately, on each occasion, the spirits requested me not to do it as it hurt me; nevertheless, I could feel no pain or sensible action myself. As no one but myself was aware that I intended to, or was placing, this helix over my head, it is perfectly clear that the fact was made known by some means inexplicable as yet by orthodox science.

"The result of my investigations in this direction lead me to infer that there are probably other powers accompanying electric and magnetic streams, which other powers are seen by the spirits, and are by them mistaken for the forces which we call electricity and magnetism. This is an hypothesis not hastily arrived at. Whenever a current flowed through the helix, the spirits declared that they did augment and diminish the power of the magnetic field at will. My apparatus showed no such variation of power. They persisted in the correctness of their statement night after night, and time after time. I insisted on the contrary, that no action visible to me was produced. One evening, when carefully repeating the experiments (my apparatus was not very sensitive) the idea occurred to me to replace the little compass needle with a quartz crystal. The spirits described the crystal as a fine magnet, and declared that they altered its magnetism at will.

"Mrs. Varley can often see similar light issuing alike from steel magnets, rock crystals, and human beings, though in the latter case the luminosity varies in intensity. Putting all these things together, I think the spirits see around magnets this light (which Baron Reichenbach has named *Od force*) and not the magnetic rays themselves.

"About the existence of the 'flames of *Od*' from magnets, crystals, and human beings, I have had abundant and conclusive evidence from experiments with Mrs. Varley.

"I have used the word 'spirits,' well-knowing that the world at large does not believe that we have any warranty for assuming that our friends are able to communicate with us, after the dissolution of the material body. My authority for asserting that the spirits of kindred beings *do* visit us is:—
1. I have on several occasions distinctly seen them. 2. On several occasions things known only to myself and to the

deceased person purporting to communicate with me, have been correctly stated while the medium was unaware of any of the circumstances. 3. On several occasions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirit, therefore this could not be a case of mere thought-reading. 4. On some occasions, when the communications have been made to me, I have put my questions mentally, while the medium—a private lady in independent circumstances—has written out the answers, she being quite unconscious of the meaning of the communications. 5. The time and nature of coming events, unanticipated and unknown both to myself and the medium, have, on more than one occasion, been accurately made known to me several days in advance. As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mortals in the room had any knowledge of some of the facts they communicated, I see no reason to disbelieve them. Mrs. Varley very frequently sees and recognises spirits; especially is this the case when she is entranced. She is a very good trance medium, but I have little power over the occurrence of these trances; there is consequently nearly as much difficulty in investigating through her mediumship, as there is in investigating that extraordinary, unexplained natural phenomenon—ball-lightening—which occurs in times and places unexpected, and beyond human control.

“My early religious education was received from that very narrow-minded sect, the Sandimanians; their teachings wholly failed to satisfy my anxiety about the future. It was while endeavouring to get some information regarding the relations between man and the Deity, from some spirits who were evidently more advanced than myself, that I received, unexpectedly, a communication upon another subject which had puzzled me much, namely, ‘Why have not the more intelligent spirits given us some scientific information in advance of any yet possessed by man?’ As I think the explanation to be sound and logical, I mention it here, not asking you to accept it, but to prepare you when the same question occurs to your own mind.

“They told me that I myself had often experienced how imperfect words were as a means of communicating new ideas; that spirits in advance of the great intelligences upon earth do not use words in communicating with each other because they have the power of instantly communicating

the actual idea as it exists in their own thought to the other spirit; that when they telegraph to mortals, even through clairvoyant and trance mediums, who form by far the best channel for messages of high intelligence, they put the thought into the mind of the medium, for that mind to translate into words, through the mechanism of the brain and mouth; consequently, what we usually get is a bad interpretation of a subject which the translator does not comprehend.

"The physical manifestations, wonderful and useful though they be, are generally believed by experienced Spiritualists, to be chiefly produced by spirits of a less advanced nature than the average men of civilised countries; of the general truth of this I entertain no doubt.

"I have failed at present to find a medium acquainted with science, and therefore capable of translating into intelligible language ideas of a scientific nature. This is not to be wondered at, when we remember that there are thirty millions of British subjects, while there are probably not more than a hundred known mediums in the whole kingdom, and very few of these are well developed; this gives us one publicly known medium to every 300,000 persons. Out of the thirty millions, I do not suppose there are as many as one thousand well acquainted with natural philosophy, and accustomed to reason thereon. If, then, but one in thirty thousand is a scientific investigator, while there is only one medium to 300,000 persons, we can only expect one scientific medium for each ten generations. Even if we assumed that there are 10,000 clear-headed natural philosophers in Great Britain, that would still only give us one good scientific medium to a generation. When it is further considered that the majority of our mediums are females, who, from the mis-education of English ladies, are rarely accustomed to accurate investigation, it is still less to be wondered at that so little advance has been made in the scientific branch of the subject.

"I have now told you about as much as I am able; what I have stated is the truth, the whole truth and nothing but the truth. It is a very difficult subject. One has almost no clue to the nature of any of these forces. What we want is a systematic combined effort to investigate the matter. I think there is only a small minority suitably educated to investigate such subjects. I have been most careful to believe nothing, until unbelief became impossible."

On the conclusion of Mr. Varley's speech, the Chair-

man, Mr. Jeffery, rose to thank him for his valuable statement.

Mr. Coleman said that he would like to know whether Mr. Varley considered himself a spirit rapper.

Mr. Varley did not consider himself a spirit rapper; he could not produce raps, and did not know the real meaning of the term as used by Mr. Coleman.

Mr. JEFFERY: "Does Mr. Varley accept the spiritual theory?"

Mr. VARLEY: "I firmly believe from the facts I have alluded to, that we are not our bodies; that when we die we exist just as much as before, and that under certain conditions we are able to hold communication with those on earth; but I also believe that many of the phenomena are often caused by the spirits of those whose bodies are present. The phenomena can neither be accounted for by magnetism nor electricity. These forces have nothing to do with the phenomena I have alluded to. It is unfortunate that the terms electricity and magnetism should have been applied to these unknown forces. As to our future existence I do not think any of us know much about its details after death, nearly all Spiritualists concur in believing that the thinking part of man forms in the next life the body; that we are thought beings, and that those ideas which we originate in this life, are permanent realities in the next. With regard to electricity, I believe that electricity is one of the components of matter, and that there is an actual transmission through the wire. It has no applicable weight, no gravitation. Light is the vibration of cosmical ether. As to the nature of magnetism, I do not know what it is; I haven't the ghost of an idea.

"I remember a case a short time since at my own house, when a large ottoman pushed us all up in a corner without any visible means of locomotion. Mr. Home was the medium, and while we were sitting round a table Mr. Home began to shiver. I looked over his shoulder and there was a side table coming slowly up towards us. At another time, at New York, a party of friends had been sitting at a table for some time when suddenly Miss Catherine Fox got up and went towards the door. Mr. Livermore went and stood by her and distinctly saw a hand, and we all saw a blue light come from under her dress. I have often seen these lights in her presence."

Mr. BRADLAUGH: "While the most interesting part of your experience took place you were in an abnormal state?"

Mr. VARLEY: "No, calm and clear. I believe the mesmeric trance and the spiritual trance are produced by similar means, and I believe the mesmeric and the spiritual force to be the same. They are both the action of a spirit, and the difference between the spiritual trance and the mesmeric trance is, I believe, this:—In the mesmeric trance, the will that overpowers or entrances the patient is in a human body. In the spiritual trance, that will which overpowers the patient is not in a human body. I have given much time to the question of the identification of spirits, and in one case, a medium, a lady in our own locality (whom we had never previously known) sent to say that a spirit wished to communicate, through me, to his father, and desired that I should go to his father, who was a materialist. This spirit was most anxious that his father should know that he was not annihilated—that there was a 'future life. I had known this person while in the body, and he was a very genial fellow, but so very untruthful that no dependence could be placed on what he said. I therefore told him that in life he was such a liar that he must now convince me that he was the same person by relating some incidents of our lives which I had forgotten. He could not think of any at the time, and I made an appointment to meet him in a few days. He afterwards narrated to me the incidents of a boating excursion we had had on the Thames, repeating various expressions I had used, and detailing the circumstances attending them. He added that he was so bad on earth that he had not the confidence of his father, and that he could not convince him of his identity as he had me. Most of the answers were written by the lady before alluded to, my question being put mentally."

Mr. BRADLAUGH: "I think you have seen the colour of the clothes of a spirit as distinctly as the features."

Mr. VARLEY: "Yes. I think I see the drift of that question, I was very much astonished when I saw a spirit in a dress. I explain it in this way; all known powers have to be treated as solids, in regard to something; a man finds air not solid at all. He can move through it as though it did not exist, but when he comes to an ironclad ship he is stopped, he cannot pass through the iron. Well, electricity finds air the most solid substance possible; it cannot pass through it, but it passes through the ironclad ship as though it were not in existence. An iron wire is to an electrician simply a hole bored through a solid rock of air so that the electricity may pass freely. Glass is opaque

to electricity, but transparent to magnetism. Thence we may infer that everything is solid in respect to something, and that nothing is solid in respect to all things, and therefore thought, which is power, may be in some sort solid, so that if you take an old English farmer, for instance, he would be ashamed to be seen without his top boots, his coat with the buttons, and his hat. They are part of his identity, he cannot think of himself without them; they form part of his nature, and the moment he leaves the body and becomes a thought man, the thought boots, the thought coat and the thought hat form part of his individuality."

* * *

Tuesday, 22nd June, 1869.

Mr. D. D. Home, in answer to a call from the chair, said that he did not come prepared to give evidence; that would be better done by those who had seen the phenomena, many of which had occurred when he was unconscious. But he would be very glad to answer any questions that might be put to him.

The CHAIRMAN: "Can you state the conditions under which manifestations take place?"

Mr. HOME: "You never can tell. I have frequently sat with persons and no phenomena have occurred; but when not expecting it, when in another room, or even sleeping in the house, the manifestations took place. I am, I may say, extremely nervous, and suffer much from ill-health. I am Scotch, and second sight was early developed in me. I am not imaginative; I am sceptical, and doubt things that take place in my own presence. I try to forget all about these things, for the mind would become partly diseased if it were suffered to dwell on them. I therefore go to theatres and to concerts for change of attention."

The CHAIRMAN: "Will you give us some information relative to external physical manifestations, such as the lifting of tables or persons? Do you go into a trance?"

Mr. HOME: "Certain things only occur when I am in a trance. But the trance is not necessary for all the phenomena, the only thing necessary is that the people about should be harmonious. At times I have been awakened at night by a presence in the room, and then the spirits would dictate what was being done in another room. I wrote it down, and found it always correct."

Mr. BENNETT: "What are your sensations when in a trance?"

Mr. HOME: "I feel for two or three minutes in a dreamy state, then I become quite dizzy, and then I lose all consciousness. When I awake I find my feet and limbs cold, and it is difficult to restore the circulation. When told of what has taken place during the trance it is quite unpleasant to me, and I ask those present not to tell me at once when I awake. I myself doubt what they tell me. I have no knowledge on my own part of what occurs during the trance. The 'harmonious' feeling is simply that which you get on going into a room and finding all the people present such that you feel at home at once. Manifestations occur at all times—during a thunderstorm, when I am feverish or ill, or even suffering from hemorrhage of the lungs. Scepticism is not a hindrance, but an unsympathetic person is. Sex has not any influence. As for mediums they are generally very nervous. Since I was born I was never expected to live, but I found the manifestations beneficial if not overdone. It is calming. At the age of six I was not able to walk. I have been given over by Dr. Louis, of Paris. The spirits told me I should get better. At the time of the law suit with Mrs. Lyon I had congestion of the brain, I was paralysed; my memory left me. They told me I would get well again, and I have done so."

Mr. Atkinson asked witness the difference between manifestations in and out of trance.

Mr. HOME: "In a trance I see spirits connected with persons present. Those spirits take possession of me; my voice is like theirs. I have a particularly mobile face, as you may see, and I sometimes take a sort of identity with the spirits who are in communication through me. I attribute the mobility of my face, which is not natural, to the spirits. I am most frequently in the air when I am awake. When I am in a trance I frequently take a live coal in my hand. I was sceptical on that point, and on taking one in my hand when awake I raised a blister. I have never been mesmerised, and cannot mesmerise. I have an exceedingly soothing power, an exceedingly gentle way of approaching anyone, whether well or ill, and they like to have me near them. I may say I am exceedingly sick after elongations. While in Paris I saw the figure of my brother, then in the North Sea. I saw his fingers and toes fall off. Six months afterwards tidings came of his

having been found dead on the ice, his fingers and toes having fallen off through the effects of scurvy."

Mr. COLEMAN: "Does Mr. Home remember any circumstance happening in the presence of Mrs. Trollope?"

Mr. HOME: "I stayed in Mrs. Trollope's house at Florence."

Mr. COLEMAN: "No; I mean at Ealing?"

Mr. HOME: "I do not remember."

Mr. Coleman said he had read a letter from Mrs. Trollope, in which she said she received almost daily evidence of the presence of the spirits of her family, more particularly of her children. He also remembered seeing Mr. Home, while at his house, lifted from his seat, carried into an adjoining room, brought back again, and laid on the table. Mr. Home knew he was so, because he asked for a pencil and wrote on the ceiling.

Mr. HOME: "Yes, I recollect that perfectly. In the houses of several people I remember constantly being lifted. On one occasion I was staying at the chateau of M. Ducosse, the Minister of Marine. I was then lifted half a foot in the air. The movement was so gentle that I had not observed it in the least. I moved back from the table to see if it would occur when I was standing. It did occur. The room was longer than this, and I was carried to the end of the room. The Count de Bourmont, one of the senators, was staying there. I had evening dress shoes on. He took hold of the shoes when I was in the air; they remained in his hand, and I was carried up. One Sunday evening Lord Adare was told to put flowers outside a window; we saw the flowers brought into the room where we were. The Master of Lindsay was present as well as Lord Adare. Instead of my body being lifted, the flowers were taken from one window to another. I do not remember being taken out at one window and in another, for I was unconscious, but numbers witnessed it. Once I was elongated eight inches. A man was standing holding my feet. In one case I was laid on the floor, and Lord Adare had hold of my head, and the Master of Lindsay of my feet. The elongations were not confined to my legs, for I seemed to grow very much from the waist. I have seen a table lifted into the air with eight men standing on it, when there were only two or three other persons in the room. I have seen the window open and shut at a distance of seven or eight feet, and curtains drawn aside, and, in some cases, objects carried over our heads. In the house of Mr. and Mrs. S.

C. Hall, a table went up so high in the air that we could not touch it. I have seen a pencil lifted by a hand to a paper and write, in the presence of the Emperor Napoleon. We were in a large room—the Salon Louis Quinze. The Empress sat here, the Emperor there. The table was moved to an angle of more than forty-five degrees. Then a hand was seen to come. It was a very beautifully formed hand. There were pencils on the table. It lifted, not the one next it, but one on the far side. We heard the sound of writing, and saw it writing on note-paper. The hand passed before me, and went to the Emperor, and he kissed the hand. It went to the Empress; she withdrew from its touch, and the hand followed her. The Emperor said, 'Do not be frightened, kiss it'; and she then kissed it. It was disappearing. I said I would like to kiss it. The hand seemed to be like that of a person thinking, and as if it were saying, 'Shall I?' It came back to me, and I kissed it. The sensation of touch and pressure was that of a natural hand. It was as much a material hand seemingly as my hand is now. The writing was an autograph of the Emperor Napoleon I. The hand was his hand, small and beautiful as it is known to have been. In the house of Mr. Bergheim a smelling-bottle on the table began to tremble, as if someone with a very shaky hand had taken hold of it, and then it began to spin round on the table; it span a minute at least. There were three witnesses who saw that. I went into a trance immediately afterwards, and told them that a spirit named James was present. I learnt afterwards that Mr. James had a very shaky hand. The Emperor of Russia, as well as the Emperor Napoleon, have seen hands, and have taken hold of them, when they seemed to float away into thin air. I have never seen material substances brought into a room when the doors and windows were closed. Flowers have been brought in from a parterre, but the spirits always asked for the window to be open. When other witnesses were present they have seen heads. One witness will testify to having seen heads in her lap at night. They were luminous; there was quite a glow from them."

* * *

Tuesday, 6th July, 1869.

The acting Honorary Secretary, Mr. I. L. Meyers, read the following paper from the Master of Lindsay :

"I first met Mr. Home at the house of a friend of his and mine, Mrs. G——; and when we left the party, I asked him to come into my rooms, in Grosvenor Square, to smoke a cigar, etc. As he came into the room I heard a shower of raps run along a beam that crosses the ceiling. It sounded like the feet of a flock of sheep being driven over boards. This was the first thing of the sort I had ever heard and, naturally, I was interested and wished for more, but in vain; nothing more happened, and soon he went away.

"On the Sunday after, I was asked by Mr. Jencken to come to his house in Norwood to dine, and after to have a *séance*. I went, and while we were at dinner, in the full day-light, a chair came up to the table with a rush, from about twelve feet distance. Home was very much startled by this, and he was so much discomposed that he had to leave the room. On his return, and during his absence, we heard faint raps. We went on eating our dinner, when suddenly the table began to vibrate strongly, and then suddenly rose in the air till the top of the table became level with my nose as I sat. I should think that would give an elevation of fourteen or fifteen inches. It remained suspended for about thirty seconds, and slowly sank. The table is, I think, mahogany, and about four feet square. During the whole time there were knocks in all parts of the room.

"Another time, at Mr. Jencken's house, I saw a crystal ball, placed on Mr. Home's head, emit flashes of coloured light, following the order of the spectrum. The crystal was spherical, so that it could not have given prismatic colours. After this it changed, and we all saw a view of the sea, as if we were looking down at it from the top of a high cliff. It seemed to be the evening as the sun was setting like a globe of fire, lighting up a broad path over the little waves. The moon was faintly visible in the south, and as the sun set, her power increased. We saw also a few stars; and suddenly the whole thing vanished, like shutting the slide of a magic lantern; and the crystal was dead. This whole appearance lasted about ten minutes and pleased us very much, both on account of the curious nature of the vision, if it may be called such, and from the really beautiful effects of light, etc., that we had seen.

"There were two candles and a bright fire burning in the room. We noticed that the flame of these candles was depressed occasionally as if some gas had been poured over them, and again at other times they would gain in brilliancy.

"I saw a grand pianoforte raised in the air about four inches, without any noise; and subsequently the notes were struck, although it was locked and the key taken away.

"On another occasion I saw Mr. Home, in a trance, elongated eleven inches. I measured him standing up against the wall, and marked the place; not being satisfied with that, I put him in the middle of the room and placed a candle in front of him, so as to throw a shadow on the wall, which I also marked. When he awoke I measured him again in his natural size, both directly and by the shadow, and the results were equal. I can swear that he was not off the ground or standing on tiptoe, as I had full view of his feet, and moreover, a gentleman present had one of his feet placed over Home's insteps, one hand on his shoulder, and the other on his side where the false ribs came near the hip-bone.

"That evening I missed the last train at the Crystal Palace, and had to stay at Norwood, and I got a shakedown on a sofa in Home's room. I was just going to sleep when I was roused by feeling my pillow slipping from under my head; and I could also feel, what seemed to be a fist, or hand, under it, which was pulling it away; soon after it ceased. Then I saw at the foot of my sofa, a female figure, standing *en profile* to me. I asked Home if he saw anything, and he answered, 'a woman, looking at me.' Our beds were at right angles to one another, and about twelve feet apart, I saw the features perfectly, and impressed them upon my memory. She seemed to be dressed in a long wrap, going down from the shoulders, and not gathered in at the waist. Home then said, 'it is my wife; she often comes to me.' And then she seemed to fade away. Shortly after, I saw on my knee a flame of fire about nine inches high; I passed my hand through it, but it burnt on, above and below it. Home turned in his bed, and I looked at him, and saw that his eyes were glowing with light. It had a most disagreeable appearance. The only time since that I have seen that occur, a lady was very much frightened by it; indeed, I felt uncomfortable myself at it. The flame which had been flitting about me, now left me, and crossed the room about four feet from the ground, and reached the curtains of Home's bed; these proved no obstruction, for the light went right through them, settled on his head, and then went out; and then we went to sleep. There were no shutters, blinds, or curtains over the windows; and there was snow on the ground, and a bright moon. It was as

lovely a night as ever I saw. I have several times since seen Mr. Home elongated, but never, I think, to such an extent as that night. The next morning before I went to London, I was looking at some photographs, and I recognised the face I had seen in the room upstairs overnight. I asked Mrs. Jencken who it was, and she said it was Home's wife. I have frequently seen Home, when in a trance, go to the fire and take out large red-hot coals, and carry them about in his hands, put them inside his shirt, etc. Eight times I myself have held a red-hot coal in my hands without injury, when it scorched my face on raising my hand. Once, I wished to see if they really would burn, and I said so, and touched a coal with the middle finger of my right hand, and I got a blister as large as a sixpence; I instantly asked him to give me the coal, and I held the part that burnt me, in the middle of my hand, for three or four minutes, without the least inconvenience.

"A few weeks ago, I was at a *séance* with eight others. Of these, seven held a red-hot coal without pain, and the two others could not bear the approach of it; of the seven, four were ladies. That same evening, Home went to the piano and began playing upon it. He called to us to come and stand round him and it. I was next to him. I had one hand on his chair and the other on the piano; and while he played, both his chair and the piano rose about these inches and then settled down again.

"I have not offered any theory to account for these phenomena, as I believe the Committee only wish to be furnished with facts which have come under my personal notice."

DREAMS OF PREMONITORY NATURE.

By M. HERMAN BOULENGER.

IN M. Alfred Maury's very interesting dream, which he tries to explain by the theory of instantaneous effect, I am disposed to see a case of dramatised premonition, that is to say, an anticipative idea transmitted to the consciousness of the dreamer by a series of fictitious images intended to warn him of the actual fact by this indirect method.

My reasons for regarding this as the true explanation are based on a comparison with analogous observations, and chiefly with personal experiences which I will proceed to mention later.

"I was slightly unwell," writes M. A. Maury,* "and was lying down in my room, with my mother seated near my pillow. I dreamt of the Reign of Terror; I was present at scenes of massacre. I was summoned before the Revolutionary Tribunal, I saw Robespierre, Marat, Fouquier-Tinville, all the worst faces of that terrible time; I was arguing with them; at last, after many occurrences which I can only imperfectly recall, I was tried, condemned to death, placed on a cart in the presence of an immense concourse in the Place de la Révolution; I mounted the scaffolding; the executioner tied me to the guillotine; the blade fell on my neck; I felt my head separate itself from the trunk, and I awoke in a state of intense anguish, to find lying on my neck the rod of my bed, which had suddenly become unfastened, and had fallen on my cervical vertebræ in the manner of the knife of the guillotine. This had happened

* *Le Sommeil et les Rêves*, A. Maury. Paris: Didier, 1878, p. 161.

that moment, as my mother assured me, and yet it was this external sensation which had served me as the starting-point of a dream in which so many occurrences had succeeded each other."

Presented in this way it seems as if there were but one acceptable explanation, that of lightning-like rapidity in this dream, although the description suggests the notion of a succession of images in logical sequence, and not that of a huge tableau without any time measurement.

Unfortunately, none of the author's experiences of provoked dreams confirm this theory. In fact, in none of the cases quoted have the sensations possessing an objective origin resulted in awaking the dreamer.

These cases are therefore very different from that which we are considering, and do not enlighten us on the subject. They all present normal processes: the perception of the objective element is the point of departure of the dream and is not its terminal. This is the point of capital importance, the only one which I intend to discuss: here the process is reversed, the external sensation, subjected to a slight transformation, becomes the necessary conclusion or *finale* of the dream.

The Marquis d'Hervey de Saint-Denis* gives a fictitious example—which seems a commentary on the dream of Descartes—in support of his theory of *retrospection*, which presents analogies with the case before us; but since it differs—I may say essentially, in that the sensorial perception does not awake the sleeper—it is not applicable to our present study.

A very remarkable dream which is incapable of being explained by the preceding hypothesis, and which furnishes elements of considerable weight in favour of the theory involving premonition, is that of Cromwell Varley, which

* *Les rêves et les moyens de les diriger*; Amyot, Paris, 1867, p. 387.

was published in "The Report on Spiritualism by the committee of the Dialectical Society of London," pp. [165-166.] This dream, which bears such definite characteristics and militates so very strongly in favour of the hypothesis of the exteriorisation of consciousness, will be found on p. 156 of this same number of THE ANNALS, to which we beg the reader to turn.

The great interest of this extraordinary case consists in the double consciousness: that of the real fact and that of its fictitious and dramatised representation.

There is the recognition of an external fact by means which appear abnormal, and the memory of this fact is a valuable element which indicates the *processus* of the phenomenon.

But why can the normal consciousness of the dreamer only be informed in such an indirect and fantastic manner as to the nature of the sensation which it perceives?

The symbolic character of the subliminal conception when introduced in the field of the normal consciousness of a sleeper has already been noted, without having been explained. A premonitory subliminal conception seems to act as do impressions of objective origin, which, whilst they do not themselves persist, awaken a succession of images by the process of analogies or associations.

Now, if we compare these two dreams with others which I have personally experienced and which I carefully observed, we may be led to a confirmation of the theory of premonitions (the term, however, is a very imperfect one in these cases) presented at the outset as the true explanation, or at least as one more in harmony with the data of the facts themselves. For it is obvious that in Varley's dream the succession of images that he invented to explain the noise which caused him to awake, was co-ordinate with the sound. This is evident from the account itself.

In the following case we have the same certainty :

I was dreaming one morning during that kind of light sleep which maintains in the images all the vividness and precision of waking reality, and yet, without interrupting the dream or turning one's attention therefrom, allows one to perceive exterior noises. I dreamt that I was testing the mechanism of a sewing machine: this was a reminiscence of a little occupation of the preceding evening, done merely to oblige, and quite foreign to my usual occupation. I perceived at a certain moment that, as I moved the needle, something which had gone wrong in the mechanism of the machine made it enter an opening in the shuttle, which must inevitably cause the needle to break, and which I anticipated.

In spite of the precaution with which I guided the movement, I saw the needle gradually bend, and finally break, with the sharp, brittle sound of steel.

This noise awoke me suddenly and all images vanished. But at the same moment I instantly had the idea of the real source of the noise which I had subjectively and objectively perceived at one and the same time, and which was the fall of a small object in the next room. This was at once confirmed. The two conceptions were completely blended into one, the imaginary explanation and the real one. The strangeness of the phenomenon, and the lucidity with which I observed it, struck me at once. The significance of this became apparent, for I found in it the solution of a problem which formerly I had in vain tried to solve.

The principal point, excluding the hypothesis of instantaneousness, is the successive development of the dream, marked off in stages, as it were, by the simultaneous perception of external noises, such as words, though the latter exercised no influence over this development.

Strange as it may seem, the dream has the appearance of having been created for one object, that is to say, for its conclusion, a conclusion which terminates it; that is to say,

the conclusion is accompanied by an awakening, and no derivative or casual image follows the sound; the dream gradually forewarns you of the external event—it is in this respect that it seems premonitory in character—whilst, at the same time, it gives it an imaginary origin.

It is not therefore surprising that dreams of this sort have been explained by reversing the process and seeking their origin in the sensation itself, which would necessitate the theory of instantaneousness, which is as difficult to admit and to understand as any other explanation, because you must accept at the same time this other fact, *viz.*, that the image, or series of images, which presents itself to the consciousness of the dreamer, having the double result of explaining to him the exterior sensation, whilst giving him a fantastical interpretation, would present that same process, the curious and strange aspect of which is named by d'Hervey de Saint-Denis: *Retrospection*.

If premonitions seem to some rather superficial minds to be paradoxical, instantaneous retrospection is not one degree less incomprehensible to other likewise timid minds. The argument of Maury* is based on a comparison with those morbid and involuntary conditions, when things seem solid, emotions profound and distress great. The case I have quoted eliminates these factors, because evidently I was not, nor could be, in the least agitated.

The case of C. Varley is explicable in a simple fashion by supposing that—as the data of the facts seem to show—it is possible for consciousness to localise itself outside the body, to exteriorise itself, possibly by extending sensorial tubercular appendages capable of bringing back impressions outside the reach of the ordinary senses. This premonition

* This author seems to have been under the sway of certain prejudices, so pernicious to science, which were then usual, and the effect of which is not yet quite removed; and in consequence of which he forced facts somewhat. But instead of one difficulty he gives us two.

would then be reduced, as in other cases, to the usual phenomenon of *deduction*.

For instance: I note that someone is going to throw a plank, I deduce that it will fall on the ground and will make a certain kind of noise. In this case the elements are simple. In the case of the fall of the rod of the bed, or of the fall of a small object, they are more subtle.

The analogy with wireless telegraphy appears to me difficult, on account of the inextricable entanglement of the impressions. If it seems to hold good in some cases of telepathy, on account of the sympathy of the two factors and their union, it becomes inapplicable in cases of premonition concerning events to which the subject is indifferent. This is exactly the difficulty which presented itself at the start of wireless telegraphy and which is not yet quite mastered.

But if in these dreams the exact coincidence of the final image and the perception of the exterior fact seems paradoxical, deeper analysis gets rid of this appearance, because the relation between the last image and the conclusion may be variable. I saw the needle about to break, and I *expected* this breakage. Another case cited further on makes this idea more apparent.

As to the dramatic character of these conceptions, this should be compared with the dramatised interpretations in the dream state of sensations of objective origin, which seem sometimes to be like an invasion of consciousness by lateral ideas awakened by the principal idea, and to the detriment of the latter, but of which we must confess we have at present no satisfactory explanatory theory.

Has the dream-state caught a glimpse of the law which regulates these phenomena? In any case, its progress, which bears such a strange aspect, appears to take its inspiration in direct fashion from that law, whatever that law may be. Does it not, in fact, seek by analogies and

associations the original element of the dream images? If these often seem extravagant, we must recognise that their natural model, the phenomenon itself, is rarely less odd. Provoked dreams bear witness to this.

Several years ago I had a dream analogous to that of Maury, the apparent anomaly of which made a great impression on me. I was, in my dream, in the room where I really was sleeping, conversing with my father, to whom I was saying that an explosion was about to take place, occasioned by revolutionaries, and I begged him to come to the window to see. I was almost immediately awakened by a formidable noise, which was nothing else than a clap of thunder, which I heard rumbling when I was completely awake. It was summer and about 6 a.m.; it was quite light, which circumstance, in conjunction with my position in bed, and the position my bed occupied in the room, made it impossible that I should have perceived the lightning.

It is very important to note also that it was the first clap of thunder which awoke me, as my father, who had been awake for a long time, assured me.

This instance is, then, very similar to Maury's dream, and may be treated in the same way. If the hypothesis of instantaneousness still seems, *à la rigueur*, acceptable also in this case, as well as that of Retrospection, which is absolutely inseparable from it, we shall be compelled to believe, in view of the more complete facts, that it is owing to the lack of incidental elements, such as memory of both orders of occurrences, as in the case of Varley; or concomitant remembrance of the evolution of the dream, measured by exterior events.

It is possible that there are instantaneous, and, at the same time, retrospective dreams, which would not be much more surprising than other psychic operations, but this hypothesis does not explain all the facts, and should therefore be applied with much circumspection.

We can, without rashness, include the phenomena generally in the following formula: An actual fact is cognisable, in certain cases, by the sub-consciousness, and the idea of it can be communicated to the normal consciousness of the dreamer, but undergoing certain modifications.*

We will no longer consider for the moment the process by which facts are cognised in the potential shape by the sub-consciousness. This Varley case, however, furnishes us with valuable elements for explanation, which even indicate that there is evidence that our consciousness can be informed by other methods than our ordinary senses.

But what are those methods?

I will not attempt to set forth the hypotheses which might be suggested, neither will I attempt to offer an explanation of other more astonishing phenomena, the abundant evidence for which I have limited myself to verifying, without being able to get further than to apprehend certain characteristic aspects which they present.

For instance, one evening, twenty years ago, I was out walking with my brother; we were talking on various matters, my parents were following at some distance, when I suddenly broke off the conversation to utter, in some sort of way, in spite of myself, this sentence, which bore no relation to what we had been speaking of before, nor with what we talked of afterwards: "There will be a fire here this evening," pointing out at the same time an office which we were passing. In truth that night a conflagration broke out just at that place.

Is there anything more surprising in this occurrence than in the dreams above related? But this is not the only instance, far from it. I will, however, only cite one of the **most** characteristic of those experiences which I recall clearly at this moment.

* It is noteworthy that in the waking state these modifications do not occur.

I had arranged a meeting with my wife, who was to await me at a fixed hour at the tram station. I arrived, and was much disappointed not to find her there. Suddenly, and without knowing why, an idea crossed my mind and became fixed with the strength of evidence: "It is because B—— is at home that my wife is not here." At once, however, a thousand reasons sprang to mind why this should not be so, and the notion seemed to me improbable. In fact, I had no reason for thinking of this person; he had only visited us once, about a year ago, since which time he had been living in the country, and I never saw him.

What was my surprise when a quarter of an hour later I met him returning from my house!

Was this a case of unconscious telepathy, that is to say, an involuntary message sent by my wife, who knew that I was anxious about her absence? Or was it a case of subliminal perception which, regardless of distance, had reached the normal consciousness? I cannot choose between the two hypotheses, although I incline to the first. But fairly numerous facts of this nature, as well as others of a similar kind, such as "previsions of meeting," which have been noted frequently by myself and others, and of which I will speak at a future time, will sufficiently explain why I regard dreams as analogous to the incidents thus noted, as manifestations of an identical law.

MAN AND HIS BRAIN.

A BRIEF STUDY IN MEDIUMSHIP.

By CHARLES DAWBARN.

THE constant detection of frauds on the part of certain mediums who revel in physical manifestations is naturally most discouraging to the investigator who is seeking proof that spirits "return" and communicate with mortals.

Of course a shadow falls also upon the mental medium, though usually there is nothing more tangible before the Court than a charge of obtaining money under false pretences. But the fact remains that all mediumship is under a cloud in the minds of many who have grown discouraged by the contradictions and mistakes, even in the family circle, untainted by human fraud.

It is natural that earnest believers should dream of conditions that would protect both sensitive and sitter from all errors and mistakes. Their idea is founded on the conception that the spirit is a natural truth-teller if there is no mortal interference. A recent proposition by the editor of *THE ANNALS OF PSYCHICAL SCIENCE* reverts to the practice of the ancient oracles, whose priests buried their sensitives in seclusion from public influence and freedom from worldly care. The editor begs for a fund of £50,000, hoping to work a similar miracle on behalf of modern oracles, by removing monetary temptation from the mortal who is an instrument for wireless telegraphy between heaven and earth. Everything is ready but the cash. Just a glint of gold is all that is needed to assure success.

The present writer sympathises with such an aspiration,

but proposes to present a few cold facts that render such a scheme impossible of success. A medium is a mortal who is sensitive to sights, sounds and thought-impressions which find no echo in the normal brain. There are many just susceptible enough to astonish their neighbours. They are probably psychometric and telepathic, which are everyday senses, and do not, necessarily, touch the line of communication with an unseen world. Just a step further and the line is crossed, and the living and the dead meet. Most fortunately for the world comparatively few cross this line, and realise the experiences that follow.

The secret of the power by which mind can make use of matter is, so far, hidden in the safe-deposit of the divine, but the fact remains that certain cells in the human brain do receive and impart intelligence by means of vibration. A thought, whether received or imparted, is intelligence at work, using energy to compel motion in the brain cell. This is now accepted as a natural fact, indeed Modern Spiritualism is founded on the proved fact that a thought can travel across space and echo itself in a distant brain. If those brains be mortal the process is called "telepathy." But if one of the intelligences has crossed the "divide" it is called "spirit-return."

There is a common belief that a man can at will control his own brain cell. That belief may sometimes be true, and sometimes it may not. No mortal has entire control of his brain, and we must remember that the man we recognise is known to us by his brain activity. He may be a musician or a mathematician—rarely both—and probably has a memory almost perfect in some phases, and nearly silent in others. His loves, his hates, his aspirations, his whole passional nature demand brain cells for their expression.

The man we know and see is merely an expression of manhood through certain brain cells. He uses certain cells,

and leaves others inactive, and the marvellous fact, as yet almost unstudied, is that these unused cells can be suddenly called into activity, whereupon a very different manhood appears. The man who is a saint in daily life is leaving unused certain cells which the hypnotist can call into activity, whereupon the saint disappears, and a very active sinner may take his place. I refer the student to the profound work of Dr. Morton Prince on *The Dissociation of a Personality*, wherein one patient has some six different expressions of her womanhood, each demanding the use of cells apparently unoccupied. This "Multiple Personality" is to-day a well-attested fact. The thought I want to follow now is that the cells in the mortal brain used by an outside intelligence are most likely to be those unused, or least used, by the mortal himself. In other words a medium will exhibit powers that we do not recognise in his normal life. These unused cells may thus be a source of danger when called into sudden activity by an outside intelligence.

Yet further, the physiologist tells us that normal man makes use, to a large extent, of but one of the two halves or lobes into which his brain is divided. In case of injury to one he slowly learns to make use of the other. Science has seemed to teach that one lobe was little more than Nature's precaution against accident to the other. Still the thinker will recognise that when the coming man acquires the full use of every cell in both lobes he will have powers that will evolve a manhood impossible to-day. For the dynamo that now limits his life's expression will be doubled in power. Meantime we see that not merely are there "cells to let" in the brain lobe he uses now, but much of the other lobe is offering its unused capability to the intelligence that can wield and direct it. Such seems to be a fact in nature, marking the limitations and possibilities of man the mortal.

When we apply these facts to mediumship we learn a

striking lesson in what we may call "the martyrdom of the medium." So far as a spirit expresses himself through the brain of a mortal we now see that his easiest pathway will sometimes lie through cells unused, or but little used, by the mortal. Thus, while the form of expression which has become automatic in each of us may show but little change, the thought back of the verbal expression may be exhibiting a different personality to that known to the friends of the sensitive. That mysterious change demands, for the most part, the use of brains cells which the owner rarely calls into activity.

Those who have studied the remarkable changes in Miss Beauchamp's mental activity see at once that the girl whose life was that of a saint, as Dr. Morton Prince tells us, would have little or no use for cells which expressed passional hatred and gross animal propensities. But those cells are there, all the same, and when they were called into activity Miss B. exhibited a personality which Dr. Prince calls "a devil," otherwise Sally Beauchamp. Other brain cells, apparently unused by the doctor's normal patient, exhibited, when active, several phases of womanhood with a distinct personality to each, and each personality living a life of its own, though using the one body. We must grasp this wonderful truth in its fulness if we hope to understand mediumship.

Let us take, as illustration, the case of General Grant, or any other person apparently destitute of musical sensitive-ness. If, by accident or hypnotism, he suddenly exhibits musical talent, you know, if you allow yourself to reason, that the cells for the expression of time, tune, harmony, etc., were all there in the brain and larynx, though unused by the man we knew, who could not tell one tune from another.

No deity has said "let there be musical cells and expression in this brain," but cells already there have become active, and therefore another manhood has appeared. It

does not follow that a spirit has suddenly appeared to control that brain. That may, or may not be, but we are compelled to recognise the important fact that the normal owner of that brain will exhibit a personality according to the use made of his brain. In one section he shows us a saint. In another section we see a devil. Apparently the same selfhood may exhibit a number of very different personalities.

We must also notice that this natural fact works both ways: one to the injury and the other to the benefit of the sensitive. If there were an outside influence—say a spirit—using the brain of Miss B., and that spirit were of the very pious variety, he would, of course, use the same cells as the saintly Miss Beauchamp, and, as a result, the normal girl would simply be a little more of what she was before, in other words, probably become a bigot and a fanatic. But if the usurping influence, whether a returned spirit or not, was the very opposite of a saint—like Sally, who made the life of Dr. Prince such a burden that he called her a devil—then that control would use, and have to use, portions of the brain which the good little girl had never called into activity.

Now, let us apply this fact, which the reader will recognise as truth, to the everyday sensitives in our streets and homes. Here is the man we call "a good man." That means that he has little use for brain cells that express animal passions and propensities. But if he be a born sensitive, he is some day exposed, perhaps in a public circle, to an influence that demands liquor and the indulgence of animal passions. We remember these cells are, more or less, in every human brain, and can be excited to activity. So that sensitive, who was before "a good man," astonishes us by becoming a bad man, because cells in his brain, formerly little used, are now active. Of course, there will be many intervals, when the man seems his former self,

with the old cells active, but for the remainder of his earth-life he will never again be reliable as "a good man."

A mortal of pure life is thus exposed as a sensitive to influences that may exhibit a very unbalanced mind. Sometimes good, and sometimes bad. Mediumship is really the development of this tendency to use certain brain cells that have before been rarely occupied. Now let us remember that an accident or a shock, as with Miss Fancher, Miss Beaumont, Rev. Hanna, and many others, may suddenly compel certain brain cells to activity, and others to silence. We have at once a new personality, and perhaps several of them. The normal mortal has become what we call "abnormal" because his intelligence is using brain cells that were little used before. This changes the field of memory, and often the tastes and talents. For instance, in one of the cases the new personality shows marked talent in sculpture and music. The man had not previously exhibited either talent. Now for either of these gifts certain brain cells are necessary. Of course they were there, but unused. A truthful person will become untruthful, as in French cases, and an honest man dishonest.

So far we see a normal mortal becoming abnormal. It is the same self or Ego using very different portions of the one brain. And for our present study we mark it as the result of shock or accident. Such cases do not necessarily prove spirit-return. They do prove a changed personality. And they prove that the owner was not using certain portions of his brain till he was compelled to. We note that "hypnotism" will produce the same effect as shock or accident. Every experimenter knows that his subject is usually very different when under influence. That means that other brain cells have become active. But hypnotism imposes the will of another intelligence on that brain. And facts of spirit-return prove that other intelligence may sometimes be a human being who has no mortal body. So much we

accept, and must acknowledge its danger to any sensitive who is exposed to such influences, whether by shock, accident, or by the hypnotic will-power of either mortal or immortal.

The point to notice is that no change takes place in personality save as an effect on brain cells. If that change be in the normal line the sensitive will be what he was before—only more so. It becomes doubled in expression. But if unused, or little used, brain cells are called into activity you will hardly know your old friend or acquaintance.

The highest development of a man demands the use of his entire brain. To-day most doctors tell us that one lobe seems held ready for use if the other gets disabled. But development means use, and there can be no development of limb or brain cell without activity. So the coming man, if he be superior, will have greater use of his brain cells—of all of them: each for its proper use and submission to the whole. Such a man will hardly be subject to hypnotic will power. He will be too much of a man himself. Accident or shock may disable him, but his developed brother will understand both cause and effect.

When we apply these truths to our mediums we must understand that a sensitive is, to that extent, unbalanced, and certain portions of his brain contain "cells to let." If those cells are, in any way, called into activity we have a life, and conduct that show us a different man and woman. And we should all realise *this is what mediumship means*. It is true we hear of guardian angels, and protecting conditions for mediums, but they are only guarding and protecting a limited manhood, and the more sensitive the mortal the more limited the manhood.

The ancient priest sought to protect his medium from outside influences, and measurably succeeded. That is impossible to-day. Our policy is to protect ourselves by suspecting the medium. It will not do to condone fraud. It is almost impossible, as we have seen, to protect a public

medium against the use of her brain by inharmonious controls. The sitters themselves constitute a fearful risk to the medium in every public seance, and especially for physical phenomena. And that risk reacts upon all of us, as the result of such influences and teachings.

The only possible safety is in the home circle, where mother, father, son, daughter, friend, surround the medium, and protect her aura from hostile entrance. But better still is the individual struggle to uplift manhood to a point at which he may, without fear, give greeting to a spirit visitor, and thus ennoble his own manhood.

There is another important thought that follows from these facts. We really know, and can know, almost nothing of the selfhood and conditions of our loved ones "gone before." We never knew their actual selfhood in earth life, but only so much as peeped out through certain cells. But all may be different with them now, and myriads thus compelled to be silent, who perhaps even promised to return. We only knew our loved one in earth life as she manifested through certain brain cells. What she may be now we cannot even guess. The tales of both heaven and hell, told by inspired mouthpieces, are but attempts to realise the unrealisable, and to prove that which is impossible of proof.

We believe the mortal has become immortal, and, personally, whatever I may believe, I *know* but little of the life beyond. It is our belief that many imperfections will disappear in the next life, and that will include both mental and physical. This will, of course, include the use of brain cells almost shrivelled to-day from lack of use. But our friend will thereby become as different a person as any of Miss Beauchamp's or Miss Fancher's personalities. This must woefully affect both spirit-return and identification.

The all-important point of this article is that we only use a part of our brain cells now. Therefore, the use of the

whole brain, or even of another part of that brain, if it become spirit, will destroy the identity of our spirit friend, so far, at least, as we depend upon memory.

San Leandro, Cal.

CHARLES DAWBARN.

A REPLY TO MR. DAWBARN.

By MRS. LAURA I. FINCH.

MR. DAWBARN will, I hope, forgive me if, even after the perusal of his interesting paper, I should still be inclined to think that my article in *THE ANNALS* for May, 1906, contains some plain truths: one being the necessity for establishing a fund to enable investigators to cope with, at least, that financial difficulty which has invariably accompanied the investigation of mediumship.

The almost daily interest—by interest I mean practical work, direct experimentation, with many mediums, aided not a little by a few gleams of mediumship in myself—I have taken in the investigation of mediumship during the past ten years has sufficed to show me some of the main obstacles to progress in this research. Apart altogether from the innumerable difficulties offered by the research itself, one of the chief obstacles to progress in this study is fraud; and another is just as certainly the lack of funds. As regards the latter obstacle: a moment's reflection will convince us of the magnitude of this field of study—embracing as it does pathology, psychology and psychiatry—and of the insufficiency of the financial means at the disposal of investigators to-day; this insufficiency forming an almost insurmountable barrier to progress, even when we are not divided among ourselves, and the work still further hindered, by the pettinesses of personality.

To-day the whole research depends upon individual effort; and though some of us are giving unsparingly—some, I know, are giving of their all, sometimes even to the

point of denying themselves what are considered necessities of life—yet the study is hampered on every side by this need of capital. Any concerted action is practically impossible without some capital to work with other than what we, the individual investigators, may be able to contribute.*

Mr. Dawbarn's argument against the protection of mediums is ingeniously based on a hypothesis from which he educes that the protection of a medium is the protection and encouragement of a limited manhood. In opposition to the hypothesis advanced by Mr. Dawbarn, we might perhaps place another hypothesis by way of parenthesis only—the sole merit of which consisting in this, that it is probably more in accordance with physiological data : it seems to me preferable to compare the brain to an alphabet, a dactylograph. Given ability and educational advantages, with the same instrument, we are able to produce at one moment a poem, at another a treatise on Reason, at another a thesis on the Eye, etc. According to the "output," so is the result symbolical of personalty X, Y or Z., etc.

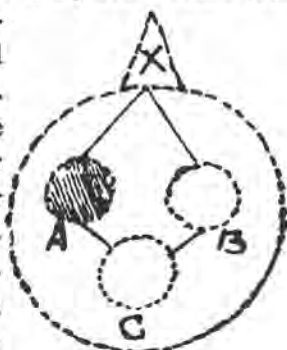
But, not to overstep the bounds of space, I will strive to defend my argument on Mr. Dawbarn's hypothesis.

If I understand his reasoning aright, Mr. Dawbarn believes that by sparing a medium that strain of making ends meet attending the efforts of the honest poor, we would be preventing the normal development of full manhood. But I imagine that if *A* be satisfied, that is those brain cells which are brought into activity by the struggle for bread, in other words, if the material existence be assured—(and Mr.

* The study has, so far, depended entirely on individual effort. The best work yet put forth in this domain has been due to individual effort and profound self-abnegation. The London Society for Psychical Research owed its very life to men like Hodgson and Myers. *Human Personality*, *Phantasms of the Living*, and all standard literature on the subject, are results of individual labour and self-sacrifice.

Dawbarn will allow that it is not a very noble personality which seems to be delegated by our higher self to Stock Exchange affairs, to the ousting of a labourer from a coveted post, to the "struggle for life" occupations on our present day economical system)—then we are likely to have a more perfect *B*, and consequently a more perfect whole (*C*).

Mr. Dawbarn says that the conscious use of the entire brain will alone produce a perfect manhood. I quite agree with him. But as the *lutte pour le carbone*, as Professor Richet designates the struggle for existence, means the abnormal development of the grosser personality, *A*, and an atrophied condition in *B*, I suggest this very simple



expedient—after all but the socialist's demand—*viz.*, the assurance of the necessities of life to every living creature. The various governments are not yet ready to adopt this very elementary clause of the socialist's programme; but while awaiting the realisation of that utopia, why should not we, who recognise its truth, strive to apply it to those apparently rare, and certainly precious, units of humanity, our mediums, thus giving them the fullest opportunities for developing *B*, the sensitive, the "link between heaven and earth"?

Mr. Dawbarn's hypothesis of the development and perfectioning of manhood is ingenious, but he has forgotten a prime factor: the factor-triangle *X* in my diagram. He has forgotten that the brain is but an instrument in the hands of a hidden operator, *X*. Who or what is that quantity *X* which allows the manifestation of, now the man we know and love, now the drunkard; Miss Beauchamp to-day, Sally to-morrow?

There is an unknown factor within each man: a factor

which is ever present but never manifests: a hidden quantity X (Ego?) of which we, the apparent manifestation of the Self-hood, are dimly conscious but which we can never define. Behind all the play of multiple personality, we feel the presence of the Silent, the Changeless X—aweful, because we but vaguely feel its power, omniscient and omnipresent, and cannot fathom, cannot penetrate beyond that dim realisation of presence. It never manifests; it is *behind* the man, yet in him at the same time; *behind* the Voice of Socrates, *behind* the personalities of hypnotism, *behind* the personalities of mediumship. We perceive it not, because it is without personality. We dimly feel its perfection, its one-ness; but even this vague perception is ours only through *B*, the "lobe," Mr. Dawbarn would condemn to atrophy by imposing all the work on *A*. We want to get nearer to that Silent X—; we are striving for a fuller measure of comprehension of that "divinity" which we feel is behind the manifested self. But this can only be done by the full development of all the potentialities in man. Therefore, let *A*, which represents the "struggle-for-life" element, be satisfied, in order that *B*, the receiver and holder of the highest potentialities, may be given a chance for the ever perfecting of the finer sensibilities in man.

Just as certain thinkers in France to-day—firm in their conviction that the child, the father of the man, should be protected from the gross superstitions which have so long hampered their forefathers—have ousted an effete mass of dogma and doctrine which had so insidiously replaced a pure and simple teaching, so do I believe that our mediums, probable forerunners of a coming and, compared to our own, highly superior race, should be protected—(when drawn, as they generally are, from the poorer ranks of society)—from the acute stress of the moral and physical battle for life which usually besets the man of little or no means, of little or no education. The "glint

of gold" is, alas, not all that is needed to assure this protection; but it is a capital and primary element.

There is an important point in the object of my paper which Mr. Dawbarn has overlooked. He has thought that I want to cover the medium with gold; that I had in mind the welfare of the medium only, when I suggested a fund for the investigation of mediumship. It was but the exigencies of space which prevented me from doing more than lay down a few outlines of a plan which had in view the providing of "bread" not only for the medium, but "bread"—and much more (the establishment of laboratories, etc.)—for the investigator. Psychical Research does not "pay," to use a common expression.

It is a common grievance with spiritists and psychical researchers, that such or such a man of authority in the world of science does not devote his attention to the investigation. But is this investigation of so little importance that the "spare" time of busy professional men is all that is wanted? Does anyone, with any practical experience of mediumship, really think that half-an-hour, now and then, in the evening—and even that only after a long, weary day of professional labour—suffices for the study of so complex a subject as mediumship? Certainly not. What the study requires is the devotion of trained intellects, submission to the domination of a single purpose. But can we ask a man, for example, to resign an important official post in order to replace the Myers and Hodgsons of Psychical Research, unless we can offer him *at least* the equivalent in salary? Yet it is only when this can be done, when the Research is raised to the dignity of a profession, that progress will be made.

We see around us an ever-increasing number of well-trained intellects keenly interested in the phenomena of Metapsychism. But these people are nearly all absolutely materially unable to abandon their professional careers as lawyers, doctors, etc., in order to devote all their time and energies

to that, in some respects, most ungrateful study which is mediumship.

Before concluding I would like to say a word anent Mr. Dawbarn's objection to the "revelling in"—I should prefer to say "examination of"—physical manifestations. Mr. Dawbarn is surely too keen a student of psychological and metapsychical phenomena, not to know that these very physical manifestations he takes exception to, are of far greater importance to science than all the hysteria to be met with in a Salpêtrière (and nine-tenths of ordinary trance-mediumship are little better than the ravings of neurasthenia). The chain connecting the Hertzian waves, Crookes' Tube, the Röntgen Rays, Radium, and the N-rays, is slowly but surely linking itself to the very phenomena of raps and movements without contact, *apports*, and materialisations, which Mr. Dawbarn appears to despise. In all the phenomena of the spiritistic seance-room, we are surely dealing with manifestations of Nature, the law or laws governing which we are striving to discover, and we are not justified in neglecting any single one of those phenomena.

The fact that a religion, already claiming some hundreds of thousands of adherents, is rapidly laying its foundations on these very phenomena, this altogether apart from the fact that we are probably—nay certainly—dealing with phenomena analogous in their immediate consequences and final comprehension with the alchemy and "witchcraft" of the Middle Ages, this, surely, is sufficient indication of the necessity for moralists, as well as scientists, to make a strong, united effort to solve the mysteries of the spiritistic seance-room. And such a concerted effort requires "cash," that "glint of gold" which Mr. Dawbarn seems to object to, but of which Professor Hyslop and the new Society for Psychical Research in America, the London Society for Psychical Research, the *Institut Psychologique* in Paris, as well as, I think I may say, all investigators, see the importance, as

regards any truly productive interest and adequate progress in the research.

In conclusion I ask Mr. Dawbarn again to forgive my insistence. Truly a fund is needed for the successful pursuance of this investigation. It goes without saying that it need not be on the lines suggested in my article; indeed an opportunity to establish some such fund is presented to us even sooner than I anticipated when I wrote my paper. That opportunity is afforded by the new and already vigorous American Society for Psychical Research, just started in New York, and of which Professor Hyslop is the honorary secretary. A brilliant galaxy of some of America's foremost thinkers is pioneering this movement, and nothing could be more fitting than that America, the cradle of Metapsychical Research, should, by enthusiastically supporting the new society, lead that vanguard of Science now occupied in this study.

Mr. Dawbarn and I are, after all, at one perhaps as regards the hypothetical perfect man of the future; and I even venture to think that, at heart, he is of my opinion as regards the importance of "glints of gold" in anything like concerted action in the thorough investigation of the facts—and of the theories also—of so vast a subject as metapsychism.

Let us suppose, for a moment, that some rich, generous-hearted man were to bestow a million dollars on Psychical Research, does Mr. Dawbarn believe the Research would be the poorer for the gift?*

LAURA I. FINCH.

1, Rue Michelet, Paris.

* " . . . Oh! that some man or men of money would adequately endow the research (of Metapsychism), place it in qualified scientific hands, and send Science forth free and untrammelled to enter into these great arcana of Consciousness for the incalculable good of humanity. Why so much money for the study of the mysteries of matter and so little forthcoming for the investigation of the marvels of mind?"—Rev. Dr. Stanley Lefevre Krebs.

THE HAUNTED PALACE.

By MRS. HELEN MACLEAN.

IN view of the fact that certain unauthorised and wholly inaccurate versions of the incidents detailed below have been already published, I consider it advisable to set forth in due sequence the events as they actually occurred; in order that those who take an intelligent interest in such phenomena may have a trustworthy and authentic account at first hand, and be able to form a judgment, whether favourable or not, as regards the interpretation of the facts, based upon an unimpeachable narration of the facts themselves.

On a certain winter evening, at the end of the nineties, Prince Nicolas Bagration, of Troubnikoff Bor, Russia, accompanied me to a concert. The music being indifferently performed, we left early, and returned to my apartment, which was situated on the second floor of an old palazzo dating from the fourteenth century, in the Via dei Bardi, Florence. On entering the drawing room the Prince suddenly remarked, "Why, this room is full of spirits! Don't you notice it?" "Yes," I replied, "I have always felt it, and whenever I want to practise after eleven at night I am invariably driven away. Suppose we put our hands on the table and see what will come of it?" The suggestion was agreed to, and we took our places accordingly.

The first communication we received was from an entity who gave the name of Rosie Mortimer, and I entirely failed to remember anything about such a person until she reminded me of certain curious circumstances, that need not be gone into here, under which I had visited her years

before upon her death-bed. She then offered to tell me anything I wished to know, and I thereupon asked her about the spirits that seemed to infest the house. "If you want to know about the murder," she replied, "I will call the Cardinal." The table became still; then it began to move again, but in a totally different manner, twice tracing the sign of the Cross, and rapped out:

"I am Niccolò Ridolfi dei Tolomei. My church name was Formosus. I was twice Archbishop of Florence."

"That is nonsense," said Prince Nicolas. "Nobody was ever twice Archbishop here."

"You do not believe me," replied the Cardinal. "Go to the Archbishop's Palace and see for yourself. The Archbishop is rough and stupid, and will not show you the archives; you must fee the servant. And now I will go away."

That ended the seance. But next day Prince Nicolas went to the Palace, where everything fell out exactly as the Cardinal had foretold. The Cardinal-Archbishop Bausa would not assist him, so he fee'd the servant and got what he desired. The fact was established that Ridolfi had been Archbishop of Florence first in 1515 under Leo X., that he had been forced into exile during a political upheaval, and that he was reinstated in his office in 1532.

For several nights the conversation with the Cardinal was continued, a third person, whom I will call Mr. H., taking down the letters as they were rapped out. The Cardinal told us that a murder had been committed in the palace in 1472; the murderer's name he refused to give, but the victim was one Luigi Baldi, his page and the lover of his wife; and the body was buried where the murder took place, in what is now the hall. The fact of the murder came to the Cardinal's knowledge under the seal of confession long after, and it was of particular interest to him as the murdered youth was his son.

"You wicked old man!" here interrupted H.

"I mean my son in the Church," explained the Cardinal. "Four people are still unhappy; myself, the murderer, the wife, and the victim, whose bones are lying in an unconsecrated place." He then went on to tell us that in former days the palace belonged to a family named Ilarione, and that then it was arranged quite differently—statements corroborated by the present owner. The body, he said, was hidden under the stones of the hall, between the window and the door leading to the corridor, and added that none of them would be happy until a service for the remission of sins had been performed by a priest. As the proprietor refused to have the tiles removed so that the body could be properly buried, a service on the spot would do as well.

We then asked about the nature of the sufferings endured by the parties to the crime, and he replied that they consisted in the murderer being compelled, as a punishment, to repeat the deed every evening between eleven o'clock and midnight. We immediately enquired whether it would be possible to see the murder, and the table did not move. I then suggested—it being Thursday—that Prince Nicolas and Mr. H. should come and dine with me on the following Saturday. The table rapped out: "Do so. We will do our best."

On Saturday evening Mr. H. arrived first, saying that the Prince had been in town all day, but would come in a few minutes. Soon afterwards he came in, looking very white. He said he was glad to have got here, for a strange thing had happened to him during the afternoon. He had been paying one or two visits and had gone to see a lawyer, and whenever he came out of a house or a shop there was waiting outside a Franciscan monk who stared at him with large hard eyes. The monk had a hooked nose, and always kept one hand covering the lower part of his face. He

followed the Prince wherever he went, and when at last he arrived at the Piazza d'Ognissanti, where he had to meet a friend, the monk was standing in the doorway of the monastery. Prince Nicolas asked his friend if he did not see him too, and the latter said no, he saw nothing. Then for the first time the Prince thought it must be a spirit. He went on to say that he was feeling very unwell, and complained of pains in the palms of his hands and in his legs. At dinner he was very quiet and ate little, and after dinner he asked if he might lie down on the sofa, as he felt very sleepy. "No," I said, "don't go to sleep. Remember that we are going into the hall to-night, and I want to ask the Cardinal first what we are to do." So very sleepily he put his hands upon the table.

Our summons was promptly answered by Rosie Mortimer, who gave us a message from the Cardinal to say that he couldn't come. "But why not?" I asked in surprise. "He has always come to us before!" "He has drawn substance from the Russian," she replied. "To-night the Russian must sleep, and you must see the murder through him. It was the Cardinal who was with him to-day, as he wished to make him familiar with his appearance. He procured the Franciscan robe from a lay-brother who had died at Ognissanti. But he failed to get sufficient substance for the lower part of his face, and that is why he kept it always covered." The Prince did not seem to like all this. "No wonder I feel so queer," he said. "Well, I suppose I must go into a trance." Thereupon I asked Rosie how I was to wake him if he slept. "Wave a handkerchief in front of his face," she replied.

At a little before eleven we went into the hall. We had a lamp, and the Prince sat on a sofa where we could see the corner in which Luigi Baldi was murdered. As the clock struck the hour I said to him: "Now you have to go to sleep." He was asleep in a second. Then he got up and

walked to a chair, drew another towards him, and sat as if in conversation with some one. He then knelt down before the chair, rose, crossed himself, and looked towards the corner, trying apparently to get there but not being able. He groaned and sobbed, and I saw the tears rolling down his face as though in agony. At last in one bound he reached the corner; stooped down, still sobbing, and seemed to be lifting something heavy, looking meanwhile at his right arm. Then he appeared to put the weight down, gazed up and all round the hall, walked back to his chair and stretched his legs out straight in front of him. I waved the handkerchief in front of his face, and he awoke, crying, "Take me away! I have seen the most awful thing I ever witnessed in my life."

The following account of his vision was dictated by him to me word for word as it stands here.

"I first saw a man dressed in a long dark robe, with a small dark skull-cap on his head, very piercing dark eyes and a rather large nose. He was clean-shaven, and looked like a priest. He had a touch of red near the throat, small buttons all down his robe, a ring, and a cross hanging from a chain round his neck. He was sitting on a chair. I approached him and knelt down, while he laid his hand on my head and blessed me. Then he held my arm and told me not to move away from him. Immediately afterwards I saw the tapestry moved from the door and a man go behind it; but what age he was or what he was like I could not see, except that he was dressed in dark clothes. Moonlight was streaming in at the window. Then the door opened again, and I saw a dark-haired woman in a white flowing dress, with short sleeves, run in. Her face looked as though she had been crying, and I thought I heard her scream. She ran through another door facing the first one. Following her came a youth, also running. He was dressed in trunk-hose, one striped red and the other blue, a white

shirt all puffed coming from under his laced waistcoat, and puffed laced sleeves. He had a pleasant expression, and his fair hair was cut straight over the forehead. He looked very young. When he entered the figure behind the tapestry pulled out a dagger and stabbed him in the back between the shoulders. The boy fell down in a heap, and the figure of the murderer disappeared. I rushed forward to take his head in my arms, but I felt that he was quite dead. Then the room seemed to fill with people, and somebody—I don't know who—said: 'It is half confessed and half forgiven.' At this juncture I awoke, and for several days afterwards I seemed to feel the grip of the Cardinal on my arm. In him, too, I recognised the person who had followed me in the street."

The door through which the woman passed was one of which we did not know the existence until the present owner of the palace told us he had walled it up.

The service of expiation was duly held. The night before this took place there seemed to be great excitement in the flat, much running about and shuffling of feet, but after the service all was quiet.

When it was finished we all laid our hands on the table and a new spirit came, who said: "I am Ilarione the murderer. I have come to thank you; I am now forgiven and am happy." Then another spirit came, who said she had been maid to Giulia Ilarione and was in the house when the murder was committed. Among other historical details given us by the Cardinal were that he was buried in Sta. Maria Maggiore in Rome, that his life is included by Landini in his *History*, that his portrait still exists at No. 17, Via Maggio—a statement verified by Prince Nicolas—and that the Baldi family are buried at Santa Croce in Florence. He told me to go and see the place. I asked him whether I should apply to the sacristan, and he said: "No. Walk straight up to the high altar, then turn to the left, and there you will find the Baldi stone." I followed his instructions and found everything just as he had said.

HELEN MACLEAN.

CORRESPONDENCE.

Dr. Joire's Sthenometer.

GENTLEMEN,

The experiments with Dr. Joire's Sthenometer and similar apparatus are certainly of sufficient interest, I think, to allow a correspondence and as, by inserting Mr. F. C. Constable's letter and questions, you seem to invite answers, I venture to send you some of my experiences. I have been experimenting for a couple of years, though not regularly, with different apparatus, some of which I made myself; the most interesting results were obtained with Dr. Baraduc's Biometer. The Biometer is made in Paris and can be obtained for 100 francs; if Mr. Constable wants to study the problem, I think he would find his troubles repaid by trying this instrument. I worked first with straws, suspended similarly to Dr. Joire's, making many experiments, with most misleading results. I had thought, for instance, to have found an attraction, perpendicular to one's length-axis; to be more certain I made five apparatus, arranging them round me in a kind of semi-circle, but not covered with glass; day after day they kept pointing at my chest, converging towards the middle of it, when I sat down between them; I had my mouth and nose covered with a bandage, and after sitting down, I gave all the straw needles a jerk to make them revolve quickly and for about ten seconds; I kept two flames or smoking objects between the apparatus, to indicate currents of air, only to discover accidentally, that a *subtle* current of air, not strong enough to disturb the smoke or the flame, but of sufficient strength to make the very delicately poised needles move, entered a window opposite my seat in exactly such a manner as to converge just towards the place where I sat.

I made trials with the Crookes' Radiometer, having some made with unblackened surfaces; a friend of mine possessed an unblackened one, which rotated in the direction of the hands of a watch under the influence of heat and light, and which could be made to *rotate violently in the opposite direction*, and *only* in the opposite direction, by applying the fingers and thumb to the glass in a certain fashion. I tried this several times; this apparatus does not exist any more, or rather, it has been sent away and cannot be recovered; I ordered one

exactly like it at the place where it had been made, but could not get any results with it, why or how I cannot imagine. I know other people who tried my friend's unblackened radiometer with results similar to my own, so can be certain that there was no mistake.

I made experiments according to an article that appeared some time ago in the German *Psychische Rundschau*, using feathers instead of straw; they behaved (approximately) as Dr. Joire's Sthenometer does, minus the result of the increased resistance of the air. I regret not to possess the means to keep a temperature of 37°C. in the sthenometer, to try it this way myself. I have so far found only one instance of repulsion in the sthenometer and this was too insignificant (only one degree) to be taken as a proof.

Dr. Baraduc gives the results of his experiences in his book, *La force vitale* (Paris, Ollendorff), together with his theories thereon. Not being a medical man, but only a very incompetent and dilettantish psychical researcher, I cannot say whether his diagnoses are correct, or rather whether the corresponding results with my apparatus would prove the corresponding diagnosis correct. I can say, however, that I can pretty well guess, according to my condition *pro tem.*, in which way the biometer-needle will turn and how much its declension may be. A feeling of great vitality will certainly influence the biometer, as well as feelings—unfortunately much more frequent—of depressions. Some time ago a friend tried the biometer, showing attraction with the left and a slight repulsion with the right; in the course of some telepathic experiments I tried hard, but without result, to mesmerise him; casually he put his right hand to the biometer again immediately afterwards, and we found that the repulsion was more than doubled. I have not yet been able to repeat this suggestive experiment. If it proves of sufficient interest, I shall be pleased to let you have more detailed data.

I tried apparatus like the sthenometer several times at table-tilting seances, but have not been able to get any movement of the straw yet, though the "medium" is evidently sufficiently strong for the ordinary tilting and rapping phenomena.

A. WARNDORFER.

Vienna.

GENTLEMEN,

Dr. Joire states that heat can produce the motion observed in the sthenometer, but that in the conditions under which he has experimented heat has not been the active agent, and that some other

force has come into action. This statement must be strictly limited to the one experiment mentioned in his first paper, in which he strove to eliminate the effect of heat by interposing a screen of cotton-wool. And with regard to this experiment I must ask Dr. Joire to give exact enough details to enable it to be repeated. For myself, whenever I have used an efficient heat-screen, I have cut off all effect on the needle. Thus with the hand held behind a screen of glass 15mm. thick, no motion was obtained in five minutes; on the removal of the screen, the hand remaining in the same position, the needle moved through 10° in the following five minutes. I have failed completely to get a motion of the needle with the hand, when such motion could not be explained as caused by heat radiated from the hand.

The other experiments quoted in Dr. Joire's letter are either directly in accordance with my hypothesis as in the case of the heated air, and of the experiments on the storage of the "nervous force"—I should rather say "heat"—or else, as in the case of the kettle and the frog, sufficient details of the experiments are not given to enable one to judge whether there is even the slightest case made out for the action of some unknown force.

There is no doubt that in the experiments with the hand, carried out as suggested by Dr. Joire himself, heat is a perfectly sufficient cause of the effects obtained, for by cooling or warming the hand the effect may be decreased to zero or intensified. Any new force can only be proved to exist by means of the sthenometer by experiments rigorously conducted in the presence of an efficient heat-screen.

F. STRATTON.

Cambridge, February, 1907.

A Telepathic Experiment.

GENTLEMEN,

In the hope that it may prove of interest to your readers I forward the following statement. I have for some time held "telepathic seances" for the obvious purpose of mind cultivation. After a seance which was very successful a test was suggested. I was to read aloud an article from a news sheet, and at the same time gather from my agent if possible a mind impression. The test was a success. The sentence I received *while reading aloud* was, "The mind is." May I ask if anyone has had a similar experience? The issue involved is of a somewhat critical nature, involving as it does a double consciousness.

Yours sincerely,

Buffalo, N.Y., January 24th, 1907.

HARRY COX.

The Conjuror Maskelyne and his Exposures.

GENTLEMEN,

IN THE ANNALS OF PSYCHICAL SCIENCE for November, 1906, p. 333, mention is made of the famous English conjurer, Mr. Maskelyne, and his theatrical exposure of Archdeacon Colley's medium.

Having had the opportunity, during a recent journey to London for the purpose of psychical research, of being present one evening at the pretended "exposure" at St. George's Hall, I shall have the pleasure, in this letter, of unmasking Mr. Maskelyne in his turn.

As an investigator of various and often complex psychical phenomena, I have thought well to study also what conjurers can do in imitation of spiritistic seances. Therefore it did not seem difficult to "expose" Mr. Maskelyne's tricks, when one is a keen observer and has a quick eye. This is how the conjurer pretends to imitate some of the phenomena described by Archdeacon Colley.

Mr. Maskelyne and his assistant slowly approach the background, formed by a black cloth; they sit down on two chairs about a yard from the cloth. Mr. Maskelyne rises and suddenly begins to tremble as though entering into a trance, raises his arms by jerks, and in doing so passes his left hand over his mouth for a moment. He blows quickly into a little box which he holds concealed in that hand, and a thick cloud of vapour then rises from a substance contained in the box. He quickly brings his hand back to his left side, and the vapour appears to issue from his breast. Soon afterwards a hand appears at his left side, then an arm, followed by a woman's head, lying on one side, and finally a complete woman. She is brought forward and upwards in a slanting direction, and meanwhile Mr. Maskelyne trembles and waves his arms several times. The woman steps on to the floor and comes towards the footlights. Mr. Maskelyne's assistant enthusiastically gives her his arm, the woman turns round in bewilderment, and the curtain falls amid the clamorous applause of the public, and especially of a clergyman who happens to be among the spectators.

The "creation" of the woman is doubtless effected in the following manner:

She has fastened round her waist a sort of belt or harness, carefully adjusted, and concealed by her ample white drapery; a strong black rod is attached to this belt. She passes through an opening at the bottom of the backcloth, and the rod is held by men behind the cloth, who urge her forward in an oblique direction. While waving

his arms in the assumed trance Mr. Maskelyne detaches the woman from the rod, leaving her free to come forward.

But she will certainly not try to *dematerialise*, like the phantoms mentioned by the Archdeacon, who re-entered into the medium's side.

I may add that at the moment when the woman is on the point of emerging completely, Mr. Maskelyne takes hold of a portion of her drapery and holds it to 'his own side, so as to produce the illusion that the woman really comes out of his side.

But all this theatrical performance takes place at a distance from the spectators, and on a stage prepared in advance; what is there in common between it and the problem of phantoms? This is what I cannot understand, and probably Archdeacon Colley does not understand it either.

SIGURD TRIER, *Cand. Mag.*

27, Sofievej, Hellerup, Denmark.

November 30th, 1906.

A Case of "Spirit Guidance."

GENTLEMEN,

The following story may interest you. I can answer for the *bona fides* of the chief person, Mr. A. E. Cooke (all the names mentioned are fictitious), a young optician of this city:

Mr. A. E. Cooke and his sister Lily, of English parentage, when aged two and four years respectively, lost their father by death in 1878, while living in this city. Their mother then took them to live with her father's family in England for about two years, after which they returned to Toronto. On the voyage back Mrs. Cooke met an old friend of hers, Mr. Grange, who lived in New York. After arriving in Toronto Mrs. Cooke left her children with the families of two friends, Mr. and Mrs. Frank, and Mr. and Mrs. West, and returned to New York to live with Mr. Grange as his housekeeper, and she appears to have stayed with him until her death, though she kept up communications with the guardians of her children.

The family who took Lily Cooke left Toronto the same year, 1880, moving finally to Windsor, where, owing to their ill-treatment of her, Lily left them and went to live with a Mr. and Mrs. St. Louis of the same city.

For the same reason Mr. Cooke left the West's, and lived with various friends until he was 15, when he began an active search for his sister, of whose fate and whereabouts he knew nothing. He first sought her through those friends of his mother who had first taken

her, and after much trouble, but by entirely normal methods, was reunited to her in about five years' time, when he proceeded to search for his mother.

This case, however, was a different matter, as neither he nor his sister knew she was dead, nor with whom she had been living, nor where. She was utterly lost to them, and when he enquired from the Frank's and the West's, their first guardians, he found they had quite forgotten all particulars during the lapse of some fifteen years since they had last heard from her, except that Mrs. West fancied* she had died in either Boston, Mass., or Brooklyn, N.Y., shortly before he left them. Enquiries from other friends of his mother also proved fruitless, except that they also thought as Mrs. West did, but without being able to produce any reasons for thinking so.

About this time, 1902, Mr. Cooke, having become interested in Theosophy, was reading some memoirs of Mme. Blavatsky, and the recital of events in which lost or hidden articles had been found, made him think of using similar methods to find his mother. "Sending" hypnotised persons to find her proved useless, possibly because he was without the slightest knowledge of his mother's fate, and several mediums were equally unsuccessful in their efforts.

Finally, a "trumpet" medium from Detroit announced that Mrs. Cooke had died in a New York hospital, and though unable to use any methods for physical communication just then, she was learning to do so. Mr. Cooke then went to New York and instituted a search through the records of that city and Brooklyn, for the years 1880-1885, these years covering the time between his mother's going to New York and the letter which Mrs. West fancied she had received. As a result he found that his mother had died in the Roosevelt hospital in 1883; also he found the name of the Mr. Grange with whom she had been housekeeper previous to her death. Mr. Cooke then followed this name through the successive city directories until, after losing the trail three or four times owing to deaths and other changes, he found Mr. Grange's grandson, Mr. Hart, who was carrying on the same business, and who took him to see his mother on the chance of her having any of the missing details. It proved that Mrs. Hart did dimly remember Mrs. Cooke, and still had some of her trinkets, which she gave Mr. Cooke, but could tell him nothing about the possible location of the rest of Mrs. Cooke's property.

* Mrs. W. could very well "fancy" this as she did not maltreat young C. until after his mother, being dead, ceased paying for his care.

Mr. Cooke then returned to Toronto and found that the "trumpet" medium was there also, and in another seance Mrs. Cooke herself spoke to him, proving her identity by telling him the correct form of his second name, which was a family surname and not Edward as he had always supposed, and so written it, which statement was confirmed by later enquiry. After approving his attempts to straighten out the family affairs, Mrs. Cooke told her son where she had left her property and of what it consisted. Mr. Cooke then wrote to Mr. Hart in New York, and the mother of the latter, although a good Methodist and strongly disapproving of all such "dealings with the devil," made investigations which resulted in Mr. Cooke obtaining his mother's wedding dress and some more jewellery.

Some time later Mr. Cooke had another seance with his mother through the "trumpet" medium, and obtained, after the usual difficulties in passing names, the addresses in England whence she and his father had come, but he has not as yet had opportunity to investigate these latest developments.

The particular interest for psychic students in this story rests in the fact that (1) Mr. Cooke was absolutely without any knowledge of his mother's fate, so that the medium could not have made use of any information which might have been in his mind, but not in his consciousness, and (2) in the proofs of identity furnished by the deceased lady in (a) correcting her son's belief as to his second name, (b) furnishing particulars as to her property's location, of which both Mr. Cooke and Mr. Hart's mother were ignorant, and (c) giving these English addresses, which, however, have yet to be confirmed.

I would like to ask if any reason can be supplied to explain the great difficulty which the intelligences seem to find when attempting to give proper names; they so frequently use all sorts of round-about descriptions of persons and places, which might be avoided by giving the name.

N. W. J. HAYDON.

Toronto.

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 quoted under this heading.—EDITORIAL NOTE.]

Further Experiments with Eusapia Paladino.

WE gave a *résumé*, in our last issue, of the report of the first two seances which were held in Genoa by a group of investigators, presided over by Dr. Morselli, Professor of Neurology in the university of that city; it will be remembered that this report appeared in the *Corriere della Sera*, of Milan, and that one of the editors of this journal, M. Barzini, was present at the experiments.

In the course of the third seance a very typical case of fraud was observed, which may throw some light on the trickery and, apparently unconscious, fraud which this medium resorts to so frequently. Whilst the experimenters were forming a chain round the table, at which the medium was also seated, with her back turned to the cabinet, Professor Morselli called out the three letters: "E. T. V.!" This signified, according to a pre-concerted arrangement among the investigators: "Eugène Torelli-Viollier," or more precisely, "the medium has had recourse to the trick observed by M. E. Torelli-Viollier, *i.e.*, has withdrawn one of her hands or feet from the control of her two neighbours." Eusapia had in fact liberated her left hand from that of Professor Morselli, and stretched out the freed hand towards a trumpet which was on the table, in order to seize it. But she had not time to do this, for the Professor, as he pronounced the three warning letters, possessed himself again of the fugitive hand, and the experimenters increased their vigilance. Eusapia understood, and said, in a saddened tone: "Don't say that!"

"At this moment," says the reporter, "whilst the control was certainly more rigorous than ever, the trumpet was raised from the table and disappeared into the cabinet, passing between the medium and Dr. Morselli. Evidently the medium had attempted to do with her hand what she subsequently did mediumistically: such a futile and foolish attempt at fraud is inexplicable. There is no doubt about the matter: this time the medium did not touch, and could not touch, the

trumpet; and even if she could have touched it she could not have conveyed it into the cabinet, which was behind her back.

"I was placed behind Prof. Morselli, quite close to the curtain, and I was already watching the medium from the side, when, suddenly, the trumpet came out again from the cabinet, passing through the opening at the side of the curtain, and came towards the Professor and me. I was the only one who saw it, but the others heard it, because the object gave two stout blows on Dr. Morselli's shoulders, with some degree of violence, perhaps to punish him for his 'E. T. V.,' and then it retired.

"I at once put my hand inside the cabinet and asked: 'Where has it gone?'

"The trumpet immediately came into my hand. I took it and showed it to those present; then I held it again inside the cabinet, saying: 'Take it!' It was taken from me; then it returned to the table, passing through the central opening in the curtains—and so it went on. All this time the medium's hands remained motionless, separated from each other, between those of her two guardians."

The room was lighted feebly by the dim light of a night lamp.

The reporter then speaks of certain curious apparitions which, from time to time, came out from the curtains. They generally took the form of a human head, or rather of two clasped hands enveloped in a black veil. Behind this head, or these hands, stretched a sort of long neck or arm. Sometimes these formless and indistinct members touched one of the experimenters. At this seance, as at all others, the bulging of the curtain was often observed, assuming, more or less completely, the outlines of a human form; this form offered a certain amount of resistance to the touch. At one time the medium invited M. Barzini to kneel on the table, and this gentleman resigned himself to this uncomfortable and somewhat ridiculous position. Stretching his hand up towards the cabinet M. Barzini was able almost to touch the top of the curtain, that is to say he reached to a distance of nearly 4ft. from the medium's head, and about 7ft. 6in. from the floor. At this height his hand was touched from behind the curtain, but very slightly, as if by a vaporous body. As he lowered his hand the touch became firmer; when he held his arm out horizontally he was able to recognise that the object which touched him was a hand, which feebly grasped his own, through the material of the curtain. When he lowered his arm still more, towards the head of the medium, the pressure became firm and resolute—the mysterious hand acquired force and energy. He raised his arm, and the pressure lost

consistency, until, when he reached the top of the curtain, the experimenter again only felt the uncertain and vaporous touch which he had felt at first. Details and observations of this nature throw more light on the manner in which the psychic force exteriorises itself than many treatises on mediumship.

Whilst M. Barzini was communicating his observations to those present, the medium said to him: "Don't be frightened: pay attention!" And the table rose twice, with M. Barzini upon it; whilst at the same time the two persons guarding Eusapia felt themselves simultaneously touched by hands, the one on the shoulder and the other at the back of the head. "Thus a weight of about 160lbs. was being moved, whilst one hand was manifesting well above the medium's head, and two other hands were touching the experimenters on either side of the medium."

The Fourth Seance.—M. Barzini observes that on several different occasions he was able to grasp the mysterious fugitive hands which touched him: "The feeling to which this gave rise was very curious," he says, "they did not escape from my grasp, they dissolved, so to speak. They slipped out of my hands as if they had collapsed—they seemed like hands that had very rapidly melted and dissolved, after manifesting a high degree of energy, and an absolutely life-like appearance while performing actions. It should be stated that these observations have always been so rapid and so rare that they did not leave any very clear impressions on my mind. It is necessary to be careful with regard to rapid subjective impressions and only accept the genuineness of facts repeatedly proved. Proved, that is to say, as far as it is possible to prove them."

The writer in the *Corriere della Sera* also speaks of the way in which he and Dr. Morselli simultaneously gave chase to the mysterious hands which were scratching and rapping on the table, whilst the medium's hands and those of the investigators were all visible on its surface. The failure of these attempts seemed to amuse the table and it laughed—if one may be allowed to speak of it as a person—by little sharp movements which are familiar; subsequently it showed its satisfaction by two huge levitations of quite a new kind. "I might almost call them chronometric levitations," adds the reporter. "The table rose in the air to the height of our shoulders, completely isolated, and whilst Dr. Venzano counted the seconds aloud, so as to time the duration of the phenomenon, the table marked each second as it was counted by raising and lowering one of its ends; and, strange to say, it was the end furthest from the medium which thus oscillated. As we

followed the count of seconds we were amazed at its length. But the table evidently felt some pride in its performance as it continued pluckily; when sixty seconds had been counted the table fell back to the ground; it had reached the record of a minute, not hitherto attained by any aeroplane. But it was not yet satisfied; a moment later it rose up again to the same height, and the count began again; this time it managed to reach 78 seconds before it fell to the ground."

On a little camp bed, which had been fitted up in the cabinet, a lump of prepared modellers' clay, weighing a little less than six pounds, had been placed on a board, with its surface carefully smoothed. M. Barzini wished to reach this, but it was at the back of the bed, so far that he could not do so. He raised the curtain at the extreme left of the cabinet, and was just extending his hands, when the lump of clay rose up from the bed and came to meet him, as though to save him the trouble. It stopped at the level of the journalist's chest, after having brushed against Prof. Morselli's shoulder. It looked as if a plate were being held with both hands by a well trained servant; this object remained isolated in the air, in contact with nothing except the corner of the curtain, which was slightly folded at this point. The object waited politely until M. Barzini took it, which he did carefully, without feeling any resistance; just as he took it, however, he felt a sudden increase in its weight, as though someone had let go of it and left it in his hands. The marks of three fingers were found on the lump of clay.

Unknown to the others Dr. Morselli had brought with him a piece of string, about sixteen inches long; this he laid on the table. The string disappeared, then came back, shaking like the tail of an animal. The Professor examined it and then said, in a tone of disappointment, "But it is as it was before! I wanted to see it knotted." It evidently had not understood what was expected of it. It was not lacking in goodwill, however, as it at once proved by disappearing again, and returning shortly afterwards neatly knotted in three different places. The knots were all alike, well made and symmetrical, placed at equal distances from each other.

The medium entered the cabinet and was fastened carefully to the bed, her hands and feet tied; the investigators remained at a distance of about two yards from the curtain; in the space thus left vacant stood the table with no one at it, nevertheless, it moved, rose and fell, slid over the floor, and at last leant over towards the cabinet, lifting its two legs in the air. A sound was heard like that of a pencil writing rapidly. As M. Barzini had left several sheets of paper on the table it was thought that direct writing would be obtained. When the

sound had ceased the journalist went to pick up the sheets; they each in turn lifted one of their corners as though to make it easier for him to lay hold of them. "They are lifting themselves," said M. Barzini, "as if equal, steady breaths of wind, coming from my direction, were acting on each of them in an orderly and discreet way. The sheets are all blank."

The Fifth Seance.—In the course of this seance the investigators decided that the medium should go into the cabinet with a view to obtain materialisations if possible, but they then remembered that they had forgotten the cords. In spite of this they placed the medium on the little bed. But she kept on complaining and asking to be tied: she is aware that the phenomena are not considered of much value unless she is tied. Under these conditions, and after waiting some time, a round form, looking like a pale face surrounded by white drapery, appeared twice in the opening of the curtains. No sound was heard, although it had been noticed that the least movement of anyone on the bed caused loud crackings to resound in it; but this is the only indication there was of the genuineness of the phenomena.

Eusapia came out of the cabinet, took off all her white clothing, threw down even her handkerchief, keeping on only her skirt and bodice, and returned to her position on the camp bed. Twenty minutes later the curtains opened again and the face of a woman appeared surrounded with bandages. The medium had been completely undressed and searched before the seance.

The Sixth and Last Seance.—This time Eusapia was tied to the bed in an original manner. The investigators provided themselves with a special kind of strong cord used in asylums to fasten violent maniacs—a thick, broad greenish band, which can be tied very tightly, without risk of cutting the flesh (as would be the case with cord), and can be knotted in the most complicated manner. The operation was entrusted to Prof. Morselli, who, as an alienist, was specially qualified for this task. He secured the wrists and ankles of the medium in such a way that the hands and feet could not slip through the knots, and made them fast to iron rings, through which the lateral bars of the bed passed.

A red electric lamp of ten candle-power was lighted. The table, which was standing isolated in the free space, moved from time to time. The curtains opened, allowing the interior of the cabinet to be seen, as well as the head and feet of the medium. These phenomena were inexplicable considering that the position of the medium rendered movement on her part impossible—but these were the only results

produced except that many small lights were seen about twenty inches above the medium's head; and at one moment a hand was also perceived at the upper part of the curtain, and again a little lower down; this was seen several times.

Let us turn to the part of the seance during which the medium remained outside the cabinet. The room was then dimly lighted by the night lamp. A mandoline, which had been placed on the bed, after having sounded several times at a distance came on to the table, where, absolutely isolated, it began to play. It was plainly visible before the very eyes of the sitters. They felt all round to verify its complete isolation. Eusapia was held by her hands, one of which was on the edge of the table, the other on her knees. The mandoline went on playing; nothing very melodious, of course, but the strings vibrated forcibly and clearly. The investigators placed their hands a few inches above the strings, and these were felt to vibrate more strongly than ever. Prof. Morselli seized the handle of the mandoline with his left hand, and the instrument still continued sounding, at intervals, beginning again every time the investigator expressed the wish that it should do so. Each sound, however, corresponded exactly to movements of the fingers of the medium who, at a distance, performed the action of playing, and who finally pinched out the last notes on Prof. Morselli's forehead. It is needless to say that the mandoline does not belong to Eusapia, that it was bought by the investigators, and that, as M. Barzini says, "It is a modest instrument incapable of fraud."

M. Barzini took a tiny musical box which had also been purchased by the investigators, placed it on the table and said to the medium: "Please make it play without touching it." She held out her hands above the instrument, moving her fingers. After many useless efforts two feeble sounds were at last heard from the interior of the instrument.

"Did you hear?" asked Eusapia.

"No," said the experimenter, "try again."

She made another attempt. Scarcely half a minute had passed when the box again resounded, giving forth five or six notes without any motion of the handle. "It was as if an invisible hand had entered the box and had touched the little metallic tongues with its nail. It was evident that some unknown force was working in the interior of the musical box, for it was even slightly displaced on the table. Eusapia continued her attempts and the phenomenon was repeated with greater intensity and obviousness; finally the musical box tilted up and began rolling on its edge, and in this position it made the entire circuit of the table."

"Haunted Houses" in England and France.

"ALL houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound upon the floors.

"We meet them at the doorway, on the stair,
Along the passages they come and go.
Impalpable impressions on the air,
A sense of something moving to and fro.

* * *

"The spirit world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more etherial air."

LONGFELLOW.

DURING the last month or so the English newspapers have been full of stories of "haunted houses."

The one which has made most stir is perhaps that of a sort of villa, bearing the number 13, and consisting of thirteen rooms; it is situated in a large south-coast watering-place, and has had an undesirable reputation for some time. In the first place a gruesome legend has been attached to this house. A colonel is said to have hung a servant who had dared to cast admiring eyes on the daughter of the terrible old soldier; whereupon the young lady fell dead at the feet of her admirer. The colonel then threw the body into the well; a simple but luridly coloured tale.

Some days ago, the good woman who was in charge of this dismal place, which had long remained uninhabited, was awakened—according to her own account—"by a loud noise of firearms, mingled with flashes of flame; in the midst of this light there appeared the form of an animal with a single horn on its forehead. Near it was an old gentleman with a grey moustache (the colonel, no doubt). The unicorn, its eyes flashing with rage, then seized him by the waist with its forelegs, and carried him off, while the poor old man cried out in anguish." "I think it must have been the Evil One," concluded the good woman.

Some curious persons thought they would pass the night in the "haunted house"; they heard unaccountable noises, but saw nothing.

During the night of January 10-11, a Mr. Walter F. Brooke, formerly a conjurer, who professed to add to his other occupations the little-practised one of "ghost-killer," installed himself in the house, accompanied by a representative of the *Daily Mirror*. Both of them

thought that the "mysterious noises" could be explained by the presence of birds which had got into the empty rooms, and by the movement of objects exposed to the wind. But what about the unicorn?

"Just then," says the *Daily Mirror* reporter, "a railway whistle sounded faintly in the tunnel 100 yards off, and the glowing, open firebox of a goods engine shot a bright red ray of light through the window.

"Catching a jutting gable and rain-spout, the light threw a dancing fantastic shadow on the inner wall of the room. The light from the engine died out and leaped up again as the stoker piled on more coal, the shadow disappeared and came again, the engine passed on with another eerie whistle, and the room was dark once more.

"Eureka," cried Mr. Brooke, 'there's our unicorn. And now I think the ghost is fairly laid by the heels.'

Glanvil observed, two centuries ago, that an experienced person can tell, merely by hearing it related, whether a ghost story is true or the result of illusion, or whether it is entirely an invention. On the same principle, whatever may be the value of the explanation given by the "ghost-killer," it is certain that the vision of the caretaker of the "haunted house" appears highly improbable, and ought really to be attributed to illusion.



Possibly, however, the same may not be the case with the "haunted house" near Peterborough. This story relates to a farm belonging to the Duke of Bedford, at Thorney. One of the rooms in the house has long had the reputation of being haunted. A recent search among the beams of the roof above this room has led to the discovery of the will of a farmer named John Cave, who died there more than a century ago, leaving a fortune amounting to £10,000. After his death the farm had been in the occupation of the Fullards, a family well known in the locality. The discovery of the will, which is dated 1794, was made by the present tenant, who is regarded as a trustworthy and intelligent man.

Reporters sent to the place by incredulous newspapers, such as the *Daily Chronicle*, the *Daily Express*, etc., confirmed the facts, and added that there was no doubt that various persons asserted that they had seen the ghost which was reputed to haunt the farm. Miss Morris, "a highly respected person," who lives in the village, told the reporter of the *Chronicle* that she often went to Mrs. Fullard's, and

once slept in the haunted room. Just as it had struck midnight she felt that there was something by her bed-side, and by the light of the moon, which shone into the room, she saw "a thin, gray-haired woman of about seventy-six, with a full-bordered cap, red chintz garment, and crossover wrap of the same material. She had only one tooth. [She seemed to glide over the floor." The apparition did not speak but pointed to the ceiling of the room. Miss Morris strongly denied that this was merely a dream. She told the Fullards the next morning what she had seen, and they were greatly impressed by it.

Mrs. Russell, a dressmaker of Thorney, told a similar tale. She had had to pass a night in the "haunted room," as the house was full of guests. She said that there was a slight noise when the ghost appeared, and again when it went away. She buried her head in the bed-clothes, but that noise in the dead of night remained in her memory.

Now that the will has been found the inhabitants of the house hope that the spirit will henceforth leave them in peace.

* * *

Some of the English papers have also referred recently to mysterious noises heard in a house at Holyhead, and in one at Barrow, as well as to a spectre armed with a sword, which had been seen by two people in succession at Thirsk. It is scarcely worth while to stop to discuss these confused narratives.

* * *

Various newspapers of Ulster, Ireland, made mention in January last of a farm in that province at which some very disagreeable spontaneous manifestations occurred, especially a shower of stones which broke a large number of window-panes. A remarkable fact was that these missiles came from the inside of the house, the fragments of glass being projected outwards.

* * *

In France there is first of all a haunting which is almost official, because the house concerned was that of M. Osmond de Courtaisigny, Procureur of the Republic at Cherbourg. About the middle of January it was reported that "every night at a certain hour the lantern over his door is extinguished, stones rattle against all his windows back and front, and when he sits down to dine, gravel and pebbles are thrown by some mysterious agency into his soup. His garret has been invaded, but the visitant there seems to have been material

enough to consume wine and viands. Electric traps have been set to catch the intruders, but no discovery has been made."

* * *

A much more interesting story, however, is told of a "haunted house" situated in the environs of Benvry, a large town of 7,000 inhabitants, about six miles from Béthune.

The Lille branch of the Société Universelle d'Etudes Psychiques has requested one of its members to make an enquiry into the subject, and he reports as follows:

"We arrived too late to witness any of the phenomena, which had ceased some days before. However, in spite of the proprietor's natural distrust, we were able to enter the house, question the inmates, and inspect the furniture, which bore the marks of violent treatment. The information here given was furnished by M. Sénéchal himself, and we are fully convinced of his good faith. M. Sénéchal keeps a small grocer's shop, and lives in the house with his wife, who is aged, and has for years been confined to her chair by paralysis; there is also a girl of about fifteen years of age who acts as servant.

"On January 15th last the furniture began to execute a wild and senseless dance. The chairs flew from one room to another, and smashed themselves against the tables and the walls; vases and household articles fell to the ground in fragments; the counter in the shop was overturned, and boxes of soap were piled on to it; shoes walked up the staircase; a dish of meat came out of the oven and fell in the bedroom; a water-jug fell to the ground without breaking, but on being replaced it fell again and was broken.

"All these things occurred during the daytime, and ceased at night-fall. They always took place in the room where the servant girl was, and never in her absence. While this girl went away for a few days' holiday the house was quiet, but the phenomena began again as soon as she returned.

"Another peculiarity is that no one ever saw the articles move, people heard a noise behind them, and on turning round something was found to have occurred. The servant herself never saw the articles in motion. M. and Mme. Sénéchal have not noticed that the girl was in any special state; she went about her occupations in a normal manner.

"A few days before our arrival M. Sénéchal had dismissed the servant. Since then nothing has happened. We did all we could to find the girl, but without success. The Sénéchals, mortified by what

has taken place in their house, refused absolutely to give us the servant's address.

"PAUL CHAPLAIN, *Engineer*."

* * *

The following is the result of an enquiry into another "haunted house," carried out, as in the preceding case, by the Lille section of the S.U.E.P.:

"The newspapers of Northern France having published an article with regard to a haunted house at Douai, we went to that town on Sunday, January 13th, to enquire into the matter.

"The house in question is No. 19, rue des Écoles. It had been uninhabited for some time, but for the last few months it has been occupied by the D. family, consisting of a postman, his wife and five children, also a young servant of 16 or 17 years of age.

"The facts which drew attention to this house are as follows: For about a fortnight Mme. D. had heard the door-bell ring several times a day, and on going to the door she found no one there. At first she thought that it was a hoax, but soon the ringing of the bell increased in frequency and violence, causing much alarm. In the presence of the frightened family the bell rang sharply, while the bell-pull and its handle made corresponding movements. The whole neighbourhood came to see, and more than 300 persons witnessed the phenomenon.

"The police were informed, but could not find out the cause. Moreover, three days later, in the very presence of a police officer, the bell came away from the wall while executing a final peal, and broke to pieces on the ground.

"Such are the facts related by the newspapers. At Douai we first went to the central police station. The correctness of the facts was there confirmed, but the force confessed that it was unable to discover the cause. We were, unfortunately, not able to question the officer who had seen the breaking of the bell. We also learned that, on that very morning, new phenomena had taken place at the D.'s. We therefore went to the house, and were met by formal orders given by M. D. that nothing was to be said and no one admitted. Despite our insistence, we could not obtain any information from Mme. D. During our short interview with her, we caught a glimpse of the arrangement for ringing the bell—simply a cord which hangs down beside the street-door. The broken bell had been replaced by a new one.

"We had to content ourselves with questioning some of the

neighbours, who had seen or heard the phenomena. All agreed in confirming the reality and intensity of the manifestations; the bell did not merely tinkle, but rang violent peals; the cord was shaken as though by a hand. A neighbour who lives close to the haunted house gave us the following precise information.

"She had several times heard Mme. D. cry out as if in terror; she ran to help her, and found that the bell was ringing of its own accord. One day, to her great alarm, she saw it ring five separate times, and the cord shook frantically. Another day, while talking to Mme. D. on the doorstep, she made an allusion to the bell, *and it immediately began to ring*. This occurred several times; 'one would say it answered back,' the woman said. Her opinion, which is that of the neighbourhood, is that the maid is bewitched. The priest was sent for, and he blessed the house and recommended that the bell be changed. The builder came, carefully examined the bell, and assured himself that it could not be rung by any artifice either from that house or from the adjoining houses. In short he found nothing. Finally the police set a watch on the house, but all in vain.

"One evening a fresh alarm made Mme. D. resolve to send for a mechanic the next day. But during the morning the final peal occurred, which ended in the breaking of the bell. On replacing it with a new one this trouble ceased.

"But the unfortunate tenants were not left in peace. First of all heavy steps were heard on the floors. Lighted lamps went out of their own accord several times. The servant saw a man in the bedrooms or on the staircase. These hallucinations recurred frequently. Furniture was moved about. A child's bed was turned over, the mattress thrown to the ground, the sheets carefully rolled up and placed in one corner of the room.

"Such was the state of affairs in the house when we made our enquiry. We heard later that the disturbances had ceased after the departure of the young servant girl.

"For the sake of truth we must add a very peculiar circumstance: this girl left the D.'s house in company with her father; now it seems that this man has the reputation of being a sorcerer, and that before leaving he performed an incantation 'to drive evil spirits from the house.' The coincidence is worth noticing, although the hypothesis of an understanding between father and daughter for the purpose of a hoax seems very improbable.

"DHUQUE, *chemist*."

Lille, February 3rd, 1907.

But the most interesting "*hantise*" of these last weeks appears to have been the one at Grenoble, where a "rapping spirit" has manifested its presence every night in the apartment of Mme. Massot, rue Phillis-de-la-Charge. On January 28th, the manifestation was specially remarkable; the correspondent of the *Journal*, of Paris, thus speaks of it under date January 29th:

"The rapping spirit was officially interrogated yesterday evening by M. de Beylié, formerly president of the tribunal of commerce, who is the owner of the haunted house, in the presence of M. Pelatant, commissioner, and M. Berger, inspector of police. Other police officers had been placed on the roof and in the adjoining rooms, as well as in the street, to prevent any deception.

"Nothing unusual took place until ten o'clock; then the wall was suddenly shaken as though by violent blows with a hammer. The rapping spirit had come home without caring for the presence of the police, who again searched the apartments, but found nothing. The persons present surrounded the wall on which the spirit appeared to strike, and, singularly enough, the blows seemed to sound on both sides of the wall at once.

"M. de Beylié, who is a friend of Col. de Rochas, succeeded in entering into conversation with the spirit, who readily responded.

"'Are you a civilian or a soldier?' asked M. de Beylié. 'If you are a civilian strike one blow; if a soldier, rap twice.'

"Two blows immediately sounded on the wall, and in the same way the spirit was got to say that he was an artilleryman, aged 26, that he had still three years of service to perform, and that before joining his regiment he had been employed by an electrician at Grenoble. The rapping spirit also explained by the same means that he was in love with Mme. Massot's niece. It was now just midnight. Further questions addressed to the mysterious spirit remained unanswered; the spirit had left.

"M. de Beylié, the police commissioner and others who were present, whose good faith is beyond suspicion, then left, absolutely stupefied by this seance. Crowds remained in front of the house and had to be dispersed by the police."

In a telegram the next day the correspondent of the *Journal* observes that the phenomena only take place when Mlle. Alice Cocat, niece of Mme. Massot, is present. There can, however, be no question of fraud on the part of this young lady, who remains among the others and is watched by them while the blows sound. This young lady has for five years been engaged to a nephew of Mme. Massot, who is 26

years of age, is a working electrician, and has served in the second regiment of artillery at Grenoble. These details correspond to those given by the mysterious rapper. As the blows are not understood to come from the spirit of a deceased person, but from that of a living one, it is still more probable than in the majority of other cases, that it is a case of a "subliminal romance" on the part of Mlle. Alice Cocat, who is probably a physical medium.

All this, of course, in no way destroys the genuineness of the phenomenon. "The wall against which the spirit last struck," says the *Journal*, "is not more than four inches thick, and forms a partition between two rooms which were crowded with University professors, high police officers and their men. The Massot family, of course, was present. Now, as it was impossible for anyone to hide in this thin wall, fraud was out of the question. M. de Beylié told the spirit to scratch, and the sound of nails scraping on the wall was very distinctly heard. On being ordered to give blows with the fist the spirit struck violently, and the thin wall shook in a manner which was perfectly evident."

What Psychical Research can do for Religion.

(*The Homiletic Review*; New York, December, 1906.)

SIR OLIVER LODGE comes out with a declaration in *The Homiletic Review* of his belief that the scientific investigation of telepathy, clairvoyance, spiritualistic phenomena, and the seemingly miraculous power of mind over matter at a distance, must inevitably aid true religion. He is careful to say, however, that religion does not depend on these things. "Whether a given prophet actually has extraordinary power, and how far his power extends, is a matter for scientific evidence," he observes, "but, whatever his power, it is by the content of his message that he is to be judged, not by the accompanying extension of the customary control of mind over matter." He continues:

"The worst of men can do things beyond the power of an insect; things which to its consciousness, if it had any, would be miraculous. It is obviously wrong to accept a bad and immoral message because it is accompanied by amazing phenomena.

"Nevertheless for an inverse proposition there is something to be said. It may be permissible to suppose that a human being of specially lofty character is likely to be endowed with faculties and powers beyond the present average scope of the race; faculties and powers fully intelligible neither to himself nor to anyone else. Even a genius has an inkling of exceptional powers. No one can explain, or

render ordinarily probable, *a priori*, the achievements of some of the master-minds of humanity. Genius combined with sainthood may perhaps go further still, and may achieve what to ordinary men are marvels and miracles.

"Either there are modes of existence higher than those displayed by our ordinary selves, or there are not. If there are, it is the business of science to ascertain their nature and the mode and extent of their interaction with our more usual personality and with our material surroundings.

"Moreover, though many of us must sympathise with the Founder of Christianity in his assertion that signs and wonders are not the proper credentials of religion—and though we may fully agree that compulsory moral and intellectual suasion of the unworthy, by main force of marvel, would be neither feasible nor satisfactory—yet we can recognise that religious belief has sometimes been quenched, and frequently perturbed, by the fact that the historical documents, on which it relies, contain 'miraculous' assertions; difficult to accept as corresponding to any real occurrence, difficult to reject without discrediting the rest of the testimony. We can perceive that the supposed impossibility of accepting certain narratives as true exerts a certain negative or inhibitory influence, which might be removed if the kind of facts narrated ever became part of accepted and orthodox science.

"It seems to me, therefore, that the persistent effort which is being made, in what are at present rather unorthodox and pioneering departments of science, to investigate and bring into the ordered universe such of the occult and abnormal phenomena as it may find to be capable of repetition and examination to-day, may indirectly aid that real religious revival to which we look forward; the signs of which, indeed, we already perceive, in the disinclination to accept a mechanical interpretation of the world or to recognise any well-defined limit to the future expansion and development of human nature."

If science shall ever, by searching, find out God, Sir Oliver Lodge believes that it will immeasurably broaden the fields of both science and religion, and extend their influence over millions of people now untouched. He writes:

"An age of religion is approaching, or seems to be approaching to those who can discern the signs of the times, when, divorced from superstition and allied with instructed and progressive knowledge, it will no longer remain the solace of a few, but will be recognised as a genuine power by the many, and become a vivifying influence among the masses of humanity. Such a result, if it can ever, in any partial sense, be the outcome of scientific researches—a consequence of the realisation of facts, some known, some not yet known, to science—must indeed be indirect, and must arrive chiefly because of a clearer perception, on the part of ordinary men, of the meaning and potentiality of life, the greatness of opportunity which it offers, the bewildering complexity and fullness of possible existence.

"Toward such a revelation, for more than a century, students of nature have been unconsciously working, and they have gradually brought a larger and larger province within the comprehension of mankind. Enlarged views of the universe—enlarged, that is, far beyond the conception of the Middle Ages—are already common

property; and the still further widenings and higher perceptions which are already looming in the future, if ever made generally accessible in a sane and sober manner, must surely awaken in man some sense of his hope and destiny, even on this planet, must arouse in him some effort toward the attainment of so bright an ideal, and thus must lead him into the outer precincts of the temple of religion.

"If religion is 'true,' if it has a substantial basis of reality and sincerity, it must have an intellectual as well as an emotional side, and so must be partially accessible to scientific enquiry.

"There will come a time when the reverent pursuit of natural truth, which is or should be the province of science, will bring us to a comprehension and assimilation of facts which at present seem to stand out as isolated or supernatural marvels. At present it is said to feel almost profane to attempt to seek after the intellectual side of such occurrences and reduce them to law and order; they are felt to belong to an ultrascientific and sacred order of existence—the idea doubtless being that what is known loses thereby some of its sacredness and mystery. . . .

"It is human to feel this repugnance to scientific scrutiny, and a generation which feels it can not wisely be urged too fast; nevertheless I look forward to a time when the Mediterranean of scientific inquiry will no longer be regarded as a closed sea, beyond which it were impious to sail—when not a few daring pioneers only but the ordinary trader will set sail, past the Pillars of Hercules, out into the tidal waters of the West; and the mysteriously infinite 'Oceanus' shall become the familiar Atlantic—the pathway of commerce with a newer world."

ECHOES AND NEWS.

Another Marvellous Horse: Princess Trixie.

If we may trust the *Daily Chronicle*, the Society for Psychical Research will soon have to investigate another horse almost as wonderful as "Der Kluge Hans" of which we wrote in our issue for December last.

This animal has been exhibited for some time at the Palace Theatre, London. It does all that the other learned horse did, and more besides, without, apparently at least, other direction than that of its master's voice, and the latter is far from speaking as much as do the Zancigs. It spells out simple words of three or four letters, choosing them from a heap of die on which are written the various letters of the alphabet; it does the same with figures; it even seems capable of doing simple subtraction sums. Trixie will tell us how many persons there are in a certain box in the theatre, and, mindful of her sex, points out the lady she considers the most beautiful. She shows her choice by seizing a die bearing the colour of the dress of this lady, and so forth. Lately, moreover, under the direction of the manager and master, a dog has appeared which has visited the big halls of Europe giving similar performances.

The *Daily Chronicle*, which absolutely refuses to believe that M. and Mme. Zancig exhibit the phenomenon of thought transference, seems, on the contrary, entirely disposed to admit telepathy between Mr. Barnes, proprietor of Princess Trixie, and his horse! Mr. Barnes, indeed, does not go so far as to affirm the exercise of telepathic faculties; he confines himself to offering every evening £100 to anyone who will discover a trick in the learned performances of "Trixie."

In any case one is astonished at the alleged promise made by Mr. Barnes to let his horse be examined by the Society for Psychical Research; it is added, it is true, that "this announcement has no authority at present, but it may appear at any moment."

Code or Telepathy?

The Zancigs' Mystery and the Gramophone.

THE mystery of the Zancigs is still unsolved, in spite of the suggestion

of *Punch* that the nation should subscribe a million pounds and buy the secret.

On the 22nd February, the Zancigs submitted themselves to the test of the gramophone at the offices of the company, and practically went through the same performance that has puzzled and amused the Alhambra audiences.

The experiment drew together an interesting gathering. Professor McDougal came from Oxford; there were also present Lord Northcliffe, Lord Montague of Beaulieu, Mr. C. Arthur Pearson, Mr. Clement Shorter, and the Secretary of THE ANNALS OF PSYCHICAL SCIENCE.

When Mr. and Mrs. Zancig arrived at three o'clock, and were conducted upstairs to the laboratory where the experiment was to be made, they were obviously extremely nervous and highly strung.

On her side of the big brown paper screen, Mrs. Zancig stood by her gramophone with tightly clenched hands, her mouth drawn in to the teeth, and eyes closed so tightly that the sight of the strained lids was almost painful.

Mr. Zancig was very pale and nervous, and as he stood shifting from one foot to the other, he kept flicking his hands so that his long, slim bony fingers made a sharp cracking noise. But still his pale blue eyes smiled and glittered from behind his glasses as he made the now familiar little speech before he set to work. There was, he said, nothing supernatural about his work and his wife's. He simply claimed that whatever he saw she could see too.

Divided by a screen, Mr. and Mrs. Zancig took up their stations by the receiver of a gramophone. From a table at his side Mr. Zancig selected all manner of articles which had been especially chosen by the little crowd of visitors as being likely to prove difficult of identification.

Speaking at a great rate, Mr. Zancig, as he picked up one object after another from the table, shouted such questions as: "What is this?" "Now this?" "And this?" into the gramophone. And, with the exception of one or two insignificant instances, Mrs. Zancig, from her side of the screen, called the answer back into the mouth of the gramophone receiver beside her. Queries were made and the answers given in the case of fifty objects in two minutes and thirty seconds.

The reasons which first gave rise to this idea of recording the Zancigs' questions and answers by gramophone are, that even the swiftest shorthand writer in the world must toll in vain after their rapid questions and replies, and that no record in cold print can hope

to give those momentary hesitations and those subtle inflexions of voice which the code theorists maintain are half the Zancigs' secret.

But the Zancigs have shown themselves without fear of being trapped in this manner, and desire that the slightest change of tone, the slightest little gasp of understanding, the tiniest little catch in the breath indicative of hesitancy, should not escape the eager ears of the public.

When the records of yesterday's demonstrations are made they will be found to contain many curious and interesting little points, which, unless such a record was taken, would escape the observation of even the most concentrated aural attention in a crowded theatre.

When with the rapidity of a bank-clerk counting change he began to pick up one object after another from the little table, calling such questions as, "What is this?" "Now this?" "Well this?" into the instrument, the answers came crisp and pat: "A pen," "A case," "A coin." "The date on the coin?" "1900."

These of course, were common objects, but there were many things the like of which Mr. and Mrs. Zancig had probably never seen before. There were, for instance, a little child's kindergarten cube of variegated colours; a money-case which included every piece of gold and silver coined in this country; a patent appliance for clipping nails; a little Janus-like piece of carved ivory, having the head of a skeleton on one side and the features of Christ on the other.

So nervous was Mr. Zancig that now and again his rapidly working fingers fumbled at the article which he selected and then Mrs. Zancig hesitated for the fraction of a second. Once or twice in response to his questions, she gave the name of the object lying next to the one which he picked up, but this only lends colour to Mr. Zancig's statement that Mrs. Zancig sees what he sees, and his explanation was that if his gaze wanders for a moment Mrs. Zancig must of necessity go wrong.

Once her answer was curious. The object selected by Mr. Zancig was a specimen of a dried Mexican "small-head." Mrs. Zancig's reply was, "a gentleman's face."

But apart from this she made no mistake, the most striking exhibition being when she gave the date, number and price of a visitor's railway season ticket, and added, in the same breath, the name of the owner.

It may be said that the strain of the test was so great that it left Mr. Zancig almost distraught and Mrs. Zancig pale as ashes. Is it code or is it telepathy? When expert minds get to work on the records, it would seem as though the case for code must either be established or disposed of, which would leave the only other alternative solution—telepathy.

THE PSYCHICAL MOVEMENT.

A Last Word Concerning Miller.

WE have recently received the following letter :

DEAR MONSIEUR DE VESME,

In your issue of December last, replying to M. and Mme Letort, you say: "Now Dr. Dusart was sitting by the side of Dr. Moutin."

Your memory is in error on this point. In fact, Dr. Moutin was sitting on the left of the cabinet, from the point of view of the circle; whilst I was on the right, with M. Mery, and there was an interval of many yards between us and Dr. Moutin.

Whilst Miller gave his hand to the latter, the phantom, at Miller's request, advanced a little. When nearly in contact with us, M. Mery and I were able to form a judgment as to the independence of its movements, and we at once asserted that it was not a lay figure.

I count upon your fidelity for the insertion of these few lines.

Yours, etc.

DR. DUSART.

Professor Van der Naillen, of San Francisco, who by his letter of a year ago to Colonel de Rochas aroused so much interest in Mr. Miller throughout the continent of Europe, and more particularly in France, where the medium was formerly almost unknown, has recently written (under date November 1st, 1906), a letter to M. L. Dauvil, the chief Editor of the *Revue Spirite*. Here is a passage from this letter :

"Yes, dear M. Dauvil, the Baron, the Baroness, and I have participated with you in the annoyance which the conduct of Miller must have caused our excellent friend Colonel de Rochas; but if, as I hope, I come to Paris next Spring, I will explain the matter, as I have told the good Colonel."

Two more words as a conclusion to this controversy concerning Miller, until fresh facts modify the situation with regard to this medium.

For the present the situation is as follows. Phenomena (whether genuine or not), more extraordinary, perhaps, than any yet produced with a medium, have been observed with Miller at seances in Paris. I was present at one of these seances; I was not convinced of the genuineness of these phenomena, not more so than many notable spiritists have been, who were present at the same seances or at preceding ones: Dr. Moutin, M. J. Gaillard, ex-deputy, M. de Watteville.

Doctor of Science, Lieutenant-General Fix, M. Léopold Dauvil, chief editor of the *Revue Spirite*, and others I could mention. M. Delanne himself, as is evident from several of his letters which we have published, regarded these experiences as inconclusive. Some among those I have named were subsequently present at other seances, which modified their opinions in a direction favourable to the medium. As for myself, I have not attended other seances, for reasons independent of my will; but I regard the opinions of the above-mentioned persons as carrying weight in the formation of an impartial judgment; moreover, some of the phenomena which were produced during the last seances seem to have been developed under good conditions of control. In any case, it must be admitted that Miller has never been detected frauding; or, at least, if anyone has detected him, he has not felt it a duty to publish the fact, doubtless because he felt unable to prove it. For my part I have discussed the phenomena, stating the case *for* and *against*; many spiritists who are not accustomed to this method of procedure in discussion and do not approve of it, have been scandalised; which shows that many spiritists still lack a scientific education—and that is all.

In the meantime what I easily foresaw has come to pass, that is to say:

(1°) No journal or review, except those of a specialised type, have noticed Miller, who remains unknown to the public, and has only converted those who were already believers.

(2°) In the last few weeks many well-known *savants* have published articles which have attracted wide attention, on spiritistic phenomena (Lombroso in the *Grand Magazine* of London and *La Lettura* of Milan; Grasset in *La Revue des Deux Mondes*; Flammarion in *La Revue* and *Le Matin*, etc.). All these *savants* have referred to materialisations, but none have breathed a word about Miller; although they read spiritistic reviews and the accounts of the Miller seances which they have given! It shows extraordinary ignorance of the world not to understand that *savants* will continue to ignore Miller (as public opinion represented by the press ignores him) so long as he is not investigated by *savants*.

These are facts—incontestable facts; in the face of these facts all fine abstract dissertations on "what ought to be" are valueless.

In relation to phenomena so exceptional and splendid as those exhibited with Miller, if they are authentic, the spiritists' appropriation of this medium, during his sojourn in Paris, has done a great wrong to the cause they cherish. I have tried by every means in my power to

prove the necessity of inducing Miller to submit to be investigated by a Special Scientific Commission, to the great benefit of spiritism.

Well, who would think it? I have received from some "psychists" words and letters of approbation, which I much appreciate. But not a single spiritist review has supported me in an effort on behalf of spiritism suggested by the most elementary tactics; there have even been some (and *Light* has chosen to be among them) who have published trivial remarks on my idolatry of *Savantisme*.

So be it. It is asserted and published that Miller is about to return to Paris. I may, in that case, be asked to attend some of his seances, but I shall decline, not wishing to deny by my action what I have maintained by my words. But we shall then see spiritists again pursuing the great medium, with the same result. We shall be able to judge by the consequence who has shown most clear-sightedness, independence and disinterestedness on behalf of the investigation of mediumistic phenomena, that is to say on behalf of the triumph of truth—the spiritists or I.

One word more. M. Gabriel Delanne, after the last seance with Miller, at which he was present, wrote to me—as I have said—that it was not possible in his opinion to form any definitive judgment for or against the medium.

The seances which he did not attend afterwards produced in him a conviction which he had not gained in the course of seances at which he was seated beside the medium. Then, he wrote several articles to prove that necessarily one should form a favourable opinion of Miller. That is his affair: but the thing is without importance because it is without logical sequence.

But I had hoped, at least, that M. Delanne would have supported me in my efforts to induce Miller to submit to be investigated by a scientific commission. This he has not done: on the contrary, he directs his arrows against my naïve pretensions. And this is his main argument: "I ask what would the public have gained if Miller had been examined by members of the *Institut Général Psychologique*, for instance, who have been studying for nearly two years the musical medium, Aubert, and last year Eusapia Paladino, since they have imitated '*de Conrart le silence prudent*.'"

Now this is a question of sincerity in argument. I never thought of mentioning the *Institut Général Psychologique*. I have always taken pains to say that the refusal of Miller and the spiritists who surround him is inexplicable, because there is no question of asking him to submit to be examined by a commission of uninstructed and possibly

'nimal *savants*, but by a commission presided over by M. de Rochas and composed of men known in spiritist circles to be very favourably inclined towards mediumism, and concerning some of whom spiritists boast, when it is desirable to cite the authority of weighty names. Why do they think they cannot confide to these men the systematic investigation of Miller's supernormal faculties? No reason has been given. I see only two possible reasons.

(1°) They think perhaps that Miller will not like to submit to this too limiting control.

(2°) They attach less importance to the triumph of truth than to that of certain interests and certain persons, circles, journals or schools of thought.

Can there be a third motive? If so, let them inform us of it if they will.

M. G. Delanne triumphantly closes his article of December last by reminding us that it is to spiritists such as Aksakoff, Ercole Chiola, etc., that we owe the conversion of Lombroso and other *savants*. We know it, we never cease to remember it, and we try to follow their example. Why, instead of lauding their wise conduct, does not M. Delanne try himself to imitate it?

C. DE VESME.

The Death of Colonel Olcott.

WE learn with regret that Colonel H. S. Olcott, the president-founder of the Theosophical Society, passed away, from heart failure, at Adyar, India, on Sunday morning last, the 17th inst. He had been ailing for some time past, never having fully recovered from the effects of a fall while on board ship last summer. Colonel Olcott, in 1874, went to Chittenden, Vermont, U.S.A., and witnessed the startling materialisation phenomena which were then occurring in the Eddy homestead. He wrote descriptive reports of the seances to the *New York Sun* and to the *New York Daily Graphic*. Those reports sent Madame Blavatsky to Chittenden, and it was there that she and Colonel Olcott first met. The following year the Theosophical Society was formed in New York—to which society Colonel Olcott devoted all his energies up to the end. His decease will be a great loss to our Theosophical friends, to whom we extend our sincere sympathy.

. An interesting law case is likely to come before the courts shortly. Archdeacon Colley will be plaintiff. He is, we understand, suing Mr. Maskelyne for libel in connection with the recent exhibition at St. George's Hall, London, of certain conjuring feats said to represent manifestations shown in spiritistic seances.

ORDEALS.*

By M. CÆSAR DE VESME.

Definition of "Ordeals."

THE immanent and tutelary intervention of an invisible world in the affairs of human society has, perhaps, never seemed to be so directly manifest as in those experiences called *Judgments of God* or *Ordeals*, a word derived from the Anglo-Saxon and signifying judgment.

Everyone knows what is meant by this term: "*Judgments of God*," but very few pause to study seriously these facts of human history, which are, nevertheless, of great interest: it is considered preferable to pass over phenomena, historical or otherwise, which, not being immediately explicable, disturb accepted beliefs.

In a work by M. F. Patetta, professor of penal law, we find the following definition: "The term *ordeal* is applied to all methods by which it is supposed that supernatural beings are enabled to manifest, in a certain way, their judgment on a question entailing juridical consequences." Further on the same author expresses himself even more distinctly, thus: "The ordeal amounts to a question proposed to spirits, under certain conditions and with certain formalities, which pledges them or induces them to respond according to the method that has been arranged for them."

In countries and at periods when the disorganisation of

* From a *History of Spiritism* in course of preparation.

human society rendered it hopeless to reckon on the vigilance of the police or on the clear-sightedness of tribunals, it was believed that recourse might be had to the intervention of spiritual beings. "God," it was said, "will perform a miracle rather than allow an innocent person to die." The absurdity of the conception thus expressed needs no demonstration to-day, but it indicates the vigorous quality of the faith of our ancestors.

The Ordeals of Savage Races.

One of the indications of the antiquity—prehistoric antiquity—of the custom of "ordeals" is found in the fact that it is met with among all savage races, even among those whose only religion consists in belief in spirits. We know that the best way in which to conjecture what prehistoric customs may have been is to study the customs of modern prehistoric peoples, that is to say savage races.

Beginning with Africa, we find the fire test employed in Sierra Leone,* among the Joloffs,† the Waswachels,‡ in Benin,§ where the accused has to prove his innocence by holding hot iron in his hands for some time, or a priest passes it three times over his tongue. At Loango,|| the leg of the accused is pressed with a red-hot knife, which is expected to become suddenly cold. Among the Mandingos¶ and the Krus,** the accused plunges his hand in boiling water or oil: at Bakalai, at Sierra Leone, and among the Wanikas,†† the accused is obliged to draw an object out of

* Winterbottom, *Sierra Leone*, 1805, p. 172.

† Mollien, R., *In dem Innere von Afrika*, 1820, p. 52.

‡ Hildebrandt, *Zeitschr. für Ethnol.*, X. (1878), 388.

§ Du Chaillu, *Dans l'Afrique Equatoriale*.

|| Bruns, *Erdbeschreibung von Afrika*, IV, 82.

¶ Moore, *Travels into the Inland Parts of Africa* (1742), p. 136.

** Wilson, *West Africa*, 1862, p. 100.

†† Du Chaillu, *opus cit.* Winterbottom, *opus cit.* Krapf, I., p. 342.

a boiling cauldron; the innocent is successful, the guilty is scalded.

In Madagascar, the accused is compelled to walk, with bare feet, on red-hot iron.*

In Somaliland, the accused is made to pass, barefoot, over fragments of burnt wood; or he is required to withdraw some object out of fire or boiling water.†

Among the Arabs a red-hot knife is passed across the tongue of the accused.‡

In the *Petit Parisien* (February, 1905), we find it stated that in the French colony in Eastern Africa, a similar test is still used!

The traveller Krapf tells of an ordeal used at Shoa.§

The engineer Ilg, minister of foreign affairs to the Emperor Menelik, in an interview with the editor of the *Neue Züricher Zeitung* (1903), which was copied by most of the papers, gave very interesting details about the sorcerers' *lobashas*, or discoverers of criminals, in Abyssinia. These are children, of no more than 12 years of age, who are hypnotised; in this condition they discover criminals, who have hitherto remained unknown. M. Ilg tells of many really extraordinary cases, of which he had personal knowledge.

On the occasion of an intentional incendiary fire at Addis-Abeba, the *lobasha* was called in. He was made to drink a cup of milk in which a little green powder had been dissolved, after which a pipe of tobacco was given him to smoke, in which a black powder had been put. The child passed into the hypnotic state and after a few minutes got up quickly and started towards Harrar. He ran incessantly for sixteen hours.

* Leguevel de Lacombe, *Voyage à Madagascar*, p. 232. Winson, *Voyage à Madagascar*, p. 293.

† Hagenmachers, *Reise in Somali-Lande*. Andree, *Forschungsreisen in Arabien und Ostafrika*, I., 265.

‡ *Globus*, XXI. (1872), p. 139.

§ Krapf (*opus cit.*), I. 71.

The professional runners, who followed him, were tired out. Near Harrar, the *lobasha* suddenly quitted the road, entered a field, and touched the hand of a Galla at work there; the Galla confessed his crime.

"One case was personally examined by the Emperor Menelik and by the engineer Ilg: it was that of an assassination, followed by theft, committed near Addis-Abeba. The *lobasha* was brought to the place where the crime was perpetrated, and was thrown into a peculiar psychic state. He ran round and round the spot for some time, then he went to Addis-Abeba, entered a church and kissed it; he went to another church, and kissed it also.

"On reaching a spot where there was water—water breaks the enchantment, according to the belief of the country—the child awoke. He was hypnotised again, and then started off once more; he went round several dwellings; on reaching the door of one of these, he stopped and awoke again. The proprietor of the dwelling was absent; he was, however, arrested; at first he denied his crime, but in his house were found some of the objects which belonged to the victim, and he was compelled to confess. When summoned before Menelik, the latter enquired what he had done after committing his crime. It was found that his actions corresponded with those of the *lobasha*. He confessed that, seized with remorse, he had visited two churches in succession and had kissed them.

"Menelik, wishing to have further proof of the faculties of the *lobasha*, took possession of some jewels belonging to the Empress. The *lobasha* was brought; he ran first to the Empress's apartments, then to those of Menelik, then into other rooms, and finally threw himself on Menelik's bed."

M. Ilg attempts no explanation of this marvellous gift, which appears to belong only to certain tribes, or rather to certain races, whose members are spread throughout Abyssinia.

Tylor* and the missionary Rowley† speak of a sorcerer who, in order to discover a thief, used two sticks, believed to be inhabited by a spirit, who, being adjured, was supposed to enter into four young men who held the sticks, and conduct them to the dwelling of the guilty one.

In fact, the four boys, excited by the contortions and cries of the sorcerer, were seized with nervous tremblings which became real convulsions, during which they ran wildly about in the brush wood, and at last threw themselves down, exhausted and covered with blood, in the abode of one of the wives of the chief.

The spirits of the dead are occasionally consulted, especially when the cause of their death is required. Thus, according to Kohler,‡ Cruikshank,§ Wilson,|| sorcerers take hold of the corpse by the head, and feel themselves pushed hither and thither until they reach the dwelling of the guilty person.

One of the most frequently used tests among the savages of Africa is that of poison.¶

In the neighbourhood of Lake Tanganyika, the ordeal by poison is so customary that Livingstone, listening to a man and woman swearing at each other on account of some conjugal squabble, heard them both cry out: "Bring the *muave*," that is to say, the poison test.**

The Englishman, Lander, when accused of treason by some Portuguese merchants, was obliged to submit to the poison test at Badagey, in the region of the Niger. The drink was expected to kill him if he was guilty. Feeling

* *Primitive Culture*, II. 203-5.

† *Universities' Missions to Central Africa*, p. 217.

‡ *Studien*, 373, and *Beiträge*, VI. 369.

§ *Goldküste* (1834), p. 240.

|| *West Afrika*, p. 231.

¶ Schneider, *Die Naturvölker*, I. 226. Post, *Afr. Jurispr.*, II., pp. 115-25.

** Livingstone, *Last Journal*, 74.

that his innocence was scarcely sufficient immunity, Lander withdrew into his hut, where he drank a quantity of tepid water and thus conjured the danger.*

Sometimes poison is administered to a slave of the suspected person, or even to a cock: at Unyoro two pullets are poisoned, one representing the accused, the other the accuser.†

The Malgasy use for tests a violent poison called *tangena*, of which Dr. Ramisiray speaks in his medical thesis: *Croyances et pratique médicales de Madagascar* (Paris, 1901). *Tangena* is administered to the accused, who has previously swallowed three pieces of the skin of a chicken. Whilst the poison is taking effect, the administrant places his hand on the head of the patient and summons the God to reveal the crime. When the vomiting begins, if the three pieces of skin are not found intact, the unfortunate is killed on the spot.

Letourneau informs us‡ that in Madagascar the *tangena* was first administered to an animal; if it succumbed the test was applied to the accused.

At Waswahéli, according to Winterbottom§, the suspected person was compelled to eat rice (not poisoned); if he was guilty he could not swallow it: this reminds us of some of the ordeals of the middle ages.

At Bonny, the suspected persons were exposed to sacred sharks; at Whydah and in Dahomey|| they were exposed to sacred serpents in the keeping of the priests; if they were bitten their criminality was considered as proven.

Passing to the inhabitants of Oceania, we find that,

* Réville, *Les Religions*, etc., I. 102.

† Finsch, *New Guinea*, p. 358. Post, *opus cit.* Hildebrandt, *opus cit.*

‡ *L'Evolution juridique*.

§ *Sierra Leonkuste* (übers), p. 172.

|| Wilson (*opus cit.*), pp. 152-207. Réville, I. 66.

according to Hasselt* in New Guinea, frequent recourse is had to the tests of boiling water, melting lead and cold water, but they are used in such a manner as to render them almost illusory.

The ordeals in use among the aborigines of Australia are limited to questioning the deceased in various ways concerning the cause of death, which is rarely regarded as natural. As a rule the following method, which recalls the *judicium feretri* of the Middle Ages, is pursued. The body is placed on a bier called *tirkatti*, that is to say, "one who knows," and various questions are addressed to it: "Did anyone strike you during sleep? Do you know him? Is it so and so, or is it such an one?" If the bier moves the response is considered to be affirmative; if it remains immovable the questions are continued: it is believed that Huingo, God of the dead, moves the bier.† Sometimes the bier is supported by several persons; they feel a shake as soon as the guilty person is named, a phenomenon which reminds us of that witnessed at spiritistic seances, in experiments with tables, and also in experiences with the divining rod.

In the Hawaiian Islands, sorcerers affirm that they see the image of the guilty one on the surface of the water—which is a remarkable application of crystal-gazing—or during the prophetic sleep, into which they fall after being conjured; at other times, they recite prayers, whilst the accused brings one hand up to a vessel full of water, the surface of which is disturbed if the person is guilty.‡

The *judgments of God* have been less used among the natives of America. In Mexico, the oath, taken whilst

* *Zeitschr. f. Ethnol.*, VIII. 192.

† Tedchelman and Schurman, *South Australia*, 1846, p. 51.

‡ Ellis, *Polynes. Researches*, I. 379; III. 127; IV. 293. Waitz und Garland, *Anthr.*, VI. 226 (Hawaii).

touching first the ground, then the tongue, with the fingers, was, however, held to be of great importance.*

On this point I would observe, that the juridic oath bore at first the true character of *ordeal*: it was believed, and it is still frequently believed, that perjury will be punished by justice beyond the tomb, if not even in this life. In the Middle Ages it was thought that the guilty person would die within the year.

A Spanish Franciscan monk, Bernardino de Sahagun, who, shortly after the conquest of Mexico, wrote a remarkable book on the life, customs and history of the ancient Mexicans, has recorded the following test:

"The sorcerer or serpent charmer was consulted in cases of theft. The plaintiff assembled the neighbours whom he suspected of having robbed him, and the sorcerer made them all sit down in a line on the ground. Then . . . the sorcerer removed the cover of a vase and charmed the serpent which was inside it. The serpent crawled out, looking at each person seated on the ground, one after another. When it recognised the person who had stolen, it crawled up to him and stretched itself upon him. Then the guilty one was seized and compelled to confess his error. If the serpent did not recognise anyone as guilty, it returned to the vase, re-entered it and rolled itself up quietly."

Is it not rather perplexing to note that these Aztecs use serpents for *ordeals*, just like the Africans to whom reference has been made above, with whom, nevertheless, they had no connection?

Adrien Jacobsen† tells us of the phenomena which the *Shamans* (sorcerers) in North America produce in presence of the populace to prove the persistence of their thaumaturgic faculties:

* Waitz, *Anthrop.*, II. 157, and above cited authors.

† *Geheimbünde der Küstenbewohner Nordamerikas*, in the weekly magazine *Das Ausland*, 1890, No. 15.

"The *Shamans* consecrated by the fire spirit called *Klésatphililamas* spring upon the pyre, and swing themselves over the flames suspended by a cord; they swallow hot cinders, and hold red-hot iron in their mouths, etc. Another more marvellous proof is that of opening their stomachs in such a fashion that the intestines are exuded and hang down to the ground."

The author describes a test of the first sort. A *Shaman* offered to divine, by means of the fire test, what had happened to a San Francisco steamer which was in the habit of calling in these localities once a year, and which had not arrived. "Some Indians set themselves to swing the *Shaman*, tied by the feet and arms, hung by a cord, over an enormous fire, until the cord caught fire, and was burning, so that the sorcerer fell into the flames, whence he issued, unaided, and without any hurt whatsoever. He declared that the boat would never return, having foundered. This was true; the *Shaman's* prophecy turned out to be correct."

Ordeals Commanded in the Bible.

The practice of drawing lots in order to discover the judgment of God was resorted to by the ancient Hebrews. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."* More frequently recourse was had to *Urim* and *Thummim*.† Two examples of these ordeals

* *Proverbs*, xvi. 33.

† In the chapter devoted to the Hebrews, we discuss at length the signification of these two words. The question is very obscure, chiefly owing to the difference between Christian exegesis and Rabbinic tradition on this point. It suffices to say that, according to the most widespread opinion, the *Urim* and *Thummim* were two precious stones which, when worn on the breastplate of the High Priest, shone with supernatural brilliancy in response to questions which were put to them. Josephus, the historian, says that in his time, "the stones of reason had already ceased to shine for two centuries, on account of the prevarications of the people."

are found in the book of Joshua (vii. 3-18), and in that of Samuel (Book I., Chap. xiv. 36-43). And we have said, when referring to the Hebrews, that Jehovah commanded Moses to put the breast-plate of judgment, the Urim and the Thummim, on the heart of the high priest, Aaron, in order that he might bear the judgment of the children of Israel upon his heart before the Lord continually.* These words, as Heuss and Patetta have pointed out, signify that the high priest should judge the children of Israel by means of the *Urim* and *Thummim*.

Jehovah did not sanction trial by fire. He seems to have even forbidden it: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire,"† unless indeed these words refer to some other custom.

On the other hand, in the law of Moses, the God of Israel commanded the test of bitter water for an adulteress:

"If any man's wife go aside and commit a trespass against him, and a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; and the spirit of jealousy come upon him and he be jealous of his wife and she be defiled; or if the spirit of jealousy come upon him and he be jealous of his wife and she be not defiled; then shall the man bring his wife unto the priest . . . and the priest shall have in his hand the bitter water that causeth the curse: and the priest shall charge her by an oath and say unto the woman: 'If no man have lain with thee . . . be thou free from this bitter water that causeth the curse: but if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband, then the priest shall charge the woman with an

* *Exod.* xxviii. 30.

† *Deuteronomy*, xviii. 10.

oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell; and this water that causeth the curse shall go into thy bowels to make thy belly to swell and thy thigh to rot. And the woman shall say, 'Amen, Amen.'

"And the priest shall write these curses in a book, and he shall blot them out with the bitter water, and he shall cause the woman to drink the bitter water that causeth the curse . . . and when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her; . . . and her belly shall swell, and her thigh shall rot. . . . And if the woman be not defiled, but be clean; then shall she be free, and shall conceive seed."*

Certain kinds of *judgments of God* having been thus ordained by Jehovah, it must be apparent to Jews and Christians that, in principle, the genuineness of the supernatural phenomena connected with these *judgments* is authenticated by the Bible; and this should prepare the way in their minds for what follows.

Ordeals in Ancient and Modern India and in the Far-East.

The antiquity and the universality of the custom of ordeals or *judgments of God* among the Hindus has long led to the belief that this race were the first to practise it. As a matter of fact, it is mentioned in the Vedas, the most ancient portions of which were written probably three thousand years B.C. In the code of Manu there are also references to the ordeals ordered in the Vedas (viii. 190).

* Numbers v. 12, etc.

In the *Khandogya Upanishad* (prior to the present era) it is written with reference to a suspected person : " Cause the hatchet to be heated for him ; if he has robbed, when he lays hold of the glowing hatchet he will be burned, and he shall be slain. But if he is not guilty he will not be burned, and he shall be set free."*

A similar test is that of burning oil. The Hindus caused oil to boil in an earthen pot or metal vase of a fair depth, and a ring was thrown into it ; the suspected person, to prove his innocence, had to pull it out by plunging his hand into the pot without being burnt.†

In the *Pamavinsa-Brahamana* of the Samareda,‡ and in the code of Manu (viii. 116), the subject of trial by fire is also referred to, which consisted in passing the suspected person between two burning pyres. Vatsa submitted to the test and came out without having a single hair of his head singed. In the *Ramayana*, the virtuous Sita acted similarly in order to banish the jealous suspicions of Rama.

The laws of Gautama, Randhayama, Vasishta, Apastamba, Vishnu, etc., all written several hundreds of years before Christ, refer to ordeals. In the code of Vishnu, we find the description of five tests, those of weighing, of hot irons, of cold water, of poison, and of the sacred drink.

The weighing test consisted in weighing the accused by means of a stone or some other similar object and again repeating the operation after having conjured the balance : the innocent person should then seem lighter than on the first occasion.

Towards the close of this article we shall touch upon the trial by cold water, as described by Hiuen Thsang, a celebrated Buddhist pilgrim who travelled through India in the year 648 A.D.

* Pr. VI., Kh. XVI. 1-2 (*Sacred Books I*, p. 108).

† *Asiat. Researches*, I, p. 398. ‡ Weber, *Ind. St.*, IX. 44.

In the code of Manu it was written (VIII., p. 144): "The judge shall cause fire to be seized by the man whom he desires to prove, or he shall be plunged into water. . . . The man who is not burned by the flame, or who remains on the surface of the water, shall be recognised as innocent."

It is not only in the book of Vishnu that the poison test is referred to, but also in the *Yadjanavalkya* and the *Mitakshara*. Barley bread was eaten, and a drink prepared with certain rites was swallowed: the guilty was poisoned, the innocent remained uninjured.

Father Bouchet, a Jesuit missionary in India, who lived at the beginning of the thirteenth century, has told us what, at that time, were the ordeals in the country that he was evangelising. Husbands often had recourse to them when they doubted the virtue of their wives. He gives some examples. A Christian woman, tormented by her husband's jealousy, offered to prove her innocence by means of burning oil: and as her husband took her at her word, on the spot, she held her hand in the burning liquid as long as her husband desired, after which she withdrew it unhurt. Father Bouchet knew this couple and was a witness of the husband's jealous ferocity, which gave place to unlimited confidence.* Another woman attested her innocence by carrying on her head hot burning charcoal, another by licking burning tiles. The traveller Knox,† when speaking of the Cingalese, said: "To discover robbers it is a custom in this country to use a stick surmounted with a cocoa-nut placed so that it can move of itself. The priest, holding the stick in his hands, is led before the suspected persons; then the nut which directs the stick begins to turn, first on one side, then on another, until it stops before the guilty person." If the person indicated denies the crime, the test of boiling

* *Lettres édifiantes et curieuses*, rec. XIV., Paris, 1720, pp. 371-377.

† *Voyage à l'île de Ceylan*.

water is applied. In any case a trial is held before he is condemned.

Turning from the Brahmins to the Buddhists, we find that *judgments of God* were little used in China proper ; but that, on the contrary, they were had recourse to frequently in Thibet. The Russian *savant*, Tsherepanoff, published the following statement in 1864, in the *Abeille du Nord* of St. Petersburg :*

"The Lama, for example, is able to find lost articles by following a table which moves before him. The owner of things asks the Lama to indicate the place where it is hidden. The Lama always delays the reply for a few days.

"On the day when he is ready to reply, he sits on the ground in front of a little square table and places his hands on it, at the same time reading in a Thibetan book ; at the close of half an hour he gets up, and lifts his hands off the table, holding them in such a way that they keep the same position which they had when resting on the table. The latter is levitated at once, following the direction of the hands. Then the Lama stands straight up ; he raises his hands above his head and the table rises to the level of his eyes. The Lama moves, and the table moves with him ; the Lama walks forward, and the table advances in front of him in the air, with such increasing rapidity that the Lama can scarcely keep pace with it ; finally the table, after going about in various directions, falls on the ground. The direction in which it has chiefly moved indicates that in which the lost object should be sought for.

"It is asserted that the table generally falls just on the spot where the stolen things are hidden. *In the case of which I was an ocular witness*, it moved a long way (more than

* This recital has been reported by Mirville (*Des Esprits*), Dr. Vahu, (*Le Spiritisme*, etc.) and by several other authors.

thirty yards) and the lost object was not found at once. But in the direction followed by the table, there was the hut of a Russian peasant, who committed suicide after perceiving the indication given by the piece of furniture. The suicide awakened suspicions; search was made, and the lost articles were found in the hut.

"Not venturing blindly to trust my eyes," adds Tsherepanoff, "I explained this occurrence to myself as a trick of the priest. I supposed that he had raised the table by means of a thread invisible to the eyes of the spectators. But after more careful examination, I found no trace of any trickery. Moreover, the moving table was made of pine-wood, and weighed as much as 1½ lbs. Now I am persuaded that this phenomenon was produced by the same methods as those employed in table-turning, etc."

John Bell, a well-known traveller who journeyed through Asia in 1719, reports that, when a Russian merchant had been robbed by a Mongolian tribe, a Lama took a bench and turned it over several times, until it moved towards the tent of the thief; the Lama was himself guided there, ordered the restitution of the stolen goods, and was obeyed.*

In Thibet, ordeals with boiling oil,† with red-hot irons,‡ etc., are also in use.

The ordeal was a general custom in Japan. On the subject of trial by hot irons, it is reported by Father Feroes, a missionary to Japan, that a Christian who was accused of theft submitted to it with good results. The suspected person had to write on a sheet of paper a formula of conjuration, then to place the sheet of paper on his hand and on this the red-hot iron was deposited. The Christian in question refused to follow these pagan practices, and con-

* Tylor, *Primitive Culture*, II. 203.

† Cunningham, *Ladak*, etc., p. 226. Post, *Ursprung*, 124.

‡ Bergmann, *Nomad. Streifereien*, II. 41.

fixed himself to drawing on the paper the sign of the cross.*

Father Kaempfer also informs us that the ordeal of poisoned drinks existed formerly in Japan.

In Siam, the accused and the accuser walk on burning ashes or plunge their hands in melting lead.†

Finally, with regard to the ancient Persians there is a fine example of an ordeal in Firdusi‡ in which a knight exculpates himself from the charge of adultery by the fire test; he was accused by Queen Siavaksh, whom he had despised.

The judgments of God in the Greek and Roman Classics.

A warrior who died in fighting for his country was left unsepulchred; but an unknown hand found means of rescuing him from becoming a prey to the vultures, and buried the body, in spite of the vigilance of the guards who were set to watch over it, and who were consequently prosecuted. One of them, when affirming his innocence, cried out: "We are all prepared even to grasp red-hot iron, to pass through the fire, or to swear by the Eternal God that we have not committed this crime, and do not even know who conceived and executed it." Here we have a proof of the custom of the tests of hot irons, of the bonfire and the oath. Who would not suppose that this belonged to the Middle Ages? The poet who puts these words into the lips of Greek soldiers, however, is Sophocles, in his *Antigone*, written five hundred years B.C. Ordeals were therefore well known among the Hellenes.

In Greece, in Sicily, and in Asia Minor, many spots

* *Lettres du Père Feroes du Japon*, printed at Mainz, 1598.

† De la Bissachère, *Tonkin*, 1813, p. 217.

‡ Translation by Prof. I. Pizzi, Vol. II., p. 337.

existed where judicial ordeals took place.* The temple of Trœzen, in Argolis, was specially celebrated because it was believed that everyone who there made a false oath would die at once, struck with apoplexy.†

In the works of Nicolas of Damascus, who lived a century before Christ, we read :

“The Umbrians, when there was a dispute among them, fought with weapons as in war, and believed that those who slew their enemies had proved themselves in the right.”

The Romans did not judicially recognise trials by ordeal and made no custom of these tests. A few examples, however, may be found in their history. Three vestal virgins, accused of having broken their vows of virginity, proved their innocence by marvels. We refer elsewhere‡ to the Vestal Claudia, who brought into port, dragging it by her girdle, a ship containing the statue of the Goddess Cybele, which had been wrecked in the Tiber. Æmilia rekindled the sacred fire by throwing her veil on the burnt embers. Tuccia drew water from the Tiber in a sieve.

An anonymous scholiast of Sophocles, who lived in the beginning of the present era, assures us that the Romans used judicial tests in the same manner as the Greeks.§

The ordeals of the Celts and Slavs.

An epigram in the *Anthologia Græca* informs us that the Celts dwelling on the borders of the Rhine assured themselves of the legitimacy of children by throwing them, lying on a buckler, into the river called on this account *ἐλεγχίγαντος*, that is to say, *that which tests marriage*. The Emperor Julian,

* Pausanias, II. 30, etc., *et seq.*

† *Fragm. Histor. græc.*, ed. Didot, 1849, p. 457.

‡ Book III., § 26.

§ Patetta, *us cit.*, chap. v., § 4, p. 134, note.

Eustatius and other writers* confirm this fact, adding that the illegitimate children were carried away, whilst the legitimate floated, and were then recovered by their parents.

In the ancient Celtic law, attributed to Dynwal Maelmud, ordeals are of three kinds, that is to say: the red-hot iron, the boiling water and the duel.†

The Poles frequently had recourse to the cold-water test: the hands were tied to the legs, a stick was passed between the arms and under the knees, and, held by a cord, the accused was thrown into the water.‡ If he floated his crime was considered proven.

The Middle Ages.—Duels and other Forms of Ordeal.

Let us now turn to the Germans, among whom ordeals were considered as of greater importance than among other races; moreover, they propagated the custom all over Europe in the middle ages. It has even been affirmed that *judgments of God* were their invention. After what we have just been saying, it is not necessary to prove that this is not the case.

A *judgment of God*, belonging more peculiarly to the Germans than to any other nation, is that of the duel. There is plenty of evidence to show that it was not always treated as an ordeal but rather a mode of deciding a question by action. It was, however, regarded as an ordeal in the majority of cases, especially if it was imposed by any tribunal or law. It was thought that God would not allow the innocent to be defeated, even if he was the weakest, and that he would multiply his strength and weaken his enemy.

* *Anth. Græc.*, I. 40. Julian, *Epist.* 16 *ad Maximum*. Eustatius, *Comm.*, 294. Libanus, *Panegy.* in *Jul. Cons.*, 238, etc.

† *Welsh Laws*, Book XIV., Chap. xiii., § 4.

‡ An ancient drawing, reproduced by Zeumer, in his work *Ordines Iudiciorum Dei*, shows us the accused thus prepared for the test.

This strong conviction must indeed have encouraged and fortified the innocent, whilst the guilty person would fight in a state of mind which would place him in a condition of real inferiority. But no one would now admit that God was really a party to this legalised homicide, and it will be understood that even in the middle ages many persons agreed with the Lombard King, Luitprand, when he wrote: "*Incerti sumus de Dei judicio et multos audivimus per pugnam sine justitia causam suam perdere.*"* In consequence of the prevailing idea concerning judicial duels the vanquished, if he did not die in combat, was thrown into prison, and sometimes even hung.

Nobles fought with lances on horseback, preceded in the list by heralds who carried crosses and images of saints. Plebeians fought on foot with sticks. Women and ecclesiastics caused a champion to fight in their name. On this point, it is worth adding that among an African tribe, the Marguis, a curious parody of the duel ordeal is to be found. On the sacred rock of Hoschi two cocks were roused to combat, and it was considered that the divinity would give the victory to the plumed champion which was selected to represent the innocent.†

It is curious to note, in this connection, Dante's apology for the duel. His thesis is: "That which is obtained by the method of the duel, is justly obtained" (*quod per duellum acquiritur, de jure acquiritur*).‡

"Moreover what is acquired by ordeal is acquired by Right. Wheresoever human judgment is at fault, either because it is involved in the darkness of ignorance or because there is not a presiding judge, then, lest justice should be left deserted, we must have recourse to Him, who so loved her. Now this is what takes place when by the free assent of

* "We are perplexed on the subject of judgments of God; we have heard that many persons, by duels, have lost their cause unjustly."

† Hildebrandt, *opus cit.*

‡ *De Monarchia*, II. 10.

either side, not in hatred but in love of justice, the divine judgment is sought through means of mutual clash of strength, alike of mind and body. . . . But if the formal characteristics of the ordeal are preserved (else were it no ordeal) are not they who have gathered together by common consent, under compulsion of justice and in zeal for her, gathered together in the name of God? And if so, is not God in their midst, since He Himself promises as much in the Evangel? And if God is present, is it not impious to think that justice may succumb? . . . And if justice cannot succumb in the ordeal is not that which is acquired by ordeal acquired by Right?

"But if, against the truth that we have shown, the wonted point be urged concerning the inequality of men's strength, let the objection be refuted by the victory which David won over Goliath. . . . For it were a foolish thing indeed to hold that the strength which God sustains is weaker than a chance champion."

Certainly this is a fine example of illogical sophistry!

In Germany, and consequently in all Christendom, the fire test, properly speaking, consisted in making the accused, who was the more frequently clothed in a waxed shirt, pass between two bonfires; sometimes the executioners contented themselves with setting fire to the shirt.

Among the examples afforded by history, we may cite that of Peter Aldobrandini, who, in 1063, sought to prove simony and heresy on the part of the bishop of Florence, by causing him to pass, barefoot, between two bonfires, formed of two piles of wood, 10ft. long, 5ft. wide, and 4½ft. high, between which there was scarcely sufficient space for a person to pass.

When the test was accomplished, Peter returned calmly into the fire to pick up his handkerchief which had fallen. His body and his clothes were intact. This exploit procured him the title of *Petrus Igneus*, by which he is best known. He became bishop of Albano, and later on cardinal; after his death, he was canonised.*

A few years later, in 1098, when the Crusaders were

* Blasius Melanesius, *Vie de Jean Galbert*. Baronius, *De Archiepisc. Florent.*, III., 95.

besieging Antioch, a provincial peasant, called Peter Barthelemy, proposed to submit himself to the fire test to prove the genuineness of the holy spear discovered by him. In the presence of the whole army, he passed between two huge fires, composed of dry olive wood, only separated from each other by the breadth of a foot; he even paused for some time in the midst of the furnace. He came out uninjured, except for certain burns which he recognised as the merited punishment of doubts from which he was not entirely exempt. Fourteen days afterwards, he died of injuries received from the enthusiastic crowd, which had pressed around him too hard after the successful test, unless, indeed, he died of his burns, as his enemies affirmed.*

Boniface, who preached the Gospel to the Germans and Russians, was invited by them to prove the divine character of his religion by entering the fire. He entered it and paused in the midst of the flames, without either his body or his clothes being injured; the spectators, perceiving this, were at once converted to Christianity.

A similar statement is made concerning Peter Gonzali and St. William, the founder of Mont Vierge, *viz.*, that having caused great fires to be lighted they remained in them without suffering.†

Richardis, the wife of Charles le Gros, being accused of adultery with Luitard, bishop of Verceil, was clothed in a shirt soaked in wax and resin, which was set on fire; the flames raged and consumed this tunic of Nessus without burning the body of the innocent person in the slightest degree.‡

* Milchaud, *Histoire des Croisades*, I. 339. Willkens, *Kreuz-zuge*, I. 261-263.

† Du Prel, *La Salamandre mystique*.

‡ *Elsassische Chronik* of Jacob von Königshofen. Hermanus Contractus says, on the contrary, that Richardis was subjected to the test of cold water; Regnus, on the other hand, speaks of red ploughshares, which shows how little credence can be given to this incident.

We find this fire test even in 1740, at Hamburg, where the mystic, George Freeses, made use of it to convert an atheist to theism.* The ordeal of red-hot irons (*judicium ferri candentis*) was more used than that of the bonfire.

Cunegonde, wife of S. Henry, Duke of Bavaria, to exculpate herself from the charge of adultery, held in her hands a bar of glowing iron "as she might a bouquet of flowers." Other writers allege that she was subjected to the test of walking barefoot on red-hot ploughshares.†

It was by this method of the ploughshares that Emma successfully defended herself; she was the daughter of the Duke of Normandy, and wife of Ethelred, King of England, the mother of his two sons, one of whom was Edward the Confessor. The latter, when he had succeeded to the throne of his father, was weak enough to believe the accusation, made by some evil-minded persons, against Emma. His mother having been accused of having culpable relations with Alcuin, Bishop of Winchester, he ordered that she should be tried and, as the result of the trial, she was condemned to attest her innocence by the fire test, that is to say, she was to walk, barefooted, on red-hot ploughshares, four steps to be taken on her own account and five on behalf of her presumed accomplice. Emma passed the night preceding this terrible experience in prayer; on the following day she walked on the burning ploughshares between two bishops, her lower limbs being bared up to the knees. She issued uninjured from this test and her innocence was solemnly proclaimed.‡

Saxo Grammaticus§ speaks of Poppus, who tried to prove

* *Sphinx*, I. 256. Schindler, *Magisches Geistesleben*, 92.

† *Auct. Vitae Henrici*, in *Canis*, VI. 387. *Magnum Chronicum Belgium*, p. 96.

‡ *Joh. Bromton, Chronic. in Twyden*, I. 942.

§ *Lib. X.*, p. 499.

the truth of Christianity spontaneously by the red-hot iron test.

A citizen of Didymotheca, suspecting the fidelity of his wife, suggested to her either to confess her fault or to touch red-hot iron to prove her innocence. If she had confessed she would have been condemned to death; if she had recourse to the test, her conscience told her that she would be burned. So she went to the Bishop of Didymotheca, a prelate of worth, and, weeping, confessed her sin, promising to make amends. The bishop, who believed that true repentance restores innocence, urged her to submit to the test without fear. The woman took the glowing iron, and walked twice round a chair without being burned, and the husband was reassured. This occurred in the reign of the Emperor John Cantacuzene.*

In connection with the preceding test we find also that of the cauldron of water or boiling oil, from which an object has to be withdrawn. The antiquity of this ordeal among the Teutons is proved by a passage in the *Edda Saemundar* (*Niebelunge*), in which Gudrun, widow of Sigurd, re-married to Atli, King of the Huns, being accused of infidelity by a slave called Erkia, asked for the test of boiling water: "Collect my brothers," she said, "with their armed warriors; let my relatives surround me. Let the man of might come from the land of the Saxons, the inhabitants of the South, let him come who knows how to consecrate by his word the vessel of boiling water." Thus in the presence of seven hundred persons, she plunged her white hand to the very depths of the vessel and drew out a stone.

The slave Erkia, who had accused her, exposed herself to the same test, but she drew back her hand from the vessel horribly scalded; she was thrown into the boiling water and thus put to death.

* Migne, *Diction. des Sciences Occultes*; word, "*Fer chaud*."

About the year 860, the queen Teutberge, daughter-in-law of the Emperor Lothaire, grandson of Charlemagne, was accused of a grave offence. A champion offered spontaneously to submit, on behalf of his sovereign, to the test of boiling water, and in the presence of the whole court, he drew out of the liquid a ring that had been blessed, without any trace of injury.

This form of ordeal corresponds to that described by the canonist, Rofred, who was an ocular witness: "A vessel was filled with cold water; the accused plunged his hand into it; if, when he withdrew his hand, the skin showed any injury, the accused was condemned to death; in the reverse case he was acquitted."*

This test was not, however, much used. Outside the testimony of Rofred, who is doubtless worthy of credence, there are only five or six examples to be found, and these are of a somewhat legendary character. At first sight they seem more surprising than the test of boiling water; but one suspects that in certain cases some corrosive substance, such as sulphuric acid, may have been introduced surreptitiously into the water.

No doubt a far more interesting method of ordeal was that in which the accused, with the left hand and right foot and the right hand and left foot tied together, was thrown into cold water, or the other method which we have said was used in Poland. The essential point was to put the accused in a condition in which to swim was impossible. *Then he was regarded as innocent if he sank; if he floated on the surface he was proclaimed guilty.*

Towards the close of the Middle Ages, on the contrary, in certain cases, if the accused did not float he was regarded as culpable; but these were exceptional cases.

* *Libelli super jure pontificio*, Argent., 1502, VII., fol. 50, quoted by Hildebrandt, p. 170.

This ordeal was practised frequently and for a long period in Europe. A last example is recorded in 1836, when the inhabitants of Hela, near Danzig (Prussia), applied this test to an old woman accused of magic, and put her to death because she floated.*

The ordeal called *judgment of the corpse* was founded on the belief that contact with the murderer caused blood to spout from the wounds of the assassinated person. Sometimes, instead of testing by the whole corpse, the hands alone were used, having been previously cut off for that purpose.

This test was frequently used throughout a great part of Europe, but chiefly in Germany and in England: it is referred to by Shakespeare.† It is related of Richard Cœur de Lion, that having rebelled against his father, Henry II., when he visited his dead body blood was seen to spout from the mouth and nose. Formerly this phenomenon was attributed to the fact that the soul resides in the blood, as certain passages of the Bible seem to allege.‡ By way of comparison, we will quote a curious article that appeared in the *Echo du Merveilleux* (November 15th, 1904) over the signature of René le Bon. It deals with a curious belief existing in certain parts of Brittany: every time the parents of a drowned person bring the winding sheet, the drowned man bleeds as a sign of recognition. "I am fifty years old," said an old sea dog to the collaborator of the *Echo du Merveilleux*, "and I have seen plenty of drowned men! Well they have all bled, even when they had been months in the water. . . This thing is well known in the country and everyone would tell you the same." M. Le Bon, being incredulous, was himself a witness of the alleged pheno-

* Königswarter, 1850, I. 14.

† *Richard III.*, Act I., Scene III.

‡ *Leviticus*, XVII.; *Deuteronomy*, XII. 23.

menon under conditions absolutely conclusive : it was the case of an unfortunate cabin-boy, who had been drowned nine days before. In the following issue of the *Echo* appeared a letter by a Countess de L. T., confirming this strange phenomenon. M. Le Bon supposes that the explanation is of a more natural kind than the Breton sailors imagine, but he omits to tell us what his explanation is.

We will not pause to speak of other ordeals of slighter importance, such as *bread* and *cheese* tests ; foods that the guilty person could not masticate, or which were changed to poison in his stomach ; or that of the cross, the book, etc.

Let us not forget the test of the bath and of the Eucharist, which, in opposition to the former, which were called *purgationes vulgares*, were known as *purgationes canonica*,* because they were more particularly reserved for ecclesiastics, and because the Church preferred them. The suspected person acquitted himself by swearing his innocence and imploring God to punish him if he did not speak the truth, or, perhaps, he came to the sacrament of the Eucharist, in that case it was believed that the sacrilege would entail some great misfortune.

With these two great tests may be classed the "judgments of the Holy Ghost," the person of the Holy Trinity who was regarded as directing investigation into truth.† This belief, as well as that attaching to the oath and the Eucharist, was probably based on genuine cases ; or, at least, on widespread legends. Ecclesiastical history tells us that Hildebrand, later on elected pope under the title of Gregory VII., when sent as pontifical legate to judge certain bishops accused of simony, caused the Bishop of Treves, who was designated by public opinion as guilty, to appear before him, and said to him : " If you are legitimately endowed with the

* See the Acts of the Council of Vermonce, and of Tribur.

† Perhaps on account of what we read in the *Acts of the Apostles*, chap. v., verse 3.

gifts of the Holy Spirit, pronounce fearlessly the following words: *Glory be to the Father, and to the Son, and to the Holy Ghost.*" The Simoniac then pronounced distinctly the words: *Glory be to the Father, and to the Son . . .* but he could not articulate the rest of the formula: convicted by this impediment of the tongue, he was obliged to vacate the Episcopal chair.

That which concerns canonical purgations is to be found in the Acts of the Councils of Vermunce and of Tribur.

A very cruel ordeal was reserved for Jews in some countries. Their knees were tied together, then a thorny branch was violently thrust between them—*inter coxas acerrime pertrahatur*; if the accused did not suffer he was considered innocent—*et taliter se exoniet si sanus evaserit*.*

"Citations to the Tribunal of God."

We now turn to a subject which, apparently at least, is closely allied with the "judgments of God"; these were called "citations to the Tribunal of God."

They are common to all ages. Quintus Curtius shows us the old Hindu prophet Calamus raised on the pile which is about to consume him, addressing Alexander the Great, and warning him that in three days he will die. The great conqueror actually died on the sixth day. A decree of Vitellius fixed a date by which all the diviners should quit Italy. The diviners replied by a manifesto, ordering the Emperor to quit the earth before that date; and Vitellius was, indeed, killed before the close of the year.†

The sorcerers persecuted by the Emperor Valens predicted to him his imminent death.‡

The brothers Carvajal, unjustly condemned to death,

* *Ordines judiciorum Dei*, B. I. (7).

† Suetonius, *Vitell.*; § 14.

‡ Ammo. Marcell., Book XXXI, c. 1.

intimated to Ferdinand VI., king of Castille, that he would die in thirty days. The thirtieth day following, Ferdinand expired, a fact which procured him the surname of *the summoned*.

The most celebrated of all "citations" is without doubt that of Jacques de Molay, Grand Master of the Order of the Templars. At the moment of his execution, in 1314, he adjured Philippe le Bel and Clement V. to appear both of them in a year, before the Tribunal of God. The pope died on the 20th of April and the king on the 29th of November, 1314. Perhaps there is not sufficient evidence to prove that this is not a posthumous prophecy occasioned by the singular coincidence of these deaths; the historical arguments brought forward in support of this sceptical hypothesis are not of much weight, however.

A great number of facts of a similar kind are related by the Jesuit Father, Jeremiah Drexell, in his dissertation: *Tribunal Christi, seu arcanum ac singulare cujusvis hominis in morte judicium*.

The moment at which the summoned judge should appear before the tribunal of God is sometimes so precisely indicated that the prediction seems really extraordinary. It is so in the two following cases reported by Drexell:

In 1606, a German soldier was accused of insubordination in consequence of having used a rash and disrespectful expression, and after a summary trial he was condemned to be hanged. The condemned man, addressing himself to the Captain, cried out: "Three weeks hence, at this same hour of the night, you shall render an account to God of my death." The soldier was hung at midnight. Three weeks later, whilst the Captain was making his rounds with the patrol, he fell into some water and was drowned.

A suspected man implored the judge, Tursus, for time to bring forward further arguments and testimonies of his innocence; the judge refused this just concession, and

without further demur condemned him to death! The condemned man, at the moment of his execution, summoned the inhuman judge to appear before God at the same time as he himself; as soon as the innocent man had expired, the judge fell to the ground, struck by lightning.

Can such occurrences be attributed to chance?

In Switzerland, we find that citations to the tribunal of God were frequent until the seventeenth century; they were known under the name of "citation to the valley of Jehoshaphat."

Of course citation before the tribunal of God by no means always took effect, otherwise we may be sure condemned men would never have allowed their judges to survive them, and no judge would have dared to condemn suspected persons.

John Huss, who was condemned as a heretic to be burned alive, summoned his judges to die in three months. The judges did not comply with this request, a fact which did not fail to strengthen the position of the Roman Catholic Church in that neighbourhood.

Delancre tells us that citations before God intimated by the justly condemned are ineffectual. In support of this, Jovius relates that Gonzalvo of Cordova having condemned a soldier who was addicted to sorcery, the unhappy man had the effrontery to summons him before the Tribunal of the Most High. The Great Captain mockingly replied that he would commission his brother Anthony, who had been dead for some time, to appear in his stead. Anthony would seem not to have objected to do him this small fraternal service, since Gonzalvo continued well in health.

* *Preussische Jahrbücher*, Berlin, G. Reimer, March, 1859. Further information on this subject can be found in the *Disquisitiones Magicæ* of Del Rio, p. 609, and in the *Ladungen vor den Richterstuhl Gottes* of Dr. Fr. Oetker. Osenbruggen devoted a chapter to this subject in *R. A. aus der Schweiz* (XVIII, fasc. 2).

Finally, each religion has its own special form of this supposed intervention of God to avenge crime; it is to be found more particularly among the Hebrews, before the Babylonish captivity, whilst their notions of a future life were still very vague. I desire to refer to the punishment of crime even in this world by the justice of heaven.

Charles Linnée*, in his work on occultism, presents us with a special form of this superhuman justice, which he calls *Nemesis Divina*. He relates, among other matters, the following :

A son-in-law killed his father-in-law by discharging three bullets at him ; the crime could not be proved ; but a few years afterwards the murderer was afflicted with three cancerous ulcers in the same part of his body as that in which the three bullets had wounded his victim, and he died a miserable death.

It is possible to regard this fact as a paradoxical case of stigmata produced by the auto-suggestion of remorse. In like manner, it is quite natural to suppose that the terrible threats of ordeals by oath, and by the Eucharist, as well as the sinister predictions called " citations to the tribunal of God," acted on some superstitions and impressionable minds as really effective suggestions, as real enchantments. For instance, the phenomenon of auto-suggestion, which was probably manifested in the ordeal of the Holy Ghost, and which prevented the guilty person from being able to articulate the formula with the sign of the cross, is very easy to produce by auto-suggestion. How often we have seen hypnotisers forbid their subjects, who appear to be in a normal state, to count beyond a certain number, to spell the alphabet beyond a certain letter, and the experiment has almost always succeeded !

* *Uebersinnliche Welt*, Berlin, June, 1903.

Did the Church sanction Ordeals?

It has been a matter of much dispute how far the Church resisted or approved of ordeals. The greater number of historians now recognise that the Church accepted them in principle, whilst at the same time offering some objections to duels. The Popes, up to the time of Honorius III. and Gregory IX. tolerated the *judgments of God*; perhaps they even approved of them. The alleged condemnations of ordeals previous to these two Popes refer exclusively to their use in synodical trials. The Poles caused the fire and water to be blessed by a priest before commencing the test.* Many churches had the privilege of guarding the irons which were used for ordeals, and collected monies for this purpose in the provinces in their jurisdiction. We have even quoted instances of saints who themselves ordered submission to *judgments of God*, such as Saint Edward of England in the case of his own mother Emma, St. Henry of Bavaria for his wife Cunegonde, etc.

But from time to time voices from among the clergy were raised in protest against ordeals. Agobard, Archbishop of Lyons, as early as the ninth century criticised the use of the term, *judgments of God*, as if the Lord had imposed them and as if He placed Himself at the disposal of our laziness and ignorance to solve our doubts and inform us of what we would know.

Ordeals continued to be customary longer in Protestant than in Roman Catholic countries, especially in those which adopted the reform of Luther.

Why Ordeals constitute a Senseless Juridical System.

The reason why the Church eagerly protests against having sanctioned the "judgments of God" and the "citations

* Darestl, *Études d'histoire de droit*, pp. 186-8.

before the tribunal of God" is that, according to the conscience of the present day and in the eyes of even the most sincerely spiritual persons, these juridical and theological methods are very far from appearing reasonable. In the first place, in assuming the hypothesis that there is a God, whose will sometimes intervenes in the progress of events of this earth, we by no means prove the correctness of the opinion of those who think that this deity *ought to interfere continually and directly* in favour of threatened innocence. With regard to the God of Christians, it will suffice to recall the fact that he did not intervene even when the dying Christ was mocked by the accusation: "Thou that destroyest the temple and buildest it in three days, save thyself! If thou art the Son of God, come down from the cross! He saved others, himself he cannot save: if he is the King of Israel, let him now come down from the cross and we will believe him. He trusted in God; let Him deliver him now if He will have him."*

Therefore the fact that a suspected person has not passed uninjured through a judicial test to which he has been subjected, can only demonstrate one thing, that is that no occult power has intervened in his favour, although perhaps quite aware of his innocence. The less unreasonable ordeals then, *from this point of view*, are those which always involve the production of some supernormal fact, which may attest the intervention of the invisible. Such, for instance, is the test, the description of which has been given us by the Buddhist Hiuen Tshang,† who saw it employed in India, in the seventh century. The accused and a stone were placed in a river. "If the man was sucked down and the stone remained on the surface of the water, the suspected was recognised as guilty. If the man swam and the stone sank

* *Matthew*, xxvii. 40-43.

† *Mémoires sur les contrées occidentales*, translated by St. Julien, Paris 1857.

to the bottom, he was considered innocent." Therefore, whether the accused were guilty or innocent, it was assumed at least, that for his condemnation there would be the intervention of some supernatural force, in default of which *the test was regarded as null and void.*

Unfortunately, the inconsistency of ordeals does not depend solely on the question of the intervention or non-intervention of invisible beings. Even if such a being should intervene, how can we know that the interference would be in order to save the innocent and punish the guilty? Such an invisible being might be, according to the various beliefs, either a God or a demon, a good spirit or a bad one. In ancient times, Pliny suggested* that the Vestal Tuccia, to whom we have already referred, was really guilty, but that she effected the prodigy of the sieve by means of enchantments. We know that it was universally believed in the middle ages that the Devil could protect his adepts from the fire; the frequent immunity of sorcerers in the torture to which they were subjected was thus explained.

It is therefore obvious that ordeals, as well as citations before the tribunal of God, constituted a judicial or theological system fundamentally false, even if we admit the invention of spirits or even of God Himself.

Ordeals Based upon Clairvoyance Intended to Set the Law upon the Track of Criminals.

Must we say the same of the special forms of ordeals the only object of which is to discover the whereabouts of criminals or the evidence of crime? We have referred to many forms of these; the Ethiopic "lobasha" who follows along the track of a murderer until he comes upon him, and who subsequently discovers all the objects that the Negus made a pretence of stealing; the negro sorcerer who,

* *Nat. Hist.*, XXVIII. 3.

in order to discover a thief, employs four youths who hold two sticks; the Cingalese priest whose rod is surmounted by a cocoanut, which turns towards the guilty person; the Lama of Thibet seen by Tsherepanoff discovering stolen goods by following the table which moved automatically under his hands; or that other Lama seen by the traveller John Bell doing the same thing with a bench; the questions addressed by Australian aborigines to the corpse of the murdered person, who is supposed to reply by raps rapped out on the bier; the Hawaian sorcerers who say they see the portrait of the guilty person in a glass of water or in the fatidical sleep (many criminals have been revealed even in natural sleep, for instance there is the old and well-known case of the Megara murderess, spoken of by Cicero, and the not less striking case of the composer Méhul.)

To these examples a well-known one may also be added, that of Jacques Aymar, the famous dowser, who performed chiefly during the last part of the seventeenth century. He was a rich peasant of Dauphiné, who, from his youth, was noted for his competency in the use of the divining rod for the discovery of subterraneous water. He found out by chance that he could also discover murderers and the evidences of crime. He was looking for a spring of water, when the rod turned in his hand in such a fashion that he had no doubt but that he had found it. He caused excavations to be made at the spot and a barrel was found enclosing the corpse of a woman, with the cord round her neck by which she had been strangled. The body was recognised as that of a woman of the neighbourhood, who had disappeared for four months. Aymar went to the victim's house and placed the rod on everyone who was there, but it remained motionless until he touched her husband, whereupon it turned with violence. The wretched man at once took flight, thus compromising himself in the eyes of the law. It is, however, true that Montesquieu has said: "If I were accused of

having stolen the towers of Notre Dame the first thing I should do would be to place the sea between the law and myself." It is not necessary to be the author of *L'Esprit des Lois* in order to be somewhat of the same opinion.

In 1688, a theft of wearing apparel was committed at Grenoble. In order to find out where they were hidden, the services of Aymar were engaged. He was taken to the spot where the theft had occurred; the rod turned, and continued to turn outside the house, and following its direction a prison was reached and entered. A door was thus reached which was never allowed to be opened without special permission of the judge. It was necessary to go before him and gain this permission; he gave it, saying at the same time that he would like to be present at the experiments. He went to the prison and caused the door to be opened. At once Aymar advanced towards four thieves who had been lately arrested. He placed his foot on the foot of one and the rod remained motionless. He passed to the second: the rod turned and the dowser declared that this was the thief who had stolen the clothes, although the man protested strongly against the accusation. At the third prisoner the rod did not move but turned on reaching the fourth, who tremblingly asked to be allowed to make a confession, and thereupon acknowledged his part in the crime, denouncing the second prisoner as his accomplice. Finally they both avowed their crime and named the man who had hidden the clothes; following their indications a neighbouring farm was visited. The farmer denied having received the stolen goods, but the enquiry directed by the accusing rod soon caused the discovery of what the farmer thought was securely hidden.

During the night between the 5th and 6th of July, 1692, a hotel keeper and his wife were assassinated and robbed in their cellar at Lyons. The police could not succeed in finding the least trace of the guilty person. A neighbour of

theirs therefore proposed that recourse should be had to Jacques Aymar; he was brought from Grenoble, where he was living. When presented to the King's Counsel and to the "Criminal Lieutenant," Aymar assured them that he would be able to find the criminal if he was first conveyed to the place where the crime had been perpetrated. The two magistrates complied, placing in his hands a forked twig cut from the first bush they encountered, and they accompanied him into the cellar. Here the rod turned forcibly in the direction in which the corpses had been found. He was himself much agitated, and his pulse quickened as in fever. Then, always guided by the rod, the dowser went up into the shop where the theft, which followed on the murder, had been committed. Coming out of the house, he followed road after road, on the traces of the criminal, although he had never before been in Lyons. He entered the court of the archbishop's house, passed the gate of the Rhone, and descended the right bank of the river, the rod indicated sometimes three accomplices, sometimes only two. The inconsistency was soon made clear. Arriving at a gardener's house, Aymar affirmed that the murderer had entered it, and had drunk the contents of a bottle, over which the rod turned. The gardener stoutly denied any knowledge of this and the dowser applied the rod to him, which remained motionless, but which subsequently turned on his two young children. Plied with questions, they owned at last what they had tried to hide, fearing they might be punished for having left the house door open, in spite of being forbidden to do so by their father; they admitted that on Sunday morning, three men whom they described, had come into the house, and had drunk some wine which had been in the bottle above which the rod had turned.

The magistrate and Jacques Aymar returned to Lyons where, before renewing the search, they determined to submit the dowser to a new experiment. In the shop

where the crime had been committed had been hidden the pruning knife which the murderer had used. Three similar knives were procured from the shop-keeper who had sold it, these were taken to the garden and buried in the ground. Being led to the place Aymar passed each in succession but his rod turned only on that which had been found on the scene of the crime. The steward of the province then bandaged the eyes of Aymar, and had the knives hidden in some long grass; Aymar's rod turned again above the bloody implement, without making the least movement over the others.

On the following day the dowser again set out in pursuit of the assassins accompanied by a clerk from the registrar's office and by some archers. Having descended to the bank of the Rhone, he entered a boat, as he said the murderers had done, and in this way he reached Beaucaire. Here his rod guided him along the streets until he arrived at the gate of a prison. He here stopped and declared with assurance that the criminals were within. Having obtained permission to enter, he was immediately brought into the presence of fifteen prisoners. Among them was a hunchback who had been arrested an hour before, for a small theft committed in the market place. The rod turned over this prisoner only: then Aymar declared without hesitation that this was one of the accomplices of the murder of the wine merchant and his wife.

The hunchback at first denied any participation in the crime, even to having ever set foot in Lyons, but as he was made to travel back along the very road that he had taken in his flight, he was recognised in almost every spot where he had stopped. Confounded by this assemblage of witnesses, the miserable man finished by making full confession; he was tried, condemned to death and hung, having asked pardon of God and man. The sentence was passed by thirty judges.

Aymar set out in search of the two accomplices of the

hunchback; he traced them to Nîmes, then he returned to Beaucaire to the prison, declaring that they were there; the rod did not this time indicate any of the prisoners, but the jailor declared that an individual whose description answered to that given of one of the fugitives, had called, a short time before, to ask for news of the hunchback. The pursuit was renewed, but had to be relinquished on reaching the frontier. If ever a supernormal fact has been well attested this one has; it developed under the eyes and severe investigation of the law itself. It is testified to by three concordant contemporary writers: Dr. Chauvin, who gave an account of it in a letter which he published at Lyons that same year; M. de Vanini, public prosecutor at Lyons, who writes about it in his work, *Physique Occulte*, which also appeared in 1692; and finally Dr. Pierre Garnier, of the University of Montpellier, who speaks of it in a *Dissertation physique* (Lyons, 1692). The event has not, moreover, been disputed by any contemporary writer.

Dr. Chauvin particularly points out: "By a large number of facts and circumstances, we are beginning to study a discovery of great utility for the preservation of the goods and the lives of men." The good doctor was a little previous in his judgment; time was not yet ripe for dealing with this disturbing matter; it is scarcely ripe yet.

We are not informing anyone of anything new when we say that if the divining rod is no longer used for the discovery of murderers and stolen goods, some detectives have recourse to other forms of clairvoyance.

The following case, taken from Alfred Russel Wallace's work, *Modern Spiritualism* (chap. iv., p. 66), is one of this sort:

"On Wednesday, December 20th, Mr. Wood, grocer, of Cheapside, Bolton, had his cash box with its contents stolen from his counting house. He applied to the police and could get no clue, though he suspected one individual. He then

came to Dr. Haddock to see if the girl Emma could discover the thief or the property. When put in *rapport* with Emma she was asked about the lost cash box, and after a few moments she began to talk as if to someone not present, described where the box was, what were its contents, how the person took it, where he first hid it; and then described the person, dress, and associations of the thief so vividly, that Mr. Wood recognised a person he had *not the least suspected*. Mr. Wood immediately sought out this person. . . . He at first denied all knowledge of the robbery, but after a time acknowledged that he had taken it exactly in the manner described by Emma, and it was accordingly recovered."

We must point out that the analogy between these different methods of police metapsychism and ordeals, properly so-called, depends chiefly on the spirit in which the results obtained are interpreted. If the indication given by the divining rod of the dowser, the table, the bench of the Lama, the direction of the *lobasha*, etc., is blindly followed, and the person, without further demur, is regarded as guilty, then the judge is really acting on the same principle as that implied in a *judgment of God*. If on the other hand, these phenomena are regarded simply as means by which to get on the track of a criminal, preparatory to submitting him afterwards to the enquiries of ordinary jurisprudence, then they are very far removed from similarity to ordeals, since the juridical results which ensue from the test do not follow as a direct and necessary consequence.

Between these two interpretations that we have pointed out there is room, however, for a whole gamut of graduations and *nuances*, for the judge may be more or less influenced by the indications given by the "medium." Thence it is impossible to establish a clear line of demarcation between *judgments of God* and police enquiries based on supernormal phenomena. It is this promiscuous character of the phenomena and of their interpretation, which has prevented all

those writers who have dealt with this question from distinguishing clearly between these different classes of ordeals.

Invulnerability in Jewish and Christian Martyrology.

A class of supernormal facts which approach very closely those occurring in ordeals, are the marvels connected with certain martyrs whom the executioners were unable to injure. The individual who is so marvellously preserved is not, as in the cases we have been considering, a suspected person, but a condemned person; the event, however, does not differ in either case, unless it be in this respect, that the mysterious power which was not consulted before the sentence was passed, is supposed to intervene on behalf of the innocent at the moment of execution. Jehovah said to the prophet Isaiah: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."* And we are all familiar with the passage in the Bible where Nebuchadnezzar caused the three young Israelites to be thrown into the fiery furnace. The flames of the fiery furnace slew the men who threw the martyrs into it, but an angel appeared with the latter, and they came out unharmed. "And the princes, governors and captains, and the King's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."†

With such examples in their sacred books and with the extraordinary exaltation of spirit occasioned by their asceticism, it is not at all surprising that, among Christians, a large number of cases should be found of invulnerability and of passing unscathed through fire in the course of the persecutions directed in the early centuries against the Church.

* *Isaiah*, xliii. 2.

† *Daniel*, iii. 27.

"Hagiography," writes Dr. du Prel*, "abounds in these facts. Some were thrown into the flames without a hair of their heads being singed, such as Victor, Ephisa, Christina; others condemned to the stake stood at it uninjured, such as Agnes and Polycarp." The latter was to have been burned alive, but the flames formed an arch about his body without touching him, so that he had to be killed by the thrusts of a lance.† Saint Boniface in the city of Tarsus, was forced to swallow melted lead, and his head was plunged in boiling water, but he came out of the trial uninjured.

On the subject of insensibility we may recall the personal testimony of Tertullian and Saint Augustin‡, on the subject of Perpetua, the daughter of Ignatius. She was informed by a vision that she would be insensible to the torture, and so it was; she was seen to carefully arrange her hair and the folds of her robe, and then enquired, "When will it begin?" No doubt this insensibility can be normally explained; nevertheless, do not these cases seem to confirm in their literal signification, the comforting words of S. Paul: "God is faithful, and He will not suffer you to be tempted above that ye are able" ?§

It is needless to add that among genuine "miracles" are found a multitude of purely legendary ones. I will only quote one more marvel, which appears altogether remarkable on account of the more modern date of its occurrence, the number of persons to whom it refers, the length of its duration, and more particularly on account of the witnesses who have corroborated it.

During the reign of Hunneric, King of the Vandals, a persecution of the Arians against the Catholics broke out in

* *La Salamandre mystique.*

† Görres, *Die Christliche Mystik*, v., 354.

‡ Saint Augustin, *Serm.* clxxx. Tertull., *De Anima*, chap. LV.

§ *I. Cor.*, x. 13.

Gothic Africa. As the city of Tipasa, a few miles distant from Carthage, remained faithful to Rome, Hunneric sent thither a military Count, who assembled the Catholics in the Forum, and, in the presence of the assembled multitude, which had gathered from all parts, he caused the right hand to be cut off and the tongue to be torn out from all those whom he failed to intimidate. But the valiant martyrs, to the amazement of all, continued speaking without tongues. It is easy to imagine the sensation which this would produce in the city: everyone wished to see, and thus assure themselves of the marvel.

This is an example of the *durable* miracle which Renan demanded.

Gibbon, whose invariable scepticism wearies his reader, exclaims with regard to this fact: "Generally, one may more reasonably attribute miracles to the industry of Catholics than to the protection of heaven; the impartial historian may, however, be allowed to quote a supernatural event (*præternatural*) which will edify the faithful and astonish the incredulous. These miracles [those of the tongues torn out without loss of speech], of which there have been many examples in succession, were displayed on the largest and most enlightened theatre of the world, and were subjected for many years to the inspection of the incredulous, who all bore witness to the prodigy, either as ocular witnesses or by declaring that the thing was a matter of public notoriety."* Victor Vitensis, the African bishop, who published a history of the persecution two years after the event, wrote: "If anyone doubts the truth let him go to Constantinople and listen to the clear and perfect language of the sub-deacon Restitutus, one of the glorious confessors, now lodged in the palace of the Emperor Zeno, and who is so revered by the devout Empress."†

* *History of the Decline and Fall, etc.*, chap. xxxvii.

† Victor Vitensis, V., p. 76.

An able philosopher of Constantinople (a neoplatonist and Christian), Æneas of Gaza, whom Gibbon describes as learned and profound, without bias and without passion, writes thus of the martyrs: "I have myself seen them and heard them, and I have carefully enquired how a voice can articulate without the organ of speech; I verified with my eyes what I heard with my ears; I opened their mouths and I took note that the *whole* of the tongue had been completely torn out from the root, which doctors generally declare to be a fatal injury."*

The historian Procopius† speaks similarly *after having seen them*.

Victor of Tumona remarks that the whole imperial city was in a position to attest this fact. The Emperor Justinian also affirms in one of his decrees that he had personally seen and examined these martyrs.‡

Gregory the Great, who lived at Constantinople as legate of the Pope, his predecessor, also refers to the matter.§

And this is not all. Listen to the testimony of another writer of the time, Marcellinus *comites*.||

"Hunneric caused the tongue of a young Catholic *who had been dumb from his birth* to be cut out, and at once he began to speak and to praise God. I saw at Constantinople several members of this sacred group. All, having had their tongues torn out, yet spoke perfectly. On the contrary, two of these mutilated persons, having grievously sinned by fornication, immediately lost their speech for ever." These episodes, if as well attested as the phenomenon itself, give it a character still more incontestably supernatural.

That is why Cardinal Baronius calls this miracle of the

* Æneas Gazens, in *Theophrasto* (Biblioth. Patrum, tom. VIII., p. 664).

† *De Bell. Vandal.*, lib. I., cap. 71, p. 196.

‡ *Justinian Codex*, lib. I., tit. xxvii.

§ *Dialog.*, III., p. 32.

|| *Chron.*, I., p. 45.

tongues: "A thunder of the Holy Ghost, heard by the entire universe, . . . because this is not a question of one or two witnesses, but of a whole province, or rather not of a province only, nor of Africa only, but of all countries beyond the sea; it is not a question of one day or one month, but almost of an entire century (*uno ferme sæculo*), that is to say, until the death of the last of these martyrs, dispersed throughout the world. God has willed that all authorised historians of that period, even those who do not belong to our religion, should be of one accord in their testimony, using the same words."*

No contemporary writers state the number of the martyrs of Tipasa; an old chronicle states that there were sixty persons.†

As we see, the fact is what we may call *historically proved*, just as it is proved that Miltiades gained the battle of Marathon, and Hannibal that of Cannæ. If the miracle of the torn-out tongues is not *absolutely certain*, neither is it *absolutely certain* that Darius did not conquer the Greeks and Varro the Carthaginians.

The Same "Miracles" among the Pagans and Various Sects.

We find that among all religions these sort of facts are alleged, as authenticating their doctrines and glorifying their martyrs. The Pagan neoplatonist, Iamblicus, writes on this subject in the *Egyptian Mysteries*: "You will have certain proof of the inspiration of the prophets when you find, for instance, that they are not burned; in these cases the God who is within them does not suffer the fire to reach them, neither does He allow them to feel its effects; in other cases, whilst they are burned, crucified, scourged, and their limbs are torn by the irons, they do not perceive it. . . ." We observe in these lines that Iamblicus carefully distinguishes between *incombustibility* and *insensibility*.

* *Annales*, Vol. II., anno Christi 484.

† V. Ruinart, p. 486.

Saint Epiphanius does not hesitate to acknowledge that the Egyptian priests threw themselves into cauldrons of boiling water, and issued from them as intact and fresh as they had been previous to their immersion. He attributed this prodigy to the drugs with which they anointed their bodies, in the same way as the Pagans explained the prodigies among Christians. On both sides the explanation is equally absurd.

In classical antiquity the Hirpui were well known; they were the Guardians of the temple of Apollo on Mount Soracte in Magna Græcia, and on this account were exempted by the Romans from military service; they walked through fire and over hot cinders, strong in their faith—*freti pietate*.*

In Bulgaria, the Nistinares, a sect of Catholic schismatics, who dance in the fire on the 21st of May, the feast of St. Helena and St. Constantine, are also known. Huge fires are lit on this occasion, formed of several cart loads of dry wood. The Nistinares, whose faces turn purple, dance and prophesy on the embers; after which they stand on damp earth. They do not feel the effects of the fire until their faces resume the normal appearance and natural expression.†

In the course of the seventeenth century the *Salvadadores*, *Santiguadores* and *Enselmadores* of Spain were much spoken of. They were Roman Catholics who, besides healing wounds by touch, could control fire, swallow boiling oil, walk upon hot embers or in the midst of burning stakes with such impunity that they were employed in cases of conflagrations. They claimed to be relatives of St. Catharine. D'Alembert in his relation concerning the Earl Marischal

* Virgil, *Æneid.*, lib. XI., 785-788. See also Silius Italicus, V. 165, and Pliny, *Hist. Natur.*, VII. 12.

† *Recueil de Folk-Lore, de Littérature et de Science*, published by the Bulgarian Minister of Public Instruction, assisted by Doctors Schischamanof and Mastov.

writes as follows : "There is in Spain a family, or a caste, who from father to son have the power of entering fire, and who, by means of enchantments authorised by the Inquisition, can extinguish flames. The Duchess of Medina-Sidonia considered that this was a proof of the truth of the Roman Catholic religion, and, as she wished to convert the Earl Marischal, she invited him to be present at this feat. The Count urged that he might be allowed to light the fire himself. The Spaniard refused this, on the ground that he was in their eyes a heretic."*

Bernadette, the young peasant who was the direct cause of the devotion to the Virgin at Lourdes, went one day to the famous grotto with a large lighted taper in her hand : she knelt down, and whilst at prayer she soon fell into an ecstasy, such as was habitual with her. After a while she opened her hands and carried them to the flame, which was seen for some time licking her fingers ; Bernadette was not burnt.†

Colonel Gudgeon, the British Resident in Rarotonga (Polynesia), has published‡ the account of a ceremony of "fire walking" at which he was present in the Society Islands. A great fire was lit in an oven ; when the flames were extinguished the *tohunga* (priest), a native of Tahiti, and one of his disciples, performed the enchantment by rapping three times on the edges of the oven with branches of *ti*, after which they boldly walked barefoot over two fathoms of hot flag-stones. Afterwards the *tohunga* came up to four Europeans who were present, Colonel Gudgeon, Dr. W. Craig, Dr. George Craig, and Mr. Godwin, and said to the latter : "I hand my power over to you, lead your friends across." The Europeans bravely approached bare-

* Andrew Lang, *Companions of Pickle*, p. 24.

† *Proceedings of the S.P.R.*, IX. 179; XV. 3.

‡ *The Journal of the Polynesian Society*, Wellington, N.Z., March, 1899.

footed; only one was burned; the *tohunga* explained that he had the imprudence to look back, which was forbidden—as in the case of Lot's wife! After this about 200 Maoris passed through the fire. Half an hour later some uneasiness was expressed lest the flags should not be hot enough to cook the *ti*. In reply the *tohunga* merely threw the green branch into the fire; the branch was burnt in less than fifteen seconds. "I have eaten a fair share of the *ti* cooked in the oven," adds Colonel Gudgeon; "I am therefore in a position to assert that the oven was hot enough to cook it thoroughly." When someone read Colonel Gudgeon's account to some old chiefs of the Urewera tribe in New Zealand, these natives showed surprise and remarked that their ancestors had a similar ceremony, but that it had now fallen into disuse.*

Other ocular witnesses have given similar accounts of fire-walking. Miss Henry† herself walked, with her sister and her little nephew, over flag-stones "*heated to a red and white heat*"; the feat was photographed by Lieutenant Morné, of the French marine. Another witness is Mr. N. J. Tone.‡

In the Fijian Islands like occurrences take place; a very careful report on this subject was made by Dr. T. M. Hocken.§ The furnace was heated by a huge fire for at least forty-eight hours. A handkerchief was thrown on the flag-stones, and left there for a few seconds only, nevertheless it was almost entirely burnt. Many natives then passed over the red-hot stones. Some remained on them for half a minute; others not quite so long. Dr. Hocken examined the feet of two men who had passed over the oven. He found no trace of a burn upon them. He questioned many persons, in vain, on the subject in order to obtain some clue to the mystery;

* *Proceedings of the S.P.R.*, Vol. XV., p. 4.

† *Polynesian Journal*, Vol. II., No. 2, pp. 105-108.

‡ *Polynesian Journal*, II., 3, p. 193.

§ *Transactions of the New Zealand Institute*, Vol. XXXV., 1898.

the reply always was : " They can do this strange thing : we cannot. You have seen them yourself." And that was all he could get from them. Mr. Walter Carew, who was for thirty years commissioner in Fiji, questioned the enchanter himself, who was an intelligent and much respected man ; he replied : " I can do it ; but I do not know how." All the natives, according to Dr. Hocken's statement, believed in the entire good faith of the fire-walker.

The American, Lafcadio Hearn, and the English Colonel, Andrew Haggard,* were present at a similar performance in Japan. A number of persons walked over the red-hot embers ; Haggard afterwards examined their feet and found the skin uninjured.

Other examples might be cited : Mauritius (Indian Ocean) and Trinidad (Antilles) among others ;† in these places, however, Hindu immigrants were the performers : we prefer therefore to consider briefly the ceremonies which have taken place in India itself.

Dr. Pascal, Secretary of the Theosophical Society in France, speaks in the *Annales des Sciences Psychiques*,‡ of three religious ceremonies, at which he was present, at Benares (India), in 1898 and in 1899. When the priests and faithful Brahmins had walked over the red-hot embers, several European spectators, among them Dr. Pascal himself, M. Javal, son of a member of the Academy of Medicine in Paris, and others, all members of the Theosophical Society, desired to walk in turn over the brasier ; with the result that they had only very slight burns on the soles of their feet. " We then learnt," says Dr. Pascal, " that the operation had been performed, not by the Brahman who had quitted the place for some time, but by his first assistant, and that control over the fire had not been completely gained.

* *The Field*, May 20th, 1899, p. 724.

† *Proceedings of the S.P.R.*, loc. cit., pp. 11 and 12.

‡ July-August, 1899, pp. 217-224.

We own that, in relation to ourselves, if the fire was not completely subdued its power had been extraordinarily modified, for unless it had been so we should have been seriously injured. This point seems to us unquestionable."

Mr. Stokes,* Dr. Oppert,† and Mr. Crookes,‡ amongst others, have also dealt with the subject of fire walking.

In concluding this cursory review of the subject, we must point out that the hardness of the skin of the natives, who habitually go bare-foot, does not explain the phenomenon, firstly, because, as Andrew Lang very justly remarks,§ the heat of the stones or of the coals was such that even leather boots would have been affected by it; secondly, because Europeans, the soles of whose feet were very sensitive and who were careful to draw attention to this fact, passed over the red-hot stones as well as the natives. The fact that the feet of Colonel Gudgeon and his friends, as well as those of Miss Henry and her relatives, of Dr. Pascal and his companions remained as uninjured as those of the natives, sufficed to exclude the hypothesis that the natives make use of certain drugs which render the skin almost fireproof; moreover, the most distinguished chemists consider this hypothesis highly improbable.

Possible Hypotheses in explanation of the Phenomena on which Ordeals were based.

The hypotheses which may be advanced to explain the phenomena of judgments of God, the invulnerability of certain martyrs and prophets, of fire-walking, etc., may be grouped under four principal theories :

* *The Indian Antiquary*, II., 190.

† *Original Inhabitants of India*, p. 480.

‡ *Introduction to Popular Religion and Folk-Lore in Northern India*, p. 10.

§ *The Fire Walk*. *Proceedings of the S.P.R.*, Part XXXVI., Vol. XV. This article is reproduced and enlarged by the author in his book : *Magic and Religion*, London, 1901.

(1°) The marvellous phenomena related are frauds on the part of the judges and priests.

(2°) The phenomena have been supposed, through ignorance, to be supernatural when they are really natural.

(3°) God intervenes to protect the innocent and punish the wicked.

(4°) The marvellous phenomena are produced by spirits who may be good, bad, or indifferent, and consequently who may protect the guilty to the detriment of the innocent.

The first hypothesis, that of fraud, is accepted *a priori* by all who have not studied the subject; it is the one most rarely adopted by those who have to any extent done so.

Professor Patetta, in the work from which we have already quoted, does not go very deeply into the subject, but contents himself with saying: "I do not deny the possibility of such frauds in certain cases, but I cannot admit this explanation as general, nor even as frequent. I would point out the impossibility of concealing frauds of this kind during whole centuries, and particularly among those with whom the priesthood is not the monopoly of a caste. Moreover, if it is easy to believe in fraud in certain cases, such as that of the poison test, to many other cases it is *very difficult or absolutely impossible* to apply this theory."* And further on Patetta again repeats that whilst he admits the possibility of frauds in certain isolated cases, he is far from admitting a theory of sacerdotal trickery (to use the words of Osenbruggen)† *the secret of which the clergy have not considered it their duty to disclose*, "this theory would metamorphose the clergy of the Middle Ages into a vast organisation of tricksters; it is so absurd that it deserves to be ranked with certain works of the eighteenth century, in which it was suggested that Saint Lawrence only remained on

* Patetta, loc. cit., chap. i., § 5.

† *Das Criminalrecht und der Zeitgeist*, p. 11.

the gridirons because the coals were not lit, or had only been rubbed with phosphorus, and that Moses produced earthquakes artificially by, I know not what, chemical process."*

The same author reminds us that the learned Hildebrand devotes several paragraphs of his *Purgationes Canonice et Vulgares*† to prove that these frauds are quite inconceivable; Patetta quotes also the wise words of Réville: "*The hypothesis that great religious phenomena are based on prolonged imposture is one of the most superficial.*"

How is it possible to suppose that, through a long course of centuries, no one has ever divulged the secret of the subterfuges known to Hindu, Greek, Celtic, Catholic, Protestant and other clergy, and, moreover, known to the sorcerers and judges among savage races! In 876, on the occasion of the death of Louis the German, his son claimed his rights in opposition to the usurpation of Charles the Bald. Thirty of his men successfully submitted on his behalf to the customary tests, that is to say: ten to that of cold water, ten to that of boiling water, ten to that of glowing iron.‡

Is it conceivable that not one among them, not one among hundreds and thousands of persons who were similarly aware of the tricks, should never have revealed them?

The Ordeal of Cold Water.

In order to throw more light on the subject, and demonstrate the impossibility of explaining everything by fraud let us dwell for a little while on the two chief ordeals of cold water and fire.

* Patetta, *ibid.*, chap. ix., § 29.

† Pap., 174-184.

Le Brun, *Histoire des pratiques superstitieuses*, II., 99.

I have already described the first of these. A person securely tied was thrown into the water, one of the ends of the cord being held by the executioners. The accused was considered innocent if he sunk, and guilty if he floated. There are hundreds of well-attested cases in which the accused was not submerged. The phenomenon thus appears to be incontestably historical. The person who did not sink being regarded as guilty, there is no doubt therefore that the accused would *make no effort to float, neither would he let anything be attached to his body which could prevent his sinking.*

It may be suggested that the judges know how to prepare the water so that it might sometimes bear up the heaviest bodies. But this extravagant hypothesis falls to the ground when we remember that the water-test took place generally in lakes and rivers.*

This test was not, however, always regarded as a *true judgment of God, i.e.*, the intervention of the Deity was not always expected. Demonologists said that sorcerers floated by the intervention of the devil, with whom they had a pact, and whose business it was to protect them from fire and from water, a promise which the evil spirit was supposed to keep even when the adepts could well have dispensed with it. According to a widely spread opinion, sorcerers were said to float simply by virtue of the power they had acquired through giving themselves to forbidden practices. In any case, the ordeal of cold water is better known under the name of "the sorcerer's bath," just because it was used more particularly to discover those who had made a pact with the devil.

As a result, the sorcerers were frequently only repeatedly weighed instead of being thrown in the water; they were condemned if their weight was found to vary to a considerable

* Patetta, loc. cit., chap. vii., 9, 191.

extent, or if the scales showed that their weight was obviously below the normal.

For instance, in the famous trial of Szegedin, in 1728, thirteen sorcerers were burnt alive because, having been thrown into the water they had floated like so many pieces of cork, and on being subsequently weighed they were found to weigh barely half an ounce! * This occurred not two centuries ago.

The balance test was sometimes carried out in the following manner: On one of the trays a Bible was placed, in the other the suspected person. If the latter, contrary to all probability, weighed less than the book he was condemned. This test was called Bibliomancy.†

Do we not observe the same anomaly, moreover, in modern mediums? When speaking of the famous Seeress of Prevorst, Dr. Kerner writes: "In this state (the somnabulistic), if she was put into a bath extraordinary phenomena were observed. For instance, her limbs and the lower part of her body floated automatically on the water by virtue of some strange inability to be submerged. Those who were in charge of her did all they could to keep her body in the water and did not succeed. If she had fallen into a river in that state she would not have sunk any more than a piece of cork." Dr Kerner himself adds the remark: "This peculiarity reminds us of the tests applied to sorcerers, who doubtless were often persons in a magnetic state and could thus float contrary to ordinary laws."‡

In the same way, the balance test reminds us how the famous chemist, Sir William Crookes, observed that his medium, Miss Florence Cook, lost almost half her weight when a phantom was being materialised.

* Landifort, p. 32, n. a. See also an account belonging to the same period in Böhner (*Jus eccl. protest.*, Vol. V., tit. 35, § 17, and Mayer, p. 108.)

† Boccardo, *Enciclopedia* (word, *Bibliomanzia*).

‡ *The Seeress of Prevorst*, ch. vii.

From the report of seances which took place at Milan in 1892, with Eusapia Paladino, we learn that this medium having been weighed several times, at intervals of only a few minutes, all precautions having been taken to avoid fraud, her weight was reduced from the normal figure of 136lbs., to that of 114lbs. When the experimenters expressed the desire for the opposite phenomenon the weight was increased to 158lbs. This experiment was repeated at five different seances. The report is signed by Professors Lombroso and Schiapparelli, Dr. DuPrel, M. Aksakoff, etc.

Dr. Kerner grasped quite correctly the connection between these phenomena with water or the scales and that of levitation of the body, a phenomenon of which we shall presently note many examples, both among Christian saints and modern mediums. In the case of Home, and in that of Eusapia Paladino and a few other mediums, we find the faculty of lowering the scales simply by placing the hands at a little distance from one or other of the trays.

The Fire Test.

Let us now pass to the fire test. We note that at all periods the phenomenon of incombustibility has been attributed to secret chemical contrivances by those who preferred to deny its supernormal character. Saint Epiphanius, as we have seen, ascribed the incombustibility of the Egyptian priests to the use of drugs.

It is known that certain sages of the middle ages, such as Albertus Magnus, transmitted secrets whereby one might be rendered insensible to fire. Unfortunately these prescriptions have only to be tried to prove their futility.

Father Regnault,* in the eighteenth century, made investigations to discover why the Salutadores of Spain, to whom we have already referred, were incombustible. He believed

* Regnault, *Entretien sur la Physique expérimentale.*

he had discovered a cause, which we present to the reader less seriously than he did in his time: "The limbs must be saturated with a mixture consisting of equal parts of alcohol, sulphur, sal-ammoniac, essence of rosemary and onion juice."

Saulges* speaks also of Professor Semantini of the University of Naples, who worked long at the discovery of the secret of incombustibility. He was able at last to pass a red-hot iron over his arm without injury, when he had prepared it by long and frequently repeated friction with sulphur, or still better with a solution of alum. By rubbing the arm afterwards with hard soap he increased its imperviousness to fire. *Only as soon as his arm had been washed it recovered its sensibility* to the flames. Something similar is recorded of the English chemist Richardson. It seems indeed certain that the skin can be rendered to some extent fire-proof by chemical methods and long friction, etc., just as it is also true that persons whose skin is fine and dry cannot resist the effect of fire as long as those whose skin is hard and damp. The salamander itself, even though it does not, as our ancestors believed, live amidst the flames, does not succumb immediately on account of the liquid substances that it secretes. But this is not equivalent to a condition of incombustibility, it is merely a state of less easy combustion.

Chemistry is certainly more advanced nowadays than it was in the Middle Ages or in the immediately succeeding centuries; by its means, men have discovered how to render fabrics, papers, even lace, fire-proof; nevertheless, we know of no substance that can enable a human being to walk through bonfires ten feet long, to hold in his hand a bar of red-hot iron during the time that would be necessary for taking nine steps, etc. Those who have been present at sham exhibitions of incombustibility in any of the theatres of Europe, will have observed that the pseudo-

* *Des Erreurs et des Préjugés*, Vol. III., pp. 186, et seq.

fakirs did not venture to do more than pass their arms rapidly over an alcohol flame burning in a cup.

Those who believe that these feats are done by means of some chemical trick have, moreover, to explain another difficulty.

Two centuries ago, Father Bouchet, when describing the test of the red-hot iron, as practised in India, stated that the hands are carefully washed, and the nails of the accused are cut before he is submitted to the test of the hot iron, *lest some remedy should be concealed on him, which might prevent his burning*.*

This custom was also adopted in Europe. This is attested by many reliable documents, among which may be cited the *Formula Merovingii et Carolini Aevi*.† In the *Leges Scaniz*‡ we read: "He who shall grasp the iron, when once his hands have been washed, shall touch nothing before laying hold of the iron, neither his head, nor his hair, nor any part of his clothes, so that he may not do his hand over with any juice or unguent, and that he may not in this way escape the effect of the hot iron by fraud, instead of by his innocence."

It may be objected that these precautions taken by the law show that secret methods really existed by which the fire test could indeed be eluded. But this is not so. The precautions merely prove that these methods were *believed to be possible*, as the philosopher's stone and love-philtres were also believed in; it does not follow that everything that wins credence really exists. In this case Regnault's juice of onions, or Semantini's solution of alum would not serve any great purpose.

In any case, we fall from one dilemma into a worse one.

* *Lettres édifiantes*, rec. XIV.

† Published by Zeuner in the *Monumenta Historiæ Germanicæ*.

‡ Sunese, VII. 15.

Gelher,* quoted by Pfalz,† claims that it is just these ablutions which neutralise the effect of the fire. He declares that a human limb which has just been washed and wiped, with the pores of the skin still damp, can resist the effect of fire for a certain time. For my part, all I can say is that I have conscientiously tried to carry out this simple experiment, by touching with a wet finger a spoon that I had heated, and I was at once convinced to my cost as to what would have occurred if I had grasped a bar of red-hot iron during the space of time necessary to execute the nine sacramental steps. Why did I not choose as my champion Professor Gelher!

Others have supposed that the judge examined the person tested before the signs of the burn had had time to appear on the skin. But that could not be, for it was a custom to examine the hand or the foot after three days, during which time the limbs which had been in contact with the fire remained carefully under seal.

The Inadequacy of a Natural Physiological Explanation of the Phenomenon.

Is it possible, however, without having recourse to extra-human hypotheses, to suppose that our bodies, under certain conditions, can become more or less impervious to fire?

In the first place, we must not confound insensibility with incombustibility. There is no doubt that living beings can, under certain conditions, become insensible to physical pain. These results can be obtained not only as the effect of hysterical, cataleptic and hypnotic conditions, but also by the use of anæsthetics. We must therefore keep to the point of *invulnerability*, to *incombustibility*.

Even if we were to admit that under certain conditions

* *Physik., Wörterbuch*, X. 498.

† P. 47, No. 11.

the body might become incombustible, how shall we explain the fact of the beard and hair being similarly affected? Except in certain rare cases, the *hair was not burnt any more than other parts of the body*. During an epidemic of obsession in Sweden, the flame of a lamp could be held among the hairs of the (so-called) possessed, without a single hair being singed.*

And, moreover, how does it happen that the *clothes remain intact*? In many of the cases we have cited (and others might have been adduced) when the accused entered the flames, his clothes were not more injured than his body, although they were frequently saturated with wax and other inflammable substances.

Simplicius, Bishop of Autun,† and a woman of the town, in order to prove the calumnious character of certain reports which had been circulated with regard to them, held burning embers in their hands and *on their clothes* without either being injured. This happened in the presence of a large concourse of people, so that in a few days 10,000 pagans were converted and demanded baptism.

I am well aware that the documents that we are able to quote in support of these marvellous facts are not unimpeachable: it is more particularly their antiquity which leads us to mistrust a great many of them. But there exists authentic documentary evidence of a more or less recent date.

A marvellous case of a fire-test is furnished in the history of those unsubdued Protestants known as *Camisards*.

Jean Cavalier, an ocular witness, reports as follows:

"One day when Cavalier‡ had gathered a meeting near Sérignan, in the month of August, 1703, and our company numbered, if I remember right, five or six hundred men (and I have no doubt there were at least an equal number of

* Gœrres, *Die Christliche Mystik*, V., 354.

† Du Prel, *Der Salamander (Studien der Geheim-Wissenschaften)*, I, 158).

‡ Cousin of the narrator.

persons of both sexes), brother Clary was moved by the spirit in the midst of the assembly. His excitement increasing, the Spirit made him speak in somewhat these words: 'I assure you, my child, that there are two men in this assembly who have only come to betray us.' Then the said Clary, his head and body moving about in great agitation, went up to one of the traitors and laid his hand on his arm. M. Cavalier, seeing this, commanded those who bore arms to surround the assembly in order that no one might escape. The other spy, who was at some distance, pressed through the crowd, and reaching his comrade, threw himself at the feet of M. Cavalier, confessing his fault and asking pardon of God and the assembly.

"The other did likewise, and they both avowed that their extreme poverty had led them into this temptation, and that they repented bitterly.

"M. Cavalier, nevertheless, had them bound, and gave orders that they should be guarded securely. Then Clary, being still inspired and much agitated, was caused by the Spirit to say in a very loud voice that many were grumbling about what had happened, regarding the promptitude of the confession made by the accused as an indication that they had connived with Clary to simulate a miracle. 'O men of little faith,' said the Spirit, 'do you still doubt my power after the many marvels that I have made manifest unto you? Let a fire be lit at once, and I tell thee, my child, that I will suffer thee to enter the flames, and they shall not hurt thee.'

"Then the people cried out, and particularly those who had murmured. Those who had doubted cried out together confessing their doubts and asking pardon. 'Lord, spare us the witness of the fire. We have proved that Thou knowest the heart.' But as Clary insisted, his whole body trembling, M. Cavalier ordered at last that wood should be brought, and a fire made at once. As furnaces for making tiles were

near by, a quantity of dry wood was quickly found. This wood and some big branches were quickly piled up in the midst of the assembly, where there was a hollow, so that the people were raised up around it. Then Clary who, we may say in passing, wore a white shirt (a garment of the season which his wife had brought him that very day), placed himself on the pile standing upright, and raising his joined hands over his head. He was still much agitated and spoke by inspiration. The whole assembly, encompassed by the armed band, were for the most part praying and weeping, kneeling in a circle round the fire. Clary's wife was there, uttering piercing cries. Everyone saw him in the flames, which enveloped him and rose high above him. Those who had collected the wood had taken care to pick up some of the branches that had dropped apart so that none might be scattered. Clary did not come out of the fire until the wood was nearly consumed and the flames had ceased to rise. The Spirit did not leave him all the time, which, as far as I am able now to judge, lasted about a quarter of an hour; and he was still speaking with sobs and heaving chest when he came out. M. Cavalier offered the general prayer to return thanks to God for the great marvel which He had deigned to perform to strengthen the faith of His servants. I was one of the first to embrace the worthy brother Clary, and *to examine his clothes and his hair, which the fire had truly respected, for it was impossible to perceive any trace of fire on his clothes or in his hair.* His wife and children were overwhelmed with joy, and as night approached the whole assembly dispersed, praising and blessing God. I have myself seen and heard all this."

We will also quote another well-known example belonging to a later date.

Carré de Montgéron,* a historian and one of the most

* *La vérité des miracles opérés par l'intercession de M. de Paris*, Cologne, 1747, t. II, 127.

faithful witnesses of the events in question, relates as follows: "Has not all Paris witnessed Marie Sonnet lying down in the fire on glowing coals, without receiving any bodily injury, *even the sheets which enveloped her remaining intact*; many other ecstasies consumed live coals without being burned; and are there not also those who to-day can plunge their faces into the flames and into the midst of a great fire *without even their hair being singed*?"

The documents which refer to the history of the Parisian ecstasies are well authenticated. The following is one of these:

"We, the undersigned, François Desvernays, priest, and doctor of theology in the house of the Society of the Sorbonne; Pierre Jourdan, licentiate of the Sorbonne, Canon of Bayeux; Milord Edouard de Rumond of Perth; Louis Basile Carré de Montgéron, counsellor of Parliament; Armand Arouet, treasurer of the Chamber of Accounts; Alexandre-Robert Boindin, equerry; Sieur de Boibessin; Pierre Pigeon, and J. B. Cornet, citizens of Paris; Louis-Antoine Archambault, and Amable-François-Pierre Archambault, his brother, squires,—certify that we have to-day seen, between 8 and 10 o'clock in the evening, the said Marie Sonnet, in a state of ecstasy, her head lying on one stool and her feet on another, the said stools being completely inside a fire-place and under the mantel of the same, in such wise that her body was suspended in the air above the fire, which was burning with great fierceness, and that she remained for the space of thirty-six minutes in this position, *having no clothes on her, without the sheet in which she was wrapped being burned*, although sometimes the flame passed over the sheet, which seemed to us to be altogether supernatural—May 12th, 1736."

Here follow the signatures, and then it continues: "Further, we certify that whilst the present document was being signed the aforesaid Sonnet placed herself again on

the fire in the manner above indicated, and remained there for nine minutes, seeming to be sleeping above the coals which were red hot, there having been consumed fifteen logs and a bundle of faggots during the said two hours and a quarter. Drawn up the day and year above mentioned." Here the signatures are repeated.

"Moreover," adds de Montgéron, "this ecstatic sometimes remained much longer than she did on the day when this report was made." The author of *Vains Efforts* (himself very opposed to the ecstasies) also bears his witness; he declares in his account, that the ecstatic generally remained exposed to the fire during the space of time necessary to roast a piece of mutton or veal.

It should be observed that the work of Carré de Montgéron from which this passage is taken, appeared whilst the extraordinary phenomena were still being produced on the tomb of the deacon Pâris, and whilst the persons who had signed the document, as well as thousands of other witnesses, were still living.

This Armand Arouet, treasurer of the Chamber of Accounts, whose name appears among the signatures of the document, was the brother of Voltaire. The latter did not venture to dispute the phenomena of incombustibility displayed by Marie Sonnet. He admits them in his correspondence, but he treats them with ridicule, as he had also treated with ridicule the Christ and Jeanne d'Arc. The same Voltaire having recounted the feats of Petrus Igneus, which happened in Florence in 1063,* recognised that they were attested by a large number of historians of the period, but he nevertheless maintains *that they cannot be believed without overturning the very foundations of reason.*

In truth, what really overturns the foundations of reason is to judge of what is possible according to preconceived ideas, instead of founding reasoning on well-authenticated facts.

* See page 250.

The case of the nun Sonnet is not unique. The same historian, Montgéron, writes further on :

*"Has not all Paris witnessed for many consecutive years how other ecstasies reclined on great pyres and remained there for a long time, even falling asleep whilst the flames surrounded them on all sides, without injuring either their bodies or their clothes? And how they put their feet on burning coals, which reduced their shoes to cinders, without feeling any pain? Or how they plunged their faces in the flames without suffering and without a hair of their head being singed?"**

In 1862, during the epidemic of obsession of Morzin (Hautes-Alpes), which was at that time much spoken of, the doctor who was commissioned by the Government to study the phenomena, observed that one of the possessed held hot embers in his hands for a long time without feeling any pain, and *without being burned*.†

Incombustibility among Modern Mediums.

There is something very much better. The phenomena which we are considering have been EXPERIMENTALLY OBSERVED BY EUROPEAN SAVANTS OF REPUTE IN OUR OWN DAY, with certain mediums, such as Towns, Morse, Dunn, Eglinton, etc., who could, according to testimony, endure the fire during many minutes, could hold their hands over gas flames, or grasp incandescent objects without suffering any inconvenience.‡

But the most remarkable medium in this respect was Daniel Home. The celebrated naturalist, Alfred Russel Wallace, says on this subject :§

* The fact is also reported by P. F. Mathieu, *Histoire des Miraculés*, etc., pp. 362-366, Paris, 1864.

† Mirville, *Des Esprits*, II., 227.

‡ Perty, *Die Mystischen Erscheinungen*, II., 45-49.

§ *Miracles and Modern Spiritualism*, pp. 165-167.

"But perhaps the best attested and most extraordinary phenomenon connected with Mr. Home's mediumship was what is called the fire-test. In a state of trance he took a glowing coal from the hottest part of a bright fire, and carried it round the room, so that everyone might see and feel that it was a real one. This is testified by Mr. H. D. Jencken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall, and many others. But, more strange still, when in this state he could detect the same power in other persons, or convey it to them. A lump of red-hot coal was once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and four other persons." Mrs. Hall related the circumstance in a communication to the Earl of Dunraven.

"The same witnesses also testify that Mr. Home has placed red-hot coals *inside his waistcoat* without scorching his clothes, and has put his face into the middle of the fire, his hair falling into the flames yet not being the least singed. The same power of resisting fire can be temporarily given to inanimate objects. Mr. H. Nisbet, of Glasgow, states (*Human Nature*, February, 1870) that in his own house, in January, 1870, Mr. Home placed a red-hot coal in the hands of a lady and gentleman, which they only felt warm; and then placed the same piece on a folded newspaper, burning a hole through eight layers of paper. He then took a fresh and blazing coal and laid it on the same newspaper, carrying it about the room for three minutes, when the paper was found this time not to have been the least burnt.

"Lord Lindsay (the present Earl of Crawford) further declares—and as one of the few noblemen who do real scientific work, his evidence must be of some value—that on eight occasions he has had red-hot coals placed in his own hand by Home without injury.

"Mr. W. H. Harrison (*Spiritualist*, March 15th, 1870) saw him take a large coal, which covered the palm of his hand, and stood six or seven inches high. As he walked

about the room, it threw a ruddy glow on the walls, and when he came to the table with it, the heat was felt in the faces of all present. The coal was thus held for five minutes.

"These phenomena have now happened scores of times in the presence of scores of witnesses. They are facts of the reality of which there can be no doubt, and they are altogether inexplicable by the known laws of physiology and heat."

Such is the testimony of the eminent compeer of Darwin. Another celebrated representative of modern science, Sir William Crookes, speaks of Daniel Home as follows: "On one occasion, in the drawing-room of a lady friend of the speaker's, Home became entranced, went up to the fire—which was not a coal but a wood fire—raked it out with his hands, and took up a lump of red-hot charcoal about twice the size of an egg into his hand, on which certainly no asbestos was visible. He blew into his hands and the flames could be seen coming out from between his fingers, and he carried the charcoal round the room. One of the persons present asked if it would hurt him if he touched it. Home told him he might try; he did so and found that it did burn him. On the same evening the speaker saw Home put a red-hot coal on a fine cambric handkerchief immediately afterwards and examined it chemically in his laboratory, and found no trace of any chemical preparation on it. At one part there was a small hole burnt, but otherwise it was quite unharmed.*

Mr. F. W. Percival said that he had seen Home on one occasion take a live coal and put it in his hair, which was fluffy and of fine texture. He left the coal there for some seconds, after which Mr. Percival examined the hair and could find no trace of burning in it.†

Here is another report of another eye-witness, taken from *Human Nature*, December, 1868:

* *Journal of the Society for Psychical Research*, December, 1899, p. 147.

† *Journal of the Society for Psychical Research*, December, 1899, p. 149.

"Mr. Home held glowing coals in his hands during the space of four minutes; no trace of burning appeared in his skin. . . . HE THEN THRUST HIS HEAD INTO THE GRATE, HOLDING HIS FACE OVER THE BURNING COALS, AND RECEIVING THE FLAME POINTS ON HIS HAIR. TO THOSE WHO HAVE NEVER WITNESSED THIS, THERE IS SOMETHING AWFULLY SOLEMN, I MIGHT ALL BUT SAY TERRIBLE, in this ordeal. . . . Withdrawing his face from the flames, 'See' he said, [or rather the spirits said by his mouth] 'Daniel has not burnt a fibre of the hair of his head.' . . . Walking slowly up to Lord X., he said, 'I will further convince you of the truth of the phenomenon. Now, my Lord, if you are not afraid I will place the coal on your hand.'" The narrator, Mr. Jencken, extended his hand with the object of trying, but he had scarcely touched the coal, and then only the black part, before he had burnt his fingers. The medium, on the contrary, placed the red-hot ember on Lord X.'s hand, seized his other hand and pressed the two hands together firmly. After two full minutes he let go of Lord X.'s hands, which were uninjured, without mark of burning or blackening.

"The experience ended, he re-seated himself and addressed us [or rather the spirits spoke by his mouth]: 'Are you aware, do you realise that the phenomenon you have seen to-day is what mankind call a *miracle*: that you have witnessed the *fire test*—the terrible traditional *fire test*? . . . Yet what you have seen is no miracle, no suspending of the laws of nature, of the laws of God. This cannot be: *we only passed currents of what you call electricity round the coal, and prevented the heat from attacking Daniel's hand.* . . . We made passes over Lord X.'s hand, these shielded him from injury, whilst Mr. J., though he willingly proffered his hand, burnt it. In the first instance preparatory measures had been taken.'"

The Spirit Hypothesis.

We report the preceding interpretation without, of course, affirming that it is the true explanation. Indeed, there may be other reasonable explanations, some also being based on the spirit hypothesis. Doubtless that given through the mouth of Daniel Home is very vague and incomplete: it is even possible that we, who are still in the flesh, can form no exact idea of how such a thing is done. However, it is an hypothesis which is neither absurd nor irrational in itself. It helps to the understanding of:

(1°) How it is that this phenomenon of incombustibility is produced so appropriately at the desired moment.

(2°) How it comes about that the hair, the beard, the clothes, and other objects, can be rendered incombustible so mysteriously.

(3°) How it is that incombustibility can sometimes be transferred from the medium to other persons.

Assuming the spirit hypothesis to be correct, if the trance cannot itself render the medium invulnerable it might at least furnish the condition required by invisible spiritual entities in order to produce this state of invulnerability in the medium, or in other persons, and in objects, such as clothes, papers, etc.

It is not quite the same with the explanation, though so spontaneous and natural, which we meet with in the writings of other spiritists, such as Dr. Karl Du Prel, who asserts that the incombustibility of certain subjects is due to the cataleptic, somnambolic state, or to the trance condition into which they fall. Because:

(1°) It is not proved that the accused who are subjected to the fire-test, the natives and Europeans who walk over fire, and those who experimented with Home, were in the somnambolic state. In fact, the contrary seems to be the case.

(2°) It is almost absurd to suppose that the somnambulist state of a subject can render his hair and beard incombustible.

(3°) It is altogether absurd to suppose that this condition can bestow incombustibility on clothes, and on a fine muslin handkerchief which the subject holds in his hand.

(4°) It is evident that the somnambulist condition of one subject cannot render other persons incombustible.

Considering, therefore, the incontestable insufficiency of the purely physiological explanations hitherto imagined, the spiritist or spiritualist hypothesis cannot be set aside and ought to be admitted, at least for the present, as possible.

In the meanwhile, the essential point is not to find explanations, more or less fantastic and premature, of these facts; the chief thing is to convince ourselves that the phenomena exist, and to have the courage to say so. Doubtless it is very convenient to say with Mr. Podmore that the *fire-test* "has at all times been the most difficult to explain and the best attested of all Home's phenomena"; and, moreover, that "it is not a unique speciality belonging to this medium," and then to conclude that perhaps Home did not grasp the coals on their red-hot side (as if it were conceivable that Crookes and others should be unaware that it is possible, for instance, to seize a match by the dead end and not be burned!! and as if we had not known the above cited case in which Lord Lindsay held a *glowing ember pressed between his two hands*); or to infer that perhaps the persons present at the seances with Home were hallucinated! If Mr. Podmore proved to me that certain mediums had been seized by himself and others in flagrant acts of fraud, and I were to argue that these investigators had perhaps been hallucinated, the author of *Modern Spiritualism* would shrug his shoulders and reply that such ineptitudes are not worth replying to. And he would be right. Therefore I too need not trouble to reply when Mr. Podmore finds nothing better to suggest than that all

the witnesses to ordeals, to the tests of Clary in the Cevennes, of Marie Sonnet in Paris, of Home in London, etc., were confused and incapable of forming a judgment. That is not historical and scientific criticism ; it is jesting.

It would perhaps be more sensible to imitate the example of almost the whole body of historians, *savants* and philosophers, who manage to purely and simply ignore the facts which obviously menace the stability of certain metaphysical theories which they cherish and which they wish to be considered as positive. It is not, however, the less true that the trick of the ostrich, to which so many historians have recourse in this connection, itself proves the incomparable importance of these mysterious facts. In any case, this shows once again how psychical research comes to throw light upon and to re-establish certain ancient facts, which have been doubted, in spite of the best historical testimony, by those who refuse to admit that which they cannot explain, and which does not tally with preconceived ideas.

Perhaps, however, we may find in these facts, experimentally and scientifically investigated, the fulcrum which Archimedes declared was necessary in order to uplift the Earth.

We will uplift it !

CÆSAR DE VESME.

CORRESPONDENCE.

A propos of the Hâtha Yoga.

GENTLEMEN,

During my travels in India I was present at the experiment of the basket and the child, which was performed on the deck of a steamer. The passengers made a circle round the Hindu. A child of about 8 years old entered the basket, and completely filled it by doubling up his limbs. He was not tied. The basket was of common wicker-work: the man stood silently beside the basket, and made many thrusts through it with a sort of sabre-bayonet, which those present had previously examined. It was thrust through very rapidly, the point coming out each time on the opposite side. The man remained all the time on the same side of the basket, but pierced it in all directions.

No blood flowed, and the child came out unharmed.

I attributed the success of the experiment to very great skill: the child always takes up the same position, the Hindu has guiding marks on the basket, and thus passes his sword between the child's limbs.

Mrs. Annie Besant speaks of the flow of blood. It should have been collected on a slide and examined under a microscope; it would then have been apparent whether it was a question of hallucination or trickery, as human blood can be distinguished from the blood of an animal.

Observations should be made with great precision, otherwise they are valueless.

DR. FÉLIX REGNAULT.

The Imperiousness of Mediums to Fire.

GENTLEMEN,

The issue of the *ANNALS* for January last dealt with the feats of the marabouts of Tripoli in the presence of Italian observers. One of these, M. Penne tells us, held his finger in the flame of a candle for some time without the slightest burn resulting. In the pre-

sent issue M. de Vesme discusses the incombustibility of certain mediums in relation to the ancient "fire-tests."

In the course of some spiritistic seances at the Villa Carmen, in Algiers, in which the medium was a woman called Vincente Garcia, the latter came out of the cabinet holding in her hand a roll of paper, which she tore in pieces and piled in a heap on the table. Then, taking a glass lantern, a sort of cylinder open at the top, called a *trotteuse*, she set fire to the pile, and a flame rose round the lantern, which cracked and broke. Fed by the melting candle the fire lasted for about the space of two minutes, according to the reckoning of MM. Barbet and Valentin, who were present. During the whole time of the conflagration the medium held her hands in the midst of the flames without suffering any inconvenience whatever. When the blackening caused by the smoke had been removed from her hands not the slightest trace of burning could be found on them. A similar incident occurred a few days later at another seance; this took place, if I remember right during the early part of 1903.

DR. DECRÉQUY.

Experiments in Transmission of Thought.

GENTLEMEN,

I send you a few reflections respecting the Zancigs for your consideration, if you think them worthy of your attention.

To myself personally, after many years' observation of the phenomenon of transmission of thought, all experiments made in which the operator and subject are not separated by hundreds of yards are absolutely valueless.

Of all facts with which the ANNALS deal, none is more easy to demonstrate indisputably than the transmission of thought, when the experiment is carried out as I should do it myself, if my subject was willing to be investigated by others besides my own intimate friends.

What objection can, indeed, be raised against experiments made under the control of *savants*, with the subject and operator situated in different houses 400 or 500 yards apart?

The group watching the subject would, of course, be ignorant of the orders conveyed by the operator on the suggestion of those with him; they would only have to note all that occurred in their presence and all that the subject did or said; the results would be subsequently verified by comparing these notes with those taken by persons with the operator.

There would, it seems to me, be a good chance that experiments conducted in this way would be very frequently successful, and not open to any criticism whatever; I say "very frequently successful," because it is a mistake to suppose that in experiments involving *genuine transmission of thought* success is always obtainable.

There are two facts which I have been able to observe very clearly:

1. At certain times transmission does not take place.
2. When it does occur, the subject absolutely refuses to obey it.

But it seems to me that persons of unprejudiced mind will not attach any significance to failures, if these are accompanied by successful experiments conducted in such a way as absolutely to exclude the hypothesis of fraud, and carried out as I have suggested above.

One thing that strikes me is that when M. Zancig states that he will publish a book, but will not reveal *his secret*, he thereby acknowledges that a trick is made use of.

There is no *secret* in mental transmission; we are not so far masters of it that we can obtain it with certainty with this or that subject, and not with another, or obtain it constantly.

Up to the present it seems that it can only be obtained between an operator and a subject whom he has repeatedly hypnotised; direct suggestion seems to have a decisive effect in the case I have studied. And I think that if all those who are interested in these questions, and who have the opportunity of experimenting with persons who are easily put into the somnambulistic state, were to formulate their suggestion as I did,* mental transmission would be much more frequently obtained.

Yours very truly,

PAUL FRANCEZON.

Alais, February 15th, 1907.

Raps in a Table.*

GENTLEMEN,

I do not regard the fact that I am about to relate as a spiritistic phenomenon, but rather as evidence for the exteriorisation of human force into furniture. The experiences I have had up to the present do not lead me to reject the notion of the intervention of agencies other than human in the replies which are dictated to us by moving objects, but, as will be seen, the present case can be completely explained if it is admitted that a table can be charged by a

* See *Annales des Sciences Psychiques*, 1893, No. 3.

force of unknown nature, and if we attribute to the medium the faculty of divination with which some somnambulists seem to be endowed.

The stay which I made in the little town of Fr— with my relative, M. S., in January, 1907, was too short to allow me to push my experiments as far as I might otherwise have done; I shall, however, resume them. A young servant, 20 years of age, seems to be the cause of noises which are produced in a table, with or without contact, at any hour of the day, and in full light. This girl, whom I will call Marie, is healthy, even tempered, industrious, and has none of the qualities of a hysterical subject, although one day, when I lanced a gathering for her, without the use of an anæsthetic, she had a convulsive fit which lasted many hours, but without violent movements.

A Parisian friend, passing through Fr—, having interested M. and Mme. S. in spiritism, Marie was tried as a medium. If she places her hands on the table sounds are produced in it after waiting only a few minutes; they are produced more rapidly if Mme. S. also places her hands on the table, which is large and heavy, and which is sometimes raised completely so that the legs of the table are not in contact with the ground. But they prefer to obtain replies by raps without contact, which are more convincing to those suspicious persons who always expect trickery. After a few moments Marie and Mme. S. can withdraw their hands and the sounds continue.

At times they are loud enough to be heard at a distance of some yards; they sometimes resemble the sound of the scratching of a fingernail on wood. On the day when I was present at a seance, we were four in number, M. and Mme. S., Marie and myself. The sounds were heard simultaneously by all, but did not seem to each person to come from the same spot in the table.

I did not witness the levitation which took place one evening when I was absent (Marie's hands being in contact with the table), but I heard the raps myself.

It often happens that while M. and Mme. S. are occupied with their own affairs, at some distance from the table, their attention is attracted by the raps which are produced in it, when Marie is in the next room. Such things never occurred until Marie's mediumship had been tried in this house.

If they sit down round the table, first with contact then, sometimes, without contact of hands, and M. S. pronounces aloud the letters of the alphabet, letters forming sentences are indicated by sharp sounds. My relative had a horse for sale; the raps stated that the horse

would be sold at such a day and hour, and this really happened. The table indicated the name of the dealer and the sum which would be realised by the sale. M. S. having enquired who produced the raps, various persons who had died in the neighbourhood were named; none of them being known to M. or Mme. S. A young man was named who had committed suicide on the day before the seance took place, but the report of his death had been circulated and had reached the young servant. The raps having spelled out the name "Duf—" unknown to M. and Mme. S. and to me, Marie informed us that they referred to her grandfather. The raps stated that whilst the deceased was on his death-bed, a sum of a thousand francs, which was hidden in his wardrobe, had been stolen by a near relative well known to Marie. The latter informed us that her parents after the death of their father had been disappointed at not finding in the wardrobe in question the savings which they knew belonged to the old man, but had never suspected the relative indicated by the raps.

To complete the account I will relate a fact which I cannot vouch for: the raps having signified that Marie might become a medium for *apports*, the latter asked for an explanation of the term *apport*. When she understood it she told us that her grandmother, on awaking one morning in mid-winter, had found violets by her bedside, before any had begun to put forth in that part of the country. Knowing how simple and ignorant of spiritism the girl is, I believe that she is sincere; it remains to be known where the violets came from!

DR. DECRÉGUY.

February 6th, 1907.

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 quoted under this heading.—EDITORIAL NOTE.]

A Series of Seances with Eusapia Paladino under the Direction of Professor Lombroso at Turin.

THE FORCE REGISTERED BY MAREY'S INSTRUMENT.

THE report of these seances appeared in *La Stampa*, the most important journal in Turin. The experiments took place in the Clinical Chamber of Psychiatry in the University during last February. Prof. Lombroso was aided by his two assistants, Dr. Imoda and Dr. Audenino. They were careful to avoid the error so usually committed by *savants* who experiment with mediumship, that of limiting the number present at the experiment to two or three experimenters who may be *savants*, but whose exclusive presence does not conduce to the obtaining or producing of the phenomena which are to be studied.

Those who attended the Turin seances, besides the three *savants* above-named, were Dr. Norlenghi, municipal councillor; Dr. Joseph Roasenda; M. Joseph Bocca, lawyer, a well-known Italian publisher; Professor Jannacone, of the University; M. Pomba, engineer; Count Guy Borelli; M. René Maris, lawyer; M. Jacques Barbaroux, lawyer; M. Jean Roggeri; Miss Frances E. Griffin; Mme. Emilie Dalmazzo; M. Emile Barbaroux, Sig. A. M. Mucchi, journalist. The latter is the writer of the report that appeared in *La Stampa*. All the members of the circle are well known in Turin, where they occupy prominent positions; some among them, such as M. Pomba, Mme. Dalmazzo, belong to families which have been enthusiastic adherents of Spiritism for many years, a fact which may help to explain the remarkable success of these experiments.

The correspondent of *La Stampa* dwells at length on the precautions taken to prevent all attempts at fraud. "Moreover," he adds, "none of the most important phenomena which occurred left room for the slightest suspicion of trickery. They were all of such a kind that they could not be imitated even by the cleverest jugglery."

Two doctors took control, one on either side of the medium. An electric lamp, of ten candle power, hung from the ceiling, and clearly lit up the room.

The medium asked one of the persons who formed the chain to rap on the table with the palm of the hand in some sort of rhythm. The experimenter rapped three times and leant his hand lightly on the table at the spot where he had rapped. At the same spot, an instant later, exactly the same rhythm was heard repeated, like an echo. *The red light was now turned on and the white light turned off.*

A footstool of common wood, which was inside the medium's cabinet, shook and fell; the curtain also shook; behind it a hand grasped repeatedly the extended hands of those present; shook them, and caressed them. Suddenly, to the surprise of all, a little closed hand, the arm covered with a dark sleeve, showed itself in the full light, quite visibly; it was pink, plump, and fresh. "Surprise did not prevent our at once giving attention to the control of the medium; her hands were firmly enclosed in those of the two watchful doctors." A few minutes later a cold wind came from behind the curtain, which suddenly opened as if it had been opened by two hands, a human head came out, with a pale, haggard face, of sinister evil aspect. It lingered a moment and then disappeared.

The wooden stool rose up in the air and seemed to want to leave the cabinet, pushing aside the curtains. It was liberated from the curtains, then it continued to ascend in an inclined position towards the circle. Several hands stretched out following the curious phenomenon and lightly touched the object.

The woman's small hand then reappeared near the curtain, seized one of the feet of the footstool, and pushed it. Signor Mucchi broke the chain and, by a rapid action, seized the warm hand, which at once seemed to dissolve and disappeared. Immediately observations were made to ascertain if the medium's two hands were well controlled; such was found to be the case. The footstool kept on rising, and passed over the heads of the sitters, but at this moment the medium seemed in distress, and cried out: "It will kill us! Catch it!" The hands that were following the movements of the small piece of furniture then seized hold of it to withdraw it from this perilous position, but an invisible force withdrew it to the centre of the table, where it finally remained at repose.

At the close of the seance, the reporter placed his hand on the deep scar which the medium has on the left side of her head and felt a cold, strong, continuous breeze issuing from it, like a human breath.

He subsequently felt the same cold breeze issuing, though less strongly, from the tips of her fingers.

Second Seance. In order to eliminate all doubt as to whether some of the sitters might have produced, or helped to produce, the phenomena, it was decided to connect everyone by forming a double chain: the first six being round the table, the other eight, behind, joining hands in a second row connected at each end with the inner chain. Every movement was thus under the observation of the next sitter. Two small tables were placed in the cabinet, on which was placed a toy piano, an otoscope for scientific experiments, a tambourine, a hand-bell, a trumpet, and a few other small objects.

The trance began this time with the familiar explosive sound; in sight of everyone, the medium's hands and feet being securely held by the two controllers, we saw the centre of the table vibrating under a heavy blow comparable to that which might be produced by the toe of a heavy boot, on the top of the table. This phenomenon was repeated several times during the seance; in order to make it more evidential the medium asked one of the sitters to lay hold of one of her feet under the table and to observe its movements; she then raised the foot slightly and the blow was produced on the top of the table. The other foot was also controlled; moreover, Eusapia only wears woollen slippers during the seance.

There was another instance of synchronous raps: the medium raised her hand with that of the controller on the left, and made the action of striking the air; at once, with absolute synchronism, blows resounded on the tables inside the medium's cabinet. The medium moved her fingers on the hand of her controller as if playing the tambourine, and the experimenters heard corresponding sounds on the tambourine in the cabinet.

Someone having expressed a desire to hear the sound of the toy piano, an inexplicable preparatory work was heard going on in the cabinet; furniture was heard being moved about, the clink of glasses and other objects, and finally it was observed that the table bearing the little piano was moving towards the medium, as if issuing from the cabinet; the object of this movement was probably to draw the piano, which was quite at the back of the cabinet, within the radius of the mediumistic activity.

At a certain moment the curtain shook forcibly, one of its extremities being pushed as far as the centre of the table and a white box, locked and sealed, containing a sheet of smoked paper, came out. This object paused for some seconds on the arm of the controller on the

right, then, as if it had been seized by a real but invisible hand, it was lifted towards the centre of the table, shaking as if to draw attention to it, and thrown down on the table, eliciting from everyone an exclamation of surprise and admiration. "The phenomenon," says the reporter, "was indeed complete, clearly visible in all its phases, distinct, incontestable and convincing."

Attention was called to the control of the medium by five raps, and the little piano which had been repeatedly heard in movement was at last played upon as if with a finger feeling for the notes, not striking them at hazard but with a vague musical intention. The rhythm was not very precise but neither was it the mere noise that a child might make on a piano, there was in fact a clearly expressed musical intention.

A little later a toy sheep, made to bleat when squeezed, which was in the cabinet, first appeared on the medium's head, where it rested for some time, and was then thrown among the sitters, by some invisible hand.

A desire being expressed to hear the piano again, a few notes sounded. One of the experimenters expressed a doubt whether these came from the otoscope; this instrument was then in its turn thrown on the table: and it was evident that the sounds came from the piano.

The medium begged M. Bocca to kneel on the table, and, having done so, he felt, behind the curtain, a hand, which grasped his own at a height to which the medium could not reach; a phenomenon which, as we have already reported, occurred at Genoa with M. Barzini.

Then lights appeared; they started from the medium's head, and were projected like a minute Roman candle.

Third Seance. On this occasion some important additions were introduced into the medium's cabinet: a red electric lamp, with a reflector, was hung on the interior wall at the back of the cabinet at the height of about six feet from the floor, and this lighted up the interior very well: the object of this was to make it possible to follow the development of the phenomena at the spot where they are the most frequently forthcoming.

A "tambourine Marey," with its curious structure of cylinders and needles, was spread out on a table placed near the cabinet; an india-rubber tube connected it with a Marey cardiograph in the interior of the cabinet; another tube led to a Morse apparatus placed on the experimental table. The desire was to register simultaneously, on the smoked paper of the tambourine, the pressure of the medium's finger on the Morse apparatus outside, and that exerted by the "entity" on the button of the cardiograph inside the cabinet, and to verify the

asynchronism of the two phenomena. A round table on four legs, weighing 24lbs., occupied the left angle of the cabinet and supported a lump of moulding clay weighing 60lbs. and covered by a damp cloth.

When the medium had fallen into a trance, the movement of the heavy table bearing the clay was heard inside the cabinet. The curiosity of the sitters was at once concentrated on this spot. Would they be able to see the impression of a face or hand forming? The reply to this question came immediately, and it was of a rather unexpected and disrespectful character. A lump of wet clay was thrown out of the cabinet and lodged on the thumb of the individual who had put the question. The medium began making little movements and contractions, and simultaneously the table moved noisily a few inches towards the curtain. This lasted about a quarter of an hour, after which the clay was found behind the medium's back on her right, at a distance of about thirty inches. The table rapped three times to ask for less light; the interior lamp, which was not necessary for verification, was then put out, but the possibility of seeing the phenomena in process of formation was thus relinquished. Great raps were heard on the table; and the table on which the clay was placed rapped out with its feet: "The impression is made."

"I was asked," writes Dr. Mucchi, "to take the mould: I was about to enter the cabinet, but was repelled by two hands 'made of nothing.' I felt them; they were agile and prompt, they seized me and pushed me back—the struggle lasted for some time; the hands seemed to take pleasure in resisting me; they pushed me back if I tried to enter and pulled me forward if I retired. I ended by seizing the lump of clay which these satanic hands persisted in claiming for themselves; when I withdrew they thrust me out with a violent shove which nearly upset everything. There were observable on the clay two or three impressions such as might be made by a closed fist."

One of the sitters was asked to take a mandoline, which was in the room, and to place it on the table from which the clay had been taken. This gentleman also found himself resisted by the mysterious hands, who alternately would, and would not, let him enter; when he had once got hold of it he was afraid lest it should escape him and placed it quickly on the table inside, with the strings turned downwards. The mandoline was soon raised from there in some inexplicable way and carried on to the experimental table, where, *in view of everyone, it played all by itself*, first one string at a time, giving forth a clear sound as if it were being played with a finger-nail; then with all the strings as if a finger were being passed across them. One of us was asked to play on

the medium's fingers as if they were a mandoline ; a string sounded in correspondence with each touch, and if the touch was vague the sound was incomplete or strident. Afterwards, a hand, which suddenly materialised, seized the instrument by the handle and placed it on the shoulder of the player, and there, under his very nose, the strings shook and twanged, whilst the hand dissolved and disappeared.

The mandoline returned to the table, and the medium made it advance and retire as if *she had a thread in her hands*, the strings creaked as if rubbed by this invisible contact.

"All this time," says the reporter, "the control was very rigorous. At my right, one of the circle, who was standing up, was very attentive to all that was happening, when suddenly his hand was seized by the index finger and drawn upwards; he did not resist, but had no cause to rejoice, for he felt his middle finger seized by the teeth of a mouth from behind the curtain.

"He wished to know who the invisible entity was, and the unknown hand drew his up to the level of a face to make him touch it. I asked this investigator if he could recognise whether it was a man or a woman, and his hand was drawn to trace the lines of a profile which was moving behind the curtain. The same hand struck him several times on the shoulder, and we heard the sharp, characteristic sound of the blow. . .

"The medium then asked that a venerable old man whom she had known for years, and who had already experimented with her for some time, might sit beside her. He leaned towards the curtain and we heard the sound of kisses. The light at this moment came from a red electric lamp placed outside, a little behind and to the left of the medium's cabinet; thus the wall on the left of the room was well lit up and afforded a light background against which the profiles of the medium and the old man were clearly visible.

"The medium rested her head against the shoulder of the controller on the right; her hands were held in his; suddenly the curtain shook violently, a cold wind passed out, then a human form covered by the thin material of the curtain was visible against this light background. The head of a woman, unstable and staggering, approached the face of the old man; she moved tremblingly like an old woman; she seemed to lean forward and touch the old gentleman, perhaps she kissed him; the old man encouraged her; she withdrew, returned, seemed as if she were afraid to venture then advanced resolutely. It was a moment of uncontrollable emotion. Sceptic though I am, adverse to all mysticism, I was conscious of the intense feeling of this silent scene. . . "

Fourth and last Seance. The room and the cabinet were emptied as much as possible of all little objects—the mandoline, the trumpet, etc., which might distract the attention of the mysterious beings. It was earnestly desired to concentrate the force upon the narrow circle of the scientific apparatus which had been prepared.

First a photograph was taken by magnesium light of the complete levitation of the table. The photograph was a complete success, the table being very high up. The control conditions were perfect, but the controllers observed that a contraction of the muscles of the thighs and rigidity of the whole muscular system corresponded with each levitation.

"A hand issued from the curtain near my head," writes M. Mucchi, "it first showed with closed fist, then the hand opened and the fingers stretched out. This phenomenon was repeated several times; everyone could take note of it, because the hand stood out against the illuminated wall. The same hand subsequently laid hold of the wood of the cabinet and shook it violently; I tried in my turn and I found that to do this required considerable effort. Whilst I was doing so the invisible hand seized mine, pressed it and let go, giving me a friendly pat on the shoulder.

"I left my place as controller, being replaced by Engineer Pomba. Whilst a few ordinary phenomena were occurring I observed the dynamometer, and I placed the needle at zero. My manœuvre was, however, perceived by the medium's subliminal consciousness, and she asked that that object might be laid on the table.

" 'What object?' asked the controller on the right.

"I was even uncertain whether she meant me, because I was at a spot where she absolutely could not see me. But the medium insisted, and finally indicated me by a movement of her head. I hastened to satisfy her. It really seems that the medium has the faculty of using her senses at a distance.

"Then the medium desired me to keep the instrument in my hands, high enough for everyone to see it. I did so. The curtain swelled out and advanced to my hand; *the invisible* behind the curtain seized my fingers, which held the dynamometer, and I felt a rapid and not very strong pressure. Holding it to the light I perceived that the pressure was only that of two kilog. (4 lbs.); we were far from the 110 kilog. registered in the Genoa seances! I showed my surprise and disappointment, and the medium, whose *amour-propre* was stung, wished to try again. The phenomenon was repeated in the same manner. The hand seized mine, holding the four fingers on the side of the oval piece

of steel on which my thumb was resting, and the thumb on the side on which my four fingers were pressing. The pressure of the mysterious hand was thus exerted partly on my fingers and partly on the instrument. The constraint was felt longer and stronger, but not with much more effect than the first time.

"On the other hand, a sudden and curious variation occurred: I was following attentively a little operation of *the invisible*, who was trying to displace the needle of the dynamometer in order to raise the co-efficient of the pressure. The first finger of the mysterious hand liberated itself, felt for the needle, and instead of pushing the indicator, touched the needle connected with the levers and fixed to the steel spring in such a manner that when it was let go it caused the clear sound of metallic vibrations; then it glided to the other needle, displacing it perhaps a few degrees, so that the dynamometer registered 20 kilog. (44 lbs.). Evidently 'John King' was attempting a trick.

"I now understand how it came about that the pressure was raised in the Genoa experiment, to 110 kilog. (242 lbs.), a result so much in excess of that which would be obtained with a strong man, and I also understand the variability of the pressure already observed in many other instances. It is not only 'John's' force, but also his trickery which moves the needles of the dynamometer to such an incredible extent.

"Dr. Norlenghi requested that a tiny round table which he had brought with him might be placed on the table. I took it by one of its feet, and I was in the act of holding it out towards the curtains; I had not reached to the middle of the circle of investigators when it was torn out of my hands and raised, turned over and upside down, and shaken about for about a quarter of a minute. Dr. Norlenghi insisted on verifying the control, and as he was advancing his head towards the medium's hands to satisfy himself *de visu* that they were securely held, he enquired whether the control was complete. This seemed to annoy the unknown entity, whose hands rapidly lowered the little table on to the surface of the large table with a bang. The little piece of furniture then rose up again, was violently seized, knocked about, and smashed in pieces. Two feet were thrown down among the investigators, the third hit Dr. Norlenghi in the face, without hurting him, however.

"Then the unknown entity seized one of the feet of the little table and rapped with it repeatedly now on one, then on another of the hands of the sitters, whilst the big table shook, and laughed in its own fashion.

"Meanwhile the curtain blew out; the table rapped three times to signify: 'Attention!' and the Engineer Pomba was honoured by a

visit from the *unknown* as in the preceding seance, the head surrounded by the curtain approached him and kissed him whilst two hands which we could not see held his head with an affectionate gesture. This was repeated more than once. We all got on to the right side of the table to be able to see the materialisation, which was clearly outlined against the light background of the wall, so as to observe all its movements. [See illustration.]



"I observed that the dimensions of this human form varied, that its volume increased and diminished visibly, so that sometimes it appeared to be that of an adult, sometimes that of a child. It was evidently subject to the variations of the emission of the mediumistic force. When the effort was more intense, the materialisation was more complete; the medium seemed more fatigued when the head was more largely developed.

"It is difficult to state precisely the nature of this head; it seemed to

me—and long practice in the use of my eyes justifies my believing that I am not deceived—like those of the last seance. The most striking characteristics were the same; the jests, the way of coming out and approaching M. Pomba were the same, the only difference, in my opinion, consisted in this, that in the course of the last seance the head represented the aged mother of one of the sitters, and this evening it represented the father of another.

"Dr. Audenino thought sadly of his Marey apparatus, which for three evenings had not been used, and looked to see if the smoked paper had not been touched, when suddenly a slight sound indicated that the needle of the apparatus was moving. Dr. Audenino at once put the tambourine in action, and our ears perceived for a few seconds the scratching of the pen, which made long jumps on the smoked surface of the tambourine in such a manner as to correspond to the pressure exerted inside on the cardiograph, tracing a curious and variable diagram. The cabinet was quite empty and the medium's hands were, as always, in the hands of the controllers. Moreover, the distance between the cardiograph and the medium's chair was such that, even had she wished to, she could not have succeeded in pressing it with her hands.

"This phenomenon finally eliminates all suspicion. We have no longer merely the testimony of our senses, but that of a metal instrument which has registered, as we have, an unknown force; a well known scientific apparatus has been moved by an invisible force; and has had imprinted upon it the tangible and mathematical proof of the reality of these phenomena.

"The medium got up, the table going with her and with the investigators into the middle of the room; where it rose to a considerable height and fell on the ground upside down. The medium, standing up, moved it first on one side, then on the other, but she seemed already very tired, and was almost supported by the two controllers. She then turned to an armchair and let herself sink into it exhausted. The table was raised by the sitters, but the medium wished it to go down again, and with a gesture of her head she sent it rolling again on the ground. Then she threw herself back in the armchair, hid her head in her arms, and seemed to fall asleep. Our series of sittings was thus concluded."

ECHOES AND NEWS.

A Lawsuit over a Haunted House.

For some two years past there has been much discussion as to phenomena of "hauntings," particularly in connection with a villa at Egham, formerly occupied by Mr. Stephen Phillips, the well-known poet. Mr. Phillips has himself related in various interviews the strange things that occurred in his house. Although he had taken a lease of the house for three years in 1900, he left it after an occupation of three months only, and declined to re-enter it, but continued to pay the rent for the term of the agreement. After this, the proprietor of the villa, Mr. C. A. Barrett, could find no other tenants. No one cared to live in company with invisible ghosts, who opened and shut doors, rapped on walls and furniture, etc. Mr. Barrett then determined to bring an action for damages against the *Daily Mail*, which was one of the journals which had drawn attention to the hauntings at Egham, and *Light*, which had reproduced some of the reports.

On Thursday, the 8th of March, the question was heard before the King's Bench Division of the High Court of Justice. The plaintiff admitted that the *World* had referred to the matter of the haunted house as long ago as the year 1901; and that the *Express* had discussed it three years later; everybody for twenty miles round had heard of the haunting; he maintained, however, that the publication in the *Daily Mail* and *Light* had caused him further serious damage by preventing strangers from a distance, who were ignorant of the former reports, from taking the villa.

The *Daily Mail* was ordered to pay the plaintiff £90, and *Light* £10.

The Employment of Animals in Psychic Experiments.

M. ALBERT JOUNET, the poet, and director of the *Resurrection*, often has original ideas on the subject of metapsychical studies. Two years ago he made the suggestion of the "machine-medium"; now he makes that of the "animal medium." He discussed the question in a paper read recently at a meeting of the *Société d'Études Psychiques*, at Nice.

Having referred to the supernormal psychic occurrences, in which animals were involved as agents or as percipients,* M. Jounet added :

"All these records show the intervention of the psychic perceptions of animals in the phenomena observed.

"But could these perceptions be introduced into phenomena experimentally produced? Would it be feasible to make animals co-operate in attempts to obtain telepathic phenomena experimentally? If at the moment when a human subject is conscious of receiving an experimental telepathic impression from an hypnotiser at a distance, it was possible to verify that an animal had also been impressed, the genuineness of the subject's impression would be confirmed.

"It would be a yet more interesting experiment to attempt to liberate the double of an animal."

After citing several observed cases published in the *ANNALS*, which seem to indicate that these experiments would be by no means unreasonable, M. Jounet reminds us that the Seeress of Prevorst perceived an etheric double with animals as with men. In a story by M. Milange, related in *L'Humanité Posthume*, by Adolphe d'Assier, the doubles of two black sheep dogs are recorded to have been observed.

The Weight of a Human Soul?

THE Boston newspapers announced about the middle of March that Dr. Duncan Macdougall, of Haverhill, and four other reputable physicians of Massachusetts, after six years' experiments in a sanatorium, assert that the souls of men and women weigh from half an ounce to an ounce. The physicians themselves regard the publication of the results of their experiments as premature, and had intended to make them public through a medical journal.

The investigation, they say, was undertaken reverently, and with the object of determining the existence or non-existence of the soul in the human body, and whether the departure of the soul from the body was attended by any manifestation of a nature evident to the material senses.

The method employed was to wheel the bed of a dying patient upon platform scales especially constructed for the purpose. The scales were so delicate that they were sensitive to the weight of less than a tenth of an ounce.

In every case loss of weight was shown upon death, after all known scientific deductions for such loss as the respiratory air, moisture, excre-

* See THE ANNALS OF PSYCHICAL SCIENCE, Vol. II., p. 79.

tions, and secretions of the body had been taken into consideration. The first two subjects were consumptive men, and a difference was shown immediately upon death. The third patient was a phlegmatic man, slow in thought and action, and a minute elapsed before the movement of the scales.

Dr. Hereward Carrington, a New York associate, and Dr. Hyslop, of the Society for Psychical Research, say that the conclusive proof that the soul is matter is of the highest scientific importance. They object to tests on sick persons as inconclusive, and suggest that tests be made with healthy murderers put to death in the electric chair.

It is needless to say that we by no means guarantee the serious character of this information, which was, however, considered to be worth cabling to the *Daily Mail*, the *Tribune* in London and the *New York Herald* in Paris.

Professor Ochorowicz at the Institut Général Psychologique.

It is good news for the friends of Metapsychical Research, that Dr. Julien Ochorowicz, formerly Professor of Psychology to the University of Lemberg, has come to reside in Paris, having been appointed to take up the Directorship of the *Institut Général Psychologique*. This institution, which will soon become one of great importance, in consequence of the funds procured by a recent lottery authorised by the French Government, has thus secured for itself the valuable co-operation of this expert, whose various works have shown the penetration of a critical and thoroughly scientific mind.

Death of Madame Noël.

It is with very much regret that we learn of the death of Madame Noël, which took place on Good Friday, March 29th, 1907, at the Villa Carmen, Algiers.

Madame Noël was the wife of General Noël, at whose house were conducted the experiments in Materialisation described by Professor Richet and others in THE ANNALS OF PSYCHICAL SCIENCE for October and November, 1905, February, March, April and June, 1906.

* * *

In connection with the death of Madame Noël, we think it advisable to report the following fact :

On the evening of Saturday, September 22nd, 1906—that is to say six months before Madame Noël's death, and at a time when Madame Noël was in her usual state of health and there was nothing to indicate

Immediate decease—the following Automatic Writing was received through Mlle. Marthe B. :

"MA MÈRE VA MOURIR À LA FIN DE CET HIVER. . . MAURICE NOËL."

One more sentence of eleven words—concerning the predicted death—was written, but the extremely private character of this second sentence forbids publication.

Mlle. Marthe B. was at the time in Paris, where she had been for the previous six weeks. The writing was executed in my presence while Mlle. Marthe B. was in a profound trance.

Though Mlle. Marthe B. has, during the past six months, generously put herself under constant observation, for the purpose of further experimentation and, among other phenomena which we hope to be able to relate shortly, has given a great deal of Automatic Writing, this is the only occasion on which the writing has been signed by "*Maurice Noël*," the deceased son of Madame Noël who, as our readers may remember, when he died, was engaged to be married to Mlle. Marthe B. It is also the only occasion on which the writing has made any allusion to Madame Noël.

L. I. FINCH.

* * THE celebrated chemist, Professor Mendeleeff, whose death has recently been announced, was President of a commission of Russian *savants*, formed in 1876 to study the phenomena of mediumship, or rather to prove that they had no existence. This commission of *savants* was, perhaps, the only one whose conclusions were unfavourable to the authenticity of the phenomena enquired into. M. Aksakof, who called it together, has related what took place in his *History of the Committee of the University of St. Petersburg*. As the reports of the seances had to contain an account of everything that took place, some of the experimenters had recourse to a stratagem. When the report was drawn up, those in favour of the medium (Prof. Butlerof and M. Aksakof) signed it; the other Professors did the same, but secretly added personal explanations, in which they asserted that everything was produced by fraud on the part of the medium. In the face of this system, which rendered verification and discussion impossible M. Aksakof found himself obliged to break off all relations with the committee after the fourth seance.

The medium who lent herself for these seances was a Mrs. Maria Marshall, afterwards Mrs. St. Clair. Sir William Crookes has given an account in his *Researches* of several interesting experiments which he made with this subject.

EUSAPIA PALADINO,
AND THE GENUINENESS OF HER PHENOMENA.

By PROFESSOR ENRICO MORSELLI.

I.

"SPIRITISM," AND MY POSITION IN THE PROBLEM.

SPIRITISM is the *ensemble* of the doctrine (theory, facts and consequences) which affirms the survival of the soul or spiritual part of man, his evolution through time and space, and the possibility of the souls of the deceased (the "spirits") having means of communicating with the living. These means, according to "spiritists," are furnished by persons exceptionally endowed with faculties, or "forces," which are called "mediumistic" and, in the abstract, "mediumship." These faculties are held to consist :

(1°) in falling under the influence of "spirits" or of the "discarnate," who "reincarnate" themselves temporarily in these subjects, speak by means of their voice, write by means of their hand, etc. (2°) in the "externalisation" or emanation of a "fluid" of an occult nature, an "animic" or "odic" fluid, or "perisprit," of which the spirits make use in order to manifest by "building up" "forms" which can be touched, seen, and photographed, and to act on objects at a distance. To these two principal faculties

may be added a third extraordinary power, which belongs to a distinct, though connected, category of "supernormal" psychic phenomena, and consists (3^o) in perception without direct impression on the ordinary senses, and in inducing at a distance perceptive or emotional states in other persons who are sympathetically or equally "sensitive."

I pass over the details of the doctrine, the divergences between the different schools of Spiritism, and the relations between the so-called "psychic phenomena," now better named "metapsychic," such as telepathy, premonitions, veridical hallucinations, etc., and those which are properly "spiritistic," in the generic acceptance of the term; and I content myself with observing that the Anglo-American use of "spiritism" and "spiritualism" as synonyms is not correct, and that it appears to me out of place for spiritists to present their doctrine philosophically and theologically as "neo-spiritualism."

People may be spiritualists, that is, admit the dualism of human nature as composed of spirit and matter, or even the predominance and pre-existence of spirit over matter, without therefore being "spiritists." Very many philosophers, and all the adepts of the great religions, with one or two exceptions, are convinced believers in spiritualism, but they do not therefore accept the doctrine or hypothesis of spiritism. What characterises the latter is the precise and definite belief in the intervention of "entities," or "occult intelligences" (mainly deceased persons), in certain things which take place in the presence of mediums, one of whom is Eusapia Paladino, and in the possibility of receiving communications and messages from them.

* * *

Well, then: in the facts which are exhibited through Eusapia, in the more or less supernormal phenomena produced by her, does there exist the proof of this intervention of "spirits" among the living, of this intercourse

between the sensible world and the world beyond the reach of sense?

In order that there may be no misunderstanding as to my work as an investigator and my position in the field of psychical science, I will say at once: *No*; from what I have been permitted to observe and take notes of in my former and recent experiments with Paladino, "spiritism" does not enter in any way into her phenomena; nor are these phenomena manifestations, acts, or messages of incarnate spirits, or the souls of the deceased. Even her famous "John King" (whose curious origin and history I shall relate elsewhere) is not a "spirit," but a suggested creation of her subconsciousness, a fantastic dream-personage, as Ochorowicz of Warsaw has acutely divined.

But to those who ask me, and I am now questioned by many from all sides, what I think of the physical phenomena attributed to Eusapia, and whether I consider them real, authentic, I reply: *Yes!* These phenomena, the acceptance of which I at first considered to be due to deception or gullibility, to fraud or illusion of the senses, to simple faith or preconception, are *in the very great majority* real and certain; and the *small minority*, as to which I am uncertain, do not in any way disprove the existence of a category of extraordinary or preternormal facts which depend on the special organisation or activity of certain individuals.

Yes; I am convinced, apart from the reservations which every positive scientist should make as to the interpretation of facts, and as to their real nature, that Paladino is a subject truly and certainly endowed with that exceptional power which is called "mediumship," with those still unknown forces which are perhaps possessed by all living organisms (especially human) in varying quantities and with different degrees of aptitude for their manifestation. But, in my opinion, the whole of Eusapia's phenomena, studied

by me in about thirty sittings, do not afford any serious contribution or reinforcement to the spiritist doctrine; I should rather say that they entirely contradict and stultify it.

* * *

The question of spiritism has been discussed for over fifty years; and although no one can at present foresee when it will be settled, all are now agreed in assigning to it great importance among the problems left as a legacy by the nineteenth century to the twentieth.

Meanwhile, no one can fail to recognise that spiritism is a strong current or tendency in contemporary thought. If for many years academic science has depreciated the whole category of facts which spiritism has, for good or ill, rightly or wrongly, absorbed and assimilated, to form the elements of its doctrinal system, so much the worse for science! And worse still for the scientists who have remained deaf and blind before all the affirmations, not of credulous sectarians, but of serious and worthy observers such as Crookes, Lodge, and Richet. I am not ashamed to say that I myself, as far as my modest power went, have contributed to this obstinate scepticism, up to the day on which I was enabled to break the chains in which my absolutist preconceptions had bound my judgment.

But spiritism is a thorny, difficult, and irritating question, and if two friends differ ever so little as to "spirits," and as to the truth about Eusapia, they always end up with a far too vehement discussion, and part with their minds embittered by reciprocal sarcasms and mutual allusions to gullibility, ignorance, mental deficiency, and the like.

With regard to the hybrid and parti-coloured *ensemble* of facts, or phenomena, which constitute the main part of the empirical practices of the "spiritists," or which are brought together and combined in the doctrine of "spiritism," people are generally disposed to believe too much or nothing at all; and the incredulous are not less obstinate in their scepticism

and unreasonable in their negations than the believers are in their affirmations and fanaticism.

* * *

I write this with full knowledge of the matter, because I myself was for many years (from the commencement of my scientific career at the age of 17, until 1901!), not only an inveterate and irreclaimable "anti-spiritist" with regard to the hypothesis of survival and intervention of the defunct, or other occult entities, in the phenomena which were said, or claimed, to be spiritistic (and even now I preserve this scientific attitude), but I was also a bitter sceptic with regard to the objective reality of the phenomena themselves, with respect to the existence of new "forces" different from the physico-chemical ones, and from the known bio-psychical activities (and as to this I have changed my opinion).

I did, however, make a distinction between the phenomena which belong to "*intellectual mediumship*," such as personification (which spiritists call possession or temporary incarnation), indirect writing (by automatism), hallucinatory auditory messages, lucidity or clairvoyance, the transmission of thought (which certain spiritists suppose also to come from the dead!). That is to say, I considered as separate those phenomena which occur *in* the person or personality of the medium, and are of a strictly psychological order, and I admitted them, although I entirely dissented (and still dissent in great measure) from the interpretations put forward in the name of traditional and classic spiritism. In my opinion, and in that of the very great majority of experimental psychologists and alienists, they are sufficiently explained by the principles and laws of physio-psychology, and of supernormal psychology also, which may be admitted to rank with other psychological sciences, since it is scientifically conceived and guided by experiment.

But, like other students of positive and natural facts, I could not accept as real and authentic, until I had certain

proof, the phenomena of the so-called *physical mediumship*, that is, the movement of objects without contact, levitations, luminous appearances, apports, materialisations, phantasms organised like the living, etc. Together with the generality of physiologists, physicists, and psychologists, I was of opinion that this category of phenomena manifesting *outside* of the person of the medium, *externally*, although for the most part near to the medium's body, had no objective existence or scientific consistency; I refused to admit that the activities of which the human organism and brain are capable, could act outside the limits of the integument of the body. This is still denied by almost all those who, not having experimented under good conditions of control with powerful physical mediums like Eusapia, still maintain an obsolete and *henceforth unreasonable scepticism*.

* * *

Now, apart from the mental, or internal, communications from deceased persons, well or badly identified, such as those attributed to the celebrated mediums Stainton Moses, Hélène Smith, and Mrs. Piper (which are still open to question), the physical phenomena of mediumship ascribed to mediums still better known to the general public, such as D. D. Home, Slade, and Eusapia Paladino, represent the most scientifically important part, because they are susceptible of direct observation and experimental research. It is indeed true that they are also the most marvellous, because they seem to transcend the ordinary physical laws, and are therefore those most liable to suspicion, and which require the greatest evidence for proof. The general public, which hears them described and cannot see them in action, does not believe them, and is prone to believe instead that those who assert that they are real and genuine are either deluded by gross frauds or are the victims of hallucinations or illusions of judgment.

This was my state of mind for many years, and this is

the reason why, having openly expressed my doubts as to the sincerity of Eusapia, I was not admitted to the seances at Milan in 1892, although I was specially introduced by my lamented friend E. Torelli-Viollier, who had not then explicitly declared himself against Paladino. Thus I had to wait until 1901, when I was admitted, without my name being known to Eusapia, to the sittings at the Minerva Club at Genoa, which made such a noise in the spiritistic and anti-spiritistic world, raised memorable controversies, and occasioned the publication of several volumes. Since then I have had occasion to be present at many other sittings with Eusapia, and have seen other mediums not less interesting, although less known and talked about.

To-day, therefore, furnished with an experience perhaps sufficient, after long and mature reflection on what I have seen and touched with my hand, after having studied the question of mediumship indefatigably for years, above all after the six sittings of which Luigi Barzini has given a most exact account in the *Corriere della Sera*, I have changed my belief. And now I write, with full consciousness of being in the right, or at least of having profited by what I have found to be true, that the phenomena of physical mediumship attributed to Eusapia are in the greatest majority real, authentic, genuine; that in the now innumerable series of her "spiritistic" manifestations there may be an admixture of some spurious phenomena, sometimes also naïve and puerile attempts at deception on her part, illusion or error of appreciation on the part of the sitters; but on the whole Paladino's phenomena, to a calm scientist, an impartial observer, a competent student of psychology, have an objective existence and positive consistency equal to those attained by the categories of facts which come under the criteria of normal reasoning, and are verified and accepted in accordance with the rules of the experimental method.

No one will be surprised at the great interest with which the whole of Eusapia Paladino's career has been followed by psychical researchers.

The celebrated Apulian "medium" holds a foremost place in the development and history of modern spiritism. Podmore, who is the greatest authority on the matter, and also the most serious critic of "spiritistic marvels," says, in his fine work *Modern Spiritualism* (London, Methuen, 1902): "A contributing cause [of the fresh energy of the Spiritist movement] is no doubt to be found in the seances of Eusapia Paladino, whose performances have been endorsed as genuine by several Continental savants, including Charles Richet, Ochorowicz, Schiapparelli, and De Rochas, and are regarded favourably by more than one prominent man of science in this country" (Vol. II., p. 178). And another distinguished student, Baron Schrenck-Notzing, of Munich, referring to the experiments at Milan in 1892, at Cambridge in 1895 (although negative in result), and in France in 1896, wrote: "After nearly twenty-five years, that is from the time when the celebrated chemist and physicist Sir W. Crookes made a commotion in the scientific world with his experiments with the mediums Home and Florence Cook, now through the agency of Eusapia Paladino the phenomena of mediumship and of so-called spiritism are again attracting the attention of the foremost scientists" (*Methodik der mediumistischen Untersuchungen*, Berlin, 1898).

These two quotations from authors who are above suspicion will suffice to show that, notwithstanding the accusations of fraud, the puerile and vulgar technique of her "experiments," the very scanty intellectuality of her "manifestations," and the prevalence of physical phenomena—perhaps even for this alone—Eusapia represents one of the living problems most worthy of examination. A sitting with her gives rise to astonishment in those who

are present, and to incredulity in those who hear or read of things so extraordinary.

* * *

I shall not repeat what Luigi Barzini has written, with his admirable capacity for describing details and seizing the essential points ;* I should only say badly what he had said marvellously well. In the present phase of the question of "spiritism" it devolves on me, as a psychologist and biologist, rather than an official exponent, to give a synthetic judgment on the whole result of my experience.

In a volume which will shortly be published by Fratelli Bocca, of Turin and Milan, under the title of *Psicologia e Spiritismo*, I shall set forth my impressions at full length, give a detailed summary of the more conspicuous phenomena seen and verified by me, and discuss them, as far as possible, from a psychological standpoint.

In the present article there are three points on which it seems necessary for the reader to fix his attention : 1°, the technique of the medium ; 2°, the sum total of the phenomena produced by her under my observation ; 3°, the possible explanation of the phenomena observed by me.

II.

EUSAPIA PALADINO AND THE METHOD OF HER SEANCES.

Eusapia Paladino is mainly a physical medium ; and if students of psychical matters have preferred to go to her, it is because she has consented to hold sittings under the control of men of science, and has accepted, up to certain limits imposed by the form of her mediumship, unusual conditions of experiment ; she has also submitted to examina-

* [Our readers will remember that M. Barzini's reports were almost completely reproduced in the February and March issues of the ANNALS.—ED.]

tions which no medium had ever previously permitted. In this respect Eusapia's attitude is worthy of praise, and her position as a medium ought to be regarded with less distrust.

Intellectual mediumship, which takes place through subjective psychological processes in the medium, is not susceptible of scientific investigation except by consummate psychologists; and of these there are, in truth, not too many, and moreover psychology, although dabbled in by fashionable dilettantism, is not a study within the reach of all. *Physical mediumship*, on the other hand, is manifested in objective, tangible, visible facts, which can therefore be perceived by the senses of the sitters, and ascertained and, up to a certain point, measured by mechanical means and apparatus. Physical mediumship therefore comes within the scope of experimental research, under which name we include also the simple observation of phenomena as they occur naturally and spontaneously, and the analysis of their causes.

. . .

There can no longer be any doubt as to the reality of Eusapia's phenomena. They have now been seen by too many persons under excellent conditions of verification, with the full certainty that the medium had not her hands and feet free, and that many of the phenomena occurred at a distance which excluded all possibility of deception; and there are now too many trustworthy men, accustomed to observe and experiment, who say that they have become convinced that Eusapia's mediumship is genuine.

We have now got far beyond the time when her phenomena could be explained by the exchange of hands and feet in the dark; the method of enquiry into her phenomena is very different, and so is her attitude in the sittings, especially when she is watched by persons not bound by preconceptions and by fear of trickery, and in whom she has

confidence. In fact none of the most celebrated mediums are accredited by so many explicit declarations by scientific men of the foremost rank; no one, from Home and F. Cook onward, has allowed the introduction into the sittings of scientific instruments and methods with so much tolerance as Paladino.

* * *

The general public, on reading accounts of the sittings, cannot always form a precise and complete conception of the conditions under which the phenomena are witnessed. Each phenomenon would require such minute particulars as to every element of fact, as to the position and gestures of the medium, the chain formed by the observers, the psychic state of each of them, the control for verification, the development, duration and intensity of the manifestations, the preparations and consecutive circumstances, etc., that the description would become perfectly unreadable, and impossible to grasp as a complete mental picture. Luigi Barzini has done admirably, but not all of Eusapia's sittings can hope to have such an able and readable chronicler.

It follows that the public distrusts the accounts, or is not convinced by them; and many sceptics, every time that phenomena are related, recommence their usual eternal questionings, dictated by doubt. Everything is an occasion for incredulity to those who obstinately remain or pose as sceptics: the control of the hands?—the position of the feet?—the attitude of the head?—the distance of the object?—the attention of the two guardians to right and left?—the convulsions of the medium?—the emotions of the spectators?—the degree of light? This last point especially arrests the doubters; we feel them always turning to the question of darkness, as though the seances were always held in the dark, and as though students, especially after long practice, were incapable of making use of their senses and of their perceptive centres, simply because there was no light!

It is useless to reply exhaustively to such objectors ; they return to the charge and repeat their remarks as though they had made new discoveries, and as though they alone, the incredulous who have not seen, possessed the key of the secret.

Many say, " I will believe when I see it," and this is all well and good ; meanwhile they believe, without verification, that Nansen reached $86^{\circ}4'$ of North Latitude, but not that I have been present at a real levitation of a table or at a visible or tangible materialisation of a hand. They are within their rights ; but Eusapia cannot be at everyone's service, and her mediumistic phenomena cannot serve as a theatrical show.

• • •

Some put forward a condition for their belief ; they appeal to the criterion of authority, and say that they will believe when such and such a scientist, " that man, who is above all suspicion," shall have made certain of the matter. Well ! while I was and declared myself a sceptic in regard to spiritism and psychism, people did me the honour to point me out as a judge of appeal ; and this was said and printed in 1892, but only lasted until 1901 ! When I admitted that I had seen and touched the reality of mediumistic facts at the Minerva Club, I lost my position with doubters as an " authority above suspicion," and in 1902 a brilliant journalist, engaged in a superficial anti-spiritistic campaign, dethroned me from this position, though not much to my regret, and invoked the superior authority, etc. etc., of Professor Blaserna of Rome.

I am convinced that Blaserna, if he had been present, as I was, at about thirty sittings with Eusapia (not at one or two only, which are not enough for a serious judgment), would see, touch, and perceive with his senses that which I have seen, touched and perceived with mine ; and that even

he, the distinguished Secretary of the *Accademia dei Lincei* would end by losing the confidence of the obstinate, negationists.

Neither I nor Blaserna, nor anyone else, can change the substance of facts, when hundreds of persons endowed with senses and brains not different from our own in morphology and function, assert and confirm each other that they have not been the victims either of deceptions or of illusions. It is time that there was an end of this negationist attitude *à outrance*, of this habit of constantly casting the shadow of doubt and directing the smile of sarcasm, I will not say upon the moral respectability (for in science all are subject to caution), but upon the common sense of the observers who make assertions.

* * *

But the attitude of Eusapia in her seances gives rise to other observations. People say, why this semi-darkness, or that red light? Why these self-moving tables? Why this rigging up of black curtains, and these perpetual mandolines and violins and carillons?

I know that it is a grotesque lot of paraphernalia, which conflicts with all the doctrinal solemnity of spiritism when this latter presents itself as a substitute for the ancient religions, and speaks to us seriously of things divine and human, of the earthly life and of that beyond the earth, of survival and metempsychosis in the Beyond, etc. But the facts are so. "Spiritism" is half a religion, and as such has its apostles, its priests, its dogmas, its ritual, its ceremonial; to understand and grasp this arsenal of Paladino's it is necessary to begin at the beginning of a chapter of contemporary history.

* * *

The physical phenomena of spiritism are of ancient date; they were also the first to be manifested, and commenced in 1847, in the town of Arcadia, near New York, in the

presence of the famous sisters, Margaret and Catherine Fox. Noises and knockings were heard, by means of which they soon came to communicate with invisible interlocutors who were denominated "spirits." These noises were, however, attributed to crackings in the knee-joint, cleverly produced by the two girls; and this ingenious explanation (?) was brought before the French Academy of Science by the physiologist M. Schiff, who claimed to give the illustrious academicians an explanation of the phenomenon of "talking tables." Even in 1902 Blaserna quoted this seriously, and attached importance to it!

But about 1850 there appeared movements of tables and of small objects without contact, the sounding of stringed instruments without being visibly touched, etc. In 1853 the persons present at spiritistic seances began to sit around the table and formed a circle or chain (as was done in the times of Mesmer); then began the conventional code for communications, messages from the great dead, the first automatic writings, and apports. Soon afterwards materialisations made their appearance, and then all the innumerable series of ultra-psyhic phenomena.

In this way spiritism, which is of American origin, went on developing, increasing, perfecting; the phenomena increased in number, the manifestations became more powerful, the communications assumed a philosophical character; the movement and transportation of objects to a distance was established; the dark cabinet was invented and constructed, in which materialisations were formed (and even, too often, manipulated); in short, practical spiritism was systematised. In a few years the technique of "experiments" was formed, fixed, became rigid in its traditional and classic method, as it is still in vogue in spiritist circles, and as it has been imposed by invincible suggestion on Paladino by those who have "developed" her mediumship. For this reason she cannot give it up.

From American spiritism passed, already systematised, into England, aroused fanaticism and anathemas, discovered and created mediums and spiritists, and diffused itself like a lighted train of powder throughout Europe. For years and years there was not a city or town, not a drawing-room in which tables did not dance, and in which people did not hold converse with the discarnate; the new mediums, in order to be accepted and believed in, had to adopt the methods already in use, just as the priests of a religion hold to the traditions of the ritual.

Between 1857 and 1869 the Frenchman Rivail, under the Druidic name of Allan Kardec, did indeed bring spiritism from the empirical and theatrical Anglo-American phase into the theoretical and semi-mystical one which I may call Continental; the spiritists, uniting here and there with the mesmerists, hypnotists, theosophists, Rosy Cross and other congregations or schools of similar nature, have absorbed during the last thirty years all the classes of exceptional psychic and hyperphysical phenomena, all the "marvellous" and "transcendental" rejected by official science, for instance, the magnetism of Mesmer and Puységur, clairvoyance or lucidity, the transposition of senses, apparitions of the dead, veridical phantoms, etc. But the physical phenomena remain substantially the same, and we are always obliged—whether the medium be Eusapia or Politi or Miller—to make use of the table, the "magnetic" chain, the holding of hands and feet, the black curtains, the darkness or the red light, the zithers and mandolines to be sounded, the plastic substances for imprints, the cords to be knotted, etc.

* * *

Eusapia, like other individuals endowed with her metapsychical powers, would certainly have taken another empirical direction, if, as was the case with Stainton Moses and Mme. d'Espérance, she had been left to herself

(I ought to say, however, that she is completely lacking in initiative). But she was discovered and developed between 1872 and 1882 by Sig. Damiani, an ardent spiritist, who, on his return from England, where he had learnt the American technique of spiritism, introduced it into Naples and rendered it automatic in Eusapia. Cav. Chiaja, who succeeded Damiani, simply followed in the same track.

It is true that, given the nature of the experiments, there is nothing much better to be done; but at all events it might be said that the spiritists fear to detach themselves from their antiquated and abused paraphernalia. Eusapia is therefore automatically bound to this "technique," and cannot free herself from it; but this is not to be charged entirely against her! It is the whole history of spiritism that is summed up in her, and she is not to blame.

On the other hand, there seems to be some reason for the habitual technique of spiritism. Take, for example, the darkness or the feeble light or the red light. It is not the "psychic" phenomena alone which require this condition; is it not also demanded for the impression of images on a photographic plate? Have not certain chemical combinations in the laboratory to be made in the dark? and does not the night bring about changes in the functions of organisms, animal as well as vegetable? It is no wonder, therefore, to a scientist who knows these facts, if the mediumistic, or metapsychic, or bio-dynamic force (the name is of no importance) is inhibited or neutralised by light, especially for the production of the important phenomena of materialisation.

Even as seen in the light of historical analogy we may find justification for the determinism of spiritistic phenomena; the table, the black cabinet, etc., are like the earthen pot of Papias, with regard to our modern locomotive, or as the rude electrostatic machine of a hundred

and fifty years ago in comparison with our present stupendous dynamo!

* * *

Some make the objection (and I was once one of them) that mediums, beginning with Eusapia, should be subjected to more scientific vigilance, by surrounding them with recording apparatus to register every movement, to measure their efforts, to take away every doubt as to fraud.

I must premise that the traditional technique of the sittings being accepted as necessary, the "control" entrusted to two attentive observers, one on each side, appears to be sufficient; the spiritists maintain this, and Eusapia requires it. Barzini and I did not find it difficult to hold and watch the lady's hands and feet; after a little practice we learned to hold these extremities without allowing them to escape, and at the same time to watch her head (which was almost always visible) and to be attentive to the phenomena. It is not everyone who succeeds in this multiple work, muscular, mental, and tactile, but I am certain that every time that the control devolved on me Eusapia has never, except for one or two naïve attempts, carried out the supposed trick of substitution of hands (by which, moreover, not one-twentieth part of her phenomena could be explained!); nor could she, as some have absurdly supposed, caress my forehead, pull my moustache, or sound trumpets with her feet!

Nevertheless, the "control" adopted at spiritistic seances is somewhat ridiculous; it tires those who carry it out, and certainly hinders Eusapia from giving new and spontaneous manifestations of her mediumship, which might be very fine. I should like to have the more remarkable phenomena of materialisation with the medium at liberty; I have had them, and very surprising ones, with Eusapia fixed and bound, but who knows what energy she might be

able to externalise if she were left to the automatism of her subconsciousness?

It is true that every modification of the habitual technique is a bridle on deceit, but it is also an impediment and sometimes a complete hindrance to mediumistic phenomena. Those who demand scientific "control," do not consider that mediumship, whatever be its origin and nature, is not a mechanical function like that of a physical apparatus; it is based on psychism, and it cannot be claimed that the actions of consciousness, of automatism, or of the subconsciousness will take place under fixed conditions to which only a machine of iron or of wood can be indifferent! It is as though a physiologist should claim to study a functional act of the living and thinking person, such as the poetic or amorous frenzy, by surrounding the poet who creates or the *innamorato* who loves, with his complicated paraphernalia of "control." Is it likely that he would accomplish the end aimed at by an experiment so ill conceived?

No; psychical facts have their proper conditions for production, but they cannot be discharged at our pleasure, like an arquebus or an electrical pile.

* * *

Thus it is that the spiritistic technique of Eusapia is absurd, made up of nonsense, contrary to good taste, all in starts and caprices, without logical continuity, without regular and constant order. But whose fault is it, if the whole of spiritism has evolved up to now outside of scientific laboratories? For a while longer the empiricism of mediumship cannot be changed, and possible secondary modifications are only just being accepted. We shall have to wait until science takes up on its own account the study of subjects endowed with mediumistic powers, but virgin, having never passed through the mill of dogmatic spiritism. Then we shall be able to get out of the present phases of

traditional method: we shall then succeed in regulating, in establishing, in systematising the positive determinism of the phenomena. At present it is really an abuse of terms on the part of spiritists or psychists when they speak of "experiments"; in spiritism or mediumship we are scarcely even at the A B C of the experimental method; we are in a period analogous to that of alchemy in regard to chemistry, of astrology in regard to astronomy, of cures by simples as compared with medicine and hygiene.

Notwithstanding this, physical instruments and electrical apparatus were introduced at Eusapia's séances; we made use of dynamometers, of balances, of metronomes; the fullest possible application was made of that powerful means of demonstration, photography, which gives positive proofs in the true sense of the word; I have also tried to register on the plates the hypothetical "odic or ectenic radiations," and to register the movements of the medium by physiological instruments. But all this is in embryo, and we must hope that mediums, now diffident with regard to scientists, from whom they have only had repulses and accusations, sometimes without reason, will get away from their servitude to the dogmatic and fanatical adepts of spiritism and its system, will mitigate their attitude towards us, consent to make their technique, now *bizarre* and sometimes stupid, more serious and strict, and finally submit themselves unreservedly to bodily and mental examination by competent persons, to physicists and physiologists, and above all to psychologists.

This will surely come about; Eusapia, so greatly and wrongly caluminated, has laudably begun to set them the example: and this merit at least deserves recognition. Let us therefore have patience. That branch of psychological science which is called supernormal psychology or metapsychics, which deals with the positive and experimental study of the phenomena hitherto called "occult," because

attributed to "ultrahuman" powers or to forces unknown, was scarcely born when the celebrated London Society for Psychical Research was instituted. Only twenty years have passed since then, and the contests are not yet ended. Rome was not built in a day!

III.

EUSAPIA PALADINO AND HER "SPIRITISTIC" PHENOMENA.

Five years ago Jules Bois, the brilliant investigator of all the abnormal beliefs which flourish half-concealed in the bosom of our refined Western civilisation, speaking of modern miracles and "unknown forces," wrote that Eusapia Paladino "is a veritable gymnast of psychism"; but the prodigies which he had seen her perform rather disturbed than convinced him. I believe, however, that M. Bois was only present at one or two seances in the house of Dr. Dariex or of Prof. Richet; but in order to form a judgment either of the spontaneity and authenticity, or of the intensity and variety of the phenomena produced by her, one needs to study them with a mind at ease and under suitable conditions, throughout an entire series, or, better still, as I have done, through several series of sittings. Then one becomes convinced that she is not only the "gymnast" but the "athlete," the "giantess" of physical mediumship. The very facility with which she adapts herself to "give sittings" in the most diverse places and climates, with persons differing widely in character and culture, among adepts and sceptics, before learned and ignorant, shows the extraordinary vigour of her metapsychic powers, and at the same time ought to disarm suspicion.

* * *

In about thirty sittings I have seen Paladino perform several hundred phenomena. One or two sittings turned

out, it is true, not very interesting, especially to those who, being acquainted with her powers and having been present at the simpler and more elementary phenomena (movements of the table, touching with invisible hands, etc.), expected and hoped for higher and more complex manifestations. But there were sittings, though rare even for Eusapia, which compensated for all the tiresomeness of the long evenings passed in fruitless and unsatisfactory waiting; in which the summit of Paladino's mediumship was reached, and we witnessed the exceptional phenomena of full materialisations, of veritable apparitions.

In general, however, those who are merely curious, and also many students of metapsychic facts have not patience, do not know how to wait, and want to see without delay the astonishing things described in spiritistic works, which they know it to be possible for Paladino to perform. The impatience of those who form new circles, however, is harmful to the spontaneity of the phenomena, because, although transformed into mechanical or material action, these phenomena are bio-psychical in their origin; the more important ones occur especially when they are not asked for or expected. Contrary to what is often said about Paladino's sittings, these have to take place in conditions of the greatest mental calmness.

Moreover, the medium has not always the power to do what is desired of her, whence arises that tendency to conscious or unconscious simulation, about which such an outcry is made; while, by reason of her scanty education, Eusapia has very little inventive faculty, even in her sub-consciousness, which must, according to my observations, almost always act by receiving from the superior or lucid portion of the consciousness the idea of the impulse to be acted upon or of the direction to be given to such impulse. The medium, being a psychically abnormal person (a "hysteric"), is suggestionable, and very often certain

phenomena are performed immediately after they have been spoken of or asked for by the sitters; in such cases the idea of the phenomenon, perceived by the waking or semi-waking consciousness of Eusapia, descends or (so to speak) plunges into her subconsciousness, in which is elaborated the still unknown bio-psychic dynamism of mediumship, and from thence it is released and emerges in the form of mechanical action at a distance, of luminous or materialisation phenomena, etc.

In this connection it is important to define the mental state of the medium during the phenomena. I will only say here that whereas for the minor phenomena (raps, movements of the table, levitations, etc.), Eusapia can be seen to be awake and attentive, although very soon her attention is restricted to certain groups of perceptions, yet in the case of the major phenomena, those of greater significance in the spiritist doctrine and more novel to the observer (such as strong action at a distance, the apparition of forms or phantasms) it is necessary that her consciousness should be obscured in "trance," and her will in suspense. It is only then that we have the automatic discharge of the energies which we will call mediumistic, accumulated in her nervous centres; then only do we enter into the mysterious and surprising region of true "spiritism." In the work which I have promised and announced, I shall give all the fruits of my observations and experiments on the physio-psychological state of the medium, on the symptoms and gradations of her "trance," and on the various auto-suggestive processes put into operation by Eusapia during the sittings; I hope to show that in order to thoroughly understand and appreciate metapsychical phenomena we need to be psychologists, and not merely physicists or photographers or dilettanti in curiosities and the "marvellous."

The mediumistic phenomena of Eusapia, as I have observed them, are very various and intense in the physical

sphere, but very poor in the intellectual one ; and this, for me, is a great blow to the spiritistic doctrine, since the scientific conclusion to be drawn from it, though little acceptable to systematic spiritists, is that the phenomena are due exclusively to the action of the mediums, and are proportional to the psychic or sub-psychic elements existing in their brain by individual acquisition or by cumulative heredity.

To reduce somewhat to order the intricate tangle of spiritistic-psychic manifestations, many classifications have been adopted. Some are merely empirical, grouping the phenomena according to their outward characters, without pretending to touch their inward nature. Crookes commenced in this prudent way when he set forth by " classes " his famous experiments of 1870-74 ; Gibier followed in his studies on Slade, and so did the Milan Commission of 1892, De Rochas on Eusapia, Aksakoff and Gyel in their excellent synthetic *résumés* of spiritism, etc. Other classifications are of a theoretical nature, or attempt to arrange the phenomena according to their inward nature, whether real or conjectural ; and among these the first place is merited by that daring attempt (yet, in my opinion, lacking in positive basis) of the great psychist, F. W. H. Myers (*Human Personality*, Vol. II., p. 506 *et seqq.*). Myers has achieved by his studies and by his apostolate a monumental and admirable work ; but he has claimed too much in trying to connect the most " spiritual " and exceptional facts of " spiritism " with the most elementary facts of biology and psychology ; he has not succeeded in filling up the enormous, dark and still unfathomable gulf which separates and distinguishes them from each other.

I also shall try elsewhere to construct a co-ordinated and complete scheme of mediumistic nomenclature ; but I shall take care to keep on the firm ground of observation. In this article, intended for the general public, I shall content

myself with grouping in a clear and easily comprehensible manner, the phenomena of Eusapia which have been observed by myself. I do not deny that Eusapia, like other mediums, may have given other and more decided manifestations of her mediumship in sittings at which I was not present, and may in the future give new and different ones, and perhaps more convincing in favour of the "spiritistic" hypothesis. Nor do I deny that she may, in further experiments or sittings, and before other observers, show herself incapable of producing the phenomena witnessed and verified by me; not so much because Eusapia is not always in possession of equal bio-psychic-dynamic powers, as because the study of mediumistic forces, but just commenced, has in store for science surprises which cannot be foreseen.

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A. *Subjective Phenomena.*

The first great category of phenomena is that which spiritists call "intellectual," but which I shall here call *subjective*, both because they occur in the consciousness and subconsciousness of the medium, and because they concern not only the intelligence but also the whole mechanism of the *psyche*, perhaps also the very foundation of the bodily organism. In Eusapia's sittings the intellectual element is not very conspicuous; nor is it very apparent to those who seek only materially perceptible phenomena at her sittings. But even with this medium the psychologist gathers a rich harvest of observations regarding the nature and the bio-psychical source of spiritistic mediumship; it is necessary, however, to be well versed in physiology and mental pathology, in order to understand and appreciate their importance. Therefore I here confine myself to briefly recording them, referring those who desire further particulars to my forthcoming book.

1. First of all, *the modifications in the state of consciousness* of the medium and sitters during the seances. In Eusapia, who is a subject from whom a very conclusive study can be made, the consciousness is now clear, now clouded up to complete suspension; she then very plainly shows the operation of the subconsciousness, which is of such great importance in modern psychology.

2. *The state of auto-hypnosis*, to which the Anglo-American spiritists have given the name of "trance." I have been able to follow its phases, examine its symptoms, convince myself of its affinity with hysterical states and with hypnotism, with reserve as to the existence of a "magnetic" state distinct from the "hypnotic" state.

3. *Suggestibility*.—Eusapia is not only hypnotisable, but also suggestionable in the waking state; she is then dominated by various auto-suggestions, among which I may include all the superstitious beliefs as to her previous existence in another body (?), her present reincarnation, her submission to a spirit guide ("John King," who was her father in a previous life), etc. This mass of improbabilities and "spiritistic" conjectures has formed itself in her mind by the suggestion of others (training by Damiani, instruction of Chiaja, influence of spiritistic circles, etc.). Eusapia is very ignorant, and one cannot listen to her without smiling when she tries to put forward her naïve or involved explanations of her own phenomena. She, however, does not speak much or willingly of theoretical spiritism; she does not do like Home, Stainton Moses, or Mme. d'Espérance, who took upon themselves the office of doctrinarian propagandists. Eusapia is indeed proud of her mediumistic athleticism, and becomes triumphantly sarcastic towards the incredulous when any extraordinary phenomenon succeeds well, but is modest enough in professing or thinking of herself as a living champion of preternormal psychology.

4. *Oniric or dream phenomena.*—A great part even of the material phenomena of Paladino's mediumship is connected with her strong, though monotonous and stereotyped, activity during sleep.

5. *Personifications.*—Ordinarily in the mediumistic half-sleep, and still more so in "trance," Eusapia believes herself changed into other personalities, into the child of "John King," which she had been in a former incarnation. Sometimes it seems that she herself is impersonated in John King, who speaks through her mouth and acts through her. Other times she personifies the spirits of the deceased whom, by desire of those present, or for reasons of proselytism, she imagines that she evokes. This transformation of personality offers a large field for psychological research, but in Eusapia it does not assume the intense colouring nor the power of expression seen in other intellectual and intuitive mediums and psychographists, as, for instance, in Flournoy's Hélène Smith, of Geneva, or of Randone, of Rome.

6. *Communications and messages in Italian.*—These are mostly given by means of the table ("typtology"), rarely with the voice (exceptionally, they say, by writing also). During our sittings, as we gave the most attention to physical effects, these phenomena, always scarce with Eusapia, were extremely rare and of little interest.

7. *Communications in foreign languages.*—One or two are attributed to Eusapia, who speaks even Italian very badly, and expresses herself only in a corrupt vernacular; but although this was asserted to me by persons worthy of belief, no such phenomenon was observed by me, and I have strong doubts about it.

8. *Divination of thought and mental suggestion.*—I have collected a few examples of these, chiefly in the series of sittings in 1901-2: they were also described by my companion in the group, Dr. G. Venzano,* an excellent observer; however,

* ANNALS OF PSYCHICAL SCIENCE, January, 1906.—[EDITOR'S NOTE.]

they appeared to me probable rather than proved, and many attempts of mine to suggestionise Eusapia mentally were fruitless, though I succeeded in hypnotising her; this, however, does not imply that others may not obtain better results.

9. *Lucidity and clairvoyance*.—It has not been proved to me that Eusapia hears or sees or feels at a distance, nor that she has premonitions, or precognitions, or presents other similar metapsychic phenomena. I believe that Chiaja has asserted it, but it would be necessary to examine her more at ease, and while living close to her.

10. *Externalisation of sensibility*.—The able observer Colonel de Rochas says that Paladino has given him some elementary phenomena of this very singular subnormal state; I also have succeeded in making her perceive (with closed eyes) pricks with a pin made in the air an inch or two from her skin, but I am not certain about all my experiments; I should have to repeat and scrupulously verify them, and not as passing and half-concealed observations; this is not easy to do, on account of the repugnance of Eusapia (and of all mediums) to physiological examinations.

All this subjective portion of the mediumistic phenomena is revealed by the attitude, the deportment, the physiognomy and mimetic action, the speech and the entire conduct of Eusapia; and if on the whole even the amateurs of seances and the uninitiated in psychology are able to grasp superficially the main and most apparent lines, in reality it belongs to us, psychologists and medical alienists, to apply to the subjective phenomena of mediums the analytic and synthetic methods and procedures of psychical examination; and I have given a particularised exposition of these methods in the two volumes of my *Semeiotica delle malattie mentali*, as I give it in my lessons in experimental psychology.

I cannot agree with the abuse and improper use of psychological terms and data which have been perpetrated

for some years past. Everybody, spiritists and anti-spiritists, playwrights and poets, journalists and (alas!) lecturers, naturalists and doctors (of animals!) have pretended to deal with "psychology"; yet they do not study it, they do not know it, and, for want of fundamental notions, they do not understand even the elements of it; they are like illiterate men who think they can comment on Dante or Shakespeare. Thus we see every day the uninitiated invading the difficult and highly specialised territory on which I and all my studious colleagues, even more able than myself, tread with cautious steps, devoting to it for years all the strength of our minds and all the ardour of our vocation; but these rash intruders rush in, impudently and imprudently, at their ease, not regarding obstacles and overcoming all difficulties with the usual unconsciousness of dilettantism. Why should we not once for all save psychology from this infestation and depredation?

B. Objective Phenomena.

The greater number of those who at present interest themselves in spiritism, either for or against, have been greatly impressed by the movements of the table produced by Paladino; the spiritists, and those who consider that the existence of "psychical forces" is now proved, use them to demonstrate the reality of these forces; the incredulous, to bring up all the objections and doubts, and all the more or less inconsistent hypotheses which have been put forth in explanation of this very evident and real phenomenon. But this typtokinesis, to give it a Greek name, forms the A B C of Paladino's manifestations; and when one has had the chances which I have had to witness the apparition of phantasms, the phenomenon of the moving table, while preserving its high importance as an objective fact which can be actually verified by photography, loses much of its striking character so much wondered at by the anti-psychists,

and takes its proper place among the much more numerous and complex objective or physical effects of Eusapia's mediumship. I shall rapidly review the principal classes of phenomena, giving little more than the names, and keeping to the scheme of classification most commonly adopted in reports and treatises on psychical subjects. But every classification has the fault of artificiality, and thus the following groupings must be understood rather as expressing their outward form of production than as denoting their substantial dynamical affinities; such a division according to intrinsic character can only be made after longer and more mature experience.

* * *

The first class includes *mechanical phenomena* with production of motion in objects *by contact* with the person of the medium, but with effects disproportionate to the expenditure of ordinary nervo-muscular force on the part of the medium herself. Maxwell calls them *parakinesis*, and Eusapia produces them both in darkness and in the light, always, be it understood, under secure "control."

1. *Oscillations and movements of the table without significance.*—These are the initial and elementary facts of all the complicated phenomena of spiritism; I have felt them under my hands, and have also seen them with my eyes, hundreds of times, since from beginning to end of each seance with Eusapia the table is constantly, every little while, shaking, raising itself on one side or the other, oscillating, and then becoming quiet again without anything else happening.

2. *Movements and beatings of the table having a significance.*—These also are very frequent, and those corresponding to the conventional language used by Paladino (two blows *no*, three blows *yes*, etc.), regulate for the most part the proceedings of the sitting, order or consent to changes in the chain, ask for modifications of the light, etc. It is true that

in Eusapia's seances this typology (which we never encouraged in the purely spiritistic sense) is reduced to very little in comparison with the marvellous communications of a personal or of a philosophical-social character given by other mediums. In compensation, Eusapia's table has a very rich language which I may call mimetic, which has been well described by L. Barzini, and which resembles the mimicry of a child.

3. *Complete lifting of the table* (improperly called "levitation" by empirical spiritists).—It is frequently seen at the sittings that the table is completely lifted from the floor when the hands of the medium, placed upon it, do not make any effort whatever, and cannot contribute to it; and the phenomenon has several times been recorded by photography in an incontestable manner; I shall reproduce some of the photographs in my book.

4. *Movements of various objects as soon as touched by the hands or body of the medium*.—Eusapia, laying her hands lightly on chairs or other articles of furniture, and objects of various weights, succeeds in imparting to them movements of displacement, of lifting, or of rotation on their own axis, which are not to be explained with certainty by the very light pressure exercised by her.

5. *Movements, undulations, and swellings of the curtains of the cabinet*.—I place this very curious phenomenon here because the black curtains of the cabinet are as a rule in contact with the medium's seat, and often fall over her back. The curtains move, swell outwards from within the cabinet, come forward, draw back, open and close, without Eusapia being able to do this with her hands and feet, which are always kept under strict control.

6. *Movements and swelling out of the medium's clothes*.—This phenomenon, upon which the Cambridge Commission erroneously based a proclamation that Eusapia cheated, is, on the contrary, by our direct observation, genuine; it takes

place mostly in full light and while Eusapia's feet are closely watched; the impression formed is as though supernumerary limbs, invisible but palpable, were formed under the medium's skirts.



The second class is only the first in more perfect form, or *mechanical effects* produced *without any contact* with the person of the medium, at a distance which may vary from an inch or two to a yard or more. They are the most disputed, because they are incomprehensible according to the ordinary laws of physics, which teach that a mechanical force must act directly on the resistance offered by material bodies; and yet this telekinesis is one of the things most frequently seen at Paladino's sittings. I will mention summarily the principal phenomena of this class.

7. *Oscillations and movements of the table without contact.*—We have verified this several times; all of us, including Eusapia, raised our hands from the surface of the table, and the latter continued to give proof of its ability to move by itself.

8. *Independent liftings of the table.*—This phenomenon is one which one prefers to photograph, and we saw in full light the table raised to the height of our heads while we were standing up in the middle of the room. I have also been present at veritable *pas seuls* of the table by full gas-light, when the medium was secured within the cabinet.

9. *Undulations, swellings and movements of the curtain of the cabinet.*—These happen also when the medium is evidently at a distance, for instance, when she is lying down and bound firmly within the cabinet; one would say that invisible persons were raising the curtain with their hands, drawing it one way to open it and another way to close it, etc.

10. *Movements occasioned in material objects by the hands*

being voluntarily turned towards them, but at a distance.—This impressive phenomenon usually occurs in the light and at the close of the sitting. It is veritable externalisation of motricity, as described by Colonel de Rochas, and Barzini has given a very effective description of it.

11. *Spontaneous movements and displacement of different objects at various distances from the medium.*—Seats are seen and heard to move, also tables, utensils, musical instruments, etc., in short, the whole apparatus usual at spiritistic seances, at such a distance from the medium as to render absurd the hypothesis of deception; I have seen such phenomena occur even at a distance of two or three yards.

12. *Bringing of distant objects on to the table.*—These are phenomena in which Eusapia appears to take great pleasure. Objects of every kind, even when placed (and this is always to be understood) in positions easily verifiable, acquire under her mediumistic influence an apparent power of self-movement, as though they were alive; I shall narrate elsewhere some astonishing examples. I ought, however, to say that very often there was some connection between the objects so moved and the curtains of the cabinet, which perform a very important part in the phenomena of Paladino, as though invisible hands were behind them.

13. *Displacement of the seats of the experimenters.*—This is another phenomenon highly pleasing to that jester "John King." Several times I was pulled violently, on my chair, back towards the cabinet, to receive special manifestations of a personal character. Sometimes we felt our chairs pulled from beneath us, etc.

14. *Movements of operation of mechanical instruments placed at a distance.*—These really multitudinous phenomena relate, for instance, to the apparently spontaneous setting in action of musical instruments (mandoline, zither, pianoforte, trumpet, etc.), or other small mechanical articles (*carillons*, metronome, dynamometer, etc.), at a distance from Eusa-

pia. These occurred at almost every sitting. Here I may place the mysterious opening and closing of the electric circuit of the lights by means of unperceived manipulations of the pear-shaped switches contained in the pocket of one of the sitters.

* * *

The third class of mechanical phenomena relates to the *alteration of the weight* of bodies: I ought, however, to state that to me they seemed to be the least certain of the phenomena, although other observers guarantee their authenticity.

15. *Spontaneous changes of weight in a scale.*—I have not seen the phenomenon of the letter-weigher reported as genuine by Col. de Rochas; but we were present at the oscillation in the arm of a weighing machine when it was not visibly pressed by Eusapia, though she was near to the platform; this phenomenon, however, appeared doubtful.

16. *Change of weight in the body of the medium.*—As to this also, though it occurred under my eyes, I have no scientific certainty, and I only mention it to encourage students to make further researches.

17. *Raising of the medium's body in the air.*—This is the real "levitation," which is narrated to have been performed by certain saints: Home was levitated up to the ceiling! It sometimes happens that Eusapia is lifted bodily, together with her chair, and, to her great alarm, deposited on the table. I have only once seen this "miracle" contrary to the law of gravitation, and had the impression that it was genuine at the beginning, but was unconsciously aided in its completion by the two guardians; it would be well to see it again and study it carefully.

* * *

A curious class which has been little studied up to now is that of the mediumistic effects, which I will call these

of *thermal radiation*; it consists of few but interesting phenomena.

18. *Wind from the cabinet*.—This is very frequent, and is felt at almost every sitting; it is a veritable current of air, which comes from within the cabinet and behind the medium.

19. *Intense cold*.—This is usually announced by the two controllers, and is the prelude to many manifestations: on certain evenings it becomes perceptible to all the persons forming the chain. It may perhaps be symbolical of the cold of the "sepulchres" which open to let the "defunct" come forth! Certainly it is impressive and is not hallucinatory.

20. *Radiations from the head and body of the medium*.—On putting the hand to Eusapia's head, especially where she has a breach in the bone caused by an old fall, and sometimes also at her hands, one feels a sensible "breath," now warm, now cool. I need not say that this phenomenon (of which I shall speak later at length) is significant as regards the hypothesis of new nervous forces.

• • •

The class of *acoustic* phenomena is already partly comprised in the first three, since very often movements at a distance are rendered perceptible by noises, sounds, rubbing over the floor, etc., of the objects and instruments set in motion. But there are also other special phenomena of this class.

21. *Blows, raps, and other sounds in the table*.—Of the famous "raps" of Anglo-American spiritism hundreds have been heard at Eusapia's sittings. Some have the intensity of blows delivered by a powerful but invisible fist. Others (and not the least mysterious) take place in the joints of the wood.

22. *Blows and raps at a distance from the medium*.—These are very often heard within the cabinet, or on the seats of

the two guardians and their neighbours, on the furniture, on the walls, in the cabinet, etc.

23. *Sounds of musical instruments.*—I have already alluded to these; we have had them under such conditions as to exclude all action of visible and tangible hands; the trumpets emit their harsh sound in the air, the strings of the mandolines and zithers vibrate, the keys of the piano-forte give detached notes; and all this without anyone visibly touching them. But they are never really musical sounds, in my experience, nor harmonic accords, still less melodic airs; at the best they are rhythms in measured time.

24. *Sounds of hands, feet, etc.*—In various cases the clapping of hands is heard, either behind the curtain or in the air of the room. Once or twice we seemed to hear footsteps within the cabinet.

25. *Sounds of human voices.*—This is a very rare phenomenon, and consists in hearing the "voices" of the disincarnate. I only perceived it once, under conditions which were not convincing; but this is not the place to relate the particulars of my extraordinary spiritistic adventure (the apparent materialisation of a disincarnate being who was very dear to me!).

* * *

I pass on to a class of manifestations not less impressive and which, according to spiritists, should reveal the action of occult "intelligences" by *lasting effects on inert matter*. Eusapia, being uneducated, gives very few of these phenomena.

26. *Mysterious signs left at a distance.*—These consist in, signs or marks found on the table, on the cuffs of the sitters, or on the wall, and seem to be made with pencil. They did not appear to me sufficiently certain to merit attention.

27. *Direct writing.*—This is supposed to be writing made directly by the "spirits" without the apparent action of

hands, whether done with visible writing instruments (pencil or crayon) or without. But Eusapia is illiterate and cannot write, and in all the sittings at which I was present there only two or three times appeared signs of writing which might be taken for badly formed letters. The spirits evoked by the Apulian countrywoman seemed also to be very ignorant; and this appears to me to be a very grave objection to the spiritistic hypothesis.

28. *Impressions in plastic substances.*—This is a favourite phenomenon with students of psychical matters, and Eusapia gives good examples of it, although sometimes under circumstances suggestive of doubt. They are impressions of fingers, palms, hands, fists, feet, and also of faces, generally in full profile or half profile; these faces have a certain resemblance to a Eusapia grown old, and in fact are said to be reproductions of the face of "John King," her father in a former life. At our sittings we obtained many such impressions, and as to the greater part of them we are certain that there was no deception. Signor Bozzano has given good figures of them, and I shall reproduce them in my book.

29. *Apports.*—These figure as phenomena of the very foremost rank in the history and doings of the most famous mediums. The phenomenon is one of the greatest significance for the spiritist doctrine of the disaggregation and reconstitution of matter, for it consists in the unexpected appearance on the table or in the room of objects (such as flowers, branches, leaves, iron nails, coins, stones, etc.) coming from a distance and penetrating through doors and walls. This phenomenon was reported two or three times during our sittings, but I frankly confess that I was not convinced of it, which does not imply that under better observation it might not be real also with Paladino, as it seems to have been by the agency of other mediums.

* * *

We now come to the higher ranges of phenomena, to

those which constitute the true basis of spiritism ; I refer to the category of *materialisations*. This is a case of creation *ex novo*, by the use of the vital fluid or spirit of the medium, of forms more or less organised, having the physical characteristics assigned by us to matter, that is, of being resistant to the sense of touch and muscular pressure (*tangible*), and of being sometimes endowed with light of their own (*luminous*), but for the most part only capable of arresting exterior rays of light (thus rendering themselves *visible*).

The first sub-class is that of *solid materialisations*, which I will call mediumistic *stereosis* or *plasmation*.

30. *Touching, feeling, and grasping by invisible hands*.—These form a very common phenomenon at the dark seances, or by a faint light, or a red light ; and they are really human hands which touch, press, grasp, pull, push, pat lightly, strike, pull the sitters' beards or hair, take off their spectacles, etc. Some of those to whom such contacts were new have been caused to shudder, and really the first time they cause quite an impression.

31. *Organisation of solid forms having the character of members of the human body*.—These are usually hands, arms, shoulders (?) and even heads, which are felt behind the curtain, and seem to be pieces or fragments of a being which is in process of formation ; occasionally they give the tangible impression of the whole of a person. On being grasped through the curtain they usually withdraw hastily ; but sometimes they remain long enough to allow themselves to be handled, especially the faces. The invisible mouth also makes movements of kissing, biting, etc., usually under cover of the stuff.

31A. *Organisation of hands, naked and distinguishable to the touch*.—At certain times we felt ourselves touched by real human hands, having the character of members of a living being ; we felt the skin, the warmth, the movable fingers, etc. On grasping them one felt the impression of

hands dissolving away, as though composed of semi-fluid substance.

32. *Complicated actions of materialised forms, tangible but invisible.*—These hands, arms, heads, and half persons, while remaining imperceptible to the sight even on looking into the cabinet, behind the curtains, advance towards the sitters, touch and feel them, embrace, grasp, draw them nearer, or push them away, caress and kiss them, with all the movements of living and real persons. They also execute still more complex actions, both in the shade of the cabinet and in front of it, with the interposition of the curtain, which is swelled out and projected for the purpose on to the table or towards the seats of those near, even though out of the chain; and also in full freedom in the very midst of the sitters, so that some of those present feel themselves invisibly pushed against, pressed, their pockets searched, etc. This last astonishing manifestation (of those previously mentioned I am quite certain) occurred very rarely, and only in complete darkness or by a very faint light which did not allow anything to be clearly seen, so that, though I was present one evening when it occurred, I cannot remove from my mind all uncertainty, and should require fuller and more convincing demonstration. Some of those present believed that they recognised and “identified” these invisible forms, by means of impressions of touch and feeling through the curtains; but in the cases at which I was present, the identification could not sustain, as I shall show, a critical analysis of the psychic origin of the phenomenon; and the latter, however, remains real and authentic, though incomprehensible.

* * *

I collect into one small group the elementary *luminous phenomena*, self-visible or visible by exterior light, but not organised.

33. *Appearance of luminous points.*—These are the celebrated “spirit lights”; Eusapia produces them from time

to time, but not with the intensity of other mediums whom I have seen. They are indefinable glow-lights, sometimes like very bright globules of light, sometimes veritable "tongues of fire" like those figured on the heads of the Apostles. They have not yet been photographed, as far as I know; but they are very evident, sometimes multiple, and running together into one; it is impossible as well as absurd for those who have once seen them, to compare them to artificial phosphorescent effects, not to speak of identifying them with the latter!

34. *Appearance of whitish clouds or mists.*—These do not seem to be endowed with light of their own, since they can only be discerned in a dim light, outside the curtains, or within the cabinet; sometimes they surround Eusapia's head, or rise over her body when she lies down inside the cabinet.

* * *

I place the *visible materialisations* last, because they appear to be formed by a very subtle substance or matter emanating from the person of the medium and composed of particles or molecules which obstruct ordinary light ("teleplastic").

35. *Formation of dark prolongations of the body of the medium.*—These are the supernumerary members seen and described by all those who had previously experimented with Paladino. Visible in half light or in very faint light, and when the actual hands of Eusapia are also in full view and well guarded, these neo-plastic appendages perform many of the phenomena above described (touching and feeling of those near, blows on the chairs, movement of objects, etc.). I shall give figures of them.

36. *Forms having the appearance of arms and hands coming out of the cabinet.*—This manifestation is not rare, and has been already mentioned by those who were present at previous sittings with Eusapia. Being short-sighted, I was not always able to see them distinctly, but my perception, even when indistinct, has always corresponded with

what has been seen more clearly by others present, who have been endowed with better sight.

37. *Appearance of hands.*—These are among the more common and ancient spiritistic manifestations. The hands usually appear with indistinct or evanescent outlines, of a whitish colour, almost transparent, and with elongated fingers (the figures I shall give will be very expressive). I have perceived them very clearly every time that I was in a position favourable for seeing them; and they were certainly not the medium's hands, which were *simultaneously* watched, and also visible to all, above the table.

38. *Appearance of obscure forms of indeterminate character or not very evident.*—These are "incomplete materialisations." Sometimes there are seen, advancing and disappearing in the half light, black globes (heads?), indefinable shadowy appendages (arms? fists?); sometimes shadows with crooked profiles which may be conjectured to be bearded ("John King?"); and again on the semi-luminous background there appear blackish shapes, flat, and seeming as though transparent, strangely formed, and gesticulating in an uncouth manner. They manifested to me in particular at the sittings of 1901 and 1902, and I perceived them so distinctly (as confirmed by my companions) that I was able, as will be seen, to draw them one by one.

39. *Appearances of forms having determinate and personal characters.*—We are now, at the end, because these are the "complete materialisations," and constitute the apex of Eusapia's mediumship up to the present (other mediums, including Florence Cook and Mme. d'Espérance, have given much more marvellous and downright incredible ones!). I have seen these supreme phenomena a few times only, for they are rare events in Eusapia's mediumship. They are well-delineated faces, heads and half busts of personages, mostly imaginary, not recognised by anyone

present, or who are identified and named by taking advantage of the notions belonging to the traditional history of spiritism. If this is so, I must have seen the same phantasms which the celebrated Sir William Crookes saw, and moreover had under his hands; that is to say that there re-appeared at our seances with Eusapia the spirit guide of Florence Cook, "Katie King," who, moreover, is a relative of "John King"!! I will publish the curious portrait which I sketched at once in pencil. Once only the apparition was (doubtfully) identified and named by living members of his family present at the sitting; but with regard to myself I did not gain from this extraordinary event in my "spiritistic" experience that impression of obvious certainty which the man of science, the psychologist who studies this very new branch of science, and is habituated to the rules of the strict positive method, is obliged to impose upon himself and has the right to claim from others.

I do not desire to dwell at present on this part of Paladino's phenomena; the space which has been assigned to me will not permit of descriptions or discussions, but only of a pure and simple synthetic *résumé* of my personal experiences.



Thus, in the phenomena in which Paladino's mediumship manifests itself, we have, according to my provisional scheme, *nine* classes and *thirty-nine* orders of manifestations; I may possibly have forgotten one or two, and perhaps have grouped together several which ought to have been classed separately; certainly I did not see all that were possible, and other observers may add some which are unknown to me. All this is very different from the simple lifting of the table, or the trick of exchanging hands or withdrawing the feet! But, speaking of the hands and feet of the medium, I ought to add that my classification makes matters appear too simple by distinguishing the phenomena in classes and

orders, as though they occurred separately. In reality the sitting is sometimes very complicated, and different manifestations occur simultaneously, like powerful discharges of mediumship, forming disordered "spiritistic" manifestations, and comic or pathetic scenes. These last (I here allude to the presentation, manifestation and communication of definite and more or less well-identified occult entities or intelligences, or "souls of the dead") cause disturbing emotions in impressionable minds, and up to a certain point afford justification to those who consider spiritistic practices dangerous for certain weak minds.

As an alienist and neuropathologist I do not deny this; I ought, however, to say that these deplorable cases of "spiritistic" madness or neurosis are very rare; in my already long career, and among thousands of patients, I do not remember more than four or five. I will add that our sittings with Paladino took place, except for a few brief moments, in perfect calm and without emotional disturbances. All the spiritists whom I know best have shown themselves at every juncture to be persons of balanced character, of cultured mind, with experience of the world, and in excellent health; I have even several times admired the calmness with which they so often feel or believe themselves to enter into relations with the world of the invisibles.

(To be continued.)

THE EXPERIMENTS OF PROF. P. FOA,
of the University of Turin,
AND THREE DOCTORS,
Assistants of Professor Mosso,
WITH EUSAPIA PALADINO.

[A few days after the seances held in Genoa, to which we referred at length in our issues for January and February, and which called forth the publication of the article by Prof. Morselli, published in the present issue, also, a few days, after the seances held at the Laboratory of Psychiatry in the University of Turin, under the direction of Prof. Lombroso, another series of experiments was held in Turin by Doctors Herlitzka, Charles Foà and Aggazotti, the assistants of Prof. Mosso, the eminent physiologist, whose works on fatigue, puberty, etc., now looked upon as classics, are universally known. Another professor of the same University, Dr. Pio Foà, Professor of Pathological Anatomy, Director of the Anatomical Museum, General Secretary of the Academy of Sciences in Turin, was present at the second and most remarkable seance.

It is the report of these experiments which we reproduce to-day from the "Stampa," Turin, with the authorisation of the directors of that journal. Our readers will see at once all the importance of these experiments, as much from the point of view of the scientific rigour brought to bear in the control of the phenomena, as from the point of view of the intensity of the manifestations registered by various apparatus.]

WHY WE PUBLISH THIS REPORT.

IF we publish a report of the seances held with the medium, Eusapia Paladino, at which we ourselves were present, after so many others that have appeared in the papers, we hope

that it will not be said of us that we are, as they say, carrying coals to Newcastle. Mediumistic phenomena are those which perhaps offer the chief interest, at the present time, to unprejudiced students on the one hand, and to the public on the other, which hopes to find in them either the basis of a new faith, or the source of an exciting scandal, in which the reputation of certain *savants* and experimenters would suffer shipwreck.

Besides these general considerations, we feel urged to make this publication from other motives. The conditions under which the seances occurred are of a nature to afford peculiar guarantees that we were the victims neither of fraud nor of clever charlatans, nor of hallucination. We have been companion workers in scientific research for many years past, and we are well acquainted with each others' methods and precision in observation and in criticism; we could therefore reciprocally depend on the control exercised in the experiments and have confidence in each other's work. Moreover, all three of us had the conviction that mediumism and "spiritistic" phenomena could not stand the test of attentive observation and control exercised without favour. If, now, we declare, after having seen with our own eyes, and controlled with our own senses, that we are sure that this was not a question of trickery or hallucination, it must not be supposed that, like Paul on the road to Damascus, we have been miraculously influenced; as conscientious researchers we have observed certain phenomena, which—if they seem marvellous because of their strange character—are none the less as certain and natural as phenomena, often not any the less inexplicable, which are daily witnessed in our laboratories and in life.

Among those who study natural science, and above all among biologists and medical men, only a small number have had the courage to declare themselves convinced of the truth of mediumistic phenomena, and this small number

has had to bear some hard things, especially from their colleagues. The mildest thing that has been said of them is that they were visionaries. Now that we are persuaded that the phenomena are authentic, we feel it to be a duty to state the fact publicly in our turn, and to proclaim that the few pioneers in this branch of biology, destined to become one of the most important, generally saw and observed correctly. And since up to the present time, that is to say until the present publication may procure for us, also, the epithet of visionaries, we have been considered by some of our *confrères* and colleagues (and we can say this without false modesty) as level-headed and conscientious observers, we hope that our words may serve to stimulate some of these colleagues to study personally and attentively this group of interesting and obscure phenomena which science should submit to its investigation.

The facts of the marvellous (we do not say miraculous) which we are about to relate will make some frown and many smile. We understand it: no one can have a conception of what the seances with Eusapia Paladino are like unless he has been present. Those who believe in the reality of these phenomena without having seen them must have complete confidence in the intellectual sanity and good faith of the reporter. When we have fully reported the facts observed we will examine them critically and estimate their worth; we ask the reader to reserve his judgment until we have done so.

THE PREPARATIONS MADE BEFORE THE SEANCE BEGAN.

When we arranged to hold a series of seances with this medium we started with the notion that all was due to trickery or error; we were therefore anxious to remove from ourselves all risk of suggestion, and we arranged certain apparatus in such a way as to register certain movements

which might be produced during the seance, so that some traces of them might remain at the end of the seance. Of course we arranged things so that no clever trickster could set our apparatus in movement. It will be seen later to what extent the apparatus served us. We should add that when we left the laboratory, after having prepared our apparatus, we were all thoroughly convinced that in view of our distrust and the precautions we had taken, the seance would produce only negative results.

Conversation was always kept up during our seances, and it was generally of a light, amusing kind ; we commented on the phenomena aloud, as they were produced, so that all the experimenters might observe and control them at the same time.

We all, who had never before been present at mediumistic phenomena, found that even the most incredible phenomena produce no emotion, and the most extraordinary things soon appear as quite common and natural manifestations. In the days that followed the first seance, however, all seemed to us an impossibility, and but for our reciprocal testimony, and without the objective, irrefutable documents which remained, we should almost have doubted our senses and our intelligence.

In order to register objectively the movements that might be made by the medium, we had prepared a cylinder which revolved around a vertical axis, making a complete circuit in six hours. Round the cylinder is rolled a sheet of glazed paper, covered with a layer of lamp-black. This surface is touched by a needle, which, as the cylinder moves, carries away the lamp-black, and makes a horizontal white line on the paper.

If the point is moved from above downwards, it makes a little vertical line on the paper. The writing-lever could be put in motion by a small electro-magnet (*Desprez signal*) connected with an accumulator and a telegraphic key. The

revolving cylinder with the Desprez signal is under a glass bell placed on a solid wooden stand. The bell, which at its lower extremity has a thick rim, was fixed to the wooden stand by means of a string which passed through three eyelet holes formed of little ribbons attached to the wooden stand by seals; the string passed round the bell just above the thick rim.

Through two holes bored in the wood conducting wires leading from the signal issued from the bell, passing immediately into tubes of glass, so as to prevent contact, either intentional or accidental, occurring between them, and consequently the closing of the electric circuit. One of the wires terminated at the accumulator, and the other ended at the telegraphic key, from which a third wire, also insulated by a glass tube, led to the other pole of the accumulator. All the parts of the wires which could not be insulated by means of glass (the connecting wires of the accumulator) were surrounded by an insulating cord covered with ribbon, sealed with our seal. The key itself was closed in a cardboard box, nailed to the stand, and secured by means of two ribbons crossed and sealed. Two little holes in the box admitted the glass tubes containing the conducting wires. The accumulator and the key were fixed on the same stand on which was the revolving cylinder. By this arrangement, a mark could only be made on the cylinder when the key had been depressed. Consequently, if we had found a mark on the cylinder, that would have proved conclusively that the key had been depressed, and if the seals were found intact, there would be *absolute proof* that no trick had been perpetrated. We shall see further on what was the result of our experiment.

In addition to this registering apparatus, we prepared a few sheets of paper, blackened by smoke, in order to eventually collect impressions; some photographic plates carefully wrapped in black paper to register possible radiations passing through opaque bodies; and, finally, a dynamometer.

THE FIRST SEANCE.

The first seance took place on the evening of 20th February, at the house of Count Verdun. We thank the Count and Countess, not only for their warm hospitality, but also for allowing us to examine the room minutely, without taking offence at our, certainly ill-concealed, mistrust.

The seance took place in a dining-room, which occupied a corner of the house on the ground floor. One of the outer walls has two windows; the adjacent wall has one only. In front of the two windows is a big sideboard, beside which is a door which communicates with the vestibule; the fourth wall has two doors, the first leads to a little room and remained closed during the seance; the second leads to a small office; between the two doors is a chimney-piece surmounted by a mirror. All the windows were closed. One of them, the angle of which was intended to serve as the medium's cabinet, was closed with shutters *without any openings*, which opened from the inside only and were barred with two strong iron bars which crossed each other and were fastened into a ring in the wall. The shutters were attached to each other by a band of gummed paper. The angle of the window, where the cabinet was arranged, was enlarged by a wooden canopy enclosed in front by two black woollen curtains. In the cabinet were two small tables, on one of which had been placed our apparatus and some pieces of cardboard on which were gummed the sheets of smoked paper. On the other table various toys were placed; under the table was a child's piano.

There were present at the seance, besides the owners of the house and the undersigned, Dr. Imoda, Chevalier Rostain and a lady.

At the beginning of the seance the two of us who took the control were Dr. C. Foà and Dr. Herlitzka. The

seance began in full light, and whilst the medium was still quite conscious, movements at first slight, then stronger, began in the seance-table, which raised three of its feet. In full light the slight outward movements of the curtain on the left were observed. The medium asked by means of the table (five raps) that the light might be lessened; this was done rather slowly, and the strong red light, reflected by the mirror on the mantelpiece, fell directly on to the medium's eyes, which occasioned in her a fit of hysteria; she wept and cried out as if demented, hitting her face repeatedly with her fists. This was a genuine fit of hysteria, and every doctor at all familiar with these attacks could not fail to recognise it as such. The tears of Eusapia fell on the hands of those seated near her.

During the attack a doctor, who was late, entered the room; he did not join part of the circle; outside the circle were Count Verdun and Dr. Imoda. Throughout the seance incessant and reciprocal control was exercised by all those present.

When the attack was over, Eusapia was no longer in her normal state of consciousness, and no longer spoke in the first person; she spoke as if she were John King, remaining in her well-known state of delirium. The medium advised the controllers to fix their attention on her head and one of them, Dr. C. Foà, saw a dark ill-defined profile like a head in a Capuchin-hood, which disappeared and afterwards appeared again at his request. M. Foà liberated his hand from that of his neighbour to seize the head, but the latter withdrew. The others present did not see the apparition.

In the meanwhile, the table on which the toys had been placed, and which we will call No. 1, made a noise in the interior of the cabinet, from which it at last came out completely. Then there began to arrive on the seance table many objects from table No. 1: a sheet of paper, a

little wooden sheep and a mandoline ; the latter was accompanied by the curtain which covered the handle ; the curtain, being pushed back by M. Foà, came back and covered the handle of the mandoline, and a hand, which was not that of the medium or of the sitters, pulled the hair of the person who had pushed back the curtain. At the same time we heard a scratching on the strings of the mandoline.

The little piano, in its turn, issued from under the table, we heard the sound of the keys being depressed of themselves and causing the strings to vibrate. We lit up, and observed that the objects which had arrived were really on the table ; nothing abnormal was noticeable in the cabinet behind the curtain.

Dr. Foà now gave up his control to M. Rostain, whilst, in full light, table No. 1 made strong movements which synchronised with the movements of the medium's hand.

THE WORK OF THE UNKNOWN FORCE UPON THE APPARATUS INVENTED BY THE EXPERIMENTERS.

The light was lowered. A peacock's feather which was on the toy table rose up in the air from the table and stroked several of the sitters. In the meantime—addressing ourselves always to John King, in order to humour the delirium of the medium—we began to express the desire that our apparatus might be set in motion. Then we heard the table, on which the apparatus was standing, moving towards us behind the curtain, and we perceived that some continuous operation was going on round the cardboard box ; immediately afterwards some fragments of sealing-wax were thrown outside the curtain on to the seance table. After a pause, one of us having taken out his pocket handkerchief and replaced it in his pocket, someone remarked jokingly that he must take care that his handkerchief was

not carried off; at once he felt and saw the handkerchief taken out of his pocket, without being able to observe whether it was done by a hand or not. The handkerchief was unfolded and carried to the nose of the owner: then it disappeared behind the curtain and was afterwards thrown upon the seance table.

After this interlude, the operations round our apparatus were begun again and a ribbon was thrown on to the table with the wax seal. We lit up immediately, and one of us hastened into the cabinet holding in his hand a little lighted electric pocket lamp, but he observed nothing indicative of trickery. He observed that the card-board box containing the key was unfastened, that a glass tube was broken, and that one of the ribbons which fastened the box was missing. There was no mark on the cylinder; the bell was still sealed. We assured ourselves by opening the box that the key acted all right, then we closed it again, sealed it afresh and lowered the light.

The work began again round the apparatus; we heard the seals being torn off, and the lid of the card-board box being removed. We asked that the instrument might be carried through the air on to the seance-table, and the lid at once approached us, accompanied by something white, which everyone saw but no one could identify.

Dr. Herlitzka asked permission to seize the lid; the medium consented, through the table, which rapped three times, and Dr. Herlitzka stretched out his hand and touched the lid, but the curtain advanced and it was rapidly removed.

At the same time Dr. Herlitzka felt himself pulled by the ear, and received a blow on his shoulder which was heard by all the sitters. The lid again appeared in the air, was thrown on the table and was taken into the hands of some of us.

We then asked that the key of the apparatus might be

pressed down. Eusapia replied, pronouncing the words very indistinctly :

"The key is uncovered and as I can do *this*, I can also press the key down."

When she said the word *this* Dr. Herlitzka felt a finger press strongly on his shoulder. Eusapia's hands were at this moment firmly held by her two neighbours.

A few minutes later several raps on the key were heard at intervals of a minute or so from one another. At the same time, the seance-table rose up and one of the controllers felt his arm seized by an unknown hand. Dr. Herlitzka also felt himself touched on the shoulder, and felt the curtain pressed against his nose ; he had the impression that a hard spherical body was behind it.

We asked that the lid of the box should be replaced and at once a white luminosity which several of us saw, but which no one could identify as a hand, felt about on the table for the lid. It could not find it and, as if annoyed, it rapped forcibly two raps on the table and disappeared. Supposing that the lid was too far outside the "sphere of activity," one of us placed it nearer to the medium ; immediately the curtain advanced on to the table, enveloped it and carried it away. It is needless to repeat that the medium continued under strict control. Dr. Herlitzka saw the usual white form come out from the curtain and make the action of throwing something ; and at once a piece of ribbon bearing a wax seal was thrown forcibly on the hand of Dr. Imoda, who was at some distance, opposite the medium.

The table with the toys was then pushed completely outside the cabinet.

The medium, sighing and groaning, managed to ask, uttering the words indistinctly, whether she might make an *apport* of the glass bell. We did not consent, fearing that the marks registered on the smoked paper would be smudged,

and we said that the bell was sealed; the medium laughed ironically, and the table rapped twice as a sign of negation.

Then seven raps informed us that the medium wished to terminate the seance. Before we lit up, Eusapia was carried by the experimenters into an adjoining dark room, where she gradually came to herself.

Then we examined the field of operation of the unknown force, and we found that the cardboard lid was lying imperfectly on the box, and that the ribbon which surrounded the bell had been removed. On the smoked paper of the cylinder, we found the marks made by the pressure on the electric key. The diagram was fixed, signed by the sitters, and preserved.

The window was closed and barred, there was no indication of trickery in the little room, which had been under constant supervision.

We will return to the results of our experiment, and to the other phenomena which were produced, when we have given an account of the second seance, which was much more important than the first.

DR. A. HERLITZKA.

DR. C. FOÀ.

DR. A. AGGAZZOTTI.

THE SECOND SEANCE.

The first seance served chiefly to give us our direction; we were thus able to prepare everything for the second seance so as to obtain more definite objective results.

The medium had told us that she would have struck the key of our apparatus without breaking the seals of the lid, if the latter had been of stuff and not of cardboard. We therefore modified our apparatus for the second seance, and in order not only to be able to indicate the movements which might be produced, but also to measure their intensity, we gave up the electric signal, replacing it by a mano-

metric signal. For this purpose a glass vessel full of water and furnished with an opening at the lower part, was connected, by means of a glass tube, with a manometer formed of a U-tube containing mercury. The upper opening of the vessel was covered with a strong membrane of india-rubber, tied firmly to the receiver. We thus had a closed receptacle filled with liquid and connected at one end with the manometer. Pressure exerted on the membrane produced an elevation of the column of mercury in the free branch of the manometer. Floating on the mercury there was a piece of wood furnished with a point arranged so as to mark the revolving cylinder, so that every pressure was registered and measured on an objective document.

Our experience had shown us the futility of sealing the glass bell; so we gave up this, but we placed the revolving cylinder and the manometer outside the cabinet, in a position where it would be visible and under control during the seance; inside the cabinet we only placed the glass receiver, on the membrane of which the mediumistic force was to be exerted. This receiver was in a little wooden box, on the opening of which a thin material was stretched and nailed down; the membrane of the india-rubber was covered with a layer of lamp-black, in order to enable us to observe the impression of any fingers that might touch it.

On the table itself on which our apparatus was placed, and on the other table in the medium's cabinet, we placed two more sheets of smoked paper.

In a photograph which had kindly been shown us, which was taken by magnesium light in the course of another series of seances, and during the levitation of the table, may be seen rays of light under the table. In order to discover whether these rays of light are a constant phenomenon and whether they pass through opaque bodies, we fixed under the seance table a photographic plate, carefully enveloped in black paper. The plate was fixed by means of

four nails; it resisted all the violent shakes and blows to which the table was subjected in the course of this animated seance.

We did not speak of our preparations to the medium in order to avoid giving her any suggestion. We beg the reader to remember this important detail.

At the second seance, the same persons were present who attended the former one, except M. Rostain and the doctor who had come in late. In addition, we had Prof. Pio Foà, Dr. Arullani and a lady. The medium, in contrast to the former occasion, was in an excellent humour, as now she knew most of us; and before the seance began she chatted cheerfully, relating to us her travelling adventures.

The seance took place in the same place as the first.

At first, the control on the left was assumed by Prof. Pio Foà, on the right by Dr. Aggazzotti; outside the chain were the Count and Countess Verdun, and Dr. Herlitzka; the latter sat near the cabinet and the revolving cylinder so that it might be within his reach.

A few minutes after the seance had begun, the seance table began to move and—in full light—executed two complete levitations. Table No. 1 moved in the cabinet and advanced towards the room, pushing the curtain in front of it.

Ten minutes after the opening of the seance (at 9.34 p.m.), the light was lowered; table No. 1 came out of the cabinet displacing the curtain so as to leave it open on the left. Dr. Arullani went in and observed the movements of the table, whilst it was still being pushed out of the cabinet.

The mediumistic phenomena ceased at this moment and we began to fear that the seance would not be interesting. The medium remained completely conscious; in fact, the next day she remembered what had occurred up to 10 o'clock.

At that hour, the control on the right was taken by Dr.

Arullani. After a few minutes the table began moving again, accompanying analogous movements made *in the air* by the medium's hands. The table pressed up against one of us (Aggazzotti), who repeatedly pushed it back; but every time it returned to its place, as if urged by a spring. At this moment, the table rose again in the air.

At 10.10 p.m. the medium tried to move the curtain, but after several vain efforts she told us that the chair was holding it fast. On examination we found that this statement was quite correct; then we freed the curtain from the medium's chair. At once the curtain swelled out on the right and moved towards the table, on which one edge was placed to the medium's left. The cabinet thus remained completely open, and one of us (Dr. Herlitzka) was in a position during the rest of the seance to observe all that went on inside the cabinet and particularly our apparatus.

Dr. Arullani felt at this moment some blows on the left side of his body; the persons in control were touched constantly all through the evening, and it would be useless and take a long time to enumerate all these phenomena.

It is of more importance to speak of the transport of objects which now began to occur; the medium frequently announced beforehand the production of these phenomena. She said, for instance; "Take that smoked paper," and immediately afterwards the paper, which was on the table in the cabinet, at such a distance from her that she could not have laid hold of it, even by extending her arm, fell on to the table.

Usually Eusapia does not like papers blackened by smoke; in fact, later there arrived on the table a square object which the sitters on the left said was white, and those on the right, black. Eusapia asked one of those on the right to touch the square, which proved to be simply the other sheet of smoked paper. Eusapia laughed and said: "Now

it is you and not me whose hands are dirty," adding that nothing is so ugly as a dirty face.

This episode is interesting, firstly, because the medium did not know of the existence of this smoked paper; secondly, because it reveals to us an aspect of her psychology: she is afraid of blackening herself with the lamp-black, because this might be interpreted as a proof of attempted fraud. It is also noteworthy that during this second seance the medium always spoke of herself in the first person, even during the deepest state of somnambulism. Generally, she seemed to be—except during the last part of the seance—more lucid than in the other seances, and this was also the opinion of one who has attended a great number of her seances.

WHAT HAPPENED TO THE EXPERIMENTERS' SECOND APPARATUS.

Unfortunately the precaution we had taken to cover our apparatus with a fabric did not prove to be of much use. In fact, at a certain moment we heard the stuff being torn, and the medium asked a lady seated nearly opposite to her to stretch out her hand. The latter felt fingers, which seemed to issue from behind the curtain, putting into her hand some pieces of stuff; a few other portions of the material were handed to her by the medium herself, who seized them by raising her hand (still held by that of the controller) above her head.

At this instant, the table holding our apparatus was heard to move, and was seen to advance towards the opening of the cabinet; the experimenter seated on the right of the medium could observe and watch her thoroughly. The medium then called up to her the person who had remained outside the circle (Herlitzka), and made him lay his hand on the table before her. She stroked and patted his hand for

a long time; "It is something round"; then she pressed his hand and added: "and very hard." As a matter of fact, the membrane on which it was desired that pressure should be exerted was very tightly stretched and represented a spherical cap. It must be remembered that the medium was ignorant, not only of the form of our apparatus but even of its presence in the room.

In consequence of a desire expressed by the medium, Dr. Herlitzka took control instead of Dr. Arullani, who took his seat on the left, near the cabinet, where he immediately felt a blow as with a fist, whilst his feet were trodden upon, and a finger-nail was stuck into his hand.

Some of the sitters observed a sort of white mist round the medium's head. A few seconds later, inside the cabinet, was heard the sound, several times repeated, which told us that the membrane of our apparatus was being rapped upon. At each of these raps there was corresponding pressure of the right hand of the medium on that of the "controller" on that side. The apparatus was on the right of the medium at a distance of a foot or two from the controller and *perfectly visible*. No one was at that time in the cabinet, as it was easy to certify.

A little drum which was on table No 1, floated in the air above the medium's head, and subsequently returned to its place. Immediately afterwards, a mandoline made some sounds on table No. 1, rose up above it and fell on the ground. Also from the toy piano, which was on the floor, some notes were heard to sound and the medium stated that the effort to produce these latter sounds was made through her feet. And, in fact, the controllers, who had Eusapia's feet on theirs, observed that each sound corresponded with a contraction of the muscles of her leg. The medium rested a leg horizontally on the knee of Dr. Aggazzotti, who held the foot of the medium in his hand and asked her to repeat the experiment without moving her

foot ; a slighter, but synchronous, movement of the foot corresponded with each sound.

It is to be noted that the piano was beside and behind the medium, on the side of the leg held by Dr. Aggazzotti.

The piano rose up and, passing over the head of Professor Foà, rested on the seance table.

Someone having spoken of Dr. Aggazzotti's eye-glasses, the curtain advanced towards him and his eye-glasses were thrown violently to the ground ; a doubt was expressed lest the lenses should be broken but the medium emphatically replied that this was not so. Later on the eye-glasses were found on the floor, intact.

JOHN KING'S ANTIPATHY FOR DR. ARULLANI.

Dr. Arullani wished to approach the curtain on the medium's left ; but the table, advancing towards him, pushed him back, as if with anger. The medium then asked the doctor to put his fingers over her eyes ; he did so, but two hands were placed on his chest and violently repulsed him, the hands of the medium being at the same time held below by the two controllers. Arullani tried to approach again, but the medium cried out : " Do not approach," and the doctor felt himself hit on the head.

We relate all these details because they show that the medium is perfectly conscious of the phenomena which are forthcoming, although when the somnambulistic state is over she does not remember what has happened.

A luminous interlude ensued : above Eusapia's head, at a height of about 18 inches, all the sitters saw a bright light appear, similar to that of a small electric pocket lamp. One of us (Dr. Foà) went out of the circle and held a photographic plate above the medium's head to find out whether it was possible to register the radiations. A few moments later, the bright light, well localised, reappeared ; immediately afterwards the toy piano, which was on the table all

the time with the keyboard turned away from the medium, made a few sounds; the sitters observed the spontaneous depression of the keys which accompanied the sounds.

Still with the object of obtaining a record of possible radiations, one of us (Dr. Foà) held the photographic plate, wrapped in paper, over Eusapia's head, and he felt the plate seized by a hand covered with the curtain; he passed one hand behind the curtain, but found nothing there.

The hand (for reasons that will appear later we apply this term to the force that acted on the plate, although no form of a hand was visible) made an effort to seize the plate, by snatching it unexpectedly, and renewed this attempt repeatedly but without success. Dr. Foà seized the hand, which was covered with the curtain, and had the impression of pressing real fingers, the fingers escaped him, however, and gave him a blow; the plate was changed, and the invisible hand began another struggle, during which it had tight hold of the plate for several seconds. At last a sudden blow given to the plate caused it to fall on the seance table without breaking. Dr. Aggazzotti, who held another plate over the medium's head, had, in his turn, to struggle in order to prevent its escaping him—a struggle in the course of which his hand was even bitten.

At this juncture, the medium told Professor Pio Foà not to be alarmed whatever might happen, and advised all present not to touch the objects which would be suspended in the air, otherwise she would be unable to restrain the movements and might hurt somebody.

Table No. 1 rose in the air many inches high and passed once over the head of Professor Foà; returning to the ground, and keeping, all the time, outside the cabinet, it turned over and then stood up again.

Needless to say that the controllers were always vigilant and that the hands and feet of the medium were held in our hands and under our feet. Often during the occurrence of

the most important phenomena, Eusapia's legs were placed horizontally on our knees.

A TABLE IS BROKEN TO PIECES UNDER THE EYES OF
THE EXPERIMENTERS.

After table No. 1 had stood upright, Dr. Arullani approached it, but the piece of furniture, moving violently towards him, repulsed him; Dr. Arullani seized the table, which was heard to crack in the struggle: it was a strong table of white wood about 2 feet 9 inches high and 3 feet long by 22 inches broad, weighing 17lbs.

Dr. Arullani asked that the hand behind the curtain should grasp his; the medium replied in her own voice: "First I am going to break the table, then I will give you a grasp of the hand." This declaration was followed by three fresh complete levitations of the table, which fell back each time heavily on to the floor. All those who were on the left of the medium could observe, by a very good red light, the various movements of the table. The latter bent down and passed behind the curtain, followed by one of us (Dr. C. Foà) who saw it turn over, and rest on one of its two short sides, whilst one of the legs of the table came off violently, as if under the action of some force pressing upon it. At this moment, the table came violently out of the cabinet and continued to break up under the eyes of everyone present; at first its different parts were torn off, then the boards themselves went to pieces. Two legs which still remained united by a thin slip of wood floated above us and placed themselves on the seance table.

The medium said: "Unhappy owners of the house!" As the medium had thus kept her promise to break the table, Dr. Arullani asked for the hand-shake, and was invited by the medium to approach the curtain. He had

hardly reached it when he found himself hit by pieces of wood and hands, and we all heard the noise of the blows.

One of us, who was in control, felt himself tickled under the arm, but could not see any hand, although the subjective impression was that of four fingers which moved rapidly under the armpit.

During the whole seance the condition of the medium and her power were being discussed. Dr. Arullani maintained that this force was only manifested at a few inches' distance. The medium then told him to stand on the seance table. Dr. Arullani confined himself to kneeling on it, and was struck on the head by a piece of wood ; then two feet of the table were raised three times ; the third time more violently, and the doctor was sent rolling over on to the ground.

The seance approached its close ; the medium seemed very tired ; she leaned her head on the shoulder of one of the controllers. A very interesting experience was yet in store for us. The medium, as well as all the sitters, who formed a chain, rose up. The table moved towards the centre of the room and afterwards rose, completely, in the air. After a brief pause, during which one of us mentioned the fact that a photographic plate was fixed under the seance table, and whilst everyone was standing up at some distance from the table, which was free and quite visible on all sides, the medium asked for Dr. Aggazzotti's hand, and immediately afterwards the photographic plate was seen to fall with violence on to the seance table. Dr. C. Foà and Dr. Aggazzotti saw it distinctly come out from under the table, move round the edge and pass on to the upper surface.

It was 1 a.m., and the medium was asked whether the seance should be closed, but she did not reply ; she was seen to be very fatigued, and we broke off the seance without further demur ; the medium was placed in an armchair and carried into a small adjoining sitting-room.

THE FIELD OF BATTLE.

We visited the field of battle : table No. 1 was found to be broken into several pieces of various sizes, among which there were many splinters of wood. Two of the nails which supported the photographic plate under the seance table were missing.

Our manometer had made several marks on the smoked paper, the highest of which corresponded to a pressure of 56 millimetres of mercury ; this, allowing for the dimensions of the elastic membrane, indicates that the pressure exerted upon it was equal to about 22lbs. On the india-rubber membrane covered with lamp-black was found the mark of the stuff, which had been torn only in certain places.

Of the various photographic plates, two gave uncertain results, which were not worth considering ; another, on the contrary, which had been seized for a few seconds by the invisible hand, shows distinctly the dark negative image of four big fingers, the position and form of which correspond with the index, the middle finger, the third, and the little finger ; the impression of the thumb seems to be indicated also but not so clearly.

In the meanwhile, the medium, who had, as we have said been carried into the little side sitting-room, had some difficulty in returning to herself ; she wished to renew the seance ; did not know in what house she was, and asked that a photographic plate might be brought to her to take the photograph of John King ; but no impression was made on the plate.

All through the night, the medium, we were told, was in an unusual state of excitement, and on the following day she was very much worn out. Although during the whole seance she seemed to be comparatively conscious, she remembered only what had taken place before 10 o'clock.

This finishes the account of the phenomena which we witnessed; it is somewhat long, but it is exact, almost "photographic."

The reader will have observed that the various phenomena noted have very different degrees of value. They must be critically examined before a conclusion can be arrived at, and this examination will form the subject of our third article.

PROF. PIO FOÀ.

DR. A. HERLITZKA.

DR. C. FOÀ.

DR. A. AGGAZZOTTI.

III.

THE HYPOTHESIS OF FRAUD.

Before entering upon a critical examination of the results of our observations, we must clear the ground of a preliminary objection, which has been applied to all who have testified to the genuineness of mediumistic phenomena. This is, that those who assist at these mediumistic seances are in a semi-hypnotic state, in which they are subject to individual and collective hallucinations. It would be easy for us to cite against this objection the testimony of all those who have taken part in seances without being convinced of the genuine character of the phenomena observed. The state of mind of all the sitters is generally quite serene, neither pre-occupied nor emotional. Conversation prevents the formation of a state of monoideism, which might favour visual, auditive or tactile apparitions.

At the same time we do not mean to deny that certain individuals, whose nervous system is not perfectly normal, or who are under the influence of mystical and alarming doctrines, may really be subject to paræsthesia or to actual hallucination.

But since our conviction, and that of all those who have had an opportunity of being present at the seances with Eusapia Paladino, cannot suffice to convince others that this is not a matter of hallucination, we will only discuss the phenomena which left some visible or tangible objective mark, which remained when the seance was over. Therefore we will abstain from any discussion concerning the levitations and transport of objects and the sounds emitted from musical instruments. We will assume, although we think otherwise, that in these cases it is merely a question of error of perception.

Another much more serious objection is that of wilful and pre-arranged fraud on the part of the medium.

Here we must distinguish between two kinds of fraud: the fraud which may be prepared in advance, premeditated and executed systematically by means of apparatus, as in the case of conjurors; and fraud improvised and carried out by the medium with such slight means as she has at her disposal, with her hands and feet.

With regard to the latter kind of fraud we have no doubt at all that in certain cases the medium may practise it, particularly to hasten and intensify phenomena. But this only occurs at the beginning of seances, when the medium is entirely or almost entirely conscious, and the phenomena which could be caused by these tricks amount to very little; they are confined to the displacing and raising of tables and other objects. These simple methods, in view of the supervision exercised over the medium by our controllers and the constant preoccupation never to let go of her feet and hands, could have had no effect on the results of the seance. The few phenomena which could be explained by this sort of fraud are among those to which we have said that we do not wish to attach any evidential value, that is to say, among those that left no trace after the seance.

The fact that in certain cases the medium may be able to

use or really tries hard to use her limbs to produce some phenomena, does not in the least derogate from the credibility of the other manifestations from which it has been possible to exclude the intervention of this sort of fraud.

The case would be quite different if it was found that the medium prepared and pre-arranged some trick, as has happened in the case of certain other mediums. In that case, all supervision would be impossible, and reasonable suspicion would always be entertained that the medium might have employed some conjuring trick that had escaped our notice. Although nothing occurred during our seances which might suggest the artifice of a conjurer, or that some outside assistance had intervened to help the medium, nevertheless we should never lose sight of this possibility, and we are bound always to assume that fraud is not excluded, until we have proved the contrary. Consequently, if we had evidence that a single trick of what might be called a professional character had been brought into play at the two seances at which we were present, we should be compelled at once to doubt the genuineness of the whole of the mediumistic phenomena produced by Eusapia Paladino. But since we have not received that evidence, and since even the slightest indication of such is lacking, we shall consider those facts which occurred under circumstances which permitted us to exercise a thorough control, always omitting all the phenomena which manifested under conditions not absolutely unexceptionable.

THE FOUR PHENOMENA TO BE RETAINED.

We will not, therefore, consider all that was produced in the closed cabinet, or when the light was not sufficient; we will put aside all that we observed during the first seance in consideration of the lack of objective control at its close. In relation to the second seance, we will examine four phenomena only: the marks made on our apparatus, the

smashing of the table, the transportation of the plate nailed under the table, and finally, the radio-active digital impressions on the photographic plate.

1°. The marks on our apparatus were produced, as our readers will remember, whilst the revolving cylinder was outside the cabinet, so that no one could approach it without being seen, and whilst the transmitting apparatus was in a wooden box, higher than the elastic membrane, which was perfectly visible, and seen by one of us (Dr. Herlitzka).

The latter, at the same time as the blows were being made on the membrane, felt the pressure of the medium's right hand in his left; Eusapia's other hand was in that of Professor Foà. The apparatus was on the left of Dr. Herlitzka, whose left hand, as we have just said, held the medium's right, whilst his right hand was held by his neighbour. Another of our number (Dr. C. Foà) seated behind Dr. Herlitzka, watched the latter, and would not have failed to observe if he had unconsciously exercised pressure on the membrane. Thus all unconscious participation on our part in the production of the phenomena must be discarded. Watchfulness was exercised not only over the medium, and over the others present, but over ourselves. We do not know why the stuff which had covered the wooden box was torn. Certainly Eusapia did not understand the importance which would have attached to the experiment if it had remained intact. But the value of the experiment still continues to be very considerable, when we remember that the apparatus was visible when the pressure on the membrane was exerted.

2°. The strong table was broken to pieces before our eyes: the nails were torn out, the rivets and boards were broken. The breakage, as we have said, was produced at one side of the medium, in front and to the left of her, in the midst of many witnesses, under good conditions of light. Any fraudulent intervention on the part of the medium by means of her hands and feet is excluded, firstly, because

Eusapia was held on either side by a controller, whilst a third, at her request, held her shoulders; then, because the great effort necessary to break the table would have constrained the medium to make big and violent movements which certainly could not possibly have been concealed. On the other hand, we repeat that, whilst the controls closely supervised the medium, all the others present saw the table fly to pieces without being touched by anyone.

3°. The photographic plate nailed under the table, passed forcibly on to the latter, whilst all the witnesses were standing forming a chain in excellent conditions of light; all, the medium included, were at a distance from the table, which was free, and quite visible on all sides. The objective evidences of this phenomenon were as follows: when the seance was over, the photographic plate was on the top and not below the table, and two of the nails which before had supported the plate were no longer in their place.

Before the phenomenon was produced, the medium put her hand into that of Dr. Aggazzotti, the one of our number who had nailed the plate down, so that the right hand of the medium was held by two of us at the same time.

4°. The photographic plate, enveloped in black paper, which one of us (Dr. C. Foà) had held on the head of the medium, and which was struggled for during several seconds by what we have called the *hand*, showed, when developed, the *dark* negative impression of four fingers. This is evidently a phenomenon of radio-activity and not of luminosity, since the plate was impressed through an opaque body. The plate was developed by Dr. C. Foà, under the observation of his colleagues, Dr. Aggazzotti and Dr. Herlitzka.

This phenomenon may be explained by two possible hypotheses. Either this is a case of radio-activity of the hand which held the plate, or some force issuing from the medium made an impression on the gelatine.

Let us consider the first hypothesis. If the hand of Dr.

C. Foà was radio-active we may suppose either that it is always so, or that it was so during the seance. The first supposition must be discarded, because Dr. Foà, who is, as it happens, an amateur photographer, has never observed any effect from his fingers on the hundreds of plates that he has handled. There remains the supposition that during the seance with Eusapia the hand of Dr. Foà became radio-active, but during the whole seance he had, and held for a long time, in his hands three other plates and no mark of fingers appeared on any of them. This also excludes the notion that his hands might have been fraudulently powdered with some radio-active substances. We have only, then, the hypothesis that the radio-activity came direct from the medium or that Dr. C. Foà's hand became radio-active in this special circumstance, that is to say under the action of the force liberated by the medium. In any case, the evidence proves the existence of radio-activity which depended either directly or indirectly on the medium.

The preceding seems to lead to the conclusion of the actual existence of phenomena of movements and of radio-activity dependent on the medium which manifest at a distance from her without the direct intervention of any of her limbs. Even supposing that everything else we had seen was false, if all the other phenomena were due to erroneous observation, these four facts would remain which cannot be explained either by the hypothesis of trickery or by that of hallucination. We are quite aware that many investigators have been present at another seance without carrying therefrom the conviction of the absolute reality and spontaneity of the phenomena, and that on account of the unfortunate conditions under which the phenomena were produced. We were in a similar position after the first seance. But this is a matter in which a positive investigation, made under good experimental conditions, is of more value than any number of negative testimonies.

It is doubtless regrettable that the conditions under which phenomena are produced are those least easily adaptable to careful observation : and this fact explains the difficulty in arriving at convictions concerning the reality of these phenomena. Eusapia Paladino's acquaintances should do their best to encourage those who wish to devote themselves seriously to this kind of research, to facilitate their presence at seances, avoiding those who only come from simple curiosity and who offer no sufficient guarantee of strict control. They should also endeavour to avoid all conditions which might give rise to reasonable or unreasonable suspicion, and this it is quite possible to do. Now if we consider the relation between the medium and the observed phenomena, we arrive at the conclusion that they are all direct manifestations of the conscious or unconscious will of the medium. All the phenomena are announced beforehand by the medium or suggested by the sitters ; they are all accompanied by muscular contraction, sometimes violent, sometimes slight, of the medium's muscles.

THE QUESTION OF "TRANCE."

It is impossible to decide whether the trance is a real state of somnambulism, of which the medium has no recollection when she returns to normal conditions. Certainly Eusapia denies any memory of what has passed during the seance, but naturally we have no means of judging how far this is true. However that may be, the medium remains in constant *rapport* with the experimenters, manifests her opinions and her will, either aloud—often with indistinct articulation of the words as in creeping paralysis—or by means of raps, which are heard sometimes on the table sometimes on other objects. This is why for brevity's sake we often wrote : "The table said . . .," meaning that the medium said, by causing the conventional number of raps to be heard on the table.

As the medium remains in active *rapport* with the sitters, so also is she in passive *rapport*, hearing all that is said, and perceiving all that happens around her. But as the medium exercises her powers of motricity by other than the ordinary anatomic channels, so also she perceives visual and tactile sensations without the intervention of the accustomed sensory organs, since she speaks of things which occur near us in positions which are neither within her view, nor within that of the other sitters; and the correctness of her statements is subsequently verified. We refer the reader to our report of the second seance, that he may assure himself of this fact. The whole operation is certainly associated with a great dispersion of energy on the part of the medium, who on the day following the seance is completely exhausted, in a state of debility and general akinesia.

We must conclude from these facts that the nervous system of the medium is in *rapport* with channels which reach her from without, and which, starting from her nervous system, proceed outwards—sensitive, motor, non-anatomical channels, different from those known, and which are prolonged outside the organism to a certain distance like rays of a kind of energy as yet unknown.

Only one phenomenon occurred in our presence in which the medium's will does not seem to have participated: namely, that of radio-activity. Radio-activity probably constitutes an intrinsic condition in mediumistic phenomena.

THE CAUSES OF HOSTILITY ON THE PART OF THE SCIENTIFIC WORLD.

Before closing this report we would like to enquire why these phenomena have encountered so much hostility, and been so coldly received by the scientific world.

For this there are many reasons. The whole assemblage of facts, along with other kinds of phenomena related to

the anomalies of the nervous system which have been baptised with the name of "Spiritism," have been monopolised by fanatics, often ignorant persons, who have regarded these strange but natural phenomena as the basis of a new religion. The circles have been careful not to allow strict control over the phenomena, and, whilst spending nights in converse with Julius Cæsar and Alexander the Great, they have forgotten the reality of the phenomena in their absorbed attention to phantoms. Naturally the incomplete accounts which came from these shrines did not induce those who cultivate science to examine into facts which seemed to be rather the product of diseased imagination than real phenomena.

Moreover, the mediums have not readily yielded themselves to scientific research: Eusapia Paladino herself does not submit to scientific investigation without repugnance, and she detests doctors, who seem to have treated her rather badly in the past.

Another reason why the phenomena in question have not aroused adequate interest in the scientific world lies in the hypotheses which have been put forward to explain them. The spirit hypothesis depends, on the one hand, on the gratuitous statement of the medium that she is acting under the influence of a spirit; and on the other, on the remnants of antiquated ideas and youthful terrors. The explanation of mediumistic phenomena is sought in the same sort of way in which savages seek for the explanation of the wind and the thunder, phenomena which, to them, are as mysterious as mediumistic phenomena are to us. And further the animic hypothesis, with its complications and many accessory hypotheses such as the one according to which the soul issues from the body and returns to it again much as a snail does to its shell, has no foundation in observed facts, is in contradiction with the theory of the conservation of energy, and, moreover, opens no channel to

research as to the causes of the phenomena which interest us.

The most illuminating proof of the inanity and futility of this hypothesis is found in the fact that, during fifty years of so-called spiritistic or mediumistic research, the study of these phenomena has not taken one single step forward; a few new facts have been observed, but not one ray of light has come to elucidate the determining causes of them.

This state of things explains how it is that although some fine intelligences have been occupied with this subject, it has not progressed, and it also explains the repugnance which the greater number of positive investigators have felt against taking up the matter. It is, we repeat, the result of the lack of a useful hypothesis. A scientific hypothesis is only of value when it can be experimentally verified, thus opening the way to the observation of fresh phenomena and to the discovery of the causal connection between them. The spiritistic and animistic hypotheses are not so verifiable and therefore have only a negative value for science.

No doubt it was not possible to frame a scientific hypothesis in relation to these phenomena until physics had acquainted us with so many other cases of action at a distance exerted by other forms of energy.

And the energetic theory, such as that formulated by Ostwald, facilitates the task of those who desire to find the place of mediumistic phenomena in the domain of natural phenomena. We cannot here develop these ideas: we can only suggest that this hypothesis—at present somewhat vague—may indicate a road to new discoveries.

According to this hypothesis, which we term "energetic," mediumistic phenomena are the result of a transmutation of energy accumulated in the medium, vital energy, or psychic energy.

In this transmutation, energy is neither created nor destroyed; it remains invariable in quantity. This hypo-

thesis can be controlled; in fact, it suffices to measure the energy used by the medium during a certain determined operation executed under normal conditions, and during the same operation performed by means of mediumistic force, in order to observe if it corresponds with the reality of the facts; a remarkable step in advance would thus be made in the search for the determining causes of these phenomena.

Doubtless we shall require for this a fresh medium more amenable and more easily directed than Eusapia Paladino.

When once the phenomena have been deprived of their mystical character savants should feel no further repugnance to considering them. If these phenomena appear strange by virtue of their comparative rarity, they are not really more marvellous than the biological phenomena which we observe every day. If we consider that extraordinary fact which consists in the identity of the chief characteristics between father and son and their resemblance in others, the phenomena of movement at a distance will no longer appear to us to be marvellous. It is only the frequency of the first phenomenon and the rarity of the second which makes the latter appear miraculous and the former natural to us. But it is very probable that when the determinism of mediumistic phenomena has been completely established, that of the phenomena of heredity will still remain enveloped in the veil of mystery.

DR. AMEDEO HERLITZKA.

DR. CARLO FOÀ.

DR. ALBERTO AGGAZZOTTI.

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 quoted under this heading.—EDITORIAL NOTE.]

"Papus" relates how he formerly received "Direct Writing."

(*Bulletin de la Société d'Et. Ps. de Nancy* ; March, 1907.)

IN the course of a lecture on "Materialisation" given lately to the *Société d'Etudes Psychiques* at Nancy, Dr. Encausse related the following incident :

"In 1889, a well-known magnetiser, named Robert, had succeeded in putting two subjects to sleep, a man and a girl, and he placed them in such a state of hypnosis that these subjects projected characters and lines of writing on blank sheets of paper, without using a pencil or pen. The characters appeared of themselves on the paper.

"Dr. Gibier and I went to study this phenomenon as much from curiosity as from physiological interest, so as to form an opinion concerning the hypnotic state of the subjects. The female subject, a young woman of sixteen or seventeen years of age, was particularly apt in producing the phenomenon of ecstasy during her entranced state, and responded in quite a remarkable way to the influence of music. We should, in this connection, recall the fact that it is to the magnetiser Robert that we owe the discovery of the emotions produced during the hypnotic state by different kinds of music.

"During this seance we were able to obtain in full light on a sheet of paper, signed by twenty witnesses, the precipitation of a whole page of written verses, signed 'Corneille.'

"I examined the substance which formed the writing under the microscope and I was led to the conclusion that it consisted of globules of human blood, some altered and as if calcined, others still quite distinct.

"I thus verified the theory of the occultists of 1850, that the nervous force of a medium as well as his physical force, the material of which he is constituted, such as his blood, could exteriorise itself and reconstruct itself at a distance. Moreover, the medium who had produced

this phenomenon was preparing for the stage, and had been studying Corneille during the whole of the preceding day. I was thus able to discover the origin of the substance of the materialisation of the character and also its psychic origin. This led me to the construction of the physiology of the subject and of the medium."

Photography by Magnesium Light in Psychic Experiments.

(*Bulletin de la Société d'Etudes Psychiques*, Marseilles, No. 4, 1906.)

M. E. ANASTAY, the devoted President of the *Société d'Etudes Psychiques* at Marseilles, publishes a pamphlet of "Practical Instructions in the use of Photography by Magnesium Light in Psychic Experiments," which we strongly recommend to all who recognise the truth of the advice given by Professor Charles Richet, who says, "photography should be the chief implement, being the most useful and necessary one, for the psychical researcher who desires to test facts severely and to bring to the research evidence which can be discussed."

ECHOES AND NEWS.

An Electrical Woman.

We were recently invited (Saturday, March 16th) to the house of Dr. X., to see an American lady doctor, who, as we were told, has the power of giving shocks at a distance, even through insulators such as glass. We found our colleagues, Dr. J. Rivière and Dr. Mac Auliffe, also there. The subject spoke in English, but Dr. Rivière acted as interpreter. The operator-subject invoked the Divine Power and placed her hands on our heads.

We had a sensation of pressure, of heaviness, accompanied by many rapid vibrations resembling those of a vibro-massage instrument driven by an electric motor; then her hand was removed from our heads and we had a very distinct sensation of the electro-static breeze. The operator then tried interposing the hands of several of those present between her hand and our head, and we only felt a pressure but no vibrations.

Then the transmission of vibrations was made between two glasses connected together by a wooden cane, the glasses at each end being held by two of the persons present; against the middle of the cane the operator placed the mouth of a third glass, holding her hand against the bottom of the glass; the vibration was transmitted and very plainly perceived.

In order to test the nature of the phenomena I had brought with me a current indicator, a very sensitive galvanometer, with wires, metallic electrodes, and wads which could be made wet. I tried the following experiment: The subject states that her right hand, the fore-arm and the lower two-thirds of the arm on the same side, are the only parts of her body in which this phenomenon occurs. Are they of an electric nature? And if so, is the electricity in the skin or in the muscles? This is what I wished to determine. In order to discover whether the skin was the seat of electrical reactions, I used dry metallic electrodes (brass cylinders about two inches long), placing one end in her hand, which I made her close firmly, and the other on the active part of her arm; the electrodes were connected by wires with the very sensitive galvanometer; there was no reaction; the skin, therefore, was not in

any degree electric. Were the muscles electric? I then replaced the metallic cylinders by damp wads; it is known that when muscles are thus electrified they contract, whilst dry metallic electrodes produce no result; I thought that, conversely, if the muscles developed electricity they might transmit it to the galvanometer; but this arrangement produced no reaction either. It would obviously have been more scientific to insert non-polarisable needles into the muscles, but this, of course, would not have been permitted, and, moreover, it would have been a very poor return for the gracious and quite gratuitous courtesy of the subject-operator!

I can draw no conclusions from these negative results. If the experiments had succeeded, if they had indicated objective and measurable dynamic electricity, this would have been very demonstrative.

Our subjective sensations remain to be considered, and these differed to some extent, but always indicated very distinct vibrations. These, in my opinion, may be explained by epileptoid muscular contractions produced by the subject in her right arm by will or by practice, and transmitted through the palm of the hand when pressed on persons or things. With regard to the sensation of an electro-static breeze, I do not discuss it; I affirm that I felt it very distinctly three separate times, and the others present felt it also. I might have tried to render it objective by making it act on a candle, for instance, and seeing if the flame was deflected, but it did not occur to me, and I offer the suggestion to future observers of a similar case.

This lady doctor—(or, at least, she is so represented)—is a woman above the average height, somewhat strong, very grey, with a kindly manner, and very convinced of her power. She attends to the sick and has a method of examination quite her own. She taps somewhat violently on the spinal column, the back, the stomach, and the chest. She thus hopes, no doubt, to produce some pain in the internal organs, and thus to discover the diseased centres, either through the complaints of the patient or by seeing them make a grimace when a sensitive spot is struck. Perhaps there is some other explanation, but this appears to us a plausible one.

In conclusion, she is an interesting subject, who deserves longer study, but as she was only spending four days in Paris and was on the eve of her departure we were unable to make fuller examination.

DR. FOVEAU DE COURMELLES.

An Agricultural Colony in Belgium.

It is well known that spiritistic teachings have taken root widely

among the popular classes in Belgium. Jules Bois, some years ago, informed the public concerning the spiritist villages in Hainault and Liégeois, which he studied on the spot.

Now, *La Vie d'outre-tombe*, of Charleroi, informs us of the establishment of an agricultural colony in Belgium, which has since been enlarged by the admission of settlers devoted to commerce and industry. This undertaking was started by Dr. Fosse, Professor of Sociology in the College for Higher Education in Brussels.

Archdeacon *versus* Conjuror—a Challenge and a Lawsuit.

ON p. 333 of ANNALS for November, 1906, we referred to Archdeacon Colley's challenge to the conjurer Maskelyne, to the latter's acceptance of it by the production of an illusion intended to represent one of the phenomena described by the Archdeacon, and to the lawsuits arising out of certain statements made by Mr. Maskelyne, and out of the Archdeacon's refusal to acknowledge that the terms of the challenge had been fulfilled. On page 204 of the present volume we published a letter from Mr. Sigurd Trier describing the pretended "exposure" by the conjurer, and indicating the means by which the illusion might be produced as a stage effect, but not as an explanation of the original manifestation.

The double lawsuit came on for trial on Wednesday, April 24th last, and the following days. The main action was on account of a statement issued by Mr. Maskelyne in a printed leaflet distributed to the audience at his performances, to the effect that Mr. Colley was masquerading under a title to which he never had any right, and stating that "he [the Rev. Thomas Colley] is not an Archdeacon and never was one. He went out to Natal, and falsely represented to the deposed Bishop Colenso that the Archbishop of Canterbury had sent him to act as Colenso's Dean, and in consequence Colenso nominated him for the position. But when Mr. Colley applied to have the degree conferred upon him the Archbishop of Canterbury flatly refused it."

The counter-claim by Mr. Maskelyne was for the thousand pounds offered to him by Archdeacon Colley if he could "any way, anywhere, at any time, as a conjurer," produce a replica of the phenomena described by the Archdeacon. At the trial, in addition to the evidence relating to the case, a vast amount of incidental matter was dragged into the proceedings, and Archdeacon Colley's descriptions of certain grotesque incidents which he had witnessed, and his fervent protestations of belief in their reality, caused much laughter in the court, which the Judge made little effort to suppress, and even declared to be

excusable. On the evening after the opening of the trial, the jury were invited to witness Mr. Maskelyne's performance at the St. George's Hall, in so-called imitation of the alleged mediumistic phenomena.

The most important feature of the case was the evidence of Dr. Alfred Russel Wallace, F.R.S., the eminent naturalist and co-discoverer with Darwin of the doctrine of evolution. Dr. Wallace described the phenomena which he had witnessed about thirty years ago, and said emphatically that the trick shown by Mr. Maskelyne did not bear the slightest resemblance to what the plaintiff described, and was an absurd travesty of what he (Dr. Wallace) saw. The venerable scientist's evidence was listened to with great attention and respect. Incidentally he intimated that he did not believe all the stories that were afloat about the exposures of mediums, and stated that he had seen many wonderful and undoubtedly genuine manifestations.

In the end, the jury held that the words published by Mr. Maskelyne were libellous and were not true, and awarded the plaintiff £75 damages. They also found that Mr. Maskelyne was not entitled to the £1,000 under the challenge, which has since been definitely withdrawn.

EUSAPIA PALADINO,
AND THE GENUINENESS OF HER PHENOMENA
By PROFESSOR ENRICO MORSELLI.

(Continued from page 360.)

IV.

HOW ARE THE PHENOMENA PRODUCED BY EUSAPIA
PALADINO TO BE EXPLAINED?

I KNOW and thoroughly realise the full importance of the assertions contained in this article; but such are the facts! Many are aware that for a series of years I have been occupied with the phenomena called "spiritistic"; many too have insisted that I should finally set forth the conception which I have formed of them after such prolonged and much-pondered experience. Well! the result is that I can no longer deny the reality and genuineness of the greater part of these phenomena, which, at first, I held to be purely imaginary; I refer to the tangible materialisations and to the apparitions. Now, however modest my authority on this matter is, or ought to be, it will be admitted that such a declaration is one of no small moment, at least for myself.

Just in those respects as to which I had the most doubt, the phenomena produced by Eusapia's powerful mediumship have acquired in my mind the consistency of "positive

facts," inasmuch as I have seen, touched, and tested them with my senses in good receptive condition, with my cerebral centres in the best conditions for perceiving, recognising, criticising, and reasoning, and in circumstances such as to exclude fraud and illusion. Nor must the student keep silence regarding the truth (or that *ensemble* of perceptions which we regard as its equivalent, because we recognise them as mutually concordant and co-ordinated according to the dictates of sound and normal logic) when its dissemination may contribute to general culture, enlarge the sphere of knowledge regarding natural facts, and, at the same time, remove some preconceptions and correct some errors.

This, however, does not mean encouraging or strengthening any of the current prejudices, whether within or without the sphere of science. I repeat that, in spite of having collected all the phenomena which I have concisely indicated and, to the best of my ability, classified in the preceding portion of this article, I have not come away from the sittings with Eusapia as a spiritist; I shall investigate her again, but I am almost certain that my anti-spiritistic convictions will not be shaken. Nor can I affirm that I have come away with a hypothesis or theory of a scientific tendency or character, so that I can set my mind completely at rest; I have passed them all in review, applying them to one phenomenon after another, and they *all* appeared to me to be incapable of explaining the *whole* of Eusapia's phenomena. On this point, which corresponds rigorously with the conclusion to which every scientific man really worthy of the name ought to be faithful, it is necessary to give some further explanation.

* * *

The general public cannot understand that experimental science can undertake the study of any phenomenon, ordinary or extraordinary, old or new, common or unusual,

without having an explanation ready to hand, and without furnishing an explanation as soon as its researches are complete, or even far advanced; I might rather say (since the more cultured are aware that there existed a certain Emmanuel Kant) without having the good fortune to discover or work up a new "theory or doctrine." This, however, would be a fictitious hypothesis, without basis of facts, without co-ordination with the rest of our knowledge; but people are quickly satisfied when they hear it said by learned men, or read in popular manuals, or believe that there has been discovered a sure and sound reply to the eternal enigmas that have perplexed the popular mind for centuries, and will continue to do so in the future.

The immense majority even of fairly cultured individuals is not content to know *how* a fact or a phenomenon happens; it desires to arrive at once at the knowledge of the *why*. And outside of pure science it is held that the "formulæ," the "laws," the "theories" and perhaps even the "hypotheses" enunciated by some ingenious student, and accepted for the time being simply as lines of direction for research or as useful working tools, are realities discovered and established for ever. They pay no attention, that is to say, to the solid framework of the structure, which consists entirely of well-ascertained *facts*, but they rush instinctively to satisfy themselves with the contemplation of the ornamental and more splendid-looking part of the edifice which consists in the *hypothetical* explanations, the *theoretical* interpretations and the *systematised* doctrines. But this is in reality the weakest part of human knowledge, which is never completed, and is always in process of formation.

The curious part of it is, that the more a class of phenomena departs from the ordinary or accustomed, the more an explanation of it is demanded. For the facts which come under our eyes every moment, for instance the falling of bodies in the air, the burning of a candle, etc., people are

content to know that there exists a "law of gravitation," or a "law of combustion"; and they do not stop to think that these laws are simply verbal representations in which we sum up, for brevity and clearness, our perceptions of these phenomena, without thereby revealing their inward nature. Physicists, chemists, physiologists, and naturalists—though they regard with a certain air of superiority the investigations of us psychologists, because they cherish the vain illusion of dealing with "exact science," while they regard our work rather as making "literature"—do not after all go deeper than the surface of the facts and phenomena which they have been observing, collecting and recording for centuries; they are (as we too are in the face of psychical and metapsychical phenomena) quite unable to tell or explain the nature and the reason of the fall of a weight, or of an electric discharge, or of the affinity between oxygen and hydrogen, of the simplest vital function, or the most elementary organic form.

Ever since it was known that I was studying Eusapia Paladino, not a day has passed when I have not been stopped in the street or surrounded by friends and acquaintances asking me to set forth to them, not the *facts*, which I saw and was investigating, but the *explanation* which by chance or good fortune I might even then have got all ready to serve up hot! And when—like all those who have taken up metapsychical phenomena exclusively with a scientific purpose and by scientific methods—I declared that I had not an explanation in my pocket, and when I declare now that my task is confined to the criticism of the hypotheses put forth up to the present, finding them all, for one reason or another, either insufficient or going too far, I have always seen disappointment depicted on the countenances of my interlocutors, and no doubt some of those who read my writings with the hope of getting the key to the enigma, and do not find it, will address to me angrily the strange but

very common question : " Well, then, what is the use of science if it contents itself with conducting *research*, and is not able to *explain* ? " It would not be so bad if this ingenuous question was only put by those who are humbly ignorant and consciously incompetent ; the worst of it is that it is repeated, with smiling unconsciousness, by the presumptuous ignorant, especially by those terrible half-cultured or half-educated persons who pose as " specialists " in one subject or another.

This very day I have received a letter from my illustrious friend, Professor Charles Richet, in which he says : " You are quite right in separating the *theory* of spiritism from the *facts* on which it is founded. The facts are true : as for theories, we must have the courage to admit that we understand nothing, nothing, nothing ! At present let us *make sure* of the facts ; we shall *understand* them later." This is the calm and positive attitude of a man of science !



We cannot, however, be brought into contact with facts so exceptional and abnormal without considering at all events some *attempts* at explanation. Here also the duty of exact science consists in subjecting to criticism the hypotheses and theories enunciated, either as premature generalisations, or by necessity of method, or to satisfy the instinct of curiosity, or from the inborn tendency to systematise everything, as has occurred in all ages and for every advance of mental development. I have not the time nor the space at present to set forth, analyse and judge the many hypotheses claiming to explain spiritistic phenomena in general, and those of Eusapia in particular. Of such explanations there are at least thirty, and each has its supporters, its reasons, more or less well founded (often, to tell the truth, quite unfounded !), its application to special

classes and orders of phenomena. How are we to find our way amidst such an abundance and confusion of theories and doctrines? I can but give a list of them, referring those who desire to know more about them to the innumerable writings on the subject, and to my forthcoming volume.

For greater clearness, but always with the necessary declaration that this classification, like all others, is an artificial one, I shall divide the hypotheses and theories worthy of mention here into two classes; the first is that in which we note an excess of *synthesis*, and which sins by too great abstractness, or by too facile empiricism.

* * *

The first group is that of theological and metaphysical explanations; I shall confine myself to mentioning the following:

1. *Diabolism*.—That spiritistic facts are the work of the demon or of devils, is the thesis sustained by Father Franco, S.J., and I believe also in part by my good friend, Dr. Laponi, head physician to two Popes; but it is outside of the field of science, and—I will say no more. It seems however, that Satan has come down mightily if all his terrible misdeeds reduce themselves to the fooleries of Eusapia's seances.

2. *Psychocosmism or hylozoism*.—Metaphysical views from the East, according to which communication with the world of invisibles is due to the submerging and identification of the individual soul (of the medium) with the Universal Soul, with the omniscient and omnipresent Whole.

3. *The Unconsciousness*.—This is practically the same as the last, except that it has passed through the brain of a German philosopher, Dr. Ed. Hartmann. According to him, mediumistic phenomena are the revelation of the Universal Unconsciousness which floats, as it were, in the subconsciousness of the medium. But Aksakof has already

justly shown up the foolishness of this, although he has substituted for it the improbable thesis of spiritism.

4. *The Intuition of the Divine.*—I believe that this is a theosophical thesis with regard to mediumistic phenomena ; but I am not certain, so confused and obscure is the mystical philosophy of theosophists, cosmosophists, Swedenborgians and the like. It would appear that some believe in a sort of intuitive revelation of Being ; but I do not desire to go deeply into such fantastic beliefs.

5. *The Astral Body.*—Many Theosophists, unifying their abstractions with those of certain occultists (and *vice versa*) believe that man is composed of three principles : the physical body ; the astral body (a sort of ether existing also in the stars) ; and the immortal soul. Now the astral body, which is perhaps the same as the "perispit" of the spiritists, is said to radiate around the medium, and to be the "plastic medium" of all metapsychical phenomena.

I will place in a second group the *esoteric* or *occultistic* explanations, which are being revived at present with great fervour in certain intellectual centres.

6. *Occult Forces.*—It is admitted by science that there may be forces as yet unknown, but it is foreseen that when they are discovered (as many have been discovered recently, such as the Hertzian waves, the cathodic rays, the X-rays, the emanations of radium, etc.), and when their action has been demonstrated they will take their places beside and amidst the natural forces already known and accepted. The occultists, on the other hand, conjecture the existence of occult forces which are unknowable, unexplorable, preternatural. But with regard to these science has not to concern itself, because its office is to discover and define, if it can, the forces or activities inherent in natural phenomena which are subject to definition and convertible one into another.

7. *Elemental Spirits.*—Another extravagant hypothesis !

Natural "things" are said to emanate, all of them, from primitive "elements" (not to be confounded with the chemical elements); and these elements, as revealed in abnormal phenomena, are said to be presided over by very subtle "spirits." This is pure and simple Kabbala!

8. *Malignant Spirits*.—Certain spiritists, professing to explain to some extent the strange and incongruous inanities and futilities of spiritistic seances, speak vaguely of "malevolent or clownish spirits," as to which it is not well understood whether they are the spirits of the dead who come to disturb the "communications," or whether they are "spiritual" beings or entities of other than human nature. It would seem at times that they allude to a sort of larvæ, gnomes, goblins, or similar creations of popular fancy, surviving from the most remote antiquity, and very active in myths, fables and legends. But let us leave them, then, to mythology and folk-lore!

9. *Occult intelligent Entities*.—Without doubt the phenomena of Eusapia, and similar ones, show a purpose, and this supposes an intelligence, at least if we adopt the anthropomorphic criterion. Well, some occultists stop at this; they say that it is the work of "intelligent beings," or of "intelligences" hidden in the abysses of the universal mystery, attracted to the medium like moths to a light, and effecting the marvels by absorbing her vital fluid. It is a hypothesis not essentially dissimilar to classic spiritism, which, however, designates these arcane anthropoid agents as the souls of the dead.

10. *Superhuman terrestrial Beings*.—Some might also conjecture (as I was told a few evenings since by the valiant apostle of Italian pragmatism, Giovanni Papini) the existence of animals which have evolved on earth much higher than man, and possess the power of rendering themselves and remaining invisible—a sort of "super-

man," analogous to the inhabitants of Mars in the powerful fantasy of the English novelist Wells.

* * *

I now come to the *negative* explanations, which do not admit the reality of the facts called metapsychic, and assert that they are produced by fraud on the part of the mediums, by the credulity and illusion of those who assert that they have witnessed them.

II. *Fraud*.—This is the opinion most commonly embraced by sceptics, by those who are incredulous purposely or through inertia, by the "knowing ones," of whom there is such an incredible number in the world as regards spiritism, while in other matters there is a deficiency of them! But this view is to a certain extent justified by the many exposures of false mediums, and by the not few unconscious tricks of real mediums, with which the history of "modern spiritism" is interwoven (see the work, already quoted, by Podmore, making some allowance, however, for his hypercriticism); therefore it is a view that must be pondered and weighed seriously by the student. With regard to Eusapia, this point was thoroughly investigated by Ochro-wicz, who recognised its truth, and defined it within narrow limits; all who have since experimented with her know that her frauds, generally very easy to discover, are of very small account in comparison with the astounding quantity of genuine effects, and they recognise also that to explain the phenomena I have catalogued, such stratagems as the liberation of a hand or a foot explains little, while, for the greater part of the phenomena, it is inapplicable, and therefore absurd.

Mediums, it is asserted, are very skilful in carrying out their deceptions, and catching you in their toils. This is an exaggerated caution, which borders on the illogical. I do not deny that some mediums, in the course and especially towards the end of their career, have been caught tripping;

and I know well that Eusapia herself, urged by her desire to perform extra feats, extremely suggestionable as she is, and sensitive to all that is said and recalled during the sittings, may cheat, and has cheated. I, however, have never discovered imposture, even when I have had doubts and suspicions. Then, too, what she accomplishes by fraud is some small phenomenon in half-darkness, not the displacements at a distance, or the great materialisations in full light.

To explain the whole of her phenomena it would be necessary to suppose that she was endowed with very singular faculties, and with an organism far more marvellous than probable. She would have to be able to elongate her limbs by two feet, a yard, and even two or more yards, without stirring from her seat; to turn her head round worse than a man who is hung; to extend her neck more than a giraffe; to bring her foot to the top of her head, or push it out as far as the third sitter to her right or left, through the bodies of her two watchers. She would also have to be able to see in the dark (nyctalopia), hear in the silence and understand in the din (hyperacousia), possess a miraculous sense of touch (hyperæsthesia). She would have to be able to maintain her equilibrium like the most accomplished rope-walker, possess the sleight-of-hand of a Bosco, a Houdin or a Professor Grassi; and the agility of a Fregoli, who comes and goes, appears and disappears, dresses and undresses himself in the way that everyone knows. She would also have to manœuvre with her feet (which through feminine vanity she always keeps elegantly shod in tight shoes) so as to compete with the man without arms who has excited so much wonder in the circuses. And in this way, combining in herself all the most exceptional features of human anatomy and physiology, Eusapia succeeds in deceiving so many celebrated persons who stand—I do not speak of myself—among the flower of European intellect! Come,

let us get out of this limbo of "popular wisdom" or so-called "common-sense" !

12. *Illusions of the Senses.*—Another very popular idea ! All that is said to have been seen, heard and touched in the seances is the product of a state of illusion and hallucination of those present ; especially the effect of weariness, of emotion, of scientific unpreparedness, of credulity, etc., which affect the perceptions, disturb the reasoning powers, suspend the power of judgment, etc. On the publication of Barzini's first articles I was approached one evening by a dozen or more of my friends, and was seriously asked whether I had really assured myself that the table, falling to the ground after one of its levitations, had broken one of its legs ; for then, as a learned colleague of mine said, it might be admitted that we had not all six of us been deluded or hallucinated. I replied that I would show him the carpenter's bill for setting the leg of the poor, calumniated table ; but I am not sure that I succeeded in disarming these "profound" suspicions.

Since the phenomena of the table flying in the air are proved by the photographic plates, I need say no more about them. And since the visions, for instance, obey the normal laws of optics (perspective, profile, full face, foreshortening, etc.), and moreover have been discussed and appraised by the rational judgment of all present, I do not think it necessary to pursue the matter further. I will only add that it would be a fine case for an alienist, accustomed as I have been for so many years to discern and diagnose illusory and hallucinatory states, to find a group of six, eight or twelve persons, of sound mind and regular senses, who all of a sudden, without any pathological process or by a morbid effect lasting for only a few minutes or seconds, should become hallucinated and then return to their full functional health of nerves and brain, as though nothing had occurred !

There remains the problem of "veridical hallucinations," which may be supposed to be produced by Eusapia; but this is connected with the hypothesis of bio-psychic dynamism, to which I shall refer later.

The explanatory hypotheses which I shall now pass in rapid review have the advantage over the preceding ones of abandoning all the too abstract or too solicitously practical generalisations, and of being founded on the *particular analysis* of the phenomena, in regard both to the objective mode of their production and to the subjective conditions of those who produce them, or who have latent in themselves the power of manifesting them.



In the same rank as the empirical theories of hallucination of those present stand all the scientific or pre-scientific hypotheses with regard to mediumship on a *physio-psychological* and *psycho-pathological* basis. Some of them are undoubtedly applicable to certain classes of phenomena, especially to subjective ones in the medium; and for a long time I accepted them, and I still accept them as probable and positive partial explanations, because they are fully in conformity with my clinical experience and with scientific logic; yet none of them assumes or can assume the value of a general explanation. And perhaps these may lead up to the view which, to the futile wrath of certain spiritists, I have for several years enunciated and maintained, namely, that the immense *congeries* of phenomena designated "spiritistic," and now unfortunately classed together under a single label, will be broken up into many different groups or orders, each of which will receive a different and special interpretation. Then, some phenomena will be definitely assigned to the field illuminated by science (as we have already indications and evident reasons to believe), and will figure among the ordinary phenomena of biology, of normal

psychology, of pathological psychology, of neuropathology; others, without being fully explained, will remain in the indeterminate half-shadow of supernormal phenomena, which have up to now eluded classification through their character and their apparent irreducibility to system, but which in time, when they are better known and determined, will also finally come to rank as normal phenomena, side by side with our ascertained ideas of physics, of chemistry, of natural history. This premised, I will enumerate the psycho-physiological hypotheses.

13. *Suggestion and Auto-suggestion*.—These terms have become common, and everybody repeats them even without knowing their psychological signification. They mean, however, that all Eusapia's phenomena may be the product of suggestions which she exercises on those present (by hypnotising them?) or of auto-suggestions experienced by herself, her guardians, and the other sitters. This is true to a very small extent, that is to say, as regards the direction given by the medium to the phenomena, and the appreciation of the perceptions received by some of the sitters (for instance, as regards the presumed identification of spirits); no doubt we here see some effects of suggestibility, but at least nine-tenths of Paladino's phenomena are quite outside of the hypothesis of suggestion in the sense in which its limits and powers are known to-day. There is also the hypothesis that all the perceptions of the sitters originate in suggestion: that they are illusions and hallucinations, not spontaneous, but induced by magnetic force, or something similar, on the part of the medium; if this were so, the fact would be in the highest degree extraordinary, and well worthy of study on this account.

14. *Hysteria, neurosis, hypnotism and similar states*.—Certainly Eusapia, like many other mediums, is hysterical; and hysteria is a very common cause of hundreds and thousands of exceptional bio-psychological facts; but the

morbidity of the medium and her auto-hypnosis or trance, besides leaving unexplained the real perceptions of those present, do no more than predispose her to the possession of "mediumistic" faculties, and do not explain either these faculties or the effects produced by mediumship. It is certain that for the production of metapsychical phenomena an abnormal state is necessary, rather than a pathological predisposition, which can only be estimated by alienists and neuropathologists; this necessity renders scarcely probable any such utilisation of mediumistic powers as some, by a poetical departure from the field of reality, have already fancied as possible.

15. *Dissociation of Personality*.—This is the favourite theory of experimental psychologists and psycho-pathologists, who follow in the old footsteps of Durand de Gros and Azam, retraced with subtle talent by Pierre Janet and Flournoy in their works on psychic automatism and other intellectual manifestations of mediumistic somnambulism. According to this view, there are elaborated, in the sub-consciousness of the medium and sitters, the ideational and motor impulses which produce automatic writing, unconscious movements transmitted to the table, personifications, latent memories, spirit romances, and so forth. Undoubtedly light is thrown on many of the "intellectual" phenomena of mediumship by this theory, but not on all the phenomena of "spiritism."

16. *Psychic Pluralism*.—Pushing the theory of psychic dissociation to extremes, some have thought that there exists in man a plurality of consciousness, or rather of "souls." And just as in regard to living organisms there has been constructed a theory of "colonies," which sees in every higher animal the union and fusion of many simple individualities (polyzoism), so we have also the idea of polypsychism, which infers the possibility of the monads of the lower consciousness separating themselves and acting

independently. This hypothesis may easily be confused with the animic theory.

17. *Collective Psychic Production*.—The results obtained may be regarded as derived from the association of the *psyche* of the medium with that of some of the sitters (undeveloped mediums) or even of all the sitters. This also has been maintained; and although we cannot deny the existence of a psychological action between individuals, as was believed by Tarde, and though Ochorowicz has given his authoritative assent to this conception, the hypothesis probably does not avail except to a very limited extent; and my learned friend E. Bozzano has very ably opposed it.

18. *Telepathy*.—This is a quite new but highly important explanation, which has come to us from supernormal psychology. We can no longer deny the probability of the transmission of thought from one subject to another without the intervention of the ordinary senses; and even if, for scientific reasons, we can only assign a restricted sphere to telepathy and telæsthesia, it is undeniable that light is thrown upon a certain number of phenomena by the acceptance of this hypothesis. But Podmore, who extends it to the whole of spiritism, exaggerates its importance; in my opinion telepathy may explain lucidity, many communications, and perhaps also the identification of "spirits," in cases where there exists no suspicion of fraud or of psychic illusion, but it cannot explain physical action at a distance.

19. *Externalisation of sensibility and motricity*.—These are good names, and of real psychological import, introduced by Colonel de Rochas to indicate the powers of mediums (of which he has made such a masterly study) of perceiving distant sense impressions, and of producing movements and building up forms at a distance; but they are nothing more than names! Certainly, it seems as though Eusapia, at her

seances, left her own body, doubled and externalised herself, and thus operated far away from her visible physical person. And perhaps this hypothesis may be correct ; but how does this externalisation, this doubling, take place? The path indicated in the works of de Rochas leads to animism and fluidism, of which I shall speak further on.

20. *Externalisation of the Subconsciousness.*—Assuming that the sensibility, motricity, and intelligence of the medium can be externalised into a unity which has an existence independent of the personal consciousness, we obtain the “active subconsciousness,” endowed with supernormal faculties, as thought by Dr. E. Gyl. The subconsciousness would thus be the product of the stratification of multiple anterior personal consciousnesses, and would enjoy the privilege of rendering itself independent during sleep, lethargy, or trance, and finally surviving the body. The hypothesis is constructed with great dialectic skill, and certainly it is the most serious attempt known to me in this most difficult direction.

21. *The Subliminal.*—Boldly conceived and named by that fine genius, Myers, the subliminal consciousness is, as conceded by his numerous admirers, nothing else than a synonym of the “subconsciousness” of the psychologists just referred to. But Myers, while connecting it with the ordinary functional life, has assigned to it further faculties, going beyond the bounds of known and positive facts, has pressed it into the service of spiritism as already systematised, into which he has infused fresh vigour, and has transfigured it into the clouds of transcendental metaphysics. Thus the subliminal is the connecting link between the psychological theories (of which I shall omit some others, because they would interfere with the popular comprehension of the subject), and the more potent theories which are now coming to the front, and which are shared among the scanty

handful of serious and authoritative students of this thorny domain.

By the subliminal, as by the subconsciousness, are explained, as usual, the intellectual phenomena of mediumship; but how are the physical and mechanical ones, telekinesis, apparitions, and all action at a distance, derived from the latent portion of the human personality, even though it be rich in automatisms of every kind? Here, in spite of the vigorous efforts of Myers, there exists a gap, a solution of continuity, which cannot be filled by any verbal creation, such as the word "subliminal."

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A little more than fifty years ago, as I have said, the extraordinary phenomena were reported in which all are now interested, and a little later the doctrine was created which attributes them to the spirits of the deceased.

We have now arrived at the consideration of spiritism, of which I have already indicated the fundamental doctrines; we are in front of the strongest and best defended citadel, in which are shut up, standing vigorously on the defensive, all the extra-religious faiths, all anti-positive convictions, all the tendencies to the marvellous. But how are we to find a basis here for argumentative discussion? Let us imitate them in appraising, from the spiritist point of view, the phenomena of Paladino.

22. *Spiritism*.—This opinion is widely diffused in the civilised countries of Europe and America; it is bound up with the beliefs of the ancients, connected with the history of all the great religions and philosophies, and therefore deserves attention and respect from even the most liberal and most "unprejudiced" man of science. One cannot pass by, with scorn or nonchalance, a hypothesis which has the assent of intellects of the very foremost rank. As a student and a philosopher I remain indifferent or shrug my shoulders when it is objected that Sardou is, or Gladstone

was, a spiritist ; but I cannot assume this attitude when I see that an A. R. Wallace and a Barrett are spiritists, or that a Brofferio has become one through Eusapia, and a Hyslop through Mrs. Piper. Then I stop and meditate, and withdraw into the restricted but positive circle of *my own observations, of my own experience.*

Then I say what I have already written at the beginning of this article—that I cannot admit the hypothesis of the intervention of spirits in Eusapia's phenomena. To this I add, extending to other similar mediums this deduction derived from my study of the facts, that the spiritistic doctrine (especially with its claims to psychocosmic and philosophical-ethical systematisation) appears to me not only premature and exuberant, but, especially in regard to Paladino, also absurd and illogical (as Richet has said), superfluous and contradictory, too vulgar and puerile on one side, too abstract and involved on the other ; in certain respects even "immoral" (as Gaetano Negri wrote), inasmuch as it is not comforting to our most sacred affections, nor flattering to human dignity, nor conformable to the highest religious and social ideals, nor educative for the will ; but what concerns positive science is that it is not yet proven or at present demonstrable, in any of the manifestations which I have *seen*, or have been *informed of* by others, with regard to the Neapolitan medium. Then, too, how cautious we must be, after so many lapses with the best mediums for "incarnation" or "personification" !

The facts of Eusapia's mediumship on which I base my judgment will be collected and discussed in my book.

That other mediums produce manifestations more favourable to the spiritistic thesis, has been said and vigorously upheld in the very rich literature of spiritism ; in these phenomena, however, as in those of hypnotism, it is not their apparent content which it is important to investigate acutely, but their psychic origin. Now if we take

mediums for *personification*, all these, when studied for months and years by the methods adopted by Flournoy with Hélène Smith, have revealed or would reveal the action of the subconsciousness, which is in no way spiritistic, although extraordinary, but which generates and develops their mediumship for romantic incarnations and latent memories. And if we take mediums for *communications and messages*, all these, in the opinion of the most competent psychologists, come within the sphere of telepathy, which is supernormal, but not spiritistic. The very few communications not yet explained in this manner, and which are attributed to *two* mediums in all, Mrs. Piper and Mrs. Thompson, are too small a basis, and not yet sufficiently deeply studied, for such an immense edifice as that which has been erected during the last fifty years with material generally of doubtful provenance and of suspicious manufacture.

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The only interpretation to which we ought at present to attach weight, reserving its complete acceptance until probability shall have passed into evidence, is the hypothesis which supposes the existence of special *psychic or biodynamic forces*. In other words, it is the hypothesis which attributes the extraordinary phenomena, especially external or physical ones, of so-called "mediumship" to an exclusive action of the person of the medium, the effects of which are perceived and differently appreciated—perhaps also aided—by the sitters, in accordance with their turn of mind, their education, and their preconceptions.

Here we have three sub-hypotheses: the mind of the medium, or a special fluid, or undefined ("metapsychical") forces.

23. *Animism*.—This is connected with the spiritistic theory, which sees in the phenomena the action of the *anima* [i.e., fluidic body] of the medium separated from the

physical body. It was called "animism" by Aksakof, travestying a term already made use of in another sense by philosophers and mythologists; but apart from the designation, the animic hypothesis is good in so far as it confines the cause of the phenomena to the organism of the medium and its potentialities; only that it attributes to the latter an "anima" capable of acting outside the limits of the body, and even of leaving it, like the "double" of savages.

If we only give to the term "anima" the sense of an abstract designation for the special forces externalised, this hypothesis is on the threshold of metapsychics. But neither Aksakof nor spiritists in general stop at this abstract designation; according to them the "anima" is a real entity, something of a nature intermediate between the matter of the body and the immaterial spirit. Man is regarded, not as a dual being (body + spirit), but as a triad (body + anima + spirit); and the "anima" is composed of a very subtle matter akin to the matter of the body, of which it constitutes a perfect double; in short, it is the fluidic "perisprit" over again. And it is said to have two modes of operation; acting by itself, independently, when externalised; and allowing itself to be taken possession of by wandering spirits, by the souls of the dead, to enable them to manifest and make themselves visible. All these are nebulous hypotheses, neither proved nor provable, at present, by the ordinary methods of research.

24. *Fluidism*.—A variation of the preceding, fluidism is a hypothesis which has come to transcendental psychology from physics. It is especially represented by the *animic fluid*, by the *etherium* of Grimes, by the *Od* of Reichenbach, by the *nervaura*, the *radiant nervous force* of Baréty, and the like; we approach nearer and nearer to the theory and science of physical forces. But these fluidistic theories do not content themselves with accepting and observing the new phenomena as the effects of undefined forces; they

claim to define and materialise them, almost as the physicists did a hundred years ago with their "caloric fluid" and "electric fluid," etc., and the biologists with their "vital fluid." It will be seen, therefore, that the fluidists adopt a pre-scientific attitude, not an extra-scientific one.

25. *Psycho-dynamism*.—This is on the royal road to true scientific knowledge. This, too, was born almost contemporaneously with spiritism, and counts among its creators, promulgators and investigators, men of the highest standing, scientists of the greatest genius, eminent physicists, physiologists, psychologists and philosophers: Thury, Crookes, Varley, Durand de Gros, Cox, Richet, de Rochas, Ermacora, Maxwell, in fact all who have laboured in constructing a "science of psychical phenomena" without prematurely attempting the arduous task of generalisation and explanatory hypothesis. In positive science and philosophy (and in this are agreed also the apostles and followers of the new ultra-positivist current, which is called "pragmatism") it is necessary to throw aside all metaphysical or abstract problems, because they are useless, badly stated, insoluble; we must content ourselves with facts, because they are the true raw material of thought and are utilisable for human progress.

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The general public, meanwhile, may know this: that just as there have been discovered new "forces," natural activities formerly unknown, and still imperfectly known, and obscure in their essence; just as beneath the phenomena which we call physical, chemical, electrical, luminous, organic or vital, and also psychic or mental, science glimpses or imagines so many kinds or manners of being and of revelation of the Universal Reality, of the Cosmic Energy; so beneath the phenomena provisionally denoted by the historic name of "mediumistic" there must be forces still unknown, powers of the human organism as

yet undetermined, faculties still indefinable and incomprehensible, possessed perhaps in a very small and not apparent degree by all, and in an exceptional degree only by certain subjects who are able to externalise the vital and psychical activities beyond the confines of the body. And to these forces, which evidently, in my opinion, disappear with the dissociation of the mechanism which produces them, and therefore do not "survive," to these powers we give various names while waiting to understand something about them, pretty much as physicists call the unreal abstraction of electrical phenomena "electricity," and biologists give the name of "life" to the not less ideal abstraction of the organic functions.

However, the term "force" is not compromising; physicists allow it to be used also by psychologists. These latter can admit that there are in the human organism (or in that of animals in general?) *forces* still *undefined* and *indeterminate*, as Col. de Rochas has designated them, by which certain persons, "mediums," are capable of exercising parakinetic, telekinetic, teleplastic and other faculties as well as telæsthetic and telepathic powers. We do not know the essential inward dynamism of such powers or manifestations of force; but let physicists say whether they are able to *explain* the essential nature of heat, light, magnetism, electricity, or X-rays, and their profound relations with Reality. Let chemists say what they know about the real nature of atoms, and the reason for their affinities, which last is nothing but an anthropomorphic term. Let physiologists say what life is, and "explain" any organic function whatever. In a similar manner to all these, neither behind them nor more advanced, we psychologists take up a position of simple observation and waiting with regard to the phenomena which we call *psyche*, consciousness, subconsciousness, and metaconsciousness.

For the present we go no further, and here we can resign

ourselves, with calm and serene minds, to that confession of ignorance which is the characteristic of real science.

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Having arrived at this point I stop. Let him who knows more about it than I do, go on ahead; I will see whether it is worth while to follow him. If anyone wishes to fabricate hypotheses, let him apply himself to that exercise; he will do no harm to anyone; but I shall take care not to imitate him. I am, have been, and shall be a positive scientist; I observe and reason, consider and meditate, investigate and deduce; it seems to me that he who takes up this modest but prudent intellectual attitude is under the obligation to let the facts speak for themselves, first, and to wait until the ground is firm before making an advance towards theories. At present the ground is too unstable, uncertain, obscure, indeterminate; and we have scarcely set foot upon it. Let us walk on it, but let every step be well considered, every movement well advised and calculated; the summit will never be reached either by the presumptuous who are urged on by impatience, nor by the systematists who are influenced by fanaticism, nor by the immense multitude of the incompetent who desire to assuage easily and quickly their curiosity and their thirst for the marvellous. The future of human knowledge will not arise from the empiricism to which we are now constrained; it will flow from that grand and unique factor of knowledge, Research.

It was Leonardo da Vinci, one of the greatest of men, who taught us: "Flee the maxims of speculators, for their reasons are not in conformity with experience."

PUBLIC OPINION AND THE PHENOMENA TERMED SPIRITISTIC.

By PROFESSOR PIO FOÀ.

[THE publication of Prof. Morselli's paper, the recent experiments made with the medium E. Paladino by Prof. Lombroso and by Prof. Foà's assistants, the favourable attitude towards the study of mediumistic phenomena now taken by the press in the north of Italy, have resulted in an event in Turin which is without an example in the past. On the initiative of the paper *La Stampa*, Dr. Pio Foà, Professor of Pathological Anatomy in the University of Turin, Director of the Anatomical Museum, and General Secretary of the Academy of Sciences in Turin, gave an address on mediumistic phenomena in the aristocratic Carignan theatre, on March 4th last.

"The theatre was crowded," says *La Stampa*, "and what a public! Ladies of the aristocracy and of the upper as well as of the middle classes, professors, doctors, lawyers, engineers, merchants, workmen, and a large number of university students. The Duke of Genoa and the Duke of the Abruzzi were present in their respective boxes. Many people had to be turned away. When, at 9 o'clock, the eminent lecturer came on the platform, he was received by prolonged and deafening applause. The public listened in absolute silence when the lecturer began to speak in his well-known, easy, simple, communicative style, which is one of the characteristic features of his oratory, the secret by means of which Prof. Foà always draws such large audiences, not only among persons given to the study of scientific subjects, but also from the ordinary public. . . ." It is this address which we esteem it a privilege to be able to translate for our readers.—EDITOR.]

IN our civilisation, so full of event, there often occur periods of unrest, of collective agitation, in which facts and principles are discussed which up to that time had seemed to be firmly established, and concerning which one could not express any doubt without being regarded as a madman

or as an emotional extremist. It seems, at such times, as if each individual felt that the very foundations of his own culture were menaced, and he asks of himself and of others, with surprise and distress, what is to be thought of it all, in whom and in what he can find any firm hold, and where is the solid basis on which he can rest.

In these mental conditions of the public, if a thinker should appear and translate the psychological movements of the period into some exalted synthesis indicating their limits and their goal, guiding public feeling, and sowing the seeds of conviction and of peace in the minds of his hearers,—such a man would become the symbol of the whole epoch. His synthetical force would be on a grand scale, his intensity would surpass the arithmetical total of the forces emanating from each individual element of which it is composed. But these desirable effects can only be produced in a moment of civilisation in which, although things have not then reached complete maturity, nevertheless the elements necessary to produce a great renovation are all present, and the thinker's task is only that of building them into a lofty synthesis, and offering them to the public as daily food capable of nourishing the disturbed mind. This cannot be the experience of a period which is still embryonic in the development of doctrine, or at a moment when a new sentiment is in process of formation, so uncertain, so little known, so much under discussion, and indeed in some respects so open to question, that it is not easy to clearly discern how far it may extend, what is its potentiality in the progress of future civilisation, and, more particularly, what capacity it possesses for struggling against the inevitable and, naturally, formidable obstacles with which it finds itself confronted in the consciousness of the majority of mankind. This consciousness has reached its present condition, through a vast traditional inheritance of knowledge of doctrines and of sentiments, in such wise that it seems im-

penetrable, or can only be penetrated by making great efforts, by new lights, by new manifestations of mind, which, up to the present, are uncertain, almost hidden, or reserved to a few trembling initiates.

Every group of new doctrines, every attempt at the renovation of society in the spiritual direction, at whatever period of history, and whatever may be the degree of culture attained by the dominant civilisation, traverses, more or less rapidly (first in isolated individuals, then gradually in the multitude), at least three different phases, which constitute three different attitudes of the mind.

The first phase is the mystical; this results in a movement, an attitude of mind, with the kind of reaction, more or less violent, which it encounters, and is represented by the class of facts termed religious. Believers and apostles arise and either create a creed or provoke absolute and dogmatic negations, and violent reactions in defence of the existing beliefs which tradition has rendered sacred; the new faith sometimes has its martyrs; for repressive measures of an exaggerated kind are not lacking, if not on the part of the secular power (which would not be possible nowadays), at least from the not less formidable and more effectual power of public and private contempt.

This first phase is followed, a little later, through the development of contemporary culture, by the transmutation of the mystical sentiment and the new faith into a calmer and more philosophic attitude, and into the attempt to interpret its phenomena in a manner more conformable with the interpretations of positive knowledge already acquired in analogous scientific questions. The general public does not participate in this phase; or at most it maintains a suspicious attitude, but it takes note of the reports and hypotheses, grouping them all together in a confusion of voices and experiments showing no practical results, which is the case in all kinds of investigation.

Finally a third period opens, thanks to the efforts of a few individuals. The scientific period, properly so called, that of impartial investigation of the phenomena, the establishment of their genuineness, accompanied inevitably by various groups of hypotheses which are partly atavistic derivations from the preceding mystical and philosophic phases; and partly working hypotheses, that is to say hypotheses which may give direction to research for new facts in support of certain theories, probably destined to collapse, as the temporary scaffolding of a building collapses, but not without having rendered easier and more fruitful the work of accumulating material for the construction of a permanent edifice. This last phase permeates public opinion more forcibly than the two preceding, as always happens with that which is supported by evidence of a material character. If, however, the nature of the new facts is such that they can only be produced under unusual conditions and with strange appearance, if the phenomena are also of a nature apparently contrary to all positive principles acquired by recognised science, principles which have been regarded as certain, definite, and immutable, they cannot become easily popularised, if the ground has not been slowly and patiently prepared, by innumerable isolated experiments in many small circles, so that they are even desired by the public, whose curiosity has been aroused to the highest legitimate degree.

This constitutes of itself a considerable triumph for the new investigations, for whilst in the first mystical phase they only aroused repugnance more or less aggressive, or proud and inexorable contempt; whilst in the second phase—the philosophic—they left the minds of the majority in a state of suspicion and indifference; in the third period the public at last no longer refuses to recognise the facts, and demands of those whom it regards (more or less erroneously) as especially competent judges, information as to the degree

of genuineness attaching to certain marvellous phenomena ; it asks to be told, in fact, what it is to think about them.

But when the masses have already known of the existence of these facts, very diverse attitudes are assumed by different minds, in accordance with the very opposite mental qualifications and the strongly contrasted sentiments of each individual. The result is the formation of a profoundly heterogeneous condition, which may be synthetically denoted as one of agitation of mind, restlessness of spirit, attraction and repulsion of feeling, profound uncertainty, eager search for conviction and for a clear and simple formula which can be adhered to without risk and which may give to discussion that calm serenity which arises from general agreement on an indispensable point : that, namely, of the positive existence of the facts.

Unfortunately, even before the facts themselves are known, all sorts of attempts to interpret them are propagated among the public, and in the subject before us, the Spiritistic hypothesis is discussed even more than the phenomena themselves, and it is chiefly to this fact that we may attribute the opposition offered to the diffusion of the knowledge of the phenomena themselves. Indeed, when we question our neighbours and collect and analyse their usual replies, we shall find that we can construct out of them certain typical classes of oppositionists.

Here is one who represents a middle type, who hesitates profoundly to admit that one should even speak of mediumistic phenomena, or that one should speak of them without pitying those who take an interest in such phenomena. Spirits of the air ? Ghosts ? Grossly material manifestations executed by spirits ? Is not spirit the negation of materiality itself ; is it not absolute and eternal purity, representing the dynamic or vital principle, or the most exalted force which causes thought and awakens feeling ?

What, then, is this profanity which claims to introduce us to a spirit by means of raps, of physical manifestation ?

Here is another specimen : " My soul has striven to demolish the whole structure of dogmatic faith, and has only regarded itself as free when it has felt that it did obeisance to reason alone, and believed only in facts subject to the dominion of the laws which control all manifestations of matter. I am not disposed to return voluntarily into a fantastic metaphysical region which creates a new Olympus, a new heaven peopled with new phantoms, and which threatens to impose on us a new faith, new symbols, perhaps a new priesthood. I am a positivist, I take into consideration only the well-established laws of mathematics, of physics, of chemistry, and biology."

And here is a third : " At their root all sciences have been and still are associated with something marvellous ; however extraordinary these phenomena may be of which you speak, why should they not have some truth in them ? I should be delighted to hear what Mr. So-and-So thinks of them. . . . What do you say ? Really ! You are convinced ? The facts, then, are genuine ? Oh ! thanks ! I almost feel inclined to go and see them myself ; who knows ? if I can, perhaps I shall go. Meanwhile, many thanks : you have set my mind at rest, since I know you and have confidence in you."

And then another : " But, my dear fellow, how can anyone stoop to investigate these things, when we are aware that they are believed in by N..., whose credulity is limitless, whose rash judgment is well known, whose incapacity in ordinary matters of life is equal to or surpasses his wild imaginations concerning these notions ? Come now, let us be serious, more particularly on account of the responsibility that devolves upon us, and because of the example we give to others. Just consider So-and-So for a moment. He certainly is a man of assurance and worth ; he

works steadily, he makes much money, he is esteemed; he never lets himself be misled by sickly sentimentalism or fancies; astute to the core, he laughs at all and everything, and leaves fantasies to women and to young men of promise. Let us be serious, therefore, and practical!"

Here is the reply of a lady: "*How* interesting! But is it true what you tell me? How do you explain it? I should much like to go to a seance. But are they really spirits? Do you, then, believe in ghosts? Is it possible that they come back to give blows with the fist? Well! in spite of that, I should very much like to see something; but supposing I was touched by a hand which does not exist! All these questions are enough to turn one's brain; I think perhaps it is better not to think about them."

Finally a good old lady holds forth to this effect: "Charlatanry! Hallucination! Trickery! The imaginations of excited persons, springing from lack of faith, because they do not believe in the Lord who alone can command spirits and govern the souls of the dead. All these things, mind you, are satanic and you would do better to leave them alone, and to live in the peace of our Faith."

Now if we consider these different types, the middle type who rejects the spirit hypothesis on grounds of sentiment, the other who rejects for reasons of practical opportunism; or the one who rebels in the name of positive science, or the ladies who detest the subject on religious grounds or from fantastic fears, and if we consider that we all have latent in ourselves a portion of these types until we are supplied with exact evidence of the reality of these phenomena, we shall find, as I have already remarked, that the strongest basis of our aversions and of our doubts is the spirit hypothesis itself, that is to say, a vain attempt to explain the facts, before having even examined whether they are not explicable at present by some physiological interpretation.

I have presented to the reader these elementary remarks, collecting together from various sources their characteristic features in order to try and study the circumstances, and to show how difficult it is to make an unfamiliar truth penetrate into the public mind, which sometimes rejects with horror that which is too new, and at other times lets itself be misled by a real phantom, which, at the first occasion, reveals itself as it is : that is to say, made of nothing at all. Or, sometimes, the public is misled by curiously minded persons who assume the appearance of great assurance, and who appear to have grasped all the facts with acute criticism and who, even without conscious lack of good faith, watch the effect of the doubts they have so cleverly instilled, and feel triumphant and superior if these doubts succeed altogether or partially. These men when they begin their experiments have the manner of saying : "As for me, if they think they will catch me, they are mistaken!" and without being aware of the fact, they, by being too positive, place themselves in the worst condition of mind for the impartial examination of the phenomena ; they represent metaphysics in a contrary sense ; they seek for deceit whilst, at the same time, they are already deceived by their preconceptions. It is easier to discover a trick when one experiments with calmness of mind, and with the conviction that the phenomena can be normally produced. If anything is not clear, and a doubt remains, then the experiment should be modified in such a way that the doubt may be resolved.

If a fraud is discovered, it should be noted whether it belongs to one phenomenon or to all the phenomena which are produced, and if it is constant and essential. If among certain experiments the interpretation of which is less certain, facts appear having a positive character, the latter will take precedence over every other consideration, and as the number of these facts increases, they will constitute a

body of positive facts which will subsequently be more or less susceptible of hypothetical interpretation, but which no one of honest and impartial mind will be able to contest.

Sometimes—as in my own case—conviction begins to take root by theoretic study, that is to say by reading; not in such a way, however, as to remove all suspicion of doubt. It gains strength afterwards, to some extent, thanks to the persistence with which the mind is from time to time recalled to reflect on it; it is yet further confirmed by the testimony of reliable persons, as well as by the constant concord of impressions and results obtained everywhere and at all periods of time by so large a number of observers of very different mental trend, and belonging to very diverse professions: they are philosophers, physicians, biologists, doctors, psychologists, pathologists and also good professional observers of all kinds and of indisputable competency. When anyone says: “This is what a *savant* has said,” he is not indeed saying much; a *savant* is often unjustly cited in opposition to someone who has not this title. In a general way a *savant*'s opinion acquires some weight owing to the fact that he is naturally an observer and an experimenter, he has, however, a mind of a highly differentiated type, and this, whilst it constitutes his greatest strength, may also sometimes be a source of weakness, because he is thereby rendered less disposed, *a priori*, to undertake the study of these phenomena, which seem to upset the best established laws of science.

At the present time, study must necessarily be limited to the establishment of the facts themselves, and the endeavour to obtain them with the strongest possible characteristics of objectivity.

And from this it follows that minds of very different qualities, men of all descriptions, may be equally competent in this connection, provided they are endowed with good capacities of observation, and with the faculty of calm and

logical reasoning, which is not common to everybody, but, perhaps, may be found in men of all classes of society and in all professions. A merchant, a journalist, a professor of science may make equally good observers and may reach the same conclusion relative to the genuineness of the phenomena.

It is, however, because the interest attaching to these facts is very great, that the conservative instinct hinders you for some time from taking up their consideration; not because you dispute them *a priori*, but just because you are aware of the keen interest involved in them which might dissipate your forces, which ought to be employed in the concrete affairs of life.

Having overcome this last obstacle also, I gave myself to direct experience of the facts, and what then surprised me more particularly, with regard to myself, was the complete calmness of mind with which I meditated upon, saw and considered everything before attending the experiments, during the whole development of the phenomena and during the following days, as if the facts had been the most trivial, the most natural, and the most obvious imaginable.

Allow me to say that the psychic condition of the experimenter is of capital importance, not in relation to the production of the phenomena, but in relation to their convincing effect. Permit me also to recall to mind the three indispensable conditions for acquiring knowledge of sound, as Galileo experimentally proved. There must be a body in a state of vibration; there must be the air as the vehicle of transmission; and finally, there must be the ear in which the sound is produced. The word "ear" is not adequate or exact. The ear is an admirable mechanism for collecting the vibrations of the air to transmit them to the nerve terminals and to conduct them to that part of the brain in which the auditory images are perceived. Of what use would the vibrations of the body be, and of what use would

the presence of the air as a vehicle be, if the ear were destroyed, or if the central receptive mechanism where sounds acquire their significance were destroyed? Peripheral deafness, or central deafness, would prevent the verification of acoustic phenomena; but would that be a sufficient reason for denying the vibrations of the body? And if the various faculties of the intelligence do not function well, being disturbed, ill-adjusted, also often dominated by inhibitory ideas, aroused by auto-suggestion, or incapable of normal analytical work, or subject to hallucination, in such a condition that a series of inexact conclusions results; or if there is a lack of normal co-ordination, or the existence of superabundance of emotionalism, then there will occur the same results as in the case of an ear or an acoustic nerve centre which is incapable of perceiving and of transforming into a psychic sensorial image the sound produced by the vibration of a body.

For mediumistic manifestations it is not sufficient to insist on the objectivity of the phenomena or to avoid all exterior causes of error; satisfactory qualifications in the experimenting subject are also requisite, he ought to be neither predisposed to believe nor obstinate in preconceived negation, and he should not commit himself to hasty comments, to actions which have a paralysing effect, or which affect the activities of the medium, whose psychological state is supposed to be extremely susceptible, although it is difficult to determine.

* * *

And now let us go to the root of the question. Since the facts, which have come to light through the mists of hypothetical doctrines (fluids, animal magnetism, forms of mesmeric charlatanism), have triumphed in the region of attentive clinical observation, and in the light of physiology, which has illuminated so greatly the phenomena of hypnotism, it has been quite natural that minds should turn to that group of phenomena which, under the name of

spiritism, was still enveloped in the mists of imaginary doctrines, to such an extent as to sanction doubt as to the amount of credence which ought to be accorded to the descriptions published by a few initiates.

The public did not fail to satisfy its curiosity concerning the recrudescence of strange phenomena of marvellous nature which was brought to its knowledge. There were periods, moreover, in which these researches received vigorous impulses, generally occasioned by the chance discovery of certain subjects endowed with powerful mediumistic faculties, whose phenomena were then studied by volunteer investigators. The descriptions given by these excited lively curiosity on the part of the public, who, however, fell back into incredulity or into apathy as soon as the temporary event had passed, and the subject ceased to be fashionable. It is thus that, even within our memories, different periods have succeeded one another, in which table-turning became the fashionable occupation at all social gatherings; then this ceased, to revive again when fresh mediums came on the scene and new theories were disseminated by eager propagandists. Now we are living in the centre of one of these propagandist movements of resuscitation and superexcitation of curiosity concerning mediumship, just as, after the publications by French authors, led by Richet and Charcot, and through the public appearance of the Donatos and Pickmanns, there was almost a paroxysm of activity on the part of hypnotisers and hypnotised.

It is, however, correct to say that we are actually in a better position in consequence of the presence of a powerful medium, one of considerable notoriety, whose phenomena, having been many times described and repeated in many parts of Europe in the presence of celebrated investigators, appear to the public to possess a certain degree of credibility, present themselves under circumstances which have

rendered observation easy by various small groups of persons of all classes and of all degrees of culture, who mutually have communicated their impressions to each other, increasingly arousing the curiosity of the public, which discusses, doubts, desires to know, asks the opinion of those persons to whom it attributes special competency, and finally admits that it is desirable to investigate phenomena, to the fascination of which it is susceptible, being aware that these phenomena may extend our knowledge concerning the faculties of the mind, and afford satisfaction to the feelings.

Certainly there would be no difficulty in finding in many books the history of the most celebrated mediums and the best known mediumistic manifestations, but we are more particularly interested in Eusapia Paladino because we have had her, and we still have her, under observation. We had no difficulty in obtaining access to her seances, which have intensified the present movement, in which it is no longer merely a few initiates who participate, but the whole public.

Among the most celebrated seances must be enumerated those held in Naples, in the presence of psychiatrists and phrenologists; the forty seances held at the residences of Charles Richet, near Toulon, in the presence of the physicist Oliver Lodge, and the forty seances held at Warsaw, under the direction of Ochorowicz, in the presence of doctors and men of letters; and once also, at the medium's suggestion, in the presence of a very able conjurer, who declared that these phenomena could not be explained by trickery. From the whole of these experiments various divergent opinions have resulted, sometimes favourable and sometimes contrary to the genuine existence of facts such as mediumistic phenomena.

Latterly Eusapia has been studied at length by the illustrious and lamented Curie, the discoverer of radium, who was preparing to experiment with her by some special

method when, unhappily, he died. Finally, the actual resuscitation of our interest in mediumistic phenomena originated in experiments carried out at Genoa, in the presence of Prof. Morselli, as well as in those carried out at the Insane Asylum in Turin, and at the house of Count Verdun, in the presence of physiologists and pathologists, who obtained the registration of the manifestation of mediumistic forces by means of special apparatus, in order that there might remain in the diagrams thus traced an objective and persistent image of the results.

The phenomena with Paladino are more particularly of a physical and mechanical kind: levitations, typology (communications by raps emitted from a table or a wall), touches, the movement of objects, lights, and, in less intense degree, materialisations, apparitions of nebulous images of hands and profiles.

[Here the writer described phenomena which he had himself witnessed, and more particularly the levitation of a table of 16lbs.; the total destruction of the same table, the boards and legs of which were unnailed; some fragments being raised and shaken in the air—all under circumstances which exclude trickery; the execution of a physiological experiment, the traces of which have been preserved on a manometric line produced by the pressure exerted on an india-rubber membrane covering a receptacle full of water—an experiment carried out in such a manner as to enable those present to keep the apparatus under their personal observation from the start to finish; the unnauling at a distance of photographic plates which had been fastened underneath a table and were subsequently carried with great velocity on to the table itself; finally, the struggle of an invisible hand against that of one of the experimenters who held a photographic plate, and the image of four fingers which remained on the plate in spite of the black paper which was wrapped round it in three layers. Having reported all these facts in our last issue we cannot repeat them here. After this account the lecturer asked: "How are these occurrences to be explained?" and continued:]

These manifestations cannot be explained, because at present they cannot be submitted to systematic examination

such as that by which physical phenomena and some biological phenomena are studied. Can we determine the nature of these phenomena with approximate correctness? Do we possess a unit of measurement which we can apply to them? Do we know whether, and to what extent they are connected with other manifestations of energy in the human body? Do we know whether these manifestations are subject to the great law of the conservation of energy and its equivalent transmutation? If we consider exhaustively the long series of hypotheses hitherto advanced to explain mediumistic facts we note that some of them only take into consideration the clinical and psychological nature of the medium; others are metaphysical hypotheses, sustained rather by ardent faith than by cold reasoning, such as those which originate in subjective impressions and sensations, not verifiable, and consequently not possessing that objectivity which is indispensable in order to give them a scientific character.

An ancient *dictum* of the early adepts in the experimental method was: "I build no theories" (*Hypotheses non fingo*); this was the expression of the new and great sentiment which was born at that time under the impulse given by the new method and conformably with which facts alone should be believed, and not theories arising from preconceptions. The development of the experimental method during the last century has taught us the value of hypotheses, to this extent, that when based on the largest number of known facts, they assist in presenting an interpretation of a particular group of facts, always allowing for the modification which may result from fresh investigation, stimulated by the said hypothesis. This is what is called a "working hypothesis"; it is the only kind of hypothesis to which persons endowed with a positive and scientific spirit can give their adherence. That is why, for my part, I reject all abstract hypotheses on the nature of mediumistic phenomena which cannot be

tested; that is why I reject all notions of spirits wandering about us in space, and all notions of direct relations, objectively demonstrable, between ourselves and the materialised spirits of those we love, and whom we can summon.

My conviction (which, however, I do not hold inconsistently with toleration for all sorts of opinions, and which is in agreement with that of a large number of conscientious observers) is that all mediumistic phenomena are produced by the direct, or indirect, activity of the medium. Either the impulse and energy which he exhibits proceed entirely from himself, or the persons who assist in the production of the phenomena participate in them by suggestion and by communicating their own energy. The nature and the character of that energy are profoundly mysterious, but they are strictly allied with the subject who operates, and they have nothing to do with the objective existence of entities, of spirits extraneous to the subject himself.

It is the energy of the medium which acts at a distance, as do many other forms of energy known to physicists. Only in the case of the medium the action is produced by a will, more or less conscious, and herein do we find the great perplexity of the mystery, even if we regard the will itself as a form of energy in correlation with many other forms which the organism is capable of producing. The mediumistic sleep during which the medium operates, and which seems much less intense than the hypnotic sleep, is perhaps a necessary condition to eliminate or diminish those inhibitory actions which the brain habitually accomplishes in the waking state, so that in the sub-conscious state there occurs a liberation of the mysterious mediumistic energy.

I think, however, that the persistent nomenclature of "spiritism" or "spiritistic phenomena" is regrettable; these words already imply an interpretation of phenomena which at present are inexplicable. The terms "mediumism" or "mediumistic phenomena," are much less com-

promising, and will suffice for the present until they can be replaced according to some less empirical method.

Doubtless "materialisation" surprises us even more than phenomena of typtology, movement of objects, levitations, raps, and writing, but we must conscientiously make the phenomena known, as they appear, when produced without trickery, reserving all interpretation, which at the present stage of the subject is absolutely impossible. Some day, perhaps, when the technique of mediumistic phenomena is brought to perfection, and when it is easy to avow mediumistic qualities when they are possessed, to whatever extent, and when intelligent persons will lend themselves to experiments of a strictly scientific character, we shall be able to penetrate a little further, not into the essence, but into the determinism of the phenomena, and into their relation with other facts which appear in the more advanced field of physical and biological science.

For the present let us preserve an attitude of quiet waiting in the face of superlative facts, which we have not been able to verify, such, for example, as the dematerialisation and the rematerialisation of bodies, and let us curb our feeling of distrust with regard to those facts (already very important) which have been within reach of a large number of observers, and which have been very frequently reproduced.

We have no fears for our peace of mind: It is, in the first place, difficult to find a medium ready to submit to all our requirements; even if we had such an one, we could not stop ourselves in the end from treating him as a subject for scientific experimentation; and this would no more be time wasted than it is time wasted to study hypnotic and neuropathic subjects, or the insane, or criminals, with this capital difference, that the interest which attaches to phenomena produced by mediums is infinitely superior.

The inexorable limitation which accompanies the production of mediumistic phenomena also constitutes a guarantee

for our retaining our full intellectual and moral liberty necessary for the execution of the ordinary work of our life; and the marvellous nature of the phenomena cannot, particularly nowadays, derange our intelligence.

In fact, our intelligence has become gradually transformed under the influence of the scientific developments of our time, and if the whole range of mediumistic phenomena seems to us still marvellous and inexplicable, that is no reason why we should remain as stupefied, as excited, as violently shocked as we might have been fifty years ago. We can affirm without exaggeration that the greatest progress made by contemporary science has been but the audaciously progressive conquest in the region of the ultra-sensible, the ultra-visible, and the ultra-ponderable. The limitation of our senses has seemed to us increasingly profound, the first cause of phenomena has still remained inexplicable; it has become increasingly manifest that our knowledge is founded exclusively on phenomenal appearances and cannot reach the intrinsic essence of causes. But even in the limited study of phenomena, how many unsuspected facts have we not learned which appear as marvels, and which have impressed our minds so that they are astounded, even alarmed, by them. To a man born blind, who suddenly receives the sense of sight, the impressions of the world which we behold would seem not less marvellous than those impressions which we are gradually gaining by means of scientific discovery. Beyond what the eye can see, what the ears can hear, what the hands can touch; beyond the world of taste and smell and of all other senses, there exists a world invisible, inaudible, impalpable, of which we only know a few manifestations. A gleam of light from that invisible world has been brought to us by the discovery of the X-rays, of which we only know the effects.

Physicists measure the velocity and the length of luminous waves transmitted by the cosmic ether, the vehicle of all

energies, permeating all space, from the longest waves (which correspond to red and orange, of which there are about 30,000 to the inch) to the shortest waves in the region of blue and violet (of which there are about 60,000 to the inch).

Among the rays of the spectrum which are formed by the decomposition of the solar light through a prism, are found heat rays imperceptible to our eyes and which our thermic sense alone can perceive. If the solar light were composed of these rays only, we could not see objects at all; if, on the other hand, we could see the calorific rays, we should be able to read in a room which was merely heated. A large proportion of the rays which impress a photographic plate are imperceptible to our senses. It is the ultra-violet rays which produce chemical and physiological effects of great importance; the longest luminous waves measure about 810 millionth parts of a millimetre ($\frac{1}{25}$ in.) and are in the red; and the shortest are about 310 millionth parts of a millimetre and are in the ultra-violet region; other waves, shorter still, lie beyond the ultra-violet, where also are to be found the X-rays, and others whose effects are perceived without it being possible to directly demonstrate them.

Each electrical discharge liberates infinitely small bodies of which atoms of matter are composed; they are called electrons; they are impelled with velocity reckoned to be at the rate of many thousands of miles per second. These little bodies, when striking at this velocity against the sides of a completely vacuous glass tube, produce all around them the formation called X-rays, the nature of which is unknown to us. The naked eye, on a clear night, can count in the whole sky from 2,000 to 4,000 stars; with the most powerful telescope as many as a hundred thousand can be counted; by means of photography an international sidereal map is now being made in which from twenty to thirty millions of stars can be counted—so

enormous is the difference between the field of survey of the eye and that of the photographic camera.

Modern Science has discovered an instrument, the bolometer of Langley, by means of which the difference of a millionth part of a degree of temperature can be registered, and the amount of heat given off by a candle at a distance of two kilometers can be measured. From the longest thermic wave (70,000 millionths of a millimeter), to the shortest ultra-violet wave (100 millionths of a millimeter) there is a complete uninterrupted series of etheric waves. What we call "light" or "heat" are only subjective or individual sensations produced by the same medium, cosmic ether, and these sensations are only distinguished from each other by the velocity of the movement of the waves which produce them. Even electricity is subject to the same laws as light and heat: it is produced by the movement of electrons, or particles so tiny, that one may say, on the authority of contemporary physicists, that those constituting a negative discharge only measure a millionth part of the smallest atom. To Maxwell belongs the honour of having proved theoretically the close analogy between electricity and light. If this hypothesis is correct, an electrical discharge should produce movements all round in the ether, as a stone thrown into the water produces waves all round it in every direction. The waves produced by an electrical discharge were demonstrated by Hertz, and are called Hertzian waves; as is known, wireless telegraphy has resulted from this discovery, that is to say, the possibility of transmitting signals by means of etheric waves which can cross mountains and continents. We have no sense that can reveal to us the existence of electric waves, and if the lacunæ existing in nature were not supplemented by science we should not have the least suspicion of their existence.

If, on the other hand, our eyes were sensitive to these rays, we could follow, at this distance, the details of a game

of billiards in Buenos Ayres, and watch personally the development of a battle in Africa. Everyone knows about the discovery of radium, which emits also rays of the same nature as electrons, and which has many unexpected and astounding properties. But I cannot prolong, as I would like to do, this series of examples of the marvels revealed by the physical sciences; I will only observe that the marvellous is to be found throughout the whole of science, and particularly in biology.

What then is that vital force latent in the cellular elements which compose our bodies, so that from a single cell, the egg, a complete individual can be evolved, according to a pre-established law of development, different for each species and of such a nature that the tissues composing our bodies are maintained in such a state of equilibrium that upon this depends all the normal life of the individual? And who can say how it is that from a fecundated egg should develop a being who reproduces the characters of his parents or of one of them only, or of neither of them, but of one of their ancestors? What is more wonderful than the fact that a minute quantity of the substance of a germ residing in the sexual elements measuring only a few millionths of a millimetre should contain all the hereditary potentialities of a certain organism, either of a genius or of an idiot? Who has ever been able to define the "psyche," who understands its phenomena in the light of an invariable law so as to be able to foresee with certainty its future course by knowledge of present action, that is to say, who knows what may be the psychic *rapport* of a certain individual to various stimuli at all times, and under all circumstances of life?

Well then, if phenomena are presented to us of authentic character, but which are at present beyond the comprehension of our senses and our present mental vision, have we any right to dispute the possibility of their existence or even their probability, in view of the knowledge we have

acquired as to the natural limits of our senses and of our reason?

Do we dispute the emanations of radium, the prodigious velocity of luminous waves and electrical waves which traverse mountains? Do we dispute the existence of X-rays or electrons? Why then should not an organism be endowed with such qualities, that it can liberate, with sensible results, a force, which in a small degree probably exists in us all—in various proportions, from that which is too slight to be recognised, or scarcely verifiable, to the highest powers of which a gifted medium is capable—and which is related to cosmic phenomena, a force which, like everything else, is under the inexorable dominion of the law of reciprocal “interdependence”?

There are confessions of humility which are superb, and to many thinkers it has seemed that the utterance *Ignorabimus!* is one such. This assured affirmation of definite limits to our knowledge seems superb in its humility. We may prefer to say, *Ignoramus*; at least, it does not rob us of hope, and, with it, the strength to extend the domain of the knowable, although each discovery leads to the evidence of further lacunæ in our knowledge, as a body lighted on one side, in measure as it becomes more and more voluminous, projects a more and more voluminous cone of shadow. The old-style Jacobin exclaimed: “At each step which science takes in advance, God takes a step backward.” If by God we understand the synthetic expression of cosmic law, with every step in advance science extends its domain, which appears to us ever more clearly infinite.

Let us part with peace in mind and soul, with entire confidence in the progress of science, to which appertains at the present time the largest share in the material and spiritual direction of Humanity.

A MARVELLOUS CURE THROUGH THE INTERVENTION OF A SECONDARY PERSONALITY.

ARE the doctors of to-day right when they try to minimise as much as possible the hypnotic phenomena which Dr. Charcot's experiments formerly clothed with such a dramatic and distinguished character? Has the Faculty good reasons for attaching so little importance to the ideoplastic marvels of imagination and suggestion? One may be permitted to doubt it, judging by the fact of a really remarkable and typical character, which we were allowed to witness recently and of which Camille Flammarion has published a *résumé* in the chief Parisian journals, omitting, however, the final scene and the interesting episodes that accompanied it which constitute one of the most interesting traits of this case.

Several persons were invited on the 8th of May to the house of M. Emile Magnin, Professor at the *Ecole de Magnétisme*. Among them were a number of doctors, and a few persons who had distinguished themselves by their works on hypnotism and psychical science. M. Magnin first delivered the following lecture:

GENTLEMEN,

I beg you to excuse my audacity in inviting you to my house, but I trust you will believe that I have not done so presumptuously. Chance has placed within my reach a very interesting case, which, by comparison with others, might open up new horizons to us. I have thought it my duty to make it known to competent persons.

We are all living, gentlemen, at a period rich in the miraculous; science, during the last century, has wonderfully extended itself; but it has not solved the riddle of the Universe; it has merely shown us how far it is from being solved.

Among all sciences, that which has least progressed is certainly psychology, the science of man. Why? Because it seems to be the most complex of all. To-day, however, on all sides, there is a growing and intense curiosity concerning the human riddle. We do not in the least understand it, this human riddle, but there is a constantly increasing number of students who earnestly desire to gain some insight into it.

To attain this end, or, at least, to move in that direction, it is the duty of all who have been able to make careful observation in human psychology, to make known the results to those whose competence is indisputable; and also everyone who possesses critical faculty should do his best to assist in this task. Let us have no more vain imaginations, no more futile hypotheses! Complete, impartial, calm observation of facts, that is what we want, and that is what I desire to lay before you this evening.

I will first tell you the history of this invalid, not merely from the physical but also from the psychical point of view. It is needless to say that I believe I am justified in having full confidence in the two persons who have given me information on the matters to which I shall refer.

I will then submit to you the diagnoses of the very able doctors who attended her before I did, as well as that of the doctors Pau de Saint-Martin, Granjean and Dichl, who examined her before I took up the case. I will also lay before you the different kinds of treatment given, and their effects.

The invalid is here; but, as the possible effects of suggestion in such cases have always to be guarded against, I think it better that she should not attend the lecture upon her case. I need scarcely say that, after I have related the facts you are at liberty to examine her at your leisure, and to compare her present condition with that of two months ago, as testified to by the medical diagnosis.

Examination.

Mlle. B., 28 years of age.

Hereditary antecedents: The mother died of pulmonary tuberculosis at the age of 36.

The father died accidentally from congestion due to severe cold, at the age of 61.

Collateral antecedents: A brother died at the age of 8, of tuberculosis.

A brother, still living, aged 24, has contracted tuberculosis.

A sister, still living, aged 33, is in good health.

Personal antecedents: Her constitution is weak, she has always been sickly. A first severe cold in the chest at 4 years old; a second at 12; a third at 15. Bronchial attacks every winter. At the age of 20 she frequently fainted, and was extremely feeble. At 25 she began to spit blood, and to cough. The spitting of blood did not cease until I took up the case. From her earliest years she has always suffered from obstinate constipation. From the psychic point of view it is important to note that, becoming an orphan at a very early age, she was brought up by an aunt who never showed her any affection. She was over-burdened and ill-treated, her affectionate character has suffered from this fact, and it does not seem to me impossible that one may find in this fact the origin of her neuropathic temperament. As soon as she reached her majority she escaped to a lady friend, who has from then up to the present time, acted towards her as a veritable adoptive mother.

The Commencement of the Actual Illness.

In January, 1905, she gave herself a blow with a hammer on the left side at the base of the nose; it became very swollen, and was not attended to. In March her strength became much diminished and she neither ate nor slept.

She consulted Dr. B——, who gave her, in succession and without results, a whole series of soporifics. The spitting of blood increased, with a rise of temperature; she was prescribed, in turn, treatment of ergotine, creosote, gayacol, tannin, etc. In April the weakness became more and more intense, and her legs would no longer carry her; she went to bed, to remain bedridden. She took tonics, and her intestines were electrically cleansed, but without the least result. Her stomach became more and more distended and intestinal paralysis necessitated periodical extraction of matter by manual means; the vesical paralysis necessitated frequent pumping. Meanwhile the condition of the lungs became very serious; she had fits of coughing without expectoration, for she swallowed what was brought up; there was daily spitting of clots of blood, often followed by syncope.

The Condition of the Invalid on February 26th, 1907.

The invalid was lying, an inert mass, stretched on her bed; only her arms could move, and this she did as rarely as possible. She could slightly move her head to the right, but as soon as she was raised, her head fell back on one side or the other.

The face was very pale and thin, but her gaze was vivacious.

She could not sit upright on her bed as there was no rigidity in her back-bone; and the attempt thus to move her produced syncope.

The stomach was very distended and the swollen intestines were outlined on the coats of the abdomen.

The legs were inert. In order to move them she would seize with both hands the muscular portions of her thighs. The lower limbs showed a marked diminution of temperature.

The emaciation was not very pronounced, the muscular

parts, atrophied particularly in the legs, were replaced by sub-cutaneous cellular tissue.

The rectal temperature was generally 99°50 (37°50 C.) and rose in the evening to 102°20 (39° C.).

Clinical Examination.

The lungs. Percussion was very painful: in the direction of the anterior left portion of the thorax it even caused her to cry out. It seemed as if there were a certain lesion of the two sides, accentuated particularly on the left side.

Auscultation enabled one to hear loud rattling in front and behind on both sides, but more accentuated on the left side.

The abdomen. Here it was impossible to touch her; the slightest contact caused intolerable pain.

The vertebral column. The cervical vertebræ showed marked convex curvature on the left side, especially in the region of the first three.

In the region of the second dorsal vertebræ, there was concave posterior curvature extending as far as the seventh dorsal.

The lumbar region showed slight curvature of compensation. The spinal apophyses were very painful when touched; they were not distinguishable in the region of the dorsal depression; but there seemed to be exaggerated sensitiveness in that part.

The Legs. Complete anæsthesia as far as the iliac spine. Exaggerated rotatory (knee-pan) reflexes. Foot clonus absent.

Psychological Antecedents.

This clinical examination held out no hope or chance of cure. But healing should not be merely physical, it should be also psychic; it should not limit itself locally, but should

apply itself to the whole life : I therefore insisted, in spite of the weak state of the invalid, on questioning her, as well as her adoptive mother, on her psychic condition : I was obliged to exercise much prudence and patience for, in the invalid's family, these matters had been carefully kept secret, being regarded as diabolical manifestations.

I learned that the youngest brother of the sick woman, who died at the age of 8 years of tuberculous meningitis, was subject to visions and had, from his tenderest years, made predictions which had all been realised ; he healed sick persons. His parents kept him in concealment during the whole course of his short life.

The father of the invalid was also subject to visions, but did not care to acknowledge the fact ; he appears to have interested himself in occultism.

The invalid herself never experienced visions nor any supernatural occurrence in her childhood, but she witnessed on September 18th of last year when she was paralysed, an occurrence which has played a rôle of capital importance in her cure ; at that time she had never heard anyone speak of me.

I think, Gentlemen, that at the present time, everyone is more or less convinced that we are witnesses of facts which confound all hypotheses, but scientific men know that a fact is a fact, and must be maintained even if it should destroy all the hypotheses in the world ! What I am about to relate seems to me to be quite accurate, but I know, Gentlemen, that you can only accept it when you have verified it. I make no comments on the fact, I give it to you as it has been given to me. In the present condition of human knowledge, we cannot, I repeat, reject a fact, as was done fifteen years ago, only because it seems to us to contradict what we hold to be truth. This fact is perhaps, even most probably, of purely subjective origin ; but it does not seem to me the less interesting on that account.

"On the 18th of September," she told me, "at 2 o'clock in the morning, I was awake, when suddenly my lamp went out; I relit it, and I observed that there was still oil in it; it went out again. In the absolute darkness I then saw through the door leading to the vestibule, which was partly open, a light in the kitchen, then I distinctly heard: 'Can you endure the trial?' I replied: 'Yes.' I then saw a long, delicate hand approach me holding a torch which lighted up the whole room, and I read above me: 'On the 8th of May you will get up.' The vision slowly disappeared and, after a few minutes of darkness, the lamp relit itself."

Convinced that by exaggerated scepticism or misplaced distrust, we frequently pass over important facts, I accepted this narrative as a natural phenomenon.

It should be observed that the invalid was not alarmed, but simply moved, which is generally the case with persons who produce psychic phenomena.

The story was repeated to me by the adoptive mother of the girl, and a third time, by a nurse whom she had at the time: there were only insignificant differences between the three accounts.

I asked the invalid if she had seen this hand again; she replied: "No, I have never seen it again, but I should recognise it among a thousand."

I came to the conclusion that, for the sake of the invalid, I must make the most of this vision; and I placed all my hopes in the awakening of a secondary personality. I took care, however, not to make any suggestion, lest I should give birth to a typical objectivity, to one of those pseudo-personalities without originality, or will, such as are so easily obtained in hypnosis. It is, however, most probable that I was not mentally inactive, and that, without wishing to do so, I telepathically influenced the creation of the secondary personality of which I am about to speak to you.

We will now pass on to the diagnoses.

The Diagnoses.

The diagnosis sent to me by Dr. Bossuat, who had attended the invalid since January, 1905, up to February, 1907, and Dr. Levi, who had been repeatedly called in for consultation, was very serious. It was as follows :

" We hold the opinion that, behind the neuropathic condition, there exists a medullary lesion (probably sclerosis), but we do not connect it with a vertebral lesion."

My psychological examination of the patient, however, encouraged me to undertake to treat the case. According to my usual custom I asked some competent doctors to examine the patient, to make a diagnosis for me, and to assure themselves that there were no counter-symptoms.

Here is Dr. Grandjean's diagnosis :

" Complete paraplegia (paralysis of the lower limbs, with vesical and intestinal retention), apparently due to a compression of the spinal cord caused by Pott's disease. Tubercular lesions of the two apices, most marked on the left side. Prognostic very guarded."

Here is that of Dr. Dichl :

" 1°. Pott's disease in dorsal region with abscess, probably due to intra-rachidian congestion, and secondarily, eruptions in the abdominal cavity.

" 2°. Intestinal paresia and tubercular peritonitis.

" 3°. Paraplegia with paralysis of the bladder and of the rectum. Medullary lesion above the centres.

" The most serious prognostic."

Here is the diagnosis of Dr. Pau de Saint-Martin :

" Mlle. B..., aged 28 years, is suffering from complete paraplegia, resulting probably from a compression of the spinal cord consequent upon a lesion of the vertebræ of a tubercular origin.

" The patient is very emaciated, stretched on her back and incapable of turning on her side, can hardly raise herself by resting on her elbows and hands; there is complete paralysis of the lower limbs, insensibility reaches as far as to a line uniting the two iliac spines; on both sides the muscular masses have almost entirely disappeared, being replaced by fatty cellular tissue; their temperature the same as the rest of the

body: to warm herself the patient is obliged to bend her legs back under her like the legs of a punchinello. The reflexes, especially the rotulian tendons, are exaggerated.

"The stomach is distended and very sensitive to pressure, especially on the left side, so much so, indeed, that the weight of the bed-clothes soon becomes intolerable; deep palpation is impossible.

"In the lungs, auscultation shows marked signs of tuberculosis, more pronounced on the left side, where percussion reveals the existence of cavities in both apices; sanguinolent expectoration is accompanied, as I am told, by hæmoptysis and a tendency to syncope.

"When the patient is placed with great difficulty on the left side, the vertebral column seems to be inflected with slight curvature in the region of the cervical vertebræ, and compensatory curvature inwards in the lumbar region; in the dorsal region there exists a sort of depression over about three to four vertebræ. A more precise examination is almost impossible on account of the sensitive condition of the patient.

"There is constipation and trouble in micturition; the patient has to be frequently catheterised and can only visit the closet after frequent injections.

"In short, and as I have said already, there is general tuberculosis with complications in the abdomen (chronic peritonitis), the vertebræ (caries and probably abscesses of the vertebræ from congestion, and encysted pouches on the left), altogether a very grave condition. The prognostic is extremely serious."

The Treatment.

1st March.—On the advice of these three doctors, I tried to produce, either by passes or by the magnetic laying on of hands or by suggestion, a diminution of pain, and if possible to induce sleep. This was all that could be expected. I also produced sedative action on the abdomen by circular magnetic passes.

The patient slept peacefully; I promptly observed, but only partially, indications of externalisation of sensibility. I let her sleep for two hours.

For a few days her condition remained stationary. I made her sleep for about two hours on the occasion of each daily visit.

On *March 7th*, the temperature fell suddenly to 35°C. There were ten motions, the evacuations were sanguinous and pulpy. The pains in the abdomen were intolerable. Injections were given, then the abdomen was magnetised in a state of hypnosis; she fell into a somnabulistic state, and told me that she saw electricity escaping from my fingers, and she remarked that it was more intense in the right hand than in the left; she maintained that this electricity penetrated into the intestines and that this gave her great relief. Half an hour afterwards she evacuated the water which had been injected; the matter contained an enormous quantity of white skin, agglomerated, rolled in pellets. After this evacuation the temperature rose to 37°C.

March 8th, temperature 37°C. The abdomen was less distended and less painful. She slept for some hours in the night without a soporific. Her face looked better, her voice was stronger, the general tone improved. I put her to sleep and magnetised the abdomen specially. When she awoke she said to me softly: "There is a pretty lady near you, she is always beside you, she sometimes comes to see me." The patient gave a description which, although brief, seems to agree with that of a personality who was once closely connected with me, and of whom I certainly had thought involuntarily. I asked a question, but the patient did not reply; she fell spontaneously into a hypnotic state; a few minutes later she seemed to be suffocating, she stretched her arms out in front of her, her hands forcibly extended, and I caught with difficulty the words: "Help me! Help me!" I massaged the larynx, and I breathed several times on the heart, saying: "Here is strength for you, take it." I then heard more distinctly: "Help me to descend into this little one." Then, a few moments afterwards, she heaved a deep sigh, the face relaxed, she moved and turned her head, she made an effort to sit up, I helped her to do so, she remained sitting up, quite straight.

Stupefied and with emotion—which, in my own opinion, has some importance relative to the facts recorded—I said to the personality : “ If it is you who are here, and who have made this patient sit up, you can make her walk ”; and, with an encouraging gesture, I threw back the bedclothes. Then I saw the patient slowly, and without apparent effort, raise the right leg and let it fall along the side of the bed, then, placing the weight of her body on the other hip, the left leg was placed alongside of the right; the two feet were on the ground, with the toes turned inwards, the legs stiff; she was leaning against the bed. At this moment I repeated : “ Walk; you can do so.” Her feet rose one after the other, and twice she walked round the room. Her hands were joined, her head raised, she was looking upwards; little by little her expression changed, there was a veritable transfiguration, and I do not think I am diverging from the truth when I claim to have seen a faint halo round the head of the patient, of the nature described by Dr. Feré. At two steps from the bed her body bent, her head fell back, her legs wavered : I caught her in my arms and put her back in her bed. I again questioned this secondary personality, but received no reply.

Half an hour later, I awoke the patient; she did not seem fatigued. Without appearing to do so I assured myself of the state of complete amnesia. Pressure on the mnemonic centre, at the base of the nose between the eyes, only caused her to remember what had passed in the hypnotic state intermediate between the primary personality and the secondary personality, but absolutely nothing which had passed in the trance state; she did not therefore remember having walked.

On the following day, *March 9th*, I found the patient with her face calmer and her voice better; she had slept for several hours.

On *March 11th*, Dr. Grandjean found evident amelioration

in her general condition ; but he again confirmed the diagnosis, above given, of the state of her lungs, of the abdomen and of the vertebral column.

March 15th was a very bad day ; she had much pain in the intestines, the spitting of blood was more frequent than ever, she had several attacks of syncope with suffocation. I put her to sleep and acted on the lungs and abdomen by circular passes. She passed spontaneously into the third state, that of trance, in which the new personality manifested the same suffocation, the same contractions of the arms with the forced extension of the hands, followed by a deep sigh. After a long conversation which you will, Gentlemen, permit me not to repeat, because of its intimate character, she said to me : " From henceforth she will be able to hold her head straight and to use her arms, and she will not bring up any more blood. You will cure her completely if you have confidence." Then she threw back the bed-clothes, and, of her own accord, exercised her muscles, bending her legs and moving her feet and toes. On awaking, she had no recollection of this. I continued the injections every two days.

On the *16th of March*, she slept for seven hours without awaking ; she told me joyfully that this morning her little friend had told her to stretch out her hands, that she had touched them and that she felt new force penetrate her limbs.

Immediately afterwards, she wrote me a letter, which was a thing she had not done for twenty-three months ; she added also that she had not brought up any blood all day. The hæmoptyses ceased definitely from that day.

On the *17th of March* she felt, from the time she awoke, prickings and quiverings in the upper part of her thighs ; I examined her and I observed, without attracting her attention to the matter, that sensibility had returned covering a space of about 4 inches on the two legs

inside and outside. I put the patient into State II., which is that of somnambulism; I made her go through mechanotherapeutic passive exercises; she suffered in the groins. I put her into State III.: the personality said to me: "She will feel pain until sensibility is restored to every part of her legs." "When will that be?" "Sensibility will be restored by degrees of 10 centimetres (4 inches) at a time; it will be completely re-established on Wednesday, March 27th."

At once I measured the leg and foot, the result was 102 centimetres; that allowed ten days exactly from the 17th to the 27th of March. I asked the date of the complete cure; the personality replied: "She will be completely cured on the 15th of May." "What will that be?" She replied without hesitation: "A Wednesday." I consulted my calendar; this was correct. On awaking there was the usual amnesia; it is needless to say that I was careful not to impart to her what her "little friend" had told me. These indications being usually given to me in a low voice, no one, except the personality, could have communicated them to her.

According to the prediction, sensibility was restored in degrees of 10 centimetres each day and reached the toes on March 27th. The abdomen was almost normal; there was a little rumbling in the bowels.

March 18th.—She made a few voluntary abduction movements in the lower limbs: Itching in the groins, and the same quiverings and prickings in the sensitive zone. In State II. I made her execute passive mechanotherapeutic exercises; the same pain in the groins. In State III. she said to me: "The patient will still have a few less painful sanguinous evacuations, but you must not be anxious about this, all will be set right both in the stomach and in the chest." On awaking there was the usual amnesia.

March 19th.—There were two semi-liquid sanguinous in-

fectious evacuations, but without skin ; they were obtained after having, at the command of the "little friend," eaten two oranges. It is important to note that the patient had never been able to eat oranges before, and that she partook of them with pleasure. The patient observed that she felt again the cold of the stool, and the passage of matter through the rectum.

March 21st.—For the first time she felt the movements of the bowels.

March 25th.—She wanted to go to the closet, but without result.

In the passive movements, the pains in the groins descended to the knees. Thanks to the encouragement of the "little friend," who assisted at all the meals, the alimentation was better.

March 26th.—Sensibility has reached the foot ; the pains have descended to the ankle-bones.

March 27th.—Passive movements did not cause pain any longer, either in the groins, the knees, or the ankle-bones, sensibility being restored to the whole leg. Active movements are much increased.

March 29th.—The first motion was normal, moulded, without intestinal injection, and without magnetising. In State III. the secondary personality informed me that in a few days the patient would have a regular motion daily, but that this was not yet possible.

March 30th.—The movements of abduction and adduction of the limbs are perfect ; strength returning. She slept for ten hours last night. In State III. she told me that on April 15th the patient would bend her legs. On awaking there was the same amnesia.

April 2nd.—She stated that she had twice felt a desire to obtain a motion of the bowels, but had not had the strength to actually do so.

April 3rd.—There was abundant and normal action of the

bowels. Movements progressive. In State III. she told me to rub the spine with linseed oil and then to rub it with garlic until there was a reaction; she assured me that the dorsal depression would gradually diminish and ultimately disappear. She gave Wednesday, May 8th, as the date at which the patient would recover the use of her legs, and she confirmed the promise that on the 15th of the same month she would be definitely cured, without passing through any stage of convalescence; and would be in better health than ever she had been in her life. Complete amnesia.

April 4th.—Spontaneous movement of the feet in every direction, the left being less active than the right. She felt pains in the dorsal depression for two hours. I observed that pressure on the apophyses was again very painful.

April 5th.—Dr. Grandjean observed considerable amelioration in the knees; and the disappearance of curvature in the cervical vertebræ, but saw no change in the curvature of the dorsal ones.

April 7th.—I noted that there was greatly increased rapidity in the active movements; she could not yet move her toes or bend her knees.

April 9th.—There was a normal motion of the bowels; she moved her toes.

April 10th.—Progress in every direction. In State III. she walked in the presence of Dr. Grandjean, who recognised that there was obvious improvement in stability and in movements with resistance.

April 12th.—The patient affirmed that since the friction of the spine she had pains every day for two hours and that these did not cease until there had been a cracking in the vertebræ. In State III. she predicted to me that on the following Thursday, April 25th, the patient would be able to free her heel from the bed and raise her legs, and that on May 1st she would be able to sit up.

April 15th.—As usual, I caused mechanotherapeutic movements to be made in the legs, the feet, the toes, and I ordered her to bend ; there was only an attempt at bending : gradually, and with encouragement of her " little friend," and in spite of sharp pains, she succeeded in making a complete flexion with both legs, on the date indicated—the pains in the spine increased daily. In State III. she assured me that the pains in the spine were the result of operations going on, and that they could not be avoided, that the patient must put up with them, and that she would make her understand this. From this day the patient made no further complaints.

April 18th.—The bowels moved normally. The pains in the dorsal column became intolerable ; during the night, however, she did not suffer and slept for twelve hours without awaking. In State III. she told me that menstruation would return the day after to-morrow, April 20th, and that, from that time, the action of the bowels would be normal every day.

April 20th.—A normal action in the morning. The bowels moved daily from this time until the treatment was concluded. Movements of resistance much improved.

April 23rd.—The pains in the dorsal column have disappeared. I observed that the dorsal vertebræ, at the extremities of the depression, were protruding and that those of the centre were less sunken. The crackings continued. Menstruation has ceased.

April 25th.—She lifted a foot from the bed, and could raise both legs by the date indicated. I tried to make her sit up, the spine was not rigid, and sharp pains were caused by the effort.

May 1st.—Dr. Pau de Saint-Martin accompanied me. He made a prolonged examination of the patient. He no longer found anything abnormal in the lungs ; he affirmed that the depression of the dorsal vertebræ had notably diminished in length and depth ; he affirmed the disappearance of the left

convexity in the cervical vertebræ. The abdomen was still somewhat distended, but this was not to be compared with the condition observed on March 14th; deep palpation could be given without the least suffering. . . . She now slept for twelve hours every night. She ate well, and even swallowed eggs between meals. We tried, Dr. Pau de Saint-Martin and I, to place the patient in a sitting posture, but without success; she at once turned pale as if she had made a great effort. A few minutes later, the patient whispered to me that her "little friend" was at the foot of her bed . . . that she held out her arms to her . . . she told her to come towards her . . . and with a strong effort she bent forward, her spine stiffened gradually, and she was sitting up on the date indicated. In State III. I made her walk; she also performed exercises of bending the legs and got up on the bed, which was fairly high, quite alone. On awaking she was delighted to find herself sitting up and straight; I tried to make her stand, but her legs seemed like those of a punchinello; encouraging suggestions from Dr. Pau de Saint-Martin produced no results, which deserves to be noted. The general condition, both physically and mentally, was excellent.

From that day, May 1st, the cure followed a normal course, and there was no important feature to report.

* * *

Gentlemen, there are the facts presented as calmly and soberly as possible. I might stop at this point, I do not indeed pretend to understand them; in any case, if it were possible to understand them, you, gentlemen, would have understood them better than I, and my recital would be useless.

Nevertheless, I shall, like others under such circumstances, theorise a little and glance rapidly at the ordinary hypotheses which present themselves in parallel cases. In so doing, I am impelled by an intense desire experienced by all men, the desire to comprehend; you know, gentlemen,

that this desire is torturing, and long and positive scientific training alone can enable one to hold out against it.

Someone may say : " this is a case of cure by suggestion, and the matter is trivial." That would be an error. That it is possible to modify a material organism by means of a simple idea, that is already a tremendous fact ; it seems to me anything but trivial, and, of itself alone, overturns I do not know how many philosophies. This "Idea," sown in the moral sub-consciousness, seems to become an inspirer of moral energy, and, what is more, a producer of physical energy.

Do we suppose, gentlemen, that we have explained this force by calling it suggestion ? I do not think so.

Well, in the case before us, this suggestion is complicated by the formation of a secondary personality, very distinct from the primary personality because it has a distinct will of its own. This scission of the human psyche into diverse personalities is an admitted fact : but we do not understand the process any more than we do in cases of suggestion ; this also is a word, but as the fact is fairly frequent, we are familiar with it.

It is customary in analogous cases always to speak of hysteria, and I am afraid this also is a mere matter of words. I know that the genius of Charcot endeavoured to create a clinical entity with this name, but we are so constantly finding that the limits within which he confined it extend that, in the matter of understanding, we are about as advanced now as we were fifty years ago. Let us suppose that this scission of personality is hysteria : well ! what is hysteria ? Dr. Pierre Janet has carefully instructed us that, from the psychological point of view, hysteria is chiefly characterised by suggestions affecting the organism. Always the idea modelling matter ! There is the knot of the mystery, but the word, hysteria, does not explain it at all—I think we must be on our guard not to let words impose upon us.

But to return to the case we are studying : this secondary personality seems to possess data concerning the organisation of matter, and more particularly of the human organism, data of which science seems to be totally ignorant.

Since it has known how to put into order what was out of order, how to reorganise what was disorganised, how to restore strength when there was only weakness ; since it has known how to rebuild, it must have some sort of knowledge of the materials it employs.

Have we all then, in the hidden depths of our "ego," in what is called the "subliminal," "subconscious," or "unconscious," certain intuitions both of our own nature and of the inner nature of our environment ? In that case, how comes it that intuitions do not spring up from that deep source into our normal consciousness ? I know that certain schools of mysticism assert that there are such upspringings, but, so far, we have no proof of it, and, if we are to remain on positive ground, we must recognise that all we know has been learned only by exterior methods and by our conscious reasoning.

Is it not a fact that it is by the observations, *ab exteriore*, of William Harvey, that we have been taught of the circulation of the blood, and not by our own introspection ?

Consequently, these secondary personalities, which are ourselves, and which, nevertheless, we do not know, remain a profound mystery.

But are they indeed ourselves ? Have we the right to affirm that they are really ourselves ? It is a sound scientific principle to rest contented with hypotheses already formulated, so long as they suffice to explain the facts ; nevertheless, after what I have related to you, it seems very certain that the hypotheses of cleavage of the human entity into diverse personalities does not explain this reorganising intelligence which we have observed.

What then, Gentlemen ? Have we really to do with

spirits, as many persons would have us believe? Here we are on the edge of an abyss, we turn giddy, and we can only say that we see nothing but the gaping gulf beneath us.

The spirit hypothesis does not seem to me, any more than the others, to explain all the facts, especially if we are to suppose that these spirits are all those of discarnate men.

We are, however, at the present time, forced by facts, daily increasing in number, to face courageously the hypothesis that there may exist round about us, existences the nature of which we cannot determine, which altogether escape our sensorial perceptions. Logic even seems to favour this hypothesis. Does it not indeed seem very improbable that intelligence, even within the small limits of the cosmos that are within our knowledge, should stop at man? But I think it wise to proceed no further; if, however, I must give the preference to one hypothesis rather than another, mine would be as follows: We have really in this instance a case of cleavage, that is to say, a case of secondary personality, formed from the psychological entity of the patient. This secondary personality is acquainted with a great part of my own states of consciousness, which I have not, however, imparted to it by normal methods. I have thought, Gentlemen, that I have observed that this personality was chiefly cognisant of my states of consciousness when the emotional note dominated.

It is thus that it has arisen. But the organising power of this secondary personality still remains to be explained.

Observe, Gentlemen, that I am on my guard not to draw any conclusions; I do not know at all with what force I am concerned and it would be a strange presumption on my part to attempt to tell you.

We are reduced, in this matter, to empiricism; so far so good. Let us accumulate facts; let us try to examine them rigorously and calmly, and light will break.

It is only on this account, Gentlemen, that I have thought it my duty to lay before you what I have been permitted to observe.

M. MAGNIN,

Professor at the Ecole de Magnétisme.

* * *

After this address, M. Magnin had the patient brought in, stretched on an examination table. She was clothed only in a nightdress and a long dressing-gown. She was pleasant in appearance in spite of looking very tired. Her attitude towards us was simple, open and responsive. Dr. Pau de Saint-Martin and Dr. Fleig in turn auscultated the patient and made percussions, and every doctor present was able to verify the soundness of the lungs; the abdomen was similarly examined and found to be in a normal condition. Dr. Ochorowicz, of the *Institut Général Psychologique* of Paris, particularly examined the spinal column; there was no longer any curvature of the cervical vertebrae, the depression of the dorsal had almost entirely disappeared; the rotulian reflexes were less marked, but were still somewhat in excess of the normal; sensibility was perfect, being equal on both sides of the body; the general condition of her vital force was surprising when we consider that she had been twenty-seven months in bed. The patient sat up easily and performed all the movements which were demanded of her. M. Magnin and Dr. Pau de Saint-Martin endeavoured to place the patient in a standing posture; her legs bent like those of a clown (see Fig. 1); they placed her on the table again.

M. Magnin put the patient into the hypnotic state by means of certain passes; her eyes were convulsed, her head fell on her shoulders; she seemed to sleep quite peacefully. M. Magnin remarked that this young woman fell asleep without any symptom of either laughter or tears, that there was no contraction and that this sleep cannot be regarded as in any degree analogous to that of hysteria.

She was in *rappor*t only with her hypnotiser and she replied to his questions. She was not in a condition of anæsthesia but of analgesia. She said that she still saw her "little friend."

Suddenly, the sleeping patient ceased to reply to the questions of M. Magnin, she stretched her arms out in front of her, the hands forcibly extended; there were some spasms of the throat—then, after a profound sigh, her face relaxed suddenly, and became very gentle. Without being asked to do so, the patient sat up, and with a strong,



Fig. i.



Fig. 11.



FIG. 1.



Fig. ii.

slow voice, different in tone from that in which she had previously been heard to speak, the secondary personality repeated the prediction which she made on September 18th, and described a scene which she had enabled the patient to see; she added that she would protect the patient because she was an orphan and that she would fulfil the promise made on March 16th; the convalescent would be able to walk. With a few shivers and slight contractions Mlle. B. returned to state II. Smiling, she asked for something to drink.

Then M. Magnin awoke her; he drew the attention of the doctors present to the fact that Mlle. B. could always be awakened at any moment, which never occurs with an hysteric.

M. Magnin asked the patient on awaking whether she saw her "little friend." She coloured, not caring to speak of the matter before so many people; but she was assured that she was surrounded by "believers"; then she looked round about her on all sides and answered, "No." A few moments later, whilst the case was being discussed, her face suddenly brightened; she smiled, and she told us that she heard and saw her "little friend." Someone present asked her to describe her. All details agreed with the first description except the expression, which she had formerly described as sad, and which she now said was very happy. She saw her looking more luminous, more radiant than usual. I, Cæsar de Vesme, had known the person referred to by M. Magnin in his report, as being "closely connected with him," and I immediately recognised the person in question merely by Mlle. B.'s description and remarked on the fact to M. Magnin. This person died two years and a half ago.

Mlle. B. listened. . . . She said that her protectress was calling her, that she was drawing her towards her. . . . The patient stretched out her arms to her, her actions being as if an invisible person were supporting her, and helping her to get down from the bed; she let her legs slip down along the side of the examination table, and she began to walk, her arms stretched out, her hands almost closed, as if she were holding that of her friend (see Fig. 2). Those present encouraged her, and congratulated her; she was radiantly happy. After taking about ten steps, with a sudden movement of gratitude, she took into her arms a head which we did not see and kissed it reverently; after some moments of emotion, she threw herself weeping into the arms of her adoptive mother; then she held out her hand to the doctors and particularly to the magnetiser, who had attended her, thanking them effusively.

The patient, or, more correctly, the healed woman, remained on her

feet for about an hour without apparent fatigue; they could not persuade her to take food. Consider! this after twenty-seven months of bed-ridden immobility!

It is not easy to convey to anyone who was not present at this scene the effect which it produced. An effect that had nothing commonplace in it or grotesque, but was, on the contrary, with all its simplicity and naturalness, very touching—almost painfully touching.

M. Magnin's guests talked animatedly about the fact which they had just witnessed. I asked for some explanations from Dr. Pau de Saint Martin: "What am I to say?" he replied, "*Whether she was really a consumptive?* Obviously, I cannot tell you that; all I can say is that she *presented all the symptoms of pulmonary tuberculosis*; the other doctors verified this as I did. And now there she is cured; inexplicably cured!"

"This," remarked Dr. Grandjean, "is one of the best evidenced cases that I know."

"From the psychological point of view alone," observed Dr. Schwartz a specialist from Vienna, "this case would be worth two years' incessant study."

Father Peillante, Editor of the *Revue Philosophique*, very puzzled, asked many and urgent questions of M. Magnin, who furnished all the information demanded.

Suddenly there was a movement in the room; a dramatic incident had occurred. Mlle. B. had raised her eyes to certain photographs hanging on one of the walls of the room, and had recognised among them the portrait of her "little friend"! Dr. Ochorowicz at once took pains to verify her assertions: he showed the young woman other portraits of pretty young ladies, relating to her fictitious stories; Mlle. B. seemed somewhat surprised, but she persisted in asserting: "Nevertheless, the lady near M. Magnin is actually that one."

"I expected that," said Dr. Pau de Saint-Martin, smiling.

I questioned M. Magnin himself.

"I can only tell you," he replied, "that Mlle. B. has never seen portraits of the deceased. She was brought here this evening for the first time. As I could not help thinking of the deceased when speaking of or to the 'secondary personality,' it is of course possible that the patient perceived the image which was present in my mind. Neither can I exclude the possibility that Mlle. B. may have become aware of the appearance by more or less unconscious intuitions based on certain slight indications."

On the day following this memorable occasion, the muscles of the

patient's legs and heels gave her some pain ; she went out, however, for a few minutes into the sun.

On *May 15th*, which should be the day of complete cure, M. Magnin found Mlle. B. in perfect health, moving about the apartment ; even an inflamed place on the bladder (the result of a former injection), which had not diminished much during the period of treatment, had completely disappeared.

"We know," says M. Flammarion, commenting on this incident, "that Halley's comet, which came within sight of our earth in 1835, will return at a fixed epoch ; we know where it now is. . . . This science is somewhat humiliating if we consider our inveterate ignorance of our own nature, when we attempt to comprehend physiology, psychology, biology and medicine. . . ."

It was, first of all, admitted with much reluctance, that suggestion could master certain nervous maladies ; then we were obliged to admit that it could sometimes produce stigmata, then that it could effect the cure of warts, etc. Who shall say what may be the limits of the plastic action of the mind on the body ? [VESME.]

THE USE OF THE TERM "HALLUCINATION."

By J. W. PICKERING, D.Sc. (LOND.), and MR. W. A.
SADGROVE.

IN every scientific research it is necessary to both classify the phenomena observed, and to select suitable terms to describe them.

So long as the facts remain unclassified, it is impossible to construct even a working hypothesis; and but little progress can be made. Accuracy of terminology is essential, and as there appear to be divergent views on the meaning of the term "Hallucination," we purpose to place before the readers of the *ANNALS* a *résumé* of its earlier and present meanings.

In the *Proceedings* and *Journal* of the Society for Psychical Research a large number of diverse phenomena are classified as "hallucinations." We are of opinion that, at the time the *Census of Hallucinations* was published, the meaning assigned by most psychologists and alienists to the term "hallucination" was inapplicable to the phenomena described by the S.P.R. We shall endeavour to show that the term has acquired a modified meaning since the *Census* was published, and that the present conception of a "hallucination" precludes its use in describing veridical apparitions and kindred phenomena.

The term as used by the Society for Psychical Research was defined by Gurney in 1885, (1) when he states it is "a percept which lacks, but which can only by distinct reflexion be recognised as lacking, the objective basis, where objective basis is to be taken as a short way of naming the possibility of being shared by all persons of normal senses."

The same writer, in conjunction with Messrs. Myers and Podmore, in *Phantasms of the Living* (2) defined a hallucination as "something that is presented to the percipient as appearing an independent object—or as due to an independent object—in his material environment, but no such object is really there, and what is presented is a phantasm."

In the *Census of Hallucinations* published by the Society in 1894 (3) the same definition is virtually adhered to, but is expressed more tersely. An hallucinatory percept is defined as "that which lacks, but can only by distinct reflexion be recognised as lacking the objective basis that it suggests."

Apart from a comparison of this definition with those given by writers outside the Society, it is an undesirable one on the grounds that, although it may be applied to the phenomena recorded by the Society for Psychical Research, it cannot be used as a general definition.

The hallucinations of the insane are certainly not always recognised as such by their percipients, and are excluded by this definition.

One of the first scientific definitions of hallucinations* was that of Alexander Crichton (5), who wrote in 1798 that an hallucination "is an error of mind in which ideal objects are mistaken for realities, or in which real objects are falsely represented without general derangement of the mental faculties."†

Writing in 1825, Hibbert (6) limited hallucinations to "ideas or recollected images of the Mind, which have been rendered more vivid than the actual impression."

Esquirol (7)—whose work has received just recognition,—regarded as hallucinated the person "qui ait la conviction

* We pass over the definitions of the earliest writers, but it may be of interest to note that as late as 1692, Falck (4) described hallucinations as the manner in which demons manifested their presence.

† At this date the distinction between hallucinations and illusions had not been recognised. The latter part of Crichton's definition would now be considered to refer to an illusion.

intime d'une sensation actuellement perçue, lorsque nul objet extérieur propre à exciter cette sensation n'est à portée des sens."

Baillarger (8) in 1846 divided hallucinations into two groups—Psycho-sensorial and Psychical. The former arising from the combined influence of the imagination and the organs of the senses; and the latter due solely to the involuntary exercise of the memory and the imagination.

Sully (9), in his work on *Illusions*, published in 1882, writes: "An illusion, it is said, must have its starting-point in some actual impression, whereas an hallucination has no such basis. Illusions are thus a partial displacement of external fact by a figment of the imagination, while the hallucination is a total displacement."

"This distinction has been adopted by the majority of recent alienists, is a valuable one and should not be lost sight of." Later, in the same work, he states: "Hallucination, by which I mean the projection of a mental image outwards, when there is no external agency answering to it."

Dr. Hack Tuke (10), a recognised authority in mental pathology, writing in 1892 gives the following definitions:

"Hallucination: a sensation perceived by the mind through the senses of sight, hearing, taste, or feeling without any external cause capable of producing it."

"Hallucination (Psychic): a hallucination which is purely mental, having no relation to any supposed external object."

In Quain's *Dictionary of Medicine* (11) a hallucination is defined as "a false perception of an organ of sense for which there is no external cause of origin."

It is, we think, unnecessary to further cite quotations from the earlier writers who limited hallucinations to those percepts which have either a somatic origin, or arise in the mind of the percipient without relation to any external

cause ; and, so late as 1902, Quain's *Dictionary of Medicine* adopts this definition, whilst immediately prior to the *Census*, Dr. Hack Tuke, the well-known alienist, adheres to it.

In 1881 Ball (12) defined a hallucination as "a percept without an object." This definition was adopted by James (13) in his work published in 1890, and by several writers subsequent to the *Census*; but prior to the publication of that document, had not apparently passed into general use.

Subsequent investigations have somewhat modified the views as to the origin of hallucinations, with a consequent extension of the technical meaning of the term.

Instead of limiting their cause to the somatic or mental activities of the percipient, it has been recognised that external stimuli often, if not always, play an important part. These stimuli may be central or peripheral ; if the former, they originate in portions of the cerebrum distinct from the sensory area associated with the particular perception. This may be illustrated by the well-known cases where functional disorder in the portion of the brain associated with the hearing gives rise to visual hallucinations.

Peripheral stimuli, which in a normal condition would be correctly correlated with an external object, instead of passing to the portion of the cerebrum normally associated with them, may irradiate to other sensory areas of the brain. The percipient fails to associate the primary stimulus with its external cause, while the resulting secondary stimulus induces the hallucination.

In extreme instances the primary stimulus is unperceived, and only the hallucination resulting from the secondary stimulus is appreciated. Such an hallucination is, as pointed out by Richter, comparable to *anæsthesia dolorosa*, where, owing to irritation of a sensory nerve, the nerve impulse fails to reach the sensorium ; but the stimulation of the sensory nerve at some intermediate point gives rise to an impression from the seat of irritation. The leading

point in this conception of hallucinations is that a stimulus external to the portion of the sensorium associated with the impression always exists; hallucinations, like ordinary sense perceptions, therefore, originate in an external stimulus.

We are now in a position to examine a definition which is in common use amongst psychologists at the present time, and has been adopted by Ball (12), James (13), Baldwin (14), Parish (15) and Angell (16). The crucial test of a hallucination is stated by these writers to be the absence of the object perceived. This limitation is, we think, open to some criticism. Modern physics has modified our views of an object, and the line of demarcation between the material and immaterial has, apart from psychics, almost vanished.

A definition, to be perfect, besides including all the phenomena desired to be classed under it, must exclude those which are beyond its purview. Let us illustrate our meaning by reference to the perception of a flash of lightning—here the material basis of the percept is absent, only a manifestation of etheric vibrations exists. We do not think that those who have adopted Ball's definition would call such a percept a hallucination. If, however, in order to defend the definition, the meaning of the term object is enlarged, we arrive at the position of admitting both material and immaterial objects.

Further, in many typical hallucinations an object is present and it originates a stimulus, which stimulus causes a secondary excitation, and this chain of events produces the hallucination.

Those who have read this discussion may ask: "What is the distinctive characteristic of a hallucination, and in what manner does it differ from normal sensation?"

Prof. Hyslop* (17), dealing with this question, writes:

* We are quoting somewhat extensively from Prof. Hyslop, not only because his method of exposition is exceptionally clear, but because his connection with psychical research is such that his views should at least command attention by the S.P.R.

"In normal sense perception we have a definite and intelligible relation between object and perception, whether the sensation is regarded as representative or not. In hallucinations the experience is not representative of the Cause, even when the sensation is supposed in normal perception to be representative, or the hallucination cannot be taken as an index of the supposed external object or cause." The same author defines an hallucination as "a functional sensory reaction imitative of those sensations which are correctly correlated with an external object."

A few years ago it was thought that normal sensations were representative of their external causes, but the opposite view is now held by most psychologists. Sensations and mental reactions cannot be supposed to represent the nature of their external causes or to be constituted by them. In all normal experience the subjective action of the mind plays a part, and the difference between a hallucination and a normal percept is one of degree, not kind. We may again quote Hyslop: "We may simply press the fact that in normal experience the determination of reality is not effected by any representative relation between stimulus and sensation, but by the uniformity of certain causal relations which are supposed to involve externality without indicating its nature."

In normal perception the same external cause usually produces the same percept in different individuals, although exceptions occur, as in the sense of taste. In true hallucinations the same external causes usually result in totally different percepts in different individuals. In normal sensation the dominant factor in determining the percept is the cause, while in hallucination it is the somatic or possibly the psychical condition. Normal sensations, illusions and hallucinations form a continuous series with no absolute line of demarcation between them, and it is for this reason that it is very difficult to define each of the phenomena without resort to excessive and cumbersome verbiage.

Again Hyslop states: "The antithesis, if we may so speak, between sensation and cause may be as great as between hallucinations and their causes. The primary question is the uniformity of the co-existence and sequence in certain facts and their universality and multiplication in human experience. The cause in such cases means the fact which we have experienced as the antecedent or associate of the effect or event to be accounted for, and what we can expect to find when its presence is conjectured. In hallucinations this normal experience has not taught us to expect any particular cause either for the individual or the race."

Students who have seriously examined the cases recorded in the *Census* and the ever-growing series in the *Proceedings* and *Journal* must, we think, admit that chance has been now eliminated, and that a causal relationship exists between these phenomena and some external agency. We claim that uniformity of experience and the multiplicity of the cases show that veridical apparitions and kindred phenomena have a correlated antecedent cause, and for this reason should be classed as non-hallucinatory percepts. They differ from hallucinations in that when they are shown to be veridical, we may expect a particular cause, external to the percipient.*

They are rarer than other normal percepts, are non-representative of their cause, and subjective activities play an important part in their production, but each of these characteristics occur in admittedly normal sensation, and cannot be considered as diagnostic of hallucination.

We admit that in many supernormal experiences hallucinations play a part; as, for example, in those cases where two percipients receive coincident but varying veridical impressions. In those cases where there is common antecedent cause, the fact that the subjective activities

* The nature of the cause is, we admit, *sub judice*, but this does not negative its existence.

of the percipients modify their impressions does not make the sensation a hallucination. It is only when the irradiation of the stimulus is so complete as to mask entirely the relationship between the percept and the original cause, and when there is no sequence or co-ordination between the percept and cause, that we can designate it a hallucination. There are cases of similar veridical apparitions perceived by two individuals where it seems but little, if any, irradiation has taken place, both percipients receive the same supersensory impression, and in these cases the hallucinatory element is reduced to a minimum. Even if hallucination is concomitantly present, it is wrong to classify the primary veridical impression which has an antecedent causal relationship with an external agency as a hallucination.

For the purpose of emphasising our position we summarise the characteristics of the three classes of percepts in parallel columns:

<i>Normal Percept.</i>	<i>Hallucination.</i>	<i>Veridical Apparitions and Kindred Percepts.</i>
Non-representative of external cause	Non-representative of external cause	Non-representative of external cause
Veridical	Falsidical	Veridical
Influence a definite sensory area of cerebrum	Irradiate from primary centre of influence	Relationship to cerebral activity unknown
Occur when condition of percipient is normal	Associated with a lesion, pathological or functional disorder	Occur when condition of percipient is normal
Have correlated and antecedent cause	No particular cause in individual or race	Have correlated and antecedent cause
Concomitant subjective activity plays some part	Subjective activity always present	Concomitant subjective activity in varying degrees

Our readers will, we think, conclude that the characteristics of normal percepts and veridical apparitions are closely allied, if not identical; while those of hallucinations are distinctive.

It has even been suggested that the term is totally unsuited for use. C. A. Mercier (18) writes: "The third variety of error of perception is that which is termed hallucination,

that is to say, in which the mind is affected by that which is indistinguishable on internal evidence from a percept, but in which the apparent perception consists not of representative states clustered around a presentation, but wholly of representations, the quasi-presentative state being not in fact presentative, but in spite of its vividness and 'reality' a representative state so exaggerated and intensified as to be indistinguishable from a true presentation. The occurrence of a hallucination in the sense thus attributed to the term is probably a very rare event, even if it ever occurs, but states which simulate hallucinations are far from uncommon.

"So long as we are able to identify any presentative element at all in the complex state, we call the state an illusion, and only when we are unable to discover any source of presentation do we regard the mental state as a hallucination."

The writer illustrates how difficult it is to exclude all sources of presentation. Movement of the blood in the aural arteries may "in solemn midnight's tingling silentness" originate a presentation. He concludes: "The most trifling presentation being given, the remaining elements will, in a mind disposed to illusion, cluster round about it as bubbles in a tea-cup cluster round a fragment of leaf-stalk; and since we can never be sure of the absence of presentations we are never justified in conclusively affirming the existence of hallucinations."

There is one aspect of the question which we perhaps should not ignore. Many spiritists regard veridical apparitions as objective manifestations of spirits of at least a quasi-material nature. The writers of this paper do not accept this theory, but recognise the folly of denying its possibility solely on *a priori* grounds. At the present time such an hypothesis appears naïve; but, in view of the investigations of Crookes, Richet, Lombroso, Maxwell and others,

the possibility of objective manifestations of extra-mundane intelligent forces cannot be dismissed as unworthy of investigation.

Terms descriptive of phenomena which imply the acceptance of any hypothesis concerning their origin are liable to be superseded. Theories are constantly changing; new facts compel us to abandon them. In the selection of a word to describe a newly observed fact, care should be taken to avoid any term which implies adherence to any particular theory. It may, however, be suggested that considering the voluminous work of the Society it may be undesirable to discontinue the use of a word, the special meaning of which is understood by at least a majority of its members; and that some concession should be made to the prejudices of certain psychologists. Even a cursory survey of scientific progress shows that many inadequate or inaccurate terms formerly in general use have been abandoned for more apt and accurate expressions. For example, no modern chemist speaks of "muriatic acid," or "spirits of salts"; so that our suggestion is not without precedent in the annals of scientific work.

A more popular reason for the discontinuance of the use of this particular word is that the educated public view "a hallucination" as a percept associated with a morbid condition of mind, at least allied to insanity; and this view is reflected in the more or less accurate definitions given by untechnical dictionaries.

The word "hallucination" has been derived from the word "hallucinationem" from the verb "allucinari-atum," meaning "to wander in mind," so that the popular view cannot be said to be without basis. But it might be urged that those who are engaged in scientific enquiry should not pay attention to the popular view. This, although sometimes laudable, is, we think, often injudicious. Ultimately all research work depends for its support on the public, and

psychical research, as one of the youngest branches of enquiry, stands in serious need of a wider recognition, unless its efforts are to be restricted and its progress delayed. Public sympathy and support must be maintained to ensure the advancement of the work. The pioneers in the subject were only a few years ago considered as liable to superstition and error, and still many of those who are ignorant of the real scientific nature of the work which has been done, are apt to view the subject askance, and we maintain that the continued use of the word "hallucination" (apart from its technical objections) is liable to give the public a false view of the scope and nature of the investigations.

We are not engaged in studying the ravings of delirium, or of the insane, but in a serious enquiry into influences, but little understood, which affect perfectly normal individuals.

It is proverbial that destructive criticism is comparatively easy, and this paper would be incomplete without some endeavour to suggest alternative expressions. We feel, however, that it is a matter rather for experienced psychologists, than for ourselves, and our suggestions are, therefore, advanced only tentatively. The following are our definitions:

A HALLUCINATION is a falsidical percept originating in the mind or body of the percipient, or a percept in which the original external stimulus is unperceived, and which cannot be correlated with its antecedent cause.

Under this heading would be included the hallucinations caused by functional disorder, lesion, or pathological changes in the central nervous system, those due to cerebral excitation caused by the presence of toxic substances in the blood or lymph, and those caused by cerebral excitation owing to stimulation through the sympathetic nervous system.

The hallucinations so carefully studied by Dr. Head (19) would fall into this class, as they clearly have a somatic origin.

J. G. Piddington (20) has made a comparison of these hallucinations with the phenomena recorded in the *Census*, and has, we think, conclusively shown that the S.P.R. cases cannot be classed with those described by Head. For this reason he has designated Head's cases as "Visceral Hallucinations" in contra-distinction to the S.P.R. cases, which he calls "Psychic Hallucinations." The term "Visceral Hallucinations" was adopted for brevity and was described by its originator as barbarous.

It is certainly inapt, as it suggests that the exciting cause must in every case originate in the viscera.

Dr. Head is more guarded, he describes the occurrences as certain mental changes which accompany visceral disease. These hallucinations may originate in at least four ways:

(1) The excitation may originate in the viscera and be transmitted by the sympathetic nervous system and spinal cord to the brain.

(2) Morbid cerebral changes, or functional disorder, may excite hallucinations and at the same time through the trophic nerves derange the viscera.

(3) The presence of abnormal products in the circulation may concurrently derange both the viscera and the brain.

(4) Normal stimuli which pass from the viscera to the medulla oblongata and do not usually influence consciousness may irradiate to, and influence, a sensory area of the brain.

It is perhaps, therefore, preferable to use Prof. Hyslop's term, "intra-organic" hallucination, which does not commit the user to its precise origin, a matter for clinicians rather than psychiatrists.

The distinctive differences between the S.P.R. cases and those of Dr. Head, afford, we think, a cogent argument for abandoning the term as applied to the former. The characteristics of each being distinctive, it, we think, only fosters misapprehension to designate them by the same term, even though that term is qualified by an adjective.

Under the heading of hallucinations we would also include such externalised percepts as could be demonstrated to originate in the mind (in contradistinction to the body) without relationship to any external agency.

It is obvious that before any phenomena could be included in this class, a much wider knowledge of mental and cerebral processes would have to be obtained than at present exists.

We should also provisionally include the hallucinations and negative hallucinations induced by hypnotic suggestion, although possibly these should form a separate class.

PSYCHICAL PERCEPT: An impression on the part of the percipient whose nature and origin is *sub judice*. This would include those phenomena classed in the next group together with non-externalised impressions such as certain premonitions.

EXTERNALISED PSYCHICAL PERCEPT: An impression within the above definition but which has been externalised and resembles in its nature tactile, auditory, or visual impressions. We should include the bulk of the cases in the *Census* in this group as well as all other externalised veridical cases where their origin has not been determined.

In conclusion we would remark on the letter which recently appeared in the *ANNALS*, above the signature of Mr. Florence, who has traversed this subject, but from a somewhat different standpoint. One of the principal objections raised by this writer was that persons who related experiences, which were subsequently classified by the Society as hallucinations, might, owing to their contributions, be suggested to be insane.

We do not, however, think this suggestion a valid one, as nearly all alienists do not consider hallucinations diagnostic of insanity, unless they are associated with delusions.

Mr. Florence's letter is, however, interesting, as illustrative of the views of the cultured public. Investigators of psychical phenomena are often balked in their enquiries

owing to the reluctance of percipients to describe their experiences, and this reticence applies especially to so-called hallucinations, as well as to incipient mediumistic manifestations. So long as the educated public view such occurrences as either frivolous or associated with a morbid condition, this diffidence will continue, and many instructive cases will elude investigation. The public should be educated to the view that supernormal experiences occur to the healthy, and to consider it their duty to communicate any such impressions to those who are competent to investigate them.

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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 quoted under this heading.—EDITORIAL NOTE.]

A New Eusapia Paladino.

(Lumen ; Tarrasa, April, 1907.)

THIS is the title which a spiritist journal of Tarrasa, near Barcelona, gives to the following report, which we produce in full, hoping that Spanish spiritists, imitating this example, will philosophise less and experiment more :

" On March 9th, 1907, at 10 p.m., the undersigned, gathered together at the house of M. de Sard, witnessed the following experiments :

" The room in which we were assembled was a small square room painted white, with a wooden floor, and without other furniture than a sofa placed in a corner, various chairs and a four-legged round table in the centre ; in front of the sofa, at the other end of the room, was a door over which a curtain was stretched. Beside the cabinet was a small square table and a chair.

" After scrupulous examination of the room, and having assured ourselves that the walls were of solid, compact masonry and that there was no one in the house except the master of it, a lady and the medium, a girl of nineteen years of age, one of us locked the door with a key, keeping the same in his pocket, and the preliminaries began. A sheet of white glazed paper was smoked, having been previously signed by one of those present, so as to prevent the possibility of its being surreptitiously replaced by another sheet ; and this was placed in a little wooden box, which in its turn was placed in a corner of the cabinet ; another blank sheet of paper similarly signed, was attached to the floor near the box and on it were placed a planchette with its pencil.

" These preliminaries over, the curtain of the cabinet was drawn down and the sitters formed a chain round the central table. The medium laced her back to the cabinet, being held by two of us. Under these

conditions, the light was lowered, leaving a dim light, by means of which we were nevertheless able to distinguish one another perfectly, and we began to speak of indifferent things as the entity who produces the phenomena had requested us to do.

"We soon heard raps inside the cabinet, and, by means of a code agreed upon, we then began to converse with the force which produced the raps. We were promised that we should have a good seance, and, in fact, in about an hour, the curtain of the cabinet began to oscillate with a movement of bulging out towards the medium's right, producing at the same time a sound as if someone was scratching it inside. Then we heard the planchette moving inside the cabinet as if it were running over the paper which had been placed there, making, as it went, small raps, jumping and making considerable noise, until it was thrown out of the cabinet between the feet of one of the sitters. When the planchette was outside the noise was no longer heard except on the paper, as if it were being torn off the floor and crumpled up. A little later the box began to move in its turn, making a noise as if it were repeatedly raised in the air and then allowed to fall down again. By this method replies were given to several questions which were put.

"The light was increased at the request of the medium, in order that there might be a rest for a minute, as everyone was tired owing to the positions that had to be kept, and some felt pains in their arms.

"When the light was again lowered, phenomena began at once; the raps were heard more strongly in the cabinet, and the chair that was there was displaced, advancing half a yard towards the table, round which we were seated, after which it turned over completely. Raps were heard in the table, which began to move; we all raised our hands, and without any contact it moved, running towards the medium, jumping repeatedly and being nearly broken; it replied to our questions by means of raps, or else it accompanied the rhythm of a song which one of us hummed; at last, it informed us, by means of raps, that the seance was ended.

"The full light was turned on and the curtain of the cabinet was drawn up.

"The planchette, as we have said, had been thrown out of the cabinet, and was found turned upside down near a chair; the sheet of paper had been torn off, crumpled almost into a ball and torn at three corners, the nail remaining still in the board with ends of paper attached, whilst the fourth nail had been torn out, in such a way that the corner of the sheet which corresponded to it remained intact.

Many marks of the pencil on the paper showed us that the planchette had run over it.

"Finally, we examined the box which contained the smoked paper, and we saw the impression of a human foot perfectly marked; a naked foot had certainly been placed on the paper, leaving a white impression, with toes and all the outlines and the lines of the skin perfectly drawn. To preserve the drawing it was plunged into a fixing solution.

"We examined the imprint of the medium's foot made by the same process, and we declare that there was no resemblance to that which we had obtained in the course of the seance: we also state that, whilst the phenomena were being produced, the medium remained conscious all the time and conversed with us."

[Here follow some words of thanks to M. Sard, who arranged the seance, to the medium, whose attitude left nothing to be desired, and to the aunt of the medium, who was very amiable to the investigators.]

Signed: A. BRUNET. J. PUJOL.

LUIS PIQUERAS. JOSE CEMBRANO.

ENRIQUE AGUILAR.

A Trumpet-Medium.

(*Revue Spirite*, Paris, May, 1907.)

THE spiritists on the Continent of Europe are almost completely ignorant of the exploits of those who are called by the Anglo-Saxons "trumpet-mediums," and therefore some experiments which have been made in the "Allan Kardec" circle in Paris have roused a certain amount of curiosity. The medium was Mrs. Mary Curryer Smith, an American lady, who was travelling in France with her friend, Mrs. Nellie Beigle—the "Dr. X," in connection with whom Dr. Foveau, of Courmelles, reported in our last issue such curious electrical phenomena. Like her friend, Mrs. Smith is not a professional medium; she does not exploit her mediumship.

On the evening of the 16th of March, Mrs. Smith was introduced into the little drawing-room of the circle. In a corner of the room, not far from the angle, a chair was placed with its back against the wall. Six persons (of whom Mrs. Beigle was one) formed a semi-circle around her. The medium was placed on a plain wooden sloping chair. One of the experimenters, M. L. Chevreuil, well known among spiritists and occultists of Paris, tied the wrist of the medium to the chair in such a way that her arms remained motionless in a horizontal position. A lady in the circle nailed, with carpet nails, the edge of Mrs. Smith's skirt to the carpet. Her legs were then tied to

the body of the chair, and she was also fastened round the bust to the back, and the ends of the cord which remained when the knots had been made, were stretched to the wall and nailed to the wainscoting. In addition, a net with a mesh of about a quarter of an inch was stretched on her knees, fastening down her hands and legs and rolled round the chair.

The sitters took their seats; the radius of the circle, of which the medium was the centre, was about $1\frac{1}{2}$ yards. A trumpet, the mouth on the ground, was placed between the sitters opposite the medium, at a distance of about $\frac{1}{3}$ of a yard from the knees of Mrs. Beigle, not touching her, and guarded on either side by two persons, whose "prudence was no less certain than their honour."

The room was completely darkened. They waited for about half an hour, and the manifestations began by raps on the trumpet. The usual control of the medium is a certain General Thompson; Mrs. Beigle entered into conversation with him; and, like a true American, she began to whistle a tune; raps accompanied her in rhythmic measure.

The characteristic phenomena of these seances then began with levitation of the trumpet from the mouth of which, turned towards the sitters, words issued which it was difficult to catch. The voice was low, but a metallic resonance was perceptible which, the reporter tells us, left no doubt that the voice proceeded from the cornet. The discourse was trivial. In the complete darkness the trumpet rapidly moved round the circle, and passing from one to another, touched the sitters on their heads and hands. These touches were light like caresses, and there was never the slightest injury done to anyone. Someone having alluded to Allan Kardec, the trumpet rose in the air and went and rapped for some time on the frame of his portrait which was hanging on the wall. This portrait was at a considerable distance, about three yards, from Mrs. Beigle.

When the seance was over, the knots with which the medium had been fastened were found intact, the nails were in their places, the net had not moved. According to M. Chevreuil, it was possible that the friend might be an accomplice, but it was, nevertheless, practically impossible to account for the facts by her intervention because; (1st) she did not leave her chair; (2nd) her hands were held; (3rd) the medium was the centre of the phenomena, the point round which the object circulated.

M. Chevreuil recognises that since it was impossible in the darkness to verify the direction whence the voice issued, only the phenomenon of levitation of the trumpet was certain, but, he adds, if we

admit the genuineness of the latter phenomenon, this offers strong presumption in favour of the authenticity of the vocal phenomena.

A Medium Photographed while Levitated.

THE *Corriere della Sera* (Milan, May 26th) gives an account of sittings with a new medium, Amedeo Zuccarini, of Bologna. The investigators were Professor Oreste Murani, teacher of Experimental Physics at the Milan Polytechnic, and L. M. Patrizi, Professor of Physio-Psychology at the University of Modena. A trance-personality, speaking through the medium, invited the professors to try to depress the table, which was raised obliquely on two legs. They pressed as hard as they could on the raised side of the table, but were unable to bring it to a horizontal position; "it seemed as if a very powerful spring were acting on it from below." The medium was more than a foot from the table and under rigorous supervision; he groaned and contracted his hands spasmodically as though exerting force to resist the pressure on the table by the sitters.

"Suddenly he acquired new vigour and, rising to his feet, appeared to be carried bodily upwards by an invisible force, so that his feet rested on the table. The curious part was that he not only did not support himself on the hands of the two controllers, but seemed to draw their hands up with his. When on the table he drew up his left leg and remained supported on his right foot like a man about to fly, or like the figures of Mercury. While the medium's left leg was stretched out and partly behind the curtain, where there was no possible point of support, and his body bent forward, his other foot, which rested on the edge of the table, was first extraordinarily contracted, then rose slowly, and the medium's body balanced itself in space for ten or twelve seconds."

The time was marked by counting; Professor Murani says that during some of the levitations they counted up to thirty, and even thirty-six, which was found to correspond to about twelve or fourteen seconds. Moreover, the levitations were photographed; the flash of magnesium light caused the medium to fall back into the cabinet, but he was not hurt, and the seance continued. One of the photographs thus taken shows the medium with his feet about 50 or 60 ctm. (20 or 24 inches) above the table. During these levitations the medium showed no signs of exertion or fatigue. Two trance-personalities appear to be concerned; one of them, purporting to be a doctor who died in 1600, spoke through the medium and gave an account of the other, whom he described as a brother of the medium. Raps or other sounds are sometimes heard, and phosphorescent lights seen, but these phenomena do not assume special importance.

ECHOES AND NEWS.

A Letter from the Medium Miller.

MR. WILLY REICHEL, "honorary professor of magnetology," continues to publish in the *Psychische Studien*, his *Okkultistische Reiseerlebnisse* (occult experiences of travel) throughout the world. The April number of this journal contains the following letter which the medium Miller wrote to his great friend, Mr. Willy Reichel, and which we think it desirable to reproduce, because it presents a certain interest from the point of view of the psychology of this medium.

NANCY,

October 19th, 1906.

"DEAR PROFESSOR,

"I have just received your telegram and your letter. Many thanks! You are the only one who has remembered me. M. Delanne the leader and head of spiritism, into whose hands I committed myself, has written to Professor Richet and to M. de Rochas. Both of them have written to me to visit them. I have done all that was possible. My address was known to all these gentlemen: then why did they not write to invite me? I am not going to look up anybody. I went to headquarters, and I promised them four seances in the month of October. I have kept my promise; the four last have succeeded particularly well. Even some of the daily papers have alluded to them. The last seance was held at M. Gaston Mery's, in the presence of four doctors, who undressed me, and dressed me in clothes which were not my own, led me into the cabinet, and, in spite of all that, there were some wonderful manifestations. A report was made and signed by several *savants*, writers and journalists, etc. Papus was delighted, as well as Léon Denis and Mme. Næggerath. I have had the most delightful letters imaginable. All the spiritist societies in Paris have asked me to become a member. I have also received from Munich letters of thanks from Colonel Peters and Dr. Bormann. So you see that my seances have given satisfaction to everyone. Only one unfortunate incident occurred: Delanne had asked a certain Colonel Martin of the *Revue Spirite*. He came late, when the seance had

already begun, and desired nevertheless that I should go into another room and undress. I refused, and on that account he wrote a spiteful article against me. Fortunately, no one takes any notice of him. Afterwards he went down on his knees and implored that he might be permitted to attend the other seances, but everybody refused, in spite of his promise to behave himself in future, and not to bring an electric lamp in his pocket as he had done before. The famous Dr. Chazarain, who is known all over Paris, was convinced and signed my report. A number of invitations to remain have been made to me, but San Francisco is good enough for me. I have not received a farthing for any of these seances. I have paid for everything out of my own pocket, cabs, hotels, etc. Everyone was enthusiastic enough about attending, but when it became a question of giving, enthusiasm cooled down considerably. But never mind; I shall manage and shall make money without the help of spiritism. I intend to start afresh when I return. Not one of my friends at San Francisco offered me a penny after the conflagration; no, not one. Mme. Marchant even wrote and told me she would have been glad if I had lost everything, because then I should return to spiritism. I did not reply; if no one has any further comfort than that to offer me, well! I don't care. I shall embark on the *Touraine*; I shall quit Le Havre on the 3rd of November. I beg you not to mention my arrival; I shall look for rooms myself; I wish to have nothing more to do with any of the acquaintances I have made at San Francisco. Now I am old enough to recognise how easily I have been duped. I hope you are satisfied with my seances and I thank you again for the interest you have taken in me.

(Signed) "C. V. MILLER.

"P.S.—Kind regards from Charley (Kleebauer)."

The "Legal Status of Phantoms."

THE trial on the subject of a haunted house at Egham has roused some discussion (half legal, half humorous) on these questions. Mr. Andrew Lang, the well-known anthropologist, published in the *Morning Post* an article in which he refers to the trials which at various epochs disturbing spirits have given rise, and the legislation which has been enacted on this subject:

Alphenus, cited by Le Loyer, seems to be a leading authority for the opinion that the tenant must prove cause for more than ordinary fear before he can legally break his contract. (Alphenus, *Digests*,

Book II.) This seems a hard rule! If the noises are enough to cause insomnia, then, even if they do not frighten a resolute man, surely he has a right to bid the landlord cause the noises to cease or himself quit the tenement? Arnault Ferton, in his *Customs of Burgundy*, is with me here. "Phantasms which trouble men's rest and make night hideous" are reason good enough, he says, for rupture of the lease by the tenant. The Parlement of Grenada adopted this opinion in more than one instance. Pierre Picquet, as guardian of Macquereau, a minor, let a haunted house in Tours to Giles Bolacre. Giles and his family lost their natural rest, and appealed to a court of law. The local judge broke the lease, but there was an appeal to the Cour de Parlement in Paris on a technical point. Picquet's counsel first ridiculed ghosts in general, and then urged that the case ought to come before the spiritual courts. Exorcism was the natural remedy, but who, landlord or tenant, was to pay the exorcist? Again, Bolacre may have brought in the ghost with him. Bolacre's counsel told Le Loyer that he was successful, and that the remainder of the lease was declared void, but Bouchel, in his *Bibliothèque du droit français* says that the higher Court decided in favour of the landlord. The whole subject deserves fresh research, as the evidence is contradictory. The topic is good for a thesis by anyone who is aiming at the degree of Doctor of Law.

A Rhabdomant in Italy.

SEVERAL Italian journals have mentioned recently the barrister, Baron Philibert Bianco, Vice-President of the Thermes Magnaghi, of Salsomaggiore, a cultivated and intelligent, rich and respected gentleman who has discovered in himself remarkable faculties for subterranean research with the divining rod. Without possessing any particular geological knowledge, Baron Bianco has indicated, with mathematical precision, the depth of the petroleum wells already found in the province of Piacenza (the tubular wells are from 90 to 280 yards, and even deeper; their diameter is so small, that all possibility of trickery or of previous knowledge is excluded), so that the Society who has proprietary right over the wells had no hesitation in making further excavations in localities where the rhabdomant felt that, at a depth which he could definitely determine, liquid layers existed.

These investigations prove that this faculty is not merely that of sensitiveness in a rhabdomant with regard to water, but is one of clairvoyance in general. M. Bianco exercised his faculties with much

success also in the search for subterranean water. Scientific control is not lacking but is still, it seems, rather incomplete.

A curious circumstance has been observed with this rhabdomant, this is, that when snow is on the ground or when his feet are covered with indiarubber the phenomena cease altogether.

Mlle. Hélène Smith becomes a Drawing Medium.

THE Geneva correspondent of the *Matin* recently sent to his journal a notice respecting Mlle. Hélène Smith, the famous medium of *Des Indes à la planète Mars*. This is the paragraph :

"I went to visit and to ask for explanations of the heroine of the day, whom I discovered under her real name of Elise Muller, and who inhabits a modest house in one of the suburbs of Geneva.

"She is a fine woman, aged about 40, strongly built, and with a confident expression, not at all that of an invalid.

"I explained to her the object of my visit, which was to verify the existence of an oil painting attributed to her, depicting the Virgin and the Christ, and painted by her in a state of hypnosis.

"At once the seeress took me into a room, the walls of which were covered with different pictures, and showed me three rows of them.

" 'Seven years ago,' she said, 'I had a very luminous vision, which filled my room. The Christ appeared to me in the midst during the space of five minutes. He said to me, very distinctly : "You have seen the Christ ; it shall be given to you to depict His features." Two years passed, when one morning I was seized with a strange sense of discomfort and felt compelled to draw. The Christ visited me again, and during the space of fifteen minutes I was in a state of hypnosis. Awakened by my mother, the head of the Christ, which you see there, drawn in pencil, lay before me, as well as three other portraits of natural size, two being of the Christ, one of the Virgin, these being in oils. All the professors and others who have come to see these pictures,' added the seeress, 'are amazed ; there is nothing in the face like the classical portraits of the Christ.'

"The last picture which Elise Muller has been inspired to paint, is a large kneeling Christ, about 5ft. high.

" 'That one,' said the medium, 'was suggested to me in November last. I began it at once, but being ill for some weeks, I was obliged to interrupt it. I afterwards fell into hypnosis before continuing and I finished it on the very morning of Good Friday. A fourth picture has also been suggested to me. It is in the morning that I am impelled

to do all that,' continued the seeress. 'For each picture I have had a vision which told me what I was to paint; and shortly after the vision I felt irresistibly drawn towards the easel. Then I fall asleep, and I paint for a quarter of an hour, from about fourteen to fifteen minutes. I see the Christ distinctly, and, when I have finished painting the big picture which you see there, He said to me, laying His hand on my shoulder, "In sorrow or in pain, I shall be with thee all the hours of thy life".'

"The seeress states that Americans have offered her considerable sums for her pictures. . . ."

What a pity Professor Flournoy cannot study the subconscious evolution of these pictures as he studied formerly those representing the inhabitants and the landscape scenes of Mars!

The Loss of Weight in the Human Body in Relation to Modes of Respiration.

(*Rivista Magnetologica*, Buenos Ayres, January, 1907.)

In our issue for April we referred to the alleged discovery by some Boston doctors, who thought they had observed that the human body lost a small amount of weight at the moment of death, and we think it desirable to mention an article which appeared in the January number of the *Rivista Magnetologica* of Buenos Ayres, which refers to an analogous subject. It is called: "The Loss of Weight in the Human Body in Relation to Modes of Respiration." The following are the essential passages of this article, which is signed by Dr. Rodriguez Gomez, and which seems to contradict the results reached by the Boston doctors:

"... The pupils of the School of Magnetism will certainly remember the experiments there recently made relative to the loss of weight which the human body undergoes under certain conditions from whence may be deduced the influence which modes of respiration may exert on this phenomenon.

"Long ago experiments had been made with a view to test the difference of weight which may result from death; the experiments were then performed on animals, who after death were found to weigh more heavily than when alive.* It was thought that some connection might be found between this fact and that of the loss of weight which is produced by holding the breath.

"The fact of increase of weight resulting from death would seem to prove that life, or the vital energy, constitutes an uplifting force in the

body, and that this force is more easily exercised during certain psychological states, which may be stimulated by mystical practices, as in the ecstasy of saints, or by special respiratory exercises such as are observed among Indian Yogis.

"I have not the means of solving this question, but I imagine that ecstasies do not breathe, or breathe very feebly, and this constitutes a link between the levitations recorded of some Roman Catholic saints, the levitations obtained by the Yogis and the ecstasies of magnetologists. Many magnetisers, ancient and modern, have affirmed that by means of magnetism the weight of a subject can, to a great extent, be reduced; we have, in fact, seen a few persons, thrown into the cataleptic state, take positions and attitudes quite out of harmony with the laws of gravitation, and which could not be produced without considerable alteration in the weight of the human body. . . . In any case our experiments had no definite results, which is explicable by the fact of the irregularity of the phenomena, which easily assume different forms with the same subject, the variability of the subjects, and finally the few scientific instruments we possess. . . ."

We see, in fact, how far this subject is from clear elucidation.

* To tell the truth, the Spanish text says the contrary: *resultarom efectivamente pesar menos*; but what follows shows that the last word was a misprint for the word *mas* (more).