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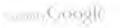
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The Annals of Psychical Science, July 1907

THE SPIRITISTIC AND SPIRITUALISTIC EXPLANATION OF MEDIUMISTIC

PHENOMENA.

In Relation to the Recent Publications of Italian Savants.

By CASAR DE VESME.

1°. The cause of the Recent Successes of the Partisans of Mediumism in Italy.

THE immense impression produced in Italy by the reports of the seances which several Italian savants have held with Eusapia Paladino, offers fresh confirmation of the truth, upon which I have continually insisted in this journal, namely, that it is only experiments made by savants which have the power of moving public opinion and influencing it in favour of the reality of these metapsychical facts.

Following the celebrated declarations made by Professors Lombroso, Morselli, Foà, the assistants of Prof. Mosso, and numerous other doctors, we have the account of some recent experiments conducted by a group of Professors in the University of Naples, which experiments have given the best results; there is also the levitation of the body of the medium observed by Profs. Murani and Patrizi with the medium Zuccarini. And the movement progresses with increasing rapidity, fresh names of savants being constantly added to those of Profs. Lombroso, Schiaparelli, Luciani, De Amicis, Bianda, Queirolo, Gigli, Vizioli, Tamburini, Tassi, Ascensi, Porro, Limoncelli, Virgilio, Giardina, Ottolenghi, etc. - all being Professors in the Universities of Italy, for the most part also psychiatrists and physiologists, who had already recognised and testified to the supernormal phenomena produced by Eusapia.

It is difficult to realise the effect which has been produced on all classes of society in Italy by these conversions of men of science. The principal journals in Northern Italy have openly declared their intention of freely opening their columns to publications bearing reference to mediumism, of which they recognise the immense scientific and social importance. A Milanese doctor, passing through Turin, wrote to me lately:

"I knew of the impression that had been produced in Milan by the recent declarations of savants, and by the courageous campaign undertaken by various organs of the Press. But public opinion has not less largely changed in Turin, especially since Professor Foà's lecture in the Carignan Theatre.* A few weeks ago it was impossible to say two words about spiritistic phenomena without being answered by a shrug of the shoulders; now, however, these same facts no longer arouse hostility, but only a slight doubt blended with curiosity and sympathy. We may argue from this how easily the ideas of the public on this question might be changed from top to bottom, if only the spiritists, instead of contenting themselves with the communications which purport to come from the spirits of Campanella and Mazzini, and such like, had the acuteness to attract savants to their circles."

I am entirely of the same opinion. It would be only a matter of three or four years for metapsychical phenomena to pass from the domain of the pre-scientific to the domain of the scientific, if only there could be formed, in some large centre, a group of a few whole-hearted, devoted men of *modern and practical ideas*, possessing, in marked degree, the "fighting spirit," never likely to lose themselves in the



^{*} We reproduced Professor Pio Foà's lecture in our last issue .- ED.

fog of scientific abstractions, but bringing into this struggle of ideas the habitual systems of all great humanitarian struggles, whether social or political.

But it is most important to point out that the revival of interest in these questions, which has been displayed by the public in Italy, would not have been produced so easily, if the scientific men who have just proclaimed the objective authenticity of these mediumistic phenomena had not been careful to add that the recognition of the *facts* does not by any means imply the acceptance of the spiritistic hypothesis.

For, in truth, the greatest obstacle which the metapsychical propaganda encounters has been raised by the spiritists themselves. They have worked so well and in such a way during the last thirty years that many people who approach the consideration of mediumistic phenomena imagine that they cannot admit these without at the same time accepting as authentic all the "messages from beyond the grave," signed by more or less illustrious names, and the whole philosophy of Jackson Davis or Allan Kardec with the "seven spheres," "reincarnation" and all the rest. A much larger number suppose that they will be bound necessarily to admit that the "spirits" that manifest are the souls of the deceased, and can be nothing else. A great number also think that the acceptance of the objective character of the phenomena cannot at least, be disconnected from belief in "spirits" of some sort. Let us once get rid of these mistaken notions, and let us make it clear that it is possible to accept the facts, without giving adherence to such or such a theory, and we shall, at the same time, remove the dislike which mediumistic phenomena inspire alike in the minds of reasoners, of the followers of various religions or philosophies, and of materialists, etc.

From the point of view of advisability, therefore, we can congratulate ourselves on the methods followed by the Italian savants, of whom we have spoken. It is for these

Capula

reasons that I have been glad to reproduce their words in the ANNALS, and thus to make them known more particularly to the scientific and medical men who are so numerous among the readers of our two editions. We say this, without any intention, of course, of accusing the *savants* in question of *opportunism*; the sincerity of their opinions cannot give occasion to a shadow of doubt.

But can we say the same from the point of view of truth and logic? Should we, in order not to renounce a dangerous method of tactics, countenance that which we believe to be, or may become, error, and suffer the criticism of a number of scientific men to stray into false paths into which they will not fail to draw a numerous following of imitators? I think that a calm and courteous consideration of this point of view will not be inopportune at the present moment, and will prevent many future contests when misunderstanding may have taken such deep root as not to be easily eradicated.

2°. A priorism in scientific language.

An understanding is now rendered easier by the fact that there is no question of difference as to principle, but merely as to the way in which the principle should be applied. Ever since Professor Sidgwick, of the University of Cambridge, accepted the position of first President of the Society for Psychical Research, London, and gave a strictly positive direction to the study of supernormal psychic phenomena, everyone of a scientific bent who has considered these questions, has recognised the primary importance of examining the facts from the objective point of view, and of carrying this objectivity into the terms employed. No thoughtful, serious spiritualist even would now venture to say, for example, that "a spirit had appeared," that "a medium had written under the influence of a such or such a deceased person," etc. They know that it is better to say "that a human form," or at least, in certain cases, " that a phantom appeared," that

a medium wrote under the influence of an intelligence " purporting" to be a particular deceased person, etc. They have gone further; they have learnt not to say, for example, that "a certain person appeared to another at the moment of death," but that they should simply say : "the apparition coincided with the moment of the death of the person whose features it reproduced." And so forth. It is recognised that we cannot speak otherwise without pre-judging in some degree the interpretation of the fact, an interpretation which should be reserved, and kept distinct from the fact itself, since the latter may constitute an objective reality, whilst the interpretation can only be subjective. For simplicity's sake, we sometimes have recourse to the expedient of placing the words "spirit," "spiritistic" phenomena, etc., between inverted commas, otherwise we could not free ourselves from the embarrassments of language in certain lengthy and intricate arguments. Professor Morselli has made considerable use of this expedient in his article; a spiritist who translated the article for a Parisian journal, thought he was at liberty to overlook these troublesome little commas, the use of which he probably did not perceive, and hence a character was given to the article for which the author can hardly be grateful! In some cases, we are all apt to be neglectful of this precision, this propriety of scientific language. But we must not excuse ourselves, that would be unwise ; let us confess that we are not then writing at our best; at the most, the only excuse we can make in our defence is, that

"Quandoque bonus dormitat Homerus."

Let us, however, force ourselves to keep awake.

But it is a very different thing when a man of Science deliberately uses this *subjective* form of language with the obvious assumption that he is, on the contrary, using scientific and objective terms. That is an error which I think it is my duty to denounce. Let us take, for instance, the following phrases from the reports of Drs. Herlitzka, Ch. Foà and Aggazzotti, the assistants of Prof. Mosso:

"Dr. Herlitzka asked permission to seize the lid; the medium consented through the table, which rapped three times." . . . (p. 369).

"Then seven raps informed us that the medium wished to terminate the seance." . . . (p. 371).

We might multiply examples. It is obvious that this language is quite as a prioristic in character as that used by the more numerous, but less enlightened, section of spiritists. It is perhaps even more so, because spiritists might allege that they use the term spirit to simplify language, instead of saying "the Intelligence which purports to be a spirit": but in the terms used by Prof. Mosso's assistants, the intention of bending the facts to fit the interpretation which they choose to put upon them, is indisputable. They might have said in quite objective terms: "The intelligence which regulated the movements of the table rapped three times," or quite simply: " the table gave three raps, which signified yes." They were careful not to do so; they wished to indicate their scientific way of regarding the phenomena, and they have in reality fallen into the same error as that of less enlightened spiritists, although in the reverse direction. Certainly they took care to inform us in another place that they came to the conclusion that all the phenomena they had observed were direct manifestations of the conscious or unconscious will of the medium; that all phenomena were announced beforehand by the medium, or suggested by those present; that they were all accompanied by muscular contractions on the part of the medium. But we know also that other critics of much worth have formed a contrary opinion-that it is quite incorrect that "all the phenomena are announced beforehand by the medium or suggested by those present,"* but that even if this were so,

^{*} Chapter III. of Aksakoff's work, Animisme et Spiritisme, is almost entirely devoted to this question.

it would prove nothing, since the medium, when announcing the phenomena, often speaks under the influence of a personality purporting to be a "spirit," the quality of which assertion we cannot a priori contest ;- that out of the phenomena suggested by the medium, some are produced and some are not produced, and others again are produced in a very different manner from that desired (as occurred, for instance, with the two instruments prepared by Prof. Mosso's assistants), and this quite permits us to suppose the intervention of an independent intelligence which accepts, refuses, or modifies the proposals of those present ;-finally, "the muscular contractions of the medium which accompany the phenomena " prove absolutely nothing, because they would exist even if the phenomena were directed by a "spirit," since in any case, according to the spiritistic hypothesis, the medium contributes to the production of the phenomena, by her nervous, fluidic, and other forces.

Whether entities from the Beyond do or do not intervene in mediumistic phenomena, we cannot and we ought not to affirm *a priori*. When we have to state that the table has rapped three times, it is quite as much *a prioristic*, and hence unscientific, to say that the medium has thus made known her will as to say that a spirit has so done—this not being the statement of a *fact* but of an *opinion*.

3°. A priorism in ideas.

It will not, however, be imagined that it is merely a question of form, however important that may be, which is the subject of the present article. I have no doubt, moreover, that the men who are the collaborators of Professor A. Mosso in his laboratory will entirely agree with me in recognising this scientific rule which, doubtless, they infringed merely by inadvertence. If I have pointed out this error in the form of reporting a seance, it is because it contributes largely to show up a tendency of mind which we encounter not only in the three doctors in question, but also in Prof. Morselli and in Prof. Pio Foà, in their dissertations which we published in our issues for May and June. This tendency originates in a preconceived idea which is very widespread at the present time, as much in scientific circles as among the masses, and which may be thus defined:

It is a scientific axiom that the purely materialistic hypothesis concerning the nature of man is more scientific than the dual or spiritualistic hypothesis.

It is against this *a priori* theory, which nothing justifies, that we are bound to protest if we wish to place the subject on a truly scientific basis.

In order to form a just estimate of this subject, we must try to view it from one aspect only (which no doubt is rather difficult), that of the enormous ignorance of modern science concerning the psychic nature of man.

Only a year ago, Prof. A. Binet, who is one of the best authorities in pure, official psychology, gave in his Année Psychologique, a résumé of the debates on the monistic or dual nature of the human being, somewhat to this effect : that when we balance the arguments used to support either of these two hypotheses against the other, we shall find perhaps that they are of about equal weight.

Sir Oliver Lodge, in his recent work, Life and Matter, after having shown the unfoundedness of the theories on which Ernest Hæckel bases his materialist Bible, The Riddle of the Universe, writes :

"He is, as it were, a surviving voice from the middle of the nineteenth century; he represents, in clear and eloquent fashion, opinions which then were prevalent among many leaders of thought—opinions which they themselves in many cases, and their successors still more, lived to outgrow; so that by this time Professor Hæckel's voice is as the voice of one crying in the wilderness—not as the ploneer or vanguard of an advancing army, but as the despairing shout of a standard-bearer, still bold and unflinching, but abandoned by the

retreating ranks of his comrades, as they march to new orders in a fresh and more idealistic direction." (P. 59.)

Prof. William James, in a recent series of lectures, showed that the thesis of certain physiologists, according to which thought is a "function of the brain," whilst probably correct, may simply signify that the brain has not a productive function, but solely a permissive and transmissive function.

Let us pass by all that part of *The Riddle of the Universe* which relates to the scientific errors which we meet with in the theology of the various religions; these need not detain us. At a certain point, however, Hæckel finds himself face to face with the question of the phenomena termed "Spiritistic," and this is how he treats it :

"Where the alleged marvels of spiritism have been thoroughly investigated, they have been traced to a more or less clever deception; the mediums, generally of the weaker sex, have been found to be either smart swindlers or nervous persons of abnormal irritability." (P. 108.)

One more remark, and that is all: If Profs. Morselli, Fod, etc., will give a glance at the work: "The Origin of Psychic Phenomena," by one of their colleagues in the University of Rome, Hæckel's lieutenant, Prof. Sergi, what will they find concerning supernormal psychic facts in this book on psychic phenomena? Quite simply, nothing at all. Not because Prof. Sergi has never heard of them, far from it! but he thinks it useless to pay any attention to them, since, in his opinion, they do not exist. He has, moreover, clearly explained his opinion on the subject in a pamphlet on Spiritism which he has published. It is needless to multiply quotations to prove the ingenuity with which the leaders of materialist thought have rid themselves of the difficulty which metapsychical phenomena might cause them.

Unfortunately for them, Profs. Morselli, Foà, etc., had the opportunity of being present at some mediumistic seances, and they now know that the phenomena called "spiritistic" exist. They know it like all other experimenters who have sought and found the opportunity of being present at a few good seances with a good medium.

There are then psychologists, physiologists, etc., who pretend to know the essence of human matter to such an extent as to be able to resolve the "riddle of the Universe," or to discover the origin of psychic phenomena in such wise that they can draw the deduction that no manifestation from the Beyond is revealed to humanity, and yet who ignore psychical and physiological phenomena of such enormous importance that it seems as if they would upset all the ideas of modern science concerning the human *psyche*.

It has come to this, that simple-minded spiritists, gifted with common sense, who have empirically recognised the existence of these supernormal facts, are nearer to the truth than the revered scientific men who still deny them, just as all those who believed in "Animal Magnetism," during the first half of last century, were nearer to the truth than the savants who contested the phenomena of magnetism—and that even if it should ultimately be proved that all hypnotic phenomena are produced by suggestion without the intervention of any magnetic fluid.

In one of his last addresses to the Society for Psychical Research (London), Frederick Myers brought forward a fact which helps to explain this situation. Certain Greek writers have told us that, in the temple of Ephesus, there was carefully preserved a stone which Jupiter in his wrath had thrown down from heaven on to the earth. Astronomers and meteorologists necessarily supposed this tradition to be merely a fable, until about a hundred years ago. Nowadays we perfectly understand that this stone was an aerolite. Superstitious antiquity in its belief therefore approached the real truth far more nearly than the Science which, only a century ago, denied the fall of æreolites.

But now it is no longer a question merely of magnetism

or of the fall of a few stones upon our globe; the question relates to phenomena of such extraordinary importance that Prof. Foà in his address (ANNALS, page 438), expressed his opinion that the study of mediums possesses an interest "which is infinitely superior" to the study of hypnotic or neuropathic subjects or of insanity or criminality.

What will remain, in fact, of the classical idea which modern psychologists entertain concerning the human *psyche* if we face the psychical phenomena called "supernormal"? Perhaps only a tenth part. And I am going to prove it.

4°. Concerning the opinion that all phenomena should be explicable by one and the same master hypothesis.

First of all, in order to prepare the ground we should be clear about one point of the question.

It is constantly being repeated that the theory which is able to explain *all* metapsychical phenomena has not yet been discovered. Prof. Morselli lays great emphasis on this point. When passing in review the various hypotheses which have been put forward in order to account for mediumistic phenomena, he says, with reference, for instance, to the telepathic hypothesis:

"In my opinion, telepathy might explain the clairvoyance displayed in various 'spirit messages' and perhaps also 'the identification of epirits,' . . . but not physical action at a distance, raps, materialisations, etc." (ANNALS, June, 1907, p. 413.)

He therefore seeks elsewhere the explanation which should act as a key to the comprehension of all mediumistic phenomena. After this fashion, when we are considering the hypotheses which will explain physical phenomena such as raps, materialisations, etc., we must reject them because they do not serve to explain mental phenomena such as "spirit messages," telepathy, etc.

Now, we must insist on this point that we shall never find

the one master hypothesis which will furnish us with the key to all metapsychical phenomena, simply because it is practically certain that these phenomena possess different origins. But what does that signify? Astronomers do not reject the hypothesis of the rotation or of the revolution of the Earth merely because neither of the hypotheses alone is sufficient to explain both the succession of days and nights, and the succession of the seasons. On the contrary, they have accepted both. They complete one another. We should treat metapsychical phenomena similarly, abandoning the vain attempt to find the master-key, the single interpretation which will apply to them all.

5°. Showing how mediumistic phenomena gradually tend to suggest the existence of "spirits" and of fluidic bodies.

But if the hypotheses which must serve to explain metapsychical phenomena are almost certainly manifold, it is not less true that they are connected in such a way that their combination forms one great synthetised hypothesis. Myers has embodied this synthesis in an admirable fashion, in his Human Personality, which Sir Oliver Lodge has declared may become the Novum Organum of the psychological science of the future, if the reality of the various kinds of metapsychical phenomena of which Myers affirms the existence becomes recognised. Is their reality now duly proved? Almost all the savants who have studied these questions think not, and, for my part, this is also my humble opinion. But if the ocean of the human psyche has not yet been sounded to its depths, we may say that the portion nearest to the shore-the shallowest portion-has begun to be thus sounded. And here is what investigators have discovered :

First with regard to the mind,—if indeed there is any exact and real distinction between mind and matter. They have proved the existence of a latent stratum of the human

mind, which has been termed the "subliminal consciousness," and which is not identical with that which classica psychology denotes as the "subconscious," the latter only registering notions perceived in a "normal" fashion and only possessing "normal" faculties. (By this word *normal*, I intend here to denote the modes of perception recognised to-day by official science.) Those faculties which, as we have just said, belong to the latent condition of our consciousness, rise to the surface on occasions, particularly in the case of certain individuals, in a rudimentary, fugitive and incomplete way.

The subliminal consciousness has been represented by an apt illustration, as the submerged portion of a ship, hiding in its hold the most precious cargo, the portion which emerges from the water representing the supraliminal consciousness. The portions of the hold which are near the surface of the water are visible here and there, from time to time, according to the motion made by the waves. This subliminal consciousness, still but little known has its "supernormal" and mysterious faculties, to which have been empirically given the names of telepathy (if this phenomenon is, indeed, purely psychological in character as Myers believed), clairvoyance, psychometry, telæsthesia, premonition, etc. These phenomena are proved by numerous cases which have been carefully collected by the Society for Psychical Research in London, which, as a whole, has always been disposed to doubt the existence of phenomena of a physical order, but has recognised the indisputable existence of those of a mental order; the latter have even been admitted by men of an essentially critical and sceptical turn of mind, such as Mr. Frank Podmore and Dr. Hodgson. The deductions to be drawn from the existence of these supernormal faculties are as yet difficult to determine; it would, indeed, be premature to attempt to do so in an absolute and definite manner. But it is easy to see the

exceptional importance which may be attached to them, since they tend to produce belief in an origin remote from our intelligence, and in an indefinite future in which they may be destined to find free exercise,—as our collaborator, M. Bozzano, has very finely attempted to prove, taking as his basis the law of evolution (ANNALS, September, 1906).

With regard to physical phenomena, these can all be classified as various degrees and forms of "materialisations." We may, in fact, suppose that raps and knocks, levitations and displacements of tables and other objects, with or without contact, etc., are produced by the liberation of the same force which produces what may be called "invisible, but tangible, materialisations," such as those which give touches in which the structure of a hand, or of some limb of the body can sometimes be clearly recognised, the plastic swellings of the curtains behind which one can feel, by touch, a human body, which, however, one cannot perceive when looking behind the curtains; also visible materialisations, which can be photographed, but are not palpable; those that are palpable or visible, but represent only a part of the human body; and finally complete materialisations.

Next come the apparitions of living beings at a distance. These apparitions, in many cases, bear a character which suggests that they are subjective rather than objective. There are well authenticated cases of phantoms of living persons which have been seen simultaneously by different individuals; and the person who was seen, has, for example, on awaking from sleep, declared that he was present on the spot, which he described, saying that he saw such and such persons and said such and such things these details being subsequently confirmed by the percipients of the apparition. (Many of these facts may be found in *Phantasms of the Living*, by Myers, Podmore and Gurney.) In certain cases, the apparition is objective, material; when it was capable of being touched, it has moved objects,

knocked at the door, pulled a bell, or has been seen to write something which has remained in the hands of the percipients, as in the famous case of Robert Bruce, which may be found in *Animism and Spiritism*, by Aksakoff, with other facts of the same kind.

The objection may be raised that all these facts are not equally well proved. Doubtless that is true. But since the savants who experimented with Eusapia have proved the most extraordinary phenomena, such as materialisation; since two other savants have recently photographed the levitations of the medium Zuccarini; since phenomena of the mental class are accepted even by investigators who still dispute the authenticity of physical phenomena; it is impossible logically to reject as a whole the phenomena which Profs. Morselli, Foà, etc., have not seen, but which are not more extraordinary than those which they have proved, and which are authenticated by the same testimony as that which learned experimenters have recently shown to be worthy of confidence.

We may, in short, admit that different classes of metapsychical phenomena are true as a whole; that it seems as if our minds possess marvellous supernormal qualities which seem destined to find exercise in an existence other than terrestrial; that it seems as if "something" really emerges from the body of certain persons "as a snail emerges from its shell" (to use the simile by which the assistants of Prof. Mosso try to ridicule this hypothesis); and that these persons do not merely extend around them prolongations of their nervous or other forces, as a cuttle-fish extends its tentacles, if this elegant image expresses correctly the idea of these doctors.

Now, if you please, wherein lies the absurdity in the idea that these supernormal latent faculties, this "something," which occultists have called the "astral body," and which I will be careful not to define, survives, temporarily or perpetually, its liberation from the body? Science—that science so profoundly ignorant that, ignoring all these phenomena, it does not possess any of the most important elements for passing judgments on these questions—can it, indeed, seriously maintain that it is absurd to admit thought without brain, when they do not know how these phantoms of the living can think without possessing a brain of their own? Is not this science joking when it proclaims by the mouth of Marcelin Berthelot: "There are no longer any mysteries"? Has it indeed come to this, that it pretends "to have extinguished the lights of heaven by a magnificent gesture"? (The magnificent gesture of the ostrich.)

And if this mind, endowed with supernormal faculties, if this body which has been called fluidic, or astral, survives, perhaps, its separation from the flesh, what is there that is absurd or impossible in the fact that it should attempt to communicate with the living, and, under certain conditions, should succeed? Spiritists, alas! constitute the heel of Achilles of spiritism; their lack of the critical faculty has thrown enormous and easily comprehensible discredit on "spirit messages." But their naïve tendency to see the work of "spirits" in all phenomena which they cannot otherwise understand, their dull conversations with Joan of Arc and Melancthon are no more an argument against the spirit hypothesis than the unguents of quacks, or than the innumerable mystifications of medical advertisements in the daily papers are an argument against medical science.

6°. An example of cases which appear to be spiritistic.

For, besides the absurd cases offered by spiritists, there are certainly some of a disconcerting kind. Let us quote one of the best known, as a means of elucidating our point : that of the daughter of Judge Edmonds.

Everyone is, no doubt, acquainted with this case: Judge Edmonds had a daughter in whom mediumistic faculties

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were revealed by the spontaneous phenomena which occurred in her presence, which soon aroused her curiosity to such an extent that she began to frequent seances. When another personality manifested through her she sometimes spoke different languages of which she was ignorant.

One evening when a dozen persons were assembled in Mr. Edmonds' house, in New York, a Mr. Green, a New York artist, was present, accompanied by a man whom he introduced under the name of Mr. Evangelides, of Greece. Soon a personality manifested through Miss Laura Edmonds, who spoke to him in English and communicated to him a large number of facts, tending to prove that the personality was that of a friend who had died in his home several years ago, a person of whose existence even no one present could ever have known. From time to time the young girl uttered words and entire phrases in Greek, which suggested to Mr. Evangelides to ask her if she could speak to him in Greek. He himself, as a matter of fact, spoke English with difficulty. The conversation was carried on in Greek on the part of Evangelides, and alternately in Greek and in English on the part of Miss Laura. Now and then Evangelides seemed to be much affected. The next day he resumed his conversation with Miss Laura; after which he explained to those present that the invisible personality who seemed to be manifesting through the medium was one of his intimate friends, who had died in Greece, the brother of the Greek patriot. Mark Botzaris; this friend informed him of the death of one of his own sons, who had remained in Greece and was in excellent health at the time that his father left for America.

Evangelides returned several times to Mr. Edmonds' house, and, ten days after his first visit, he informed him that he had just received a letter announcing the death of his son; this letter must have been already posted when the first interview of Mr. Evangelides with Miss Lauratook place.

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"I abould like," writes Judge Edmonds on this subject, "that some one should tell me how I should regard this fact. It is impossible to deny it, it is too obvious. I might as reasonably deny that the Sun shines on us. . . This happened in the presence of eight or ten persons, all educated, intelligent, reasonable, and all as capable as anyone of distinguishing between illusion and real fact."*

Let us, however, make an effort in psychical acrobatism : Let us suppose that Evangelides had telepathically received tidings of the death of his son, and that this information had remained latent in his brain until the clairvoyance of Miss Laura Edmonds managed to evoke it, in connection with that which related to Mark Botzaris, and all the rest. Still it would be illogical to attribute to the medium the gift of speaking the Greek language, and the knowledge of the death of the boy to two distinct causes. *How came it* that Miss Laura spoke Greek? The hypothesis that can explain this phenomenon has not yet been invented !

Mr. Edmonds informs us that his daughter had never heard a word of modern Greek up to that day. He adds that on other occasions she spoke as many as thirteen different languages, including Polish, Italian, Indian, whilst, in her normal state she only knew English and French—the latter only so far as it can be learnt in school. And this Judge J. W. Edmunds was not a nobody, far from it. He was President of the Supreme Court of Justice of New York, and President of the Senate of the United States. No one has ever thrown a doubt on the absolute integrity of his character; his writings prove his brilliant intelligence. There is, therefore, no more reason for refusing to give credence to his accounts, so well authenticated, than to those of the savants who experiment with Eusapia Paladino and others.

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^{*} There were present among others: Mr. Green, the artist, Mr. Allen, President of a Boston Bank, two large railway contractors in the United States in the West, Miss Jennie Keyes, niece of Judge Edmonds, etc. (See Letters and Tracts on Spiritualism. By Judge Edmonds.)

Now, it is important to observe that, in this case the objection, henceforth classical, cannot be raised, that in resorting to the spirit hypothesis the same intelligence is displayed as that shown by barbarians, who explain all the phenomena they cannot understand as due to spirit intervention; and by the astronomers of the Middle-Ages, who attributed the movements of the stars to the guidance of angels, having no suspicion of the universal law of gravitation. A few months ago, speaking in this journal (vol. v., p. 295) of the phenomenon of the incombustibility of the medium Home (a phenomenon which even Mr. Podmore declares to be "the most difficult to explain and the best attested that has occurred with Home "), I remarked that as the medium's hair, his clothes, the objects and the persons to whom he transferred his faculty became, in their turn, incombustible, we cannot reject, at least provisionally, the spirit hypothesis. This may be called reasoning like barbarians, if you like. But the case that has just been cited, in which the personality of the deceased person presents itself, gives its name, furnishes proofs of identity, is not similar. The investigator does not say that it is a spiritthe spirit of a particular deceased person-" because he does not know how the phenomenon in question is produced"; he says so, not a priori this time, but through sheer force of reasoning: he thinks that identity has been proved; his reasons are the same which make us say that so and so, and not someone else, has made a certain remark, when we speak of the living.

7°. Can the Spirit hypothesis be ignored in the study of mediumistic phenomena?

Can we and ought we to refuse to consider the spirit hypothesis when studying mediumistic phenomena? It is not unusual to find that *savants* affirm that we should do so.

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These are men who are quite new to these studies, and who have never thoroughly examined the question.

It is natural to ignore all hypotheses when the physical phenomena of mediumship are being studied ; we confine ourselves then to verifying objective facts. But it is obvious that it is not equally possible to avoid examining the spirit hypothesis when we are considering certain mediumistic phenomena of an intellectual kind, for instance, when the attention is centred on establishing the identity of the personalities who are manifesting. All the work which Hodgson, William James, Hyslop, Lodge, etc., have carried on with Mrs. Piper is based on that. We shall find in this same issue an article on the report made by Prof. Hyslop of his attempts to get into mediumistic rapport with his deceased friend, Dr. Hodgson. Evidently all the work done is based on the examinaton of the spirit hypothesis. Contrary, therefore, to what Prof. Pio Foà savs in his recent address (ANNALS, vol. v., pp. 442-3) a hypothesis is necessary in this case, and it is a legitimate, scientific hypothesis, a working hypothesis, which it is impossible to ignore. Can it be ignored mediumistic phenomena of a physical kind? Yes, most certainly. But the physical phenomena of mediumship are never exclusively physical; they are blended with intelligence, and should we not examine the spirit hypothesis in connection with the study of this intelligence, as well as in all other intellectual mediumistic phenomena?

8°. Is the Spirit hypothesis well established ?

Now, can we say that the legitimacy of the Spirit hypothesis in certain mediumistic phenomena is definitely established?

Not at all; far from it. Almost all savants, and the greater number of those who have studied the subject in a strictly scientific attitude of mind (others do not count) do not think so. For my own part, not only am I not con-

vinced of the secure foundation of the spirit hypothesis, but I recognise plainly that I am tending further from, rather than nearer to, this theory. Why? Not for the trivial reasons cited by Prof. Morselli (on page 416 of the ANNALS for June, 1907), out of a work by M. G. Negri, namely that the nonsensical meanderings of the so-called spirits does not make this hypothesis appear either "consoling to our sacred affections, or flattering to our vanity," etc. For my part, such reasoning seems worth no more than the reasonings of those who think to convince us by asking us, for example, if we wish to put ourselves in the same class with the brutes, if it is not painful to us to think that after death we shall never be re-united with our dear ones. etc. The question is not what we desire, the question is, what is ? In the same way, it is not to the point to bemoan that men, often not of brilliant intelligence in this life, do not acquire, ipso facto, the most valuable qualities after their decease, or that they should busy themselves in making tables dance instead of singing hymns around the throne of the Most High, like the angels in Milton's Paradise. Do not let us leave the experimental domain to entangle ourselves with metaphysics and theology.

From the experimental point of view, however, the evidence which we have collected up to the present appears to me very insufficient. In particular, we do not understand why the evidence so far forthcoming is always fragmentary, filled with lacunæ, and entangled with error. These personalities of the deceased—who give sometimes astounding proofs of identity, revealing secret details of their lives, speaking just as the individual in question would have spoken in his lifetime. yet at the same time incapable of giving us the name of wife or child or other essential facts of the same nature—absolutely perplexes us. We know the ingenious, and perhaps correct, theories by which it is attempted to explain these lacunæ of intelligence in the persons supposed to visit us from the Beyond; we refer to them in the present issue, with reference to the experiments of Prof. Hyslop, but we confess that we find some difficulty in accommodating our understanding to conditions of existence so different from those in which we live. Lastly, we are obliged to recognise, with spiritistic writers themselves, such as Myers and Aksakoff, that we do not see how we can arrive at establishing, in a *positive* manner, the identity of a "spirit"; and that we ought to limit ourselves to a relative certainty, such as we hold concerning historical truths, the social sciences, etc.

But, finally, can we seriously speak of the irrationality of the spirit hypothesis, of its anti-scientific character, etc., when what surprises us in metapsychical phenomena, taken altogether, is, on the contrary, that their rational connection does not more definitely convince us of the survival of spirit, of a body appearing to consist of a "fluidic" nature, which manifests in these phenomena; what really surprises us is the difficulty which we experience in passing this last milestone on the road which our investigations have to pursue.

Moreover, why should we stick so obstinately to the spirit hypothesis properly so-called? We know that Sir W. Crookes, for instance, whilst he asserts that he has not been able to identify the so-called spirits as souls of deceased persons, at least declares that he is persuaded that they are spirits independent of the *pysche* of the medium. Flammarion closes his recent work, *Les Forces Naturelles Incommes*, by saying that the study of mediumistic phenomena has not enlightened him as to the identity of the intelligences which manifest through mediums, but that they have led him to believe more than ever that:

1°. The soul exists as a real being, independent of the body;

2°. That it is endowed with faculties as yet unknown to science;

3°. That it can operate at a distance, without the intervention of the senses.

W. James Lodge and a large number of other savants have come to about the same conclusion.

Under these circumstances, it can readily be understood that the question of the identity of the "spirits" may be regarded as a secondary question. What it is important to establish is the real essence of human nature, the wellfoundedness of the materialistic or of the spiritualist hypothesis; but we must establish it experimentally, scientifically; we must solve the "riddles of the Universe," but we must solve them without ignoring the most important co-efficients which observation and experiment have put within our reach. And above all we must not rest satisfied with words. We do not solve a difficulty by saying, as Prof. Morselli does, that mediumistic phenomena are the product of psycho-dynamism. Spiritists also are "psycho-dynamists"; that is indisputable. The important thing is to know how this psychodynamism enabled Miss Laura Edmonds to speak a language that she did not know, etc. I am altogether in agreement with M. Flammarion when he says that the spirit hypothesis should be sifted as well as the others, because, if its well-foundedness has not been proved, neither has this been done with regard to the other hypotheses; on the other hand, discussion has not disproved it.

9°. The limits of Agnosticism.

Are our efforts in search of truth along this line of thought destined to arrive at something ?

Why not? A school of thought, of an a prioristic kind like most of the others, has been formed under the deceptive name of *Positivism*, which teaches us that science will never be able to solve the mysteries which lie beyond the tomb. This is, *par excellence*, a case in which to recall the famous words of Arago: "Qui, en dehors des mathématiques pures,

Gaogle

prononce le mot Impossible commet tout au moins une imprudence."

It is incontestable that science can never *directly* solve an abstract religious dogma: such, for instance, as whether Brahma is really (as the Hindus claim) the first person of the Divine Trinity, an emanation of Vishnu and of Siva. Ought we therefore to refuse to regard this question scientifically? Do not let us jump to over-hasty conclusions I If science became capable, *verbi gratia*, of sapping the foundations of Brahminical Religion at those points which come within its domain, by proving the inaccuracy of its dogmas relative to cosmogony, etc., the most abstract dogmas, such as those concerning the Brahminical Trinity, would in their turn fall, *indirectly*, under the blows of science. Of this the "Positivists" positively never thought.

What is true from the destructive point of view may also be true from the constructive point of view. How many surprises of this kind science has already held in reserve for us! "It is evident," once said Arago, forgetting his wise counsels on the subject of the impossible, " that we cannot and never shall be able to know the chemical composition of a star." He said, in fact, that even if a fragment of this star should fall on our globe we should not know whence it came. The thing was indeed so obvious that no one thought of questioning it ; a few months later, however, the discovery of the spectroscope made it possible for astronomers to analyse the chemical composition of the stars. Kant had scarcely proclaimed the limits of the Knowable, when this genius, impressed by the phenomena of clairvoyance and telæsthesia presented by Swedenborg, was obliged to acknowledge that these facts and others similar to them would perhaps enable us some day to solve the mystery of that which seemed unknowable, and to prove that we live continually, without knowing it, in rapport with the world of spirits.

NO. 31, 1907.] MEDIUMISTIC PHENOMENA.

Ignoramus! we must say with Prof. Fod, but not, Ignorabimus ! a word of arrogant humility. We ourselves are of those who have a greater idea of the mission and future of science; we are not of those who point to the Pillars of Hercules and cry out to science: Thou shalt go no further !

10°. The Future of Psychology.

At present, all is still vague and uncertain; we are still in the domain of chaos.

" De quel nom te nommer ; heure trouble où nous sommes ? . . . Rien n'est dans le grand jour, et rien n'est dans la nuit."

"The age is in travail," as Victor Hugo says in Les Châtiments.

But in the course of a few years, since the study of metapsychical phenomena has been undertaken by observation and experimentation, more important, because more positive, results have been obtained than those reached by previous investigators, including official psychologists who were ignorant still of these phenomena, and who on this account alone belong henceforth to the past. Human nature has presented itself to audacious investigators in an entirely new light. The psychologists who have verified these phenomena and have known how to use them, will one day be seen to be as much in advance of their colleagues of yesterday and today, as astronomers who recognised the system of Copernicus were considered in advance of those who followed the old system of Ptolemy, however scientific they may have been in matters of detail.

Under these circumstances, the indifference of a large proportion of the public and of *savants* towards these studies might naturally surprise us, if various conditions which have been already indicated by many writers, and which it is needless to repeat here, did not in some degree explain it. "They know not!" They will perhaps know soon, and they will not feel over proud of having been the last to recognise these scientific truths.

The import of the study of supernormal psychic faculties will doubtless be considerable; but we cannot yet say if, as Myers believed, it will amount to an *Instauratio magna* in the knowledge of the human being, from a scientific point of view. There are already strong reasons for thinking so. Let us hope that the doubt will soon be resolved; it is, perhaps, not the twilight of evening, but the dawn of morning, which is manifesting itself to our astonished gaze:

> Esprit de l'homme ! attends quelques instants encore : Ou l'Ombre va descendre, ou l'Astre va surgir !

> > C. DE VESME.

"Coool

NOULA.

HISTORY OR ROMANCE?

By COLONEL ALBERT DE ROCHAS.

THE letters I now publish relate a very curious phenomenon of haunting, which does not, however, seem improbable, for it is similar to other cases already known and studied.

I have not hitherto thought it desirable to make them known, because, as I could not verify any of the details myself, I had some doubt as to the real personality of their author.

On re-perusing them about ten years later, I was impressed by the sincerity of their tone and (also by their psychological interest. I thought that, with whatever mystery my correspondent may have seemed to desire to be surrounded without any comprehensible motive for such fooliah secrecy, they deserve to be known, were it only from a literary point of view, for the writer cannot be an insignificant romancer, since ahe is capable of describing with so much simple charm, and with such attractive melancholy, the state of soul of one of those unhappy sensitives who, endowed with superior faculties, finds herself treated as mad by the more or less coarse beings who surround her. I have reproduced these letters literally, limiting myself to rectifying the punctuation, which is often defective.

The name with which they are signed seems to be a pseudonym, for it is that borne by the Comte de X..., who wrote to me that he never had any relatives in Russia, and asking me to change it if I published the letters. I therefore chose another pseudonym, but to those who know it the real name is quite transparent. Madame L. de X. has thus become Madame L. d'Hautevoie.

The envelopes addressed in Russian sent to me by Madame d'Hautevole for my reply, bear the name of the domain of Dobrypol, via Vilna, but without indicating that of the person for whom they were destined. I reproduce herewith the address on one of these envelopes.

VOL. V.

har Auguston-Monroeds Tonnecroir M. D . Josponial Jussie_

I could not help noting that Vilna is near Minsk, where M. de Narkiewics-Yodko [lived, with whom I had, in the preceding year (March, 1896), made some experiments in Paris relative to the photographing of the astral body, the results of which experiments led me to, suppose that he had, at least on some occasion, used faked plates.

Finally, one is surprised that the last letter, produced further on (which was certainly written by a maid-servant),* gives as address, *poste restante*, instead of the hotel where Madame d'Hautevole was to stay, without mentioning the initial L of her first name changed to G, and finally, the intentionally illegible writing of the signature.

Letter I.

Dobrypol (Lithuanie russe).

15/3 July, 1897.

MONSIBUR,

A person, passing through this town, tells me that you are studying a special kind of malady from which I am myself suffering. I am not French; please therefore excuse me if I express myself badly.

This is what is the matter :

For a very long time, for at least five years (I am twenty and married, but my husband, who was French, died a year ago, only two months after our marriage); as I was saying, for five years the doctors have not been able to understand

^{*} It is written on very gaudy orange-coloured paper with a big coloured design of a daisy upon it.

what I am suffering from. Just imagine, when I am not in the society of anyone who engages my thoughts in conversation, I see (I assure you that this is a fact, in spite of all that the doctors say or affirm as to this being disease of the brain), I see always, as soon as I am alone, another person, who is silent and reproduces my slightest actions, and is quite unlike me. I am fair, she is dark; I am thin, she is stout. No one sees her except me; but my photograph when taken shows a shadow which the photographer does not understand, and which he has much difficulty in getting rid of, because the shadow seems to be in some way a part of me. I suffer very much from this double person and do not venture to speak of it to anyone, for I am always afraid that I shall be considered mad; and I am very unhappy.

Do you think I can be cured of this horrible malady? You cannot imagine how horrible it is to hear another person breathing when one lies down—another person whom one does not see like everyone else—and how I weep over it.

My husband did not see either; but whenever he came into my room and I was not awake, he said he saw a vague form disappear, which he could not distinguish. Others do not see, partly because, being biassed, they do not wish to see.

I beg of you, sir, to help me. I am alone, an orphan, and rich, and I will do all you tell me, however difficult it may be.

The person who mentioned you to me does not know if you are a doctor; that is why I do not like to ask your fee for advice; but I beg of you, sir, to attribute this only to my fear of offending you; if you wish, whatever it may be I will send it to you, even in advance.

At this moment, she is there, her hand on mine, a little above, and her face is sad. She seems to me to be crying. I don't care! I detest her.

- Google

I send you an envelope, for I am afraid you may not know Russian.

Accept, Sir, my gratitude and salutations.

L. D'HAUTEVOIE.

(My husband was a Frenchman.)

REPLY TO LETTER I.

(SUMMART.)

I replied to Madame d'Hautevois that numerous cases were known of persons who, without being in the least mentally deranged, saw either their doubles or phantoms which they supposed personified the 'dead, and that these doubles and these phantoms were often capable of leaving an impression on pholographic plates.

I advised her to be photographed again, but in dim light, and to sit sufficiently long to admit of fixing these faint luminosities, without taxing herself to remain immoveable because the object was not to obtain her picture.

I added that, in order to be able to reply to her in a more precise manner, I desired to know exactly in what way the singular faculty she suffered from had developed itself.

I ended by saying that I was not a dector, that I did not concoct medicines, and that, instead of making her pay, I would be very grateful to be allowed to study a case of so much interest as hers, in the light of the psychical sciences which occupied my attention.

At the same time I sent her my pamphlet on the profound states of hypnosis as well as a list of works which she might consult with advantage, the chief of which was "Animism and Spiritism," by Aksahoff.

Letter II.

Dobrypol (Lithuanie russe).

24/12 July, 1897.

MONSIEUR,

I thank you very heartily and do not know how to express to you my gratitude for your kindness in accepting the task of trying to cure me. I am writing, at the same time as I write to you, to a photographer in St. Petersburg to come to take some photographs of me according to your directions; and I will send them to you as soon as this has been done. In the meantime, I will give you a few details concerning my childhood and family.

On my father's side, who was a descendant of the princes of Radziwil, and himself the Count Swykonski, there is nothing which is analogous to my case; no mental aberration has been noted among my ancestors.

Concerning my mothen's side, who was a Circassian, I can give you no information, for I know nothing of my family on that side; only my mother, who died the day after I was born, was extremely nervous, and I am extremely like her.

I lost my father when I was 17 years old. He filled for me the place of the mother I had lost, and was very troubled about my malady, which he attempted to overcome by every means in his power.

I have always lived with this double personage, whom I call Noula ! When I was a child I did not see her, but always in my games I had the impression that I was not alone. I was constantly observed replying to questions which to others seemed to be made by my imagination. To whom did I reply ? I do not know, and I have no recollection of these facts of which I speak; but my father, when I was placed under a doctor, recalled this distinctly. What I can affirm is that I did not care at all to play with other children, being quite happy alone; and, moreover, I was not alone.

I saw Noula when I passed from childhood to girlhood.* The first apparition, which took place one day when I was

^{*} Only those who study psychical science are aware that the phenomenon of *exteriorisation* of the astral body and is generally first exhibited at the stage of puberty.—A. R.

out riding with my father, who always accompanied me, seemed to me so surprising that at first I thought it was a hallucination.

This is how it occurred :

I usually rode a horse that was accustomed to be ridden by me and used to the saddle; that day, however, I took it into my head to mount a stallion which had never been ridden before. At first I was able to control him; then, by some caprice, he started off swiftly. What frightened him? I do not know; but suddenly he became quiet again and, before my eyes, I saw Noula ! and very distinctly! At first I thought that someone, seeing me to be in danger, had stoppd my horse, and I was about to thank her. My father then rejoined me and began scolding me gently about my fancy for riding this horse when, looking at me, he saw me so changed that he was frightened, very frightened! (I felt just at that moment a strange sensation which is renewed sometimes still; the sensation of an immense emptiness as if I felt myself to be in the air)." He called me in vain, I did not reply. He could even take me in his arms, or lift me off the horse; I still kept the fixed gaze with dilated eyes which so alarmed him, this lasted perhaps for a minute, but it seemed so long. When I came out of this state my first word was: "Did you see her, say?" My father did not understand, and he gazed at me with such alarm in his eyes that I at once guessed his thought. I then related to him what had happened, and with the logic of a mathematician he concluded that my fright had caused me a hallucination; but I myself felt that it was not so! But I wanted to reassure him, he was so alarmed about me.

We then returned to the house without any further accidents; I did my utmost to seem cheerful, nevertheless,

^{*} This sensation is probably produced by the liberation of the astral body.—A. R.

I was frightened! When I came in my father took me to my room, for he felt I was suffering. He left for a few minutes to let me make my toilette. And lo ! when I was alone she returned !!! My cries recalled my father, who sent for our doctor, for he himself saw nothing. When he arrived the good doctor gave me some rest by administering some drops of opium, which had the result of sending me to sleep.

This, sir, was the first visit of Noula. I have related it in detail, for even the least of them has remained in my memory. And from that time Noula has become more and more distinct to me, particularly since my health has grown weaker, for the sadness of my life has effectively influenced my state of health. I am very anæmic and frail; whereas Noula is strong and healthy. I cannot tell you how many doctors I have consulted, or the amount of physic I have taken and hydropathic treatments I have undergone; particularly in France, where I was tortured. One doctor thought to obtain good results by trying magnetism; but he could not succeed in putting me to sleep with all his electrical apparates. I was, however, full of confidence in this method.

Many have called my malady hysteria; I do not think it is this, for I am, it seems to me, rather apathetic, and of an even temperament, I am only troubled by being extremely sensitive, both in relation to persons and animals. Thus, although it is a custom in Russia for the peasants and servants to walk barefoot, I cannot bear to see it : I shudder, and I would rather give them anything than see this. They know this so well that each peasant who works near the castle carries a pair of shoes which he puts on as soon as he knows I am in his neighbourhood.

My marriage made me very sad, because I suffered, even on that occasion, and more than ever, because of Noula, I will tell you why! I was much attached to my husband,

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who was taken from me by the cholera, which is so prevalent in my country.

I have now told you what you desired to know. May you be able to find in these details reasons for hoping that you can cure me! For myself I have no longer any hope; and my life is very sad in spite of my twenty years and my fortune. Surrounded by much society, into which I go as seldom as possible, because I carry with me tortured feelings which make an impression even on the most joyous; I am not living, I am dying.

If you desire it I will go to, or at least near to you; for I had already decided to go to Le Mans, in Sarthe, where a relative of my husband's, of whom I am very fond, is living. I will give you my new address when I go.

Do you think I ought to stay some time in Paris? A month or more? for, if so I will bring my household servants with me, I dislike being without them.

I am a little anxious; I speak French with a pronounced accent and I am afraid you will only understand me with difficulty. But you will excuse me, remembering that I am a foreigner.

Will you allow me to take the liberty of asking one question, in view of the fact that I am alone and must confide myself entirely into your hands. Are you young?

I hope, Sir, that you find nothing wild in my words, for I suffer horribly when I see in the faces of those about me the notion that my brain is deranged. I beg of you, Sir, to re-assure me on this point, or tell me frankly: "Yes, I believe you are ill." In that case I will accept your judgment and try to find in my religion the force of resignation which I shall need.

I have not yet received your pamphlet. I am afraid you did not address it correctly. I enclose two envelopes and I will do this each time.

Yours with sincere gratitude, L. DE HAUTEVOIE.

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NOULA.

REPLY TO LETTER II.

I replied to Mme. d'Hautevoie, that I was sixty years of age, a married man, a father and grandfather. I told her that I was on the point of leaving Paris for several weeks to go either to my country house in Dauphiné or to Bordeaux to stay with one of my friends to study a celebrated medium, Eusapia Paladino, who under certain conditions could move objects without contact, and who attributed this faculty to an invisible being, called "John," who accompanied her constantly and drew the forces of his astral body from her.

I also spoke to her of Mme. d'Espérance, a remarkable woman from every point of view, a friend of Aksakoff's and one also whom I had the honour of knewing personally. In her childhood she had experienced similar sensations to those of Mme. d'Hautevoie, relative to the presence of invisible beings who re-materialised in such a manner as to be seen and touched by all present.

Then I asked her what originated the name Noula.

Letter III.

Dobrypol.

August 3rd, 1897.

MONSIEUR,

I send you by the same post twelve photographs, in which you will see distinctly that of which I have spoken to you. The seventh and ninth sittings were the best. I attribute this result to the fact that I was dressed in black, which caused the person beside me to stand out distinctly, for she is always dressed in something fluffy, which seems to me white.

I must tell you, Sir, that I am delighted ! for at last I am sure that it is no hallucination, I have palpable proof that not only I but others can see Noula. And this consoles me somewhat.

My photographer seemed positively frightened, and would on no account have other sittings when he saw these proofs; and now I am sorry that I did not go to a stranger for this business. I have received your pamphlet, which I have read with much interest, and when I am in France I will procure the work which I should study and which you have kindly recommended.

I am so interested in the manifestations with Eusapia that I beg of you to allow me to form one of the circle formed by your friends and to let me see this person. Will she remain long at Bordeaux? If so I could alter my journey and go to that town to be present at some of your experiments. Of course I will defray my part of the expenses involved; but I wonder how Noula will behave towards the manifestation, "John." This interests me much, and she seems to disturb me less since I have read your letters. Your kind words have comforted me, and if I can be of any use in your studies, I will willingly offer my assistance.

You need not apprehend with me, as is constantly the case with certain classes of society, and as has been suspected in the case of Eusapia, that is to say fraud, with the object of making some gain, for I read formerly that Eusapia when in England was caught in the act of tricking; but I am now persuaded that your studies are based only on actual facts.

I shall be grateful if you will kindly not allow my name and origin to be known to my compatriot, Aksakoff; I have the greatest horror of being regarded as a phenomenon. Thank you in advance.

I should already have left here if I had not been detained by a sick relative who lives in this neighbourhood; but she seems to be improving, and I shall start now as soon as I receive your reply, for I keenly desire to see this woman, if at least you do not think it will be injurious in any way to my health.

I hope, Sir, that when I am in France you will kindly introduce me to Mme. de Rochas if she has no objection to the society of Noula. In any case, I desire very earnestly

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to be among the happy mortals who, more enlightened than myself, can live an intellectual life enlightened by such savants as yourself! Your beautiful country, which I wished to make my own when I became Mme. de Hautevoie has always attracted me; your literature and your science make me marvel, every day I discover fresh beauties in them.

Why do I call this person Noula? It is impossible to tell you; I do not know. I was obliged to designate this being by some name, and I gave her this name from the first, which is derived from Anno!

I have already given up using medicines such as bromide, which I have been taking for a long time past, and which had begun to have a bad effect on my memory.

Noula always is with me and seems to me to be sad; for really, there are varieties of expression on this face. You will observe, Sir, how pretty she is and how full of health, whilst I seem to be such an unhealthy person. Perhaps, after all I am the shadow! You see I can joke now, I am so hopeful—and above all you have restored my healthy view of things in general. You see that was the most dreadful part of it for me. I felt that my intelligence was developing; though I was considered to be insane!! but not by you!

May I tell you what I have done? I think I may? Well! it is this:

Just imagine 1 two days ago I said to Noula: "Show me M. de Rochas." I begged it of her, and for a moment I had this picture; you will tell me whether I have been hallucinated or whether the hallucination is correct:

You were rather stout; of medium height, inclining to be tall; small eyes, with sunken eye-sockets, with over-arching brows, very piercing eyes. You were tanned and slightly bald, a dark moustache standing out somewhat, and with some white hairs, very pretty hands wearing a ring; and you were scented, particularly your hands; for I asked Noula to pass your hands over my face.*

Perhaps you will laugh at this portrait, which is doubtless the reverse of correct, for it is the first time I have asked such a thing of Noula; until now I was afraid to do so, not knowing what she might be. Now that I believe her to be of some other nature than mine, I try to be interested in her.

But I am troubling you, Sir, by taking up your valuable time thus. Forgive me and accept my grateful thoughts.

L. D'HAUTEVOIB.

Letter IV. (SUMMARY.)

I waited to reply to letter III. until I had received the photograph which she said she was sending me. At the end of a fortnight I received another letter from Mme. d'Hautevoie telling me that her packet had been detained at the post office because she had made some notes on the back of the prints without remembering postal regulations; on this account she had been condemned to pay an indemnity, which was of no consequence, the real misfortune was that the photographs had been confiscated by the authorities.

She intended to try and obtain some more and would soon bring them herself because she was anxious to leave Dobrypol where there was at the time a bad epidemic of cholera.

She intimated that she was uncomfortable about being alone in Paris, where she had not been since she visited it as a girl with her father, and asked me to apply to an agency to find her a villa in a pleasant quarter, as near as possible to the Polytechnic, where she could settle with her usual servants.

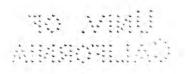
I received this letter when in Dauphiné with my mother, at whose house there was at the time a gathering of her children and grand-

^{*} I ask pardon of my reader for inserting here a photograph which was taken of me about that time; but it will enable him to form a judgment to some extent as to whether Mme. d'Hautevoie's hallucination was veridical. I should add that I am in the habit of using scented soap for my toilette.



COLONEL ALBERT DE ROCHAS.

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NOULA.

children. They were alarmed at the word cholera and begged me to burn the letter, which came from an infected neighbourhood. I did so, which explains why it is not reproduced here. I was, moreover, expecting the near arrival of Mme. d'Hautevole in Paris, but on September 18th, I received at Grenoble the following letter ; after which I received no further tidings.

Letter Y.

MONSIBUR,

Mme. G. d'Hautevoie, who has been very ill for a long time, asks me to write to you for her.

She has left Lithuanie and is now at Warsaw in the same state of health known to you.*

Would you be so kind as to write to her when you return to Paris, for she will arrange her visits by yours?

This journey engrosses her thoughts a great deal, she dreads the town, and she is afraid of giving you a great deal of trouble by daily visits.

Madame's state of health is not serious, but she has been much weakened by her illness.

Accept, Sir, my respectful compliments. (Signature illegible).

MME. VVE D'HAUTEVOIE,

Poste restante, Warsaw.

P.S.—After numerous attempts, Mme. has obtained her photographs, she will bring them herself.

WARSAW, September 16th, 1897.

From this time I have had no tidings of Mme. d'Hautevole.

Did she die a natural death at Warsaw from cholera contracted in her own country or from exhaustion due to the vampirism of Noula ? or is it possible that this unhappy young woman, without father or mother, husband or children, has been assassinated by ruffians who robbed her of the possessions she had taken with her ? or was she the

* Underlined in the original.-A. R.

-Coost

victim of persons who, anxious to inherit her wealth, may have caused her death or may have condemned her to pass her life in the desolation of an asylum?

Who can say but that the ANNALS, which are now spreading more and more in all countries, may not reach the eyes of her relatives in Russia or of those of her husband in Sarthe; or of the doctors who attended her in Dobrypol, in Warsaw, and in Paris; even perhaps, of the photographer who was brought at great expense from S. Petersburg.

I am sure I am not alone in desiring the solution of this enigma in which scientific interest and simple curiosity are both involved.

ALBERT DE ROCHAS.

EXPERIMENTS WITH MRS. PIPER SINCE THE DECEASE OF DR. HODGSON.

Professor Hyslop is disposed to believe that he has been able to get into rapport with his deceased friend: the value of his theories and his evidence.

PROFESSOR JAMES H. HYSLOP, of the University of New York, has just published in the February, March, and April issues of the new Journal of the American Society for Psychical Research, of which he is the Director, a report of the experiments that he has lately made through the celebrated medium, Mrs. Leonora Piper, with the object of obtaining mediumistic messages purporting to come from Dr. Richard Hodgson, the late Secretary of the Society for Psychical Research in America, whose investigations into the mediumship of Mrs. Piper are universally known, and whose death was announced about two years ago. Professor Hyslop does not, however, limit his account to the phenomena produced with Mrs. Piper, and he gives the following reasons for not doing so:

"The scientific sceptic would not easily be convinced by any alleged messages from Dr. Hodgson through that source. He wishes to be assured that Mrs. Piper had no means of knowing the facts which illustrate the personal identity of real or alleged communicators before accepting even telepathy as an explanation. I must therefore respect this attitude in quoting any facts which show intelligence of a kind not referable to guessing or chance coincidence. It is not that any suspicion of Mrs. Piper's honesty is to be entertained 'at this late day, as the past elimination of even the possibility of fraud as well as the assurance that she has not been disposed to commit it are sufficient to justify ignoring it. But our troubles have not been wholly removed when we have merely eliminated the right to accuse her of fraud. A far more complicated objection arises and this is the unconscious reproduction of knowledge acquired in a perfectly legitimate way. Dr. Hodgson had been so long associated with Mrs. Piper that we cannot know, without having his own ante-mortem statement, what he may casually have told her about himself and his life. It is easy to exclude previous knowledge of total strangers, but a man who had worked for eighteen years in experiment with Mrs. Piper is exposed to the suspicion that he may have told many things to her in a casual manner which may turn up in unconscious simulation of his personality."

The following are some of the incidents reported by Dr. James Hyslop:

"One incident of great importance occurred in my first sitting after Dr. Hodgson's death. After he had referred to some discussions which he and I had over my Report on the Piper case in the spring of 1900 and had made some reference to his posthumous letter, he suddenly broke out with the statement:

"' Remember that I told Myers we would talk nigger talk."

"I saw at a glance, owing to my familiarity with phenomena of this kind, that something was wrong and I said, speaking to Mrs. Piper's hand, as we always do: 'No, you must have told that to someone else.' The reply from Hodgson was:

"'Ah, yes, James. I remember it was Will James.* He will understand. Do you remember the difficulties we had in regard to our hypothesis on the spiritistic theory?'

"I knew nothing of this and wrote to Prof. James, who was in California at the time, to ascertain whether any such remark had ever been made to him by Dr. Hodgson. . . . Prof. James replied that he did not recall any incident of the kind. When he returned to Cambridge late in the spring the incident was told him again by his son and Prof. James again denied all recollection of the matter. At lunch with Mr. Piddington the same day he was telling his guest what his opinion was of the trance personalities in the Piper case. Prof. James did not believe them to be spirits, but secondary personalities of Mrs. Piper, suggested by her knowledge of the same personalities in the case of Stainton Moses and the development of Dr. Hodgson's influence during his experiments. In the process of thus explaining his opinion he said to Mr. Piddington that he had several times told Dr. Hodgson that, if he would only use a

* Professor William James, of Harward University.

little tact, he could convert their deific verbiage into nigger minstrel talk, and then he suddenly recalled what had been said in the communications and wrote me the facts.

"The reader will remark the important fact that it was not Dr. Hodgson that had made the statement to Prof. James and that the subject was not the difficulty of communicating, but the nature of the trance personalities, and that it was Prof. James who had made a reference to 'nigger talk.' Just enough is given to recall the identity of the persons and relations between them, while the rest of the incident shows mental confusion between the incident which Prof. James recalled and the subjects of discussion which had taken place between them regarding the mental condition of communicators which Dr. Hodgson and I had tried to make clear to our common friend. George Pelham's* statement that we have to be in a dreamlike state on the other side in order to communicate is distinctly suggested by this incident as it is so like a delirium that it appears to be wholly unlike either telepathic or other phenomena, while there is little excuse from the ordinary explanations for the form which the communication takes."

Before having recourse, however, to the spiritistic and telepathic hypotheses in order to explain this incident, we should simply suppose that Dr. Hodgson (and perhaps also Prof. James) had, in Mrs. Piper's presence, spoken of this reference to "nigger language"; and that the confusion had subsequently occurred in the sub-conscious memory of the medium. There is really nothing in the tenour of the communication, nothing of such a nature as to oblige us absolutely to exclude this hypothesis, which is less extraordinary than the above supernormal hypotheses. Prof. Hyslop continues:

"Another incident of some interest is the following. We had been working together in behalf of the plan which we are now putting into execution since his death, namely, the formation of an independent American Society. We had met the second summer before at Putnam's Camp in the Adirondacks to talk it over and did so, agreeing there upon the main outlines of the scheme. It was our intention to talk the matter over again last summer (1905) at the same place, more

* One of the principal personalities manifesting through Mrs. Piper.

especially with reference to points not touched on in our first interview which was occupied with the main outlines. But he was not at the camp when I called and I missed him. He then wrote me that he would either return to Boston by way of New York or make a special trip to New York after his return to settle matters. He was prevented doing this as soon as he had expected and at last decided that he would come after the holidays. Less than two weeks before this he was in his grave. Hence the reader will appreciate the following communications.

"After alluding to the pleasure of seeing the new world beyond death, a circumstance wholly worthless for any rational purposes in this discussion, he changed the subject. I quote the record, putting what I said in parentheses and what was written automatically by Mrs. Piper without enclosure of any kind.

"'I will now refer to the meeting I proposed having before I came over.'

"(When was the meeting to be?)

"' I suggested having a meeting in New York, at the -----.'

"(Yes, that is right.)

"' No one could know about these plans better than yourself.'

"(That is right.)

" Do you remember my desire to publish my report next season ? Yes, extracts.'

" (About whom were the extracts?)

"'I wished to publish extracts about our telepathic experiments.'

"(All right. That was not what I was thinking about. But go ahead.)

"'I also wished to publish extracts about the spirit side of test experiments and my theory in answer to some criticism I recall from Mrs. Sidgwick.'

"Now it was a part of Dr. Hodgson's plan to have his reply to Mrs. Sidgwick's strictures on his report in 1899 ready for the first publication of the new movement. We had agreed upon this. We may suppose that Mrs. Piper knew of his desire to reply to Mrs. Sidgwick, but hardly of his plan to meet me and talk over the matter in New York which had been quietly arranged.* The allusion to 'telepathic

^{*} Although Dr. Hodgson may not have informed Mrs. Piper of the object of his approaching journey to New York, Mrs. Piper may probably have afterwards guessed it, when she became aware of the plan which Dr. Hodgson and Professor Hyslop had been discussing together for some time. —C. V.

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experiments' is intelligible only in the light of the fact that Mrs. Sidgwick in her criticism admitted the probability that in Dr. Hodgson's Report he had a record of frequent telepathic or other form of communication from the dead, but through the subliminal mental action of Mrs. Piper. But Mrs. Sidgwick could not accept what Dr. Hodgson had called the 'possession' theory of the process. His probable intention in his reply to her was to quote the record of telepathic experiments in the Society's Proceedings to show that the analogies between them and the Piper phenomena could not be sustained. However that may be it is a relevant point in the problem, and his special conversation with me turned upon the selection of extracts from the records to show that his theory of the matter was defensible. He had no occasion to reply to her attitude on the spirit hypothesis, as she had tacitly conceded this and only disputed his view of the process. He and I had frequently talked over his reply. . . ."

"The last incident is quite as important as any of the others. Nearly two years before I had had an experiment with a psychic out west, a non-professional case—I would not quote a professional type and I not only obtained some important names, but I received the Christian name of George Pelham in response to the request that my father bring the man there who had helped him communicate in the Piper case, and this was not known by the woman. Afterward George Pelham stated through Mrs. Piper that he had gotten his Christian name through in this case. This is the reason that Dr. Hodgson thought it a good one on the whole. . . ."

"I come now to a set of incidents which are perhaps as important as anyone could wish. I had an arrangement for three sittings beginning March 19th (1906). Previous to this I arranged to have a sitting with a lady whom I knew well in New York City. She was not a professional psychic, but a lady occupying an important position in one of the large corporations in this city. The sitting was on the night of March 16th, Friday. At this sitting Dr. Hodgson purported to be present. His name was written and some pertinent things said with reference to myself, though they were not in any respect evidential. Nor could I attach evidential value to the giving of his name as the lady knew well that he had died. I put away my record of the facts and said nothing about the result to anyone. I went on to Boston to have my sittings with Mrs. Piper.

"Soon after the beginning of the sitting Rector, the trance personality usually controlling, wrote that he had seen me 'at another light,'* that he had brought Hodgson there, but that they could not make themselves clear, and asked me if I had understood them. I asked when it was and received the reply that it was two days before Sabbath. The reader will see that this coincides with the time of the sitting in New York. Some statements were then made by Rector about the difficulty of communicating there, owing to the 'intervention of the mind of the light,' a fact coinciding with my knowledge of the case, and stated that they had tried to send through a certain word, which in fact I did not get.

"When Dr. Hodgson came a few minutes afterward to communicate he at once asked me, after the usual form of his greeting, if I had received his message, and on my reply that I was not certain he asked me to try the lady some day again. As soon as the sitting was over I wrote to the lady without saying a word of what had happened and arranged for another sitting with her for Saturday evening the 24th.

"At this sitting one of the trance personalities of the Piper case, one who does not often appear there, appeared at this sitting with Miss X., as I shall call her, and wrote his name, if that form of expression be allowed. Miss X. had heard of this personality, but knew that Rector was the usual amanuensis in the Piper case, Immediately following the trance personality whose name was written Dr. Hodgson purported to communicate and used almost the identical phrases with which he begins his communications in the Piper casein fact, several words were identical, and they are not the usual introduction of other communicators. After receiving this message I wrote to Mr. Henry James, Jr., without saying what I had gotten and asked him to interrogate Dr. Hodgson when he got a sitting to know if he had recently been communicating with me and if he answered in the affirmative, to ask Dr. Hodgson what he had told me. About three weeks after Mr. James had his sitting and carried out my request. Dr. Hodgson replied that he had been trying to communicate with me several Sabbaths previously and stated with some approximation to it the message which I had received on the evening of the 24th.

"The reader will perceive that these incidents involve cross references with another psychic than Mrs. Piper, and though I am familiar with the methods by which professional mediums communicate with each other about certain persons who can be made victims of their craft it must be remembered that we are not dealing with a

* The personalities which manifest through Mrs. Piper call mediums "lights."

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professional medium in Miss X. and that we cannot call Mrs. Piper this in the ordinary use of the term. I can vouch for the trustworth ness of Miss X. and think that the ordinary explanation of the coincidences will not apply in this instance."

It will be observed that it is difficult to attribute the latter incident to thought transference from Prof. Hyslop to the medium, because Prof. James alone was present at the sitting. One would, however, like to know, with a little more exact detail, the extent to which the message obtained by Prof. James was similar to that obtained by Prof. Hyslop on the evening of March 24th.

In the March issue of his Journal, he gives further instances of evidence by "cross references" through different mediums. The first cases are through the mediumship of a lady of social standing, and much respected, designated by Prof. Hyslop under the pseudonym of Mrs. Quentin. A few specimens of the communications received through this medium by means of the ouija board, had been shown to Prof. Hyslop, and he had found them so interesting that he had asked her to permit him to have a seance with her, which took place on October 4th, 1906. Five persons, in all, were present; with the exception of Prof. Hyslop they were all intimate friends of the same social standing as Mrs. Quentin. The communicator at this seance purported to be George Pelham, the personality already mentioned. The following short dialogue took place:

"(Well, George, have you seen any of my friends recently?)

"' No, only Richard H.'

" (How is H ?)

" ' Progressive as ever.'

" (Is he clear ?)

" Not very."

" (Do you mean when he communicates or in his normal state ?)

"'Oh, all right normally. Only when he comes into that wretched atmosphere he goes to pieces. Wonder how long it will take to overcome this.' . . .

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"On the roth of October I had an experiment with Mrs. Piper, and of course kept absolutely secret both that I had had this sitting of October 4th and the contents of it. . . After the preliminaries by the 'control,' who claimed to have the assumed name of Rector, the following took place on the appearance of what claimed to be Dr, Hodgeon:

"'I am Hodgson.'

" (Good, Hodgson, how are you ?)

"Capital. How are you, Hyslop, old chap ?'

" (Fine.)

" Good, glad to hear it. Did you receive my last message ? "

"(When and where ?) [I of course had in mind the incidents from which the previous quotation is taken.]

"'I told George to give it to you.'

" (Was that recently ?)

" Yes, very.'

"(I got something about you from George. Maybe he can tell.) [I was here thinking of George Pelham.]

"'Oh, yes, well I told him to tell you. I mean George D----' [name written in full at the time].

" (No, he did not write to me.)

"' Too bad. Ask him about it, or better still I will tell you myself.""

After having dragged along for some time on this topic, the conversation was diverted, and a few minutes later the same topic was taken up again. The personality Hodgson asked :

" Did you hear me say George? '

" (When ?)

" ' At the lady's.'

"(No.) . . . (Was that the last time I had an experiment ?)

"'Yes, we do not want to make any mistake or confusion in this, Hyslop.'

" (Did G. P. communicate with me there ?)

" He certainly did. . . .

" (Do you know anything that George said to me?)

"I cannot repeat his exact words, but the idea was that we were trying to reach you and communicate there."

" (Do you know the method by which the messages came to us ?)

"'We saw ----' [Mrs. Piper's hand ceased writing and began to move

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about the sheet of paper exactly as"did the hand of Mrs. Quentin when she spelled out the words by the Ouija board. . . .

" (That's right.)

"'I saw the modus operandi well. I was pleased that George spelled his name. It gave me great delight. I heard you ask who was with him and he answered R. H.'"

Prof. Hyslop then thought that he obtained another "cross reference" of the same kind with another medium in Boston: Mrs. Smith (pseudonym). He spoke of her to the personality "Hodgson," who replied through the mediumship of Mrs. Piper:

"'I shall be there, and I will refer to Books and give my initials R. H. only as a test.'"

Prof. Hyslop was alone with Mrs. Piper, who was in a state of trance, and it is known that she retains no memory of what happens during that state. Three hours afterwards Prof. Hyslop went to Mrs. Smith, who did not know that he had been experimenting that day with Mrs. Piper. Mrs. Smith does not write like Mrs. Piper; but speaks in a condition of slight trance. Having said a few words about another person recently deceased, and whom she said that she saw, Mrs. Smith added :

"'Beside him is Dr. Hodgson. It is part of a promise to come to you to-day as he had just been to say to you he was trying not to be intense, but he is intense. I said I would come here. I am. I thought I might be able to tell different things I already told. Perhaps I can call up some past interviews and make things more clear.'"

Prof. Hyslop then put a pair of gloves, which had belonged to Dr. Hodgson, into the medium's hands, because Mrs. Smith is what is known as a psychometrist. At once the medium said:

"'You have got something of his. It looks like a book, like a notebook, with a little writing in it."

She then added that Dr. Hodgson had promised to say something, like a word, a word of seven letters [initials?], but she could not tell more about it.

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Prof. Hyslop cites many other incidents of the same kind which we would like to reproduce if space permitted; but those we have selected suffice to give a general idea of the evidence which the distinguished General Secretary of the American Society for Psychical Research has collected. As we can see, the communications bear no very remarkable character. Prof. Hyslop is, indeed, careful to remind his readers that the identity of Dr. Hodgson with the "communicator" who manifested through Mrs. Piper, it was only possible, and, in fact, desirable to have recourse to trivial incidents; it is not necessary to make a parade of great revelations. It is quite obvious that any evidence of identity which a personality from the Great Beyond might be able to give could only be by reference to small events which easily escape the memory even of the most intimate friends of the deceased, whilst ethical revelations and suchlike would be worthless in this respect, and should be omitted, however interesting they may be from a psychological or philosophical standpoint.

What then, is the value of these experiments that we have just cited? Prof. Hyslop frankly admits that if the facts which he relates were connected with an ordinary professional medium, they

"Would have no evidential or scientific importance." "It is," he says, "because they follow a long history of accredited facts that they derive at least a suggestive value. The reader may entertain the account as one of hypothetical importance and await the investigation of cases where the same reservations will not have to be made."

We can but imitate the prudent reserve of Prof. Hyslop in this respect.

But of course it is impossible to examine these communications without endeavouring to interpret them by some "hypothesis of research." Prof. Hyslop shows himself, at once, to be a determined adversary of one of these.

"I do not here concern myself with that hypothesis of many un-

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scientific people who think that Mrs. Piper's mind has drawn telepathically into it the personality and memories of Dr. Hodgson previous to his death and can at pleasure afterwards reproduce them and palm them off as spirits. Anyone who can believe such a thing without an iota of evidence for it can believe anything. I shall not treat seriously such an hypothesis until it condescends to produce at least some evidence for itself commensurate with the magnitude of its claims. I am not attracted by miracles as long as a perfectly simple theory will explain the facts, and hence I should be much more impressed by either fraud or secondary personality than by any such credulous acceptance of the supernatural, for supernatural of a most astonishing kind it would be. Under the known circumstances it is far easier to suppose that Mrs. Piper might have casually acquired information from her conversations with Dr. Hodgson and that the trance state produces it in spiritistic forms. That is the real difficulty which the scientific man has to face."

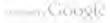
But the Professor goes even further than this. He disputes even the possibility, or at least, the probability of transmission of thought between himself the experimenter and the medium. In this he is consistent with himself, for he could not admit the possibility of this transmission in his own case without admitting it also in the case of Dr. Hodgson when he was with Mrs. Piper, experimenting with her as Prof. Hyslop is now doing. The latter writes as follows (p. 146-147 of the March number):

"There are just three hypotheses which are capable of discussion in connection with such facts." [A knowledge of events which it does not seem possible could have been acquired by the medium in a normal fashion.]

"They are (1) Fraud; (2) Telepathy, and (3) Spirits. Secondary personality would not be presented as an alternative by anyone who knows what that phenomenon is. . . Secondary personality never assumes the supernormal acquisition of knowledge. It is limited to what has been obtained in a normal manner by the subject.

"As to fraud, that has been excluded from consideration in the Piper case for fifteen or twenty years, and only unintelligent men would talk about it any longer.

" I do not think that telepathy as an explanation will fare any better. In fact I should be ashamed, as one who has tried to be scientific, to



advance telepathy as an explanation of any such facts. Any man who knows what he means by the use of this term would not venture to suppose it an explanation. As I expect to discuss the nature of telepathy in a later article I shall not give any special reasons for rejecting it in such facts as have been collected here.

"As to the third hypothesis, namely, that of spirits, I shall not undertake any dogmatic defence. It is obvious to me that it is the most rational hypothesis after eliminating fraud from such matters. . . . But it is not my desire in this article to argue for this conclusion. My main purpose has been to present the facts and to leave the reader to form his own conclusion, but to do this without concealing the preference which everyone perhaps knows I would make."

It seems then, that the person who holds the telepathic hypothesis, before having recourse to that of spirits, is in the opinion of Prof. James Hervey Hyslop, among the great mass of *unscientific people*. He has asserted, as we have just seen, that those "persons who can believe such things without a shadow of evidence would be capable of believing anything" and that he refuses to treat this hypothesis of telepathy seriously until some proofs can be advanced in favour of it which are adequate to sustain its vast pretentions.

But first of all, we would point out that the pretentions of the spirit hypothesis are most certainly not less considerable than those of the telepathic hypothesis; in fact, the contrary will be recognised easily to be the case. Is the evidence furnished by Prof. Hyslop in support of the spirit hypothesis adequate to the vastness of his affirmation? We have seen in the beginning of his article that he himself only attaches to it value of a very slight, very relative, and very hypothetical kind (this expression is his own).

Secondly, is Prof. Hyslop quite sure that there is not, as he calls it, a *shadow of evidence* of the transmission that thought can operate between the experimenter and the subject in a state of trance? I appeal to all who have seriously pursued the study of metapsychics and ask them

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whether this statement of Prof. Hyslop's does not seem to them absolutely astounding. They are acquainted with the experiments of Dr. Malcolm Guthrie and Sir Oliver Lodge with Miss Ralph and Miss Edwards, of Gurney and Myers with Blackburn and G. A. Smith, etc. The experiment generally was to make the "receiver" reproduce a simple drawing made first by the transmitter. The readers of the ANNALS for April, 1906, will remember the experiments of transmission of thought at a considerable distance by Miss Ramsden and Miss Miles, and other instances can be quoted. The transmission of thought operated nearly always in an incomplete way: other ideas which crossed the mind of the transmitter even, in some instances, unconsciously, were mixed up with the idea that was to be transmitted-and thus constituted inexact messages with blanks on one hand and superfluities on the other-precisely such as occur in the communications related to us by Prof. Hyslop, and yet it is not necessary in this case to have recourse to the spirit hypothesis.

Prof. Hyslop gives us to understand that, in his opinion and in that of Dr. Hodgson, there is no real analogy between the facts of experimental telepathy and such facts as produced by Mrs. Piper and other like mediums. There is no identity; that is obvious; but the *analogy* between them seems to me equally obvious.

In any case, we would commend to the notice of Prof. Hyslop a long article which Dr. Venzano published in the ANNALS (November, 1905) to prove that Eusapia Paladino perceives some of the thoughts of the sitters, during the state of trance, a fact which has been observed by many experimenters with other mediums. And these are cases not merely analogous to those of Mrs. Piper but almost identical. For my part, I have on twenty different occasions, obtained, generally by typtology, with mediums who did not know me, communications which purported to come from deceased persons known to me, and even of the

existence of whom I am sure that the medium had no knowledge; and as I was not at the table of experimentation I could not in any degree influence them. The messages contained a very large amount of correct details, relative to facts known to me, or which had probably been within my knowledge, at one time, but never anything that had not been normally inscribed, consciously or sub-consciously, in my memory : it is on this account that I say I myself have not obtained evidence for the reality of the spirit hypothesis which others say that they have had. But a close study of the experiences to which I have referred has naturally led me to the logical conclusion that the medium perceived in some way facts which were registered in my brain and of which I was not always thinking. Did this perception act telepathically? Undoubtedly, if this phenomenon can be called telepathy. But I am not sure whether telepathy is " transmission of thought " rather than " clairvoyance" or "psychometry," or some other of these still hypothetical phenomena. I rejected the spirit hypothesis because the personality which manifested mediumistically said only that which was within the range of my knowledge, and not things known exclusively to the discarnate person from whom the messages were supposed to come. I was therefore obliged to fall back on telepathy. But I do not attach to this vague term any more precise signification. And when Prof. Hyslop only obtains messages under the same conditions I cannot, naturally, draw any different conclusions. I could even cite cases in which I have made efforts to influence a medium, writing automatically, who has written according to the suggestion I have given, although what was written was retracted afterwards when the medium had evidently shaken off the suggestion. I have also experimented with subjects who find hidden objects, without any contact going direct to the object, seemingly guided only by thought transmission.

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Nevertheless, I wish to make it understood that I in no way dispute that Prof. Hyslop may have obtained evidence that the discarnate spirit of Richard Hodgson has really communicated with him, or that other messages previously obtained with Mrs. Piper may be of a spiritistic nature. It will be observed, for instance, that I have attached special importance to one of Prof. Hyslop's experiments concerning a message received by Prof. Henry James, because the latter was not aware of the communication which was obtained from the medium and could not consequently influence it. In this case, the hypothesis of thought transmission, on the part of Prof. Hyslop and of Mrs. Piper to Prof. James or to Miss X., is highly improbable, although it cannot be declared to be impossible. I merely maintain, with the majority of "psychists," that the hypothesis of telepathy between the living cannot be called "unscientific" with regard to these cases; nor can we step over the barrier which it offers to the acceptance of telepathy from the deceased.

Moreover, it is apparent that Prof. Hyslop himself is not too favourably disposed to the theory of telepathy from the deceased, which he says has been preferred by Mrs. Sidgwick. The following seems to be the interesting theory held by Mrs. Sidgwick: She does not deny that in the messages written automatically by Mrs. Piper may be found traces of communications coming from the deceased, but she thinks that these were transmitted telepathically or by some other method unknown to us, to the subliminal consciousness of Mrs. Piper, and that the communications subsequently emerged in the trance state of the medium, by automatic writing, although in a fragmentary manner, and mixed up with other subliminal ideas acquired normally which would explain the incorrectness of the messages. It

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is known that both Dr. Hodgson and Prof. Hyslop are, on the contrary, in favour of the hypothesis according to which the medium is taken "possession" of by communicating spirits; that this result can only be obtained by putting themselves into a semi-hypnotic state similar to that of the medium herself, which would naturally limit their personalities and would also explain the imperfection in the messages. One might call Mrs. Sidgwick's theory that of obsession, and the theory of Dr. Hodgson that of possession.

This discussion of the probable causes of the imperfection of the so-called spirit messages is certainly not the least interesting portion of Prof. J. H. Hyslop's article.

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CORRESPONDENCE.

Psychical Phenomens and Animals.

Letter from M. TSCHINSKY TO M. CAMILLE FLAMMARION.

My DEAR MASTER,

I feel obliged to inform you of an experience which brings a fresh factor into your general investigation of psychical phenomena. I will not diverge to any extent whatever from strict accuracy.

I was an under-officer at St. Petersburg, contented with my profession, possessing sufficient wealth, in good health, but somewhat fatigued, not having, moreover, anything or any person to complain of, and never drinking alcohol nor even beer.

It was at 2 a.m. that this occurred. I was living in apartments at the *Couronne*, consisting of three rooms. I was alone, quite alone, except for two cherished companions: a dog and a cat. I was reading a book. The doors of the room were simply closed and the entrance door was locked.

Suddenly one of the doors of the apartment opened with violence, as if it had been pushed by some invisible force. At the same moment, my dog sprang forward towards the door, barking, and seemed to pursue someone into the next room. I called out: "Who is there?" Receiving no reply, I took a candle and visited the rooms, but found no one. Nevertheless, the dog continued to bark at some one.

The cat, moreover, raised her back, her hair standing on end, and looked persistently towards the open door.

I called the dog to me, but he took no heed, a thing which never happened with him before.

I myself feit the presence of some invisible being, but without being able to explain my sensations.

Two days later, in the same spot where the door had thus mysteriously opened, I had a stroke of paralysis (cerebral apoplexy). My dog remained devoted to me, and would never leave me.

Six months I remained in bed in hospital. One night, when still ill, I felt a hand pass through my hair reversely. Wishing to discover who was doing this, I pretended to be asleep, and when I felt the strange hand a second time, I jumped out of bed, but I found no one in the ward, so I returned to bed: my bed was then raised and violently shaken. I was so terrified that although still ill, the next day I hastily quitted the ward.

These things happened seven years ago, I have never experienced anything similar. I am now thirty three years of age.

[We are indebted to the courtesy of M. Camille Flammarion for this letter: it is destined to appear among the testimonies to psychical phenomena, which, in spite of the fact that a work of his has so recently appeared, our eminent collaborator is continuing to collect, thanks to the communications which come to him from all parts of the globe. —EDITOR.]

The Use of the Term "Hallucinstion."

MAY I be permitted to express very strongly my adherence to the views (as to the use of the word "hallucination," so admirably put forward by Dr. Pickering and Mr. Sadgrove ?

The S.P.R., by the particular and academic meaning of the word "hallucination," which they have evolved for general use, are building up a very Tower of Babel for, not only the public, but students in the future. Of this I can give an instance which is directly in point.

Kant in his Critique of Pure Reason uses the terms "concepts," "Ideas," "intuitions," and "the manifold." He gives his own academic meanings to these words and—I write in fear and trembling—he himself confuses "concepts" with "intuitions," uses "ideas" in different meanings and, perhaps, nowhere defines clearly his meaning of "the manifold." Still, his meaning can be worried out with long labour and weary pain.

But his commentators? The students? They reason in a chaos of concepts, ideas, intuitions, the manifold, unity and diversity. From one I am told of the "looseness" of the manifold: from another that the understanding *originates* unity from the manifold: from another that unity and diversity are abstractions from the manifold! from but I must stop.

Now all this confusion arises from want of *clear definition* of the meaning of terms, it does not arise from want of clarity in reasoning.

The meaning of the word "hallucination" has been determined once and for all, its meaning belongs to the public. It means:—an unfounded notion, belief in an unreality, a baseless or distorted conception.

NO. 31, 1907.]

CORRESPONDENCE.

Now the S.P.R. cannot deny that the above is the meaning of the word—passages could be given from the Proceedings and Journals in which the word is used in the above meaning. What then is it they have done? They have not even pretended to supersede the old meaning. What they have done is to introduce the use of the word as having two different and contradictory meanings. Nothing can justify this. In popular language the Council of the S.P.R. accuses all of us who send them "cases," as being subjects of hallucination, and it is not consoling to be told the charge has only been made in a Pickwickian sense.

The S.P.R. must coin a new word. [If, as they assure us, they are engaged in laying the foundation of a new science, they must take supreme care that their foundation is firm and secure : it must not rest on the see-saw of a word.

No apology is due from me for addressing myself to the ANNALS and not to the S.P.R. For the Council of the S.P.R. have laid down—for the present—the law that the word "hallucination" shall be used as having two contradictory meanings, and they have refused public discussion.

F. C. CONSTABLE.

Wick Court, near Bristol.

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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 Strange Case of Premonition of Death

[Progres Spirite, Paris, May, 1907.]

" My sister, Marie, was eighteen years of age and was a sempstress. A few days before the marriage of our aunt, whose wedding dress my sister had made, one evening when Marle was indisposed and my mother was helping her to undress, suddenly, her eyes fixed on the window, she cried out: 'There is aunt coming in at the window dressed as a bride !' We did not believe her, and tried to calm her; but we heard the soft rustle of the dress approaching and them a soft voice and further rustling, which became gradually more distant. Marie, very agitated, said at once : 'Did not you perceive that aunt was dressed in the dress which I made for her? She has come to say good-bye to me before quitting this earth, and in eight days hence, at the same hour, she will come to fetch me too.' The following morning, by the first post, arrived the unexpected tidings (for our aunt enjoyed excellent health) that she had died almost suddenly, at 9 o'clock, that is, at the hour when Marie had seen the apparition, and we thought that she was [raving ! In vain did we conceal from her this decease, she felt sure the prediction would be fulfilled. Marie desired to say farewell to all her friends, to whom she gave little souvenirs; she insisted on herself making the white dress, which she put on an hour before her death and she herself arranged the flowers and candles round her bed.

"She was called 'the saint' in the neighbourhood, and up to the last moment she received her relatives and friends, to whom she showed her great satisfaction at her approaching departure. She comforted her mother and all of us who were weeping, telling us that, in spirit, she would always be with us. And why weep, she said, since I shall soon be so happy!

"Five minutes before she died she begged her mother and us to withdraw, she received the sacraments and then, exulting and joyous,

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said: 'Oh | how happy I am !' and died smiling as 9 o'clock struck. She had never been ill except for a slight heart weakness."

The Progrès Spirite says that this account was given by the sister of the deceased to one of their Italian correspondents, M. Michelin, living at Venice. M. Michelin was not content with that : he got information from persons who had known Marie, and who *all* affirmed to him the accuracy of the facts which we have just published.

A Case of useful Gerebral Activity during Sleep.

[The Zoist, London, May, 1907.]

IN accordance with your request, I herewith transmit to you particulars as they occurred, of the peculiar dream, if such it may be called, which proved of so essential service to me.

As I mentioned to you, I had been bothered since September with an error in my cash account for that month, and despite many hours' examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking hours for many nights, and had occupied a large portion of my leisure hours. Matters remained thus unsettled until December 11th. On this night, I had not, to my knowledge, once thought of the subject, but I had not long been in bed, and asleep, when my head was as busy with my books as though I had been at my desk. The cash book, the banker's pass book, etc., appeared before me, and without any apparent trouble I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross-entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time; and having done this, the whole of the circumstances passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of paper from my dressing table to wipe my razor, and you may imagine my surprise at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash book, when I found that I had really, when asleep, detected the error which I could not detect in my waking hours, and had actually jotted it down at the time. C. J. E.

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P.S.—I may add that, on a former occasion, a similar occurrence took place; with, however, this difference, that I awoke at the conclusion of the dream, and was perfectly aware, when certainly awake, of having made the memorandum at that time. This, however, was not the case in the occurrence I have above detailed.

Mr. E. wrote later:

I have no recollection whatever as to where I obtained the writing materials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark, and in my bedroom, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must have either found it accidentally in the room or gone downstairs for it.—C. J. E.

The Editor of the Zoist calls this a case of "cerebral activity during sleep." It is evident that we should add "complicated by somnambulism "—which, from a certain point of view, renders the case less extraordinary, reducing it to an incident of natural somnambulism.

The Exposure of two Mediums.

THE spiritists of St. Louis (United States), having noticed that a certain Mrs. Katherine Graham, who posed as a materialising medium, obtained by fraud phenomena of which she boasted, determined to expose her. Dr. Otto Vierling, member of a spiritists, society affiliated to the Association of Spiritists of the State of Missouri, undertook this duty at a seance at which three ladies also took part. Mr. Paul MacArthur, President of the above Association, was in the next room ready to intervene.

Mrs. Graham personified a spirit dressed in white with a bodice of lace thrown over her head, her face lighted up with phosphorus, as were also her hands and feet, when Dr. Vierling sprang forward, seized her and threw her on the ground; the medium cried out. The gas was lit whilst Mr. MacArthur went into the seance room. Messrs. MacArthur and Vierling tore the bodice off Mrs. Graham's shoulders and took possession of a quantity of white muslin and a large black ribband saturated with phosphorus.

Mrs. Graham is a woman of forty years of age, thin and small. Mr. MacArthur, on being interviewed by a reporter of the St. Louis Republic, stated that she was a good medium for mental phenomena

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but that she was wrong to attempt to produce false physical phenomena. He denounced Mrs. Graham to the judicial authorities of his county as having tried to get money under false pretences.

We are far from approving of the rough method employed by the spiritists of S. Louis, because we have no right to use violence towards a medium before knowing whether he deceives his clients, and it is exactly this that has to be proved.

Quite another method was pursued on June 5th last by a sircle of English spiritists, in order to discover the fraud of Chambers, who had, moreover, already been denounced lately by another circle of spiritists, and by the Society for Psychical Research in London. The group of experimenters, composed almost exclusively of spiritists (with the addition of a member of the staff of the Mercury of Leeds), insisted that Chambers should let the phantom be photographed by magnesium light; the medium consented. The photograph was taken, and we have been allowed to examine it. It shows the medium before the curtain of the cabinet; it is impossible to doubt his identity; the resemblance is so complete. His legs are bare; the rest of the body, except the head, is covered with white drapery. On his head he has a woollen chest protector. All this is quite apparent, it is clear that flash light photography reveals the smallest details of the accoutrements of a phantom, or of the medium who personifies the phantom. What a difference between this photograph and others which have raised long discussions |

Now, how is it that the medium consented to let himself be photographed if he was tricking? We can but suppose that he flattered himself that the photograph would not reveal the so-called phantom so clearly, which, however, is surprising, as one would expect greater prudence from a professional frauder.

We must add also that the medium had been searched at the outset of the seance; the white material was not found on him which is seen in the photograph, and which he probably somehow hid in his clothes.

We should also observe that various persons who may be considered good observers and who have also recognised for some time Chambers' trickery, are of the opinion that at one time genuine phenomena occurred with him.

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THE PSYCHICAL MOVEMENT.

The New Medium in Barcelona.

In our last issue we spoke of some mediumistic experiments which took place lately in Barcelona, when a powerful medium was manifested capable of producing phenomena nearly similar to those obtained with Eusapia Paladino, and we can now add that this young girl is called Mlle. Carmen Dominguez. By the intelligent initiative of M. Esteva Marata, a circle, composed of an astronomer, three doctors, an architect, and a lawyer, has been formed to submit the new medium to a series of experiments, and has held a dozen seances with her. Phenomena, still more surprising than those we have already mentioned, have been obtained in these seances, of which we will give a more lengthy account in our next issue.

Further Experiments with Eusapia Paladino in Naples.

A series of seances with Eusapia Paladino have just been held in Naples. They have been perhaps more important than all that have preceded them, because conducted under even more severe scientific control. These seances took place in the laboratory of Professor Ph. Bottazzi, Director of the Physiological Institute in the University of Naples. There were also present, Dr. G. Galeotti, Professor of General Pathology in the University of Naples; Dr. T. De Amicis, Professor of Dermatology and Syphilography at the same University; Dr. O. Scarpa, Professor of Electro-Chemistry at the Polytechnic School in Naples; M. E. Jona, Senator, President of the Italian Electro-Technical Association; Dr. A. Cardarelli, Senator, Professor of Clinical Medicine in the University of Naples; M. N. Minutillo, Professor of Jurisprudence in the University. Mme. Bottazzi was also present at two seances, in the course of which mediumistic faculties revealed themselves in her-which disturbed her considerably. By the light of three lamps the table round which the experimenters were seated was seen to rise as high as nearly half a yard (4oc.) or to float in the air untouched, without any contact with Eusapia, for about twenty-five minutes; then apparitions of hands began, and of black heads, etc. We will publish later a report of these experiments.

A Lesson on "Spiritism" in Maples.

DR. LEONARD BIANCHI, Professor of Psychiatry in the University of Naples, director of the Lunatic Asylum of Sales, recently minister of Public Instruction in Italy, yielded to a request repeatedly addressed to him by students, to conclude his course of lectures on the 11th of June, by speaking of "Spiritism." Professor Bianchi has declared himself convinced, for the last twenty-three years, of the reality of mediumistic phenomena. We shall endeavour to give a fuller account in our next issue.

BOOK REVIEWS.

Mysteries of the Seance, and Tricks and Traps of Bogus Mediums. A Plea for Honest Mediums and Clean Work. By a Lifelong Spiritualist. (Lunt Bros., Station A, Boston, Mass., 1905. Price 15.)

If our outlook were ethical rather than scientific, the *brochurs* under review would be a saddening document. It presents a phase of human nature which is unspeakably revolting; and it is indeed almost difficult to believe that fraud of such extensive and systematic character exists. Fraudulent mediumship, trading on the aspirations of the religious and the emotions of the bereaved, is a peculiarly hideous kind of moral crime; and it is depressing to think that these vampires flourish so abundantly. Apparently the only way to circumvent them is to infuse suspicion into the minds of the credulous and trustful, by showing them how they—the tricks and the credulous people—are "done." Probably the fraudulent medium flourishes to a far greater extent in America than on this side; but, even here, a wide circulation of this little book would do great good by putting spiritists on their guard.

The author gives many interesting details of the dodges of "sealed letter reading," slate-writing, materialisation, trumpet-talking, etc., and indicates the methods which should be pursued in order to exclude the possibility of fraud. Most of these dodges are well known to psychical researchers and the better sort of spiritists, and the phenomena produced under the conditions specified would be regarded by them as valueless; but they are worth describing, for the benefit of the too trustful. Scientific investigators have already learnt what can be done in the way of fraudulent slate-writing, from the extremely clever experiments of Mr. Davey (*Proceedings* S.P.R., Vol. iv.), which convinced many of us that it is almost or quite impossible to exclude the possibility of trickery. A clever operator can deceive even an alert and sceptical sitter.

With regard to "intellectual" phenomena-descriptions of spirit forms, with the giving of appropriate messages-the author says that organised fraud exists on a large scale. In every large town (U.S.A.) containing a number of spiritists, there are persons who gather up and sell to "mediums" information concerning deceased relatives of

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people who are likely to attend meetings or to have sittings. There is also a "Mediums' Association," which furnishes useful information to its members concerning people who are known to be interested in Spiritism. This information frequently enables the "medium" to give wonderful "tests."

Moral: let us cultivate a bealthy scepticism, insisting on fraud-proof conditions before according belief. Otherwise we shall encourage the growth of an army of swindlers such as those whose rascally doings are exposed in this interesting booklet.

Studies in Mysticism and Certain Aspects of the Secret Tradition. By ARTHUR EDWARD WAITE. (Publisher, Hodder & Stoughton. Price 103. 6d. net.) This book will appeal mainly to the mystic, but it may also interest students of metapsychism who claim to be scientists rather than mystics, more particularly, of course, will it do so if they to some extent combine the two.

In his brief chapter, "The Dwellers on the Threshold," Mr. Waite shows how valuable a place psychical research may hold for the student of nature, of philosophy, and of religion. In the course of a fine paragraph, he says: "It is neither science, philosophy nor religion, but it may become the warrant of all." He points out how deep and far reaching, in his opinion, are the conclusions to which psychical experiences logically lead. And he adds: "the fact that there are higher warrants for the convictions here mentioned does not derogate from the importance attaching to the lower ranges of evidence."

The general tone of this chapter seems slightly at variance, however, with passages in subsequent chapters. In those entitled: "Who stands at the door and knocks," and "A Masque of Anarchy," we feel that Mr. Waite hardly does justice to the importance of the phenomena which he has previously recognised as a portal to great spiritual discoveries.

On page 133, he admits that he is convinced of the genuineness of certain physical manifestations, "as far as evidence can be held to convince anyone," but he appears to guard himself from seeming to set much value on them, by adding: "they do not interest me per ss... if I were less indifferent to the facts I also might see some reason for denying them." We doubt whether these physical phenomena ever interest intellectual persons per ss; it is only the unintelligent curieux who enjoy viewing phenomena simply as a wonder; in the case of others it is always as the expression of hidden causes that phenomena engage interest; and this confession of indifference seems



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to us an extraordinary one from a writer who regards "the visible universe as an omen and a sign . . as a great parable which sooner or later will give place to a grand morality " (p. 129). We should like respectfully to ask Mr. Waite whether he would exclude the phenomena with which psychical research deals from all participation in this parabolic quality, merely because they are of a rarer kind ?

The chapter in which he deals with the history of Spiritism is interesting, although coloured throughout by the bias which his "indifference" to its phenomena naturally creates. He thinks that the extraordinary spread of the movement may in some measure be accounted for by the soil having been prepared by the revivalism of the Shakers, and the practice of mesmerism, etc. These events carry us but a very little way, however, in our search for causes.

The book as a whole is, as its title asserts, a *Study of Mysticism*, and we can do it but scant justice by merely criticising the chapters which deal with metapsychism, although, necessarily, our review must be limited to these. If we are not altogether in agreement with his treatment of this subject, we yet are glad to recognise that Mr. Waite adds his testimony to the genuineness of the physical phenomena of spiritism, and that he admits that "experiences of the psychic order are to some extent indications and finger-posts, possibly to spiritual possibilities."

Proofs of Life after Death. Compiled and edited by ROBERT J. THOMPSON. (Werner Laurie, New York. Price 7s. 6d. net.) This is a fascinating book; which is more than can be said of most compilations. A personal bereavement, involving the recognition of the inadequate basis by which hopes of immortality are very frequently sustained, suggested to Mr. Thompson to publish a symposium expressing the convictions of some of the most thoughtful men and women of the day on this great subject.

The book will interest both those who are already familiar with the psychic and philosophical grounds for this belief, and those who are not. The names of those whose opinions are quoted, often at considerable length, appear at the end of the volume and are a sufficient guarantee of interest. They occupy four pages, and include such names as Crookes, Richet, James, Lodge, Myers, Joire, Barrett, etc.

Not the least interesting part of the book is the final essay by Dr. Elmer Gates. To those who require close reasoning, it will be perhaps the most valuable portion of the whole work. It justifies its title "Immortality from a new standpoint," as far as such a title can be justified in a world so riddled with thought as the world of men There is depth and originality in Dr. Gates' way of expressing his

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thought on this theme which makes it extremely interesting and worthy of careful study.

Individual Immortality. By E. M. CAILLARD. (Mr. John Murray: London. Price 3s. 6d. net.) The subject of immortality is treated in this work mainly from the philosophical and religious standpoint, but one chapter is also devoted to the scientific standpoint. In this chapter a slight allusion is made at the outset to Psychical Research and this is notable, chiefly because the writer admits that, apart from the facts studied by psychical researchers, all that can be claimed from the scientific standpoint in relation to human immortality is a "presumption" in its favour. This being the case it seems a pity that these facts receive such brief attention. Even in a work mainly metaphysical they might with advantage have received a larger place, more especially as the writer very aptly remarks that : "We can have no reliable metaphysics unless we first made sure of our physics." In the few lines devoted to the subject, Miss Caillard fully recognises the importance of experiences, which may be characterised as trivial; of these, she says truly, that " often they are more valuable scientifically and more calculated to overcome prejudice, than incidents in themselves more impressive." . . . "Save to the wilfully ignorant or prejudiced," she adds, somewhat rashly in view of the real position of established fact on this point, " the existence of telepathy . . . is an established fact. Assuming that human beings exist under other and unknown conditions, telepathy offers a means of communication . . . which it would be almost impossible to believe would never be used."

The Borderland of Psychical Research. By PROF. JAMES HYSLOP, PH. D., LL.D. (Pulman & Co., New York. Price 6s.) The object of this work is to give the lay reader some insight into the complexities of the problem which the psychical researcher has to deal with. The general public, as Professor Morselli reminds us, is sometimes at a loss to understand how it is that scientific men have no definite explanation to offer of the phenomena they study.

This book shows how many subtle considerations complicate the subject and make it necessary to be very careful in theorising.

Prof. Hyslop deals in this volume rather with the out works of metapsychism than with the phases of the subject which bear a distinctly spiritistic character. He discusses at length hallucinations, secondary personality, hypnotic conditions, and so forth.

We note that, at least when this book was published last year, the professor was still sceptical as to the genuineness of the physical

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phenomena in metapsychism, although he tells us he is open to conviction when the evidence for it is abundant enough to satisfy him.

In the latter chapters, he gives his views on reincarnation, and the effect which established belief in survival would have on moral ideals.

The Psychic Riddle. By ISAAC K. FUNK, D.D., LL.D. (Funk & Wagnalls New York and London. Price \$2) The introductory pages of Dr. Funk's interesting little volume contain many very sensible remarks concerning the reasonableness of psychical enquiry in general and the causes which hinder and perplex those who would pursue it. The pages most likely to attract attention are those devoted to the subject of the communications purporting to come from Dr. Richard Hodgson. Dr. Funk tells us that he has had access to the full stenographic report of the sittings held with Mrs. Piper in which Professor Hyslop received these communications, and some extracts from these are given verbatim. To this Dr. Funk adds other communications through other mediums, which purport to emanate from a same source; we agree with him when he says these are scarcely evidential.

Dr. Funk tells us that his own position with regard to the spirit hypothesis is that whilst it cannot as yet be said to be scientifically demonstrated, still, after thirty years of investigation he has come to the belief that the probabilities are in favour of this hypothesis and that "as the proofs stand, man is more logical, more sane, in accepting the spiritualistic belief of the communion of spirits through the physical sensories, than he is in rejecting it." (P. 40.)

The Substance of Faith Allied with Science. A Catechism for Parents and Teachers. By SIR OLIVER LODGE, F.R.S. (Methuen & Co. Price 2s. net.) Among much that claims careful attention in this volume, we would point out the clause on the nature of evil as particularly worthy of note. In quite simple language and with great brevity it deals with the problem in a fairly effective manner.

There are many passages up and down the book which indirectly bear upon the subject of metapsychism, but it is with the matters treated of in Clauses XII., XVI., XVII., that the ANNALS is more particularly concerned.

Clause XII. is headed "Man's Higher Faculties." It is no reflection on the writer if this part of the work is less simple and convincing than some other parts. He himself tells us that it deals with more or less hypothetical speculations, and on this account readers, unfamiliar with psychical studies, will find some difficulty in interpreting his drift. They will be liable to misunderstand him, for instance, when he NO. 31, 1907.]

suggests that the present self may be but a fraction of a larger self, and that "some other fraction of that larger self may readily be thought of as appearing to gain practical appearance in the world of matter and to return whence it came to the whole whence it sprang," and that this process may be often repeated. Even in the student of psychical research this passage provokes the desire to put forward many questions, for example : how can such a hypothesis be reconciled with the unity of personality ? In the small space given to this clause, no answer, of course, can be afforded to such questions, and the reader is left dissatisfied. Perhaps this is what he was intended to feel ; let us hope that his interest in the volume as a whole will induce him to study metapsychism, and so to discover the data on which such speculations are based.

In Clause XVII. on "The Communion of Saints," Sir Oliver Lodge asks, "Why associate mind only with the surface of a mass of matter? Enthusiasts hope some day to be able to communicate with People on Mars, but there may be intelligences far more accessible to us than those remote and hypothetical denizens of another world. . . It must be remembered that the above is speculation, not knowledge." What follows under this head is, for obvious reasons, very cautiously expressed. In a "Catechism for Parents and Teachers" in general, it was no doubt wise to write with much reserve, but we should have been glad to find some definite expression of the hope that "speculations" may become "knowledge," that science may lead to the verification of what "the seers of the human race have surmised."

Universal Spiritualism. By W. J. COLVILLE. (Publishers: R. F. Fenno & Co., 18, East Seventeenth Street, New York. Price 35. 6d.) The scope of this book may be best described in the author's own words; it is to show that "the human race has sought and found convincing evidences of its immortality."

With this object in view Mr. Colville considers, in turn, the beliefs of Ancient Egypt, those embodied in the Jewish Kabala and in Persian, Greek and Roman writings; from these he passes to the Vedanta Philosophy and to the conception concerning the Unseen prevalent among Scandinavian, Etruscan, Chinese, Japanese, and Mahommadan races, and, finally, among Christian nations.

The volume is prefaced by an autobiography, in which Mr. Colville relates his own psychic experiences. On page 32, we find the record of an interesting telepathic experience: On December 8th, 1894, between 3.30 and 3 p.m., Mr. Colville had a vivid vision of Lady Caithness. He saw her writing a letter expressing a wish that he

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should contribute an article for a periodical she was editing and also a hope that he would accept an offer of an engagement to deliver a course of lectures during the ensuing June. On the 24th of the same month, Mr. Colville adds, "I received . . . the identical letter from Lady Caithness, dated 'Paris, December 8th,' which I had beheld in my extremely vivid vision. . . " Comparison showed that "the time coincidence was as nearly exact as it well could be."

Hypnotism and Spiritism. A critical and medical study. By DR. JOSEPH LAPPONI. Translated from the Italian, by Mrs. Philip Gibbs. (Publisher, Messrs. Chapman & Hall. Price 5s. net.) We have already drawn attention in our issue for November, 1906, to the original edition of this work. The translation is clear and fluent, and will no doubt insure this edition a wide circulation among English readers.

Colloquies with an Unseen Friend. Edited by WALBURGA, LADY PAGET. (Publisher, Philip Wellby. Price 3s. 6d. net.) This interesting volume is compiled from the inspirational utterances and the automatic writings of a friend of Lady Paget's. The conversations and discourses are strongly coloured with theosophical ideas; they are for the most part ethical in character, but some portions purport to be historical sketches; the "communicator," however, guards himself by saying: "Please remember that I have often told you I am not infallible, and only guarantee my account of what I have myself experienced."

A Primer of Clairaudiance and Delusional Insanity. By J. BARKER SWITH, L.R.C.P., is a second edition of a pamphlet written after twenty years of investigation of delusional insanity. Unfortunately the style is obscure, but it is easy to recognise that this alienist physician has the courage to take account of possibilities and phenomena disregarded by the ordinary practitioner, and he does not attribute all "voices" merely to hallucination. In this connection, he says: "It would be strange if the universe with a million of suns does not possess beings more intelligent than ourselves"; and further, "Scientists, alienists and others, like the prophets, do not rise above the limitations and traditions of their own time, or they would never have missed the external causation of some cases of delusional insanity."

Practical Health. By LEANDER EDMUND WHIPPLE. (Published by The Metaphysical Publishing Co., New York. Price \$1.50 net.) This work deals with such topics as, "Thought in Sickness," "Thought NO. 31, 1907.]

in Health," "Thought Transference," "Curative Thought," etc. When we say that the writer holds the opinion that the "cause of sickness is always mental," the general line taken by the author in his book will be readily understood. The style is simple and fluent, and if we cannot entirely endorse his opinion as to the cause of all disease with quite equal assurance, we can recognise that he says many true and sensible things and that his advice, if followed, would tend to promote health and sanity.

Brain and Personality. By W. H. THOMSON,' M.D., LL.D., Physician to Roosevelt Hospital, Consulting Physician to New York State Manhattan Hospital for the Insane, etc., etc. (Hodder & Stoughton. Price 6s.) The first half of this book deals with the physiology and functioning of the brain centres. In the writer's own words: "Our subject deals primarily with material facts. Hence it is in no sense a speculative subject, because anatomical details are neither speculative nor theoretical and we have been concerned with the anatomical seat of mental faculties" (p. 228). No one can fail to read these chapters with interest, for the author has the somewhat rare merit of imparting knowledge of a technical kind without using obstruse and unfamiliar phraseology; so that a reader of ordinary intelligence can thoroughly understand and follow his statements and his argument.

The second half is not less interesting, though more open to question. In it the writer gives his conclusions on the facts of which he has been treating. He is frankly and convincedly opposed to the materialistic interpretation of the relation of the ego to the brain, and his reasons for this position are based, not on metaphysics, but on physiological and anatomical facts. Here he is not always convincing. For instance, when he says (p. 233): "The will refuses to be displaced from the personality by anything on earth," we are disposed to ask how this applies to those persons of weak will who fall an easy prey to suggestion—not in hypnosis, perhaps, but in a normal state, and who popularly are said to have "no will of their own."

The writer does not indicate anywhere that he is acquainted directly with the phenomena of metapsychism, although he gives, as an illustration, in his chapter on sleep, a case of a college fellow student, Childs, who worked a mathematical problem in his sleep. "The next morning," he writes, "Childs complained that his night's rest had not refreshed him." "I am not surprised," replied his friend, "when you got up about three o'clock and went at that problem again." Childs answered that he had done nothing of the kind, when, glancing at the table, he was astonished to find his slate covered with the problem all

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correctly worked out " (p. 305). This case might be labelled metapsychical, but it is introduced merely incidentally. Dr. Thomson adheres closely to his subject, " the physical relations of the brain to the mind," and views it almost exclusively from the physician's point of view.

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THE BRITISH JOURNAL of PSYCHOLOGY

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The Annals of Psychical Science. Aug. 1907

A CONTRIBUTION TO THE STUDY OF MATERIALISATIONS.*

By DR. JOSEPH VENZANO.

I.

THOSE who study metapsychism have recently devoted special attention to the phenomenon called "materialisation." This is a subject which must necessarily awaken suspicion, and suggest fresh criticism on the part of sceptics. It is not enough that these phenomena should be presented with prudent reserve, in a rigorously methodical manner, or under the protection of authoritative names. Sceptics incapable of this calm judgment, and without that competence which profound knowledge of the subject affords, relying chiefly on recent cases of mediums being surprised in flagrant acts of fraud, persist in their former methods of negation, contesting the facts, depreciating without reserve the testimony of the witnesses, and generalising, after their usual manner, in their one-sided conclusions.

^{*} Having published several reports of seances with Eusapia Paladino in which the reporters declared themselves decidedly opposed to the spirit hypothesis, we now think it advisable to publish a careful study on the same subject by Dr. Joseph Venzano, a distinguished doctor at Genoa, who was one of those present at the seances with Professor Morselli, and who is said by the latter, in his article, to be "an excellent observer" (ANNALS, Vol. v., p. 344). The reader can thus form a more precise idea of the complexity of these phenomena, and of the folly of supposing that an opinion can be formed in one direction or another after attending two of three seances, as is so often done by experimenters of all calibres.—[EDITOR'S NOTE.]

This is, moreover, only a repetition (in a milder form) of what has always happened. The act of proclaiming certain truths which go beyond the intellectual inheritance of any period, whilst it is a test of courage, also carries with it, unfortunately, a long train of disillusionments and bitternesses. There is nothing more dangerous than facing unpopularity. The man of science, even when he has contributed, by his teachings and by his marvellous discoveries, to create the glory of the age, if he ventures to assert some new fact which appears to contradict the known laws of biology, encounters the ungenerous and ill-considered indignation of crowds of detractors, who are always ready to deny not only the facts presented, but even the scientific competence of the man who attests them.

This is the main reason for the prolonged silence of many eminent men, who no longer have any doubt as to the reality of mediumistic phenomena, the proclamation of which would entail upon them the risk of diminution of their authority and of the prestige attaching to their welladvised utterances. This is a *fortiori* the reason for the silence of those who, like the author of this article, are but obscure though conscientious investigators in the domain of metapsychical research.

This does not, however, alter the fact that it is the duty of those who possess rich material to bring their contribution of diligently accumulated and rigorously examined facts, when circumstances require that they should do so, and in view of the fuller preparedness for accepting new gifts of science which is at present apparent among the public.

It is with this object that, in view of recent discussion on phenomena of materialisation, I have decided to publish a series of very interesting occurrences, relating to this subject, which took place with the medium Eusapia Paladino; I hope thus to contribute to prepare the way for these scientific truths, which in spite of the opposition

of discordant opinion, are making steady progress, asserting at every step their sacred rights.

Before entering upon the detailed examination of these mediumistic facts, which I am about to relate, I think it expedient to offer a few general considerations, which the character of the present article renders necessary.

The phenomena occurring with Eusapia constitute an assemblage of physical manifestations which appear to contradict the known principles of biology. I say appear to contradict, because no one can deny that these manifestations are connected with natural laws which are not yet - within the domain of science. The proof of this statement may be found indisputably in the study of the marvellous discoveries in the domain of science, which have succeeded one another at short intervals, and which indicate how numerous and how important are the ideas which still remain to be acquired.

There is no need to cry "miracle!" every time we find ourselves in the presence of mediumistic phenomena. Miracle, moreover, is only an extraordinary fact which is opposed to that which we know by experience, or, to give a better definition, it is only the effect of causes at present unknown to us; consequently it is not contrary to natural laws, but only to the limited knowledge of nature which we possess. Abnormal mediumistic phenomena, therefore, as well as normal phenomena which come under our daily observation, are the result of natural laws which are fixed and immutable; laws which, however, are connected, each and all, with a primary cause of which we are entirely ignorant.

The first cause of the development of an embryo is as much unknown to us as that which precedes that assemblage of facts which results in materialisation. Nevertheless, the embryological development of an egg, simply because it is daily under our observation, is a fact which

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we are accustomed to call normal; this is not the case with mediumistic phenomena, which only occur under exceptional conditions and cannot be reproduced at will.

These considerations, it will be observed, are in correspondence with the theory of *relativity of cognition*, which was maintained by Emmanuel Kant. The positive school, in spite of the prodigious efforts made by its partisans, has been obliged to recognise that human investigations have limits, beyond which there exists what Spencer has called the "Unknowable."

The world, in fact, by virtue of the limited faculties of our senses, does not appear to us as it really is, so that we are only able to form a relative conception of it. It seems then as if human research must be arrested in front of these Pillars of Hercules which mark the confines of an unknown world, the refuge of the science of reality, in which is indubitably hidden the solution of the mysterious problem concerning the Genesis of the Universe.

At this point we ask ourselves a question : "Can we say with Littré that this infinite Ocean whose waves beat upon the shores of this island which we inhabit " is in no way navigable? Must we say that human effort must pause before this immense rock, considered up to the present as inaccessible?

Let us reply first with Taine: "Man sees the limits of his own intelligence, but he does not see the limits of the intelligence of humanity." Darwin also tells us that "it is always those who know little, and not those who know much, who loudly affirm that science can never solve such or such a problem." The late lamented Prof. Angelo Brofferio, even before the experiments made at Milan with Eusapia had modified his positivist tendencies, speaking, in his fine treatise on psychology, of the possibility of scientific metaphysics, said: "It is presumption to believe that others may not be able to discover what we ourselves cannot dis-

cover. We can only say that we do not see the way in which to resolve the problems of metaphysics. But others may perhaps be able to find the way." And further on: "Who knows what we may learn by new instruments like the microphone, by such new mathematical methods as analytical geometry and the infinitesimal calculus, by new methods of observation such as psycho-physics and hypnotism?" This is a notable prediction by this eminent psychologist, who, in certain mysterious activities of the mind, caught a glimpse of new horizons opening for science !

In truth the progressive and continuous succession of extraordinary discoveries, as well as the new and interesting results of experimental psychology, renders less arduous the road that may lead towards this goal.

To these considerations we may add another, drawn from the theory of evolution. Who can logically refuse to believe that, in the course of thousands of years, the intellectual faculties may develop to such an extent that at last they may stand in the same relation to human reason as the latter bears to the instinct out of which it has arisen ? Knowledge drawn from anthropological research, and particularly from comparative anatomy, demonstrates also the possibility of modifications of substance in the living, thinking organism, which ceaselessly tends towards perfection, under the guidance of the inevitable laws of the struggle for life, of natural selection, and adaptation to environment.

This is not to say that human intelligence must in the long run attain directly to the explanation of the mysteries of the unknown. We may suppose, rather, that by means of the general results obtained from different sciences some primary principles may be discovered, which will explain others (Brofferio). And when we remember that it is possible to deduce from a portion of a thing what the whole must be, and that by the aid of sight, the telescope, and mathematics, we can penetrate into the infinite depths

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of the heavens, the eventuality of this splendid triumph of human mentality seems undoubtedly possible.

Consequently, the notion of scientific metaphysics ought not to be in opposition to the methods of investigation of the positivist school, which *cannot refuse to admit* the possible existence of an initial cause of all causes, under the sway of which are unfolded the natural laws to which the whole of creation must conform.

Hence the importance, which up to the present has not been sufficiently recognised, of the study of metapsychism, considered as a science which, by revealing faculties of the human soul which we have constantly ignored, may furnish new and precious elements for the interpretation of the enigma of life.

And now, having offered these summarised considerations, which reflect our opinion concerning the limits which knowledge may reach, we will enter directly upon the subject which we propose to discuss.

II.

PRESUMED FORMS OF MATERIALISATION.

"Materialisations" may be produced either in complete or in incomplete forms. The instances in which the materialisations assume the complete form of a living human body are very rare with Eusapia. The materialisations are generally those of partial forms, such as busts and human heads, limbs and portions of limbs, which are generally formed behind the black cloth curtains of the cabinet. Even when the human busts appear distinctly, the limbs are sometimes incompletely formed. These forms, in a very few cases, are perceptible to the sight in full light; less rarely they can be seen in semi-obscurity when the room is dimly lighted by tinted lamps. Sometimes, on the

contrary, on account of the darkness of the room, the form only manifests its presence by means of touch or hearing. Hands touch us, and clasp ours; heads approach us so that we can recognise their outlines by means of touch; voices are heard murmuring in our ears words of which we succeed in grasping the signification.

To these different manifestations should, in my opinion, be added that not less complex mediumistic phenomenon, in which the objectivity of the form which is in process of materialisation is not sufficient to permit the eye to perceive its presence, although, on the other hand, the manner in which the phenomenon developes makes it rational to suppose that it is there. To this category belong the phenomena of so-called transports, which are so often observed in mediumistic seances, especially with Mme. Paladino, and which are accomplished as if directed and executed by a conscious entity, sometimes endowed with peculiar perceptive faculties, certainly surpassing those of the persons present, which enable it to execute, even in total darkness, complex movements of transport of objects, sometimes of considerable weight and dimensions, and also far out of the reach of the medium's hand.

The same applies to the phenomenon of imprints obtained on clay prepared for this purpose and executed under conditions such as to exclude all possibility of fraud. These imprints, which, for example, reveal a face, a hand or a foot, give reasonable grounds for supposing that the face, or the hand, or the foot, of a materialised entity has come and impressed its shape on the clay.

These brief considerations, which we will presently substantiate by irrefutable facts, lead to a very important deduction, which is: that a large proportion of mediumistic phenomena suggests the intervention of a conscious entity, who, whatever may be its origin, is able to objectivise itself in such a manner as to acquirs the character of a materialised form.

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We say "a large proportion," because there are phenomena, the manifestations of which exclude the necessity for their intervention, as for instance, the levitation of tables, which may result simply from a force of attraction, which may be liberated from the hands resting on it. One may also attribute to the effect of this force the movements of objects, even at a distance, which are executed in the direction of the medium, and are, as a rule, accompanied by synchronous movements on the part of the medium herself.

When proposing to ourselves to make a contribution to research into the study of materialised forms, we have not felt justified in neglecting that aspect of mediumistic phenomena which, as we have said, is associated with the supposition of the existence of an entity who may control and execute the phenomena. We have therefore with this object collected many cases, which will obviously prepare the way for the study of true materialisation.

Although the facts in question are relatively numerous, and many of them have been verified and attested by distinguished friends, we will, nevertheless, only quote certain quite typical cases which occurred in our presence, and came under our own direct observation, under such conditions of precaution as to render them unassailable by sceptics.

CASE I.—This is apparently a case belonging to the most simple class of mediumistic phenomena, but interesting nevertheless on account of the conditions of light and control under which it was produced. It occurred at a seance which took place recently at Genoa at the house of our friend, M. Alfredo Berisso, the distinguished Argentine artist, who was present for the first time at phenomena of this kind. The seance had been decided upon a few days before, and M. Berisso had courteously confided to M. Ernest Bozzano and myself the preparation of the impro-

vised cabinet. On the very evening of the experiment we chose M. Berisso's dining-room. After we had put seals to the windows (the apartments are on the fifth floor) we improvised a cabinet by attaching two curtains of black cloth to the hangings which covered the window recess, in which was placed a chair, and upon it a tambourine and a metallic trumpet which I had myself taken from among the toys of one of my children. The room, which at the time of the experiment was subjected to a strict and formal examination, was lighted by an electric lamp of sixteen candle-power. In front of the curtain had been placed a little rectangular table of white wood, and between this and the curtain itself stood the chair destined for Mme. Paladino. There were present at the seance: M. and Mme. Berisso, the artist, M. Francesco Brignola, M. Bozzano, Mme. Gellona and her son Ernest, myself and my daughter Gina. The control was entrusted to M. and Mme. Berisso. The part of the seance which refers to this first case is thus reported by M. Berisso himself:

"When the seance had but just begun, and whilst the room was still lighted by an electric lamp of sixteen candle-power, a very important phenomenon was observed, namely, a trumpet was distinctly heard playing inside the cabinet, at different distances from the ground, so that all heard it. Shortly alterwards M. Brignola called the attention of the experimenters towards the ceiling, where the trumpet appeared suspended in the air between the two curtains, and a little behind them, at a height of not less than a yard [above the medium's head. It was placed transversely, with the opening towards the right side, on which I was seated, and the other extremity towards my wife, who had taken her place opposite to me and to the left of Eusapia. The hands of the latter were lying motionless on the table, controlled by ours, and *perfectly visible to everybody*. After a time the trumpet withdrew, and in retiring it again emitted "various sounds several times."

The importance of this episode, carefully reported by M. Berisso, certainly cannot escape anyone, for, although it seems slight in character, it is nevertheless attested in a

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really exceptionally convincing manner. The phenomenon of sound and that of transport were in fact produced *in full light*, and everyone could see Eusapia seated, with her hands on the table, controlled respectively by M. and Mme. Berisso. Moreover, when the trumpet was visible in the air, it was at a height beyond the reach of the hands of the medium, as well as of those present. It is therefore natural to observe that, the intervention of the medium and the experimenters being excluded, the phenomena of transports and reiterated sounds of the trumpet can only rationally be attributed to the action of an entity, perhaps even partially materialised, and not perceptible because it was developed in the obscurity of the cabinet, an entity who performed neither more nor less than a living person could have performed.

CASE II .- Seance of May 22nd, 1900. Place : the rooms of the Minerva Club. The room in which the experiments took place communicates with an ante-room. The doors and windows of the room were hermetically closed and sealed. The cabinet was formed by the recess of one of the two windows of the room; its front side consisted of a double curtain of black cloth, fixed at the top. At about a yard from the cabinet was a table of white wood; between the latter and the curtain was placed the chair, on which the medium was to sit. On one wall of the room, at a distance of about a yard and a half from the medium, a guitar was suspended; on a little table more than half a yard away from the medium was placed a typewriter (Columbia Barlock, No. 6), weighing 30lbs. Within the cabinet, on a chair, was placed a tambourine, surrounded by little metallic cymbals. Those present were : Profs. Morselli and Porro, Messrs. Avellino, Bantle, Da Passano, Ferraro, Peretti, Schmolz, the Countess Rey and myself. The medium was at first under the control of Prof. Morselli, who was on her

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right, and Countess Rey on her left. The room was dimly lighted by a candle placed on the floor of the ante-room; the control of Eusapia's hands and feet was rigorously maintained, and there was a succession of continuous and varied phenomena.

Towards the close of the seance M. Ferraro took the place of Prof. Morselli, whilst the latter went to the left of the medium, in place of the Countess Rey. At the same time the door of the ante-room was completely opened, so that the room was a little better illumined by the light of the candle. Under these conditions the episode occurred which I have related as follows in the report of these seances:

"The control was more strict than ever. The guitar suspended on the wall was heard to move. It was unfastened and carried in the air; it passed round the table, rapped repeatedly on the head of Professor Porro, and finally stopped on the table. A little later it rose to the height of more than a yard, and again began hovering round the heads of the sitters before returning to the table. The tambourine which, as we have said, was placed on a chair in the cabinet, also moved. At one time the guitar rose up again, and moved about in the air at the same time as the tambourine. This time the guitar went very high up, and it was distinctly seen crossing the room at the level of the top of the curtain (more than ten feet from the floer) followed by a streak of light, due probably to the reflection of the light of the candle coming from the ante-room and falling on the back of the guitar itself. The control remained very strict. Suddenly a bulky object was heard to be placed on the table, and by the dim light it was seen to come from the corner of the room to the left of the medium. Dr. Venzano, who was at the end of the table furthest from the medium, was able to see this bulky object rise in the air, from the left corner of the room, pass over the head of Prof. Morselli and place itself on the large table in front of him. It was found that this object was the large No. 6 "Barlock" typewriter, weighing 30lbs. Soon afterwards the seance was closed on account of the lateness of the hour."

The incident above described is not less interesting and is much more complex than the preceding case. We have not this time to deal with an isolated phenomenon of transport, but with a series of transports (some of which occurred simultaneously) and which took place promptly, with precision, and with manifest intention. We note that all this took place by dim light certainly, but, particularly towards the close of the seance, in conditions which made it possible to distinguish not only the medium and the experimenters, who remained motionless in their places, but the objects themselves moving freely about in the air.

But even apart from these conditions of light, and even if we were to admit the possibility that one or both of Eusapia's hands might have been freed, and also those of the sitters, one fact would still remain inexplicable: that of the guitar moving in the air and traversing the ceiling of the room at a height of nearly four yards from the ground, and consequently out of reach of anyone's hands, even if they stood up.

Equally inexplicable is the fact of the transport of the "Barlock" typewriter, weighing 30lbs., from the little table in the corner behind Prof. Morselli to the table in front of him. This is inexplicable because, even granting that the medium, controlled by the Professor and by Dr. Ferraro, might (by substitution of hands) have liberated one hand, it would have been impossible for her, on account of the weight, to seize the machine with her outstretched arm and to raise it up, above the head of Prof. Morselli, so as to place it on the table before which he was seated.

It is out of the question to explain these manifestations by possible aid from strangers introduced in the room with the medium; first, because of the precautions which had been taken by those present, and also because the presence of a strange person at the seance could not have escaped the observation of the experimenters.

In face of these arguments there only remains the supposition of an Intelligence, whether intrinsically belonging to the medium and sitters or not, from which and by means

of which unknown forces are liberated which assume the task of executing the phenomenon, as though it were actually executed by one or more human personalities.*

CASE III .- The incident which we are about to relate is perhaps one of those which has most impressed us. It consisted of simultaneous phenomena of levitation and transport. It formed part of a seance held on the evening of May 25th, 1900, in the already described rooms of the Minerva Club. The sitters were the same as in the preceding seance, with the addition of Captain Enrico De Albertis. The same precautions were taken. Prof. Porro who was on Eusapia's right, and Prof. Morselli, who was on her left, controlled the hands and feet of the medium. The room was dimly lighted by one candle placed in the anteroom. The seance began at 9 p.m.; an hour and a half passed monotonously and with very rare occurrence of phenomena. But during the last half hour the seance became extraordinarily important on account of the phenomena, which succeeded each other without interruption. It was towards the close of the seance that the characteristic manifestation here reported occurred :

"Suddenly Profs. Morselli and Porro perceived that Eusapia had been raised, along with her chair, and carried up to a level above that of the surface of the table, upon which she re-descended in such a way that her fest and the two front legs of the chair rested on the surface of the table, which was partially broken. Meanwhile the medium moaned, as if intensely frightened, and asked to be put back with her chair on the floor. But almost instantly she was carried up again with the chair, and this levitation lasted for some seconds, so that M. De Albertis and Prof. Porro, without preconcerted arrangement and with completely simultaneous thought,

^{*} Similar cases, which I do not think it advisable to repeat, were cited by me in a previous article on "the transmission of thought in relation to mediumship," which appeared in THE ANNALS for January, 1906. I refer the reader to these very interesting incidents, in which the indisputably demonstrated facts of mental suggestion furnish still further evidence in favour of the genuineness of the concomitant phenomena of transport.

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succeeded in passing their hands under the feet of the medium and of the chair. Shortly afterwards Eusapia, still seated, redescended on to the table; she was held by those to right and left of her, the chair was pushed or thrown down backwards on to the floor; and the medium, seized by several of those present, whilst still moaning, was carried to the floor and seated again in her place."

The above is taken from the report made at the time, and we are glad to confirm it by a few brief remarks from Prof. Porro, in which this distinguished astronomer clearly expresses the impressions made on him by this incident. Referring to the levitation of Eusapia along with her chair, he writes:

"It was a moment of great anxiety and amazement. The levitation was accomplished without blow or shaking, swiftly, but not by jerks. In other words, if one wished, by dint of supreme distrust, to imagine that this result had been obtained by artifice, one should have to suppose a pull from above (by means of a cord and a pulley) rather than a push from below. But neither of these hypotheses will stand the most elementary examination of the facts. Paladino was actually drawn up and sustained in a position absolutely contrary to static laws, by an invisible force, inexplicable in the present state of our knowledge of physics."*

This phenomenon, if calmly and strictly studied, whilst it excludes the possibility of any artifice whatsoever, gives occasion for considerations of much importance. The raising of Mme. Paladino cannot be considered as the effect of a push which she might have given to her own body, so as to raise it, together with the chair, above the level of the table so as to fall again on to the table, along with the front legs of the chair itself. The fall on to the table under such conditions would be abrupt, and the table, which was already half broken, would have gone to pieces.

The same remarks may be made concerning the second levitation, during which Captain De Albertis and Prof.

^{*} Extracted from the Secolo XIX. of Genoa, a journal in which Prof. Porro published the report of the ten memorable seances of May, 1900.

Porro were able to pass their hands under the feet of Eusapia and the chair. "The action of rising from the table, even more than that of leaving the floor," very aptly observes Prof. Porro, "denotes the intervention of a force extraneous to the medium: the latter would, in fact, have had to exert a force upon a base too weak to enable her to rise from it without breaking it by the effort."

But the marvellous part of the incident in question does not consist in this alone. The chair on which Eusapia sat, when it came down, rested its front legs on the edge of the table-top, and paused in this position, whilst only the hands of the medium were in contact with those of the persons on either side of her, producing a result evidently contrary to the laws of gravity. This state of things, which naturally occasioned a moment of justifiable anxiety, continued for some time, during which Eusapia occupied a position from which she must necessarily have fallen if some unknown force had not intervened, acting like a vis a tergo, sustaining Paladino and the chair.

It is important also to note the state of mind of the medium during the phenomenon, which took place independently of the expectations of the experimenters, and more especially against the will of Paladino, whose exclamations of very justifiable alarm at suddenly finding herself in such a perilous position we could all attest.

In this case also, therefore, it is logically necessary to suppose the intervention of an intelligence, not only directing the phenomenon but capable of developing a force by no means insignificant, both to raise the medium and to maintain her in this difficult position.*

^{*} During a seance in the rooms of the Minerva Club, on the evening of May 10th, 1902, at which were present Prof. Porro, the engineer Ramorino and his wife, Cavaliere Adolfo Erba, and myself, a levitation of Mme. Paladino seated on her own chair was produced, in a manner analogous to that above described. The control was entrusted to Mme. Ramorino and myself. The door and windows were hermetically

CASE IV.—This last case of the first series refers to an impression on clay obtained during the course of a seance on the evening of February 17th, 1902. The seance was held in the rooms of the Minerva Club, and MM. Avellino, Bozzano, Evaristo Testo, Luigi Montaldo and myself were present.

I have had the opportunity of witnessing many phenomena of mediumistic imprints, but I have chosen this one because it has a character which is almost new, and because it was accompanied by very strict measures of control, excluding the remotest suspicion of trickery. In citing it I do not assume that I am stating anything new, because this phenomenon has already been described by M. Bozzano in his work *Ipotesi Spiritica e Teoriche Scientifiche*.

It is not, however, inopportune, in view of the character and purpose of this article, to relate it, using to some extent the words of M. Bozzano, to whom the control of Mme. Paladino was entrusted.

The arrangement of the room was the same as in the seances already described, and many phenomena had been

We have briefly cited this further case because, in addition to the fact that the same observations apply to it which we made with reference to the other similar experience, it has a special value of its own on account of its having occurred under those conditions of obscurity which so frequently afford a pretext for scepticism. On this occasion the complete darkness affords an argument entirely in favour of the genuineness of this mediumistic manifestation. It would indeed be quite absurd to suppose that Paladino could, under such circumstances, have carried herself and her chair on to the table by a shove given to her body and could have succeeded in occupying precisely the limited space afforded by its very small dimensions. Finally, we recall that another analogous case was recently reported by the eminent Italian physiologist, Luciani, in an interview with a representative of the Giornale d'Italia.

closed and sealed, and we were in complete darkness. The phenomenon was executed with extraordinary rapidity, and as soon as there was light we saw Eusapia, with the chair on which she was seated, transported on to the surface of the table in such a manner that the front and back of the chair occupied its very limited space. This time also, under the weight of Paladino and the chair, the light table was in danger of breaking, and the terrified medium begged earnestly to be taken down from it, which was almost immediately done.

already produced when the entranced medium, personifying "John King," announced that an impression would be obtained; and at the same time urged the experimenters to first observe in full light the free surfaces of three blocks of clay which had been prepared for the purpose.

The light was turned on, and the attention of all of us was directed to the surfaces of the three blocks of clay, which were observed to be quite smooth and soft. Two of these blocks were on the medium's right, lying on a large table, the other was on her left, on a chair; they were about two yards apart.

M. Bozzano, in describing the development of this phenomenon, expresses himself as follows :

As soon as it was again dark, Eusapia held out both her hands towards me—I was next to her on the right—then, turning towards me, she placed her knees between my knees, and her feet between my feet, at the same time resting her head on my shoulder. At once the indications which usually announce good phenomena began to be manifested; that is to say, the medium began to shake, to have spasms, to emit sighs and groans. There was no indication of synchronous or accordant movements. . . After a few moments Eusapia's agitation increased; suddenly, leaning her whole person heavily against me, she uttered in a weak voice her usual phrase: 'It is done.' The light was immediately raised. Of the three blocks two bore deep impressions. In both appeared the distinct and complete print of the sole of a foot. These feet formed a pair."

Our investigations did not stop here; we examined the prints of the feet and we recognised that they in no way corresponded to the size of the medium's feet.

The reality of a phenomenon which took place under such conditions cannot be disputed. It is sufficient to know that the blocks of clay were previously examined and recognised as quite smooth; that they were not on the floor but one on a chair and the two others on a large table; that between the two blocks which were impressed there was a distance of about two yards; that the impressions obtained did not correspond with the size of Eusapia's feet, and that, finally, the form of control exercised by M. Bozzano was really exceptional, in order to assign to this evidence the value of absolute certainty. When we add to these arguments the absurdity of the hypothesis that the medium might have taken off her shoes and put them on again, we have a further proof of the importance of what we have

reported.

There is, therefore, no objection which can invalidate the genuineness of this mediumistic manifestation.

By excluding the hypothesis of fraud as a possible means of obtaining the impressions, we leave no other alternative than that of supposing the projection of energy from the medium capable of concentrating itself into a real materialised form, and of representing itself in the clay under the appearance of two feet which were not those of Paladino.

The attention of the researcher should be directed to the fact that the obscurity of the room evidently supports the genuineness of the phenomenon; sceptics who are ready enough to make use of the usual arguments for discrediting mediumistic phenomena do not take account of this.

* * *

With the report of the above-mentioned phenomena, we have completed a series of phenomena which, so to speak, are preparatory to materialisation properly so-called. In these occurrences there is no objective proof that there has been materialisation of any sort; but they imply the necessary supposition of the intervention of "something" which takes, if not a real plastic form, at least consistency sufficient to liberate energies, to oppose resistance, and to accomplish acts such as might be accomplished by a human being.

And even in relation to the phenomenon of mediumistic imprints, which we purposely left until the last, the inter-

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vention of a plastic form, which bears all the character of a portion of a human limb, appears to be a logical necessity.

How then is produced and whence comes this aggregate of energy which results in the formation of more or less objective materialisations, which possesses the faculties of a living human being, and even yet more remarkable faculties?

The interpretation which in the present state of our knowledge of metapsychics would be most acceptable to science is the psycho-dynamic one (Ochorowicz). This would involve real psycho-physical projections, which, under certain fixed conditions, could be liberated from the medium, and contributed to by the experimenters who form a chain, so as to produce various phenomena, the chief of which would be *materialisation*.

But can we regard this explanation as always sufficient when we desire to apply it to the cases just cited? In this connection we should remember that the chief characteristic of mediumistic manifestations is their *purposefulness*; that is to say, that they are conducted under the supervision of an Intelligence which guides and directs them. Now, if we could *always* or *exclusively* trace this purposefulness directly or indirectly to the medium, the hypothesis of Prof. Ochorowicz might be accepted unreservedly.

In the greater number of mediumistic manifestations and specially in those in which the phenomenon is displayed in connection with synchronous movements on the part of the medium, it is evident that the will of the medium herself cannot be considered as extraneous to the phenomena, whether this volition be a direct manifestation of her own thought, or the effect of suggestion on the part of the sitters.

In the phenomena above cited, on the contrary, the synchronism does not seem to be evident. Nevertheless the execution of the manifestations is accompanied by a special state of anxiety, of restlessness and of fatigue on the part of Eusapia, as if she were making no slight efforts to assist in the production of the phenomena. In this case also, as we see, the supposition of the intervention of the will of the medium, with perhaps, the contribution of the suggestive influence of the experimenters, *might be* admissible.

But there are phenomena in which, in our opinion, *purposefulness* on the part of the medium disappears completely. The third incident of the first series, that is to say the one relating to the levitation of the chair, together with Paladino, supports our assertion.

It is not logical to suppose that the will of Paladino could have contributed to the accomplishment of this levitation, that is to say, that she could have willed a mediumistic phenomenon which constituted a serious danger to her personal safety. The proof of this was afforded by the cries and the expressions of terror of the medium when she was brusquely transported, together with her chair, on to the broken and dilapidated table on which the chair only just rested with its two front legs. Neither can this desire be rationally admitted as operating in the experimenters. For, to begin with, the mode of levitation was to them absolutely new and unexpected, and however legitimate their desire to have new and impressive manifestations, they would certainly not have thought of a phenomenon as impressive and dangerous as that which came under our observation.

This then is a case (certainly not isolated) in which the will of Eusapia, even under suggestion, can scarcely be put forward; it is rather one in which a new and independent will emerges, which certainly does not support the hypothesis above cited, a will, the genesis of which constitutes, at least for the moment, one of the chief problems of psychology.

For ourselves we pause for the moment at this point, reserving the formulation of deductions and further considerations until we have set forth a second series of more com-

plicated mediumistic incidents, that is to say, those in which materialised forms make direct impression on our senses.

III.

MATERIALISATIONS PROPER.

We will now consider the most interesting and extraordinary phenomena of mediumship: materialisations. Those of which the existence is recognised merely by touch are indisputably the most frequent ones. In most cases we are touched or grasped by hands which rest the flat of their palms on our shoulders, sometimes gently, at other times with playful violence; which caress, or push, or slap us; or by fingers which pinch our skin, pull our ears, or the flaps of our coats; we perceive heads, apparently human, which approach 'our own, kiss our brows or our lips; whole bodies which press against us, whilst two arms embrace us affectionately.

These bodies, which seem to be real human beings, or more often, parts of human beings, are most frequently perceived while covered by the curtain of the cabinet; on some rare occasions, however, they are not protected by the stuff of the curtain, but show themselves directly, having the consistency of flesh. Less frequently our hands are directly carried by the medium to touch the materialised faces, both when they are covered by the curtain and when they are exposed.

Under these conditions it is sometimes possible for us to seize them. I myself succeeded in grasping a hand during a seance at M. Avellino's house in June, 1901. It was rather a large hand, with all the characteristics of a man's hand. I purposely pressed it forcibly with the object of retaining it as long as possible in my own. After a little while, although I did not cease to increase my pressure so as not to let go of it, the hand freely withdrew itself from

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mine, at a certain moment, as if its dimensions had been suddenly diminished.*

Another characteristic feature of these materialised forms objectively recognised by contact, is that they can be observed in several places at the same time. Often, in fact, many persons simultaneously report that they are touched, as if there were two, three, or more of these materialised forms.

All these manifestations occur equally in darkness and in more or less dim light, and 'are generally accompanied by swelling of the curtain of the cabinet. When the light is more intense, the phenomenon recognised by contact is confirmed by sight. The forms, whether covered by the curtain or not, advance visibly, so as to enable their movements to be clearly distinguished.

Sometimes materialisations are indistinctly perceived by sight alone. These are dark profiles which often appear indefinite in outline and are seen in the semi-darkness of the room lit only by a very feeble light.

There are also cases in which the forms manifest neither by contact nor to the sight, but only to the organ of hearing. These are raps made on the table quite distinctly, either by open hands or by fists; fingers drum on the surface of the table or of other pieces of furniture; the sound of hands is heard clapping one against another as if applauding; soft voices murmur in the ear.

^{*} I will here quote the impressions received in similar cases by the talented journalist, M. Luigi Barzini. He expresses them as follows, in the report of a seance with Mme. Paladino, which appeared in the *Corriere della Sera* of Milan, under date January 25th of this year. "Sometimes," he writes, "I succeeded in capturing the mysterious hands as they passed me. They were not withdrawn from my grasp; they, so to speak, melted away. They disappeared from between my fingers as if they had collapsed. One would have said that they grew filmsy and disappeared rapidly after having attained a maximum of energy and an appearance of perfect vitality at the moment of accomplishing an act."

We should add that the materialised figures do not always appear in the same form or of the same dimensions. The limbs are of various lengths; the hands are sometimes large and robust as those of a man of herculean constitution, at other times they are delicate and soft as if belonging to a woman; sometimes they are tiny hands like those of children of various ages.

Equally various are the sizes of the heads whose presence we observe; occasionally the hair may be felt, sometimes long, sometimes short, smooth or curly, sometimes more, sometimes less substantial; at times the hair is plaited like a woman's, or long and falling over the shoulders. In other cases one may recognise the outline in relief of a face, covered by the curtain, or uncovered.

It is only under exceptionally good conditions of harmonious environment that one can obtain these apparitions of phantoms in full light, of which—particularly on account of the high authority of the scientific man who observed and described this appearance—the phantom of "Katie King" is the prototype.

The apparitions which are obtained through the mediumship of Eusapia Paladino manifest as living figures which move and smile, giving kisses, the sound of which can be distinctly heard by the experimenters. These figures, enveloped in white drapery, partly issue from behind the curtain of the cabinet, in which Eusapia rests on a little bed, to which she is fastened by cords with many knots. The partial exhibition of these apparitions and the observations we have made (as we shall show later on) of the complete materialisation of visible limbs, lead us to suppose that these forms are not as a rule complete.

After this general summary of the facts relating to this extraordinary part of mediumistic phenomena, we come to the various cases collected in our second series; as before, we shall be careful to accompany each of these cases with

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remarks which we shall summarise at the close of the present article, in the form of general deductions.

CASE I .- We were in the rooms of the Minerva Club. where the habitual measures of strict control were taken, as already described. Profs. Morselli and Porro, Marquis Da Passano, the Countess Rey, MM. Avellino, Bantle, Ferraro, Peretti, Schmolz, and myself, were present at the seance. The following incident took place at the close of the seance, that is to say, when the two gas lamps had been lit (one with an Auer burner) and the room was thus completely lit up. Eusapia, at about a yard from the cabinet, was seated before the table, her elbows resting on it, and her hands, still watched by those on either side of her, placed in front of her eyes to shelter them from the overpowering light. Only a few of those present were still seated. With this preliminary I will now give the details of the incident as they appear in the report of the seance made by myself, under date May 20th, 1900 :

"The Cavaliere Peretti having approached the curtain, he felt himself suddenly grasped by a hand which gently pressed his own. This hand, as everyone could see, came from the interior of the cabinet, keeping itself all the time covered by the curtain, and its form was distinctly recognisable under the curtain. This unexpected occurrence excited the curlosity of those present, who, in turn, offered their hands and received in the same way an affectionate pressure. Prof. Morselli, for the second time, and M. Ferraro, who until then had stood apart, put forward their hands at the same moment, but the desired phenomenon was not produced again. Dr. Venzano and M. Schmolz, who had approached the medium whilst the phenomenon was being repeated, were able, whilst the curtain was swelled out, to turn their attention to the interior of the cabinet, which was entirely empty, except for the chair and the lump of clay, whilst outside could be seen the relief, formed in the texture of the curtain, of the hand which grasped those of the sitters."

For many reasons an exceptional value attaches to this case. First of all, the incident occurred in full light;

secondly, it was produced when the seance had closed, that is to say, when we had no longer any reason to expect fresh phenomena. Then, as soon as the desire to see the phenomenon repeated was ardently expressed by the sitters, there was almost complete consent, a consent, however, which ceased when the demand was renewed simultaneously by Prof. Morselli and M. Ferraro, who had waited until the last.

This is a case in which the hypothesis of the intervention of the will of the experimenters seems to explain little, and to be in contradiction with the facts.

. Can we say the same concerning Paladino?

We cannot find in her, either, traces of a directing will which might explain this manifestation. In fact, she remained obviously passive in the presence of this new phenomenon; she was indifferent to it, and was chiefly preoccupied with the excessive light which had followed the termination of the seance. There was, therefore, nothing in Eusapia's demeanour which could lead one to consider the phenomenon as directly emanating from her consciousness; this, however, does not entirely exclude the possibility that it may have resulted from unconscious suggestion.

Another consideration: We have seen that whilst the hand which grasped those of the sitters was put forward covered by the curtain, and everyone could observe its firmness and strength, the interior of the cabinet appeared to M. Schmolz and myself to be quite empty, except for the objects which had been placed there.

This is further evidence of the close connection existing between darkness and materialisations, a connection which decreases in proportion to the completeness of the harmony in the surroundings and among the experimenters.

In the case in question the form, in order to materialise, required a dark spot, which when the two gas lamps had been lit could only be found in the interior of the cabinet.

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The cloth of the curtain, arranged as we have described, offered sufficient conditions of obscurity for the accomplishment of the materialisation.

But we will return to this point in connection with the incidents still to be mentioned.

CASE II.—This took place at a seance held at the house of M. Berisso on the evening of July 15th, 1905. M. and Mme. Berisso, M. Bozzano, Dr. Eugenio Gellona, myself and my daughter Gina were present. The same precautions were taken with regard to the medium and the room as described in relation to the second case of the first series. Dr. Venzano was on the right, and Mme. Berisso on the left, controlling the hands and feet of Mme. Paladino. The room was lighted by an electric lamp of sixteen candlepower. The following extract has been taken from the report made by M. Berisso:

"At a certain moment, within the cabinet, in which a bottle full of water and a glass had been placed on a chair, a noise was heard, evidently caused by these objects being knocked against each other. Shortly afterwards we heard the sound of water being poured from the bottle into the tumbler, and almost at once the curtain was shaken and a hand covered by the curtain placed the glass of water on the table in front of Mme. Paladino. Meanwhile the left hand of Dr. Venzano and the right hand of Mme. Berisso were distinctly seen on the table, holding the hands of the medium. As soon as the glass had been placed on the table, Eusapia expressed a desire to drink. We did not think it advisable to let her do so, knowing by long experience that this might result in nausea and vomiting. She persisted in her request and we still refused it.

"Eusapia became nervous and excited. Suddenly the right side of the curtain swelled out and partly covered the fore-arm of the medium, which was controlled by Dr. Venzano. Shortly afterwards my wife, Dr. Venzano and I distinctly saw a hand and an arm covered by a dark sleeve issue from the front and upper part of the right shoulder of the medium. This arm, making its way above the free end of the side of the curtain which was on the table, seized the glass and carried

it to Eusapia's mouth; she leaned back and drank eagerly. After that the arm replaced the glass on the table, and we saw it withdraw rapidly and disappear as if it returned into the shoulder from which we had seen it issue.

" Dr. Venzano, who did not let the smallest detail of this phenomenon escape him, asked the sitters whether they also had seen the arm, which seized the glass, issue from Eusapia's shoulder. My wife and I confirmed this fact. M. Bozzano, who sat at the end of the table opposite to that at which the medium was seated, affirmed that, for his part, he had seen a black mass detach itself from Eusapia's shoulder, and shortly afterwards advance under the side of the curtain lying on the table; the arm ended in a hand of living flesh which seized the glass; he was at once seized with the conviction that this was a case of a double, and he was about to communicate this impression to those present, when he was prevented by the exclamation of Dr. Venzano. Mlle. Venzano and Dr. Gellona, on account of the position which they occupied, were not able to observe the first part of this phenomenon. It should be noted that during the period of the production of the whole of this phenomenon, Eusapia's hands were under control, and did not cease for a single moment to rest on the table, visible to everybody."

In this case the connection between the will of the medium and the phenomena produced is remarkable; it is a fact which Aksakoff would unreservedly have classed among animistic phenomena.

The materialisation, on this occasion also, took place in full light; the harmoniousness of those present doubtless contributed to its success. It is to be noticed also that the curtain still has a certain effect in the development of the phenomenon. The hand, when it first placed the glass on the table, was entirely enveloped in black cloth; later on it appeared uncovered along with the arm, but only for a very brief moment, for it at once slipped into the space between the table and the curtain which lay upon it, so that the limb was almost entirely covered by this cloth. In this way the materialised form managed to keep itself to a large extent in the dark, a condition manifestly advantageous for prolonging the persistence of the temporary formation.



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But there are many other points which arise from a careful analysis of this incident.

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If in the case in question we consider the materialisation in connection with the imperative desire to drink expressed by Eusapia, we see how the Intelligence who directed the phenomenon, in order to attain its object, only did what was necessary to enable the medium to obtain her wish.

In fact, by means of her mediumistic faculties, there was formed a right arm issuing, so to speak, from her right shoulder, and (it is worth while to observe) precisely at that point which corresponds to the shoulder-joint on which the whole limb turns.

It is a typical case of doubling, of a supernumerary limb, which, in our opinion, shows that the Intelligence to obtain its end had resorted to an admirably-judged piece of economy, following the most direct and the most simple path and giving also a proof of the application of the law of economy of effort which controls the production of all operations.

Of this manner of proceeding on the part of the directing Intelligence, which strives to attain, without useless expenditure of force, an object proportionate to the conditions of the surroundings, the harmony of the sitters, and the mediumistic attitude (if the phrase may be allowed) on the part of Eusapia, we have had not infrequent proofs, as we shall see later; and perhaps it is for this reason that the materialisations obtained through her mediumship are, in the majority of cases, partial and incomplete. Only under very exceptional circumstances, when there was necessity for complete materialisations, were human figures formed which we had reason to suppose were complete.

And now one last observation, which does not relate to the possible origin of the materialised form.

If the phenomenon observed in full light had been produced in complete darkness or in conditions of light which

did not permit us to distinguish clearly the hands of the medium, which were under control and resting on the table, the impression we should have received, thanks to our constant thought of the possibility of substitution of hands, would very probably have been a suspicion of fraud. Now, if from what occurred in the light we draw conclusions as to what may take place in many other cases which occurred in more or less complete darkness, we shall see how careful we ought to be before we curtly affirm that a suspected phenomenon ought, or ought not, to be attributed to fraud. It is a circumstance that should never be forgotten by calm and dispassionate experimenters when estimating the facts. and more particularly when they have to discriminate between real phenomena and those due to trickery, which, unfortunately, are not of rare occurrence in the history of mediumship.

CASE III .- This is taken from a seance which took place on the evening of December 27th, 1901, in the rooms of the Minerva Club in the presence of Prof. Porro, and the regretted author, Luigi Arnaldo Vassallo, Cavaliere Erba, M. and Mme. Ramorino and myself. The arrangements were similar to those already described. At the outset of the seance the control was entrusted to M. Vassallo, who was on the medium's left, and to Mme. Ramorino on her right. The phenomena began, and continued to be varied and interesting. Shortly before the occurrence which we are considering (at an advanced period in the seance) the arrangement of the chain was changed, in consequence of a typtologic request by the table, and I took M. Vassallo's place as controller, whilst Mme. Ramorino remained seated to the right of the medium. A white electric lamp lit up the room. We will now quote from the report :

"At this moment there were fresh and repeated appearances of the child's hand, previously mentioned, above the head of Eusapia. It was a little hand, evidently a right hand, of the colour of pink flesh,

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with tiny fingers, somewhat long and thin, which might belong to a child of seven years old. These appearances were so numerous that it was impossible to count them. The little hand sometimes showed the palm, sometimes the back. At times it was seen with the tips of the fingers upwards, at other times with the tips pointing downwards, and it often moved with a gesture of salutation. Sometimes it remained visible for a very short time, sometimes for about ten seconds. Dr. Venzano and M. Vassallo, who was seated on his left, got up, and without breaking the chain or the control, they bent towards the curtain, so that they were able to observe it at a distance of a few inches only. Dr. Venzano expressed a desire to be touched by it, and almost at once the little hand approached, with its fingers in front, and stroked his cheeks repeatedly, so that the doctor felt the warm touch. At a certain moment, the little hand seized his nose and two fingers. pulled it gently, then took the lobe of his right ear and pressed it with a certain amount of force.

"The medium was awakened. The little hand retired, and after a few moments it reappeared with another little hand, the latter being certainly a left hand. As they appeared, the two hands parted the curtains, then disappeared and reappeared several times. The phenomena ceased for about a minute, during which M. Vassallo and Dr. Venzano sat down again. Suddenly, whilst the medium continued awake, and kept her hands, visible to every one, on the table and under strict control on the part of those sitting next to her, on the right and left, the curtain swelled out, and a hand much greater in bulk and in dimensions than that of Eusapia, and at the same level as the small hands previously described, came out of the opening between the two curtains, seized the head of the medium and drew it violently backwards. The medium, alarmed, tried to free herself, and began to cry out for help to the sitters. But the hand did not let go of her head and continued to drag it forcibly backwards, as if to carry it into the cabinet. At a certain moment the hand withdrew but it reappeared almost at once, along with another hand. The two hands, like the former ones, by the disposition of their thumbs, were manifestly right and left hands and by the identity of their characters seemed to belong to the same person, this time apparently a man. Whilst Mme. Paladino cried out and protested, they seized her on both sides of her head, and continued to drag it backwards so that it twice disappeared into the cabinet and was covered by the curtain."

This incident is of extreme interest, not only because it.

was produced in full light, but also because it gave one quite an exceptionally good opportunity of observing at length, and at a very short distance, the materialised forms, and particularly of feeling direct contact with some of them.

In the first case of this series we have already described a materialised form of a hand which, covered with the cloth. pressed in succession the hands of the experimenters. In the second case of the same series we observed the formation of a whole front limb, which seized a glass placed on the table, raised it, and carried it to the lips of the medium. Now in both instances, noting the movements executed and the force developed by the materialised forms, we might reasonably come at once to the conclusion that the forms were endowed with a true and proper organisation equal to that of living human beings. This conclusion is much more strongly confirmed by the last case that we have recorded. In fact, under the conditions of light, time and distance under which I saw the little hand which touched and stroked me, I was able easily to appreciate its consistency and degree of heat. And when my nose and the lobe of my ear were seized between the thumb and forefinger of this hand, I was able to observe a pressure and a pull such as would be produced by the hand of a young child. This tepid warmth which emanated from the little hand, the movements of flexion and of extension, the opposition of the fingers, the pressure and the traction backwards exerted by them, afford very strong evidence in favour of our conclusions ; that is to say, that the hand in question was a living hand, with a bony structure which formed the framework, with the muscles, tendons, and tissues belonging to a hand, vivified by veins and lymphatic vessels, animated by a nervous system which imparted to it all the qualities of vital energy.

The second phase of the incident, although it was not observed by direct contact, also confirms our assertion; namely, the apparition of the two hands which repeatedly seized Eusapia's head, and dragged it into the cabinet against her will.

The force of traction liberated from these hands in opposition to the resistance of Eusapia (as Mme. Ramorino and I, who had control of her, can testify) also proves, indeed, that the hands which appeared (hands of a robust person and apparently those of a man) must also have been endowed with a complete organism, a conclusion to which we have already come, with more abundant evidence, with regard to the child's hands already described.

As we have seen, on two different occasions in this incident, the apparition of two hands simultaneously was obtained, having on each occasion the character of two hands belonging to a single person. The first pair of hands was morphologically different from the second, and both were different from Paladino's. Moreover, they issued from the opening of the curtain at a short distance from the medium, and above the level of her head.

This then was no longer, as in the preceding case, a possible instance of doubling, but it was a materialisation at a short distance; in a word. an externalisation of forces condensing into a plastic form, and very probably starting from the medium's head. It is worth while to recall at this point the fact that when approaching the hand to Eusapia's head, just at the spot (the left parietal region) in which there exists a bony depression, the result of a bad wound of ancient date, all the experimenters perceived a sensation like that of a current of cold air—a fact which makes it reasonable to suppose that this zone in the cranium of the medium may be a means of exit for the psychic energy.

We have now only to enquire whether there is a probable connection between these manifestations and the will which directed their production. It does not seem as if we could exclude all connection between the child's hands and the

intention of the medium and also that of the sitters. It is even certain that the desire for such an apparition was very strongly felt by some of them. The same cannot, however, be strongly argued with regard to the apparition of the hands which seized Eusapia's head and succeeded in dragging it behind the curtain. In this case we can even distinguish two opposite wills, of which the will opposed to Eusapia's prevailed. This circumstance recalls the third episode of the first series, with this difference, that in the latter there were two wills opposed to each other, whilst in this case there is manifest contradiction of wills and a trial of strength as well.

CASE IV.—We will now relate two episodes which were observed in two seances held at different times, with the same experimenters, in the same place, episodes connected together so closely that they can be treated as one case. They have already been published by the lamented L. Arnaldo Vassallo, in his work: Nel Mondo degli Invisibili. I think it is, however, desirable to reproduce them, both because I was able to follow them carefully during their manifestation, and because they pave the way for deductions which are very opportune for the object of my article.

The seances took place in the rooms of the Minerva Club, in the seance room prepared as for the preceding case. In the seance from which we take the first incident (December 18th, 1901), Mme. Ramorino was on the left and M. Vassallo controlled on the right of the medium. On the right of M. Vassallo were, in succession: myself and the engineer Ramorino; on the left of Mme. Ramorino were Prof. Porro and Cavaliere Erba.

We now proceed to quote the report of the seance which I drew up myself.

"When the room had been darkened, M. Vassallo felt himself seized from behind by two arms, which embraced him affectionately, whilst

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two hands with long, thin fingers pressed and caressed his head. Meanwhile a head, apparently belonging to a young person, approached his face and kissed him repeatedly, so that those present could distinctly hear the sound of the kisses. Whilst the phenomenon was being produced the head of Eusapia, who was completely entranced, rested on the right shoulder of Mme. Ramorino.

"M. Vassallo asked the name of the entity who manifested, and at once the table began to move, and gave by typtology the word: Romano. M. Vassallo then remarked that this was one of the three names of his only son, usually called Naldino, whom he had lost a few years before, when he was barely seventeen years of age. He added that this name was unknown even by some of his near relatives.

"He continued his interrogations. Having asked for a proof of identity, a finger passed inside his jacket and rested against his inner pocket, in which, said M. Vassallo, there was a pocket-book containing the portrait of his son.

"M. Vassallo persisted in asking for more complete evidence, and if it were possible, a visible manifestation. The table replied affirmatively, and by typtology asked that semi-darkness might be made, which was done by placing a lighted candle on the floor of the anteroom adjoining. In this way a very feeble light was produced, but sufficient to make it possible to distinguish the faces of Mme. Paladino and the experimenters. Eusapia, still in a state of profound trance. kept her head, as before, resting on Mme. Ramorino's shoulder. Suddenly Dr. Venzano, who was seated almost opposite to Mme. Ramorino, saw a vaporous mass rise between her and Eusapia; it was of an oblong form, gradually condensing at the top into a pearshaped formation of the size of a human head, on which appeared successively a very abundant growth of hair, and the eyes, nose and mouth of a human face. Dr. Venzano, in order to assure himself of the phenomenon, got up, and was about to communicate his impressions. when Cavaliere Erba and Professor Porro, who were beside Mme. Ramorino, exclaimed at the same time: 'A profile, a profile!' M. Vassallo, who, in expectation of the apparition of a materialised form. was looking towards the back of the room, which on account of the light coming from the ante-room was somewhat better illuminated. turned towards the cabinet and was also able to see the head, which advanced repeatedly over the table in his direction, and then dissolved. The small white electric lamp was lit up. Dr. Venzano traced with a pencil on a piece of paper, a sketch representing the form he had seen, and at the same time M. Vassallo, who was very clever at

drawing, reproduced with much accuracy the head in profile of his lost son. Then he showed the photograph in his pocket-book to those present. The points of resemblance between the face which appeared, the sketches drawn by M. Vassallo and Dr. Venzano, and the portrait in M. Vassallo's possession, were then recognised with lively aurprise. In fact, the outlines of the head and its pear-shaped aspect, produced by the very abundant hair, above an oval face with the thinness of youth, corresponded marvellously. M. Ramorino, from his position behind Dr. Venzano and M. Vassallo, both standing, and consequently shutting out his view, declared that he had not seen the apparition Also Mme. Ramorino, seated somewhat on one side and in front of the apparition, said that she had not observed it either."

The second incident is not less interesting. It occurred at a seance held a few evenings later (December 26th). This time also the control was entrusted to Mme. Ramorino and M. Vassallo, with the difference that M. Vassallo was on the left and Mme. Ramorino on the right of the medium. On the left of M. Vassallo were seated in order, Dr. Venzano and the engineer Ramorino; on the right of Mme. Ramorino Prof. Porro and Cav. Erba.

The incident took place when the seance was already far advanced, and it is reported in the minutes of the sitting as follows:

"At a certain moment (we were in total darkness) M. Vassallo said that a hand, which seemed to be that of a young person, was stroking his right cheek caressingly. He asked if it was the hand of Naldino, and the table replied in the affirmative. He then expressed a desire that Naldino should find upon his person an object which he had much cared for while he was living. Soon he felt that a pin was being taken from his cravat; this pin was a present from the artist, Ernesto Novelli; it belonged to his son (Naldino) and was prized by the latter; M. Vassallo had put it on that evening with the wish that it might be taken off by the entity when manifesting. He expressed his thanks, and persisted in asking for yet stronger evidence of identity.

"Then he suddenly felt himself seized under the armpits by two hands, which lifted him up, obliged him to stand upright, and drew him about two paces outside the circle and behind his own chair; that is to say, more than a yard away from the medium.

" Under these circumstances M. Vassallo, in order not to loose the

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hand of the medium, passed it from his right hand into his own left hand, in contact with that of Dr. Venzano, so that Eusapia, remaining motionless, was under the vigilant observation of three controllers.

"Then M. Vassallo felt a human body, of about his own height, leaning on his left shoulder, and a face which, in his opinion, had the character of that of the deceased Naldino, remained for some time pressed against his face. He then received repeated kisses, the sound of which everyone could hear, and, meanwhile, broken sentences were heard, uttered in a soft voice, which replied to the repeated questions of M. Vassallo. Dr. Venzano, getting up without abandoning the control, advanced in the direction of the voice and succeeded in hearing several words pronounced in the Genoese dialect, among which were these words: *Caro papd*. The conversation between M. Vassallo and the entity lasted for some time, until, after the sound of a kiss, Dr. Venzano succeeded in catching this sentence: *Questo è ber la mamma*. (This is for mamma.)

"Almost at once the materialised form disappeared and the table requested, by raps, that the light might be raised. As soon as the white electric lamp had been lit there was seen advancing towards M. Vassallo, who was still standing up, a human form enveloped in the curtain of the cabinet, which embraced him, whilst a hand, also covered by the curtain, seized that of M. Vassallo and held it for some time.

"The medium remained all the time motionless on the chair, her hands in contact with those of the controllers."

In these incidents are collected, as we see, the principal modes of manifestation of the materialised forms. We have in succession manifestations of a tangible, visible and audible nature. Some of them are developed in full light, some in complete darkness, or at least, in very feeble light.

Those produced in full light are indisputable; as to the others, it is desirable to submit them to careful and critical examination in order to be assured of their genuineness.

One of the objections which sceptics might oppose is that of possible sensorial hallucinations. But the hypothesis of hallucination, if we consider the phenomena attentively will not stand the result of same criticism.

I was in the full possession of my mental faculties, and, as usual, free from all prepossessions, when my attention was attracted by this vaporous mass which, in condensing, gradually assumed the character of a human head. Nevertheless, I prudently waited before expressing my impressions, and it was not until I was completely convinced that I was about to express them, when I was forestalled by the simultaneous ejaculations of Prof. Porro and Cavaliere Erba, then by that of M. Vassallo. Moreover, the human form of the face which appeared against the dim background appeared to the witnesses in various conditions of perspective according to the positions they occupied. To Prof. Porro and Cavaliere Erba, who were situated beside Mme. Ramorino, and consequently also by the side of the apparition, the latter appeared in profile ; to M. Vassallo and to me, who were in front of it, it appeared on the contrary as a full face. The fact that this was not an hallucination is confirmed also by the agreement with which everybody recognised the resemblance which the face perceived bore to the sketches drawn by M. Vassallo and Dr. Venzano, and also to the portrait in the possession of M. Vassallo, and which was quite unknown to us.

All these facts afford indisputable proof of the genuineness of the visual phenomenon observed.

Similar remarks might be made relative to the genuineness of the auditory manifestations which accompanied the second incident. Not only were they confirmed by those present, but I was able myself, by approaching M. Vassallo, who was conversing with the materialised form, to catch several words and one complete phrase pronounced in Genoese dialect. Now these words could not come from the medium (even on the hypothesis of ventriloquism), first because of the direction from which the words came, then because I, who heard even one complete sentence, distinctly pronounced, and more particularly M. Vassallo, who kept

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up a long and animated conversation, recognised that in the low speech of the entity there was no trace of the characteristic accent which is usually found among Neapolitans, whilst on the contrary, the accent was typically Genoese.

Having thus shown the genuineness of the case in all its details, we will see what conclusions may be drawn from it.

We observe, in the first place, that the entity which manifested alluded to circumstances unknown to all present except M. Vassallo; I refer to the fact of the portrait enclosed in the pocket-book, to that of the pin which he had intentionally put in his cravat on that evening, and to the typtologic communication of the name "Romano."

Now the mediumistic revelation of these circumstances, unless we are prepared to admit an actual appearance of the deceased, implies necessarily a transmission of thought,*

In spite of the respect due to the authoritative utterances of the illustrious professor, I do not, however, find it possible to agree with In the series of facts of transmission of thought which I him. presented there were a few which might, taken by themselves, have been explained by the hypothesis of possible coincidence. There were, however, many others in which transmission of thought seemed obvious and indisputable, such as the case of M. Ferraro, who, having mentally expressed the desire that a ten-centime piece should be taken out of the pocket of his waistcoat and given to Professor Morselli, seated at a distance of more than three yards from him, obtained the prompt execution of the action thought of. The same applies to the case of Cavaliere Erba, who-Professor Porro alone being in his confi-dence-having mentally requested of the entity (the so-called spirit of "John ") to give him an antique coin, which he had hidden in a part of the room before the arrival of the medium, and beyond the reach of her hand, and at the same time to embrace him, the phenomenon was carried out with marvellous precision.

In the presence of these and other similar facts, any doubt with regard to the transmission of thought is devoid of reasonable basis, and, moreover, these absolutely convincing facts give great value to the evidence for transmission of thought, even in those cases which might, if considered separately, be attributed merely to coincidence.

^{*} Professor Morselli, in his synthetic exposition of mediumistic phenomena obtained with Eusapia Paladino, which appeared recently in the Milanese journal, *Corriere della Sera*, and in the ANNALS for May and June, alludes to several cases of transmission of thought which I collected and discussed in an article published in the ANNALS for January, 1906, observing that they are, in his opinion, rather probable than proven.

and if we maintain the idea of bio-dynamism it lends itself to a double supposition : either that the will of M. Vassallo, intensified by the hope of seeing his son, was perceived by the subconsciousness of the medium (in a state of profound trance) in such a way as to provoke in her an externalisation of energy capable of bringing about the phenomena obtained ; or that the special faculties of her subconsciousness penetrated directly into the contents of M. Vassallo's mind and translated this into action.

But if we pause at this point to consider with some attention the mode of development of the manifestation obtained, we shall see that, if the will of M. Vassallo was able to cooperate in effecting it, this does not, however, exclude the possibility that another will may have intervened, the origin of which may have been either in the medium or external to her. In fact, the existence of an autonomous will, independent of that of M. Vassallo, appears first in the contents of the typtological reply.

There is no doubt that M. Vassallo, when questioning the entity, was moved by the desire to obtain the name of his son; but, as he afterwards declared, he did not expect the name "Romano" in reply, this particular name being unfamiliar to his intimate friends, and even unknown to most of them.

This already indicates that a foreign autonomous will had intervened during the development of the phenomenon, choosing, independently of the volition of M. Vassallo, the least known name of his son Naldino.

But there are considerations of much greater importance in favour of this autonomy.

With regard to the materialised forms which appeared during this incident, we shall observe that they also were not among the phenomena desired by M. Vassallo. We recognise in them, however, a directing intelligence which could not be that of M. Vassallo. The repeated requests

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made by typtology, sometimes for full light, sometimes for complete darkness, sometimes for dim light, also show the intervention of an autonomous will, the origin of which the partisans of the bio-dynamic theory would look for in that subconsciousness which is considered to be the centre of psycho-physical activity in the medium. This psychophysical activity is held to show itself in that assemblage of extraordinary effects with which mediumistic phenomena abound, and is regarded as being endowed with creative faculties capable of perfectly reproducing the appearance of a living organism. And in fact, in the case referred to, we should not only have had the manifestation of thought, but also the material reproduction of the object of thought, even with all the characteristics of human personality, identity of physiognomy, and actual correspondence! It is not inappropriate to observe that such an interpretation, on the basis of psycho-dynamism, is not less extraordinary than the transcendental hypothesis.

Another circumstance worthy of being considered in this case, is the fact that I was able to follow with extreme attention and complete calmness of mind the commencement and development of the materialisation. The passage of the fluidic mass, so to speak, to such a state of condensation that it took the consistency of a human head, endowed with all the properties of the head of a living person, occurred in a very brief space of time, and the dissolution of the form was also very rapid.

This manner of proceeding, moreover, is not disconnected from that noted by other observers, and leaving out of count the numerous cases not substantiated by absolute conditions of control, it is not out of place to recall the classical case of "Katie King," described by Sir William Crookes.

As to the original source of the matter necessary for giving consistency to the plastic form, we may be sure that it should be sought for in the medium. That the medium

does indeed contribute to this in large measure has been experimentally demonstrated by Crookes (with Home), by Lombroso (with Eusapia), and by others in connection with diminution in the weight of mediums, examined before and after a seance; absolute evidence was obtained in the case of partial dematerialisation of Mme. d'Espérance, a phenomenon reported and carefully discussed by Aksakoff.*

With regard to the contribution of material substance made by the experimenters it cannot be positively asserted, although it may be to some extent conjectured. The various results obtained by dynamometric experiments upon them before and after a seance (Morselli) are evidently not very convincing, if we take into account the natural exhaustion following upon the psychic hyper-tension of anyone who makes an effort of attention, sustained sometimes for several hours. We have remarked above with regard to acoustic phenomena, that the words uttered by the materialised form were pronounced in a low voice. This is a peculiarity that we always observe with Mme. Paladino, and which, from what we have been able to learn, was always attested by all the experimenters (Lombroso, Morselli and others) who have held seances with the Neapolitan medium. I think that the reason for this peculiarity is associated with the fact, which I have already pointed out, that through the mediumship of Eusapia we very rarely obtain complete materialisations. The toneless voice is therefore in our opinion the necessary result of an organism not altogether complete.

If, to confine ourselves to cases beyond suspicion, we refer to the example of Katie King, we shall see that, being completely organised to such a degree as to be able to walk about in the light and to permit Sir William Crookes to feel

^{*} AKSAKOFF.—A case of partial dematerialisation of the body of a medium.

her pulse and to listen to the beating of her heart, she conversed freely and at length with him in a voice which had the clear tones of a human voice. This affords evidence of a mediumistic potentiality indisputably more accentuated in Florence Cook than in Eusapia; whence we deduce that the mediumship of Eusapia (except in rare cases) would seem not to be sufficient to produce complete materialisations. And it is on account of the relative insufficiency of her faculty that the plastic phenomena with Paladino reveal a tendency on the part of the directing intelligence to utilise all sorts of more direct and convenient methods for attaining the end in view.

Thus, in the present case, the form, materialised by a scanty light and unprotected by the curtain, appeared partially visible (figure of a human head); in full darkness, still unprotected by the curtain, it presented itself as the complete figure of a man, and the same was obtained in a distinct light, when the curtain which enveloped the form constituted in itself a darkened space. This affords another very evident proof of the connection between darkness and mediumistic phenomena.

From what we have said there results, therefore, a series of inferences which we may sum up in a formula which, in our opinion, represents one of the constant laws which govern materialisations, and which may be expressed in those words:

The conditions which regulate the production of materialised forms, equally with the mediumistic force, are in direct proportion to the harmoniousness of the surroundings and in inverse proportion to the light.

CASE V.—Although very important in relation to myself this case does not attain the value of the foregoing, because it largely escaped the observation of the other sitters, and therefore rests almost entirely on personal impressions. It

is, however, worth quoting, because, without prejudice to our final conclusions, on the one hand it confirms certain considerations with regard to the last case, and on the other it gives rise to new ones which will receive further confirmation in the subsequent episodes.

This also took place in the rooms of the Minerva Club, with the usual arrangements as to the methods of control. The seance was held on 'the evening of December 29th, 1900, there being present, besides the writer, Profs. Morselli, Porro, and Risso, M. and Mme. Ramorino and Cav. Erba. The medium was in contact by her hands and feet, to the left with Prof. Porro, to the right with myself. When the present incident occurred, the room was illuminated by the feeble light of a candle placed on the floor of the ante-room. The following account is from the minutes of the sitting :

"Suddenly Dr. Venzano, who held the medium with his left hand, she resting her head, visibly to all, on the shoulder of Professor Porro, saw forming to his left, at about a hand's breadth from his face, as it were a globular, vaporous, whitish mass, which condensed into a more decided form, that of an oval, which gradually assumed the aspect of a human head, of which the nose, the eyes, the moustache, and the pointed beard could be distinctly recognised. This form came and touched his face, and he felt a warm and living forehead press against his own and remain there for a second or two. Then he felt the contact of the whole profile of the face against his own, with a pressure as of a caress, then the imprint of a kiss, after which the mass seemed to vanish into vapour near the curtains. The other sitters, meanwhile, were only aware of a vague luminosity in the direction of Dr. Venzano; but they distinctly perceived the sound of the kiss."

This incident, being insufficiently supported by direct observation on the part of the other sitters, might easily give rise to suspicion of hallucination. This, however, I think should be promptly excluded. My mind, at the moment of the phenomenon, was not otherwise occupied than in a calm and objective contemplation of facts. Moreover, if we accept the hypothesis of a sensorial illusion, I should have been a prey to a threefold hallucination, visual, tactile, and auditive, the last being also shared by the other experimenters; all these circumstances certainly do not strengthen the hypothesis of hallucination.

At this point I ought to add that the vaporous mass which condensed into the form of a human face with very pronounced features only remained visible to me for a very few moments, since it almost immediately came into direct contact with my own face, thus preventing me from using my visual faculties. But the impression of contact lasted longer than that of sight. This was maintained for more than a minute, and was for me of exceptionally objective reality.

And here, in deference to the truth, I must declare that both of these impressions permitted me to perceive with great precision the physiognomic characteristics of the face which appeared to me, and to recognise the extraordinary resemblance it bore to that of a very near relative whom I had the misfortune to lose a few years ago. I must also declare that, in the state of mind already mentioned, these details of identity were neither expected nor in my thoughts; and that on seeing the vaporous mass appear and condense, M. Vassallo being present, I thought that it was a repetition of the phenomenon of apparition in which, at the previous sitting, M. Vassallo had recognised his own son.

As will be seen, the present case has very decided points of analogy with the fourth case of this series, and lends itself to similar inferences. There is, however, a notable difference as far as regards the search for the will directing the phenomenon. In the fourth case we have predominantly the will of M. Vassallo, who was animated by the intense desire of seeing his son again; in the present case my mind was in a state of absolute passivity, and only when the phenomenon commenced did my thoughts turn to the pro-

bable appearance of a materialised form which was quite different from that which really appeared.

As to the subconsciousness of the medium, who in both cases was in a profound state of hypnosis, if in the case of Vassallo it may be considered to have acted under the stimulus of a powerful volitional impulse, this stimulus evidently did not exist in the case which concerned myself. In this latter case, either the mediumistic effects which proceed from her are consequent upon a will which is neither her own nor that of the experimenters, or else we are compelled to recognise in her subconsciousness, not only the extraordinary power of externalising a psycho-physical activity capable of organising a form, but also that of penetrating into the mental substratum of the sitters, and of calling forth the impressions of images stored up in their brain-centres and existing there in a latent state. But I shall speak of this in the light of data more important still than those of the present case, and contained in subsequent incidents.

To complete the observations already made, it may be useful to mention that the deceased person whose semblance I recognised in the materialised form which appeared to me had not been known during life either to Eusapia or to the sitters, and that neither she nor they had had the opportunity of seeing his portrait. This circumstance is of special interest, and we shall avail ourselves of it in our general conclusions in reply to the opinion of those psychologists who hold that Mme. Paladino's phenomena are the result of a special determinism, the origin of which is to be sought in habit and practice.

(To be continued in our next).

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THE LEVITATIONS OF THE MEDIUM ZUCCARINI.

WE promised in the June issue to refer again to the experiments which took place recently in Milan with a new medium for "levitation," M. Amedeo Zuccarini. We do this the more willingly because, thanks to the courtesy of the Director of the Corriere della Sera, of Milan, who organised the seances in question, we can now increase the interest of this publication by the reproduction of photographs, which were taken by magnesium light during the course of these seances.

This is, we believe, the first time that the camera has registered this disconcerting phenomenon of the levitation of the body of a medium—a phenomenon which until now has only been attested by sight or touch on the part of the witnesses.

The documents we possess on the subject of these experiments are three in number:

1°. The report published in the Corriere della Sera on May 26th, by M. Oreste Murani, professor of experimental physics at the Polytechnic of Milan (School of Engineers).

2°. An account entitled: A report of nine seances with the "medium" Zuccarini, printed by direction of the Corriere della Sera, but which has not been published, being intended only to serve as a memorandum for the various experimenters. This account follows the general lines of the report by Prof. Murani, but contains several details which are not in the latter; it is an official report, minutely detailed, of each of the nine seances. It has been well drawn up by M. Oreste Cipriani, chief editor of the Corriere, who has studied metapsychism for many years with a calm and impartial mind. NO. 32, 1907.] LEVITATIONS OF ZUCCARINI.

3°. The report which Prof. M. L. Patrizi, professor of physiology at the University of Modena, published in the *Lettura*, of Milan.

We will first translate the article by Prof. Murani, omitting only those passages which contain general considerations, less interesting for the somewhat specialist readers of the ANNALS; we will add a few details taken from the second document, turning afterwards to the article by Prof. Patrizi, which must chiefly serve as a commentary on the photogravures representing the levitations.

As we said, nine seances were held. The sitters varied but little; nine persons were present at one or other of the sittings. The names of those who attended each seance were as follows:

1º. Prof. O. Murani (2, 3, 5, 6, 8, 9);

2°. Prof. M. L. Patrizi (3, 4, 6, 8);

3°. M. Oreste Cipriani (present at all the seances) ;

4°. M. Cesare Cipriani (1, 3, 4, 5, 6, 7, 8, 9);

5°. M. A. G. Bianchi, of the Corriere, author of works on criminology, etc. (1, 2, 3, 4, 5, 6, 7, 9);

 6° . M. L. Barzini, of the *Corriere*, whose report of seances with Eusapia at Genoa we published lately, and who lately accompanied Prince Borghese in his motor-car from Pekin to Paris (1, 2, 4);

7°. Dr. Odorici, member of the Italian Parliament (7, 8);

8°. M. R. Bonazzi, one of the presiding judges at the Milan tribunal (4);

9°. M. I. Tonta, proprietor and director of the radioelectrotherapic institute at Milan (7, 8, 9).

THE REPORT OF PROF. MURANI.

Preliminaries.

I ought first to state that I have never, until two months ago, studied mediumistic phenomena beyond reading something about it in the journals, and I was very sceptical on

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the subject, so incredible seemed the things related to me, on account of their strangeness and novelty. I may also add that I was quite content with the usual explanations of trickery, fraud, hallucinations, etc. But one day I received a kind invitation from the Directorate of the Corriere della Sers to attend some experiments with a medium, who, among other things, had floated in the air, and had remained there several seconds without any visible support! This announcement was calculated not only to raise my curiosity but also my interest as a physician, for, in truth, the spectacle of a man levitating himself is not to be seen every day. I accepted the invitation, and I went to the offices of the Corricreat the appointed hour, 9 p.m., taking with me, however, a good dose of scepticism as a safeguard against possible hallucination. I was there introduced to the medium, Amedeo Zuccarini of Bologna. He is a young, healthy man, well proportioned, with a genial appearance, and civil and polite manners. I at once asked him how he had discovered his mediumistic power, and he told me that he had found it out in a very simple way. Having become curious about mediumistic seances held in various towns, of which he had received accounts; he asked to be allowed to join them. At the first seance he fell into a trance-although he had only come as a simple spectator-and began to produce phenomena. He told me also that he remembered absolutely nothing after the seances; they cause him, however, a great sense of weakness and a sort of cerebral evaporation, which last all the following day. "All that I produce," he said, "I am quite ignorant of. I am sorry for others if the seance is negative in its results, but I deserve no credit when the phenomena are good and numerous." He added that at Bologna he was in request for experiments by doctors and savants : among the latter he remembered Prof. Augusto Righi.* He always

^{* [}Professor Augusto Righi, senator of the kingdom, director of the Physical Institute of the University of Bologna, and a shining light of

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complied out of courtesy, but with considerable repugnance, because his intention is not to continue but to have done with these experiences; he has, however, been urged so frequently, that, not knowing how to refuse, he has ended by yielding.* M. Zuccarini declares that two entities manifest through his mediumship; a doctor Pascal, who died, it seems, in 1600, who is always accompanied by another spirit, John, who must not be confused with the "spirit guide" of Eusapia Paladino. We shall learn later on the history of this John.

Our seances with M. Zuccarini took place in a room situated on the second floor of the *Corriere* offices. It is about 13ft. 6in. long, 8ft. in breadth, and 9ft. in height. In the short wall looking out on the courtyard there is a window, in front of which had been erected a cabinet for the medium, with wooden sides, and the front part covered by a double curtain with black and white lines, having rings attached, which ran on a *thin* iron bar.

The change of some of the experimenters in the various seances seems to have caused a certain weakening of the phenomena in the intensity of their manifestation; in the last seance only could there be obtained, besides the levitation of the medium and movements of the table, the apparition of *light*. The medium was always very obliging; he seemed to desire that the control should be of the strictest, and tried to do what he could in order that the photograph of the levitation might be of an evidential kind.

We sat round an ordinary table of pine wood, 32in. high, 16in. wide, and 39in. long. It had no projections,

electro-technical science, when questioned as to the result of these experiments, replied that he had only been present at two seances with M. Zuccarini, and that although he noticed nothing incorrect in his conduct he is not yet able to form an opinion on the subject.—EDITOR.]

^{* [}We must remember that M. Zuccarini is not a professional medium; he is employed in a public office.—EDITOR.]

and weighed 15lbs. The medium was at one end of the table in front of the cabinet; the others formed a chain, holding each others' hands and those of the medium.

The room was lighted by the light of two small electric incandescent lamps, modified by two small globes of red glass, carefully selected so that the photographic plates might not be affected by the light. We waited for quite forty minutes round the table without perceiving the slightest phenomenon; this sort of thing is not very entertaining, and to pass the time we talked and laughed.

The medium was awake all the time; at last a state of trance began to come on. At first he was somewhat restless, and began to look around with a surprised air, as if he saw someone; then he bowed his head on the table, and his body was shaken repeatedly; he ground his teeth painfully; then he made a rapid, energetic movement of opening and shutting his hands, like a magnetiser who wishes to spread the magnetic fluid around him. He often pressed his brow, which was dripping with perspiration, or sometimes he rested his hand on the top of his head. At last the state of trance became complete : it seemed to me as if it was a state between hypnotism and somnambulism. The medium several times traced lines with his fingers on the table, writing the word buio (complete darkness); we were obliged to extinguish the lamps and content ourselves with the thread of light, also red, which passed under the partly open door leading into the next room.

The mediumistic phenomena began to develop. I will not describe them in all their details, because I do not wish to weary the readers; all the smallest details, moreover, are related in the report prepared with minute care and great fidelity. The phenomena produced by M. Zuccarini can be thus divided: phenomena of movements and levitations, acoustic phenomena, and luminous phenomena. They have, however, an entirely physical character, and do not, in fact,

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indicate the presence of spirits, of souls of the dead, or of other supernatural entities.*

Those present feel astonishment it is true, but not the least sense of alarm.

The control of the hands, feet and head of the medium was complete. Usually it was entrusted to Prof. Patrizi and myself, and, both of us being in doubt as to the genuineness of the phenomena, we were most strict in the supervision exercised. The medium's hands never escaped us, his legs always remained pressed against our own, whilst we took care to place our feet close to the legs of the table in order to prevent all possibility of fraud. I will say once for all that the control was constantly exercised with the greatest conscientiousness, and the medium himself appeared to strongly desire it.

But for this, in fact, in the complete darkness of the room, the experiments would have been of no value.

The movements of the table.

We formed a circle, without touching the table, which remained completely isolated, and, nevertheless, continued moving! It is not possible that we were deceived.

The medium (through whose mouth "Pascal" purports to speak) asked that we should try to press down the table whilst it was inclined to one side on two feet; we tried to do so by leaning strongly with our hands on the surface of the table, but could not succeed; one would almost have said that a strong spring underneath it was preventing it from returning to the horizontal position.

A remarkable circumstance was that when we leaned with our hands upon the table to bring it back to its original position, the medium trembled, as if we were exerting force upon him.

^{*} We shall observe a little further on the manifestation of the personality claiming to be the brother of the medium.

The medium was all the time at a distance of about sixteen inches from the table, and the control continued to be strictly maintained; his hands contracted forcibly, and the table moved away; he groaned and concentrated himself in a fresh effort, and as he made another spasmodic contraction of the hands the table moved still further, about 2ft. away from him; at the same time he drew back with his chair in the opposite direction.

When the light table had been replaced by a larger and heavier one, the reactions were still more remarkable. We then saw exemplified the well-known law of action and reaction being equal and opposite. And, in view of this, how is it possible to claim the intervention of spirits to explain the phenomena of movement? How can spirits, being immaterial, exert force? No; mechanical force cannot be conceived apart from mass.*

It seems really that, by the action of the medium, something which is interposed is bent like a spring, which, whilst he exerts an action in one direction recoils and exerts equal pressure in the opposite direction.

The medium seemed exhausted at each movement of the

^{* [}This passage is highly characteristic of the writer. When the professor has acquired in this subject a little of the competence which he indisputably has in physical science, he will see that the matter is far from being as simple as he supposes. His reasoning is entirely based on the supposition that "spirits" are *immaterial*. Now if there is any matter on which all spiritists and all occultists are agreed, it is that "spirits," far from being immaterial, must be furnished with fluidic bodies, which, moreover, exist also in the living—which latter circumstance renders unnecessary the hypothesis of the intervention of "spirits" in physical phenomena such as those related by Prof. Murani. This hypothesis of the existence of a "fluidic body" in the living as well as among "discarnate spirits" (if they exist) is just as necessary as is the hypothesis of the ether in order to explain certain astronomical and physical phenomena. The belief in this fluidic double of the human body is found among all people of all times: the Hindus, the Egyptians, etc. Numerous traces of the belief are found in the Bible, in ancient Christian theological writings, and even in the New Testament (for instance, Acts xii., 15). This agreement in the beliefs of different races certainly deserves consideration.—EDITOR.]

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table, and leaned his body and his head heavily on one of the controllers.

Levitations of the body of the Medium.

But suddenly he regained fresh vigour, and, rising to his feet, seemed to be uplifted by an invisible force, so that he put his feet on the table. A strange thing is, that not only the medium did not rest any weight on the two controllers who held his hands, but he seemed almost to drag them up with him. And when once on the table he bent his left leg backwards so that it was hidden behind the curtain, and he remained resting only on the right foot, like a man about to fly in the air. On the first occasions we were obliged to content ourselves with tactile control only, the light was so faint, but afterwards, in order to verify the position of the medium's feet *de visu*, we put upon each of his shoes a little phosphorescent tablet, held in place by an elastic band; these phosphorescent tablets have always been of great service to us.

Whilst the left leg of the medium was stretched out in the air behind the curtain, where there was no possible object to support it, and whilst his body was bent forwards, the foot on the edge of the table first contracted extraordinarily, then rose gradually, and not by jumps, and the medium's body remained poised in space for a period of from ten to twelve seconds !

The phenomenon was exceedingly interesting: on the first impression one would say that the medium's body did not obey the laws of gravity. How is this to be explained No one knows; it is necessary to suppose that another force, opposed to that of gravity, prevents the fall. It might be suggested that the hands of the two controllers, without their being aware of it, may have served as *points of suppor* for the medium : we also thought of this, and we pointed it out to the medium; the latter, in order to convince us that



this suspicion was without foundation, repeated the levitation at once, asking us to form the chain only with the little fingers of each; it should be stated that the medium weighs 147 pounds.

It is no doubt a strange comparison, but in this case also the idea came to me spontaneously that some mysterious spring had been compressed between the feet of the medium and the table. In relation to the question of weight it is worth noting that one evening we weighed the medium before and after the seance; and we observed that at the end of the seance the weight of the medium had fallen very little below the normal; the diminution was about two ounces. This slight difference is explicable naturally by the amount of perspiration which exuded from the medium's skin during the experiment.

Another strange fact is this, that sometimes one of those who made the chain tried the effect of breaking it, by letting go quite noiselessly, and in complete darkness, the hand of his neighbour. The medium perceived the fact at once, and ordered the circle to be again closed, liberating one of his hands to give a big blow with his fist on the table.

As our intention was to photograph the medium floating in the air, we arranged two good cameras in the room, and a magnesium light apparatus for producing, at the right moment, an instantaneous flash, and we removed the curtain of the cabinet, which seemed to us to have served no purpose except to hide the leg of the medium. But when he was placed on the table, where he resumed his position of a man flying, he demanded the curtain; when we objected he replied quietly but resolutely that without the curtain there would be no phenomena. (Let it be understood that it was always "Pascal" who purported to speak by the medium's mouth; "John" is taciturn.)

The reason for this was asked and "Pascal" replied that the curtain served to give force to the medium; we were

obliged therefore to resign ourselves and replace the curtain.

Nevertheless, as the seance advanced and the medium's forces became gradually more developed, his power seemed to notably increase, so that he succeeded in raising himself in the air at a distance from the curtain, as we desired.

The reader must picture the medium standing on the table in the position I mentioned and at a distance from the curtain; two cameras with their lenses exposed like vigilant eyes, ready to register the phenomenon; at a moment of levitation there is the flash of the magnesium light, which, after two hours passed in darkness, seemed to our eyes like the light of a thousand suns. The medium escaped our hands and fell down with a noise into the cabinet.

Our eyes were so dazzled that for a moment we could not observe the situation; everyone had luminous globes before his eyes; at last we got our bearings again, and by the faint red light which passed through the interstices of the door opening into the next room, we saw the medium fallen on the floor, breathless, with his eyes shut, clasping one of his knees with his hands. He had not injured himself at all and the seance could be quietly continued.

We were able to make other similar experiments, but never more than one in an evening, and we always observed that the light was like a stroke of lightning to the medium.

A strange thing is that the medium does not show great fatigue in these levitations; he does not tremble, and even shares, though in a very low voice, in our conversation. The repulsion of the table of which I have spoken above, seems on the contrary to cost him a much greater effort.

One evening "Pascal," who seemed to be disposed to chatter, told us the history of his comrade "John," a deceased brother of the medium, called Frederick, who, we were told, was assassinated at 21 years of age !

After this statement there was a moment of tragic surprise, and we asked for further explanations; but the tragic impression was quickly diminished on the discovery that the word "assassinated" indicated a suggestion of resentment on the part of the medium against the doctor, who had performed an operation badly, with infected instruments, on the throat of his brother, who died in consequence of the operation. Using the mediumship of his brother, Frederick presides at the seances and helps in the production of the phenomena; but he calls himself "John" so as not to arouse his emotions. It is, of course, still "Pascal" who tells us this. The fact must be that neither "John" nor "Pascal" exists, and that this is simply a case of auto-suggestion.

The medium, in a normal condition, related that he had seen a nocturnal apparition of " John," who appeared whilst he was in bed : he saw a luminous vapour forming in a corner of the room, and condensing into the outlines of a human being, but indistinct, and it approached his bed : greatly frightened, he had closed his eyes and hidden under the bedclothes ; but the entity pulled back the coverings and murmured indistinct words. He asserts that he was sure that he was awake, and says that he was much frightened. This is M. Zuccarini's account; but it is evident that this is a hallucination. I mention this circumstance because it proves that the medium is a very nervous subject. The following circumstance, also mentioned by him, supports the first : sometimes-before he was married-his mother, when calling him in the morning, found him rolled up in the bedclothes in a corner of the room, without his being able to explain this: he is certainly a somnambulistic subject.*

^{* [}This again is an indication of a curious disposition of mind on the part of the writer. He has verified the fact that M. Zuccarini is a medium; he knows that human forms sometimes show themselves in

Moreover, to further prove the great nervous sensibility of M. Zuccarini I will say that he cannot bear alternating electric currents, even very feeble ones.

Acoustic and Luminous Phenomena.

The acoustic phenomena produced with the medium are very simple: sometimes whilst he is holding the hands of the controllers, giving them slight squeezes, there may be heard, simultaneously with each pressure, a rap or a crack coming from the wooden sides of the cabinet or the shutters inside the windows, at least so it seems.

We now come to the luminous phenomena. On the last evening of the experiments, when we were drawing near the close of the seance and the medium seemed exhausted, half wrapped in the curtain and always strictly controlled, we saw behind and along the curtain in the air of the room, and at a few yards' distance, ten or twelve luminous points one after the other, as large as glow-worms, of greenish colour like the latter, but not changing like these. It should be mentioned that we all saw them at the same time and in the same place. Some of the lights went out without apparently shifting their position ; another, on the contrary, followed a long curved course, leaving a luminous track in the air. The medium, during this strange pheno-

the dark, in the presence of certain mediums; and when M. Zuccarini tells him of these spontaneous phenomena to which he has been subject, he asserts that it is *evident* that this is a hallucination, whereas in fact there is no proof of this. He has just asserted that M. Zuccarini sometimes rises in the air in an inexplicable fashion, and when the latter relates that in his youth he sometimes awoke in the morning outside his bed, he asserts that *certainly* he is subject to somnambulism. A compatriot of Prof. Murani, Prof. Angelo Brofferio, has placed at the head of his book on Spiritism this sentence of Mrs. Crowe's: "The facility with which persons profess that they believe, or do not believe, when we consider it carefully, is a more extraordinary phenomenon than the most extraordinary story of apparitions ever recounted." But we have all passed, more or less, through this state of mind before we attained, by long education, to greater prudence in forming a judgment. And, nevertheless, what false notions still swarm in our brains without our suspecting it 1—EDITOR.]

GOOS

menon, was always controlled: the last light appeared near the curtain, and the medium, imparting to this light, with his head, a rotary movement, made it describe a luminous circle due to the persistence of images on the retina.

M. Cipriani and I observed a slight odour of ozone, such as is given off by phosphorus, which causes ozone to be liberated.*

We hope that it will not be supposed that the light could be due to small pieces of phosphorus thrown by the medium: how could he have done this with both his hands and feet under control? And should we not have seen these fragments of phosphorus on the table or on the floor, since we remained in the dark for twenty minutes longer? These ittle luminous masses really had the appearance assumed, under certain conditions, by an electric discharge in vacuum tubes, as so well described by Prof. Righi. We also know that electrical discharges in the air produce ozone.

The object of our endeavours should be to search for truth ; this is the only object man should have in view. The truth attracts us irresistibly : but when we think we have come up with it we find, on the contrary, that we must still push further on : he who pursues truth is destined never to rest.

There are two classes of truths: those we may utter, and those concerning which we should be silent for fear of consequences.

If we ought not to be afraid of moral truth, all the more should we not fear scientific truth: morality and science have each its own proper domain, which touch but do not interpenetrate each other. The one is felt, the other is demonstrated; the one teaches us what is the purpose of life, the other shows us how to attain it.

^{* [}This question of ozone perceived with mediumistic lights, which has raised the suspicion that they are produced by phosphorus, has been admirably treated by Dr. Maxwell in Chapter IV. of his book, Metapsychical Phenomena.—EDITOR.]

Where a living germ falls, life springs forth and blossoms; one generation succeeds another with new and fresh energy, sometimes amidst defeat and ruin, sometimes in conquest and triumph, on the battleground of the centuries. Each new truth acquired will be the flash of a new intellectual light.

THE REPORT OF PROFESSOR M. L. PATRIZI.

When I was told of the flying medium I consented to examine him closely—maintaining at the same time the incredulity of an official *savant*—only on account of the authority and the impartiality of the voice which summoned me, and the good company in which I should find myself. Replying to the kind invitation, I said that I should have accepted the more readily if the experiment could have been carried out in a biological laboratory, with the advantage of using modern apparatus of research, and with the right to investigate the subject methodically, who was, or seemed to be, an extraordinary person. The directors of the *Corriere*, with a liberality which I consider most praiseworthy and for which I am very grateful, enabled me to carry out my programme as far as possible.

Accordingly, M. Amedeo Zuccarini of Bologna, the "subject for levitation," visited the physiological laboratory for two days to be sounded externally and internally by the same instruments which had been applied to the brigand Musolino.

This is not the place in which to relate in detail the anthropological, physiological, and psychological investigation which was carried out on M. Zuccarini, who throughout the course of the interrogation and objective examination always maintained a demeanour of rare docility and patience, in addition to his naturally distinguished manners. We aimed at leaving no corner of his personality unexplored.

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It will suffice to indicate here the result of this examination. The functional and anatomical irregularity of the subject, apart from the fact of his singular mediumistic capacity, can hardly be disputed. His neuralgic face is probably that of an hysteric; one may even presume that he is subject to nocturnal attacks resembling epilepsy. Whilst still a child he was sometimes found by his mother in the morning in a corner of the room, at the foot of his bed, wrapped in the bedclothes in an inexplicable manner.

The asymmetry of the face, apparent even in his photograph (fig. 1) with imperfect development of the left side, associated with a difference in the visual capacity of the two eyes; his left-handedness, or rather ambi-dexterity; the exaggerated development of his upper limbs in comparison with his size (spread of the outstretched arms 5ft. 8in., height of his body 5ft. 4in.), the sensibility to pain (as shown by the electric algometer) decidedly slight—these are tokens which seem to indicate a totality far from normal; we may add his admission that he has sudden hallucinations; his habit of speaking aloud in his sleep; his not confused but delicate intellect; his difficulty in fixing his attention, which quickly tires. Distinctly in contrast with this nervous tendency, which cannot conduce to calm or happiness, he has a character of gentle kindliness.

This minutely scrupulous examination of the medium did not merely serve to show his individuality; it also perfected our own discretion and foresight in the verification of the special qualities which he was about to demonstrate to us. One of the first objections which presented itself to us was this: that the young Bolognese might have succeeded in producing this extraordinary effect by a secret gymnastic manœuvre, by dint of unusual cleverness and strength of muscle. The measure of his muscular force that was taken in the laboratory by a method of which he could not have guessed the object, and which in any case

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FIG. 1.-Le mé lium Mr. Amédée Zuccarini.

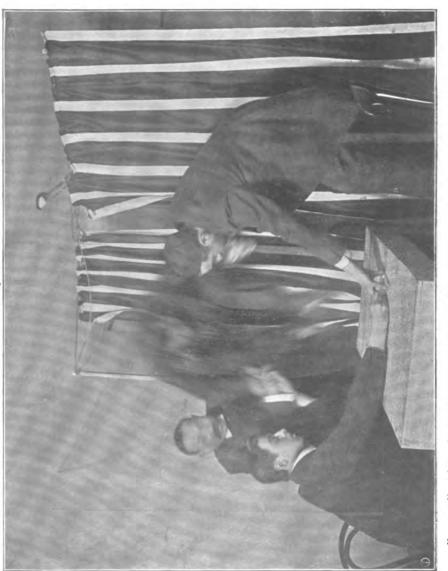
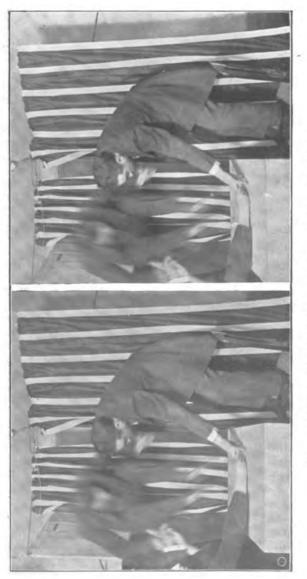


Fig 2. -Expérience du 12 mars.--Chaine médianimi-que : C. Cipriaui, Murani, Le médium, O. Cipriani.



Fici. 3 --Images stéréoscopiques de la même expérience que la figure 2.



FIG 4.—Expérience du 25 mars. Chaîne médianimique : Murani, Le médium, Patrizi, Tonta, Odorici, C. Cipriani, O. Cipriani.

would have revealed trickery, is sufficient to remove this suspicion at the outset; it showed that muscular force, both in M. Zuccarini's arms and in his legs, was inferior to the normal.

This measurement was made by the ergograph. Prof. Patrizi gives diagrams representing the variations in size of the right hand of the medium, not entranced, according to the various impressions produced upon him by phrases spoken with this object in view. These diagrams were obtained by means of the volumetric glove, a slight variation of the pletismograph of Prof. Mosso, intended to register automatically, on the smoked paper of a revolving cylinder, the invisible shrinkings and enlargements of the hand, synchronising with the circulation of the blood. We may recall that this apparatus had already been employed with much acuteness-too much acuteness even-by the assistants of the eminent Professor Tamburini, Drs. G. C. Ferrari and Guicciardi, in studying the involuntary pressure exerted by a "suggester" on the hand of the "thought reader," John Dalton, a rival of Pickman. In the present case the application of these instruments could only have a very indirect and secondary interest in relation to the examination of M. Zuccarini's mediumistic faculties We therefore omit this paragraph of Prof. Patrizi's article, as well as that in which he furnishes a few details as to the conditions under which the seances were held-indications already given in Prof. Murani's report-and we pass on at once to the passage in which Prof. Patrizi describes the attitude of the medium on the point of "taking flight. "]

While holding hands, with the fingers folded in those of the two controllers, without however leaning upon them, the medium for some time leaned his body forwards, resting its weight on one leg only; the other leg, bent at the knee, at a varying angle, oscillated freely to the rear. In this "preplanatory" phase the subject frequently pressed our hands with unsuspected force, ground his teeth, groaned, sighed, puffed, until there followed a very short pause of silence one would have said that a noisy machine had suddenly stopped; we then saw his feet, shining on account of the phosphorescent marks, rise into space near our heads, sometimes one in front of the other, sometimes together, looking

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like two enormous glow-worms, always trembling strongly; and our hands, not bent at all, but drawn upwards by the medium's arms, simultaneously felt that his body was ascending.

The duration of the suspension was variable, lasting while we could count from four to thirty-six, as also was the distance of his feet from the surface of the table (approximately from two to twenty inches).

The descent was rapid and precipitate, whether he fell heavily on both feet, upright on the table, or escaped from our hold and fell dangerously on to the floor of the cabinet, as when the flash of magnesium light struck him like an intense discharge of electricity; in this case his person, tensely contracted and shaken by the falls, seemed to shorten itself, his hands grasping his knees and pressing them against his stomach, his head thrown backwards and the muscles of the neck livid like strained cords. The eyes and the teeth were closed, the breathing deep and noisy; he complained in a low voice; his brow was wet with sweat ; the pulse beating more rapidly than usual (in one seance the pulsation reached 102 to 120) and weakly; his consciousness intact. A short time after one of these crises M. Zuccarini, although fatigued, was capable of being levitated again.

Both during the trance state and during the phenomena the medium scarcely spoke, although the members of the circle often tried to induce him to do so. He preferred to communicate with us by conventional pressures of the hand; when he did use his voice it was almost in a whisper; he would then murmur certain serious sentences as if he wished to speak in harmony with the inspiration of "Doctor Pascal" and the severity of his doctrine. . . . One easily recognises that all who see the photographs which we took during the seance, without being hypercritical, will observe that the tip of M. Zuccarini's left foot might be resting on some object behind the curtain. This

indeed is an idea which at once suggested itself to us, especially to M. Murani and myself, who filled the role of devil's advocate in judging this miraculous man! One evening, in lact, we accused of complicity two weak brackets which formed ledges in the angle of the window, although the medium's boot could not have reached them, as we afterwards found ; another time we similarly suspected the back of the medium's chair, which remained behind the curtain after his rapid transportation on to the surface of the table; we even wondered whether he could, by holding in his left hand the free edge of the curtain, fixed at the opposite end, make a sort of knot, into which his left knee could be introduced, so that he might rest the weight of his body on it for a few seconds. But the iron rod from which the material was suspended did not make any grating sound at the moment in which the levitation was produced; the experiment succeeded even when the little brackets were removed, when the medium's chair was taken away, at his own request, and when he consented to move right away from the curtain.

In the levitation represented in figure 2, the curtain only served as a background for the ascension of Zuccarini; he was at least a yard from the cabinet; his two feet stand out visibly in front in the picture, although the image is confused by the convulsive trembling of the limbs and by the vividness of the phosphorescent patches. Figure 3, taken by the double object glass of a stereoscopic camera, represents the same moment as that depicted in the preceding figure; we reproduce it in order that the reader, by using a stereoscope, may see the scene in relief, and convince himself especially as to the distance between the medium and the curtain.

The experiment reproduced in figure 4, of which unfortunately no stereoscopic image was obtained, seems to be demonstrative, on account of the large number of levitations of the medium; the objection may, however, be raised, that the subject made a leap, resting on the hands of the two controllers, or at least that he found a support in his right leg. If, instead of a photograph in which all the figures are on one plane, it had been possible, on this occasion also, to present a stereoscopic photograph, showing the reliefs and distances, I should not be obliged to ask that my statements should be taken on trust, I should not in that case need to assert that the medium's hand was not in contact with any part of my body except my right hand.

Another hypothesis is "the unconscious support afforded the medium by the members of the circle "1 This hypothesis of a leap might be easily anticipated in the controversial discussion, but it was also ours before it entered the mind of the sceptical reader. We knew very well (and we drew the attention of those members of the circle who were not professional biologists to the fact) that the concentration of our attention in expectation of an important phenomenon, might, by a normal action of the physical mechanism, strain the muscles of our arms to an exceptional degree, so as involuntarily to enable them to afford solid leverage for the supposed gymnastic capacities of M. Zuccarini. We were therefore on the qui vive on this point, but to no purpose, because our hands, coincidently with the levitation of the subject, felt themselves carried up rather than down; the pressure on them, far from increasing, diminished and disappeared, and figures 2 and 3 prove that the arms of the medium, as well as those of the two controllers, were in a state of extension and not of flexion ; this excludes the possibility of anything like the lifting of the body by the arms on the "parallel bars." It also proves that there were neither fixed supports, nor any tension of limbs by means of which the body was raised. It is important, moreover, to remember that the weight of the medium (found to be 147lbs. in the physiological

laboratory on March 18th) which was maintained almost to the end of each experiment, was not that of a bird which might rest on our hands and fly away; this mass could not be pushed upwards except by a considerable acrobatic effort (not the leap of a moment but sustained for twenty seconds or more); and one which would cause a counter effect upon the two controllers, which would not have escaped the notice of our muscular and tactile sensibility, even though this was dulled by the length of the seance and the hard strain of attention. This was not, therefore, a case of movement explicable by the laws of animal mechanism.

The term *physical ecstasy* might be aptly applied to this phenomenon if the figure of the young medium had stood upright before us, without contact with other mortal hands, eyes, soul and body directed heavenward, like the images of saints on the panels of the altars.

We must admit that M. Zuccarini's appearance in levitation is far from being graceful and imposing : it is not very ecstatic and not at all æsthetic ; we may be very sure that painters of ascensions and assumptions will not take him as a model; one feels in his whole being the effort to effect the prodigy-an effort which sometimes had something desperate about it. An honest and humble employé in everyday life, he is also humble and sincere in this extraordinary employment. He was asked whether he knew how he obtained these great results; whether they were effected by the two guardian phantoms who pushed him upwards. The famous "levitation" of Eusapia in the house of Dr. George Finzi, at Milan, in the presence of Profs. Charles Richet and Brofferio, was attributed by her and by others to the spirit " John," who, having promised : " I will carry the medium on to the table," put one hand under her arm and an arm round her waist and carried her with a bound on to the table, with her chair. (Brofferio, Lo Spiritismo, 3rd edition,

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p. 193.) Zuccarini, although he thinks that his spirits "John" and "Pascal" are training him for a final flight without falling back again, does not call upon them to put their hands under his armpits in order to drag him up, as does Eusapia with her protecting spirit; Zuccarini, happily, is somewhat attracted to the semi-physiological hypothesis: when in trance he raps his brow with his first finger and speaks of something which is liberated from the brain behind the cranium.*

Sceptical readers, perusing the record of so many precautions, so many doubts, and so much initial scepticism, will have recognised that the conviction of the genuineness of this phenomenon was only reached, by me also, slowly and with difficulty. Of the four seances at which I was present, I may say that only the last, of March 23rd, gave me complete certainty; of the eight journeys which I made between Modena and the meeting place in Milan, the final one back to the laboratory alone constitutes my "journey to Damascus."

I may be told that the numerous preliminary experiments were in undue proportion to the limited experimentation made during the seances; during these latter, in fact, we were obliged to confine ourselves to a few medical observations, to observing the phenomenon in its main aspects, and to putting into operation the photographic cameras. But it must not be overlooked that it is very difficult to subject the medium to tiresome and disagreeable processes at the moments at which he is manifesting his activities with difficulty—and more particularly in the dark. I had planned to apply several physiological instruments of pre-

^{* [}Prof. F. Porro, when giving an account of the levitation of Eusapia in her chair, at which he was present in Genoa, remarked on the difficulty of attempting to explain such phenomena in a purely physio-'ogical manner, without supposing something rather absurd, as in the case of a man, who, having fallen into the water, thought of extricating himself by catching hold of his own hair.—EDITOR.]

cision to the medium, either to effect automatic control or to detect the nature of the energy liberating itself from the medium's body; to discover whether it was mechanical, thermic, electrical, luminous, or radiant. But it was necessary to give up the idea of all detailed and systematic investigation, with little prospect of being able to do better in the future. These mediums have special impulses to produce certain kinds of phenomena, not necessarily those which are best adapted to analysis by the experimenter; there is, in fact, very little chance either of using our instruments or carrying out our projects.

[The author here recalls the numerous levitations of saints and other persons, which are recorded in history, and with regard to this subject he writes:]

If it is once proved that the ecstatic levitation of the human body under certain conditions and in the case of certain persons, is possible as a concrete reality, and that it is not always an invention or a distortion of the truth, neuropathologists will have to seek some other physiological mechanism to account for the flight of ascetics: the ancient hypothesis of hallucination in the case of ecstasy, at least in certain cases, will have to be revised.*

The articles of Profs. Murani and Patrizi, as well as the accompanying photographs, must leave some doubt in the minds of our readers, who are in the babit of only admitting the genuineness of phenomena when all possibility of error has been wholly eliminated. Certain experiments with the medium Zuccarini which were carried out by professors of the University of Padua suggest the hypothesis—at present merely an hypothesis—that the phenomena may be explicable by a trick. We will deal with these interesting experiments in our next issue.

^{* [}From the historical point of view the work of Col. A. de Rochas, Recueil de documents relatifs à la livitation du corps humain (Paris, P. G. Leymarie, 1897) may be consulted.—EDITOR.]

CORRESPONDENCE.

A Marvellous Cure.

To the Editor of THE ANNALS OF PSYCHICAL SCIENCE.

I HAVE been much interested in the paper by M. Magnin, entitled "A marvellous cure effected through the intervention of a secondary personality," which appeared in the June number of your journal. My great desire to see psychical science placed on a real scientific basis prompts me to call the attention of the readers of your journal to certain points in this paper which I think are open to criticism, a most friendly criticism, however, which has but one object in view, namely, the accurate recording of all the phenomena which bear on this great subject before us. Next to the cure of this patient comes the accurate diagnosis of the case. It is only by an accurate diagnosis, at least as accurate a one as modern medical methods enable us to obtain, that we can see how much or how little can be done by purely psychical means.

The diagnosis of Dr. Bossnat and Dr. Levi, who attended the patient for two years, bases the "neuropathic condition" upon a lesion of the cord, "probably sclerosis," but not connected with any vertebral lesion, that is, with Pott's disease. Notice that tuberculosis is not mentioned.

Dr. Grandjean's diagnosis is wholly different. He asserts that there was pulmonary tuberculosis, and regards the nerve symptoms as "apparently due" to Pott's disease.

Dr. Dichl's diagnosis is again different. He says nothing of the pulmonary tuberculosis, but asserts that the patient has tubercular peritonitis, and Pott's disease, which has gone on to abscess. When he speaks of Pott's disease, "probably due to intra-rachidian congestion," the physician who knows anything about Pott's disease must stop and ask him what he means by such an expression. Dr. Pau de Saint-Martin admits Pott's disease and pulmonary tuberculosis in its third stage.

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CORRESPONDENCE.

M. Magnin's description of his clinical examination of the patient is very unsatisfactory. We must form our opinion of the condition of the lungs by the expression "loud rattling in front and behind on both sides." His description of the spine is equally unsatisfactory. All that a doctor could tell from this description is that there was a lateral curvature with lordosis. Nothing is said of any posterior angular curvature, which is the characteristic symptom in Pott's disease, present in 95 per cent. of the cases.

To be brief, no evidence is produced to shew unmistakably pulmonary tuberculosis or Pott's disease. A twenty minutes' examination of the sputum by an expert would have proved the tuberculosis. No scientific physician would qualify his diagnosis of Pott's disease by "probably"; the symptoms are too characteristic and too easily ascertained.

Therefore, from two careful readings of the paper I have been obliged to throw out any tuberculosis anywhere in the case, though my love for the marvellous made me eager to admit this condition as present. There was nothing left then, to my mind at least, but a pronounced neurosis—an hysteria major—a very wonderful disease in itself, but so very different from tuberculosis, however frequently we see the two diseases together.

While then the case is a marvellous one *in its way*, how much more marvellous it would have been had the diagnosis of pulmonary, peritoneal, and bone tuberculosis been thoroughly established to the satisfaction of the medical and scientific reader. Then we should have had indeed a very great case to show the world. As it is, we have nothing but a pronounced case of hysteria cured by hypnotism and suggestion. But the literature is full of such cases all over the world, and many of them cured by the strong will and personality of the physician without the regular hypnotic process. If tuberculosis really existed in this case a great opportunity has been lost, for the diagnosis was not properly established. I can admire M. Magnin's enthusiasm, his faithful treatment of his patient, and the wonderful cure he did perform, but I must deplore his failure to give us a scientific diagnosis of his case.

Respectfully,

EUGÈNE ROLLIN CORSON, B.S., M.D.

Savannah, Georgia, U.S.A.

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ROYAL SOCIETY'S CLUB,

ST. JAMES'S STREET, S.W. 4th July, 1907.

GENTLEMEN,

In the article entitled, "A marvellous cure effected through the intervention of a secondary personality," published in the June issue of the ANNALS, there is no statement that the presence of tubercle bacillus was demonstrated by the ordinary methods of bacteriology.

It would, I think, be interesting to know whether such an examination was actually made, and, if so, with what results.

l am,

Yours faithfully,

G. S. COWIE.

A Story.

WICK COURT, NEAR BRISTOL.

June 28th, 1907.

THE enclosed account was given to me by C.—the gentleman referred to in the account itself. C. first of all told me the story in words, and after reduced it to writing,—at my request.

The "story" I should state has been offered to and rejected by the S.P.R. It is, however, not only interesting in itself but, as it appears to me, the evidence in support is as nearly first-hand as could be expected.

F. C. CONSTABLE.

WICK COURT, NEAR BRISTOL. July 2nd, 1907.

DEAR SIR.

With regard to C.'s "story" that I sent you, I would state that C. is an American gentleman of position well known to me. When relating the "story" to me personally, C. said he would give me the facts as they occurred, and that the facts must speak for themselves he personally did not agree with the theory of spirit return.

Yours faithfully,

F. C. CONSTABLE.

THE STORY.

C.-the relater of this story-had a grandmother a resident of one of the middle States of the United States of America. She lived to the

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age of ninety-three. She was of New England stock, and was a twin. Her sister twin, who lived also to the age of ninety-three, so closely resembled C.'s grandmother that no stranger could tell them apart, and sometimes even in the latter years of their lives their intimate friends and relatives would make mistakes when the twins took care to dress in exactly the same way.

C.'s grandmother in the last year of her life seemed more feeble than the great-aunt. She had always been very active, and had a most contented and peaceful mind. Neither of the twins ever showed signs of mental impairment, but retained their full faculties to the day of death.

In the year preceding the death of C.'s grandmother she had occasional slight ailments, and for the few weeks preceding her death she was confined to her bed through weakness, although she did not appear to have any real illness. She was especially cheerful and selfcontained, and talked freely with the members of her family. C.'s grandmother was then living upon a farm with her son and his wife. In the neighbourhood of the farm was a tiny village, with perhaps forty or fifty families.

C.'s great-aunt lived in a small village about 150 miles distant. She was active up to the day of her death, and engaged in household duties. In crossing a room she slipped upon a polished floor and fell. The shock of the fall produced death, she dying within the hour.

C.'s mother received the news of her aunt's death, and fearing its effect on her own mother, she gave directions that she herself would take the news. The mother arrived the following morning at the farm where C.'s grandmother lived. She spoke to her brother as soon as she entered the house and told him quietly what had taken place, and especially requested him not to mention the fact in any way or show by his manner that anything was wrong until she could have a quiet talk with their mother. After breakfast, showing no haste, C.'s mother went up to her mother's room. On entering she found her mother propped up against the pillows with a very peaceful happy look on her face. Up to the last she had a very beautiful apple tint in her cheeks, but her face upon this particular morning was flushed as if with great joy. She exclaimed at once, as C.'s mother entered the room :

" Betsy is gone."

C.'s mother said nothing, but took a seat by the side of her mother's bed and took her gently by the hand.

"How do I know?" said C.'s grandmother : "You know, and you are keeping it back from me, but you need not-I know as well as you.

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THE PSYCHICAL MOVEMENT

Betsy came to me last evening and told me all about it. She slipped on the floor yesterday afternoon and the shock was too much for her frail body. She stayed the night with me, and I don't know when I had so much pleasure. We talked over all our old childhood days, and then she went away, and I shall join her in a day or two."

This prediction was carried out, C.'s grandmother dying in the afternoon of the second day.

THE PSYCHICAL MOVEMENT.

Experiences of Seven Savants with Eusapia Paladino at Naples.

Five of the most distinguished Professors of the University of Naples: Professors Cardarelli, De Amicis, Bottazzi, Pansini, Galeotti, and two Professors of the Polytechnic, have held a series of five seances with Eusapia Paladino in the Laboratory of Physics in the University. No one was present except the *savants* in question. The phenomena obtained were very remarkable. One of our early future issues will contain an account of these seances written for us by one of these celebrated investigators.

The New President of the Theosophical Society.

According to Articles 9, 10 and 11 of the Constitution of the Theosophical Society, the President-Founder and Life President of the Society, Colonel H. S. Olcott, alone had the right to nominate his successor, subject to the ratification by the Society with the necessary majority of two-thirds of the votes given. Subsequent elections were to be made similarly, but on the nomination of the General Council of the Theosophical Society, which is composed mainly of the General Secretaries of all the sections; the subsequent Presidents are to be appointed only for seven years.

In conformity with these arrangements, President Olcott, on January zoth last, nominated Mrs. Annie Besant as his successor; the vote of ratification, delayed by incidents to which it is unnecessary to refer, was given on May 31st, with the result that the votes all over the world in favour of Mrs. Annie Besant were more than 90% of the votes given, in consequence of which her nomination to the high functions in question was definitely and officially ratified.

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The proportion of votes in favour of Mrs. A. Besant in the various countries was as follows :

England, 82%; Germany, 97%; Holland, 100%; France, 90% Italy, 93%; Scandinavia, 100%; the United States, 66% Cuba, 80%; Australia, 99%; New Zealand, 99%; India, 99%; all together, 90%.

BOOK REVIEW.

Seen and Unseen. By E. KATHERINE BATES. (Publishers: Greening & Company, Ltd., London, 1907. Price 6s.)

In this very interesting volume Miss Bates gives us an autobiographical record of psychic experiences in many parts of the world. As Mr. Stead points out in a letter which is reproduced on the cover, this record is unusually valuable as coming from a keen observer and investigator, who has a "sceptical head" and a clear understanding of what constitutes good evidence. The book is written in popular style, and no doubt the author has relied on her memory for some of the matter; but apparently most of the incidents were recorded contemporaneously, and Miss Bates quotes from the records in her diary of the time. Consequently we may feel sure that the accounts are much more reliable than is usually the case with narratives of non-recent events. Some of the phenomena were obtained in the presence of public mediums, others through the agency of psychic friends, and a few through Miss Bates' own psychic gifts as automatic writer and occasional clairvoyante.

One of the most curious cases is that which is described on p. 187 et seq. In 1896, Miss Bates was staying in Cambridge for the first time in her life, and was occupying rooms in Trumpington Street. During the first three nights, she was worried by continuous dreams of a certain friend who was still living but who had passed out of her life twenty years before. This friend seemed to be present in the room, even to her waking mind; and he made himself very disagreeable by his reproaches with reference to the breaking of their earlier relations. It afterwards appeared that this man had occupied those identical rooms in his undergraduate days twenty-seven years before. Of this fact Miss Bates is sure that she was entirely ignorant : and her explanation is that "the impression of his presence did in some way cling to the surroundings; that my sleeping there, even in complete ignorance of his tenancy, enabled me, as a sensitive, to pick up this special influ-

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ence from many others presumably present; and that the memories of the past galvanised the impression into some sort of temporary astral existence." It was afterwards ascertained that the man in question was not aware of the pseudo-haunt—was not conscious of having communicated with Miss Bates in any way. This case furnishes a rather good argument against the spiritistic explanation of many "messages" which purport to come from discarnate entities; though, in our ignorance of subliminal potentialities, it would be rash to take it for granted that the whole thing was elaborated by Miss Bates' own mind. The subliminal consciousness, or "astral self," of the "haunter "might be taking part in the affair.

The most sensational cases described in this book—and also the least evidential—are those concerned with materialisation. On several occasions, in the presence of mediums in America, Miss Bates has seen forms which claimed to represent deceased friends; and these forms have given names, and made appropriate remarks. In one case we are told that the form vanished into thin air before the eyes of the sitters and in the light of five gas burners half turned on. Anything that Miss Bates may say is certainly entitled to respectful consideration, but her accounts of materialisation-seances are not sufficiently detailed to produce any serious impression.

It may perhaps be just worth mentioning—in order to prevent possible confusion—that the lady sensitive mentioned on p. 251 is not the Editor of the ANNALS. The accidental identity of name may give some readers a false impression, if this is not pointed out.

Finally, we hope that Miss Bates' pleasantly written volume will do great good by popularising the scientific side of the subject, and by encouraging others to put on record their psychic experiences. At the same time it may be suggested that we want improvement in *quality* as well as increase in *quantity* of the evidence; and it is to be hoped that writers will increasingly realise the desirability of detail and of outside corroboration, in presenting evidence for any alleged occurrence of supernormal nature.

J. ARTHUR HILL.

ERRATA.

IN the ANNALS for June, on page 539, lines 7 and 10 from the top, and on page 547, lines 8 and 12 from the top, read Mr. Henry James, Junr., for Prof. James.

The Annals of Psychical Science

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THE UNEXPLORED REGIONS OF HUMAN BIOLOGY.

OBSERVATIONS AND EXPERIMENTS WITH EUSAPIA PALADINO.*

By PROF. PHILIPPE BOTTAZZI, Director of the Physiological Institute at the University of Naples.

I. INTRODUCTION.

FRESH experiments and further seances with Eusapia Paladino?

Yes. And this is how I was induced to undertake them. Before reading the articles of Sig. Barzini in the Corriere della Sera, I was, I scarcely know whether I should say incredulous or indifferent, with regard to mediumistic phenomena. I had read little or nothing on the subject; I had never been present at "spiritistic" seances. I had heard of those witnessed by Professor Richet, and of others

^{* [}If the fact that they were held by savants were the only remarkable feature of these seances, we should perhaps confine ourselves to mentioning them, pointing out that the number of scientific men who testify to the genuineness of these mediumistic phenomena is increasing so rapidly that it will soon be needless to refer to them. They all begin by being sceptical, taking no account of the work of the savants who have preceded them in these studies; and when once they are convinced by experience they find their testimony received with the same mistrust as that of their predecessors. So unshakable is the power of prejudice and suspicion 1 But in these reports there is a new element: a step in advance is made in the automatic registration of mediumistic energy. It is along this line that the efforts of savants who study this subject are now directed, and it is particularly from this point of view that Prof. Bottazzi's account offers the greatest interest.—EDITOR.]

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which had been held in Rome and at which some highly valued friends of mine had been present; but because one of the latter had told me that he was persuaded that Eusapia almost always had recourse to fraud, I was more disposed to deny the truth of these phenomena than to accept them. I think, too, that I had sometimes said that I did not consider it worthy of the dignity of a *savant*, and of a naturalist, to be present at such spiritistic seances.

This, however, ought not to seem surprising when it is remembered that the great majority of men who have not attended seances with the medium Eusapia Paladino are in the same attitude of mind: even quite recently, one of the men whom I esteem most highly in Naples, when I urged him not to neglect to attend at least one seance, replied by a disdainful refusal.

But Barzini's articles, which I read carefully, impressed me, and from incredulity or indifference I passed to uncertainty, thence to a desire to see for myself.

Having, one evening, heard M. Nicolas Minutillo (barrister) say that he knew Mme. Paladino, and had attended a large number of seances, I begged him to arrange for me to attend one as soon as possible; but nothing was done in the matter.

One day my young friend from Turin, Dr. Charles Fod, assistant in the Laboratory of Physiology there, sent to Professor G. Galeotti, my colleague at this University, and myself, three numbers of *La Stampa* of Turin, containing a careful report of the phenomena observed by him, Drs. A. Herlitzka and A. Agazzotti, with others in Turin, during three sittings held with Eusapia.* After reading these articles with avidity, Professor Galeotti and I looked at each other astounded, and the same thought, in the same words, came simultaneously to our lips:

"We too must see, must touch with our own hands, and at

^{* [}See Annals for May, 1907 .- EDITOR.]

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once! We must find Mme. Paladino, learn when she returns to Naples, and persuade her to give us some seances alone—and here in this laboratory, where experiments on the phenomena of life are daily carried on, with the impartiality of men whose only object is the discovery of scientific truth, the supreme aim of their existence being only experimental research; here, in this quiet place, free from all kinds of emotions, where sealed doors, inspection of rooms (as there are no concealed devices here), the undressing of Paladino by ladies, and the examination of her 'venerable body,' as Barzini calls it, will all be superfluous."

We became quite excited, as any professional experimenter might do when the idea comes to him of some good experiment on a suitable subject, and we added: "Everything must be registered by writing and photography, *i.e.*, all that can be registered. Will she be able to impress a photographic plate? Will she be able to illuminate a screen treated with platino-cyanide of barium? Will she be able to discharge a gold-leaf electroscope without touching it?"

And so we travelled on the wings of imagination, but always having before us the plummet of the strictest scientific methods.

Barzini's descriptions were excellent, but we wanted documents and proofs. So many, however, had already seen these, and yet had doubted; we ought to be able to furnish evidence analogous to that given in our scientific publications.

What would my physiological colleagues of Italy, and of other countries, say if I were to publish a series of observations on the excitability of a nerve for instance, on the contractability of a muscle, on the effects of stimulation on a nervous centre, etc., without giving data as to the nature and intensity of the stimulants employed, without photographic tracings of the electrical variations of the nerve, or diagrams representing faithfully the form, amplitude, duration, etc., of the muscular contractions ?

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Well, we ought to obtain similar diagrams of at least some of the phenomena which Paladino is capable of producing by her mediumistic power. When we have obtained these, having rendered it impossible for Paladino to produce them with her hands, her feet or any part of her body, then those who now doubt will believe, or will hasten to gain personal experience, the incredulous will begin to waver, the indifferent will be impressed, and will no longer disdain to interest themselves in phenomena which are the most marvellous that have yet presented themselves for scientific examination.

But there were two difficulties to be overcome: we had to obtain the consent of Mme. Paladino, and choose the persons who were to take part in the experiment. I soon overcame the first difficulty by obtaining a letter of recommendation to Eusapia from Professor Richet. This letter acted as a talisman; Eusapia opened it, her quick eye turned to the left lower corner of the page, where a conventional sign had been traced, and she at once returned it to me. I said: "The letter is for you." She replied: "Keep it: it is all the same to me."

She needed nothing further; but gently and submissively agreed to all the wishes we expressed.

When she understood, after some pleasant conversation with Professor Galeotti, that he knew Professor Cæsar Lombroso, his daughters and grandchildren, then the docile and gentle, yet cool, courtesy with which she had received us suddenly gave place to lively cheerfulness and real satisfaction at finding herself, as she said, with persons who were familiar acquaintances of Charles Richet and Cæsar Lombroso, who I think are the two persons whom Eusapia venerates the most in all the world, and whom she regards as two deities.

So we were friends in a few minutes, and we settled the

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number of the seances; she left us full liberty to choose the other experimenters who should be present, only asking that among them there should be at least one person known to her, and she showed an earnest desire that Professor T. de Amicis should be invited : we then fixed the date of the first seance.

It was thought advisable to choose sitters quite new to mediumistic seances (with the exception of the one indicated by Mme. Paladino), persons whose scientific prestige is indisputable, and who would certainly be exempt from all desire to send premature reports to public journals. It was not that we wished to surround our experiments with mystery. for fear of injuring our academic reputations, but only because it is the custom of every serious experimenter not to publish the results of his experiments until he has concluded them and has subjected them to the severest criticism which he can bring to bear. I remembered the maxim of Léonard, that "the world is full of innumerable reasonings which have never had foundation in experience." and also the truth that every phenomenon deserves scientific investigation; as we were almost persuaded that mediumistic phenomena are natural phenomena, the cause of which eludes us, we wished to make these experiments solely in order to convince ourselves, and as far as possible to convince others, of their reality; and in the hope of, at least in some degree, throwing light upon their nature.

After many attempts and long discussion the experimental committee was composed as follows:

Dr. G. Galeotti, professor of general pathology in the University of Naples; Dr. T. de Amicis, professor of dermatology and syphilography in the same University; Dr. Oscar Scarpa, tutor in physics and professor of electrochemistry at the Polytechnic High School of Naples; Luigi Lombardi, engineer, professor of electro-technology and technical physics in the same school; Dr. Sergio

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Pansini, professor extraordinary of medical semeiotics at the University of Naples; and myself.

But the Committee was not always the same for all the seances. Prof. Lombardi, for reasons independent of his will, could only attend the first and the sixth seances, and was replaced at the others by Emanuele Jona, engineer, director of electrical supply in the firm of Pirelli & Co., of Milan, and President of the Italian Electro-technical Association. The illustrious Senator Antonio Cardarelli, professor in ordinary of clinical medicine at the University of Naples, having heard of the results which we had obtained in the first three seances, expressed a desire to be present at the others; and we, including Paladino, were highly flattered to have such a man as companion in our studies.

Signora Bottazzi was also present at two seances, at the express desire of Eusapia, and three other seances were attended by the barrister Nicola Minutillo, tutor in Roman law at the University of Naples; to whom we desire to express our gratitude for the opportunity he afforded us of becoming personally acquainted with Paladino.

Of the above named persons four were present at all the six seances: Galeotti, Scarpa, Pansini and myself; Lombardi attended the first and sixth; Minutillo the first two and the sixth; Cardarelli attended the last three; Jona the second, fourth and fifth; Signora Bottazzi the second and third; De Amicis all except the second.

II. THE PLACE IN WHICH THE EXPERIMENTS WERE MADE.

The little room in which the experiments took place is one of the most isolated in the laboratory of experimental physiology of this University, at Sant' Andrea delle Dame, and belongs to the portion of the laboratory set apart exclusively for my use. The little room has three doors; two opening in the same direction, one, which leads into the galvanometer room, remained always locked on the

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inside, whilst we entered the experiment room by the other; the third door, also locked, led into the polarimetric and spectrophotometric room; it formed the back of our cabinet, and is the one seen in the photographs.

The cabinet was formed by the recess of this door; the back wall consisted of the closed door, the sides were formed by the wall, in the thickness of which the door opens; the cabinet was closed in front by curtains of black stuff, suspended from a horizontal bar of iron, and running on it by means of rings, kindly furnished by Eusapia herself.

The following pieces of furniture were in the room : first, the small or "outer" table for the medium, with seven or eight chairs round it for those who took part in the seance; at the side, on the left,* a deal what-not, stained grey, with three shelves; on these shelves were placed objects which were to be used in our experiments; further on, against another wall, near the entrance to the room, stood a sofa covered with horsehair, and in front a carved walnut table, with paper and pencils, for those who might wish to write notes or observations during the seance or in the intervals. In the wall opposite the cabinet there is a low window looking out on the garden, which remained all the time hermetically closed and shuttered. In the window recess, on the ground, stood a weighing machine capable of measuring the tenth part of a gramme, this was intended for weighing Eusapia's body before and after each seance, but actually it was used only to weigh the chairs and tables moved or levitated by the medium. Opposite to the cabinet was a slab of slate built into the wall.

There were also four incandescent electric lamps, two standing on moveable supports and two fixed above the door opposite the entrance. One of the moveable lamps had a colourless glass (lamp No. 1); the other (lamp No. 4), having

^{*} The left and right are always indicated from the point of view of a person sitting facing the cabinet.

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a deeper red tint, gave the least light of the four : they were placed either on the slate slab or on the scale of the weighing machine, according as it was desired to throw more or less light on the medium's table or on Mme. Paladino's body. The red tint of the two fixed lamps (Nos. 2 and 3) provided two gradations of light intermediate between the light of lamp No. 1 and of lamp No. 4. Lamp No. 1 was, of course, only lit at the beginning of the seance for a few minutes, until the table commanded "Less light," in the conventional language of raps or knocks on the floor. Then, in accordance with requests, lamps No. 2 and No. 3 were put out. Only rarely was any experiment made in total darkness; lamp No. 4 almost always remained lighted; from it a faint light fell from above and to the right on to the table and the experimenters, who were almost immediately beneath it, a light sufficient however to enable them to clearly perceive the body of Eusapia from the waist upwards, as well as her hands, to make our faces clearly recognisable without straining our eyes, and even to allow us to read the time by our watches. Nevertheless, at the beginning of the fourth seance, in order to avoid the possible alternative of our being in total darkness, or refusing to obey the commands to still further reduce the light given by lamp No. 4, I inserted in the electric circuit of this lamp, and fixed to the wall within reach of our hands, a rheostat. by means of which the light of the lamp could be considerably diminished without entirely extinguishing it. The switches of the four lamps were suspended, by means of long cords, to the backs of four chairs, or left within the reach of four of the sitters.

(To be continued.)

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A CONTRIBUTION TO THE STUDY OF MATERIALISATIONS.

By Dr. JOSEPH VENZANO.

(Continued.)

CASE VI.—The incident we are about to describe is taken from a sitting which took place on the evening of June 16th, 1901, in the dwelling of the Avellino family. The account of this sitting is given in full in M. Bozzano's well-known book, *Ipotesi Spiritica e Teoriche Scientifiche*. The phenomena of materialisation therein described are numerous, and all of them highly interesting. To avoid excessive repetition, I have selected the one which most directly concerns myself and which has the clearest bearing on the subject of this article. By referring to the book named, the reader can form an adequate idea as to the importance of the incidents omitted, and convince himself that they strongly corroborate the inferences arrived at from the few now given.

All necessary precautions with regard to the surroundings had been taken by M. Bozzano and myself, at the request of the other sitters. The dining-room was selected as the place for the experiments, and for the sake of ventilation it was left in communication with a small adjoining room from which it was separated by a narrow passage. No cabinet was prepared, neither were the many objects placed near the medium which usually form the paraphernalia of seances.

The group of experimenters was composed of MM. Avellino, Montaldo, Morando and myself, all members of the Minerva Club, together with Mesdames Avellino, Montaldo, Chiti, and the Countess Rey; all persons capable of contributing to that harmony which is the essential condition of the successful issue of a seance. We all sat round a large table, at one end of which was Mme. Paladino, who at the moment when the incident took place was under the control of M. Montaldo on her left and of M. Bozzano, beside whom I sat, on her right. The room had been darkened, but not completely so, for a gleam of light from the street (we were on the third floor) shone through the window, and a very feeble light also penetrated from the passage communicating with the adjoining room of which I have spoken above.

With this preface we come to the narration of the actual incident as recorded in the minutes by M. Bozzano:

"To my left and a little more than a yard away there was a small door, through the opening of which a faint light penetrated. Suddenly the hands of 'John,' laying hold of my temples, forced me to turn my head in that direction. I understood that the action was done with a purpose, and I redoubled my care of observation. Very soon I noticed, low down, something like a kind of black cone with uncertain, smoky and changing outlines. It seemed as if this little mass gradually condensing in front of me were animated, or rather convulsed with a rapid rotary motion. It rapidly increased in size and length until, in a few moments, it attained the height and size of a man. Then, in less time than I can tell it, I was aware that this form had assumed the aspect and profile of a human being. This form was not more than two paces from me. My companions all noticed that the light from the doorway was unexpectedly and almost entirely obscured. Our sensations therefore coincided and supplemented each other.

"Mme. Paladino at this point raised my hand and carried it in the direction of the form. Immediately two other hands took possession of mine, and carried it upwards. I then felt a soft, long beard, which passed and repassed over the back of my hand, causing a tingling sensation. After this my fingers were caused to pass over the features of a face. I was thus able to assure myself that the face was not that of 'John.' Eusapla then pulled my hand sharply towards herself. A moment afterwards the same figure began to advance behind my back; at the same time the gleam from the doorway reappeared.

"Almost immediately Dr. Venzano announced that a hand had taken possession of his own, and was drawing it upwards. Soon afterwards we all heard the sound of a sonorous kiss above his head. And now the same very fine and long beard began to brush over the back of his hand, passing backwards and forwards. The impression felt by Dr. Venzano was sufficiently distinct to enable him to declare that this beard was shaped to a point. Then he was made to feel the hollow of a mouth, the upper jaw of which had some teeth wanting on the right side.

"At this point Dr. Venzano remarked that these signs corresponded exactly with the characteristics of a very near relative, deceased."

To these details of M. Bozzano's report I must add some facts which are deeply impressed on my memory. When my hand, guided by another hand, and lifted upwards, met the materialised form, I had immediately the impression of touching a broad forehead, on the upper part of which was a quantity of rather long, thick, and very fine hair. Then, as my hand was gradually led downwards, it came in contact with a slightly aquiline nose, and, lower still, with moustaches and a chin with a peaked beard. From the chin the hand was then raised somewhat, until, coming in front of an open mouth, it was gently pushed forward, and my forefinger, still directed by the guiding hand, entered the cavity of the mouth, where it was caused to rub against the margin of an upper dental arch, which, towards the right extremity, was wanting in four molar teeth.

It should be mentioned that when my hand came in contact successively with the lock of hair on the forehead, the nose, and the chin with the pointed beard, the other hand which guided it pressed upon it and caused it to stop at each with manifest purpose, as though each of these points represented a special sign. I must note also that on comparing the indications obtained with those typical of a person who was very dear to me, I did not remember whether the four molars were absent on the right or left side, and that later, after making special enquiries in the

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family, I was able to ascertain that this defect exactly corresponded with the conditions presented by the materialised form. This being premised, I will submit the case in question to a brief discussion.

In this case it is still less allowable to speak of hallucination than in the others. The materialised form, of which the profile was rendered visible to M. Bozzano, did not present itself in the same manner to the other sitters, who, however, were able to conjecture its presence on account of the disappearance of the gleam of light from the corridor, as soon as the materialised form came into such a position as to intercept it. The perfect coincidence between the tactile impressions received first by M. Bozzano and afterwards by the writer, also contributes to prove the absurdity of any hypothesis of hallucination.

In contradistinction to the other cases described, we may observe in this one the absence of what may be called the mise en scène which habitually recurs during mediumistic seances. In fact, the sitting developed a rich harvest of phenomena without the usual cabinet having been prepared, and without the presence of those objects which formed, as we have said, the paraphernalia of other seances. The only respects in which the usual practice of the experimenters was adhered to, were with regard to the harmoniousness of the group, and, without departing from the legitimate exigencies of control, the almost complete darkness of the surroundings. Thus in the present case darkness supplied the place of the cabinet, and materialisations were obtained instead of the usual telekinetic effects. It is only logical that this should so happen. The cabinet is, in fact, nothing but a more or less dark chamber which facilitates the condensation of the psycho-physical activities emanating from the medium, and the assemblage of instruments is only a means of preparation suitable for promoting the variety of the telekinetic manifestations. Now all these usual arrangements for a

sitting, which are perfectly useless when it is desired to experiment in the dark, and with harmonious surroundings and sitters, may rather be considered as adjuncts to the causes and methods by which all mediumistic manifestations are held to be produced (Morselli). Apart from the aureole of mysticism with which many fanatics love to surround them, they are evidently merely the result of suggestion received from prolonged practical observation, which, though brought up again in America in 1847 by the classical and unexpected phenomena in the Fox family, has so ancient an origin that it may be met with in the forms of ritual practised by all peoples and in all times (Vesme).

In the present case the problem of seeking for the will which directs the phenomenon is of much greater complexity. It must be remembered that in the execution of this manifestation two materialised forms took part. This fact becomes evident since, without the control of the medium being in any way relaxed, two large hands, which were not his own, seized M. Bozzano's head and forced him to turn towards the far end of the room, which was dimly lighted, where a second materialised form developed, having the appearance of the complete figure of a man. As for the materialised form which presented itself to my direct observation, offering the tokens typical of a deceased person who was dear to me, I can affirm that it was neither thought of nor expected by me. Moreover, as I at once decla .1, when I did first think of it I certainly did not ask for proofs of identity such as were afforded me. Then, too, among the tokens by which the materialisation revealed its identity, it chose one which was only imperfectly known to me, and the accuracy of which I could only ascertain after making enquiries among my family. Nor could I have been influenced by an impression received from what had occurred just before to M. Bozzano. He had simply mentioned that his hand had been carried into contact with a human face, with a pointed beard, a fact which had been previously mentioned at sittings, and was insufficient to afford precise data for the identification of a face. Thus the possibility is excluded of direct suggestion conveyed to Mme. Paladino from myself or from the other sitters, to whom, as to the medium herself, the person who manifested himself to me was entirely unknown.

As to the medium, who remained during the whole seance in a state of profound trance, the only act of hers which might be suspected of being done with a purpose was that of raising M. Bozzano's hand to touch the human face, on which he recognised nothing characteristic except the pointed beard.

In the face of these conditions what conclusions can one deduce? In this case the dilemma referred to in relation to the previous case repeats itself. Either the phenomenon is produced under the direction of an intelligence foreign to the medium and to the experimenters, or the subconsciousness of Paladino succeeded in bringing forth from the innermost recesses of my thought, details known only by myself, and followed up this work of mind-reading by a liberation of physio-psychic energy which assumed the form and the character of two human beings, one of whom bore the typical traits of a deceased person with whom I was very familiar during his lifetime. And not only was the subconsciousness of the medium able to reveal facts which I could clearly remember but also circumstances which I had doubtless known of in the past, but which I had in large measure forgotten at the moment when the phenomenon occurred. I allude particularly to the number and position of the teeth found wanting at the extremity of the upper jaw of the mouth of the face, a point on which, as I afterwards found, the Intelligence regulating the manifestation was much better informed than I.

In the case of the medium Hélène Smith, who was sub-

jected to strictly scientific and careful examination by Prof. Flournoy,* Mlle. Smith must have herself evoked the forgotten facts which existed latent in her cerebral centres (cryptomnesia); facts which emerged as soon as she was in a state of trance. In the case before us, on the contrary, the details concerning the molar teeth were not presumably reproduced by me, who was the almost unconscious depository of the knowledge, but by the medium herself, who was completely ignorant of the fact and who must have extracted it from the hidden mental recesses of my brain.

From what has been said it is easy to argue that if the supposition of the intervention of a will foreign to the medium and to the experimenters at the seance, is, at the present stage of our human knowledge and in the face of the possible acquisitions of science, an excessively daring one, the interpretation which we have set forth is not less daring: it is one which supposes an intricate concatenation of psychological relations and has no other value than that of remaining within the limits of probabilities least inacceptable to science in its present condition.

CASE VII.—This is briefly reported in M. Vassallo's little book: Nel Mondo degli Invisibili, and at greater length in M. Bozzano's volume, already quoted: Ipotesi Spiritica e Teoriche Scientifiche. The seance took place on the evening of December 20th, 1900, in the rooms of the Minerva Club. The group was formed of MM. Vassallo, Erba, Ramorino, Mme. Ramorino and myself. The control of Mme. Paladino was confided to me, on the right, and to Mme. Ramorino seated on the left. The room was arranged as usual, and lighted, when the phenomenon occurred, by the candle in the ante-room. The narrative of this incident is taken from the special note which I made myself on the same evening, after the seance.

* Flournoy, Des Indes à la planète Mars.

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"In spite of the dimness of the light I could distinctly see Mme. Paladino and my fellow-sitters. Suddenly I perceived that behind me was a form, fairly tall, which was leaning its head on my left shoulder, and sobbing violently, so that those present could hear the sobs; it kissed me repeatedly. I clearly perceived the outlines of this face, which touched my own, and I felt the very fine and abundant hair in contact with my left cheek, so that I could be quite sure that it was a woman. The table then began to move, and by typtology gave the name of a close family connection who was known to no one present except myself. She had died some time before, and on account of incompatibility of temperament there had been serious disagreements with her. I was so far from expecting this typtological response that I at first thought that this was a case of coincidence of name; but whilst I was mentally forming this reflection I felt a mouth, with warm breath, touch my left ear and whisper, in a low voice in Genoese dialect, a succession of sentences, the murmur of which was audible to the sitters. These sentences were broken by bursts of weeping, and their gist was to repeatedly implore pardon for injuries done to me, with a fullness of detail connected with family affairs which could only be known to the person in question. The phenomenon seemed so real that I felt compelled to reply to the excuses offered me with expressions of affection, and to ask pardon in my turn if my resentment of the wrongs referred to had been excessive. But I had scarcely uttered the first syllables when two hands, with exquisite delicacy, applied themselves to my lips and prevented my continuing. The form then said to me: 'Thank you,' embraced me, kissed me, and disappeared."

I should state at this point that this extraordinary phenomenon did not for a moment rob me of calmness of observation, which was more than ever necessary under these circumstances, and that I did not cease to watch the medium, who was *quite awake and visible to all*, and remained motionless through the whole course of the phenomenon.

I will add also a detail of some importance for our conclusions. During the seance, in addition to the materialisation already described, Cavaliere Erba was placed in contact with the materialised form of a very robust man, the so-called spirit of "John"; and Mme. Ramorino with the form of an old woman, who said she was one of her relatives

and in fact had all the characteristics of one; Prof. Porro with the form of a slight, delicate girl, who in a low voice said she was his daughter, Elsa, who died when scarcely seven years old, and finally M. Vassallo was embraced by the form of a youth, whose hands he held long in his own, and in whom he was convinced that he recognised his deceased son Naldino. With regard to these incidents, I refer the readers to the book by M. Vassallo, already quoted : *Nel Mondo degli Invisibili*.

One more observation. The medium, who was awake all through this seance, did not complain of fatigue of any kind at the end, and did not show any of the passing symptoms of discomfort generally observable after trance.

It is not possible, in relation to this incident, to suggest suspicion of hallucination or of fraud. The *ensemble* of my perceptions of contact as well as auditive ones (the latter shared by my fellow sitters), the typtological response in complete accordance with the perceptions themselves, and the fact that, in spite of the very dim light, Mme. Paladino was perfectly visible to me and to all those present, as well as her complete ignorance of the family details revealed, exclude absolutely both these hypotheses.

The most salient point in this case is in relation to the directing intelligence engaged in this phenomenon. It is important to remember in this connection that the entity manifesting was unknown to the medium and to all the members of the group. Now the will that determined the phenomenon could certainly not be sought in me, because, at this moment, my thoughts were far from the subject, and, as I have already said, even if I had desired the materialisation of an entity representing someone I had known in life, the person who appeared is certainly not the one I should have willed and desired to see at that moment. This is so true that, when I learned the name by typtology, I thought that this was only a coincidence, until the apparition murmured

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in my ear the sentences which identified this person. Moreover, that my will was different from the will of the intelligence with which I was in communication is very clearly proved by the second part of the phenomenon. In fact, when I felt it my duty in reply to the phrases murmured in my ear expressing regret, excusing myself in my turn, and when I had already pronounced a few words, two hands were applied to my lips, in a truly delicate way, so as to prevent me from continuing.

Whence then came this will, so openly opposed to mine ? Can it be thought to have originated with Paladino, or with the experimenters? It is not worth while to consider the latter; and as to the possible intervention of the active volition of the medium, we shall in that case be compelled to recognise in the subconsciousness of Eusapia faculties capable of extracting from the memory cells in my cerebral centres, without my will, and even contrary to my will, circumstances intimately connected with my family, which I should have preferred to be irrevocably forgotten. And, moreover, this subconsciousness, by virtue of the energies emerging from Eusapia, must have become concrete in an autonomous individual under the form and with the characteristics of a personality who had really lived ; must have become saturated with her moral conditions and must have interpreted them with marvellous exactness by language, as appropriate in its dialect form as in its sentiment, overflowing with healthy morality.

So far concerning the incident which affects me in particular. But apart from this, we must remember that the subconsciousness of Mme. Paladino during the whole course of the seance was not limited to the personification of the entity who manifested to me; but during the lapse of a little more than an hour, in the part of the seance preceding the incident which concerned me, as well as afterwards, it must have personified several other individuals, all endowed with

special characters and all corresponding, with extraordinary tokens of identification, to the various entities which they claimed to represent. Such an interpretation, we do not hesitate to repeat, would be so extraordinary that we certainly cannot consider it less daring than the hypothesis of possible communication with the deceased.

In the seance from which we have extracted the incidents in question, unlike the majority of the seances with Mme. Paladino, the manifestations followed one another whilst she was completely awake. This state of things, taking into account also the richness of the phenomena obtained, is doubtless due to the exceptionally harmonious condition of the circle and to a special mediumistic condition on the part of the medium. This also proves (we have already noted this and shall see it still better in what follows in relation to the question of the absence of light) that the state of trance may also be unnecessary for obtaining important phenomena, whenever the mediumistic potentiality of the medium is intense and the harmony among the experimenters is complete. In this case, as a general rule, the exhaustion of the medium at the close of the seance is less, and we in fact observed that at the close of the seance in question she was in quite a normal condition, very different from that observed in her after a state of prolonged trance under discordant conditions. We have not used this term, discordant conditions, at hazard, because long experience has taught us that every time that elements in fundamental disagreement with each other are introduced into a seance, not only do the phenomena develop with greater effort and difficulty, but movements occur on the part of Eusapia which suggest to those who attend a seance for the first time legitimate suspicion of fraud. All this is no doubt in direct ratio to the discord occasioned by the lack of calmness and the suggestive attitude of those experimenters who, in the manifestations which are about to be produced, 'have set themselves

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to discover, at all costs, trickery on the part of Mme. Paladino.

It will be noted in this episode that the form of the woman, whose presence I recognised, materialised behind my shoulders, outside the cabinet. We see, in this case that the room itself, on account of its being dimly lighted, performed the function of a cabinet.

I will not dwell upon the dialogue which I had with the materialised form, nor upon the words which were murmured in my ear *in a low voice*. In connection with this acoustic phenomenon I can only refer to what I have already written relative to the fourth case in this series.

A MARVELLOUS SEANCE. SIX APPARITIONS.

CASE VIII.—This case, including a series of incidents of considerable interest, is taken from the report of a seance which in our opinion is the most important ever held with Mme. Paladino as medium. This report was published in full in the *Revue d'Études Psychiques* in September, 1902; the late lamented L. A. Vassallo referred to it in a brave lecture given in Rome, during the same year, under the auspices of the Italian Press Association. The seance in question took place at Genoa, on the evening of May 1st, 1902, in the rooms of the Avellino family, on the third floor of No. 29, Via Caffaro. Those present at the seance were Prof. Morselli, M. and Mme. Louis Montaldo, M. Ernest Bozzano, M. and Mme. Avellino, their two sons, and myself, who was commissioned to draw up the report of the seance.

The dining-room had been selected for the seance; it possessed one window only and we used the recess of this window for the cabinet. Several pieces of furniture were removed into the next room, and I myself was commissioned to prepare the cabinet. I covered the front of the window with a piece of dark red flannel, and to the ends of the cur-

tains which were already there I fixed with pins two long bands of black cloth. The master of the house then kindly allowed me to choose a small iron bedstead, like a camp bed, which I placed inside the cabinet. I also chose a mattress and laid it upon the bedstead.

At a distance of about 8 inches from the cabinet a small rectangular table of white wood was placed.

A piano was standing diagonally across one corner of the room on the right of the cabinet; there were other pieces of furniture ranged against the walls, and several chairs. A photographic camera, mounted on a stand, provided by M. Montaldo, occupied the opposite corner of the room to the piano. (See diagram.) The room was brightly lit by a lamp with an Auer gas burner, hanging from the centre of the ceiling.

Before the seance began Mme. Paladino was carefully searched. Some of her garments were taken off in our presence, and a more thorough and unrestricted examination was carried out by Mme. Avellino and Mme. Montaldo in an adjoining room, where the medium was completely undressed. It should be stated also that her clothes were examined by us one by one, and that we held them up to the light to assure ourselves that nothing was concealed. The objects examined were: knickers knitted in red wool, a white chemise, black cotton stockings, a peticoat and corset-cover of pink flannel, a red flannel bodice and a blue woollen skirt. During the seances, let it be observed, Mme. Paladino never wears corsets. In the only pocket of her skirt we found a crumpled white handkerchief.

The medium put on her clothes again in the presence of the two ladies above mentioned, who never left her and who brought her directly into the seance room.

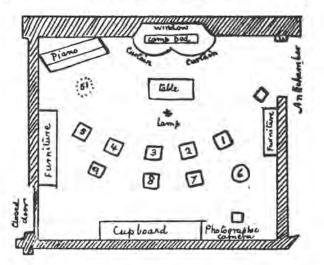
The seance began at 10.30 p.m. During the first part, whilst the medium and the experimenters were sitting round the table forming a chain, many very interesting levitations

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of the table were witnessed. The incidents we are about to relate, however, took place during the second part of the seance. They are recorded as follows in a report which I dictated on the same evening, as soon as the experiments were over, and which was submitted for confirmation to all the sitters:

"Almost at once, Eusapia arose, raised the curtains of the cabinet and lay down on the bed, to the bars of which Professor Morselli and M. Avellino bound her firmly. They fastened her wrists to the two iron bars on either side, by a cord with many knots; they then passed the cord twice round the waist of the medium, fastening the ends with many knots to the iron bars of the bed. Having carefully examined all the fastenings, Professor Morselli added a third, securing her feet by many knots to the cross bar at the foot of the bed.



"Then we all took our places on the two rows of chairs. In the first row were seated, in succession, as shown in the diagram, M. Avellino, senior, myself, Professor Morselli, Mlle. Avellino, and M. Avellino, junior. In the second row, M. and Mme. Montaldo, Mme. Avellino, and M. Bozzano. The light was lowered, but so little that it was still possible to read—as Professor Morselli observed—the smallest type of a newspaper (nonpareil).

"After about fifteen minutes, the table, which was at a distance of a

yard from us, and 8 inches from the cabinet, began to move of itself. At first it rose on two feet, rapping several times. Soon afterwards the curtains moved as if they had been put aside by two hands, and a large opening was made at the upper part, in which we could see the face of a young woman, the hand and the part of the body which was visible being enveloped in snowy white drapery. Her head seemed to be surrounded by many circular bands of this material, so that only a small oval portion of her face was seen, sufficient, however, to enable us to note with precision the eyes, the nose, the mouth, and the upper part of the chin. The apparition remained visible to all for nearly a minute. When M. Bozzano remarked that only a portion of the face was visible, the tips of two fingers were seen to draw aside the drapery on either side, so as to show the contours more distinctly and completely. Before disappearing the figure bowed its head to salute us, and sent us a kiss, the sound of which was perfectly audible to everyone.

"After a few minutes' interval the table began its automatic movements again. Then the curtains divided as if they had been opened from the inside by two hands, forming a large space in which the figure of a man presented itself, with a large head and strong shoulders; he also was surrounded by white drapery, the head was covered in such a way that one could see through the light material the rosy tint of bis face, the nose standing in relief, also the eyebrows and the chin. M. Bozzano and Professor Morselli declare that they also observed a thick beard on the chin. This man's face remained visible for at least a minute. It bowed towards us several times and withdrew, having sent us several sonorous kisses accompanied by expressive movements of the head.

"When the curtains closed again the clapping of hands was heard inside the cabinet.

"At this moment we heard Eusapia's voice plaintively calling Professor Morselli, who went into the cabinet and found her in the same position in which he had fastened her. The medium in a state of trance, with evident signs of suffering, complained that her wrists were tied too tightly. Professor Morselli then set them free with much difficulty, on account of the complication of the knots; Mme. Paladino then remained fastened only by her feet and waist.

"As Professor Morselli returned to resume his seat, M. Bozzano remarked that as the Professor was just under the lamp he was obliged, when looking towards the cabinet, to shade his eyes with his hand from the excessive light that fell from above; he therefore asked M. Avellino to kindly exchange places with the Professor. This was done; Professor Morselli then occupied the chair marked No. 5 in the diagram, and

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M. Avellino that marked No. 3, where Professor Morselli had previously sat.

"When all were in their places it was observed, almost at once, that the lid of the piano rose and fell automatically, producing a certain amount of noise. Almost at the same time we saw appear outside the curtain, on the right, the figure of a young woman, who was rather like the one I have described. The apparition bent her head repeatedly, bowing as if to salute us; then withdrew. On this occasion we were all impressed by a new fact of importance for readers who (more solito) are disposed to tell us that we were hallucinated. We observed that the figure in question, bending forward so as to remain at a certain distance from the wall, which was illuminated by the gas light, projected its shadow on the wall, and that this shadow followed all the motions of its body, which was evidently materialised.

. "Meanwhile Professor Morselli, at the request of Eusapia, whose feeble and plaintive voice reached us from inside the cabinet, came with his chair close to the plano.

"A few moments later, another figure of a woman appeared on the same side of the cabinet at which we saw the preceding figure appear. Although this figure was in some respects like the other, there were some points of difference. The number of turns of the white bands twisted round the head was quite extraordinary; their outer edges projected in such a way that the face seemed buried in them. The trunk of the materialised body was surrounded by as large a number of folds; they looked like the swathings of an Egyptian mummy. The materialised form was so near to us that we were able to form a fairly correct conjecture as to the nature of the material. It seemed to us much thicker than ordinary gauze; but not so thick as batiste. The figure leant forward, resting its elbow on the top of the piano, we were then again able to notice a very curious fact. The fore-arm which we saw was evidently a stump, because the sleeve hung down over the front of the piano for at least a foot, right down to the lid of the keyboard. The apparition several times lifted and moved this half-formed limb, the shadow of which was thrown on the wall, and followed all its movements.

"The woman with the white bands had hardly returned to the cabinet when we heard fresh complaints from Mme. Paladino, who with renewed urgency begged Professor Morselli to liberate her from the fastenings, which pressed too tightly. The Professor hastened with the intention of freeing her from the two cords which still held her.

" But to his great astonishment and ours, we found that the medium had

been afresh tied at the wrists, and fastened to the two side bars of the bed by means of many turns of cord, which terminated in knots much more numerous and tighter than those which were made by Professor Morselli at the beginning of the seance.

"This time Eusapia was untied not only at the wrists but also at the feet; so that the fastening round the body was the only one which still held her to the bed.

"We had hardly taken our places again when the curtains opened at some height above the ground, and we saw in a large oval space the figure of a woman holding in her arms a little child, seeming almost as if she were rocking it. This woman, who looked about forty years of age, wore a white cap trimmed with white lace; the cap, whilst hiding the hair, showed the features of a broad face with a high forehead. The remaining part of the body which was not hidden by the curtain was covered with white drapery. As to the child, as far as one could judge from the development of the head and body, it was about three years old. Its little head was uncovered, and had very short hair; it was at a slightly higher level than that of the woman. The body of the child seemed to be enveloped in swaddling clothes, composed also of light and very white material. The woman was looking up affectionately at the child, whose head was slightly bent towards her.

"The apparition lasted more than a minute. We all stood up and approached it, so that we could perceive the slightest movements. Before the curtain closed again the woman's head was moved a little forward, whilst the child, bending several times to right and left, repeatedly kissed the face of the woman, so that the sound of the childish kiss reached our ears quite distinctly.

"During this episode Eusapia's complaints continued and increased; so that we decided to enter the cabinet. She was occupying the same position in which we had left her, and she seemed tired and suffering. Her breathing was difficult, her pulse very rapid and strong; we were obliged to decide to close the seance. Mme. Paladino, still in trance, was freed from the last cord that bound her; we made her get off the bed and she came and sat on a chair at one end of the table."

To the above report it will be advisable to add a few details, which on scrupulous scientific grounds I thought it better to omit, but which were noted by my companions, and in particular by M. Bozzano, who published them in his work already cited.

These details refer to the last episode and particularly to

the woman who held in her arms a child, seemingly about 3 years old. Now, whilst we all clearly saw the cap trimmed with lace which completely hid the woman's hair, it was also observed that this cap terminated in two ends of rosecoloured ribbon which were tied under her chin; this coloured ribbon was not noticed by myself (hence my silence about it); but I clearly remember having seen what looked like a rosy mark under the chin, a mark which I supposed belonged to the skin of the chin itself. I should also add that, from the position I occupied, I could only, unlike the others, get a very slanting view of the front of the right side of the neck of the materialised form.

Another peculiarity which I did not think necessary to mention in my report is the following, which I quote in full from M. Bozzano's account: "The interest created in us by the whole wonderful picture which had become concrete in our presence, a real, living picture, expressing by spontaneous actions and movements of affection the tenderest sentiments of domestic life, was such that, as soon as the forms had retired behind the curtain, information was eagerly desired from the mediumistic personality of 'John.' The latter, through the mouth of the medium, replied: 'The woman's form was Mme. Avellino's mother ; the child she held in her arms was her grandchild, the child of Mme. Avellino.'"

Mme. Avellino, who was the only relative present who remembered her mother, who died while still young, could not, from the position she occupied, which, like mine, was sideways and behind the form that appeared, recognise the resemblance; she remembered, however, one very interesting detail; it was that her mother, in the last years of her life, had the habit of wearing a lace-trimmed cap, which, according to the fashion of the time, was fastened under the chin with rose-coloured ribbon. As to the child, she could not identify it, because she only saw the back of its head.

To be exact and complete in our record we should here mention that the photographic camera was frequently exposed by M. Montaldo, but that nothing except indefinite whitish blotches were obtained owing to the light being insufficient to impress the plates. On the last exposure, however, two distinct blotches were visible, which, by their position one in front of the other, we supposed might correspond to the forms of the woman and the child who appeared in the fifth manifestation.

In any case, on account of their indefiniteness, we did not think that any evidential value should be attached to the photographs obtained.

This terminates a series of incidents which, by reason of the conditions under which, and the manner in which, they were observed, provide data for interesting deductions.

With regard to the reality of the manifestations obtained, it would be useless to waste words. The phenomena were produced in light, in a place chosen by us and guarded by the strictest precautions, and the same precautions extended to the medium and her clothing.

A few words, however, may be said on the subject of one of the most salient phenomena of this case, that is to say, to the matter of the renewal of the knots at Paladino's wrist, which Prof. Morselli had untied a few minutes previously. We should consider whether it is possible that the medium could not have tied herself up again.

The phenomenon is so extraordinary that we have tried to consider all ways in which Eusapia might have tied herself, and we have only been able to put forward a single theory, which, however, does not stand against the facts which have been stated.

The only supposition that can be suggested (although Eusapia was in a state of trance and was fastened to the bed by very strong bands round her waist and feet), is that she might with her free hands, by means of numerous loose turns of the cord, have succeeded in fastening them to the lateral bars of the bed, first on one side, then on the other, afterwards bringing the ends together in such a way as to be able to make a quantity of very tight knots, and then slipping her hands as far as the wrists into the space remaining between the turns of cord. But in this case the fastening that we had examined would have been found in a very different condition; that is to say, on account of the difference between the size of the hand, even when squeezed, and that of the wrist, we should not have found the latter adhering closely to the bars of the bed, fastened by such tight bonds around it that the marks were left on the skin. Neither would it have been necessary to use all the time and trouble taken by Prof. Morselli, aided by one of us (M. Avellino, junior) to liberate the hands from the cord.

The hypothesis which we have suggested is, therefore, not logically possible. If we thus exclude the hypothesis of fraud it is easy to see that that of an illusion of the senses cannot be entertained either. The duration of the apparitions, the perfect agreement of all the experimenters in observing them, the shadows they cast on the walls of the gas-lighted room, all serve to disprove every possibility of hallucination.

One of the most striking peculiarities of the materialisations observed, is that they appeared and *remained visible for some time in such brilliant gaslight* that it was possible, as Prof. Morselli observed, to read even the small print of a newspaper.

The objection is often raised that these mediumistic phenomena can only be produced in darkness. As we see, this example is an eloquent proof that the contrary is possible. The materialised forms which we saw resisted for some time the action of the light, and only required the obscurity of the cabinet in order to condense themselves before facing the light.

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The reason for this power of resistance can only be found in the exceptionally favourable conditions of the sitters. We must recall in this connection a circumstance already mentioned by M. Bozzano with regard to the seance in question, namely, that two ladies, both of them gifted with considerable mediumistic power, were in the circle, and that they certainly contributed to reinforce the mediumistic powers of Eusapia.

We may consider it as proved by experience that everyone possesses a certain amount of mediumistic powers; it has also been observed that there are some mediumistic faculties which, instead of being increased by combination, are weakened by it. It is evident that in this case the mediumistic faculties were homogeneous, the sum of them resulting in conditions which enabled the materialised forms to endure light for more than a minute.

In this case, in spite of the homogeneity of the circle and the high degree of intensity of the mediumistic power, we observed that the materialised forms did not issue completely from the cabinet, and only showed a part of themselves. We even noticed that in the woman's form who leaned on the piano only the upper part of the arm and a portion of the forearm were fully formed. All this confirms what we have already said, that is to say, that with Eusapia, in contrast to what occurs with other mediums much more powerful than herself in this respect, it is very rare to obtain complete materialisations.

As in the preceding cases, before considering what may be the Intelligence which guided the phenomena, several facts should be made clear. In the first four apparitions we none of us recognised anyone we had known in life; as to the two last, which appeared together, representing a woman and child, the faces could not be clearly seen; it was only supposed, by the Avellino family and especially by Mme. Avellino, in consideration of the details we have

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mentioned, that these forms represented her mother and one of her children, who died at the age of about 3 years.

Some of us thought also that in the second form which appeared we recognised "Katie King," who appeared to Sir William Crookes through the mediumship of Florence Cook ; and in the third the form of " John," the so-called spirit-guide of Eusapia. We must observe that with these two materialisations no typtological information was given, and no word through the mouth of the medium confirmed the suppositions, which in the case of the so-called "Katie" were justified merely by a certain resemblance to the photograph taken by Sir William Crookes, a resemblance more obvious in the arrangement of the white draperies than in the face, and for the so-called "John King," the resemblance consisted in the vigorous aspect, the abundant beard, and the strong shoulders presented by the male form, characteristics which corresponded to the impressions produced generally by contact with this mediumistic personality.

WHENCE COMES THE WILL WHICH DIRECTS THE PHENOMENA?

After these brief considerations we will consider in what direction the controlling will may rationally be sought for.

If we reflect on the first four incidents we shall be convinced that it could not emanate from any one of the experimenters. What occurred was absolutely novel and unexpected by them, and the forms which manifested offered no resemblance to persons whom, consciously or unconsciously, they might have desired to see.

The same cannot strictly be said of Eusapia, in spite of the fact that no typtological or verbal indications were made serving to identify the materialised forms. If we suppose that two of the apparitions were "Katie" and

"John King," it would be possible to imagine that these materialisations were only the effect at a distance of the working of the medium's subconsciousness, a work engendered by association and by impressions received by the repetition of surrounding conditions and by frequent and prolonged suggestions on the part of experimenters; in fact by an assemblage of circumstances, inherent in her mediumistic education, and therefore the result of a special determining cause.

As to the contemporaneous appearance of the woman and child, who were thought to represent the mother of Mme. Avellino and one of her sons who died whilst still very young, it is evident that the intelligence controlling this manifestation cannot be sought for in Mme. Avellino herself, and still less in the other sitters. As to the latter, in this case also the apparitions were both new and unexpected; and the same applies to Mme. Avellino, who did not recognise the forms which appeared by any traits of physiognomy, and thought only that it might represent them on account of what Eusapia afterwards said and because of the cap trimmed with lace and tied with pink ribbon, a detail which is of considerable value as a token of identity.

The will directing the manifestation, considering the words uttered by Eusapia, might be traced to her. In this case, as in other preceding examples, we must suppose that her subconsciousness succeeded in extracting from Mme. Avellino's mnemonic centres certain peculiarities known by her alone and forgotten, and that it unconsciously translated them into action by means of a combination of energies rendered concrete at a distance and perceived by us as materialisations. We are obliged, in this instance also, to have recourse to a very complicated application of the biodynamic theory in order to explain these facts; in a word, we are face to face with a fact which goes far beyond the limits of animistic phenomena. Up to this point these explanations might be allowed to pass, although they do not repose on any very solid basis. There is, however, one circumstance in the seance above described which in our opinion eludes even the most complicated explanatory conjecture: that is the incident of the re-tying of the knots at the medium's wrists, which had been untied by Dr. Morselli a short time before.

We have already shown that the hypothesis that Eusapia tied herself is not logically possible. By whom, then, we ask, was this long and complicated manual work effected, and what brain directed this extraordinary phenomenon?

Let us here recall three very important facts :

1°. That Prof. Morselli had liberated Eusapia's wrists only a short while before the third apparition was seen.

2°. That the fresh fastenings were observed shortly after the appearance of the fourth apparition.

3°. That between the third and fourth apparitions there was only a very brief interval of time.

This implies that a large proportion of the time which passed between the untying of the fastenings and the making of the new knots was occupied by the manifestations of the materialisations. Therefore, if the patient labour of tying the knots is to be reasonably attributed to any personality, we shall be obliged to admit the intervention of some other mediumistic personality, at work in the cabinet, contrary to the will of Eusapia, whose complaints and reiterated calls to Prof. Morselli afforded evidence of her sufferings.*

We see then that for the execution of these manifestations. a fresh personality and also a fresh will must have inter-

^{*} All these details certainly afford further proof of the reality of the materialisations obtained. If we make the absolutely inadmissible supposition that the medium, in spite of our control, artificially produced the observed manifestations, could she at the same time have made these detailed and complicated fastenings, which would alone require a considerable amount of time?

vened, independent of our own, and in manifest opposition to the will of the medium; a will, the genesis of which is unknown to us, and for which, as we do not wish to overstep the limits of admitted scientific possibility, we abandon the search.

In concluding these considerations we think it desirable to point out that, keeping always to the principle of psychodynamism, the properties of the subconscious show themselves to be not only extraordinary in relation to the production of living organisms, but also in the production of rich, luxuriant and varied kinds of fabrics which, as we have seen, adorned the materialised forms.

We were able during the incidents described not only to admire these fabrics close at hand, and to compare them with clothing habitually used, but also to observe the quantity (sometimes quite extraordinary) of the bands in which some of the materialised forms were enveloped; we could also note how objects were reproduced fashioned according to the mode of past times, as for example a cap trimmed with lace and ending in two coloured ribbons, as several of us can testify.

Whatever theory be advanced the problem of materialisations is, as we see, a very difficult one, whether we desire to explain them by established laws, or to attribute them to a conscious ego independent of the medium, and which arranges the seance.

In the light of the facts related in this series of incidents the deductions arrived at on consideration of the preceding series acquire much greater importance. The phenomena this time assumed a much more elevated form, amounting to genuine apparitions of phantoms. We were able to assure ourselves that this was due to the fuller mediumistic capacity of Eusapia and to the homogeneity among the

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sitters. The importance of homogeneity in the circle, in relation to the suggestibility of the medium, makes it possible to suppose that many of the frauds which are attributed to her may be ascribed to suggestive thoughts of some of the experimenters who lack the necessary calmness of mind. We have observed that darkness is not always a necessary condition when the mediumistic power of Paladino is strong and the homogeneity of the circle complete.

In the greater number of the materialised forms perceived by us either by sight, contact, or hearing, we were able to recognise points of resemblance to deceased persons, generally our relatives, unknown to the medium and known only to those present who were concerned with the phenomenon.

In considering these extraordinary phenomena we have, each time, suggested a plausible interpretation in favour of those psycho-dynamic theories which are the boldest hypotheses which biology admits of. But we have not always found that these very complicated hypotheses fulfil all the exigences of the case, and sometimes we were obliged to recognise the intervention of an independent will which could not belong either to Mme. Paladino or to the experimenters.

We have not, however, considered it advisable to pass the confines of known natural laws in order to discover what this will may be; we have preferred to maintain a strict reserve on this point, and this not from want of sincerity, but because we are mindful of the many *lacunæ* which exist in the domain of science; with due respect, however, to the opinions of those *savants* who, although they began by denying all intelligence in these manifestations, afterwards became the adherents of an idealism which, independently of such experiments, has inspired many of the highest intelligences honoured by humanity.

IV.

At the beginning of this article we said, that out of many mediumistic phenomena of a physical kind which a long and uninterrupted series of experiments has enabled us to observe, we have cited only a few typical ones which were verified under conditions excluding all suspicion of fraud. In fact the conditions of light under which these phenomena were produced, the exceptionally rigorous precautions taken, the calmness in which the observations were made, with that degree of distrust and suspicion which should always accompany the observation of abnormal facts, the scientific sincerity of the experimenters, the common purpose of searching for truth without preconceptions - these conditions combine and supplement one another so as to give the manifestations obtained the most absolute imprint of genuineness.

We are thus dealing with incontestable phenomena, which are the more important because notable men familiar with mediumistic studies constantly deny the genuineness of physical manifestations. We have only to recall in this connection the campaign carried on by Dr. Hodgson in the Proceedings of the Society for Psychical Research. Dr. Hodgson, assisted by Mr. Davey, who played the part of fraudulent medium in order to show the extent to which human witnesses can be duped, contrived and arranged a series of seances during which incidents occurred which those present considered to be real. It is enough to recognise that as soon as the truth was known the success of these seances made a great impression on many researchers and justified their suspicions; so much so indeed that even Professor Hyslop recently expressed an unfavourable judgment as to the genuineness of physical phenomena. Now although the suspicion of these two experts, Dr. Hodgson and Professor Hyslop, is to some extent justifiable, it is the more noteworthy because as the result of patient and detailed study they had already come to the conclusion—based upon a large collection of intellectual phenomena — that it is necessary to assume the intervention of the spirits of the deceased.

In view of the incidents we have described, however, we affirm that our convictions are unshaken: the errors into which others have fallen (and with which we are perfectly familiar) have only served as valuable instruction as to the conduct of our investigations; we were constantly on our guard to avoid all possible distractions; when the seanceroom had been closed and sealed none of the experimenters left it for an instant. Moreover, the phenomena which we have cited occurred so spontaneously and under such conditions that several times we remember Professors Porro and Morselli, M. Vassallo and M. Barzini, whilst submitting Eusapia to the most severe control, recognised that this was superfluous, particularly in relation to the manifestations which occurred in full light, visible to all, beyond the reach of the medium and those who composed the circle. Finally, it should be borne in mind that Mr. Davey, in agreement with Dr. Hodgson, utilised for the accomplishment of his tricks the moments in which he had succeeded in distracting the attention of the enquirers; whereas in the seances with Eusapia, the investigators were almost always warned when phenomena were about to occur, either by verbal communication from the medium, or by typtology, or by some other characteristic sign, which, instead of distracting, served to increase the attention of the sitters.

Mediumistic manifestations, whether of the simplest parakinetic or telekinetic phenomena, or the much more complex one of materialisation, do not, in our opinion, bear that character of triviality which even many eminent investigators have attributed to them. Although at times they may appear grotesque, even when considered merely as

physical phenomena and independently of the intellectual note which always accompanies them, they are of great value, and are worthy of attention and study, because they indicate the existence of unknown laws and open the way to fresh scientific discoveries. The physical phenomena of mediumship cannot be and ought not to be considered trivial, any more than the spasmodic movements of the limbs of a decapitated frog, which resulted in the discovery of the Voltaic pile.

We should add to these considerations the fact that intention is constantly manifested in these phenomena. Whether they actually obey a controlling intelligence, whose origin is in the medium, or which proceeds from the sitters and operates through the medium, or whether there is an independent controlling intelligence, foreign to both, the origin of which cannot at present be found, in any case it is a fact of enormous magnitude to recognise that, under the influence of will, energy is exteriorised which results in effecting the simplest and also the most complex phenomena of mediumship.

We have seen that in order to give a possible explanation of the phenomena of materialisation it was necessary to have recourse to the psycho-dynamic theory, as being, of the theories accepted by Science, the one which seems most probable.

With regard to the intellectual phenomena, in the majority of cases, it has been thought necessary to seek their origin in the peculiar qualities of the subconsciousness of the medium.

In this connection we have not thought it necessary to consider the theory of psychic dissociation of personality which Dr. Pierre Janet constructed upon the masterly observations made by him upon various subjects in a state of hypnotic somnabulism.

Such a theory is in no way applicable to our case, for the

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following reasons. Dissociations of personality, as Dr. Janet has shown, can give rise to real individualisations, but these resulting personalities are only secondary ones, with limited intellectual faculties. Moreover, they are only portions of a disrupted consciousness, so that the greater the dissociation, the less is the psychic activity of the normal consciousness. The proof of what we have just said is the fact that, when the dissociated faculties are capable of composing a complete subconscious personality, endowed with a certain amount of independence, the normal personality is so impoverished that it cannot subsist as an entity, and the subject falls into a deep sleep, thus permitting the sub-hypnotic personality to emerge.

Nothing of this sort, as we see, is to be met with in the phenomena we have described. The personalities who manifest not only appear as materialised forms, visible and tangible, but are gifted with intellectual faculties which are the reverse of small, and which reflect the feelings and affections of the individuals which they claim to represent, calling up with wonderful correctness circumstances and details of facts unknown to the medium, known to few of us, and sometimes even long forgotten.

Moreover, these personalities, though they often reveal themselves whilst Eusapia is in trance, appear also when she is perfectly awake, in full mental self-possession, in such a way as to take keen interest in the phenomena which are being developed through her mediumship. Consequently the hypothesis of possible mental dissociation cannot be advanced with regard to the phenomena which we have described, and we have thought it unnecessary to refer to it when discussing them.

No theory, therefore, is at present more available as a tentative interpretation of a very large number of mediumistic phenomena than the biodynamic theory. We say "of a very large number," because we have shown that, in the case

of many of the incidents set forth, the biodynamic theory appears insufficient as an interpretation. All mediumistic phenomena of a purposeful kind must start from some directing intelligence and will. This may originate in the medium direct, or indirectly by suggestion, conscious or unconscious, from those present at the seance. In many cases, however, the origin of this will seems to me to be quite independent of either medium or sitters. We have observed phenomena in which the directing intelligence was absolutely independent of the influence of the sitters and was not only independent of the medium but in manifest opposition to her. These contrary personalities, so to speak, are frequently noticeable in experiments with Eusapia. Often, when she was awake, tired, and suffering from too great protraction of the seance, we noticed that she urged that it should be closed, whilst on the other hand the personality calling himself John insisted quite with paternal determination that the seance should continue.

"It must not be supposed," M. Bozzano has well said, "that these are instances of contrary personalities, such as appertain to many psycho-pathological subjects who, during the hallucinatory trance, are often in constant struggle with individualities which are merely the product of their diseased brains. The personalities described by us, with which the will of the medium is in conflict, are not the product of hallucinated brains; they are actual personifications, which can be rendered objective, either to sight, or contact, or hearing; they are real creations having the aspect of a human form."

The existence therefore of an independent will, the genesis of which cannot be found either in the medium or in the sitters, whatever sceptics may say, is a fact that our long and calm experiments have led us to consider as beyond all doubt, and which causes our opinion (with all due deference to the illustrious *savant*) to be contrary to that of Prof. Morselli, who holds that the medium thinks intensely of the phenomena and wills them, and it is also contrary to the opinion recently expressed by Prof. Grasset, who, whilst he entirely denies the genuineness of the greater number of the phenomena which official science has to a large extent accepted, believes that the ideas expressed by mediums during the state of trance only reflect the content of their own mental centres.

With regard to the assertion of Prof. Morselli, we accept it as true in a great many cases, and as evidenced to some extent by the synchronism between the movements of the medium and the development of the phenomena. We regard his assertion, however, as too absolute when he applies it to all the physical phenomena of mediumship.

It seems to us inadvisable to pause to discuss here the opinions of Prof. Grasset. The distinguished professor of Montpellier is too deeply rooted in his systematic negation of the facts of mediumship to express an impartial and calm judgment with regard to them. Moreover, besides showing that he has had very little personal experience, his writings are as full of quotations which seem to support his theories, as they are reserved and unfair in estimating the results arrived at by those experimenters whose conclusions differ from his own.

THE SPIRITISTIC THEORY.

We have already stated the reasons why, in our search for the will of which we could not discover the source in medium or experimenters, we have been careful not to accept *ipso facto* theories which pass beyond natural laws. The region of the unknown is too vast, and its possibilities are too numerous, to allow the human intellect for the present, at least, to advance further into the domain of metaphysical speculations. We must, however, recognise that if we were not allowed to contemplate the possibility of new scientific discoveries, we should be compelled to admit without reserve

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the real intervention of a spiritual entity foreign to living human beings; we should be forced, in a word, to accept in full the spirit hypothesis.

At this point we may ask the question : Does this theory rest on so insecure a basis that we are bound to consider it absurd and untenable?

We must first say that when we speak of the spirit hypothesis we mean only that which is founded upon the experimental demonstration of the survival of the soul as based on the study of facts which tend to prove the possibility of communicating with the deceased, while discarding all the dogmatic doctrines with which many adherents have surrounded it; doctrines which have been derived from communications by writing or typtology, sometimes lofty in tone, but often contradictory, and too readily accepted as being messages from beyond the grave.

Thus regarded, we are convinced that the spirit hypothesis has the right to take its place with others as a living theory.

In the first place, apart from the evidence afforded by mediumistic phenomena as to the survival of the soul, the conception is not in itself an absurd one. In fact if we admit (what there is no reason for denying) the *dualism* of living beings, that they are composed of *mind* and *matter*, it is not absurd to suppose, not only that the mind may survive the body, but that a *discarnate* mind (as we say) may be able to communicate with the living.

When we turn to mental mediumistic manifestations we find that experts like Mr. Myers, Dr. Hodgson and Prof. Hyslop (without citing others), after prolonged experiments, rigorously carried out, collected and discussed, have become convinced of the possibility of actually communicating with the souls of the deceased. This is a very impressive circumstance, which has just drawn from Prof. Morselli (in spite of 'his aversion to the spirit hypothesis) the important sentence: "As a student and a philosopher I remain in-

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different 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."*

Neither do the physical phenomena of spiritism justify this assumed absurdity of the spiritistic theory. Sir William Crookes has not made any pronouncement as to the possibility of communication with the deceased, but thanks to the wonderful seances held with Home and Florence Cook, he has felt himself able to affirm the intervention of real spirit individualities extraneous to himself and to those present with him.

With regard to Eusapia's phenomena we can only refer to the conclusions we have drawn from them, recalling the fact that, if we were not obliged to take account of the numerous lacunæ in scientific knowledge, many of the incidents related, so far from necessitating prudent reserve, would have decided us in favour of the existence of spirit entities.

It is therefore obvious, in view of the physical manifestations obtained, that the spirit hypothesis seems to us far from being absurd. In fact, the only substantial difference between the biodynamic theory and the spiritistic theory consists in the origin of the intelligence which directs the manifestation; the first theory ascribes the phenomena to the medium, the second attributes them to independent entities belonging to the spirit world. In both cases, however, the phenomena are produced by means of faculties peculiar to the medium with the probable assistance of the psychic forces of the investigators, under the operation of laws largely unknown and under conditions which determine the nature of the manifestation.

As we see, the science of biology is in no way contradicted

^{* [}See THE ANNALS OF PSYCHICAL SCIENCE, June, 1907, pp. 415, 416.-EDITOR.]

by the spirit theory, and there is full justification for the ideas which we expressed at the outset of this article, which may be summed up in the words of John Stuart Mill: "Positivism does not deny the supernatural: it is content to relegate it to the origin of all things. Science contains nothing repugnant to the hypothesis that every event is the result of the specific will of a sovereign power, provided that this will adheres in its particular volitions to the general laws which it has itself imposed."

There are yet a few more considerations of a philosophical nature that we think it necessary to mention because they are derived from this same psycho-dynamic theory, which we have preferred to employ in attempting to interpret the phenomena occurring with Paladino.

"Among the reasons which suggest that one of the causes of the world may be an Intelligence," writes Brofferio, " is the fact of evolution; evolution is not comprehensible apart from the finality of nature." The world in its invariable manifestations proceeds gradually and necessarily towards perfection, and in its slow and progressive work of natural selection we see the perpetual triumph of the most evolved, and the inexorable condemnation of that which does not correspond to a purpose. Now the psycho-dynamic theory, when applied to metapsychical mental manifestations as well as to the physical ones, would lead us to suppose that there exist in the sub-consciousness of the living organism peculiar, extraordinary and marvellous properties enormously surpassing those of the normal consciousness.

In relation then to that principle of finality above referred to, is it possible rationally to admit that these faculties exist latent in the depths of the subliminal consciousness, without any object, and are simply destined to perish with the cessation of life? Or, are we not rather driven by logical necessity to the conclusion that, instead of coming to an end with the body, they survive as indestructible faculties

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of the spirit, which tends ceaselessly towards a higher destiny?

Certainly no one would wish to ignore the force of these arguments in favour of the survival of the soul, arguments which have been already discussed at length by M. Bozzano, with his usual ability, in three articles. We may recall also, in this connection, the able writings of that eminent philosopher, Carl du Prel, who believed that the human soul resided in the subconsciousness.

. . .

If the genuineness of mediumistic phenomena has been to a large extent accepted by many eminent representatives of official science, this is due—and it should be confessed without reserve or innuendo—to spiritists. I myself have valued friends among them with whom I shared not only the search for truth, but also painful hours of struggle, of scorn and sarcasm, at a time, not far distant, when even to speak of mediumship was enough to make anyone laugh. It is due to them, and to their constant and persistent activity, that this difficult subject, so misconceived by prejudiced minds, was taken up by famous *savants*, who, when they have examined and certified the facts, have, most of them, acknowledged their indisputable genuineness.

We have thought it only just to recall, as Prof. Richet has already done with calm impartiality, the merits attaching to men who in difficult times, with earnestness and tenacity, in spite of fierce opposition, drew the attention of scientific men to a much despised order of phenomena.

At the same time we recognise that the diligent and uninterrupted labour of spiritists would certainly have done more to prepare the way for subsequent investigators if they had not been in such a hurry to raise a scaffolding of unverifiable theories, which they have prematurely tried to exalt to the rank of a religious creed.

In saying this we do not wish to undervalue the impor-

tance of what spiritists have done, by keeping in view an object of the highest moral importance; we cannot even deny that in time, and with the assistance of a more solid and secure basis of facts, their object may be obtained.

The spiritists are therefore true pioneers in that branch of science which includes the study of mediumship, and it is sincerely to be hoped that history may not reserve for them the fate of enquirers into magnetism, whose eminent names were gradually forgotten when, principally under the auspices of Charcot, the experiments of Mesmer were systematised according to criteria more conformable with modern science, and were appropriated by the latter under the name of "hypnotism."

The subject of mediumship is, we are told, vast and almost unexplored. And this is not surprising when we remember that the rediscovery of mediumistic phenomena took place towards the middle of the last century (the neospiritualism of Prof. Morselli), and that if the disciples of spiritism were numerous, there were very few who studied these phenomena in a strictly scientific manner. Recently, the study of these phenomena has been taken up with keen interest, particularly by persons who formerly considered it an indication of weak intelligence and a tendency to mysticism.

This, we confess, has given us such deep satisfaction that it has to a considerable extent compensated us for the bitterness which was formerly our lot. Having for many years past been convinced of the reality of the supernormal manifestations which we have ourselves observed under various circumstances with different subjects and under strict conditions, we have never for a moment withdrawn from the struggle, endeavouring above all to bring into the field of research the most eminent representatives of science, being assured that their acceptance of the reality of metapsychical phenomena would soon increase the number of

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researchers, and that our labours would be seconded by courageous co-operators. We were also persuaded that mediumistic phenomena being matters for observation, and not for experiment, as M. Camille Flammarion has justly pointed out, everyone can contribute his observations of facts. We should not possess, indeed, that rich and classic collection of instances of telepathy to be found in *Phantasms* of the Living if persons of various social classes had not seen and observed, and if experts like Gurney, Podmore and Myers had not enquired into and collected their observations.

Careful observation, made under conditions suitable for affording evidence of the reality of mediumistic phenomena, may be within the reach of anyone. But there is nothing more reprehensible than unwholesome dilettantism resulting from mere curiosity, which is responsible for much prejudice, particularly if the observers are excitable. It is for this reason that it is specially incumbent upon men of science to undertake this difficult research, men whose extended culture has enabled them to acquire the calmness necessary for forming a just estimate and opinion. To them, and more particularly to psychologists who cultivate that branch of knowledge which assists more than any other in the solution of these difficult problems, belongs this perplexing duty.

Nevertheless we differ entirely from Professor Morselli when he asserts that the right of passing decisive judgment exclusively appertains to psychologists and specially to those who hold academical degrees in that science. We agree with him that the solution of this arduous problem will be found in psychology, but we cannot follow him when he reserves the right to express valuable opinions exclusively to those who can exhibit a University diploma. In this the facts fully justify us. If we consider the most important works on the psychology of mediumship, we find names such as Robert Hare, Sir Oliver Lodge, W. F. Barrett, Ermacora, Crookes, who are, or were, eminent physicists;

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Du Prel, philosopher and physician; Zöllner, astronomer; Hodgson and Myers, philosophers and men of letters; Mrs. Verrall, professor of classical languages; Gurney, Aksakoff, Podmore, without academical titles; Sidgwick, William James and Hyslop are almost the only names among professors of psychology.

In closing this article, we wish to state that we make no pretension of setting forth anything new, and still less of arriving at absolute deductions. Our chief aim has been to set forth facts tending to prove the reality of the physical phenomena of mediumship, so much debated, whilst in so doing confining ourselves to the most rigorous rules of scientific precision, and conforming our deductions to the laws dictated by logic.

We know that eminent authors are now preparing to present the public with the results of their researches. Let them do so. We await their publications with a calm mind but with real interest, being ready to modify our ideas if the arguments of others succeed in convincing us, and ready also, within the limits of our knowledge, to discuss them if they do not express our convictions. We are not influenced by preconceived opinions of any kind; our constant motto is the old maxim : Amicus Plato, amicus Cicero, sed magis amica veritas. Our chief desire, however, is that these important scientific investigations should be pursued with assiduity and perseverance, with the object of carrying conviction to those who are still tormented with doubts as to the reality of these phenomena, and that by an increase in the number of researchers the clash of various opinions may lead to the discovery of truth. There are no discussions more fruitful than those which serve to dissipate the darkness which shrouds the unknown. Let us hope that these discussions may be always conducted in a spirit of loyalty, with mutual respect and mutual tolerance.

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A PATAGONIAN MAGE.

By FREDERIC H. BALFOUR.

THE following brief account of a series of seances held in my house in Florence during the early months of 1906 contains, I venture to think, certain special features which should recommend it to all thoughtful students of metapsychical science. I therefore submit it to readers of THE ANNALS, in the hope that some among them may be induced to offer an opinion as to the fons et origo of the curious experiences here detailed. What is the likeliest and most reasonable explanation of them? Have we, like Frankenstein, conjured into existence an intelligent entity, and that by the unconscious co-operation of our united brains? Or are we actually in communication with the astral body of a man living at the Antipodes? Those are the questions which suggest themselves in connection with this singular case, and an answer to which, by some expert authority, is so greatly to be desired. I may as well add, however, that as far as we are concerned-we experimenters-our minds are provisionally made up.

The seances were held in an almost empty apartment in the Palazzina Castelli known as the ironing-room, and containing little in the way of furniture beyond two large clothes-presses full of household linen, and a heavy ironingtable. The table at which we sat was small, round, light, three-footed, and made of common unvarnished deal. Our circle consisted, at first, of Signor and Signora Z., Signor A (a medical student), Mrs. M., Signor B. (who retired from among us after two or three sittings), and myself. We met

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once a week for several months, and our normal number was five.

It was on the evening of April 2nd that our friend first visited us. The table began to oscillate gently, as though notifying a presence. The following conversation then took place, the answers being given typtologically:

Q. "Who or what are you?"—A. "I am a Mage. My body is now asleep."—"Where do you live?"—"In Patagonia."—"How did you get here? "—"By land."— "That is impossible. Did you find a land route to the north?"—"I came under the sea."—"How long did the journey take; a month? "—"No."—"A minute?"—"Yes." —"By the exercise of your magic arts? "—"Yes."—"And what have you come for? "—"I have come in search of the forces and intelligence of the west."—"When you say west, you mean Europe?"—"Yes."—"And have you found them here? "—"No!"—"How is it that you, being a Patagonian, are able to understand our Italian? "—"I read your thoughts, and when you speak it helps me. The words break the veil."—"Whereabouts in this room are you now standing? "—"In the centre of the chain."

That is to say, he was in the middle of us all, and his person must actually have coincided with the table. Then he added :

"I have brought a flower."

For a moment we scarcely understood what he meant; the words rapped out being *Porta fiore*, apparently a mistake for *portato*. "Where is it?" we asked in perplexity. "On the table," was the reply.

The red lamp, which stood some little way off, was thereupon moved nearer, and on the table round which we were sitting lay a crimson anemone with a long stalk. It so happened that there were no flowers of any kind in the house.

"Where did you get it?" we asked, after having examined it carefully, and noted all its characteristics. " Garden."

"What garden ?"

"Lungo il Mugnone."

This is a road a few minutes' walk from the palazzina. An attempt to identify the house by number was unsuccessful. At this juncture the table pushed itself violently against Signor B., so that his chair receded and he seemed in danger of being capsized.

"Why are you so angry with Signor B.?" I asked.

"I'm not angry. I love B.," was the reply.

"If you love me," said B., "tell me something for myself."

"You are a feather !"

" Is that a compliment or an affront?"

" Whichever you please."*

As none of the Italians present seemed familiar with the phrase employed : *Tu sei una piuma*—I looked it up in Fanfani's Dictionary, and found it meant a poor feeble creature. But it so happened that Buffalo Bill was in Florence that week, and from the American Indians attached to the show Signor B. learned that in their language it was an honorific epithet, implying beauty and decoration.

At the next seance only Mrs. M., Signor Z. and the present writer were able to attend. The table began to move almost immediately, and the Patagonian Mage again announced himself. After a short conversation of no particular importance the communicator made an exceedingly ingenious suggestion, with the view of obviating the tedium of working through nearly the whole alphabet for each letter

^{*} Speaking for myself, I now feel considerable misgivings with regard to the identity of the communicator in this episode, which is scarcely consistent with the extreme dignity and seriousness uniformly displayed by the Mage himself. It would almost seem as if an intrusion had been perpetrated by some inferior spirit—probably the one referred to below as "Zulu."—F. H. B.

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required. He said, "I will strike with this foot [of the table] from A to L, and with that foot from M to Z, leaving the third foot for Yes and No." The result was that when he changed, say, from foot No. 1 to foot No. 2 we began with M, and so were spared the trouble of going through half the alphabet unnecessarily.

In a short time he said to Signor Z. "You must go to sleep." Z. replied that he had no desire to sleep but on the contrary felt particularly wide awake. The communicator repeated ; "You must go to sleep ; then I will enter into you, and will speak through your mouth." The table then became motionless, and we preserved strict silence. In a few seconds the medium-for such he evidently was-was heard to breathe heavily, and move his head about. Then almost immediately he went sound asleep. He began a sort of whispering whistle, producing a curious melody, and beating time to it with his arms like the conductor of an orchestra. Then he spoke rapidly in a strange language for some minutes; paused, and said in good clear Italian, "Here I am. Good evening." For about twenty minutes he talked to us. He said his body was asleep, and that he had come to collect fluids for his master, one Kolzi. His own age was thirty-three. He lived in a cavern underground, and the faithful supplied him with necessaries of their own free-will. On the physical plane, what he wanted came to him without his seeking it; on the astral plane he had to seek for it, and then the things followed. The astral plane had four dimensions of space, and every movement a man made and every thought in his mind left an indelible trace in the atmosphere, just as when a man on the physical plane puts his hand into soft wax and leaves an impression in it. His own people were terribly behindhand, and his great desire was to raise them both morally and intellectually. He told us that at that moment he was inside the cells of Signor Z.'s brain. He concluded by remarking that

we should have more power when we were all present, promising that he would come again and try in time to render himself visible. We had done much for him, and he hoped to do something for us.

Then the medium woke up, not feeling in the least any uncomfortable effects from the trance He said he had been overcome with sudden drowsiness and had fallen fast asleep. Of what he had said and done during his unconsciousness he professed himself entirely ignorant.

At the third seance Signor and Signora Z., Mrs. M., Signor B., and the writer were present. The first thing that happened was the appearance of a certain particularly objectionable entity known as "Zulu," who had given us a good deal of annoyance on previous occasions. Signor B., who seemed from some inexplicable cause to attract and anger Zulu, thereupon retired from the circle. The table then lurched and rolled about angrily as though insisting. Almost at once our friend the Mage announced himself and said : "Let B. return. Friend." He added his own name, which, however, for certain reasons I do not publish. Great bangs were then heard in the table, and the Mage rapped out, "I beg you to preserve silence with regard to the results of the seances."-"Towards the public?" we asked. He assented. "Why?" "I shall be able to do all the more." We then pointed out to him that we were sitting as an accredited group of the Florence Psychical Society, and were bound to report everything that occurred to the Committee. "I will let you know time by time what you may divulge," was the reply.

(As a matter of fact, he never did. But apart from certain instructions of a purely personal and private nature, given to individual members of the group, there has never been anything in his teachings that might not be published to the world at large.)

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The light was here lowered at his request, and the table moved up and down gently. He then said, to Signor Z., "Now leave yourself to be directed by me."—" What must I do?" asked Z.—" Sleep. You must all go into the drawing-room."—" Which drawing-room?"—" The big one." "Why? "—" Because I want you to sit on the sofa."— "Must we bring the table?"—" No."

Thereupon we all trooped into the room indicated. The medium lay on the sofa and we others sat near, but without making the chain. Soon Z. said, "Good evening," and began to speak. The first thing he did was to ask for some seltzer-water ; which having drunk, he remarked that his tongue felt now much looser. He then told us how to spell his name; that his body was asleep in his cavenot dreaming, but just lying there; "the spirit dreams, the spirit thinks; my body is well, my consciousness is here." Again in answer to questions he assured us that everything we do leaves a trace-figures which may be represented and interpreted as symbols in which one may see all the events of one's life. " Every mark (? segno) is a symbol, and every symbol a thought. You must know how to read it. Every tiniest event in its banality may furnish one with the key; more, it bears within it the germ of the whole future of the person concerned. Symbolism is the ladder which leads to Truth ; just as we no longer need a ladder when we have arrived at the upper storey, so, when we know the Truth, we shall no longer need the aid of symbolism." Asked how he managed to speak in Italian, he said that as he used the tongue of the medium he used also the nerves and muscles of the tongue, which were connected with the already educated brain. Replying to enquiries about life on the astral plane, he averred that we could all work there just as he did if we learned to do so; that our astral body separated itself from the physical body during sleep, and remained near it, as a little child remains

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by its mother's skirts; that, as that child may be taken by the hand and led away from its mother, so may our astral body be led away by one who knows. But, he added, before going to those far-off, most interesting, yet often most terrifying scenes, we must fit our astral body for the ordeal by rendering it invulnerable, and this we can only do by leading a pure and honest life.

Here a suggestion was made by someone about music. He replied that he did not understand our instruments, but went nevertheless and played a little, first on the organ and then on the piano; explaining afterwards that the melodies were hymns chanted by the Aspirants when seeking to soothe their minds and quiet their earthly senses. The music was very quaint and weird. Asked again about keeping private the results of the seances, he said he did not wish to satisfy fools, the curious, and the vulgar.

Many seances followed the three here described, in the course of which some very interesting and suggestive communications were received. These I will now briefly summarise, abandoning chronological order.

On one occasion, in order to test the claims of our friend. I asked him to tell me a few Patagonian words. He immediately gave me the following :

| Father | • | 4 | 141 | | Barkut |
|--------|---|------|-----|-----|---------|
| Mother | | 14.5 | | | Barniem |
| Sun | | | - | ÷., | Marum |
| Moon | | 1.4 | | | Beldo |
| Spirit | | | 7 | | Suveel |
| Body | ÷ | 140 | | | Bedrai |

These I sent to the British and Foreign Bible Society in Queen Victoria Street for verification, and there I am bound to confess the words were not recognised as Patagonian at all. I therefore questioned the Mage further, and he

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replied that he inhabited, not the mainland, but an island off the coast of Tierra del Fuego, where the elders of the community spoke a different language from the rising generation; also, that there were many dialects in Patagonia itself. In this connection I may recall one rather suggestive incident. One evening he made use of the incomprehensible phrase "cold flame." For some time we were completely nonplussed. At last the medium seized a box of matches and flung it upon the table. C'était le mot d'énigme. "Cold flame" is apparently the expression used in Patagonia for phosphorus. It often happens, indeed, that when a foreign control wishes to express an idea for which no word exists in his own language he has recourse to a periphrasis. My friend, Signor Arturo Reghini, tells me that on one occasion an entity claiming to be an Indian fakir with whom he was holding converse, referred to "legtubes"-the nearest approach he could make to the idea of trousers. He then asked the spirit just what we had asked our Mage, viz., how he, a native of India, managed to talk Italian. The fakir replied that he was not talking Italian, but his own language. "Then what am I talking?" asked my friend. "You are talking my own language too," was the astounding rejoinder. Of course they were both really speaking Italian. It would appear from this remarkable incident that the controlling spirit thinks in his own language and transmits his thoughts to the brain of the medium, while the medium reproduces them in the language most familiar to himself.

Time, says the Mage, is a word that only embodies the limited and subjective idea prevailing on the physical plane. There is no word to express the real truth of the matter; the nearest would perhaps be "contemporaneity." The astral dweller sees the whole circuit of past, present, and future; all are simultaneously present to his consciousness. This is because he occupies a higher level. An analogy may be borrowed from space. A traveller proceeding along a lane which passes over a great stretch of country can only see what lies immediately in front of him; he is quite ignorant of what he will meet with in the distance. But a man who occupies some elevated position—say on a mountain or in a balloon—sees the entire horizon, and is therefore able to foresee and predict the experiences that await the traveller on the plain. Apply this to what we call time, and we have an explanation of the gift of prophecy.

That which spiritists affirm with regard to so-called Death is, on its general lines, substantially correct. In fact, in passing from terrestrial life to life of another sort there is certainly a tremendous breach of continuity (? distacco); but the difference between them is that of 'quantity rather than of quality. The life beyond continues with the same kind of sensations as previously, but there we are concerned with a repetition of events that occurred in the physical life and which now are represented to the consciousness with a rapidity and intensity infinitely greater even than when they actually happened; because the astral body is so marvellously tenuous and plastic that the smallest form of energy has an enormous effect upon it. Thus, the memory of deeds performed and thoughts harboured in the physical life being keener than the actual sensation of doing and thinking them in the first instance, the remembrance of evil acts is an intolerable torture and that of good ones proportionately delightful.

It is possible, said the Mage on another occasion, that several conscious and independent souls may come into existence from a single person at his death.

It is rare, he told us again, that the superior individuality reveals itself on the physical plane in such a mode as to express itself in forms of art [da dare espressione artistica].

In the West, one finds the maximum of analytical intellectuality; in the East, the maximum of synthetic spirit-

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uality. The great civilisation of the future will blend these two forms of activity into a higher synthesis.

The positions of the body have a great occult significance. The physical body in communication with the astral may be considered as functioning through the meshes of a network; according to its different positions certain parts of the netting are now stretched, now slackened, and thus, in consequence, the communications between the two fluctuate [in intensity]. This fact has an important bearing upon the mediumistic phenomenon of Incarnation, in which the entity has to communicate through a physical body that is not his own.

I now wish to give you-[of course it is the Mage's words that I am reproducing]-some hint as to the method by which the communications between me and the medium are brought about. I often express myself badly in speaking with you because the ways of thinking, the structure or organisation of ideation, are so radically different among your people and mine that it costs me the greatest trouble to transmit my thoughts. This transmission is effected in the highest, or "abstract" spheres of ideation, and from these higher astral faculties the ideas are conveyed by a most complicated system of instruments, growing continuously ever more material, until they arrive at expression in language. But when I speak of abstraction, you must not understand this word in the sense ascribed to it habitually. You are in general accustomed to use it as in opposition to concrete reality, regarding it as a conception purely intellectual: whereas abstraction, as a well-defined condition of the intelligence, possesses its own proper characteristics.

To give you some notion, or image, of what I mean, which, however, will only convey my thought very imperfectly,—abstraction is a veil, or cloak, that makes it possible for us to form an idea of things which, seen directly, without any intervening screen, would stupefy and dazzle us. I

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must, therefore, endeavour to keep myself in the higher spheres of ideation, because the lower I descend from them the more my thoughts tend to become crystallised in rigid individual forms, and thereby become less easy to communicate to the medium.

The above is a brief, imperfect, but as far as it goes authentic, record of what the entity claiming to be a Patagonian Mage has said to us. To have preserved a fuller record, the services of a short-hand reporter would have been necessary, and these we were unable to obtain. But what is here set down can be depended upon, having been compiled from notes taken at the time by two or three of those who participated in the seances, and submitted to each member separately for verification and correction.

FREDERIC H. BALFOUR.

Florence, December 7th, 1906.

P.S.—Our second series of seances with the Mage, which took place some months later, produced much more remarkable phenomena. An interesting feature of them was that, when the Master was unable to come himself, he sent a messenger called "Discipulus," who invariably addressed us, to our no small astonishment, in Latin.

F. H. B.

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Three Premonitory Dreams.

I HAVE much pleasure in sending you an account of the dreams of which I spoke to you. The first was attested by my mother, my brothers and sisters, my wife, and an old nurse; the second and third by my wife and brother.

I relate them as briefly as possible, whilst endeavouring to omit no details, however trivial or strange they may appear.

I.

On June 8th, 1887, I saw my grandmother stretched dead on her bed with a smile on her face as if she slept. Above the head of her bed there shone a brilliant sun. In the centre of this sun I read distinctly the date June 8th, 1888, the date of the day and the month being placed above that of the year. I did not awake (as I might have done) under the impression produced by this nightmare; but the following day, haunted by this dream, I imparted it to my mother. The latter quieted my fears as well as she could, telling me that dreams meant nothing, etc., etc. In short, no more was said about it, but my mother made a note of it; my brothers and sisters saw the note and afterwards my mother often spoke of it.

A year later, on June 8th, 1888, my grandmother died after a quarter-of-an-hour's warning. What struck me was the calmness of her face, it was as calm as I had observed it a year before in my dream.

HENRI BUISSON.

We, the undersigned, certify that we were warned of the

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death of our grandmother a year before the event, by a dream of our brother Henri's, which was recorded by our mother in a note.

To certify which we sign in confirmation of these facts.

MME. HENRI BUISSON; MME. RENÉ PÉPIN-BUISSON; R. BUISSON; P. BUISSON; M. GUILTOUX.*

II.

On the night between the 21st and 22nd of March, 1907, I saw my mother, not dead, but very ill; and I was surprised to see that the doctor who was beside her was Dr. Renou. Now this doctor, who had been the family physician for more than thirty years, had already been dead for more than a year. I could not explain to myself why he should be in the house. On the following morning I told the dream to my wife, who, naturally, attached no importance to it, because on the previous evening we had received a letter from our sister saying that all was well. On the morning of the 22nd (on the very same day, therefore), about 9 o'clock, we received a telegram, saying: "Mother very ill." I started at once and arrived at Saumur at I o'clock. She had died at half-past twelve (noon).

III.

During the night between 9th and 10th of April last, I dreamt that my concierge came and knocked at my door, saying: "Sir, I give you notice to leave, by order of the prefect of police, because your light is kept burning after 9 o'clock." In great surprise I looked out into the street, and there I saw M. Lépine in such a costume that I burst out laughing. I could not have imagined that a prefect of police could be seen dressed like that. A leather jacket, a small

^{*} The name Guiltoux is that of an old nurse who has been in the service of the family for more than twenty-five years.-H. B.

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soft hat, one foot in a shoe, the other in a slipper. Of course I had never before seen him dressed in this fashion. At the same moment (still in my dream) a formidable conflagration broke out in a neighbouring house. I went out and acted vigorously, and even performed marvellously courageous feats.

As usual, on awaking, I told the dream to my wife. The day passed, and nothing unusual occurred. In the evening, however, about half-past eight o'clock, we were sitting at table, when suddenly we heard the fire-engines passing and at the same time a great noise reached us from the street. We hastened to the window and saw on our left, in the Avenue de Clichy, an immense fire. It was the lavatory at Rue Jacquemont which was burning. (See the contemporary journals.) A few minutes afterwards I went to the scene of the disaster. When I had passed through the crowd and had got within the barrier the first person I saw was M. Lépine in a leather jacket, with a soft hat on his head, and shod with one shoe and one slipper. I learned afterwards that the prefect, having hurt his foot, was obliged on that day to wear a slipper.

> HENRI BUISSON, journalist, 1844, RUE DONTANCOURT, PARIS.

We certify that the dreams of M. Henri Buisson, concerning (1) the death of his mother, (2) the fire in the lavatory of Rue Jacquemont, were related to us previous to the time at which these events actually occurred.

MME. HENRI BUISSON; P. BUISSON.

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The Xenoglossy of Miss Laura Edmonds."

MONSIEUR DE VESME,

In your admirable article on "Mediumistic Phenomena," you refer to the remarkable case of Xenoglossy in connection with Miss Laura Edmonds, and you add :

"From time to time the young girl uttered words and entire phrases in Greek, which suggested to Mr. Evangelides to ask her if she could speak to him in Greek. He himself, as a matter of fact, spoke English with difficulty. The conversation was carried on in Greek on the part of Mr. Evangelides, and alternately in Greek and in English on the part of Miss Laura," and further on: "Let us, however, make an effort in psychical acrobatism. Let us suppose that Mr. Evangelides had telepathically received tidings of the death of his son, and that this information had remained latent in his brain until the clairvoyance of Miss Laura Edmonds managed to evoke it, in connection with that which related to Mark Botzaris, and all the rest. Still it would be illogical to attribute the gift of speaking the Greek language and the knowledge of the death of the boy to two distinct causes. *How came it that Miss Laura spoke Greek*? The hypothesis that can explain this phenomenon has not yet been invented !"

Allow me to suggest a hypothesis. There is no evidence that this is a case of clairvoyance, it may be assumed (since there are similar cases) that the sub-consciousness of Mr. Evangelides, which, as you admit, may have been aware of the death of his son, communicated the fact telepathically to the sub-consciousness of the medium; but then it would not, as you say, be logical to attribute her power of speaking Greek and her knowledge of the death of the boy to two distinct causes. Miss Laura presumably therefore spoke the Greek which Mr. Evangelides was sub-consciously thinking. He was himself putting the questions and giving the answers, as we do in dreams.

^{[*} This letter refers to an article which appeared in our issue of July, and should have appeared in the August issue, but was held over from lack of space.—EDITOR.]

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I see only one objection to be made to this hypothesis. The subconscious thought of this gentleman might have been communicated directly to the medium, who would then have objectified it in English, but not in Greek, which she did not know.

Now there is no evidence to prove that such a transmission is possible and psychologically it is even impossible; thought without form, ideas without images, are unknown. This objection, then, must be put aside, almost *a priori*. But this is not necessary, because even admitting that such thought exists (although unknown to psychologists), and that it can be transmitted, which, in my opinion, is one of the most important problems which the study of telepathy can solve, there is one fact of which we are sure, and that is, that thought can be transmitted, and is transmitted, in the form of images. I would cite cases, but in writing to you this is needless.

These images are visual, auditive, etc. The conception of such a transmission is given to us by wireless telephony and telephotography.

Mr. Evangelides' thought, then, was transmitted in graphic form, or, in this case, as an auditive image of fresh words, with greater facility than could be done in English.

This seems to me theoretically possible, and much more probable than the existence of abstract consciousness.

Knowing how desirous I am to believe in it, you will excuse the liberty I take in offering this objection.

Yours, etc., R. WARCOLLIER.

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Paris, July 10th, 1907.

We have no reason for objecting to the bold explanation advanced by M. Warcollier. We ought to take it into consideration, like every other hypothesis. But it is not possible to discuss it here *en passant*, when it ought to be examined at length and minutely. We should enquire whether it is true, as M. Warcollier affirms, that thought "can be transmitted and is transmitted in images," or whether the image is not a symbolic form assumed by the idea in passing from the subconscious to the normal consciousness of the percipient, etc.

We will confine ourselves to remarking that in certain cases (which should perhaps be subjected to stricter and more critical examination, M. Warcollier's hypothesis cannot apply. Among the cases collected by Judge Edmonds it will suffice to cite the following, reported by Mr. John Young of Chicago:

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"For some time my wife was under the influence of German 'spirits': she spoke and sang in German during several consecutive evenings. No one in our circle understood German. Anxious to assure myself of the fact, I invited a German doctor, M. Euler, to come to my house and to give me his advice. He came twice and talked to the medium in German, during more than an hour on each occasion."

On other occasions Mrs. Young spoke Spanish and Italian. She was a working woman who had only been educated in an elementary school.

Doubtless the authenticity of this last case is not as well evidenced as that of Miss Laura Edmonds. If there was no doubt on that point and if every hypothesis, such as that suggested by M. Warcollier, could be excluded, the spirit hypothesis, or some other spiritualist hypothesis, would be inevitable. It is known that we do not consider that it is so. The opinion expressed at the close of our article, which suggested M. Warcollier's letter, is none the less true; that is to say, that it would be very premature and unscientific to condemn as absurd this or that explanatory theory of phenomena so complex that we do not understand even the first word about them.—VESME.

Unexplained Noises coinciding with a Death.

GENTLEMEN,

Being a reader of your journal with its carefully sifted evidence, I have thought it would be interesting to communicate to you the following fact, which, when compared with analogous cases, may assist towards the discovery of the laws which govern these mysterious phenomena.

This curious fact was observed towards the close of the year 1905, in September or October, in the town of Annecy.

A young woman, who had been married for about a year, was attacked by pulmonary phthisis, and feeling herself one day more than usually tired, she remained indoors, contrary to her usual habit, and had even accepted her husband's offer to remain beside her sofa. One of her friends, Mme. Balemand, twenty years of age, had also come to keep her company. The husband, seeing his poor wife so near her end, was afraid lest she should die without the last sacraments; but, on the other hand, he was afraid to call in a priest lest he should alarm his wife, who not being at all religious, and having no notion of the seriousness of her condition, refused all religious ministrations.

A priest was, however, cautiously informed. He called upon the

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dying woman as if for a casual visit. In the course of conversation he spoke to her of confession. But she replied that, as she did not think she was near death, she would consider the matter later on. She consented, however, that a mass should be said for her. The priest blessed her and went immediately to the church. Whilst he was saying the mass the young consumptive died. Her husband and her friend Mme. Balemand were present during her last moments. A few minutes after her decease they heard *three big raps* on the door. The husband opened it and asked who had knocked. There was no reply : no one was there. He returned and sat down by the death-bed. A second time he heard *three violent raps* sound on the door. Again he opened and found no one.

Mme. Balemand, who related this to me, is a healthy-minded woman, neither superstitious nor devout; she was so deeply impressed by the occurrence of which she was a witness, that from that day she has been afraid to enter the house formerly occupied by her deceased friend.

> GABRIELLE RENANDOT, Life-Member of the Astronomical Society of France.

A Vision Coinciding with a Death.

I THINE it is worth while to relate a circumstance which happened to me some time ago, although unfortunately I cannot support my narrative with proof; I was alone, and even had it been otherwise I should not have spoken of the matter. As the name of the lady who "appeared" to me must be entirely suppressed, I will designate her as "Mme. Ram."

About September 15th of last year (I cannot exactly state the date) when at Vienna (Austria) I read in the *Figaro* that Mme. Ram was staying in Paris. Knowing that she had been very ill for years and had been forced to live in the south, I simply thought: "she is better and is no doubt able to return to her apartments in Paris."

As I did not know her personally and had never seen her, I thought no more of the matter.

I had wished to make her acquaintance because, like myself, she loved music and was interested in the young musicians of the future but circumstances independent of our wills had prevented our meeting.

On the evening of December 28th, 1906, a little after 11 o'clock, when I was in bed in a room dimly lit by the electric light in the street, which entered through the chinks in the shutters, I felt that

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someone was standing beside my bed. Opening my eyes I saw very distinctly, in spite of the dim light in the room, a tall, very thin woman with a long worn face, fair hair growing grey, a high coiffure, very prominent, light eyes, clad in an écru dress trimmed with lace. She was looking at me fixedly, but very kindly. I at once thought that this person came from the Beyond, otherwise I could not have distinguished these details. She took my two hands in hers, and drew me towards her, saying in a whispered voice: "Don't be frightened, I am Helen Ram. I will come and fetch you. We were not able to meet in this life, but we shall be together in the other world and we will make beautiful music together."

Then she disappeared. My travelling clock soon struck half past twelve. For an hour my hands remained damp and cold like hers, they are generally dry and rather warm.

I said to myself: How strange l-But I was not dreaming, for I was not asleep.

Four days afterwards I received from one of my intimate friends in Paris a letter saying: "I am distressed by the death of my poor Helen Ram, who died at Hyères, on the 28th of December, at 4 o'clock in the morning."

The apparition did not therefore appear at the moment of death, but twenty hours after. It is not likely that she thought of me when dying, and for my part I certainly did not draw her by the power of my thought, because I was not thinking of her at all.

I then wrote to a mutual friend, Miss R—, asking for information about Mme. Ram in order to find out if her appearance was like that of the apparition. My letter was not kept, but I can show you Miss R—'s reply, which assures me that my description of the form which I saw, corresponds exactly with the appearance of the deceased lady.

> Yours, etc., X. Y.

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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.]

Eusapiana.

A Biography of 'Eusapia Paladino, by Mme. Paola Carrara.—A few Anecdotes. How the mediumism of Eusapia was discovered.—The Genesis of John King.—The theft of jewels and the intervention of John.—At the Russian Court.



A BIOGRAPHICAL notice of Eusapia Paladino has just been published by Mme. Paola Carrara, daughter of Professor Lombroso. Here it is almost complete:

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We are not concerned now with the Eusapia of dark mediumistic cabinets, amidst the sobbing and whispering, the mystery of hands, of dancing tables, of resounding raps; but the Eusapia of daylight, who, free from the paternal shade of John, returns to her normal personality as an ordinary and altogether uneducated woman of the very lowest Neapolitan populace.

"During the two months passed by Eusapia at Turin I often saw her," writes Mme. Carrara, "and I always thought that her real personality is as interesting as her personality as a medium, and that it is the result of the strangest product which the human race can supply.

"Eusapia is a mixture of many contrasts. She is a mixture of silliness and maliciousness, of intelligence and ignorance, of strange conditions of existence. Think of a saleswoman of Naples transplanted without any preparation into the most elegant drawing-rooms of the aristocracy of Europe. She has gained a smattering of cosmopolitan Intellectuality but she has also ingenuously remained a woman of the lower class.

"She has been carried on the wing of universal renown and yet she has never cast off the swaddling clothes of illiteracy. No doubt this illiteracy saves her from vanity, for she knows nothing of all the rivers of ink which have been spent upon her.

" Here are a few details sufficiently piquant to awaken public interest.

"Her appearance and words seem to be quite genuine and sincere. She has not the manner of one who either poses or tricks or deceives others. She has had the perversity, a rare occurrence, to remain as nature made her: outspoken, sincere, instinctive, to such a degree, that however wonderful may be the tales she tells they are true.

"Her physiognomy is not ugly, although M. Barzini has discreetly insinuated that it is so. Her face is large, marked by some suffering, and bears traces rather of the spiritistic seances, of the effort and the fatigue which they involve, than of the fifty-three years that she has lived.

"She cherishes her appearance, or, at least, she shows some coquetry about it. She has magnificent black eyes, mobile and even diabolical in expression. She displays coquettishly her famous white lock among her dark hairs.

"'Formerly,' she says, 'I was ashamed of it, but now that everyone compliments me on it I do not hide it any more.'

"Her hands are pretty, her feet small. She always keeps them visible outside her dress to show that they are closely shod in polished shoes."

The first time that she saw her at her father's house, Mlle. Paola

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Carrara could not draw from her any confidences concerning her life as a medium. Instead, she told her of the feelings she had when frequenting high class society. Her impudence and arrogance as a Neapolitan of the lower class sometimes almost takes the form of personal dignity.

On one occasion, she related that she was staying with the Grand Dukes in Saint Petersburg: the Grand Duchess often sent for her to come and talk to her or keep her company in the drawing-room, but when visitors came she made an imperious sign, showing her the door. Twice Eusapia rather reluctantly obeyed, but at last she rebelled and planting herself in front of the princess, she said: "Madame la Grande Duchesse, you doubtless mistake me for a basket which is carried to market when it is required, and left in a corner when it is done with. Either I shall remain in the drawing-room with all the visitors, or I shall leave the castle."

And the princess by blood, not to discontent the princess of spiritism, consented that she should remain in the drawing-room.

At Turin the Duke of the Abruzzi asked and obtained a seance with her and afterwards paid her lavishly, but Eusapia was dissatisfied.

"What is a five hundred franc note to me?. I am capable of tearin your five hundred franc note into four pieces (she made a gesture of tearing it, but did not really do so), but I do what I choose, and I choose to be treated politely."

She had been very annoyed because the prince had not sent her his card.

But one day Eusapia, who ordinarily replies apathetically to those who interrogate her on this question consented to relate how she became a medium.

" My history is long and incredible," she said, "but I wish to tell it to you, because everybody pretends, to know it (I mean journalists), and they know nothing, and have only accumulated a heap of lies about me."

She told us that she was born at Minervo-Murge, a mountain village near Bari (Apulia). Her mother died shortly after her birth, and her father, who was a peasant, caused her to be brought up on a neighbouring farm.

But the villagers took little care of the orphan. Once when she was only a year old, she was allowed to fall, so that a hole was made in her head. That is the famous cranial opening from which, in moments of *trance*, a cold breeze is felt to issue. On this scar has grown a tress of hair that has always been white since infancy, and which is easily distinguishable in her photographs.

"As if I had not had trouble enough," she said, "when I was twelve years old my father died. I was thus completely alone, for I had no near relations. A native of my village, who lived in Naples, having learned my sad history, took charge of me. At Naples he put me in the care of some foreigners who wished to adopt a little girl. But I was not at all the sort they wanted, for I was like a wild animal, a forest bird, ignorant, and having always lived as a poor creature, and these ladies wanted to make of me an educated and learned girl. They wanted me to take a bath every day, and comb my hair every day, and to use a fork at table, to study French and the piano, and to learn to read and write. In fact, I was to fill up all my time with occupation, and I could not amuse myself. Then began scoldings and revolt. They told me I was lazy, and, in short, in less than a year I was turned out of their house. I was in despair; I went again in search of that family in my own country, who gave me shelter for a few days, whilst arrangements were being made to put me in a convent. I had been in the house for a few days when, one evening, some friends came who spoke of tables that dance and give raps, things which were much talked about at that time. And, as a joke, they proposed to try and make a table turn.

"They fetched one, sat round it and called me to come and make a chain with them. We had not sat down for ten minutes before the table began to rise, the chairs began to dance, the curtains to swell, the glasses and bottles to walk about and the bells to ring in such a fashion that all were frightened, as if in fun they had called up the devil and expected him to appear every minute. We were tested one by one to see who produced these phenomena, and they finally concluded They then proclaimed me to be a medium and talked that it was I. to everybody about it, inviting their friends and acquaintances to little spiritistic seances. They made me sit whole evenings at the table, but that was tedious to me, and I only did it because it was a way of recompensing my hosts, whose desire to keep me with them prevented their placing me in the convent. I took up laundress work, thinking I might render myself independent and live as I liked without troubling. about spiritistic seances."

"But," she was asked, "how did John King appear on the scene ?"

"That is the strangest part of my story, which many persons will not believe. At the time when I began to hold spiritistic seances in Naples, an English lady came there who had married a Neapolitan, a certain Damiani, a brother of the deputy, who still lives. This lady was devoted to spiritism. One day when she was at the table, a

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message came to her informing her that there was in Naples a person who had lately arrived, who lived at such a number, in such a street, and was called Eusapia, that she was a powerful medium, and that the spirit who sent this message, John King, was disposed to incarnate himself in her and to manifest by marvellous phenomena. The spirit did not speak in vain, for the lady at once sought to verify the message. She went directly to the street and the number indicated, mounted to the third floor, knocked at the door and enquired if a certain Eusapia did not live there. She found me, though I had never imagined that any such John had lived either in this world or another. But almost as soon as I sat at the table John King manifested and has never left me since. Yes I I swear" (and she said this emphatically) "that all that I am telling you is the simple truth, although many persons seem to think I have arranged the facts."

Mme. Paola Carrara then relates the following anecdote, told by Eusapia Paladino:

This happened ten years ago. Eusapia says she possessed diamond ear-rings and bracelets set with emeralds, massive chains and rings with precious stones. Her rich acquaintances Sardou, Aksakoff, Richet, Ochorowicz, Semiraski, Flammarion, knowing her Neapolitan taste for gold ornaments, had loaded her with many gifts. For better security she put these treasures into a sort of strong box in her shop.

"One night," she said, "I had a horrible dream: I saw a man, of whom I saw not only the face, but all the details of his clothes; with an old hat, a handkerchief round his neck, check trousers, he came into the shop and forced open the box, whilst two companions watched at the door."

The impression was so strong that she awoke her husband and told him that the shop was being robbed. He paid no attention; but she got up about two o'clock, went into the shop and assured herself that there were no thieves there. But to set her mind at rest, she took her precious jewels and carried them to her room, where she shut them up in a piece of furniture after counting them one by one. What was her alarm next day when she encountered, near the door of the house, an individual identical in appearance with the person she had dreamed of ! Worried by this thought, she went to consult a police functionary whom she knew, but he excused himself, saying: "I cannot, dear Madam, undertake to act as policeman of dreams, but if you wish to make your mind easy take your jewels to the bank, where they will be better looked after than by my officers."

Following this sound and simple advice, she took her precious box

to the bank, but she arrived too late, the doors were closed; being still uneasy, she returned to the officer and asked him to station two of his men at her door for one night. This was done. The two guards remained there all night. And on that night the dream of the theft was repeated, so that on awaking her first thought was to assure herself whether her small treasure was still in the place where she had put it.

At about ten o'clock she went out to the shop, a few yards away from her house. When she reached it she bethought herself suddenly that she had been unwise to leave her jewels in the house. She returned quickly to fetch them. The entrance door was closed; but she had scarcely reached the cupboard before she perceived that the precious box had disappeared. She rushed out crying, like one possessed: "Holy Virgin, holy Virgin! my jewels are stolen. Catch the thief! catch the thief!" for she had not been out of the house ten minutes, and the thief could not be far away.

The police commissary recognised the individual, whom Eusapia described, as one of the best known thieves of a gang in Naples. Afterwards Eusapia found out how he, in league with one of her servants, had succeeded in getting a false key made to fit the lock of the jewel box. "You see," Eusapia bitterly remarked, "you see what little use there is in this fine mediumistic faculty! It did not serve to save my jewels, those jewels which were dear to me as the apple of my eye. What is to happen, happens in spite of everything!"

On being asked whether the spirits, or at least the mediumistic faculty, had intervened previously, in other circumstances of her life, she replied :

"No, I never perceive the presence of a spirit, but sometimes without my being aware of it or wishing it, a spirit must have helped me. Two years ago I was ill in Paris, and I had a lazy and negligent nurse who, instead of giving me medicine, lay down on her bed and slept profoundly. I might call and ring, nobody answered. And what happened then? The lazy woman was aroused by blows and pinches which I had no intention of making, so that the nurse became alarmed by this strange phenomenon and would have nothing more to do with me and my sorceries."

Everyone who has observed and studied Eusapia, has noticed that her hands and her fingers produce a repercussion on objects and persons at a distance. The movements which her hands made in her imagination were probably movements of irritation against the nurse and resulted probably in those pinches which the nurse actually felt.

Mme. Paola Carrara thus terminates her interesting study :

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"There are singular things in this nature which seems so simple and open, certain attempts at cheating have been remarked. An observer who held more than thirty seances with ber, and who saw produced by day and in full light really marvellous phenomena, asserts that two or three times in the course of the seance, she had recourse to trickery, to fraud and deceit, but so clumsily that she was easily discovered. It is not because at these moments the mediumistic faculty fails, for when controlled, she immediately afterwards produced Indisputable phenomena."

On the the subject of this incident of the theft of Eusapia's jewels it will interest our readers to see a letter written recently by M. François Graus to his friend M. Vincent Cavalli, which was published by *Luce e Ombra*, Milan (April, 1907). It will be observed that whilst this fresh recital contains complementary circumstances of a remarkable kind, connected with this adventure, it is not in disagreement with the narrative as given by the medium to Mme. Paola Carrara, except in one detail, that the accomplice of the theft was not a servant but Eusapia's concierge.

M. Graus also gives us a striking and humorous picture of Eusapia's consternation when she recognised that the jewels had been stolen. She was particularly indignant with John King, who could not, or would not, recover the lost objects from the thief and restore them to their owner. Every day she repaired to the police station, claiming that the thief should be caught and the objects found; but finding that time passed on and that, although a police functionary who already knew her interested himself on her behalf, nothing happened, not only did she become incapable of giving seances but she even stopped working, and spent days in weeping and talking to her neighbours of the great misfortune that had befallen her.

"Mme. Paladino knew me," continues M. Graus, "I had made many experiments with her, and she had also been present several times at some lectures of a theoretical and practical kind on animal magnetism and hypnotism, which I gave privately, about the year 1890, to some medical students.

"For these experiments I employed a subject, called Anna del Piano, who by practice had become an excellent somnambulist.

"Eusapia thought that Mlle. del Piano might reveal the thieves to her, and, knowing that she was not a professional, and that she did not allow herself to be put to sleep except by me, she begged me to induce her to have a hypnotic seance for her with the object of finding the thieves.

" I at first refused, not being able to give blind credence to the oracles of somnambulism which, by suggestion or auto-suggestion, might indicate as authors of the theft persons who really were not so. But Eusapia begged so hard and wept so profusely that at last I acceded; determining that, if the replies did not seem to me to justify it, I should not follow up the experiment.

"The following day, I went with Mlle. Del Piano to Mme. Paladino's house and I allowed no one else to be present at the seance. I placed Mlle. Del Piano in the somnabulistic state, and when I observed that she became clairvoyant, I commanded her to see, if possible, retrospectively, how the scene of the theft occurred and to describe it.

"I was much surprised when the somnambulist, after a few moments of concentration and after a short inspection made by turning her head with her eyes shut, all round the one room, which with one little vestibule forms Mme. Eusapia's entire lodging, began to speak and to describe the whole scene of the robbery with so many precise details concerning the persons who had participated in it, concerning their clothes and concerning the things which they had stolen from a drawer of the chest of drawers, from a cupboard in the wall and from another place, which was confirmed by Eusapia as far as she knew; the somnambulist concluded with these words addressed to Eusapia: 'Now if we go and hunt under the pillows of the concierge of your house we shall find there still a few of the objects which have been stolen.' Obviously we could not do that; the seances closed, and we left.

"The following day Eusapia returned to me and told me that she had related all this to the police inspector, of Monte Calvario, M. L-----, who had expressed a keen desire to be present at one of these seances, and she begged me to allow him to come.

"At first I refused, but again I ended by yielding to her entreaties, and I made an appointment for a hypnotic seance to be held the following evening at Mlle. Del Piano's house; making the condition that no one should be present except Eusapia and the inspector.

"The seance took place on the appointed day, in Mlle. Del Piano's little drawing-room, in the middle of which was a table; the room was strongly lighted by a petroleum lamp. We sat at the four sides of the table, without any intention of using it experimentally, since our object was only to put Mlle. Del Piano in the somnambulistic state, in order that she might repeat what she had said at Mme. Paladino's house, on

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the subject of the theft. The somnambulist repeated word for word all that she had already said, after which I awoke her.

"We then entered into conversation and I asked the inspector of police whether his suspicions concerning the authors of the theft corresponded with what the somnambulist had just said; he replied in the affirmative.

"Eusapla then spoke, and told us how after the seance held in her house she had not been able to forbear upbraiding the concierge for being in league with thieves, she and her son.

"The police inspector became very angry at this, blaming Eusapia for the stupidity and imprudence of what she had done, which would put the thieves on the watch; he threatened to have nothing more to do with the affiair. Mme. Paladino was so affected by the just reproaches of the inspector that she fainted.

"Whilst we were helping her we noticed that the table advanced towards us, rapping repeatedly to draw our attention; and when we were all attending to it, the table signalled, by the typtological method habitual in spiritist seances, these words: 'Save my daughter, she is mad.'

"I asked how I was to do that, and the table replied: 'Give her a suggestion.'

"I remarked that the intelligence which thus spontaneously manifested could, if it chose, do that better than I; I had scarcely concluded when *in full light*, a phenomenon occurred which I shall never forget.

"On my left, in the space separating me from Mme. Paladino, appeared the form of an old man, tall, rather thin, with an abundant beard, who, without speaking, laid, the full palm of his right hand on my head, which he squeezed between his fingers as if to draw from it some vital fluid, and when he saw fit he raised his hand and spread over Eusapia's head the fluid that he had withdrawn from my brain. He repeated this operation three times in succession, then the figure dissolved.

"Mme. Paladino immediately returned to her normal state, and from that time she never spoke again of the theft from which she had suffered, except as a bad dream. After what had occurred I remained for three consecutive days in such a condition of cerebral prostration, on account of the fluid that had been withdrawn from me, that I could not carry on the smallest intellectual work."

FRANCESCO GRAUS.

In reply to questions that we were allowed to put to him on this

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subject, M. Vincent Cavalli, who is a distinguished spiritist writer, replied that his esteemed friend, Chevalier Francesco Graus, is an engineer who lives in his hotel in Rue Cavone at Naples; he is a pensioner of a large public department to which he belonged for many years. He has always been interested in magnetism and occult sciences, without, however, associating himself with any particular school. He does not lack the critical sense, as is proved, for example, by the pamphlet, Contribution à l'étude de la Psychographie, published by him twelve years ago, in which he studied the mediumship of Alexandra Frezza di San Felice. He does not feel at liberty to give the name of the inspector; he mentioned, however, that he was as much a believer in spiritism as himself; but, after the lapse of so many years, M. Graus cannot affirm that this functionary recognised in this occurrence the phantom of John; Mlle. Del Piano saw him clearly, and confirmed the account of this incident, which was read to her by M. Graus. The latter also remembers having talked for a long time with the constable about the apparition.

Finally, a Roman Review, La Nuova Parola, publishes some letters addressed by Alexander Aksakoff to M. Chiala on the subject of Eusapia Paladino. Here is one of some interest:

S. PETERSBURG, 27 April, 1907.

"THE anxiety which you express in your letter to Eusapia *d propos* of my health has unhappily been realised. I have had to keep my bed for three months on account of partial paralysis of the arm and of the right foot. But happily my intellectual faculties are intact. I cannot write but I dictate, and it is thus that I now correspond. As I cannot move our dear Eusapia often comes to see me and keep me company.

"The day after her arrival she brought me your letter and related all the annoyance which the reception of the Grand Duke had caused her. Nobody came to meet her when she arrived at Warsaw, and she was obliged to pass the night in an inn. The room prepared for her was so cold, that in spite of the fire she suffered most serious discomfort. It was only upon her complaining that some furniture was brought for her. She had hardly made the acquaintance of the Grand Duke and Duchess when they showed much consideration for her, which reconciled her to her position. But soon she again became depressed, for she felt she was alone and desolate, and like something only wanted for seances. Then she fell ill and wanted to go back to Naples at the end of a fortnight. But I recalled her own words, that she made no condition as to time and remuneration, and that she would leave

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everything to the discretion of the Grand Duke. Eusapia let herself be persuaded and remained until the close of Lent. On the eve of Easter Sunday she left the Grand Duke to place herself at the disposition of General Rakoussa, who much desired to obtain a few seances with a group of friends.

"The scances with the Grand Duke were on the whole good, but with General Rakoussa they were excellent, because Eusapia was satisfied with her visit to Rakoussa. The latter urged her to go to Moscow to the house of a rich merchant, who came to fetch her, and offered her an enormous sum of 1,000 roubles for five scances, whilst the Grand Duke only gave her 800 roubles for nearly a month. For his part General Rakoussa gave her 300 roubles. In this way she will carry away the best recollection of her stay in Russia. At Moscow she will be put into the train direct for Warsaw where she will be received by Dr. Ochorowicz.

"This is not an occasion for scientific experiments or for serious results, all the more since these gentlemen, beginning with the Grand Duke, have had no other object in view but their fancy. In twelve or fifteen days Eusapia will relate the rest to you herself."

The Phantom of a Dying Dog.

[Swastika, Denver, U.S.A.; July, 1907.]

GENERAL JOHN CHARLES THOMPSON relates the following incident :

"Jim, the dog whose ghost I refer to, was a beautiful collie, the pet of my family, residing at Cheyenne, Wyoming. His affectionate nature surpassed even that of his kind. He had wide celebrity in the city as 'the laughing dog,' due to the fact that he manifested his recognition of, and love for, his acquaintances and friends by a joyful laugh, as distinctively such as that of any human being.

"One evening in the fall of 1905, about 7.30 p.m., I was walking with a friend on Seventeenth Street in Denver, Colorado. As we approached the entrance to the First National Bank, we observed a dog lying in the middle of the pavement, and coming up to him I was amazed at his perfect likeness to Jim in Cheyenne. The identity was greatly fortified by his loving recognition of me, and the peculiar laugh of Jim's accompanying it. I said to my friend, then and there, that nothing but the 106 miles between Denver and Cheyenne would keep me from making oath to the dog being Jim, whose peculiarities I explained to him.

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"The dog, astral or ghost, was apparently badly hurt. He could not rise. After petting him and giving him a kind adieu, we crossed over Stout Street, and stopped to look at him again. He had vanished. The next morning's mail brought a letter from my wife saying that Jim had been accidentally killed the evening before at 7.30 p.m. I shall always believe it was Jim's ghost I saw."

This incident recalls several similar ones collected by M. Bozzano, in the interesting article which he published on this subject in ANNALS for August, 1905. The hypothesis of a telepathic hallucination is rendered very complicated by the fact that General Thompson's friend also saw the phantom of the dog. It is moreover probable that the General caressed the dying dog with his hand (perception by contact), although this is not definitely stated, the word "petting" being a little vague.

A Trial Concerning a Haunted House.

We referred in a recent number, p. 315, to the proceedings taken against the *Daily Mail* and *Light* by the proprietor of a villa at Egham, which was quitted two years ago by Mr. Stephen Phillips, the wellknown poet and dramatist, who said that it was haunted. Since that time the proprietor had not been able to find a tenant, for which fact he held these two journals responsible, because they had referred to the house as haunted. The *Daily Mail* was condemned to pay \pounds 90 and *Light* \pounds 10.

The Daily Mail appealed against this judgment, which made the position of the Press in such matters very difficult, and the Court of Appeal has this time found in favour of the newspaper, on the grounds that the villa was already reputed to be haunted, before the paragraph complained of had appeared; the Court held that the Press has the right to collect facts of this nature, if this is done in good faith and without deliberate intention to injure anyone.

A "Haunted House" at Argantauil.

About the middle of July the Paris papers referred to a haunted house at Argenteuil, near Paris. The house is a poor dwelling occupied by the family of an horticulturalist, M. Carré; it faces an old tower, the Tour Billy, close to the cemetery, said to be the resort of criminals or ghosts, according to people's belief. The phenomena which occurred

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there, as in most similar cases, were continual inexplicable movements of objects, even in locked rooms, where moreover various inscriptions were found containing threats and abuse emanating from no one knows who; finally a shower of stones, which broke several window panes and did other damage. The police and gendarmes were called in. The commissioner had his hat knocked off by a stone; but being unable to discover anything they got weary of waiting and took their departure.

M. Carré suspects some neighbours, with whom he is on bad terms, of playing him these tricks, but thinks they have not had recourse to natural means in order to produce these effects.

Some members of the Société Universelle d'Etudes Psychiques, reporters and enquirers, have visited the place, but no phenomenon has occurred in their presence.

An Article by M. de Rochas on " Visual Telepathy."

(Cosmos, Paris; February-March, 1907.)

THE Cosmos, which aims at popularising all scientific subjects, and has never overlooked metapsychism, publishes an article by M. de Rochas on visual telepathy or "second sight." After relating many experiments, some of which were made by himself, the Colonel says:

"From the preceding, a few conclusions may be drawn.

"1°. The phenomenon of vision at a distance seems to occur sometimes.

"2°. Frequently this phenomenon is only in appearance and is produced by the objectifying of the subject's thoughts.

"3°. The thoughts of the subject which are objectified may proceed either from reasoning or from the perception of images, or, finally, from the perception of the thoughts, more or less conscious, of persons present, or even of absent persons towards whom the attention of the subject has been directed.

"4°. These faculties of perception seem to be specially developed in certain countries and among certain families.

"5°. It has been observed that simple contact is often sufficient to awaken them, a fact which reminds us of the effect of putting into rapport, in magnetism."

The Strange History of the Discovery of the "Holy Grail."

ONE evening during the month of July, a gathering of exceptional interest took place at the London house of a well-known dignitary of the Anglican Church. It consisted of about forty persons, including ministers of various religions, scientists, antiquaries, peers and peeresses. Among those who attended were: The Duke of Newcastle, Lord Halifax, Lord Hugb Cecil, Earl and Countess Brownlow, the American Ambassador, Rev. R. J. Campbell, Sir W. Crookes, and many members of the Established Church.

Sir Oliver Lodge, who was also an invited guest, arrived just too late for the meeting. At a smaller previous meeting Lady Invercive and Sir John Evans were present.

This audience was addressed for more than two hours by a gentleman called Mr. Tudor Pole, a tall, healthy, vigorous man of about thirty years of age; a typical Briton, whose muscles and nerves have been trained on the cricket field to triumph in the battle of life. Mr. Pole is an intelligent business man, a grain merchant of Bristol. Up to the time when the incredible incident about to be related occurred, he was not aware of possessing any other kind of clairvoyance than that of being clear-sighted in business, and he had never heard of telepathy, occultism, or any sort of magic.

In a corner of the room in which Mr. Tudor Pole and the other guests were assembled, there lay on a table a little case with glass sides which was the object of all regards. This little box held a glass vessel of quite a unique shape ; something like a Eucharistic Chalice, but lower and wider, of a greenish-blue colour with rich reflected lights; it looked as if, under a thin glass covering, some artist had introduced an ornamentation of almost imperceptible silver leaf, which shone softly in the lamplight. Collectors and connoisseurs present, who have examined and handled thousands of vases sold in London and Paris, declare that they are unable definitely to trace the origin of the vessel or identify the period to which it belongs. Some say it is of Phœnician origin, others suggest that the archaic dignity of the work may justify its being attributed to the most ancient period of Venetian glass. All agree that the mysterious chalice is a work of grace and beauty. It is this chalice that Mr. Tudor Pole miraculously rediscovered, in obedience to interior, distinct, and repeated directions.

One evening at the beginning of the year 1902, Mr. Pole was returning to his house, his brain full of calculations and figures, when

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an internal force, of an undefinable kind, held him for a time motionless in the street; during this short interval, during which it seemed to him as if all his faculties were suspended, he received an impression that near Glastonbury Abbey a relic of a sacred kind was buried. He did not pay any further attention to this odd impression but it returned, and a distinct voice repeatedly spoke in his brain, more and more strongly, always reminding him that the holy relic was waiting near Glastonbury for him to discover it.

The strange impression attained its strongest intensity in the month of September last year. During this month, even in the midst of most absorbing business occupations, again the mysterious warning made itself felt. The impression he had was that of having dreamed with his eyes open. On one occasion the dream was so living that it assumed the character of an hallucination; he saw, with his mind's eye, a familiar spot half a mile distant from Glastonbury Abbey, where the relic was buried in a small spring in a pool. There he saw the little buried vessel, which was being exhibited in the glass case to the assembled guests.

Mr. Tudor Pole's many occupations prevented him from going himself to the spring to look for the relic, so he was obliged to send his sister with two ladies known to him, one of whom said she was clairvoyant. The three ladies found and identified the spot at Bride's Hill, with the pool and the spring, and they there found a little cross, a gold chain and a ruby, and under a large stone, which had protected it from injury and from human observation, they found, intact, the rainbow coloured sacred vessel which had been indicated by the inward voice.

They were so surprised that they did not dare to carry away the chalice: they concealed it again under the stone, in the spring, and returned to Bristol with the cross, the chain, and the ruby. Mr. Pole heard of the discovery without apparent amazement, as if it had been the most natural thing in the world, and he commended the ladies for not having brought the relic away.

All this is somewhat exciting; but the most wonderful part of the story related by Mr. Tudor Pole commences at this point.

At the time that the vessel was found in the spring at Bride's Hill Mr. Tudor Pole was slightly acquainted with Dr. Goodchild, of Bath, having met him several times at the house of a mutual friend. In these meetings, however, they had never spoken either of the cup or of internal voices, or of Glastonbury Abbey. Dr. Goodchild being a highly esteemed amateur antiquarlan, the sister of Mr. Pole called on

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him and showed him the ruby and the other things which she had brought away from the spring. Dr. Goodchild looked at these objects for a few seconds, and then, looking into the faces of his visitors, he said, with some emotion : "It is I who placed these things in the spring at Bride's Hill several years ago." Miss Pole then described the marvellous challce, and Dr. Goodchild recognised it as a vessel which he had hidden at Glastonbury in 1898. Surprised at these strange coincidences the doctor asked Mr. Pole to come and see him at Bath, and related to him the romantic incidents which led him to deposit the preclous vessel in the silent spring at Bride's Hill, as well as the ruby, the cross and gold chain.

For many years Dr. Goodchild, who is a wealthy man, has been in the habit of passing the winter on the Riviera. In 1885, a friend, who knew his passion for porcelain and artistic vases, informed him that in the shop of a tailor, at Bordighera, he had noticed a vessel which seemed to him to be of some worth. Dr. Goodchild called on the tailor, saw this vessel, and recognising that it was a very interesting object, he bought it for 150 francs; on his return to England he showed it to his father, who wished to have it.

Eleven years later, during a visit to Paris, when Dr. Goodchild was not thinking of the vessel, a curious psychical experience befell him. During the month of July, 1896, he was just about to leave his room in the Hotel Saint Petersburg, when he fell into a trance, and a form appeared to him and told him that he was in great danger : that the cup he had found at Bordighera was the "Cup of our Lord," which He used at the last supper ; that when his father was dead he should take it to Glastonbury, from whence it would be removed ten years later, and carried into the world "for the propagation of the faith of Jesus Christ."

The following year, 1897, Dr. Goodchild's father died, first sending the cup by a special messenger to his son, who was on the continent. Dr. Goodchild returned at once with the vessel, went to Glastonbury, and, directed by voices from the invisible, placed it in the waters of the spring at Bride's Hill. In 1900 he returned to the spring, but did not find it there. He returned every year but never saw anything of it: he neither saw nor heard anything further of the cup of the "Holy Grail" which he had committed to the spring at Glastonbury until Mr. Pole's sister told him of her find. The only person to whom he had communicated the secret of the cup in the spring was his intimate friend Mr. William Sharpe, who died in 1905, and whose prudence he guarantees.

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This story which Mr. Tudor Pole related to his distinguished audience appeared in all the London journals, awakening intense public interest.

Sir William Crookes has undertaken to investigate carefully this extraordinary matter; and we await the expression of his opinion. It is hardly needful to add that for us the interest lies, not in the identification of the vessel with the Grail of legend, but in the complicated case of clairvoyance.

THE PSYCHICAL MOVEMENT.

A Tribute to Professor Morselli.

On the occasion of the twenty-fifth anniversary of Prof. H. Morselli's professorship in the University of Genoa, his admirers presented him with a volume containing fifty unpublished articles by Professors Lombroso, L. Bianchi, Tamburini, Tanzi, and other Italian savants. This volume is divided into four parts: Psychiatry, Neurology, Anthropology, Philosophy.

The assistants and pupils of Professor Morselli presented him at the same time with a fine bronze shield.

The two Branches of the Society for Psychical Research.

MR. RALPH SHIRLEY, on his return from America, has published in his journal, the Occult Review, some notes on the position of psychical Research in the United States. He considers that this study is, in America, passing through a serious crisis. The death of Dr. Richard Hodgson has left a void which it is difficult to fill. Of the 700 members of the American Branch of the Society for Psychical Research, about 200 remained in the English Society; a rather smaller number gave their support to the new American Society under the auspices of Professor Hyslop; the remainder simply withdrew, awaiting a fresh prophet.

Mr. R. Shirley points out that the American scientific men who have interested themselves in psychical research are far from being men of such scientific standing as are Sir William Crookes, Sir Oliver Lodge, etc., in England. Moreover false mediums, and diviners, charlatan healers, and pseudo-scientific cures, which are so numerous in the United States, have resulted in throwing considerable discredit on this class of research. The Editor of the Occult Review recognises, however, that, even in America, savants begin to be less dogmatically opposed to these studies.

Mr. Ralph Shirley considers that the Society for Psychical Research is itself, in a large degree, responsible for this state of things, which has steadily become worse since the death of Frederick Myers. There are certain questions which this Society seems to have decided to avoid now and always, and this produces much dissatisfaction among a large section of its members, who begin to ask whether the Society's work is not over. Mr. Shirley holds, nevertheless, that it would be possible to reform it.

What the Editor of the Occult Review does not say, however, is that the inaction of the Society is particularly obvious in its adverse attitude towards physical mediumistic phenomena—an adverse attitude which Dr. Hodgson more than anyone else contributed to create.

BOOK REVIEWS.

L'Art et L'Hypnose. Interprétation plastique d'œuvres littéraires et musicales. (Geneva : "Atar" Publishing House ; Paris : Félix Alcan. Price 20frs.) This is a large octavo volume, well printed and elegantly bound in the English style, containing more than 100 plates, and numerous illustrations from photographs by Frederic Boissonnas, among others some admirable "Studies from Nature" by F. A. Von Kaulbach and Albert Von Keller.

M. Emile Magnin deals very completely in this work with the attitudes assumed, under the influence of speech and music, by Mme. Magdeleine G——, who has already been mentioned in this journal about two years ago. M. Magnin in this new work deals with his subject in a somewhat similar way to that of M. de Rochas in his book La Musique et le Geste, in relation to his well-known subject Lina. But the argument is differently treated.

First of all, from the scientific standpoint, M. Magnin, who is a professor at the school of magnetism in Paris, maintains that his subject is in a magnetised state, which is not the same as hypnosis. From the artistic point of view the writer shows how useful these experiments

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might be to painters, sculptors, etc., since the advantage of pose is enhanced by the efficacy of a real feeling.

Professor Th. Flournoy has written an able preface to the book.

Les Forces naturelles incommes. By CAMILLE FLAMMARION. (Paris: Ernest Flammarion. Price 4frs.) A book from Camille Flammarion is always an event, but the one which has just appeared is perhaps more interesting than all which have preceded it, because it is not concerned only with distant stars, but with the globe which we inhabit; he does not deal alone with the forces of nature, but with those hidden in man; he no longer considers human personality chiefly with the prophetic but uncertain eye of the philosopher and poet, but he probes it with a *savant*'s tenacity and assurance of vision. Doubtless, as M. Flammarion remarks, there are many persons who say, when they hear psychic matters spoken of: "What do they prove even if true? The subject does not interest us." But, as our author observes, "there are persons on whose heads the very heavens might fall without disturbing them."

The first pages of M. Flammarion's new book appeared recently in La Revue, and we then referred to them in the ANNALS, July, '07, p. 550. It will suffice to observe here that M. Flammarion reminds us first of all that in 1865 he published, under the pseudonym of "Hermes," a brochure which bore the same title as the important work just issued; after forty years, he still finds himself face to face with forces, the existence of which has been confirmed by fresh experiences, and which, have given rise to theories more scientific than those originally suggested, though their nature is not yet satisfactorily defined.

A remarkable portion of the work which has just appeared consists in the report, scarcely yet fully published, of the seances which took place with Eusapia Paladino at M. Flammarion's own house in November, 1898. Each of these seances was recorded by many of those present, notably by Prof. Ch. Richet, Colonel A. de Rochas, MM. V. Sardou, Jules Clarétie, Adolphe Brisson, Gustave Le Bon, Jules Bois, Gaston Mery, G. Delanne, G. de Fontenay, André Bloch, etc. The author then deals with the most celebrated experiments made by other investigators with the same medium. Chapters are devoted to the study of the experiments made by the Count de Gasparin, Professor Thury, the Dialectical Society of London, and Sir William Crookes.

The chapter dealing with the study of the frauds of mediums, the mystification on the part of the personalities who present themselves,

BOOK REVIEWS.

and the difficulties which arise from these different obstacles, is one of the clearest and most interesting which has yet been written on this subject. This chapter has many illustrations, and the author closes it with this wise remark: "With regard to frand, conscious or unconscious, on the part of mediums, we can but lament it, for it casts a dark shadow on all phenomena; but let us be just to indisputable facts, and continue to observe them. Quart et invenies ! The Unknown is the Science of to-morrow."

About forty pages are devoted by the author to relating a number of supernormal facts which he collected during the investigations which he made in 1899, and of which he published the main results in the work: *The Unknown and Psychic Problems*, omitting, however, those facts which related more particularly to mediumism itself than to telepathy. These facts he now publishes; some of them are of considerable interest.

But the most interesting part of the work is doubtless to be found at the close, where the author discusses the hypotheses and theories which have been suggested in order to explain the phenomena, as well as the doctrines which have been deduced from them. M. Camille Flammarion shows all the improbabilities which surround the spirit theory, whilst at the same time he recognises that it is impossible to form any definitive opinion against it, and that the other hypotheses which might take the place of the spirit hypothesis are not more valid. "At the present stage of our knowledge," he says, "it is impossible to offer a complete, absolute, and final explanation of the phenomena observed."

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ERNEST BOZZANO

The Annals of Psychical Science. Oct. 1907

SYMBOLISM AND METAPSYCHICAL PHENOMENA.

By ERNEST BOZZANO.

FROM the point of view of scientific and philosophical abstraction, in the domain of thought all is symbolical, from the manner in which the organs of sense enter into relation with the reality hidden behind the phenomenal representation, right up to the intricate elaborations of human language, which is an abridged and conventional form of primitive symbolism, verbal or graphic or by gesture.

Art itself is only an exalted form of symbolism created to complete the insufficiency of language. True and great poetry consists in clothing thought with symbolic images capable of transmitting to the reader delicate shades of feeling and aspiration which cannot otherwise be communicated. Similarly the plastic arts, by means of representative symbols, objectify in marble, or on canvas, states of mind or impressions of surroundings which cannot be completely expressed by ordinary verbal language. Finally, music is but the most sublime form of symbolism, translating aspiration and intuition into terms of harmonious vibrations; one is almost disposed to define music as: "a revelation of states of mind syntonising with supersensible reality."

My object in making these remarks is to suggest that from the above-indicated point of view the human psyche exists and expresses itself in a world of purely symbolic representations, and that consequently it is not possible to deal with so vast a subject in relation to metapsychical phenomena without restricting oneself specifically to the one class of facts which are generally designated under this name—and it is this that I propose to do in the following article.

In order to avoid all ambiguity I must first indicate the limits I impose on myself and specify the cases which should be regarded as symbolic in the true sense of the word.

By the term metapsychical symbolism, we designate cases in which, by subconscious or mediumistic methods, an idea is expressed by means of hallucinatory perceptions, or ideographic representations, or forms of language differing from the ideas to be transmitted, but capable of suggesting them indirectly or conventionally. In other words, there is metapsychical symbolism every time an idea is transmitted by means of *representations* which are not *reproductions*.

The sensorial channels by which symbolical manifestations are externalised are determined by the idiosyncrasies of each percipient, idiosyncrasies which offer a path of least resistance to metapsychical manifestation. Thus the same subliminal "message" may appear as an objective vision to a visualising subject, as automatic script or in ideographic form with a motor subject, in acoustic form with a clairaudient subject, or under the form of simultaneous hallucination of various senses in a subject with diverse faculties.

Similarly, the very various forms which such manifestations assume are, in most cases, determined by spontaneous association, and adjusted to the degree of intelligence and education possessed by the percipient, as well as to his mental condition, or the preconceptions and sup rstitions of the particular environment in which he lives.

There exist other cases, however, in whi h the forms of symbolism, instead of arising in conform ty with known psychological laws of association, by contiguity and similarity,

seem, on the contrary, to spring up into consciousness independently, as if provoked by a sub-conscious, or even extrinsic, will *sui generis*, a will often incapable of transmitting the idea otherwise than by symbols, but often also thus acting with intention. These are the cases which deserve the closest study.

Since there is such an unlimited number of manifestations of this kind it is impossible to proceed by classifying cases according to their determining symbols; we can but study them by following the ordinary ascending classification of metapsychical phenomena of an intellectual order. In my review of cases, I will only quote a very limited number for each category, adding a few indispensable comments.

CASES OF PSEUDO-SYMBOLISM.

It will be useful in the first place to refer to several special cases, which, although they differ fundamentally from phenomena of symbolism properly so-called, may easily be confounded with these. In the cases in question, the image seen, instead of being the result of supernormal or non-sensorial perception, follows upon a normal sensorial perception; it is therefore of purely hallucinatory nature, and the psychical mechanism which caused the phenomenon is probably determined by the effect of an abnormal association (not, however, pathological) between two sensitive centres destined to function separately.

The phenomena of coloured audition studied by Galton (phenomena too well known to be here described) belong to this category. Here is a very curious and interesting analogous case of *pictured audition*:

CASE I.-Miss G... told the following with regard to the impression experienced whilst learning a piece of music :

"The sound of an obose brings before me a white pyramid or obelisk, running into a sharp point; the point becoming more acute if the note is acute, blunt if it is grave. The obelisk appears to be sharply defined and solid if the note is loud, and vague and vaporous if it is faint. All the notes of the 'cello, the high notes of the bassoon, trumpet, and trombone, and the low notes of the clarionet and viola, make me see a flat undulating ribbon of strong white fibres. The tone of the horn brings before me a succession of white circles of regularly graduated sizes, overlapping one another. The greater the intensity of the sound, the larger and more distinct the circles. These circles and the ribbon float past me horizontally, but the point of the obelisk seems to comeat me.

"In an orchestra, when the violins strike up, after the wind band has been prominent for a time, I see often, but not always, a shower of bright white dust or sand, very crisp and glittering. If I know the scoring of a piece well, the various effects *slightly precede* the sound of the instrument they belong to; only the objects are vague and faint till the sound begins. Sometimes if an oboe passage has an intense and yearning character, the white point comes so near me, and moves so rapidly, that I think it *must wound me*.

"I am very anxious to make it clear that I am not trying to describe a mental state by symbols, but that I actually see the point, the fibres, and the circles.

"Generally they float half-way between me and the orchestra. They give me great pleasure. . . Lately (1891), the horn notes affect me so strongly that instead of seeing a string or necklace of circles the air is full of them, like flakes in a snow-storm, and I have a swimming giddy sensation.

"I am quite healthy and have always been so. I am 26¹/₂." (Proceedings of the S.P.R., Vol. X., p. 183.)

CASE II.—During moments before death similar phenomena may occur with persons who never previously had such experiences. The following is a case of *pictured ideation* produced under these circumstances :

Louise Michel, the famous anarchist, having scarcely recovered from a violent attack of congestion of the lungs, which brought her to the borders of death, related the following to Robert Chauvelot, the editor of *Gil Blas*:

"The approach of death produces an extraordinary sensitiveness and tension in the senses of the organism. But I can assure you that not for a moment did my memory or my brain fail me. I scrutinised and observed my sensations even as a patient and methodical observer; I analysed, so to speak, all the moments of my dying. In those

moments, all my thoughts materialised themselves; the Russo-Japanese war appeared to me like an enormous sea of blood which swelled higher and higher, reaching finally to me. The 'times,' the new times, seemed to me like brilliant craters. I know quite well you will say I am a visionary; and you will ascribe all these materialisations to physical delirium. Well, you are wrong. I kept my consciousness throughout, clearly and absolutely. I was not delirious for a moment, as the doctors can testify." (Revue d'études psychiques, 1904, p. 227.)

CASE III.—Finally here is a case of pseudo-symbolism, of a mixed kind, in a person of great intelligence and deep culture. Miss X... (of the Society for Psychical Research), who possesses rare metapsychical faculties, particularly in relation to "crystal-gazing," writes :

"Even numbers when heard only, not seen, I associate with musical sounds, and these, in turn with combination of colours. Consequently every idea or recollection, consciously dwelt upon, is visualised, and in many cases, dramatised—that is, my pictures have life and movement." (*Proceedings of the S.P.R.*, Vol. XI., p. 123.)

The latter circumstance leads one to suppose that already subconscious activities begin to work, and with them there appear traces of genuine symbolism. At the present stage of our knowledge of the subject it is very difficult to indicate the precise extent of the functional interference between two sensorial centres, and where the real action of the subconsciousness begins. In any case this experience of Miss X... will serve as intermediary between the first class of cases and the second.

CASES OF SYMBOLIC CRYPTOMNESIA.

During physiological sleep, thoughts and memories are inclined to take an emblematic form and to dramatise themselves: this is due to the almost total suppression, temporarily, of the peripheral or sensorial perceptions and to the inactivity of the inhibitory centres, with the consequent suppression of a multitude of associative moderating links between the various centres of ideation. Under these conditions each activity which may exist in some psychic centre, being no longer arrested, is intensified in such a way as to inevitably take an objective and active form.

This condition is propitious to the accidental emergence from the depths of consciousness of the most distant of memories, and things learnt but forgotten (cryptomnesia). Often the objectification of these memories takes the form of symbolic representation.

The merit of first systematically dealing with this subject belongs to Maury. In his classic work: Le Sommeil et les Rêves, he cites two cases of symbolic dramatisation in sleep, with cryptomnesic psycho-genesis, which occurred with himself. Here is one of these cases:

CASE I. "Recently the name of 'Mussidan' presented itself to my mind. I remembered that it was the name of a town in France, but I felt completely ignorant of where it was situated; or, rather, I felt that I had forgotten it. During the night a certain individual presented himself before me in sleep and told me that he came from Mussidan, I asked him where this town was, and he informed me that it was an Important locality in Dordogne. At this moment I awoke; it was morning, I remembered my dream distinctly, but I was sceptical relative to the information given me by my interlocutor. The name of Mussidan at the same time remained as before in my thoughts, that is to say I felt that I was quite ignorant as to where this town was situated. I hastened to consult a dictionary of geography, and, to my great surprise, I discovered that the interlocutor of my dream knew his geography much better than I did; in other words, that I had merely remembered in my dream something which I had forgotten in the waking state; and that I had put into the lips of a third what was really only a memory of my own." (Ibid., p. 142.)

CASES II. AND III.—An identical process of visualisation can be effected in the waking state by persons endowed with special sensibility. There are two typical examples in the two following cases, both taken from the remarkable narration by Miss X... of her personal experiences. (*Proceedings* of the S.P.R., Vol. XI., p. 121; and Vol. V., p. 512.)

" . . Something was said of a visitor to lunch the following day.

'Is her name Clara Stimpson?' I was again prompted to enquire. This too proved correct. So far my impulses had been impulses merely, without any sense impressions. The words 'rose to my lips' in a very literal sense. But when a gentleman present asked me how 'Stimpson,' not a common name, was spelt, I had a momentary visualisation. The name is familiar to me only as that of a certain London tradesman, who spells it Stimson. One of his carts rose before my mind's eye with the letter p inserted in the name above the s. 'With a p,' I said confidently, which was correct."

The second case was produced by means of "crystal vision," and is analogous in form to that of Maury, but is more extraordinary and is a typical case of symbolic cryptomnesia.

"On March 20th, I happened to want the date of Ptolemy Philadelphus, which'I could not recall, though feeling sure that I knew it, and that I associated it with some event of importance. When looking in the crystal some hours later, I found a picture of an old man with long white hair and beard, dressed like a Lyceum Shylock, and busy writing in a large book with tarnished massive clasps. I wondered much who he was, and what he could possibly be doing, and thought it a good opportunity of carrying out a suggestion which had been made to me, of examining objects in the crystal with a magnifying glass. The glass revealed to me that my old gentleman was writing in Greek, though the lines faded away as I looked, all but the characters he had last traced, the Latin numerals LXX. Then it flashed into my mind that he was one of the Jewish Elders at work on the Septuagint, and that its date, 277 B.C., would serve equally well for Ptolemy Philadelphus! It may be worth while to add, though the fact was not in my conscious memory at the moment, that I had once learnt a chronology on a mnemonic system which substituted letters for figures, and that the memoria technica for this date was, 'Now Jewish Elders indite a Greek Copy.'"

Miss X ... adds the following remarks to her narrative :

"It is easy to see how visions of this kind, occurring in the age of superstition, almost irresistibly suggested the theory of spirit visitation. The percipient receiving information which he did not recognise as already in his own mind, would inevitably suppose it to be derived from some invisible and unknown source external to himself."

CASE IV .- Finally, I will quote an exceptionally interest-

ing case of cryptomnesia, and of symbolic ratiocination in dream; the whole assuming the form of a spirit communication. The narrator of the case is Prof. Romaine Newbold, who received it direct from the percipient, Prof. Hilprecht, a few days after it had occurred. The narrative is long, so I am obliged to quote only the essential paragraphs.

Prof. Hilprecht writes thus :

"One Saturday evening about the middle of March, 1803, I had been wearying myself, as I had done so often in the weeks preceding, in the vain attempt to decipher two small fragments of agate which were supposed to belong to the finger rings of some Babylonian. The labour was much increased by the fact that the fragments presented remnants only of characters and lines, that dozens of similar small fragments had been found in the ruins of the temples of Bel at Nippur with which nothing could be done, that in this case, furthermore, I had never had the originals before me, but only a hasty sketch made by one of the members of the expedition sent by the University of Pennsylvania to Babylonia. I could not say more than that the fragments, taking into consideration the place in which they were found and the peculiar characteristics of the cuneiform characters preserved upon them, sprang from the Cassite period of Babylonian history (ca. 1700-1140 B.C.); moreover, as the first character of the third line of the first fragment seemed to be KU, I ascribed this fragment, with an interrogation point, to King Kurigalzu, while I placed the other fragment, as unclassifiable, with other Cassite fragments upon a page of my book where I published the unclassifiable fragments. The proofs already lay before me, but I was far from satisfied. The whole problem passed yet again through my mind that March evening before I placed my mark of approval under the last correction in the book. Even then I had come to no conclusion. About midnight, weary and exhausted, I went to bed and was soon in deep sleep. Then I dreamed the following remarkable dream. A tall, thin priest, of the old pre-Christian Nippur, about forty years of age, and clad in a simple abba, led me to the treasure chamber of the temple, on its south-east side. He went with me into a small, low-ceiled room without windows, in which there was a large wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows : "The two fragments which you have published separately upon pages 22 and 26, belong together, are not finger rings, and their history is as follows: King

Kurigalzu (ca. 1300 B.C.) once sent to the temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Ninib a pair of ear-rings of agate. We were in great dismay, since there was no agate at hand for raw material. In order to execute the command there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as ear-rings for the statue of the god ; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words. But the third ring you have not yet found in the course of your excavations and you never will find it.'-With this the priest disappeared. I awoke at once and immediately told my wife the dream that I might not forget it. Next morning-Sunday-I examined the fragments once more in the light of these disclosures, and to my astonishment found all the details of the dream precisely verified in so far as the means of verification were in my hands. The original inscription on the votive cylinder read : 'To the god Ninib, son of Bel, his lord, has Kurigalzu, pontifex of Bel, presented this.' The problem was thus at last solved."

Several months later Prof. Hilprecht was sent on a scientific mission to Constantinople, where he was able to see the original fragments, and where he recognised in every detail the correctness of his dream. The following is an extract from his letter:

"As soon as I found the fragments and put them together, the truth of the dream was demonstrated *ad oculos*; they had, in fact, once belonged to one and the same votive cylinder. As it had been originally of finely veined agate, the stone-cutter's saw had accidentally divided the object in such a way that the whitish vein of the stone appeared only upon the one fragment and the larger grey surface upon the other. Thus I was able to explain Dr. Peters' discordant descriptions of the two fragments."

Here follow remarks of Prof. Newbold with the object of showing that the dream of Prof. Hilprecht is quite within the domain of associated reasoning, which was his daily occupation. For the sake of brevity I will quote only the last of these remarks, because it shows the important part played by cryptomnesia in the dramatic symbolism of the dream.

"When he told me this story, Professor Hilprecht remembered that he had heard from Dr. John Peters, before he had the dream, of the discovery of a room in which were remnants of a wooden box, while the floor was strewn with fragments of agate and lapis-lazuli. The walls, of course, and ceiling have long since perished. The location, however, of the room he did not know, and suggested I should write to Dr. Peters and find out whether it was correctly given in his dream, and whether Dr. Peters had told him of it. Dr. Peters replied that the location given was correct, but, he adds, he told Professor Hilprecht all these facts as long ago as 1801, and thinks he provided him with a drawing of the room's relation to the temple. Of this Professor Hilprecht has no recollection. He thinks it probable that Dr. Peters told him orally of the location of the room, but feels sure that if any such plan was given him it would now be found among his papers. This is a point of no importance, however. We certainly cannot regard the location as ascertained by supernormal means." (Proceedings of the S.P.R., Vol. XII., pp. 14-18; and Human Personality, Vol. I., pp. 376-379.)

Here the observations of Prof. Newbold end. Probably all readers will not share his opinion as to the purely associative origin of the dream. I advise them, however, to first read and consider the arguments of the Professor and to compare this case with those of Miss X... and Dr. Maury, which will show that if the first two examples cannot rationally be attributed to any other cause than a phenomenon of cryptomnesia complicated by subconscious reasoning, the same explanation should be applied to the latter case also. Myers is also of the opinion that Prof. Newbold's conclusion should be considered valid. He adds:

"But had the incident occurred in a less critical age of the world, in any generation one may say, but *this*—how majestic a proof would the phantasmal Babylonian's message be held to have afforded of his veritable co-operation with the modern *savant* in the reconstruction of his remote past! (Human Personality, Vol. I., p. 134.)

TELEPATHIC SYMBOLISM.

In cases of symbolic manifestations derived from a tele-

pathic impulse, what I said at the outset is also applicable, that is to say, that in the greater number of cases the very varied and fantastic forms in which the impulse is exteriorised are determined by association and relative to the intellectual development and condition of the mind as well as to the prejudices and superstitions among which the subject lives.

This is exemplified in a less marked manner in the case of ordinary telepathic perceptions, in which the originating impulse tends to evoke in the subject a number of accessory images, which transform the simple perception of an episode into something more or less complex and fantastic in which the episode itself is enshrouded. In this there is nothing uniquely characteristic of metapsychical perception; we know that during sleep the smallest sensorial perception, instead of remaining as it is, often provokes dreams of a dramatic and more or less illusory kind, which are, however, always related to the originating perception, and which often reflect symbolically the condition and secret tendencies of the mind of the dreamer.

In support of these considerations it is desirable to produce several cases of telepathic transmission attempted successfully by the painter Bonatti, a personal friend of Dr. Ermacora, and reported by him in the *Rivista di Studi psichici* (year 1896, p. 95). In these experiences we see the sub-conscious transformation of telepathic conceptions in apparently very divergent symbolic forms, although conventionally correct and in harmony with the prejudices belonging to the subject. I will only report those portions of these experiences which directly concern our subject :

CASE I. "X... was a woman of about 30 years of age, not very robust, but healthy. When I supposed that she was asleep in her house, about a mile distant from me, as the crow flies, I acted upon her; X... never knew of my experiments. She told me constantly of her dreams, which she regarded merely as symbols, and which she supposed often to be warnings and premonitions.

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"On November 21st, under the same conditions as on the preceding evening, I suggested to X... the following thought with the intention that she should perceive it in the form of a dream: 'I am leaving Padua, and forsaking you.' X... dreamed that same night that a black cat walked round her room, and explained to me that according to popular belief a black cat signifies treason. This signification of treason, with the ideas X... had, is conformable to the suggestion made to her.

"December 2nd.—Suggestion: 'I am dead, I mean to announce this to you, but it is my spirit that communicates with you.' X... dreamed of things which to her signified 'tears.'

"December 7th.—Suggestion: 'If my affairs do not improve this year I shall commit suicide.' X... dreamed of things that signified to her 'sorrow.'

"December 16th.—Suggestion: 'Pray that God will deliver me from the devil, whose temptations are ruining all my affairs.' X... dreamed of things that signified to her 'a soul in trouble.'

"March 11th.—Suggestion: 'I think of putting an end to my life; I am tired.' X... dreamed of a dog which caressed her. She said that a dog signifies fidelity. In the suggestion made the thought of the harm of taking my life because of the sorrow it would cause her was very present to me. Perhaps she only perceived this thought, which to me was secondary, or, perhaps, as is often the case with dreams, she did not remember the other part.

"March 12th.—Suggestion: 'Soon I will marry you. Be happy." X... dreamed of a child who had a black grape and nuts in its hand, and who gave them to her to eat. X... explained that the child signifies 'good news'; the black grape 'gladness'; the nuts 'things that go off in smoke.' When making the suggestion I thought that the reasons which decided me to marry were, good financial conditions and the hope of always having work. The nuts might be in allusion to the work, of which X... always despairs, or perhaps even to the marriage itself, as whilst I made the suggestion I had the conviction that it would not be realised.

"March 13th.—Suggestion: 'We shall not see each other again. I go to America on the 18th of March to seek my fortune.' X... dreamed of a beggar asking alms of a pregnant woman who was in a church, and also of a dead person. She explained to me that the beggar indicated some one in need, that the pregnant woman meant 'novelty' and the church 'fortune.'

"March 27th.-Suggestion: 'Many of my colleagues have retained money they should have given me.' X... dreamed that I was 'weeping.'"

These experiences represent cases of telepathic impulses transformed into symbols of a very different kind, and are in accordance with the special symbolical habits of thought of the percipient, even in the waking state.

In general it is simple and familiar forms which are substituted for the telepathic idea. Thus in most of the cases a telepathic impulse announcing a death is represented by a bier. A large number of such incidents are to be found and the greater number in the class of premonitory symbolism. I will only quote two cases.

CASE II.—The narrator is Colonel Jones. The extract is taken from Vol. II., p. 173, of the Proceedings of the S.P.R.:

"In 1845 I was stationed with my regiment at Moulmein, in Burmah. In those days there was no direct mail, and we were dependent upon the arrival of sailing vessels for our letters, which sometimes arrived in batches and occasionally we were months without any news from home.

"On the evening of the 24th of March, 1845, I was, with others, dining at a friend's house, and when sitting in the verandah after dinner, with the other guests, in the middle of a conversation on some local affairs, I all at once distinctly saw before me the form of an open coffin, with a favourite sister of mine, then at home, lying in it apparently dead. I naturally ceased talking, and everyone looked at me with astonishment, and asked what was the matter. I mentioned, in laughing manner, what I had seen, and it was looked upon as a joke. I walked home later with an officer very much my senior (the late Major-General George Briggs, retired, Madras Artillery, then Captain Briggs), who renewed the subject, and asked whether I had received any news as to my sister's illness. I said no, and that my last letters from home were dated some three months prior. He asked me to make a note of the circumstance, as he had before heard of such occurrences. I did so, and showed him the entry I made opposite the day of the month in an almanack. On the 17th of May following I received a letter from home announcing my sister's death as having taken place on that very day-viz., the 24th of March, 1845."

CASE III.—The following case is rendered more remarkable by the fact to one experience of symbolic telepathy are added two other incidents of ordinary telepathic perception collectively related to the first experience.

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"Mrs. Hunter's husband had had a Scotch wet-nurse of the oldfashioned sort, more devoted to him than even to her own children. Mrs. Hunter, soon after her marriage, made acquaintance with this nurse, Mrs. Macfarlane, who paid her several visits during Mr. Hunter's absence in India. In June, 1857, Mrs. Hunter, who was travelling to a health-resort, confided to Mrs. Macfarlane's keeping a box of valuables. One evening in the following August Mrs. Hunter was entertaining some friends ; but having occasion to return to the dining-room for a moment, she passed the open door of her bedroom and felt irresistibly impelled to look in; and there on the bed was a large coffin, and sitting at the foot of it was a tall old woman steadfastly regarding it. Returning to my friends, I announced the vision, which was received with shouts of laughter, in which after a time I joined. However, I had seen what I have described, and, moreover, could have told the very dress the old woman wore. When my friends left, and I had paid my usual last visit to the nursery, my nurse looked odd and distraite, and to my astonishment followed me on the landing. "O ma'am," she began, " I feel so queer, such a strange thing happened. At seven o'clock I went to the kitchen for hot water, and when I came out I saw a tall old woman coming downstairs and I stopped to let her pass, but ma'am, there was something strange about her, so I turned to look after her. The hall door was wide open, and she was making for it, when in a moment she melted away. I can swear I saw her, and can tell you her very dress, a big black poke bonnet, and a checked black and white shawl." ' This description of the dress exactly corresponded with what Mrs. Hunter had herself seen. . . About halfan-hour afterwards, when in bed, she heard a piercing scream from her little daughter, aged five, followed by loud frightened tones, and she then heard the nurse soothing the child. 'Next morning little E. was full of her wrongs. She said that "a naughty old woman was sitting at the table and staring at her, and that made her scream." Nurse told me that she found the child wide awake, sitting up in bed, pointing to the table, and crying out, "Go away, go away, naughty old woman 1" There was no one there, Nurse had been in bed some time and the door was locked. My child's vision I treated as I did her nurse's, and dosed both. However, a day or two afterwards. I received a letter from Mrs. Macfarlane's son, announcing her death, and telling me how her last hours were disturbed by anxiety for my husband and his family. My nurse, on being told the news, exclaimed, "Good Lord, it was her I saw that night, and her very dress !"-I never ascertained the exact hour of her death. My letter of enquiry and condolence was

never answered, though my box was duly sent to me." (Mrs. Hunter, in Proceedings of the S.P.R., Vol. I., p. 129.)

CASE IV.—In the following case the telepathic perception, instead of assuming the ordinary symbol of a bier, seems to have awakened latent memories of Dutch funeral ceremonies associated with the death of a Dutch friend:

"I have been for many years on terms of close intimacy with the family of a Dutch nobleman, who reside in Holland. Early in July last, I received a letter from the eldest daughter of the house saying that her father was seriously ill. From that time I received news of his condition every day. On the 27th of July, 1882, I received a postcard saying that he was slightly better. I was staying at the time at the Spa, Tunbridge Wells, and suffering much from neuralgia. On the night of the 27th I was lying, unable to sleep from pain; no doubt I dozed now and then, but I firmly believe that I was awake when what I am about to relate occurred. It was beginning to be light, and I distinctly saw every object in the room. I do not know whether it is necessary to say that in Holland, when a person of distinction dies, a pricur d'enterrement is employed. This man is dressed in black, with dress coat, knee breeches, and cocked hat, with bands of crape banging from the corners. It is his office to go to all the houses where the decrased was known and announce the death. On the morning of which I speak, I saw the door of my room open and a prieur d'enterrement enter. He said nothing, but stood with a long paper in his hand. I remember distinctly wondering whether I had fallen asleep and was dreaming; I looked round and saw the furniture, and the window, with the dim light coming through the closed blind. I looked at my watch, it was nearly 5 o'clock. I looked towards the man, but he was gone. It was nearly six years since I had lived for any time in Holland, and I had forgotten the custom of announcing deaths; at least, I had not thought of it for years. But on that morning at 3.20 my friend died.

" I afterwards questioned my friend, Mme. Huidecoper, about what happened at the time of her husband's death, and I find that the first thing they did was to discuss how they should send the tidings to me." (Miss Summerbell, in *Proceedings of the S.P.R.*, Vol. II., p. 174.)

The latter detail would lead one to think that the telepathic impulse came, not from the dying person himself, but from one of the relatives who joined in the discussion.

CASES V. AND VI .- Here are two experiences of the

same percipient, with whom the "fatal sign,"as he calls it, was the vision of an envelope with a broad black edge.

"I was visiting Conishead Priory one summer for several weeks. One Sunday I attended the evening service, which was held in thelarge entrance hall. 'During the singing of the anthem I distinctly saw, about the length of a yard before me, suspended, as it were, in the air (the fatal sign) a deep-edged mourning envelope, a sure warning of the death of a relation or friend. I wrote to my mother asking if all were well at home. As no news came to hand during thenext few days of any deaths among my relations or friends, I dismissed the matter from my mind, supposing the vision to have been fancy, or an optical illusion. When, however, the Indian mail arrived, some littletime afterwards, I received a letter from my brother announcing to methe sudden death of one of my nephews in India. He had passed to the higher life on the very day I had seen the warning, and allowing for the difference of time between England and India, almost, if not quite, at the very minute.

"I dreamt I was standing in the hall at home, and I saw very distinctly a female figure approaching me holding a small salver in herhand, whereon was lying a letter which had a very deep-edged border (the fatal sign). I took the letter, but failed to recognise the bearer, although I seemed to know she was a servant. I mentioned the dream to my sister and we wondered for whom the warning was meant. A day or two afterwards my sister heard of the very sudden death of a servant who had recently left me and who had been in my service some time." (Ernest A. Tietkens, in Light, 1901, p. 549.)

The examples quoted so far relate exclusively to cases of symbolic visualisation, a kind of manifestation which is much more frequent than auditive, graphic or mimic manifestations. This is partly due, probably, to special conditionsnecessary for their production, and also it is conformable to the general rule in all metapsychical manifestations of a subconscious origin; which is, in its turn, in direct relation with the supremacy which the visual type presents over all other forms of psychic idiosyncrasies.

Among the most curious manifestations of auditive symbolism, I will cite that known as "the tic-tac of the deathwatch." This form corresponds with a superstition belonging

to northern races, according to which, in cases of decease, the parents and friends sometimes receive the announcement by means of a characteristic and persistent tic-tac similar to the sound of the pendulum of a clock. As with the greater number of so-called popular superstitions, this one finds its legitimate raison-d'être in the reality of telepathic phenomena.

The value of this form of symbolism is increased by the fact that one of the most cultured members of the S.P.R., Mrs. A. Verrall, has personally and repeatedly had this experience, and that on the occasion of one of these perceptions she communicated the fact to the Society twenty-four hours before the event was realised. Mrs. Verrall thinks that the form—so frequent with her —in which these perceptions are produced may be explained by the fact that when, still a child, she first heard the ticking of the "death-watch" before a death occurred in her family, she was at once told of the superstitious significance attributed to this sound, and that this made a great impression on her childish mind.

Considering the character of the incidents recorded and the reserve with which Mrs. Verrall allowed them to be reported in the *Journal of the S.P.R.*, I do not think myself at liberty to reproduce them. I will therefore confine myself to quoting another case of the same kind, subsequently reporting several belonging to another category.

CASE VII.—In order to abridge, I will omit the passage which preceded the fact, in which we are told that Mr. Alfred Jaffé, at the time of the event, lived with his wife in Berlin, far away from his family.

"One evening—he writes—we (my wife and I), having been to a concert, arrived at our rooms about 11 o'clock, and went to bed at once, being tired. My wife fell asleep almost immediately, and after a little while I also was in the arms of Morpheus. Soon after, however,

I awoke suddenly, with all my senses alive, as if I had slept for hours instead of only about twenty minutes, and heard what is commonly called the death-watch ticking. I knew that it could not be my gold repeater, for its spring was broken, and it did not go, therefore. I was well aware then that such ticking was caused by some insect in the woodwork, and was not alarmed in the very least degree. The noise continuing, however, for a long time, curiosity got the better of me, and I lit the candle, got softly out of bed, and tried to find out in what part of the room the ticking was. But the noise was like a will-o'the-wisp; when I went to one part of the room, it went to another. I got at last tired of the hunt, and crept softly into bed. Nevertheless. I must have disturbed my wife, for she said to me, in a half-conscious state, 'Alfy, your watch is going !' I did not answer her, for I saw she was asleep again as soon as the words were spoken, and I also slept soundly till the morning. At breakfast my wife said, 'Alfy, I had such a funny dream. I saw your mother with a handkerchief tied under the chin, making such faces at me, and moving her jaws in a most extraordinary manner.' We both laughed, and went to dress for a drive to Charlottenburg. I was the first dressed, and went into the sitting-room, waiting for my wife. A knock at the door. It is the servant, handing me a telegram. It was from my father, and ran : ' Mother died last night. Letter to follow.' In the evening I received the letter, which stated among others : ' Mother was paralysed, and had lost, for six hours before death, though no consciousness, but the power of speech. All this time she struggled fearfully to articulate, and the doctor tied, at last, her jaw with a cloth, to prevent her opening it. She died at 4 o'clock this morning."" (Journal of the S.P.R., Vol. I., p. 482-3.)*

I omit many other cases which, although very interesting and varied, do not introduce any new features. I will only observe that in certain examples we find indications which might lead one to suppose that under certain rare conditions the symbolic forms, instead of being the product of associative determination in the sub-consciousness of the percipient,

^{*} I owe it to the courtesy of the Council of the Society for Psychical Research that I am permitted to quote from the Journal of the S.P.R. (which is of a private character, being exclusively intended for members of the Society) the case above recorded, as well as the first fact to be quoted in the class, Pest-moriem Symbolism. I sincerely thank the members of the Council for this permission.

originate directly in the sub-consciousness of the agent, an hypothesis which is logically and scientifically legitimate. An example of this kind will be commented upon further on.

SYMBOLISM AND MEDIUMISTIC PERSONALITIES.

As we might easily imagine, the mediumistic personalities who claim sometimes to be the spirits of the dead, state that they too obtain information concerning a third person by means of symbolic visualisation, which gives us the opportunity of penetrating further into the causes whence the manifestations in question take their origin. As this is not the moment for seeking to discover the essential character of the personalities who communicate, and as I have no intention of settling that question, I shall simply speak of them under the general term of "mediumistic personalities."

The mediumship of Mrs. Thompson offers a typical and interesting example of the point in question. Through her manifests a mediumistic personality calling herself the spirit of "Nelly" (Mrs. Thompson's little girl who died when very young), who manages to learn the names of persons present and absent by a process sui generis of associated images. In the characteristic language in which she expresses herself she often makes assertions of this sort :

"Funny the way I get names. I get an association with flowers or trees or places or all kinds of things."

"I see these things like a panorama." (Proceedings of the S.P.R., Vol. XVII., p. 127 and 122.)

Here are some examples which support Nelly's assertions. Mrs. Verrall writes :

"Merrifield was said to be the name of a lady in my family. The name was given at first thus: 'Merrifield, Merriman, Merrythought, Merrifield; there is an old lady named one of those who, 'etc. Later, Nelly said: 'Mrs. Merrithought, that is not quite right; it's like the name of a garden,' and after in vain trying to give me the name

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exactly, she said: 'I will tell you how names come to us. It's like a picture: I see school children enjoying themselves. You can't say Merrymans, because that's not a name, nor Merrypeople.' Nelly, later on, spoke of my mother as 'Mrs. Happyfield,' or Mrs. Merrifield, with indifference." (*Ibid.*, p. 208.)

Now the real name was Merrifield, and Nelly had given it correctly at first without knowing it. From what she herself says, however, she perceives when she is right by means of "a feeling of *satisfaction* when the right association is found, which tells me it is right." (*Ibid.*, p. 127.)

Mr. Piddington relates the following example :

"... In another series of sittings attended by Mr. and Mrs. Percival, their son was mentioned at their first sitting, and reference made to his school life, and to the fact of the school being situated at Oxford, but the actual name of the school was not mentioned. At their third sitting Nelly said : 'I know where Springfield is. I don't know what I'm saying. Yes, that's what I mean.' And then later : 'Springfield, Oxford. Or is it Highfield? It's either Highfield or Springfield College, Oxford. It's the truth.' The real name of the school was Summer Fields; and one can easily understand how a, so to speak, charade-picture, symbolising Summer Fields, might be wrongly interpreted as Springfield; though, unless the picture presented to Nelly were of a meadow on rising ground, it is not so easy to see why the name Highfield should have been guessed." (*Proceedings of the* S.P.R., Vol. XVIII., p. 227.)

Here is a third example :

"Nelly said that a 'Rev. John' had been a great friend of my mother's, and had done her some service for which she retained a grateful remembrance. . . . Hoping to get preciser details, I asked: 'What was the Rev. John's name?'

"Nelly: 'It was Harper.'

" J. G. P.: 'How did you get the name ?'

"Nelly: 'It was like the picture of a man playing a harp, and as you can't say Harpist I say Harper.'" (*Ibid.*, p. 228.)

A final example. Speaking of Dr. Van Eeden, present at the seance, Nelly said :

"' He has somebody belonging to him ill now, not very ill, has to lie down and be careful.'

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"Van E.: 'How do you know?'

"Nelly: 'I see a picture of a lady lying down, she ought to be in bed. She's not well at all.'" (Proceedings of the S.P.R., Vol. XVII., p. 97.)

That is how Nelly perceives names and facts. The curious thing is that at the same time other mediumistic personalities are quite capable of seeing them without vision of pictures or symbols. *Apropos* of one of these Mr. Piddington observes :

" I believe that the difference in the mode of expression would not have been due to a difference in the source of the information, and not altogether—though perbaps partly—to the difference in the stages of intellectual development represented by Mrs. Cartwright and Nelly respectively, but chiefly to the Cartwright personality being able to receive general ideas, and to Nelly having to have general ideas translated to her by means of charade-pictures into concrete particular ideas." (*Proceedings of the S.P.R.*, Vol. XVIII., p. 128.)

Putting aside the question as to what the mediumistic personalities above referred to actually are, and applying these considerations to the faculties of the subconscious, one may conclude that, if the perceptions of names and things reach the subconscious ego or are transmitted by it to the normal consciousness sometimes in abstract terms, at other times by pictorial visualisations, this is due to the fact that different zones of the subconsciousness, variously developed, are alternately functioning. This is exactly what happens during the production of the different phases of somnambulism and of hypnotism.

In any case, from the facts stated, we arrive at this conclusion: that one of the many causes determining symbolic visualisations is to be sought in the fact that it is impossible for certain zones of consciousness either to assimilate abstract conceptions and proper names, or to transmit them to the normal consciousness except in terms of concrete representations.

This explanation, however, seems insufficient in certain cases of cryptomnesic symbolism such as have been quoted above, in which the visualisations take entirely superfluous and romantic accessory characteristics, whilst the capacity to transmit the abstract conceptions in a direct form continues. Under these circumstances it becomes necessary to designate as the seat of this special phenomenon a different and larger zone of the subconsciousness, including the oniric field proper, but controlled by a current of ratiocination caused by the state of hypermnesia in which the sleeper or sensitive happens to be.

It should be stated, however, that the theories of the subconsciousness as they are presented in classic treatises of psycho-physiology do not suffice to explain the above facts, theories according to which the totality of these same manifestations would depend only on morbid phases of mental disaggregation. The subconsciousness must be very differently estimated if we are to throw any light upon facts the objectification of which demands the intervention of psychic faculties unrecognised by the normal ego and immensely more exalted than those of the normal consciousness.

SYMBOLISM AND TELESTHESIA.

Considering the nature of casuistic telæsthesia (vision at a distance without use of the eyes) it is presumable that we might not find here typical cases of symbolism (except under exceptional circumstances), but only traces of symbolism, and this because each non-sensorial or supernormal impression, in order to be perceived by the normal consciousness, must be translated into sensorial terms, which makes it liable to alteration, to be more or less transformed by the maze of associated passages.

Myers, when speaking of the careful and important experiments in clairvoyance, reported in the review of animal magnetism, the *Zoist*, writes as follows :

" Mottoes printed on folded scraps of paper, inside nuts bought by the experimenters, were read by mesmerised clairvoyant. But she saw

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these folded slips of paper as though stretched out straight; and once or twice she gave the general purport of the motto, not the exact words. There was want of co-ordination with optical sight, and there was symbolism—a retranslation of thoughts into words—certain words being reported to the supraliminal self which were not *identical*, but *synonymous* with the actual words on the slip." (Human Personality, Vol I., pp. 276-7.)

Such are the rudimentary forms of symbolism which are observable in casuistic telæsthesia. I can only find a single real example of this kind, which, however, if it is telæsthetic in its initial perception, subsequently becomes premonitory. In fact one can see from its contents that by means of terrifying symbolic visions drawn from the dream arsenal, a sleeper, exposed to great danger, was successfully awaked in time. This combination of telæsthesico-premonitory perceptions presents an exceptional case for the casuistic in question. According to certain conditions of the fact, the case may be considered as a first example of what I said at the beginning in relation to certain forms of symbolism which, although subject to associative determinism, seem to be elicited by and directed towards a purpose previously determined by a will which is not exactly that of the percipient. Myers, who reports the fact, himself remains perplexed with regard to the true signification of the symbolism produced, and considering this dream together with another, yet more significant, which came to the same person, he is disposed to see in it a spiritual and intentional origin (on account of the insufficiency of the proofs we will however regard this as merely externalised from the consciousness of the percipient).

Here is the incident of which, for the sake of brevity, we will give a summary of the preliminary details.

The percipient was a certain Mr. Brighten belonging to the legal profession, known by Mr. Podmore, who describes him as intelligent, perspicacious and of a practical and well-balanced character.

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He relates that in 1861 a friend of his, Mr. James Clarckburn, having acquired a steamer for river navigation, invited him to make a trip with him. They left Norwich, and after the first day's journey on the river they stopped at Yarmouth, at a short distance from the mouth, making the boat fast by attaching it to a neighbouring boat with cords from both the prow and stern; after which, at about 9.30 p.m., they retired to their respective cabins.

"I must have slept some hours before my dream commenced. I thought my eyes opened, and that the top of the cabin had become transparent, and I could see two dark figures floating in the air about the funnel. They appeared to be in earnest converse, pointing towards the mouth of the river, and then at the ropes by which the boat was moored; at last they turned to each other, and after some gestures they seemed to have resolved upon a plan of action, and each floated in the air, one to the stem and the other to the stern, holding out a forefinger, and at the same moment each forefinger touched a rope and instantly burned it like a red-hot iron. The boat thus freed at once drifted with the rapid ebb, first past the quay under the suspension bridge, then under the iron bridge, then across the broad waters of Braydon towards Yarmouth bridge, then down between the long lines of shipping there. All this time the two figures were floating in the air above the boat, and both giving forth musical sounds. I thought I tried to break the spell upon me and wake my companion, for I knew that if we drifted out to sea we should certainly be swamped crossing the bar, but I lay there helpless. My eyes apparently saw every familiar object along the two and a half miles to the sea. At last we passed Southtown, then the village of Gorleston, and we came to the sharp last turn of the river where the swift waters were hurrying and tumbling over the bar to the broad sea beyond; and in those waters we were soon whirling, when the musical sounds, which had never ceased, were exchanged by the two dark figures for hideous screams of triumph as the boat rapidly began to sink. At last the waters appeared to reach my mouth, and I was drowning, choking. With a wild effort I bounded from the couch, burst the doors outwards, shivering them to pieces, and found myself (in my night-clothes) awake outside the ruined doors on a calm, bright moonlight night, and instinctively turned to the head rope; to my horror it had just parted. Turning for the boathook I saw beside me my friend C ..., who had been

aroused by the crash, and he shouted that he saw the stern rope go at the same time. We both held on desparingly to the boathook, bruising our unprotected shins, but our cries woke up the wherryman, who came to our assistance, supplying fresh ropes, and we were made snug for the rest of the night. My friend upbraided me for the wreck of his doors, and I at once told him the whole of the above dream, by which I was then very much excited. Next day I could calmly reflect that had we remained asleep when the ropes parted the tragedy I dreamed of must inevitably have taken place in all its literal detail." (Signed, WILLIAM E. BRIGHTEN.) (Proceedings of the S.P.R., Vol. VIII., p. 401.)

Mr. J. W. Clarckburn, Mr. Brighten's companion in this adventure, confirmed this account.

In relation to the above incident, Mr. Myers makes these remarks, to which I have already referred :

"Few of our narratives are more difficult than these to range under any one of our definite classes. In some way Mr. Brighten obtained a connaissance supérieure, as M. Richet terms it; in some way he became aware of impending dangers which no ordinary faculty could have revealed. Are we to call it clairvoyance? or premonition? or communication from any embodied or unembodied mind? I should not be frank if I were to leave the impression that in any of these cases I regard the explanation which seems to lie nearest to our existing knowledge as necessarily the true one. Such an explanation should be the first suggested; and should be pressed as far as it will go. But we cannot philosophically sever one group of these new and strange phenomena from other groups newer to Science and stranger still. Much has already been published in these Proceedings which may well remind us that the most familiar things are not therefore the simplest; that what for us is supernormal may for a wider purview be the norm itself; that what to us seem the widest generalisations may be but the special incidents of some remoter law. . ." (Ibid., p. 402-403.)

[To be continued in our next issue.]

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THE UNEXPLORED REGIONS OF HUMAN BIOLOGY.

By PROF. PHILIPPE BOTTAZZI, Director of the Physiological Institute at the University of Naples.* OBSERVATIONS AND EXPERIMENTS WITH

III.—THE CHARACTER OF THE EXPERIMENTS AND THE EXPERIMENTAL ARRANGEMENTS.

EUSAPIA PALADINO.

IN most of the previous experiments with Eusapia Paladino, the experimenters contented themselves with observing levitations or displacements of pieces of furniture and other objects, sensations of being touched or pulled as if by invisible hands, with the apparitions of hands, heads and bodies, known as materialisations, and with describing these tactile and visible experiences. Now although these observers are persons worthy of credence and accustomed to make careful, scientific observations; although their names are those of men highly esteemed in the scientific world, such as Cæsar Lombroso, Charles Richet, Camille Flammarion and many others, no one will question that the registration, by graphic or photographic means, of the phenomena which occur at mediumistic seances, when this can be obtained, is a much superior method than that of merely describing the sensations experienced.

Contemporary experimental science has found methods of graphic registration to be of inestimable assistance, because automatic documentary evidence is thereby substituted for mere description of natural phenomena. The

^{*} Continued from our issue for September.

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advantage to science is twofold. Not only is auto-registration substituted for personal description of the phenomena, which by itself is a great gain; for to assert that Mr. X., being present at a particular seance, heard a touch upon a telegraphic key which had been placed in the cabinet out of reach of the medium's visible hand, is obviously less valuable than to be able to show the incredulous public a graphic tracing of the movements of the electro-magnetic needle, connected with the key-board, recorded on a sheet of smoked paper at a considerable distance from the medium. For it is always possible to suggest that Mr. X. was the victim of hallucination.

It will not avail to add that the sounds were heard by all those present. The obstinately incredulous will reply: "That may be; but it was a case of collective hallucination on the part of all the experimenters, who were all in about the same condition of attentive expectation that the phenomenon would occur." Or they will say: "There may have been someone you did not see, and of whose presence you had not the least suspicion, in an adjoining room, or on a floor above or below, who rapped or hammered a nail in the wall, etc." How can we reply to objections such as these? Always in the same way: "I heard clearly; and I have no doubt that the instrument was touched," that is to say with personal affirmation of sensations experienced under conditions which, in truth, are not the best conceivable for insuring calmness and tranquillity of mind.

There cannot therefore be any doubt that, when it is possible to make arrangements which will secure an indelible trace being left of the phenomena, this method should not be neglected, if we desire to put an end to the enthusiasm of excessive credulity on the one hand and to doubt and scepticism on the other hand. There will certainly always be sceptics, but they will no longer be among those whose judgment we hold in esteem; they will not be men of

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science, who recognise the value of the graphic auto-registration of natural phenomena; these, I hope, will be compelled to yield to the evidence of facts which I can produce with documentary testimony. The obstinately and invincibly incredulous will be only found among the ignorant, among those who have had no scientific education, who cannot appreciate the value of our methods of research; they will be those who cannot understand, from lack of scientific education, and who have such primitive notions concerning the testimony of their senses as to think, when told that the sun does not revolve round the earth, but the earth round the sun : "That may be, but I see the sun move and not the earth !"

Science can take no heed of such persons as these, and although numerous, they do not hinder its progress; science, in its majestic march, leaves them behind, and pays no attention to them.

The graphic method has, however, another advantage. The testimony which we can produce of a phenomenon, even of a phenomenon which has occurred under our eyes, in full light, is always fragmentary, one-sided, and necessarily incomplete. It is only by mechanical registration that we can ascertain the precise duration of a phenomenon, how it developed itself, whether it was continuous or not, whether, and at what moments, there were variations in its intensity, by what other phenomena it was accompanied, and with what other occurrences it synchronised.

The account which I shall give of the phenomena produced during the sixth seance, for instance, will show that concerning some facts all the witnesses did not agree, some affirming them, others denying that the phenomena were produced at all; but, in the meantime, the infallible physical instrument made its record of the phenomena, and the next day, on seeing the traces left by it, all were obliged to agree in recognising the facts.

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HUMAN BIOLOGY.

Leonardo wrote that nothing is so deceptive as our senses; and the value of our modern methods of research into natural phenomena consists precisely in the principle of substituting, as far as possible, for the testimony of the senses alone, auto-registration of the phenomena.

We have thus been able to obtain many graphic registrations, which will be published with this article. It will be stated with each phenomenon separately, in what way it was produced. I will explain first the methods and arrangements which were devised, without the medium having the least knowledge concerning them.

In every graphic registration there are two distinct and essential parts. The one comprises the receiving apparatus, that is to say, the mechanism directly acted upon by the forces and movements to be registered; the other consists of the surface on which the registration is actually made and which preserves the traces of the action which has taken place at a distance. This is the method of direct registration, the only one that could be carried out in our case. I will give an example.

A metallic cylinder is covered with a sheet of smoked paper, a cylinder which constantly turns on its axis, with a uniform movement, more or less rapid. To this cylinder a tracing-point is applied, fixed at one end to a support; the point can turn in a vertical plane round a horizontal axis. As the pen moves up and down, the point describes on the cylinder a curved line, the arc of a circle, the centre of which is the axis round which the tracing-point turns. The latter, by means of an opposing weight, is held in a horizontal position when at rest. On the surface of the table lies a telegraphic key, and the knob of the key is connected with the pen by means of a thread. Someone says to the medium: "Press the button without touching it by visible means, only by the exertion of mediumistic energy." The medium presses it; the sound of the key is heard, that

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is to say the rap of the metal point of the key on the metal block beneath it; but, at the same time, the knob, in the act of being depressed, draws down, by means of the thread, the arm carrying the tracing-point, and the latter traces a white line on the smoked paper.

We thus had a visual sensation of the movements which depressed the button, if we saw the button lowered; and an auditive sensation if we heard the rap. But these sensations are, and remain, only in ourselves; they soon weaken and vanish, leaving no trace except in the memory. To these impressions, however, and to the movement of the button, the white line traced by the point on the black paper corresponds, and if the lampblack is afterwards treated with a fixative so that it adheres to the paper, the mark traced does not become effaced; it can be photographed and reproduced without destroying the original.

The method described is that of *direct registration*, socalled because the moving body exercises a direct pull on the point, causing it to trace a line. But an indirect method may also be used. A point may be fitted to the cylinder, which will be attracted by a block of iron when the latter is converted into an electro-magnet by the passage of an electric current through a coil of wire, and we can arrange the key in this electrical circuit, so that while the knob is raised the electric circuit remains open, and when it is depressed so as to touch the metallic block beneath the circuit is closed.

Every time the knob of the key is depressed the circuit will thus be closed, and as the key rises again of itself the circuit will be again opened, while simultaneously with these openings and closings there will be attraction and release of the metallic point of the electro-magnetic indicator, that is to say, we shall obtain two short white lines, one traced upwards and one downwards, which will remain

distinct and will not be superimposed on one another owing to the constant rotation of the cylinder. This will produce an *indirect* graphic *registration* by means of electricity.

If, instead, we cause the acting force to operate upon a closed metallic drum, filled with air, and having one side formed of a sheet of india-rubber, and if this drum is connected by a piece of india-rubber tubing with another similar drum furnished with a registering point, each depression of the surface of the first, or receiving drum will compress the air within it and produce an elevation of the elastic membrane of the registering drum, and as the point is affixed to this second membrane it will, as it rises and falls. describe a curved line as in the previous case. The drums can be filled with a liquid, or partly with air and partly with a liquid (water or mercury, etc.) ; and on the liquids contained in one of the arms of a glass U-tube (the other being connected with a volume of air by the long connected tube) can be placed a float carrying the pen used for marking on the cylinder, as previously described.

By these methods, and others of a similar kind, we registered many of the mediumistic phenomena produced by Mme. Paladino. The receiving instruments were placed in the cabinet and arranged as I shall describe further on. Mme. Paladino knew nothing of their existence; not only is she not in the habit of examining the interior of the cabinet, which was always covered with curtains when the medium and the experimenters entered the room, but when invited to do so she energetically refused, saying that this was a matter of indifference to her.

The registering apparatus was placed in the next room (that which I have already mentioned as devoted to spectophotometric research, etc.), on a strong wooden table placed against the door which formed the back of the cabinet, but, of course, on the opposite side, and in the position shown in the accompanying illustrations.

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The receiving and registering instruments were connected with each other by means of electric wires and tubes of indiarubber, which were passed through the key-hole or through other holes made in the hermetically sealed door. During the day of the seance, having previously arranged with Profs. Galeotti and Scarpa as to the experiments to be made on that evening, I myself, with the help of the laboratory mechanician, arranged all the instruments in their places, in both rooms; then my assistant, Dr. Gennaro d'Errico, took a photograph of the cabinet (the curtains being drawn aside), and of the table which held the instruments. This done, the doors and windows were closed : the room for the experiments was not opened again until Eusapia arrived, and the room containing the registering instruments not until the close of the seance, when a first and rapid inspection was made to ascertain what results had been obtained. Both rooms were then closed again and only opened when I returned to the laboratory on the following day. Then Dr. d'Errico took another photograph of the medium's cabinet. Thus by comparing the two photographs, taken before and after the seance, the objects, the apparatus, the medium's table, etc., being just as they were when we closed the room, anyone can note, as though he had been present, all the displacements and removals of objects, the overturning of chairs and other articles, in fact he can observe all that the mediumistic forces of Mme. Paladino effected in each seance (except the first).

Under the traces registered on the cylinders was subsequently inscribed the time curve by setting the cylinder again in motion at the same speed as on the previous evening. For those who do not understand physiological technique, I will say that this was quite easily effected. We almost always used an electric Straub-Heder chimograph, set in motion by two large accumulators. The charge in the

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accumulators and the resistance in the rheostat inserted between them and the little electric motor, being constant, the velocity of rotation of the two cylinders (placed on the same axis) was necessarily identical every time that they were set in motion.

In order not to set them revolving uselessly before the phenomena began to manifest, and in order to avoid the presence of another person in the next room, we decided during the last seances to use the electric chimograph only, and to place the key for closing the circuit of the little motor in the experiment room itself. In the photographs of the cabinet taken during the last seances, this key is visible, hanging on the inner frame of the door of the cabinet, within reach of the hand of the nearest sitter. At the moment when the phenomena to be registered began to manifest, the circuit was closed, and suddenly in the complete silence of the night, the feeble murmur of the little electric motor was heard in the next room. From that moment the chimograph did not stop until the close of the seance. Of course the six recording points (as we shall see, four for electro-magnetic signals, one belonging to the Marey registering drum, the others to the François-Frank mercury manometer) registered a white horizontal line until they were moved, and above this white line their displacements were inscribed when the receiving instruments were put into action. The tracings were subsequently fixed in the usual way, then they were carefully studied by Profs. Galeotti and Scarpa; and they are now carefully preserved by me.

I wrote the detailed account of the phenomena which occurred during each seance, sometimes on the same night, or else the following morning; and it is from these accounts, after I had interrogated my friends on certain doubtful or controverted points, that this report has been written with a calm and collected mind.

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IV. THE MEDIUM'S TABLE AND CABINET.

The medium's table measured 38in. in width, 19in. in length, 31in. in height; it was made of polished pine wood, neither painted nor varnished, and weighed 13lbs.

The dimensions of the cabinet were as follows: width 4ft.; depth (*i.e.*, from the door, which formed the back, to the curtains) 30in.; height (*i.e.*, the distance from the carpet to the top of the curtains) 8ft. 4in.

The black curtains were, however, rather long, so that they not only trailed on the floor but lay on it for a distance of about four inches. Eusapia told me this was indispensable, but I do not know why.

The distance between the curtains when drawn and the centre of the medium's table was 4ft. 8in.; and in order that everyone might, during the seance, easily assure himself by means of his foot as to the position of the table, Prof. Scarpa, when it had been placed at the distance indicated by Eusapia, caused an iron peg to be fixed in the floor at the points which corresponded with the centre of It should be stated that after the first few the table. minutes the table began to be displaced, and also that as the phenomena increased in intensity, and the exterior raps (those which occurred outside the cabinet) were exchanged for interior movements (occurring inside the cabinet), Mme. Paladino showed an irresistible inclination to approach the curtains, dragging with her the table and the whole circle.

Although she approached it, however, and felt impelled several times to touch the outside of the curtain, she never put her hand into the cabinet and never examined the interior of it, either before or during the seance. When she was closest to the curtains she could only have touched with her visible hand any of the objects placed inside the cabinet by bending her body backwards and stretching her arms as far as

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possible in that direction, which none of us ever saw her do. But if she had attempted this the hands of the two guardians on her right and left, who never let go of the medium's hands, would have felt the impression of contact with these objects, which they never did feel.

Inside the cabinet we generally adopted quite a new experimental arrangement. Usually it is customary to put in the cabinet some tables, chairs, and various other objects ; a mandoline or guitar, a bottle of water and a glass, etc. But these objects are often left in positions in which they can be moved, transported, or thrown to a distance. In order not to make too great an innovation, knowing Paladino's aversion to novelties (particularly the substitution of a new person in the circle for one already known, and even such simple changes as, for example, placing a plate with clay for impressions on a small table or on the ground rather than on a chair, as she prefers), we always placed in the cabinet a few of the usual toys (the trumpet, the broom, the penholder, the mandoline, etc.), but the receiving instruments which were to be put in motion, and the surface on which they rested were generally, after the first seance, so firmly fixed that in spite of all her efforts Paladino could scarcely ever move them. She was visibly annoyed at this, and more than once during the seance (for outside the seance Eusapia does not allude to what occurs) she showed this distinctly. But this condition was a very important one to us.

After the first movements of the table and the curtain, when the invisible limbs of the medium are introduced into the interior of the cabinet, if it contains a table or a chair, the first thing these hands do (it is curious to observe) is not to touch the light objects which are there, but to raise or push or drag out the table or the chair however heavy these may be, and then of course the objects which we have arranged with so much care are overturned or fall on

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the ground ; and if electrical wires, tubes, etc., are among them these are thrown into disorder and perhaps broken.

I therefore wished to fix not only the table, or board, but also the instruments which were upon it. I passed the electric wire and the tubes through holes made in the wood, or I arranged them so that they only passed over a very small portion of the surface. I noticed the first evening that the medium had succeeded in moving, raising and placing in an oblique position a heavy table weighing 48lbs., placed securely in the cabinet, which it entirely filled. It was therefore necessary to make it secure with stays of iron and pieces of wood driven into the wall or affixed to the door, even at the risk of curtailing the number of the phenomena, provided we could obtain those which were the most important for our purpose.

This is the first stage in scientific investigation of mediumistic phenomena. Until now, Eusapia has always been at liberty to throw everything into the air, to play on the mandoline, to transport the water-bottle and the glasses, to throw over or lift up all sorts of objects. We began by restraining this inexhaustible mediumistic activity; we obliged her to do things she had never done before, we limited the field of her mediumistic manifestations so as to secure at least some of the conditions indispensable for the production of the desired phenomena.

I am convinced that it is much easier for Paladino with invisible hands to drag out of the cabinet a heavy table or to transport a chair from the cabinet on to the medium's table than to press upon an electric knob or to displace the rod of a metronome. I will return to this point later on, but I must say at the outset that this seems to me quite beyond dispute, and that the reason for this is that these movements (which are the results rather of skill than force), were new to her, or at least not habitual; showing that Eusapia's invisible hands, in order to execute delicate move-

ments, require that education and exercise without which even visible hands, although they may carry out rough and violent movements, cannot execute delicate and skilful ones.

I must, however, pause here, in order not to forestall the conclusions and considerations which logically should come last.

I pass, therefore, at once to the account of observations made during the seances.

v.

FIRST SEANCE (April 17th, 1907.)

Barometric pressure at 9 p.m.: 760'79mm.; Temperature 9.7° Cent.

There were present at the seance, which commenced 9.22 p.m., Profs. Amicis, Lombardi, Galeotti, Scarpa, Pansini, Bottazzi, and M. Minutillo (barrister-at-law).

We formed a chain round the table. About half an hour passed without the occurrence of any phenomena of importance, nothing beyond the usual cracking sounds, raps, inclinations, and slight upliftings of the table. We repeatedly changed the control on the right and left of the medium because it seems that of all the members of the chain those in immediate contact with the medium have the greatest part in the mysterious collaboration to effect which the chain is formed, always as the medium directs.

Eusapia made painful efforts, fidgeted on her chair, said from time to time that the environment was not very favourable, that she felt all the time as if there was something hard in the mediumistic surroundings. Perhaps she was not mistaken. Rarely has she been surrounded with such an assembly of unprejudiced minds, by such strict and attentive intellects, in a word, with persons more calmly prepared to form a judgment, as far as it is humanly possible to do, as to the real or the illusive character of the expected

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phenomena, and ready to assert with equal serenity that these are natural or true facts, these are frauds or these illusions of the senses.

Finally, Profs. Galeotti and Pansini kept control of the medium, and soon the movements in the cabinet began.

But let us see what it contained.

A table, with two slabs weighing 44lbs., occupied all the vacant part of the cabinet, and stood at a distance of about 8in. inside the curtain.

On the upper slab had been placed :

(a) A cylinder covered with smoked paper, moving round a metal axis, on which had been fixed a sort of penholder, the point of which touched the surface of the cylinder; when a rotary movement was given to the cylinder the penholder registered an horizontal line.

(b) A letter-weigher, with penholder affixed horizontally to the support of the scale, the tracing point being also adjusted to the cylinder, but at a certain distance from the other; if pressure were exerted on the scale of the letterweigher the penholder would be lowered, and the point would transcribe vertical lines.

(c) A Zimmerman electrical metronome (the electrical contact is effected by means of a platinum point, which at each double oscillation of the rod dips into a little cup of mercury), slightly charged, connected with a Desprez signal, placed in the next room.

(d) A telegraph key, joined to another Desprez signal.

(e) An india-rubber ball fastened, by means of a long india-rubber tube passing through the wall, to a François-Frank mercury manometer placed in the next room.

(f) A hen's feather.

On the lower slab:

(h) A large terra-cotta dish covered with a layer of soft clay, mixed with glycerine and water, about $\frac{2}{3}$ of an inch in thickness.

(i) A mandoline.

(k) A little drum with two sticks.

(l) A steel trumpet.

All these objects were simply placed on the table and not fastened to the slabs.

Considering the slight importance of the phenomena observed during this first seance, it is hardly worth while describing them in order; I will therefore make a brief résumé of the results obtained.

The heavy table in the cabinet was violently and repeatedly shaken. . . Naturally all the objects were either moved or thrown over. From the tracings found on the smoked paper, we saw that the cylinder had revolved from left to right, that is to say, in a direction opposite to that of the hands of the watch, and that the penholder on the letterweigher had traced very irregular marks, corresponding to the blows of the metallic block which was on the support of the balance—blows which we could hear during the movements of the table. But there is no doubt that the displacements of the cylinder and the balance were the result of the shaking and displacement of the table.

In fact, by putting back the table in its first position and then moving it by jerks so as to carry it into the position in which it was found, I was able to reproduce artificially the tracings on the cylinder, of which consequently we need take no heed.

The metronome was also put in motion and we clearly heard the tic-tac of its oscillations, to which corresponded tracings by the Desprez signal on the cylinder in the next room. But we have no reason to doubt that the rod of the metronome was shaken and oscillated on account of the violent displacements of the table, as I was able to assure myself by reproducing this phenomenon artificially. The seance yielded very small results, the smallest of all. But experts say that this is always the case at first seances,

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and is due to the lack of familiarity between the medium and members of the circle. Nevertheless, how many "knowing people" and "savants" have formed a judgment on the phenomena after seances such as this one !

It is certain, that on the first evening Eusapia felt herself ill at ease with us; she was also inhibited by our attention and the scrutiny and scepticism of Prof. Scarpa were evidently not counteracted by the kindly words of De Amicis and Minutillo, who tried to reassure her.

The seance closed punctually. We left, to tell the truth, little satisfied.

VI.

THE SECOND SEANCE (April 20th, 1907).

Barometric pressure at 9 p.m.: 763'99mm.; Temperature 13'8° Cent.

Prof. De Amicis was not present; Prof. Lombardi was replaced by Engineer Jona.

Taught by what occurred at the preceding seance, I substituted for the table in the cabinet a very solid slab affixed with iron bars and screws to the two side walls and to the door at the back of the cabinet. But as, even when thus fixed, the slab still vibrated too much when struck, I supported it on the right side with a strong wooden trestle, screwing it on to the flat part of the slab. On the slab were placed the following objects, from right to left :

(a) The smoked cylinder and the letter-weighers.

(b) The electrical metronome completely discharged with the rod outside the checking apparatus.

(c) The telegraphic key.

(d) The ball of india-rubber communicating with the mercury manometer.

(e) In the left corner at the back, the mandoline (not visible in the illustration).

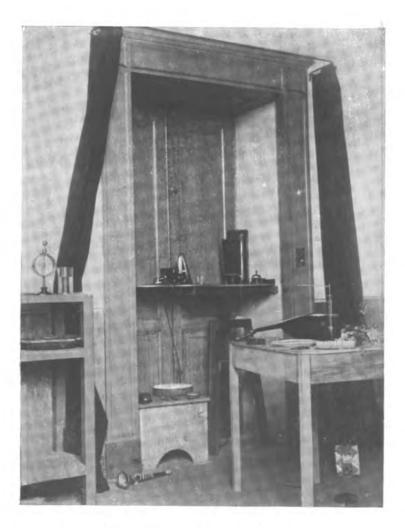


Fig. 1.-The medium's cabinet after the third seance.

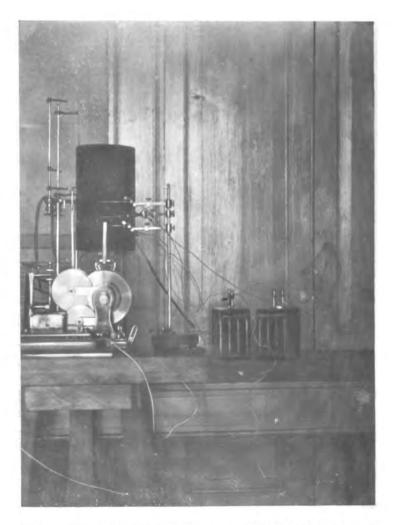


Fig. 2.—The registering apparatus arranged in the room next to the scance room. The door seen in the illustration is that which made the back of the cabinet.

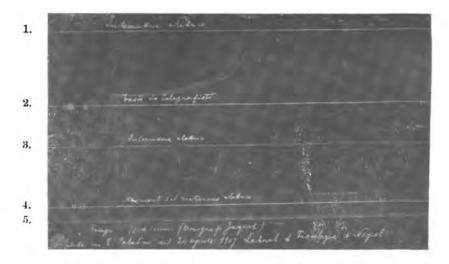


Fig. 3.—Tracings obtained during the third seance :—1 and 3 of the two Duprez signals attached to two electrical contact breakers, which were not put in motion, which causes the tracings to be only two plain lines.
—2. Tracing of the signal connected with the telegraphic key.—4. Tracing of the signal connected with the metronome.—5. Time tracing: 1/2 of a second. (These photographic tracings have all been much reduced in size.)

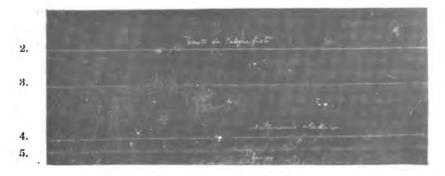


Fig. 4.-Continuation of the preceding figure.

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FIG. 5.—Third seance tracing:—1. Tracing of the pen of the mercury manometer, attached to the receiving Marey drum.—2. Time tracing: $\frac{1}{2}$ of a second.

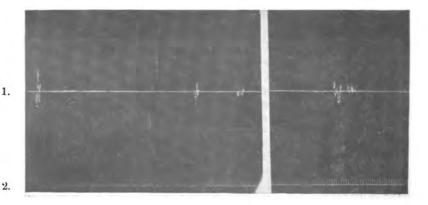


Fig. 6.—Tracing of the mercury manometer, attached to the Marey drum. Time: $\frac{1}{5}$ of a second.

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Under the slab, on the left, between the wooden trestle and the wall, was placed a little table of walnut-wood, weighing about 15lbs. when the drawer had been taken out, about 2ft. 6in. wide and about 2ft. high. This table was placed obliquely, the back part in front, and from left to right, and upon it were placed the tambourine, the trumpet, the little hair brush, the hen's feather, a bottle full of water and a very thick glass.

This time, therefore, we had firmly fixed the slab on which were the objects which we specially desired to see moved, but the objects themselves were not fixed—a thing we afterwards regretted. The little table underneath was left loose. . . .

The control of the medium was maintained throughout the evening by Prof. Bottazzi on the left, and on the right, first by M. Jona and then by Prof. Pansini.

The most remarkable phenomenon of displacement was the issue of the little table, under the slab, from the interior of the cabinet.

The manner in which it was drawn out was most interesting. It was first of all moved by jerks, and the pressure and pulls which Eusapia's hands made on ours (on Prof. Pansini's and mine) corresponded exactly with each movement. At a certain moment Paladino stretched out her two legs on my knees, placing her feet against M. Jona's knees on my left. With my left hand I took hold of the left hand of the medium, whilst I held her legs with my right, and M. Jona's right hand was laid on my left shoulder so as not to break the chain. Eusapia's right hand was controlled by Prof. Pansini.

Each advance of the table corresponded, with the most perfect synchronism, with a push of Eusapia's legs against M. Jona's knees and a contraction of the thigh muscles. In other words, the medium really executed movements identical with those which she would have made if she had

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wished to push the little table out of the cabinet with her visible limbs. Her feet, however, were not touching the little table, but Jona's knees, and when the latter were pushed or shoved the table was pushed and shoved, but by invisible limbs. Prof. Scarpa watched attentively the progressive displacement of the little table, which was produced at many inches' distance from him, although he was the nearest member of the circle to it. At a certain moment the empty glass which was on the little table (neither this nor the bottle being visible in the photograph because both were added after Dr. Errico had taken the photograph of the cabinet), was thrown violently to about two yards" distance on to the floor (without being broken, however), passing through the air at about the level of the medium's table; it grazed Prof. Scarpa's left elbow; this fling coincided perfectly with a tremendous kick given to poor M. Jona, who endured it without murmur for the sake of that Science in whose cause we were gathered together.

This synchronism of these mediumistic phenomena with sensible contraction of the muscles of the medium's limbs, to which I shall frequently have to call attention, seems to me a fact of the greatest importance, and one to be considered very carefully by all who desire to find some explanation of these phenomena.

Many touches were made by invisible hands; Prof. Bottazzi twice felt these, and it seemed to him that he was touched with the tip of a finger, once on the right arm and the other time on the side. Prof. Pansini was touched several times, and called out loudly in his usual way. Finally Prof. Scarpa asked that his right hand, which he approached to the outside of the curtain, might be seized; after a few moments we all saw the curtain approach as if it had been pushed by a hand inside the cabinet with fingers extended; Prof. Scarpa felt his hand seized by invisible fingers, and Prof. Bottazzi distinctly heard the rubbing of

the material between the two hands. The medium's hands were well controlled by Prof. Pansini and myself, and the contact between the hand of Prof. Scarpa and the invisible hand took place at a distance of about a yard from the head of the medium.

At a certain moment Eusapia told me to approach my head to hers; she then laid her forehead against mine and struck it three times; at the same time three strong raps were audible on the exterior table, such as M. Lombroso, according to M. Barzini, calls " John's cannonades." . .

Twice we perceived the apparition of something black, resembling a head with a fairly distinct profile, against the wall, illuminated by the faint red light of lamp No. 3. It came out slowly, behind the left outer side of the curtain; it remained two or three seconds, then retired rapidly. One would have said that it was surreptitiously peeping at us, and that it was frightened away by our exclamations of surprise. All saw the apparition; it gave me a shudder all through my body!

Towards the close of the seance the medium was seized as if with a sort of delirium and madness, uttering broken sentences; and when, the seance having closed at eleven o'clock, someone carelessly lighted the strongest lamp, she had an attack of hysteria.

During the seance, Prof. Galeotti and I invited "John," in Italian, in French, and in English (these are small concessions that it is necessary to make to Eusapia's deeprooted predilections) to make the rod of the metronome move, to lower the balance, and to press the ball of india-rubber; we afterwards explained how these objects were made, and what movements should be made with the hands in order to move, to lower, and to press them. In vain ! She excused herself, saying that she *did not find*, or that she *did* not see these objects, or that she *did not know how* to do it. Then she complained that the objects were *too far off, that*

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she could not reach them. In fact, the slab was fixed at 3ft. 6in. from the ground, that is to say, higher than any ordinary table. But, on reflection, I consider that the negative results of the efforts which Eusapia willingly made to please us is a matter of much importance, although at the time my friends and I were much dissatisfied.

In the following seances, as we shall see, Eusapia obeyed these same orders; the buttons were pressed, the rod of the metronome was set swinging, etc., and the fact that we did not obtain these results in the first seances shows, in my opinion, that Eusapia needed to learn how to make these movements, with which her invisible hands were unfamiliar, just as she would have had to learn to make them with her visible hands. In other words, the negative results of these first seances, if we compare them with the positive results which I will describe later, seem to me to indicate ·clearly the psychic or intellectual factor of these mediumistic phenomena, just as the synchronous movements of Paladino's limbs with the movements produced mediumistically indicate clearly the physiological factor. I reproduce a photograph (fig. 2) to show how the registering apparatus was arranged in the room adjoining the seance room, during the second and third seances. In the upper plane will be seen Straub's electric chimograph with the two cylinders superimposed; on the left François-Frank's mercury manometer connected with the ball of india-rubber ; on the right three Desprez signals fixed on the same supports; still further to the right, and at a lower level, two accumulators intended to provide the current for the signals. Two large accumulators, which furnished the current for putting the electric chimograph in action, are not visible in the photograph, because they were placed on the floor of the room, but the two long wires stretched between the battery and the rheostat are visible.

The door which is seen in front is that which, on the

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other side, formed the back of the cabinet. The electricwire and the india-rubber tube which passed through the door can be plainly distinguished.

V11.

THIRD SEANCE (April 24th, 1907).

Barometric pressure at 9 p.m., 760'74mm.; Temperature 15'6° Cent.

There were present Profs. De Amicis, Scarpa, Pansini, Bottazzi, Galeotti and Mme. Bottazzi.*

Prof. De Amicis had control of the medium's right hand and foot during the whole of the seance; she was controlled on the left by Prof. Galeotti at first, then by Bottazzi, then by Mme. Bottazzi, then again by Prof. Galeotti.

The seance began precisely at 9 o'clock and closed at 11; it was very short but very rich in highly important phenomena.

In the medium's cabinet the slab fixed to the wall and to the door at the back, and the trestle, remained in the same position as in the preceding seance. The littlewalnut-wood table was replaced by a pinewood footstool.

On the footstool (not fixed) were : A, a Marey receiving. drum, on the central button of which, in the middle of the india-rubber membrane (which offers better resistance than the membranes ordinarily used in physiological research), was attached, with very strong glue, a wooden disc, in order to increase the surface on which the pressure of the in-

^{* [}It is a matter for regret that none of these phenomena should have been forth coming under the perfect conditions of control which the first and second seances appear to have offered. The introduction into the circle of a lady, whom Eusapia Paladino insisted on keeping beside her, will evoke very natural suspicion in the minds of those accustomed to this particular medium's habitual trick of substituting the hand of another for that of her own. With one hand liberated we know that this medium can fraudulently imitate most, if not all, of the phenomena. described as having occurred during this seance.—EDITOR.]

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visible hand might be exerted; the drum was joined to the mercury manometer in the next room by means of an indiarubber tube, which is seen against the opposite door. B represents two pressure interrupters (called here "presselles") connected with two Desprez signals situated in the next room. The Marey drum, like the "presselles," was fixed to the seat of the stool by means of little bands of zinc screwed on to the wood. c is an electric bell, also screwed on to the stool; H, a round plate of enamelled iron containng a layer of very smooth putty $\frac{2}{3}$ of an inch thick; I, a china plate, also containing putty. On the ground on the right of the stool, between the three feet of the trestle, may be seen the little drum, with the two rods lying above. On the lower surface of the trestle lies the trumpet; on the middle surface is the brush and a roll of absorbent cotton.

On the shelf: o, is another bell; K, the usual smoked cylinder, to which is adjusted the penholder of the balance; D, the letter-weigher, seen on the left; C, the glass containing the glass tube of mercury; P, is the mandoline leaning against the door M, and on the right of this is the metronome, slightly charged ; G, is the telegraphic key ; the metronome and the key were fixed to the shelf with screws; G, on the frame of the door, is the key which serves to close, when desired, the circuit of the electric chimograph in the next room. On the upper part of the stand, on the left of the cabinet, stood a bouquet of flowers in a glass; then on the left the gold leaf electroscope L; further, on the left, a graduated measure full of oxygenated water and inverted into a china capsule, full of ordinary water, the whole on a brass support, s; and finally a little china dog; on the middle surface were placed two round terra-cotta plates, R, containing very smooth moist clay.

The Phenomena observed.

In front of the metronome may be seen a photographic

box containing perforated letters and little pieces of paper fastened together with a thread. On the lower surface of the trestle, beside the trumpet, is the hen's feather, which is not produced in the photograph.

Under the surface of the table outside a photographic plate, 9×12 , was fixed, bearing a cross of very thin sheet lead surrounded with black paper, fastened with thread; it was so arranged, with two little zinc bands, that it could not fall when the table moved. The medium never saw it, neither before nor after the seance.

Behind the stool may be seen, leaning against the door, a screen of platino-cyanide of barium.

The table inside the cabinet used during previous seances was replaced by the stool for two reasons: firstly, in order to be able to fix several objects with screws which would have injured the walnut-wood table; and, secondly, because I was persuaded that the medium could not resist the temptation of pulling the table out of the cabinet, as she had done before, whilst the stool, which offered less for her invisible limbs to take hold of, would not be moved. This was just what occurred. Raps sounded on the stool and attempts were made to move it, and for some time we heard what sounded like an arm or hand or foot working upon the stool, either inside or outside, to pull it out. But the attempts were in vain; the stool was only moved a few inches. To judge by the rubbing sounds made by invisible limbs, whilst the medium's attention was entirely concentrated on this stool, one would have said that hands were seeking for something to lay hold of which they could not find. The fact remains that the attempts were useless; but it was only later on that the medium heeded our entreaties not to fatigue herself uselessly by trying to bring out or overturn the stool, but to rather endeavour to touch the objects upon it.

The seance began by the light of the lamps Nos. 2, 3, and 4. Almost at once we heard the cracking and shaking

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of the medium's table, which replied by three strong raps (an affirmative) to our question :

" John, are you there ?"

The prompt, energetic reply, and the first remarkable levitation of the table, which was produced a few minutes after the reply, augured well, and made us hopeful of a better seance than the preceding; the medium being also in a better humour, and very pleased to have the presence of Mme. Bottazzi, whose acquaintance she had made on the previous day.

I will describe in groups the phenomena observed.

Levitations of the Mediumistic Table and Raps on it.

The number of levitations was very large. Several of them lasted only for a few seconds, others much longer; one lasted long enough for Galeotti to count fifty with rhythmic regularity, like that of a metronome marking half seconds, and the table rose to about a foot from the floor, so that we all had time to observe that the piece of furniture was quite isolated and that it floated in the air when not only all our hands were away from it but those of Eusapia also.

It should be noted that, at a particular moment of the seance, when many other phenomena had already occurred, the medium said she wanted to get up from her chair, and did, in fact, get up, whilst we remained seated. Then the table, as if attracted by her body, but without being touched by her hands, also rose, first on her side, then on the other sides, and remained for a considerable time in the air, whilst we watched it with amazement, then it fell back with much noise when the medium sat down.

Apparitions (or Materialisations).

The presence and the activity of the mediumistic fingers. and hands is shown not only by the raps and movements which she produces, but sometimes also by distinct visual

appearances. These are pale, diaphanous hands and fingers, which sometimes have the shining appearance of a pearl. Such were seen on Eusapia's head, as if they issued from the division between the curtains or from the two sides of them; then they were often seen bent, as if seizing a part of the curtain to push it aside. But sometimes they appeared separately on the arm or shoulder of the persons nearest to the medium, whilst the former felt themselves touched or caressed on the head or face. Mme. Bottazzi, whilst controlling the left hand of the medium, saw, almost touching her left cheek, a black hand with a part of the forearm, and was so vividly impressed by it that she quitted the place where she was sitting and took one further off, in spite of the obvious annoyance of the medium, who had several times asked her to sit near her.

I will say here that the most important phenomena during the seance occurred when Mme. Bottazzi was in contact with the medium, whose mediumistic activity was evidently increased by the presence, and particularly by the neighbourhood, of my wife. When "John" was asked if her presence was acceptable to him he replied emphatically "yes" (three very strong raps on the table). The table was then asked to approach this lady, and did so at once, bending forward as if to salute her. "John" was asked whether Mme. Bottazzi also possessed mediumistic faculties, and twice an emphatic affirmative answer was given.

I have reported these details because they clearly show the influence which the persons composing the circle exert on the activity of the medium.

Not only, indeed, did the phenomena develope during the seance with extraordinary rapidity and promptitude, and were all the objects and instruments touched and moved and set in action; but all the time that Mme. Bottazzi was in contact with the medium she was not left quiet for a

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moment; many times the curtain was thrown out on her, enveloping her entirely, as if embracing her; she was constantly touched, patted (she said she felt as if a cat was crawling up her right arm as far as her shoulder), struck on the shoulder as if with the open palm of a hand (and we heard the blows quite clearly); and it was she also who saw the larger number of the apparitions.

All this justified therefore the need she felt at a certain moment of removing from the sphere of mediumistic activity, so as to withdraw from these too noisy and rough manifestations of the medium, which corresponded with the partiality Eusapia had shown for my wife.

Whilst all these phenomena were going on the medium was completely entranced; she murmured incomprehensible words; she sighed painfully; she made no reply to questions; her face was transformed; the muscles relaxed, the limbs moved quickly under our attentive gaze.

Touches.

These were numerous and almost always made on the persons in contact with the medium, but also on those who, stretching their arms towards the medium and the curtain, asked to be touched or to have their hands seized and pressed.

Prof. De Amicis was not only touched on the arm, but was forcibly pulled as if by an invisible hand, issuing from the interior of the cabinet, and this more than once. At a particular moment, one of us asked if the spirit of a dead person, who was dear to him, could come among us and could give him a kiss. The curtain on the left shook, enveloped his body as if 'to embrace him, and he felt the contact of another face against his and a mouth kissing him. At the same time Eusapia's lips moved as if to kiss, and she made the sound of a kiss, which we all distinctly heard. A

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suspicious mind would call this fraud; but this would be a mistake. For in the first place, kisses given by the invisible are also heard when the medium only makes the movement of kissing, without any sound. And, secondly, this ought only to be considered as a phenomenon analogous to the synchronism between the raps on the table and the slight pressure made by the medium with her fingers on the hand of the controller. Whatever may be the mediumistic phenomenon produced there is almost always at the same time movement of one or several portions of the medium's body, whether these movements are observed or not (sometimes they are very slight and are performed by the muscles not under the controller's hands). It is easy to understand therefore that a kiss given by invisible lips may sometimes correspond with an analogous movement of the medium's lips, and may sometimes be accompanied by the sound of a kiss. That this is not due to fraud on the part of the medium is shown also by the fact that the medium makes no attempt to draw special attention to this really impressive phenomenon. Whilst this was going on Eusapia was in trance and seemed not to hear our words of astonishment. . .

When the curtain advanced towards the hand held out to be touched, a person looking in a direction parallel with the projected curtain, saw distinctly that it was not swelled out as it is when the sound of wind is heard in the cabinet, but that it showed the irregular relief of fingers extended from a hand which, from inside the cabinet, pushed it forward; it was these fingers which afterwards seized the extended hand, and when our hands were thus seized, held for n moment, or even drawn towards the cabinet, we felt the sensation as of contact with a real hand, bony, nervous, often neither hot nor cold, but sometimes hot; a hand, ia fact, of flesh and bones and blood. To whom does this hand belong, which is generally encountered more than half

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a yard away from the medium's head, and whilst her visible hands are rigorously controlled by her two neighbours?

Is it the hand of a monstrous long arm which liberates itself from the medium's body, then dissolves, to "materialise" afresh afterwards?

Is it something analogous to the pteropod of an amœba, which projects itself from the body, then retreats into it and appears again in another place?

Mystery !

Apports."

The first object which was brought on to the table in the cabinet was a little hair brush; it was placed on the table so gently that we hardly noticed it.

Prof. Galeotti held out his right hand (which grasped the left hand of the medium) towards the little drum, which lay quietly on the chair, as if to take it, but he kept his hand at some distance. The drum moved, rolled a little, rose up —as I could distinctly see, being seated beside Prof. Galeotti —and tried to get up on to the table, but fell back; it tried again, and fell back; it looked as if it had not sufficient strength to make the jump.

The following fact observed by Prof. Galeotti and myself is worth noting here. When the medium told him to take the drum the latter was completely covered by the curtain. Before he began to move and to raise himself the lower edge of the curtain moved a little, passed lightly on to the drum and partly covered it as if to help it to rise.

After the seance we also found the hen's feather on the table, but no one had seen it arrive there, neither had anyone heard it, as it was too light.

Figure 5 shows on the right extremity of the upper shelf

^{* [}It will be observed that M. Bottazzi does not use this term in the sense in which spiritists use it; the object "brought" does not come from outside the closed seance-room.—EDITOR.]

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of the whatnot a bouquet of flowers placed at a distance of more than 3ft. from the table. We had repeatedly asked that the flowers might be brought on to the table, and even that they might be offered to Mme. Bottazzi. At a particular moment the table asked for complete darkness. We then extinguished lamp No. 4. At once we heard the curtain shaken roughly even up to the rings by which it was attached to the iron horizontal bar, and a moment later the bouquet, skimming past Prof. Galeotti's face, who at that moment was controlling Eusapia's left hand, and passing across my chest and across my hands, which were left damp by the water which flowed off it, laid itself on Mme. Bottazzi's knees, who was seated on my left. On account of the darkness we did not at first know what had happened, but then one after another exclaimed : "The flowers ! the flowers!" We lit up. We were not mistaken. Profs. Galeotti and De Amicis declared that Eusapia's hands never escaped from theirs the whole time. This phenomenon of apport was very fine and very important because the bouquet of flowers was found outside the cabinet.

"John" was begged to move the other objects which were in the cabinet: the electrical keys, the metronome, the mandoline, etc.; "John" was indeed inside; we heard things being touched on the table; the glass containing the tube of mercury was shaken and displaced, then abandoned because "John" prefers amusing himself with glasses when they contain liquids; the two bells were heard faintly sounding. Finally the mysterious hand found the mandoline and began scratching on it.

"Bring it to us, bring it to us!" exclaimed De Amicis.

Then the mandoline, held by the handle, as if by a hand enveloped in the curtain, passing between Eusapia's head and that of Prof. De Amicis, came on to the table, where, under our watchful game, a marvellous phenomenon occurred. Eusapia's hands, controlled by those of De Amicis and

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Galeotti, were not lying on the table, but in her lap, where the controllers say they moved incessantly and regularly. At the same time the mandoline, which lay on the table, was constantly shifted about, moved, rattled, and then, when we all begged that it might not be thrown on the floor, it threw itself on to the knees of Profs. Scarpa and De Amicis. It paused. The light was bright enough to enable us to clearly observe that no hand was touching the instrument; who then shook it, made the strings vibrate, pulled it on to the table, under, I repeat, the very eyes of all of us?

The Instruments of Control.

Immediately afterwards, we heard the metronome in action It beat several times, then stopped; at our repeated request, the rod was set in motion; then stopped, but the shake it received was sufficient to spill the mercury in the little cup (the mercury was found spread on the board and the little cup empty); and it was impossible to register the beats of the signal. In fact the tracings (figs. 3 and 4) show only six beats on the left, which correspond to the six complete oscillations (because only one of the cups contained mercury and consequently effected a contact at each simple oscillation), then another further on, then two very close together.

The telegraphic apparatus was several times put into motion. It was affixed to the wooden board and therefore was not displaced. We clearly heard the vigorous, rapid and characteristic raps; and to prove that there was no illusion or collective hallucination the tracings (figs. 3 and 4) show three groups of signs and two isolated beats intercalcated between them. Happily the electro-magnetic signal works in a very different way from our sense organs; it neither is deceived nor does it deceive. These little vertical lines which are almost blended because, on account of the smallness of the velocity of the cylinder, they succeed each other at very short intervals (less than one-fifth of a second), without any doubt correspond each with a lowering and raising of the telegraphic key; and when looking closely with a lens (at the originals) it can be seen that the signs, when they are finest, follow one another with a frequency of about $2\frac{1}{2}$ per $\frac{1}{6}$ second, that is to say about 13 per second.

I have already described the Marey drum solidly fixed on the flat surface of the stool, as seen in fig. 1, and how it was connected with the François-Frank manometer of mercury. Each pressure exerted on the disc of wood glued to the elastic membrane produced the rise of the floating object and of the pen of the manometer and each depression a lowering of the same. Now if we note the tracings (figs. 3 and 4), we see groups of white ascending and descending lines. The highest of course correspond to the strongest pressure, the medium correspond to the pressure of medium intensity and the lowest correspond to the weaker touches. These pressures, and particularly the strongest, cannot make the highest lines until they have touched the membrane of the drum, which as I said was fastened to the stool. As to the displacements of the latter and the raps made upon it to the movements impressed on the india-rubber tubes which attached the drum to the manometer or even to the rents in these, the first have no effect, the latter produce small marks, little vertical lines on the manometric tracing. An invisible hand or foot must therefore have forced down the disc, must have leaned on the membrane of the receiving drum, and with force, because I assured myself the next day, that to obtain the highest lines the disc had to be pressed to the extreme point.

This phenomenon, graphically registered on the smoked rolling cylinder, is of the greatest importance, not only because there can be no manner of doubt about it, but also

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because it displays a certain amount of skill in the invisible hand which produced it. This is not, indeed, a case of ordinary pulling or pushing of a chair or of a table. To press the disc the mysterious hand was obliged first to find it, and to touch it on its relatively small surface; then among the movements possible to it only one must be performed, that of lowering. The mysterious hand could detach the disc, which was simply glued on to the button of the membrane, or it could detach the drum from the stool, etc., but it did nothing but press it; obeying the orders which I gave to the medium and allowing itself to be guided by the description which I gave of the little apparatus and by the instructions which I always gave to the medium as to the manner in which it should be pressed in order to make it work

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CORRESPONDENCE.

GENTLEMEN,

M. Waaldstier writes that there is one fact of which we are sure, " and that is, that thought can be transmitted, and is transmitted in the form of images."

Now I am writing on a subject which involves close examination of the theory of thought transference. In examining the cases reported I begin with an assumption that there are cases which, primá facie, show this thought transference. But, in dissecting the cases apparently in point, I found there was not one which showed, positively, thought transference.

I may, very likely, be wrong. Could M. Waaldstier, most kindly, give me the reference to three veridical cases?

Yours, etc.,

F. C. CONSTABLE.

GENTLEMEN,

On the evening of the 11th of June last, we three, Princess Galitzine, Miss Allsop and myself, were experimenting in motor automatism with an inverted saucer surrounded by the alphabet. The saucer moved rapidly the moment we placed our hands on it. With myself alone it was motionless, with *two* of us it always moved. It was then observed that unless I was one of the two we had nothing indicating intelligence, but when I put a finger on the saucer coherent communications were forthcoming.

The father of a mutual friend purported to be the first manifesting intelligence. We were asked to ring the son up on the telephone. We refused on account of the lateness of the hour. He then sent a message to his son warning him against a break-down in health through overwork. Three days later this warning was fully justified.

"Oh !" said Princess Galitzine, "it is not likely anyone will come for me. There's no dead friend who loves me enough."

"Rudolph" was spelt out. My second name being Rudolphina I concluded the message was for me, but the saucer persistently indicated the Princess Galitzine as the recipient.

"Yes," she said, "I had an Uncle Rudolph who died years ago. Can he give a message in Russiau as Miss S. does not know that language?"

It was explained that that would be impossible. As my brain was being consciously used, the intelligence at work said that only what I could understand could be communicated. Then we asked for the message in English. Letter by letter we received "Répétez nos rêves d'autrefois."

PRINCESS G. "I understand and will explain. Do give me the name by which you called your wife. Then I shall be sure it is you." I had taken my hand off. The saucer made aimless movements, yet the questioner knew the answer to her query. They begged me to join them again, which I did.

PRINCESS G. "I wonder how it was with his son who died?... Did you meet your son?"

Slowly and deliberately the saucer indicated the letters S. E.R. G.E. "His name, Serge!" exclaimed the Princess. "Now tell me the name of his mother. What did you call her?"

Here I would draw attention to a curious incident. I immediately received a mental impression of the word "Marie," and I had to use the utmost self-control in order to remain passive and not compel the saucer to spell out that name. I began to fear I had failed as the saucer went to M. A., and I felt sure it was going to R., but no, S. H. A. were indicated, which confused me considerably.

"Her name in Russian ! Masha'is Marie," exclaimed the Princess.

"But you spell it with a C, Macha," said Miss Allsop.

"Yes, but S is the phonetic equivalent of the Russian C in that connection," was the rejoinder; an interesting point, as neither of my companions would have rendered the name as the saucer gave it, while I should have written "Marie." I had received the idea and would have clothed it in familiar form, but the saucer went its own way despite our three opposing wills.

Now for the explanation of the cryptic communication, "Répétez nos rêves d'autrefois."

The year of her uncle Rudolph's death, Princess Galitzine had a peculiar dream. She saw her uncle just as she remembered him. In her dream she knew he was dead, and begged him to take her with him. They were walking along a corridor when they came to a massive black door. On this black door, in white letters, appeared the following lines:

> "Und der Mensch versuche die Götter nicht, Und begehre nimmer und nimmer zu schauen, Was sie gnädig bedecken mit Nacht und Grauen."*

* The lines on the door are a familiar quotation from Schiller's Diver, and we took the whole incident to be a gentle and poetical, if somewhat roundabout, reminder on the part of uncle "Rudolph" to his niece as to the unwisdom of seeking to know the future.

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Indicating the door he asked whether she wished to follow him through it. Seized with a sudden dread she drew back. Seeing this he acquiesced, murmuring something to the effect that she was too young. Thereupon she awoke and has had no other dreams or communications about him but the one in question; in fact she has rarely, if ever, thought of him all these years.

FELICIA R. SCATCHERD.

GENTLEMEN,

The account of the very interesting case of cure reported by M. de Vesme (ANNALS OF PSYCHICAL SCIENCE, June, 1907), by means of hypnotic suggestion, aided apparently by spirit agency, urges me to send you particulars of a cure of eyesight by means of self-treatment under hypnosis which may be found both interesting and instructive.

Some four years ago I made the acquaintance of the young man who became my psychic. He was then about 18 years of age. He, at that time, wore a strong glass for the left eye, and told me that his doctor had said that the optic nerve was much decayed, and that he would shortly lose the sight of his left eye, to be followed by that of his right.

I hypnotised him, and the following conversation took place. T. is myself, P. the patient.

He passed easily into what I recognise as the second stage of hypnosis, the only one to me of any real value :

T.: "What is the matter with his left eye?"

P.: "The optic nerve is slightly decayed."

T.: "What can I do for it?"

P.: "You can treat it."

T.: "You can treat it much better than I."

P.: "If you say so, I suppose I can."

T.: "Treat it, and tell me when you have done."

Then ensued a rapid winking of the left eyelid for about fifteen seconds.

P.: " I have finished."

T.: "When I tell you to treat it what happens ? "

P.: "I remove the bad magnetism from the eye and replace it with good."

After the second of these treatments the patient became much alarmed, as he could not see so well with the sound eye.

I hypnotised him :

T.: "Why has his right eye gone bad ? "

P.: "I must first take the right eye back to the left and then bring them both forward together."

Which was done: for, he shortly after reported his eyesight to be restored, and discarded his glasses altogether. Headaches, consequent on defective vision, also disappeared, as well as a very natural morbidity arising from fear of the loss of his eyesight with its resultants; but I could never induce him to go and show himself to his doctor, perhaps for the reason of counter suggestion put forward by Dr. Magnin.

I consider this cure to have been effected entirely by self-treatment suggested to the Ego under hypnosis.

H. W. THATCHER.

GENTLEMEN,

The production of a number of dream events in fairly logical sequence by an external instantaneous phenomenon, as related by M. Boulenger in the ANNALS Vol. V., p. 171, recalls to me a dream I had a good many years ago. Details have escaped me but, in the main, I was to fight a duel. There was the plot of greensward in the bright sunshine. There were the seconds who measured the distance, and, opposite me, at about thirty paces, stood my adversary, pistol in hand. The signal was given—I saw his weapon point at me and I felt that I had been shot in the very middle of my nose, for I felt the skin wrinkle itself up! I awoke to find a fly had settled on the exact spot where I had been shot. Yet the dream was quite a long one. None of the actors in the drama were known to me.

I may say that I dream every night of my life and appear to dream all night. An exciting piece at the theatre repeats itself with all sorts of fantastic and impossible variations, and late games of billiards, chess, cards do the same, with vexing and insoluble problems thrown in. A "control" recommended me not to smoke within an hour of retiring—I find this beneficial.

I have had visions on four occasions. These I distinguish from dreams by their remarkable lucidity, their psychic colouring, and their significations; and once I learnt how to produce a flower from "astral" matter. This lesson, however, I could not retain in my waking state.

I think there is need for a work on Dreams as exhaustive as that on Human Personality.

H. W. THATCHER.

AMIDST THE REVIEWS.

& Case of Clairvoyance Studied by Professor William James.

(Proceedings of the American Society for Psychical Research, Vol. I., p. 2.)

THE last volume of the *Proceedings* of the new American Society for Psychical Research is particularly interesting. It contains, among other things, a study by Professor William James, the eminent psychologist, supported by valuable documentary evidence, of a case of the discovery of the body of a drowned person, through indications given by a clairvoyant. This case was first brought to his notice by Dr. Harris Kennedy, of Roxbury, a cousin of his wife's. It had already been published as far back as 1899; but Dr. Kennedy (whose brother was residing in Lebanon when these things occurred) collected the testimonies of the witnesses when the facts were still quite recent; the delay in publication does not detract from the value of the evidence then obtained. This is the *verbatim* report of Dr. Kennedy:

"On Monday, October 31st, 1898, Miss Bertha Huse left her home at Enfield, N.H., at 6 a.m. before the rest of the family had risen. She took her way down the street towards the so-called Shaker Bridge. On her way she was seen by several people, and by one person when she was on the bridge. Her family, learning of her absence, instituted a search for her, and during the greater part of the day, 150 men, more or less, hunted the woods and lake shore in that vicinity. This search proving of no avail, Mr. Whitney, a mill-owner of Enfield, sent to Boston for divers, with a suitable outfit. A diver named Sullivan worked the better part of all Tuesday and up to Wednesday noon without success in the lake.

"On Wednesday evening, November 2nd, Mrs. Titus of Lebanon, N.H., a village about four and a half miles from Enfield, while dozing after supper, aroused the attention of her husband, who was seated near her, by her noises, and extremely horrified countenance. When he spoke to her, she failed to answer, and it was necessary for him to shake her before arousing her to consciousness. When she was conscious, the first thing she said was, 'Why did you disturb me ? In a moment I should have found that body.' After this she told her husband, 'If I behave very peculiarly to night, or cry out, or seem greatly disturbed, do not on any account awaken me, but leave me to myself.'

"At some time during the night Mr. Titus was aroused by the screams of his wife. He got up, lit a lamp, and waited, obeying his wife's instructions. She, during a following interval, though not awake, spoke in substance as follows:

""She followed the road down to the bridge, and on getting part way across it, stepped out on to that jutting beam which was covered with white frost. There she stood undecided whether to go into the water there or go up over the hill to the pond. While so standing she slipped on the log, fell backwards, and slid in underneath the timber work of the bridge. You will find her lying, head in, and you will only be able to see one of her rubbers projecting from the timber work."

"Early in the morning, at her earnest solicitation, her husband went to Mr. Ayer, an employé of the Mascoma Flannel Co., at Lebanon, and asked him for leave to absent himself from the mill that morning, in order to go with his wife to the Shaker Bridge at Enfield. He then told Mr. Ayer the story, substantially as above. Mr. Titus also told the story to Mr. W. R. Sunderlin, as well as to certain other persons, all in Lebanon, before he went with his wife to Enfield, where he told other parties of this occurrence, and asked Mr. Whitney, who had been foremost in the search, to accompany him and his wife to the spot his wife was desirous of investigating. When they reached the bridge, Mrs. Titus pointed out a certain spot where she said they would find the body in the position as above mentioned. Mr. Whitney, who was then one of quite a number at the spot, sent a messenger to get the diver, who had been working in the neighbourhood of that spot on the niver, who had been working in the heighbourhood out that spot on the previous days. On his arrival Mrs. Titus pointed out to him the spot where she said the body lay. He said, 'I searched there yesterday and found nothing.' She said, 'Yes, you searched there and there (pointing to certain spots), but you did not search there, and if you go down you will find only the rubber of her shoe projecting from the timber work.' To satisfy her, he put on his diving suit, and went down at the spot indicated. After a moment or two, the bonnet of the deceased rose to the surface, and shortly after, the diver came up bringing the body. The diver then said, 'I did not look in this place yesterday as the brush and débris were so thick there that I could not see; in fact, all I could feel of the body was the rubber projecting from the timber work.'

"Mrs. Titus' grandmother is said to have had a similar power in her day, but Mrs. Titus is not known to have made any pretence of being a clairvoyante, having never used her trances for any pecuniary reward or for the sake of any notoriety. On the day following, viz., November 4th, Mrs. Titus was ill."

Professor James then publishes the testimonies collected by Dr. Kennedy, a few days after the event.

First comes that of Mr. J. C. Ayer, who relates the visit of Mr. George Titus to ask for a holiday. He confirms the fact that the latter then related his wife's dream, adding that Miss Bertha Huse had no intention of committing suicide. Mr. Ayer was superintendent of those employed in the mill and knew both Mr. Titus and the sister of the young girl who was drowned.

Mr. W. R. Sunderlin, who was also an employé at the Mill, also reports the request for a holiday made by Mr. Titus, who gave as a reason bis wife's vision. He was not able to help laughing, but as Mr.

Titus persisted he advised him to go and find Whitney, who was interested in this matter. Mr. Whitney also smiled when he heard the story, but consented willingly to the search. This witness was present at the discovery of the body.

The account of Mr. George Titus deserves to be quoted more extensively, because it contains the description of all the phases of his wife's vision :

"On Sunday, October 30th, 1898, Mrs. Titus of Lebanon said to her husband, 'George, something awful is going to happen. I cannot tell you what it is, now, but can later on.' Monday, October 31st, just about 6.40 a.m., as Mr. Titus was leaving for the mill, his wife said, ' that has happened.'

"At noon Mr. Titus told his wife that the Huse girl (a sister of the one drowned) had gone home, Mr. Titus remarking that her mother was perhaps ill, at least so some people at the mill thought. She said, 'It is something worse, I can feel it.'

" Monday evening we heard the girl was missing.

"Tuesday, November 1st, Mrs. Titus talked about the matter, and said, ' that girl is in the lake.'

"Wednesday, November 2nd, about 7.30 p.m., after having washed her dishes, Mrs. Titus was in the rocking-chair. Mr. Titus spoke to her three times in a low tone and the fourth time loudly, and she woke up. 'George, why didn't you let me be, in the morning I could have told you where the girl lay and all about it.'

"She then got up and walked about the house before she went to

bed, which was between 8.30 and 9 p.m. After talking a short time both Mr. and Mrs. Titus fell asleep. "At eleven p.m. (Wednesday) Mr. Titus woke her up. She was talking in her sleep with the diver, and hit her husband, saying, 'She is not down there, but over here to the left.' She begged her husband to leave her alone.

"At 12.15 a.m. (Thursday) she again went into a trance which lasted until one o'clock. Mr. Titus lit a lamp and watched and talked with her in very low tones; when questioned on this subject she would answer, but did not hear about other things.

"She said something about cold, and Mr. Titus said, 'Are you cold, Nellie?' She said, 'Oh! Oh! I am awfully cold.' This Mr. Titus said referred to the drowned girl.

"After she came out of the trance at one o'clock she told it just as she had it in the trance.

" In the morning she said it was her duty to go over to the bridge at Enfield, and Mr. Titus asked Mr. Ayer to let him off, which Mr. Ayer did."

Mr. Titus then relates the scene of the discovery of the body without giving any new details. He simply says that when the diver came out of the water he declared that he was less afraid of the woman who had fallen into the water than of the woman on the bridge _

He added that Mrs. Titus generally resists her trances because she feels unwell for some time afterwards. She had never seen the young girl Huse, and had not had anything to do with her. Her mother had

similar faculties, but she wrote. Some days she could not write at all, on other days she wrote a large amount. Mrs. Titus has no control over her trances, which come upon her in spite of her attempt to prevent them.

Mr. Whitney says that he cannot add much to that which has been already said on the subject of this event. In a letter written by him to Dr. Kennedy we learn that the bridge in question crosses the lake Muscoma; it is about the eighth of a mile in length. Mrs. Titus indicated to the diver very exactly the spot occupied by the body. "All that I can add is that Mrs. Titus certainly was unaware of the circumstances of the accident, since she had not been to Enfield, where this happened, for two or three years."

From the deposition of the diver Sullivan we learn that during his search in the lake the inhabitants of the neighbourhood, persuaded that the girl must have taken the path into the woods, were searching these in every direction. He remembers that

"Mrs. Titus walked along the bridge and came to a spot and said: 'This looks like the spot I saw in my trance'; then after a moment's hesitation she said, 'No, not exactly,' and walked a little way along and stopped at another point and said, 'This looks very much more like the place that I saw last night.' She stood there looking over the rail of the bridge from twenty minutes to half-an-hour. At last she said she was sure that was the place."

Mr. Sullivan continued to relate how he went^{*}down into the water; he was still on the ladder trying to separate the *débris* which had collected on the timber work of the bridge, when his hand touched something which he recognised as a foot. As the clairvoyant had told him that only the foot of the drowned person protruded from the timber work he was much impressed.

"It is my business to recover bodies in the water, and I am not afraid of them, but in this instance I was afraid of the woman on the bridge. I thought to myself: 'How can any woman come from four miles away and tell me, or any other man, where I would find this body?' I investigated and felt her foot, and made sure that it was a body. She was lying in a deep hole, head down. It was so dark that I could not see anything, I had to feel entirely."

After giving details on the operations of rescuing bodies, the diver relates that Mr. Whitney asked him what he thought about it and that he replied : "I don't think at all, I am stupefied." Mr. Sullivan says that the body was found at a depth of 18ft. It was so dark in the place that it was impossible for anyone to distinguish anything.

"She must have seen the body as it was lying, because she described the position, and she had already pointed out the place I was to go

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down, and nobody could have known who had not seen the body as it was lying at the bottom. If you ask me how she knew it, I don't know; but if you ask me if I believe in it, why, I have been convinced against my will. If my best friend had told me I should have thought he had seen a ghost. But if I ever have a similar case and can't find the body I shall introduce the parties to Mrs. Titus, and she will find it."

Mr. Sullivan was subsequently submitted to interrogation at the Bowditch Club, composed of the assistants and youngest professors of the Harvard School of Medicine. He confirmed his assertions and added certain explanations from which it is more clearly apparent that it was impossible from the bridge to see the body or even the spot where it lay.

It seems that at 6 o'clock in the morning the wife of the blacksmith, who was in a spot from which the bridge could be seen, observed a woman standing on it. This woman was not questioned by Dr. Kennedy. The diver conversed with her and this is what he reports :

"Q. 'Was she an intelligent sort of woman?'

"A. 'She seemed so.'

"Q. 'She didn't say she saw the woman fall over?'

"A. 'No; she said she saw her on the bridge, or thought it was her. She saw some woman there. That was all she could say."

Professor William James then discusses the case and finds that it is open to three different interpretations, if a supernormal hypothesis is excluded:

 1° The theory of the *track of feet*. It seems that there was some frost on that fatal Monday morning and that the track of the girl's feet were visible from her residence up to the bridge and upon the bridge for a certain distance, not exactly stated. One of the members of the Bowditch Club says à propos of this:

"I think the case is tremendously weakened by the fact that those footprints were seen, and by the fact that people saw her on the bridge. If you can prove that she was seen at a certain point on the bridge before she disappeared, it is not a difficult coincidence to imagine that she fell in at a certain point; and that would surely have been described to Mrs. Titus. It is conceivable that the woman who saw her on the bridge, knew Mrs. Titus. Some people have a power of observation which others have not. Mrs. Titus, with a particularly acute power of observation, might have learnt something which others did not."

Professor James remarks on this :

"If this means that footprints and the blacksmith's wife furnished to Mrs. Titus data which the latter's acute powers, either of imagination or observation, completed into an accurate vision of the corpse's position in the water, it seems almost as great a mental miracle as 'clairvoyance.' The footprints had evidently not led to any spot on the bridge that suggested the girl having stopped there, for the whole

Google

town, knowing of them and in spite of them, was searching the woods; and if they had even indicated one side of the bridge as the more probable side, why should the diver have been allowed to search both sides, as he did on the Tuesday and Wednesday? When asked whether he could go back now, and pick out the spot on the bridge where the girl fell off, the diver replied: 'I don't think I could pick out that spot.'

" If the diver who had been there felt so uncertain, it seems still less likely that Mrs. Titus could have accurately found the spot by a bare hearsay description."

2° This leads us to the second naturalistic theory : Mrs. Titus may have been present when the accident occurred. As the wife of the marshal, she may have been near the bridge at the moment of the accident, and have seen what happened. Then she may have returned to her house and with the complicity of her husband have invented the story of the trance. The assertion of her husband that she was at home when the accident happened only proves his complicity with his wife. All this was pointed out to Mr. Sullivan, who merely replied : " All right, but in that case how could she know the precise position of the body in the depths of the water ?"

3° Finally, Bertha Huse, intending to commit suicide, may have confided her intention to Mrs. Titus and the manner in which she meant to carry out her design, either directly or through her sister, who was working at Lebanon, and who was probably known to Mrs. Titus. This third hypothesis is psychologically more improbable than the first two. The circumstance of the precision of the indications given by the clairvoyante are opposed to this hypothesis. Here are some paragraphs from the interrogations of the diver :

"Q. 'You think that Mrs. Titus pointed to almost the exact spot where the body was found?'

"A. 'I know she did. If it wasn't for her the body would not have been found.'

"Q. 'You say it was too dark for you to see?' "A. 'It was total darkness. It is light water but the crib work cuts off the light.'

" Again :

"Q. 'You found her with her head down and feet up in almost the exact spot Mrs. Titus Indicated ?'

"A. 'I might say to an inch.'"

It is evident that it is the exactness of the description which most impressed Sullivan, more particularly because, as he remarked, bodies which fall into the water generally assume a horizontal position.

"It is plain enough," writes Prof. James, "that neither of these three naturalistic explanations has the least plausibility. A reader to whom the hypothesis of clairvoyance is impossible, had far better explain the case as a very exceptional one of accidental coincidence. I should unhesitatingly do this myself were cognate cases rarissimi. But the records of supernormal seership of various types and grades which the *Proceedings of the S.P.R.* are more and more abundantly publishing, make, it seems to me, the scientific 'non-posumus' absurd. There is an almost identical case, for instance, in Vol. XI., p. 383 ff., where the corpses of two drowned boys named Mason, were found in Cochihuate Lake, near Natick, Mass., through directions given by a Boston clairvoyant named Mrs. York. See also a similar case on page 389 of the same volume.

"My own view of the Titus case consequently is that it is a decidedly solid document in favour of the admission of a supernormal faculty of seership, whatever precise meaning may later come to be attached to such a phrase."

The Boy with the Sixth Sense.

(Aftenposten; Christiana: July 31st, 1907.)

DURING the last few days the newspapers have contained various accounts of a remarkable faculty possessed by a boy from Singsaas, called John Flöttum, who is able to find missing articles, even when they have been lost in a place where he has never been. It is not necessary that he should go there himself, as he is able, by the help of "clairvoyance," to indicate the exact spot where the lost article is to be found. This extraordinary power has already been proved on several occasions. . . Yesterday a special telegram to the Aftenposten from Tönset, announced that the seer of Singsaas had been sent for to Lille-Elvedalen to look for a man who had been missing since last Saturday, and that he had found him.

"An eye-witness, who arrived in town last night, gives us the following account:

"Helge Dehli, who lived at his own farm near Glommen, disappeared last Saturday night. He was seen walking away from his home late that evening and he had not been seen since. The family were naturally anxious, and on Monday they began to look for him. Seventy men took part in the search; walking abreast, with a distance of twentyfive yards between each, they made a thorough investigation of the neighbouring district, searching the wood and the riverside, and looking in all the places where it was thought probable that an accident might have occurred, but without success. After they had looked everywhere in vain, the boy of Singsaas was sent for as a last resource, and he arrived last Saturday night, *i.e.*, eight days after the disappearance of Herr Dehli.

"The following morning he took a look round the house and examined a photograph of the missing man. After that he walked twice round the farm buildings, then suddenly stopped, hurried into the house, and sat down to draw. The drawing gradually took shape until it represented a map of the surrounding country, then he drew a line along the track which the missing man had taken after he left his home. The work was evidently a great effort to him. He supported his head with one hand, while with the other he traced the lines, bit by bit, with a long interval between each stroke, while the perspiration ran down his face. This was how he did it. He saw the man with his 'inner vision,' he saw him leave the house and wander along the track which he had marked out. There were many twists and turnings, and most of the way there was no road at all. Now and then the man vanished from the boy's vision, and then the drawing came to a standstill. The vision ended with the man lying under a large tree near the river; more than that he could not see, and he believed that the man lay there still.

"Search was immediately made, according to the directions on the map. Nearly all the inhabitants of the parish took part in it, but they did not succeed in finding the spot that Saturday. On Sunday the boy renewed the search, and the excitement was greater than ever. At last he came to the tree to which his inner vision had directed him, and here they found the man's handkerchief, and the mark of where he had lain on the ground.

"Now the boy began to 'see' again, and he saw the man moving in the direction of Glommen; but in the meantime he became so exhausted that the search had to be postponed. On his way back he announced that at last he had seen where the man lay, and early on Monday morning he went in a boat, which was rowed in accordance with his directions. Suddenly he stood up and exclaimed:

"'This is where he lies!'

"The rowers leaned over the side of the boat and saw something that looked like a body at the bottom of the river. They dragged for it and found it there.

"The long suspense gave place to a wondering admiration for the boy with the sixth sense. Those who had received the former accounts of his achievements with scepticism, expressed themselves as being fully convinced, and willing to acknowledge that they stood in the presence of a phenomenon which it was beyond the power of human reason to explain.

"It will be asked how old the boy is? He is thirteen and a half years old, and there is nothing in his appearance to differentiate him from others of his age; he is a lively, cheerful boy of medium height,

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and he knows how to make a joke. The only features about him that are at all uncommon are his straight nose and a pair of sharp eyes, which are occasionally lit with a peculiar light. He does not talk much, and when he makes use of his sixth sense, he prefers being asked questions, to which his answers are short and concise. It is only three months since he first discovered that he had the power.

Experiments at Padua with the "levitation" medium, M. Zuccarini.

WE said that we would give a report of some seances lately held by several professors of the University of Padua with the medium M. Amédée Zuccarini. We have a little delayed doing so not only on account of pressure on our space, but also because we hoped that in the mean time some documents would have been published which might have enabled us to form a clearer judgment on these experiments. Unfortunately this publication has not been made; the experimenters seem to have relinquished their first idea of publishing a collective report of the seances, and we are obliged to make the best of a few articles which some of the experimenters have published in the Italian daily papers.

The members of the experimenting group were all professors of the University of Padua: M. Bruni, Professor of General Chemistry; M. de Marchi, of Physical Geography; M. Levi-Civita, of Rational Mechanics; M. Lucatello, of Medical Pathology; M. Severi, of Projective Geometry; M. Vicentini, of Experimental Physics; M. Lori, of Electro-Technique. The laboratory of the latter was used as the scene of the experiments.

The first seance could only and should only have had a preparatory The first thing was to find out how the phenomena character. developed, in order afterwards to invent means of control. A few levitations of the table were obtained. M. Vicentini felt himself touched by an unknown hand in the darkness, although the medium's hands were held; and at last the self-levitation began. "The medium began by lifting his feet whilst the controllers accompanied his movements; simultaneously he moved his arms about upwards as if he were swimming; the controllers could not follow the movements of his feet, which were already too high, and were obliged to stand up in order to keep in touch with his hands in their ascending movement; a moment later, it seemed to me as if he were floating in the air in the position described by Professors Murani and Patrizi. His hands were all the time resting in ours without any apparent effort; I asked for light, and by the light of the voltaic arc we saw the medium fall down on the table. . . . When the seance was over we communicated our impressions to one another, comparing them also with those of the two assistants of Professor Vicentini, Drs. Finazzi and Alpago, who had watched the phenomena through two holes made in the door leading into the next room, lit up by red light. Several of us affirmed with M. Alpago that when the light was put up, M. Zuccarini appeared to be floating in almost an horizontal position. In fact, after th i first seance the prevailing impression was that the medium really had *flown.*" (Report by Professor Severi, which appeared in the *Tempo* of Milan, 28th August.)

Professors Vicentini and Lori then set about preparing the apparatus for controlling the medium. Professor Lori thus describes these preparations in the Giornale d'Italia of July 22nd : "On the two feet of the table nearest to the medium we placed two special interrupters, which held the respective circuits closed during the whole time that the pressure on the foot exceeded zolbs. If some one got up on the table, unless, with his feet, he exerted pressure near one of the two other feet of the table, the circuits remained closed. If the person exerted pressure very near one of the feet provided with the interrupter, only one circuit would be closed. Special apparatus placed in the adjoining room registered by diagrams the moment of each closing and its length. In the same adjoining room were also two assistants who were charged with the task of watching the medium through a hole. We spoke aloud, indicating the position and the movements of the medium ; the two assistants noted down our words and the exact moment. The result of the diagrams obtained during the second and third seances is as follows: the diagrams coincide with such as would be produced by a person getting on to the table, standing first on one leg, then on the other, and then jumping and falling back on to the table."

It is entirely on account of these experiments that Prof. Lori pronounces an opinion unfavourable to the medium. But Prof. Severi in his report, to which we have already referred, says:

"The apparatus has thus registered, and we assert that:

"1°. The medium never raised both feet from the table at the same time as long as there was darkness, or as long as light was not insisted upon;

"2°. When light was demanded in a way that M. Zuccarini (or rather his mediumistic personality) could understand, he levitated himself, but he only remained in the air for half a second, that is to

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say, during a period in which, without being acrobats, by an ordinary jump we too might remain in the air."

Prof. Marchi (La Lombardia, 21st July) adds, for his part, that once when the experimenters, erroneously supposing that the medium was really suspended in the air, asked for light by a word previously decided upon and which M. Zuccarini could not understand, the light was turned on, but the medium was simply found standing on the table.

All the experimenters finally add that Prof. Vicentini, having again felt himself being touched as at the first seance, the light was at once turned on and it was observed that the hand of the medium himself had produced this touch by moving, although all the time held by one of the controllers.

As we see, these facts all afford strong presumptions against the genuineness of the phenomena. The experimenters, however, are unanimous in recognising that if these facts suffice to give them personal opinions unfavourable to the medium they do not, nevertheless, constitute a conclusive proof of conscious or subconscious fraud.

Moreover, the various reporters recognise that the levitations of the table (whether complete or partial is not clearly stated) were produced in conditions of at least apparently good control, although they mistrust the evidence of their senses.

In any case the experimenters seem inclined not to doubt the good faith of the medium. Prof. Lucatello, more specially a competent judge on this point, being a pathologist, writes in the *Libertà* of Padua, July 18th:

"The observations I was able to make during the seances under the fairly narrow limitations of the particular conditions in which the phenomena occurred, lead me to believe that M. Zuccarini passes into a somnambulistic state more hypnotic than hysterical. Firstly, I have three times observed complete and deep cutaneous analgesia when a pin was thrust into his flesh (though he had no object in simulating analgesia); he afterwards showed the somatic characteristic of an hypnotic somnambulist, that is to say, somnambulic contraction provoked simply by tickling the skin (cutaneo-muscular hyper-excitability).

"It is known that in this state the subject speaks and answers with precision, but any suggestion (hallucination, action, etc.), in order to be realised, must be formulated in words, or by the gestures of investigators. Now we cannot be sure that we did not make unconscious suggestions (for instance, when we said: 'Now he is not rising up'; or, 'It seems to me that he is going to rise,' etc., or when the con-



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trollers raised their feet for a minute from off his, or were inclined to raise their hands; words and gestures which are almost insignificant, but which in a somnambulist, who is a very sensitive registering apparatus, constitute the starting-point of these phenomena, whether natural or marvellous, which subsequently may be thought to have been spontaneous . . .

"I am therefore inclined to deny that M. Zuccarini consciously performs these tricks. In his hallucinations, he thinks that he rises in the air, although he is really only making the gestures which are natural preliminaries to levitations which do not occur!

"He did not even have recourse to a trick when he pulled Prof. Vicentini's hand, because M. Zuccarini may have accidentally come upon this hand and have pulled it at the suggestion of the experimenters. His action was indeed accompanied by certain remarks on our part (suggestions).

"It remains to be explained how the table rose, but I cannot offer an opinion on this phenomenon, because we lacked any exact notion of its mechanical method of production."

In the fourth seance the results were negative, the medium being unwell. It was inteaded to have another series of experiments two weeks later, but this project could not be carried out. Another series of seances, organised recently by the *Resto del Carlino* of Bologna, and at which several professors of the University of that town were to have been present, also fell through.

A circle of experimenters, among whom was Professor Venturoli, municipal deputy of hygiene at Bologna, has recently come to a conclusion favourable to the genuineness of M. Zuccarini's levitations (Gazzetta dell' Emilia, August 5th).

Meanwhile, Professors Murani and Patrizi, as well as the other members of the circle who held the seance in Milan which we reported in our August issue, have not been convinced by the Padua seances; they do not deny that M. Zuccarini may have there produced no genuine phenomenon of levitation, but they maintain that the phenomenon was well and truly produced in the seances at which they were present, and that it would probably have been produced at Padua if the Professors present had been willing to follow certain advice that had been given to them or had admitted into their group at least one person who was an expert in metapsychism.

As matters stand, we have no doubt that a fresh series of experiments will soon determine the question concerning M. Zuccarini's aerial flights.

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Sully Prud'homme.

In the poet who has just died we should also recognise a courageous observer who was not afraid to proclaim the mediumistic phenomena he observed.

"I have seen but little," Sully Prud'homme said in 1901 to M. Jules Bols, who then published the following in Le Matin. "During my early childhood, my sister had strange faculties. . . . If she placed her fingers on an object, the object turned. . . . I was thus present at the turning of a table. Lately I shared in experiments at Auteuil; there were five or six of us, savants and curicus of all kinds. Eusapia Paladino had been brought there. She sat in front of the table, about ten inches from a curtain hung from a rod in a corner of the room, her back was turned to the curtain. Her hands and feet were watched. in a dim light. After waiting for some time a heavy architect's stool came towards us all by itself. It rose up in the air, then got on to the table. . . . I raised my hand, which was seized. . . . I received a sharp blow in the back, my chair was thrown down under me, my hair was pulled and my head pushed down on the table. . . . Under my very eyes the guitar moved about in space without any support. Notes were spontaneously heard issuing from musical Instruments. . . . Behind me, above my head, my companions saw the forms of faintly luminous hands. They seemed to be projected from the curtain, which was inflated by an unaccountable wind. The medium suffered, apparently, at each production of the phenomena. It seemed as if these proceeded from the recesses of her own physical substance. . . . But what perhaps most impressed me was that when the seance was over, an armchair, which was behind the curtain. began suddenly to walk out and advance towards Eusapia. . . . When I returned home the thought of this automobile armchair worried me, it was annoving, like an obsessing nightmare. . . ."

In a letter written by the poet to M. de Vesme some time later, which has already appeared in the *Revue d'Études Psychiques* for January, 1902, he wrote:

"The movement inaugurated by the first table-turners half a century ago, and which has advanced in all countries without being methodi-

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cally discussed, is now becoming the subject of scientific study. I am rejoiced at it, because being unable, from lack of time, to study the questions involved therein, I shall henceforth know where to turn and to whom to address myself in order to be sure of obtaining evidence of indisputable value, and to keep myself cognisant of the most rational interpretation of the facts. . ."

Less than this could not be expected of the illustrious thinker, who was not only le poète psychologue, as he was called, but also un savant psychologue, the author of works of much depth, such as La Psychologie du libre arbitre, etc.; he was also joint author with Professor Richet of Le Problème des Causes finales.

A Seance in Paris given by "RAMA."

THE spiritist and occultist papers have, during the last few years, paid considerable attention to rather a strange man known under the names of *Rama* or *Dr. A. Count de Sardk*, who, describing himself as an adept in the secret doctrines of India, expounds these doctrines by giving lectures, in the course of which he strives to support the doctrines enunciated by the execution of certain marvellous or magical phenomena, commonly attributed to the Hindu fakirs. (See ANNALS of PSYCHICAL SCIENCE, Vol. II., 1905, pp. 256-260; and Vol. III., 1906, pp. 49-50, where accounts of previous doings of this "yogi" are to be found.)

This man, who has travelled a great deal in Europe, America, and India, is, without a doubt, a native of Northern Italy—to judge from the turns of expression he uses when speaking in French.

Being in Paris for a few days, he invited about a dozen psychists, occultists and spiritists to spend the evening of the 30th September in his flat in the rue Montaigne. After a discourse which lasted about an hour, during which he devoted himself especially to the development of certain theosophical doctrines on the influence of spirit over matter, M. de Sarâk proceeded to the demonstration by facts.

Covering himself beforehand with a large grey cloak of ample folds, "Rama" applied himself first of all to executing the famous operation of the rapid germination of seed. A certain quantity of black earth was brought into the room, also a dish of ordinary wheat; the earth contained nothing remarkable apart from the fact of being mixed with a large quantity of minute roots rather like sprouts of wheat which had scarcely germinated. He filled the hands of General A... with this earth; then he asked Commandant M... to put a handful of wheat on the earth in General A...'s hands, calling the attention of all present to



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the fact—easy to verify—that the earth contained no grains of wheat, which had already germinated. "Rama" then took three handfuls of the same earth, dropping it into the General's hands; then he poured a little water over the earth. He made several "magnetic passes" over the earth in the General's hands, but did not touch the earth. In about three or four minutes he took a pencil, and with it slightly stirred up the earth, and in the centre of the little pile was to be seen a certain number of grains of wheat which had germinated. After a pause and making a few more passes, he again stirred the earth with the pencil and more grains were discovered in which the germination was in a much more advanced stage.

Everything depends on knowing whether "Rama" had not mixed with the earth which he put over the first supply lying in General A...'s hands, some wheat grains which he had previously taken care to germinate in an ordinary flower-pot. Such a trick is of commonplace nature to a conjuror. The tiny sprouts which were mixed with the earth would even render the trick all the more easy of execution. The phenomenon could not be thus explained if *all* the grains which had been put into the earth had germinated: but the greater number of them remained sterile.

We will not stop to consider the second "phenomenon," which bore all the characteristics of the most familiar tricks of the ordinary conjuror. The visiting card of one of his guests (with whom he had already been in touch) was torn into four pieces, each piece being afterwards found in different spots previously indicated.

The "yogi" then caused his eyes to be bandaged with cotton-wool and several serviettes; thus blinded, he executed, in a very short space of time, an oil painting, a seascape of a most elementary character, with two colours only: white and prussian blue. "Rama" appeared to be well bandaged; under these conditions he executed his picture in total darkness simply by taking several *points de repère*, rendered possible by long training, just as the blind finally succeed in doing most subtle works which a seeing person would certainly be unable to accomplish even with the help of his eyes. It is incontestable that "Rama's" cleverness is remarkable. At the foot of the picture, "Rama" wrote a word which one of the guests had written a few minutes before on a sheet of paper which afterwards had been folded in four.

Such are the facts reported in brief. We must add that no fraud on the "yogi's" part was discovered. But it is not the less impossible to form any judgment concerning these phenomena. The first time we witness a fact, we are almost always unable to take any measures of control. Of course, if we could be present at the repetition of the "phenomenon" of rapid germination we would ask, for example, for permission to mark the grains sown in some manner which would assure us that the grains which had sprouted were indeed those which we had planted. We would at least ask to count the number of grains in order to be certain that no others (grains already undergoing germination) had been added surreptitiously.

If we were to witness a repetition of the visiting card incident, we would ask to be allowed to countersign, first of all, every part of the card in order to be certain that the pieces placed so mysteriously in different spots were indeed those of the card in question; we would be on our guard, and watch that the pieces of paper could not have been transported by human hands to the spots where they were found.

Further, when the name, which "Rama" is to reproduce on the picture, is written, we would be careful to avoid leaving the paper for half a minute on the table under the eyes of the different people assembled in the room. And so on. On the other hand, suspicions which may have arisen during a first experience may indeed prove to be absurd and unjust and may disappear through repeated experiments.

If M. de Saråk desires to appeal to facts as evidence in support of his doctrines, he should, therefore, instead of giving seances of the nature of this one, submit himself to an exhaustive and systematic examination by a Commission of competent and experienced experimenters: men of science, conjurers, etc., who alone would be able to pronounce an authoritative and justifiable judgment on these "phenomena." Does the Count de Saråk desire us to organise such a Commission, which would be of the greatest advantage to the elevated doctrines so dear to him ?

WE are informed by *Light* that the health of the Editor, Mr. Dawson Rogers, continues to cause anxiety and shows no improvement. He has recently passed his eighty-third birthday.

During the last few months four American spiritist journals have ceased to be published: the Banner of Light, the Religie-Philosophical Journal, the Light of Truth, and another publication appearing in Los Angeles (California). The fact is particularly noticeable in connection with the Banner of Light, which had the widest circulation all over the

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world. These cessations are due mainly to the development made by the *Progressive Thinker* of Chicago, which has adopted the system of the bigger journalism of America, a system which leaves much to be desired. The spiritists of New England have now started another journal, the *Herald of Truth*, intended to replace the *Banner of Light*.

Broad Views, London, edited by Mr. Sinnett, is also about to cease publication.

BOOK REVIEWS.

Future Life in the Light of Ancient Wisdom and Modern Beience. By Louis Elbé. (London: Chatto & Windus; 1907. Price 6s. net.) This is a translation, and an excellent one, of M. Elbé's book La Vie Future devant la Sagesse Antique et la Science Moderne. It provides a useful sketch of the history of man's notions concerning survival of individuality past bodily death, with allusions to the evidence which modern research has brought forward in support of the ancient belief. Beginning with the civilisations of antiquity, the author treats of the beliefs of the Chinese, Hindus, Chaldeans, and Egyptians, showing that in those dim and remote times there was always some conception of survival, evidenced to us by records of ancestor worship, belief in metempsychosis, or by definite eschatological systems, such as have come down to us from Egypt through Diodorus Siculus, Porphyry, and others. From these morning-lands of history we are brought to the Jews, who-vague though the Old Testament presentation may be-still had their conceptions of a shadowy Sheol inhabited by the Rephaim. Thence to the Greece of Pythagoras and the Mysteries-concerning which we know so tantalisingly little, but in which survival was undoubtedly a feature of the teaching-and so to Plato and Christianity. Here we reach historical terra firma, and the course of thought regarding immortality is sketched from the early Fathers to the present time. The first part of the book finishes with a glance at the tenets of modern Spiritism and Theosophy, towards both of which the author seems friendly, though not apparently an adherent of either.

Part II. is devoted to the scientific aspect of the question, but is more concerned with establishing a reasonable connection between mind and matter—by means of that useful half-way house, the Ether—than with the actual evidence for aurvival. However, the investigations of



Messrs. Myers, Hodgson and Hyslop are mentioned, and a brief summary of the "G.P." evidence is given. Allusion is made to the inquiry of the Dialectical Society (a condensed account of which appeared in a recent number of the ANNALS), and part of the evidence given by Cromwell Varley is cited, in support, chiefly, of telepathy and physical phenomena such as raps. But M. Elbé Is careful to point out that evidence of this kind can never furnish us with absolute proof of continued existence after physical death. It is always possible to advance an alternative explanation of any phenomenon; and indeed there is a still deeper source of uncertainty in the fact that the whole structure of science is founded on presuppositions which we cannot prove. But the phenomena which are being studied by the psychical researcher, while not in themselves proof of survival, do nevertheless call for hypotheses which suggest or even involve it; and consequently the phenomena in question are of the greatest importance to the philosopher who is seeking a rational interpretation of the Cosmos. And it is certainly interesting and significant to find, as M. Elbé points out, that modern science is pointing more and more to an interpretation of the universe as spiritual, thus supporting the dim faith of the religious instincts of all countries and ages. The book is commendably careful and undogmatic, and deserves to be widely read.

J. ARTHUR HILL.

Bahind the Scanes with Mediums. By DAVID P. ABBOTT. (The Open Court Publishing Co., Chicago; London Agents: Kegan Paul, Trench, Trübner & Co., Ltd.; pp. 319; price \$1.50 net.) The object of this book is a useful one, viz., to show how frauds can be, and sometimes are, effected by so-called mediums. It deals at length with such phenomena as reading sealed letters, flower materialisation, etc. To be aware of how such tricks can be carried out is certainly a useful equipment for the psychical researcher and may help him not only to detect real frand, but also to become convinced that phenomena are genuine when he finds that none of the explanations of clever conjurors and tricksters will explain the facts.

The Kingdom of Man. By E. RAY LANKESTER, M.A., D.Sc., LL.D., F.R.S. (London: Archibald Constable & Co. Price 35. 6d. net.) This interesting volume consists of three lectures, the second being the presidential address delivered before the British Association in 1906. Its subject, the "Advance of Science, 1881-1906," together with the eminent name of the writer, will be sure to secure for it interested readers.

In the opening section the Professor points out that progress in the

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knowledge of Nature has necessitated the acceptance of new views, some of which are of a "startling and, at first sight, disconcerting character" (p. 67). He hastens to add, however, that, in his opinion, none of these discoveries are "really revolutionary." For although he recognises that "a new conception of the structure of matter is necessitated" by the discovery of radium, "yet so far from being destructive and disconcerting, the new conception fits in with, and grows out of, the older schemes."

On page 75 he says: "The marvel of this story and of all that follows consists in the skill and accuracy with which our chemists and physicists have learnt to deal with such infinitesimal quantities and the gigantic theoretical results which are securely posed on this pin-point of substantial matter."

With no less assurance than that of physicists and chemists we also hope that "gigantic theoretical results" may eventually be based on proven facts of metapsychism, although to establish even a few phenomena on an *indisputable* basis may require labour as assiduous and patient as that by which M. and Mme. Curie discovered the precious substance called radium. That Prof. Ray Lankester is not prepared to endorse this hope is evident from page 65 of this volume, where we find, at the close of a long extract from an article previously publish in the *Times*, the following statement: "Modern biologists (I am glad to be able to affirm) do not accept the hypothesis of 'telepathy' advocated by Sir Oliver Lodge, nor that of the intrusion of disembodied spirits pressed upon them by others of the same school. We biologists take no stock of these mysterious entities."

What is remarkable about this expression of opinion is not the disavowal of telepathy and other theories; in this the Professor is simply in line with other conservative scientists; the point that strikes us is the inconsistency between the tone of this remark and the modest language with which he begins his address before the British Association: "I feel, indeed," he says, "that it is necessary to ask forbearance for my presumption in daring to speak of so many subjects in which I cannot claim to speak as an authority, but only as a younger brother, full of fraternal pride and sympathy in the glorious achievements of the great experimentalists and discoverers of our day." As the former quotation is extracted from an article written three years before the latter quotation the inconsistency might readily be forgiven, were it not that by reprinting the remark in this volume the Professor appears to endorse it, and thus to give reason for supposing that he claims to speak with the "authority" of a "modern biologist" in thus dismissing

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the theories of "great experimentalists and discoverers ' in a field of research which he has not yet cared to explore.

The After Life By HENRY BUCKLE. (Elliot Stock, 7/6 net; pp. 294.) This book is one for the Bible student rather than the psychical researcher. It contains numerous quotations from Christian theologians on the after-death state, among which is the following from the Rev. Canon MacColl: "Death does not break the continuity of character. Human beings appear on the other side of death in precisely the same moral condition in which they left this world. . . . The predominating bias, the ruling passion, will be the determining cause of man's future destiny" (p. 161).

Self-Synthesis: A means to Perpetual Life. By Dr. CORNWELL ROUND. (Third Edition, 1/-; Simpkin Marshall, Hamilton, Kent & Co., Ltd., 1907.) This edition contains some fresh illustrations which will no doubt enhance the interest of this booklet.

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* The continuation of Prof. Bottazzi's article, THE UNEXPLORED REGIONS OF HUMAN BIOLOGY, is unavoidably held over for our next issue.

NOTICE TO INTENDING SUBSCRIBERS.

SUBSCRIPTIONS received during the last quarter of 1907 will be valid until the end of the year 1908. That is, subscribers will be entitled to receive, post free, the issues for October, November, and December, 1907, in addition to the full issue for 1908.

PROFESSOR RICHET'S book: "Should the Phenomena of Spiritism be seriously studied?" is also, if desired, included in this special offer.

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The Annals of Psychical Science. Nov. 1907

EMOTION AND COLOUR

The Influence of Environment on the Associated Evolution of certain Colour Perceptions with certain Mental Faculties.

By DR. HENRY FOTHERBY.

IN a back number of the Lancet, November, 1904, Dr. Stenson Hooker has written an interesting paper upon "Human Rays and their Spectra." The human radiations he treats of behave similarly to the N-rays of Blondlot, as he shows by an experiment which he made on a corpse with the object of disposing of the theory that these are merely heat vibrations. He held his thenar muscles against the dorsal aspect of the corpse's arm, and the platino-cyanide of barium screen on the palmar side of the same, with the result that in spite of his radiations traversing the corpse's arm there was still an increased luminosity of the screen, which would not have been the case were the radiations only heat waves. Having thus disposed of this possible source of error he goes on to say: " I have gone further than this and have proved to my entire satisfaction that these rays have a spectrum just as an ordinary ray of light has; in fact the different shades of colour which they emit are innumerable, though quite apparent and easily differentiated by those-and there are many, some even in the medical profession-who have the gift of inner perception, the gift that is of being able to see a little further than most people into the vast world of attenuated matter, the gift of being able to detect by sense the more rapid vibrations of cosmic ether. To say that there are no

vibrations beyond the ultra-violet because our vision is not so constructed as to receive vibrations at a rate expressed by ultra-violet would be unscientific in the extreme, as well might we say that there are no sounds beyond those we hear."

In the abstract of Dr. Stenson Hooker's paper in the June number of the ANNALS OF PSYCHICAL SCIENCE which I have before me, no particulars are given as to how these human spectra are produced. I presume therefore that the spectroscope had been used in the experiments, and that from the above quotation, the information regarding these spectra rests on the observation of "sensitives," and not on those who possess only normal powers of vision. As a result of 300 experiments extending over a period of three years Dr. Stenson Hooker informs us that these rays have various spectra according to the emotional temperament and character of the individual under observation, "the extraordinary unanimity of the results" of which experiments, "is astounding." These conclusions of Dr. Stenson Hooker's may be summarised as follows:

| The rays | s emana | ting from | a passionate | person | are of | a deep red hue. |
|----------|-----------|-----------|------------------------|-----------|--------|-----------------|
| | | | good | | | pink. |
| | | | ambitious | | | orange. |
| | | | asthetic | ** | 30 | yellow. |
| | | | progressive-minded | | | light green. |
| | | | devotional | | | light blue. |
| | | | deep thinking | | | dark blue. |
| | e i i i e | | depressed and anzious | | | grey. |
| | | | low and debased mind | 8 | | muddy brown. |
| | | | the physically and men | tally ill | | dark green. |

"I know perfectly well," continued Dr. Stenson Hooker, "that these statements will be received by many with an amused smile of incredulity as many other so-called 'discoveries' have at first, but I also know perfectly well that sooner or later they will become accepted facts, nor is there anything remarkable or unreasonable in all this when we consider that man has been thousands of years (Max Müller is my authority) in evolving his colour sense to its present

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point. There is no Sanscrit word the meaning of which has any reference to colour. Xenophanes knew of three colours of the rainbow only. Some 15,000 or 20,000 years man was only conscious of one colour; later red and black were distinguished, still later yellow, then green. Now we can easily imagine the wiseacres of those times calling lunatics those few, who in the advance of the generality of the then mankind, ventured to assert that they distinguished new colours; we know that colour blindness is a reversion to type, a reversion to the time when a lesser number of shades could be distinguished. As our senses become more refined surely we shall evolve the power of detecting more refined hues. The X-rays are invisible, but we know that they are an existent fact. We have not yet reached the point of finality in rays."

Whatever the radiations given out by the subjects of Dr. Stenson Hooker's experiments were they could not have been N-rays if occurring in or beyond the ultra-violet, as he seems to suggest, since it is known that these radiations have a comparatively long wave length, and low frequency, their place in the ether scale being below heat rays and near electro-magnetic, consequently far below instead of above the visible spectrum. Therefore if the radiations he has been experimenting with are really to be found in or beyond the ultra-violet he has made an important discovery. That there are other human radiations besides N-rays is by no means impossible and any confirmation of human radiations in or beyond the ultra-violet would be a matter of great interest. However, to be convincing to the ordinary mind his affirmation would have to rest on somewhat surer ground than the testimony of "sensitives," whose statements. owing to their naturally highly strung nervous temperaments, must always be received with caution.

That there is a certain association of ideas between temperament, on the one hand, and colour on the other, I do not suppose anyone will gainsay. For instance, if anyone was asked what colour a very passionate individual suggested to him he would at once so far agree with Dr. Stenson Hooker as to say—red, so also grey would denote a depressed and melancholy person; muddy might be associated with a debased character; pink with a kind and genial one, and perhaps also with the more imaginative orange; and blue with the ambitious and scientific respectively.

In the case of red we think of blood, heat, fire, and naturally associate them with the idea of war, destruction, passion and anger. Grey brings with it the idea of overcast skies, clouds, want of light, sadness, and associated with them the idea of a depressed and melancholy temperament. Muddy-brown suggests turbid and foul water, and with it as a consequence one thinks of a foul and debased character. Pink is the genial glow of the homely hearth, it is the colour of the rose, the emblem from time immemorial of love and "goodwill towards mankind," and is naturally associated with what is kind and good. Orange, too, might suggest gold by its colour, and with it the idea of money and ambition. Blue, again, conveys the idea of cold, and with it reserve, coldness of temperament, aloofness, attributes with which the common mind often associates the character of deep thinkers, and so on.

Now these associations of ideas are common to us all, therefore is it not possible that "suggestion" may be a source of error in such experiments? Nodoubt Dr. Stenson Hooker, in common with others, has these mental associations of ideas between colour and temperament in his brain and may, in spite of himself, will to find their association in the subjects of his experiments. His sensitives, too, through whose mediumship I conclude from the context of his paper he gains his knowledge of these human spectra, will in all probability have the same bias in relation to colour and temperament. Is it not, therefore, possible that the former brain

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is active, and the latter brain receptive, and consequently telepathy takes place between the brain of the experimenter and that of the sensitive, and the latter sees subjectively without any conscious fraud spectra rich in the colours of the corresponding temperaments? It is not improbable that the temperaments of the subjects under examination, even if not known to the experimenter, are consciously impressed on the sensitives, as of all people they have the power of instinctively appreciating different shades of character. Reichenbach's evidence for Odic force seen as flames proceeding from human beings, magnets, etc., rests on the same debatable territory.

Of course it is only fair to admit that this possible source of error regarding the presence of "suggestion" does not necessarily negate that there may be, nevertheless, some objective spectra associated with certain temperaments, and that if we go back to the beginning of things we may find a possible physical and physiological relation between emotion and colour which lies at the root of this suggestion, and since Dr. Stenson Hooker has touched on the development of the colour sense from ancient times, it has struck me that herein we may find possible grounds for believing that such is the case. In the pursuit of this object, therefore, I propose to suggest a few propositions which have arisen in my mind from a consideration of the evolution of the colour sense on the one hand, and the progressive development of the brain with its localised emotional and perceptive faculties, on the other.

Dr. Edridge-Green has made many interesting observations, and written much on the evolution of the colour sense, and the curious phenomenon of colour blindness, and I do not think I could do better in this connection than quote his opinions as he gives them in a paper on "The Perception of Light and Colour" (*British Medical Journal*, July 22nd, 1905). He speaks as follows:

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"All the facts which can be obtained from the examination of museums or literature point to the view that the sense of light was developed first, and then the sense of colour, those rays which differ most physically being the first to be differentiated. In the course of evolution all the varieties of psycho-physical colour-blindness have been passed through. According to the theory I have given we must suppose that the visual centre was first developed, and subsequently a colour-perceiving centre. When there were few cells in that centre it would only be able to differentiate between the largest and smallest wave-lengths, the red and the violet; that is, the spectrum appeared nearly all grey, but with a tinge of red at one end and a tinge of violet at the other. As the colour sense developed and more and more cells were added to the colour-perceiving centre, it was not necessary that the rays of light should be so far apart before a difference was seen, and so the neutral band gradually diminished in size until the two colours met in the centre of the spectrum. Then a third colour, green, was developed, there being three points of difference instead of two. Then a fourth colour, yellow, was developed, its position appearing at the next point of difference-that is, midway between the red and green. The next colour to be developed was blue, and then orange. In some individuals evolution has proceeded further, and a seventh colour is seen in the spectrum."

The opinion here set forth that the colour sense has been gradually evolved from small beginnings, is now generally accepted from the evidence of language, works of art and writings of the ancients, as well as from the study of colour blindness, which is believed to be a form of atavism or reversion to a more ancient type of colour perception. It will be noted, however, that Dr. Edridge-Green's order of colour evolution does not correspond with that of Dr. Stenson Hooker, the former being first red, then violet and

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green, etc., whereas the latter gives red, then black, yellow, green, etc. The general opinion I believe is in favour of Dr. Edridge-Green, namely, that red came first, violet second, and green third: in fact black is not considered a colour at all, it is rather an absence of colour.

In the evolution of the emotions, just as in the perception of light and colour, we must go back as far as we can to an early period of man's history. The sources of our information are very various. In the first place we can watch the evolution of the brain itself by comparing that of man with the lower animals, and it will I think be found in accordance with the generally accepted views, which have the support of Ferrier, that the frontal lobes are the seat of the intellectual faculties, whilst what lies posterior to them is connected with the more animal instincts and passions.

In the same way the brains and cranial developments of different races, savage and cultured, can be compared, the comparison being accompanied with a knowledge of their customs, temperament, social life, arts, etc. So also much information can be gathered by comparing the skulls of ancient races, historic and prehistoric, and the inferences which can be gathered by the landmarks they have left behind them in their utensils, weapons, works of art, such as mural paintings, sculptures, cave-drawings, monuments and hieroglyphics, etc., as to their social life, pursuits and passions. By such means the science of craniology (the skull compared in all its leading features with the brain within) when taken with religious conceptions, arts and social life, etc., will be found to cast a light upon man's upward progress through successive stages from mere animalism to cultivation. It tells the tale to anyone who thinks and observes how the various instincts, passions, and sentiments arose, evolved and were co-ordinated from wild prehistoric man, little higher than a forest-dwelling ape in the first ages of human history, to modern cultivated man

with a mind which, when compared with that of even the highest animal may be considered, in some cases, to be almost god-like in its powers of thought and action.

Lastly we have the study of embryology to help us in the knowledge of mental evolution. We know from this science that previous to birth, after conception has taken place, the embryo or foctus passes through a series of changes, which though blurred, epitomise all its past stages of physical evolution from the protozoa up to man. What applies to the body generally does so also to its various organs, brain included, and it will be as well to consider briefly the development of this all-important organ so far as it bears on our subject before proceeding further.

The brain is developed from three vesicles, which bud out from the widened out medullary canal. They are named anterior, middle, and posterior, but it is only the anterior vesicle which need concern us here. Very early after the appearance of the anterior vesicle there buds out from it laterally the two optic vesicles, which go to form the eyeball, lens, etc., and somewhat later it divides itself into two parts: the Fore-brain, and the Twixt-brain. The Forebrain becomes the cerebral hemispheres, with its grey surface matter or cortex, smooth at first but ultimately mapped out into the various convolutions in which are situated the centres for the senses, emotions, and various movements of the body. It ultimately, as it grows in size, spreads backwards so as to hide from view, when looked at from above, all the rest of the organ. This increase in size results in a sort of doubling downwards of its anterior and posterior poles towards each other, so as to form an upward convexity of surface, which corresponds to the cranial vault, and as a result three great primary clefts or fissures are found, which are important to bear in mind as they separate roughly the cerebral lobes from each other. The first, the Fissure of Sylvius, appears at the third month of fœtal life.

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Previous to its appearance the surface of the hemispheres is quite smooth. It appears as a cleft, or arch-like gap formed on the under surface of the cerebral mass as a result of its curving round its transverse axis in course of developing, and it in consequence lies between and separates the anterior pole or lower portion of the frontal lobe from the posterior pole, or anterior portion of the temporal lobe, and in its backward extension or limb this fissure separates also the parietal lobe above from the temporal lobe below. Shortly after the advent of the above fissure, the Parietal Occipital Fissure appears as a cleft in the upper and back part of the cerebral arch, marking the division between the parietal and occipital lobes. Lastly, about the sixth month of intrauterine development the third great primary fissure is found, the Fissure of Rolando, which is another cleft formed at the crown of the cerebral arch at about the highest point of the cranial vault. It marks the division between the Frontal and Parietal lobes.

Thus it will be seen that the Frontal lobe is separated by the fore-part of the Sylvian Fissure from the Temporal lobe below and behind, and by the Fissure of Rolando from the Parietal lobe behind. These two fissures in fact form the boundary between the Frontal lobe, in which by common consent the intellectual and moral faculties are situated, and the back portion of the brain-the Parietal, Occipital and Temporal lobes (from before backwards) in which are located the egotistical and animal instincts. The former is the most recent acquisition of structure, and attains its highest development in the most civilised races, and their most cultured representatives, the latter attains its full development amongst men and animals at a much earlier stage. The anterior inferior portion of the Frontal lobe in front and the anterior portion of the Temporal lobe behind form, so to speak, the piers of the cerebral arch, in the former of which are localised the perceptive faculties, in the

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latter is situated the instinct of self-preservation, whilst the crown of the arch, that portion immediately in front of the Fissure of Rolando, corresponds with the highest point of the cranial vault, in which are located man's highest moral attributes.

The Twixt-brain, so called because it is situated deeply between the hemispheres, besides other parts developes the Opticthalami, Optic nerve and retina.

I will now endeavour to trace how, in man's upward progress from his animal state, his environment might have determined the evolution of his emotions, and with them also the growth of his colour sense. The physical causes of the various spectral colours have no doubt existed for all time, long before man ever appeared on the earth-in being undulations of ether of fixed frequencies and wave lengths, but their psychical interpretation as mental facts of colour has been a process of human evolution of comparatively recent date. It is now believed that the colour sense is a more recent acquisition than that of the appreciation of light, shade and form, and that there was a time when man saw all objects of a neutral tint, and could only distinguish form and different degrees of brightness just as in a photograph. There are rare cases of colour blindness in which this even now actually occurs.

It has occurred to me, therefore, that the first colour sense to be evolved would be caused by ether vibrations which were chiefly associated with objects connected with man's most dominant pursuits and instincts in his environment at the time, and that the associated emotion would be that to which these would give rise. In such a case it is easy to conceive there might thus arise a physical and physiological as well as psychical relation between the two. So also, as environment continued to react on man's mind as it unfolded in an ever widening spiral ascent, would each dominant impression of nature produce its reflex emotion, and associated

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with that emotion we should find the radiations it reflects, and with it the corresponding colour in the evolving colour sense.

When I read Dr. Stenson Hooker's paper on "Human Rays and their Spectra," and Dr. Edridge-Green's article on "The Perception of Light and Colour," I was fresh from the study of "Scientific Phrenology," by Dr. Bernard Hollander, which is an able defence of the principles of that keen and scientific observer, Dr. Gall. I think anyone reading the book with an open mind could not help feeling that he had proved his case as regards the broad principles which he laid down, namely, that the general conformation of the skull corresponds generally with the underlying brain, and that the relative proportions of its development in certain directions is indicative of certain temperaments, and that these can be ascertained by general observation and measurements; and that, lastly, the faculties which he localised by careful observation and experiment, and which his followers, Combe and many other men of scientific eminence, have confirmed, are really there as indicated, in spite of any teachings of experimental physiology to the contrary,

In fact I will go so far as to say that if anyone takes any special type of temperament it will be found that the cranial development of the person possessing that temperament will coincide absolutely with Gall's location of it, provided one bears in mind that excess or deficiency in one part of cranial development will modify the same in another direction and with it the corresponding emotions, and therefore due allowance must be made for these interactions. He will with practice and an average judgment be able to form an almost unerring estimate of character by the general conformation of the head,

I have made this apparent digression, because by what follows it will be seen how closely, in tracing man's social evolution, environment has determined the origin and order of his moral and animal senses, and how these in turn follow the principles laid down by Gall.

It will be seen, in tracing the evolution of the mental faculties, that there may also be some correspondence in the evolution of the colour sense, and that our association of certain colours with certain emotions, which appears on the surface to be only an association of ideas, may in fact go right back to their origin in the dim past, and that they may be, after all, physically as well as psychically related to each other in our organisation. If such should be the case it might lend support to the possibility that human radiations might produce a spectrum according to the emotional temperament of the individual emitting them, as Dr. Stenson Hooker alleges to be the case. Following on these lines let us see how man in his upward progress might have developed, under the pressure of environment and his growing brain, a sense relation between emotion and colour.

The first instinct to be developed was that of selfpreservation, which is localised by Gall in the Temporal lobe, the posterior pole of the cerebral arch. The pursuit of this instinct of primitive man was associated with battle, murder and the chase; the concomitant emotions produced are cruelty, revenge and anger; the dominant objective in such an environment would be blood, the reflected light from which would naturally stereotype red as the first colour sense in indelible association with this dominant passion. Might not even commissural nerve fibres have been developed in consequence between this colour-perceiving centre and the Temporal lobe ?

The second colour sense to be developed was violet, at the other extreme end of the spectrum. Although its relation is not so obvious I would suggest that it may in some way be associated with the first beginnings of the perceptive sense, which is localised by Gall in the lower and front

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part of the Frontal lobe at the other extreme end of the cerebral arch. The rudiment of a perceptive sense seems to be almost inseparable from the instinct of self-preservation, for on it depends the ability to foresee danger,—the first sight of an enemy in attack, or the quarry in the chase. The peering into the dark recesses of the forest, or the scanning of the horizon rendered violet in shadow or distance, with this object in view, might possibly have caused an association of this colour sense with the elementary perceptive faculty.

The instinct of self-preservation and the elementary perceptive faculty soon led man by their combined influence in the observation of natural phenomena, beneficent and destructive, to the conception of a higher power, and with it arose the first beginnings of a religious sense. Now chief amongst beneficent objects in the environment of primitive forest dwelling man, would stand the trees, claiming his gratitude and prompting his adoration. Amongst these he hunted by day and found shelter by night. They gave him cover from danger, and their fruits and roots provided him with much of his daily food, Hence arose the earliest and most primitive form of religion, the worship of trees and groves. Thus it might be that the light which they reflected gave rise to the evolution of his third colour sense-green. It was the time when man was in the hunting stage of his existence.

The next period finds man having learnt how to domesticate animals. With this most important acquisition of knowledge he has left the dense recesses of the forest and lives more in the open plains. With this change his environment enlarges, his perceptive powers increase and with it developes his reflective sense, leading to a heightening of his religious conceptions, and in due course to the creation of ethical and æsthetic sentiments. He acquires, in fact, the power of abstract thought. In this stage of human

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evolution we find our early Aryan forefathers when they occupied the table-lands of Central Asia, at the commencement of their migration westward to people Europe and southward to people India. They were in the pastoral stage of existence, pursuing a nomadic life with their herds of cattle and flocks of sheep. This open-air wandering life on the plains or among the mountains led them to observe the heavens, and the motions of the sun, moon and stars, The blue sky became to them their supreme deity under the name-Dyaus, the sky, meaning also the Bright and Shining One (the origin of our word "divine"); and from the sense of its overshadowing protecting care arose the idea of a Father watching over and protecting his human children hence the full ancient Sanscrit title-Dyaush-pitar-"Heaven the Father," from which came the Greek Zeus-pater, and the Latin Deus-pater, terms meaning God the Father, carried westward by their European migration. From this study, too, of heavenly bodies and the feeling that their lives were in some way connected with them arose the earliest dawn of science-Astronomy and Astrology. Their contemplation of the sublime and beautiful in nature gave rise to idealism. Through the outward physical world man rose to the conception that behind it was a spiritual and eternal one of which the firmament, with its sun by day and its moon and stars by night, was but the outward and visible signs. The natural colour associated with this reflection and idealism was that of the sky which prompted them,-namely, blue. In this age poetry had its birth in the Vedic Hymns, -the reflex response of aspiring man to the sublime; the echo of the divine in man to the divine in Nature.

The last period finds man no longer a shepherd wanderer living in tents and going from place to place to find pastures new for his flocks and herds. The blue vault of heaven, bright with the sun and various cloud effects, suggesting to his simple mind flocks of sheep, and brilliant by night with its

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countless stars, no longer occupied the whole horizon of his contemplative life, since in addition to the domestication of animals he has learnt the use of cereals. His pursuits have in consequence become more and more agricultural and through having to till the soil he has come to live in fixed abodes. Hence the rise of the village community. The Sun now begins to hold an ascendency in his religious horizon, since it is by virtue of its beneficent influence he hopes for the ripening of his corn and the gathering in of the golden harvest, and as a consequence it is to it now that he gives his deepest adoration. The radiations of yellow and orange which proceed from it and his ripened corn are thus impressed upon his brain.

As time goes on cities arise; the tribes become welded into nations : the patriarchal chieftain is no more, and in his place arises king and noble. The pastoral life has become pushed aside to find a subordinate place outside the city walls amongst the poorer sort, whilst commerce and the pursuit of wealth are the order of the day and with them the rise of caste and privilege. The worship of the Sun now holds a dominant sway, and magnificent temples have been raised to the Sun-God. Religion has become specialised and less spiritual. The symbolism of nature, which raised the mind of primitive man in his simple life to the conception of an all-wise and beneficent Creative-Father and a life in a world beyond, has been obscured by a symbolism and mysticism created by man, in consequence of the evolution of art on the one hand, and the rise to power of an ambitious priesthood on the other. It was an age of ambition, war and conquest ; an age of art and luxury. It is typified at its zenith, as at its dawn, by the sun, now, however, shining in its strength, and by gold reflecting, like the sun, its yellow and orange rays. It is as it were selfpreservation civilised and evolved and become rapacious on the one hand, and allied with religion subordinated to its

purpose on the other. This is the period of the rise of ancient empires such as Chaldea, Babylon, Assyria, Media and Persia, etc. The psycho-physical colours of this period of man's evolution are yellow and orange,—the radiations of the sun, of corn and gold. The Sun and its emblem fire typify its worship, gold its pursuit, and ambition its passion.

Just as I have associated the fourth colour sense,-blue, occurring between the violet and the green in the spectrum -with the reflective, ethical and idealistic faculties, which are located by Gall between those of perception and religion in the frontal lobe in front of the Fissure of Rolando. so I would suggest the association of the fifth and sixth colour senses, yellow and orange, occurring between the green and the red in the spectrum, with the egotistic sentiments (ambition, etc.) : these latter are located by Gall in the parietal lobe immediately behind the Fissure of Rolando, that is between the religious sentiments in the frontal lobe in front and the instincts of the affections and self-preservation behind, which latter are placed by the same authority in the occipital and temporal lobes respectively-the affections being in other words the instinct of self-preservation in regard to the family (offspring, etc.). As these colour senses and their associated mental faculties became evolved under the pressure of environment so would commissural nerve fibres be developed between the nerve cells of the various colour perceptions in the colour perceiving centre. and the nerve cells in the centres of the various mental faculties above described, and hence there would arise a physiological as well as a psychical relation between the two.

In making these suggestions as a possible cause for a deeper relation between colour and emotion than the mere association of ideas, and in suggesting that the rise of the various colour sensations might in some such way have been connected with man's environment by virtue of his

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dominant pursuits and aspirations, I have no wish in any way to dogmatise. I simply put them forward tentatively. To many no doubt they will appear as far-fetched and visionary. It is difficult for us, I grant, in this cynical, so to speak, middle age of our evolution, with our colour sense long ages stereotyped, our emotions with much of their virgin freshness gone, and living in a world which to many of us has become old and commonplace and which we have probed in every direction, analysed, and synthesized in its almost every factor, to conceive what man was in the childhood and youth of his evolution, "when the world was young," at least for him, and full of beauty, mystery and awe ; his mind plastic like the petals of a flower unfolding to the light in his response to the energies of nature, and his emotions in their turn fresh and sensitive as a photographic plate.

Although the physical cause of colour has existed since the dawn of life (as we cannot conceive of life existing without light, and light, as we all know, embraces the ether vibrations which form the various colour sensations). I suppose even now it is news to many that the appreciation of colour has been a matter of gradual evolution, and that there was a time when man had no colour sense whatsoever. Dr. Edridge-Green's paper in the British Medical Journal on "The Perception of Light and Colour," is, therefore, most interesting in pointing out the evolution of the colour sense. It sets us thinking as to what was the cause which made man select, from all the various ether radiations in his environment, red as his first colour sense, or shall we rather put it-why of all the ether radiations was it that the one denoting red was the first to be more able than the rest to photograph itself on the sensitive structure of his plastic brain ?

Was it because its vibrations, being slower, were more easy for it to grasp, or was it because they were brought more prominently before his eyes and thoughts by his pursuits and mode of life? It seems hardly likely that it was the former, because were it so the evolution of the colour senses would follow the colours of the solar spectrum in an ascending scale of frequency, which as it is seen they do not, the sequence being, by common consent, red first, purple second, and green third. The only answer I can find is that the order of selection must have depended upon man's environment. Science teaches us that environment has a great influence in determining the colour of animals, especially for self-protection, therefore it is not unreasonable to suppose that it had an influence in determining the evolution of the colour sense. Mr. Poulton found by experiments on the Sphinx caterpillar that a change of colour could be produced by altering its environment. If two different sets of larvæ fed on the same plant, but were exposed to different coloured lights reflected from the leaves by sewing them together, so that in one case only the dark upper surface, and in the other only the whitish under surface, was exposed to view, the result in each case was a corresponding change of colour, the larvæ exposed only to the dark green leaves became dark green, and those to the white leaves became white. These and various other experiments led Poulton, and those who have worked in the same field, to attribute this colour action to a setting up of physiological processes over the body surface, resulting in a change of colour in the pupa. There is much that could be said on cases in which colour radiations are set up by physiological processes where nervous energy has had a determining influence under the pressure of environment, but enough has been said for the present purpose.

Believing as I do from the teachings of physiology and anthropology, that self-preservation was the most primitive instinct of man and the animal creation generally, and associating it as one must with the fiercest passion

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of which human and animal nature is capable, namely, anger, whether one agrees with Gall or not, it strikes me as interesting that according to Dr. Edridge-Green red was the first colour sense to be developed, and that Dr. Stenson Hooker found that the human radiations from ill-tempered people were rich in red rays. If, therefore, my suggestion holds good as to how environment acted on primitive man in fixing this one colour sense in his brain, I shall be well content, even if I am wrong as to how it acted in relation to the other colour sensations. It will at least have opened out the way to further knowledge in this most interesting line of speculative research. I am aware that any order of colour-emotions deduced by tracing the history of man's social evolution does not entirely agree with that of Dr. Edridge-Green's order of colour evolution except for the first three colours, neither do they quite correspond with Dr. Stenson Hooker's Human Rays and their Spectra. They correspond, however, with the order of man's social evolution and brain development as taught by history and physiology respectively, and more especially in detail, in the latter case, to the scientific phrenology advocated by Gall.

I will now close this paper with the following summary of conclusions:

1. The physical causes of light and colour, namely, the vibrations of cosmic ether of various wave-lengths, have existed for all time, but their mental interpretation in the sense of colour has been a matter of comparatively recent growth. It has been a reflex vital process of man's evolution, there having been a time when man had no colour sense whatever.

2. Environment has been the determining cause of the growth of man's mind, but with the development of his mind so has his environment enlarged, the one acting and reacting on the other in ever widening circles.

3. The evolution of the colour sense has also been de-

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DR. HENRY FOTHERBY.

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termined by environment, of which in its physical aspects it has been a part, the order of colour perceptions being those ether vibrations given out by matter most in touch with man's dominant instincts, aspirations and pursuits, coincident with his mental development at the time.

4. The evolution of man's mind and colour sense has, in consequence of the above, associated certain emotions with certain colours, and these in a fixed order of sequence.

5. The order of localisation in the brain as regards the emotions is not only in accordance with the teachings of physiology generally, namely, the highest intellectual faculties in front and the lower animal propensities behind, but it accords in detail with the principles as laid down by Gall.

6. The evolution of the various colour senses have so followed each other that those of longest wave-length coincide with the lowest animal instincts, and those of shortest wave-length with the higher mental faculties of perception and reflection, whilst between these two points wave-lengths of intermediate periodicity have been associated, as a resultant, with man's highest aspiration—religion.

SYMBOLISM AND METAPSYCHICAL PHENOMENA.

By ERNEST BOZZANO."

PREMONITORY SYMBOLISM.

THIS is the class by far the richest in examples; out of a total of seventy-nine cases which I have collected, fifty-one have a premonitory character, a fact which is not without significance, as I will presently show.

In relation to the psycho-genesis and to the determination of premonitory symbolism, I will limit myself to observing that the problem involved, although more complicated, is identical with that of precognitive manifestations in general. As this is not the moment for investigating this problem, it will be sufficient to point out that, if it is true, on the one hand, that a large proportion of these premonitory cases may be reduced merely to perceptions, subconsciously acquired and projected into consciousness in the form of a prophetic message (erroneously supposed to be unforeseeable), on the other hand it is also true that this explanation does not explain all the facts, just as the law of psychological association and the hypothesis of telepathy do not suffice to explain certain symbolical representations which bear tokens of intention.

But we will return to this later on. Let us turn to the cases before us. I would point out also in this class that the representative forms which most frequently symbolise imminent death are those most familiar, and among them visions of biers and funerals take precedence.

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^{*} Continued from our October issue.

It is only possible for me to select a very small number out of the great abundance of cases at my disposal, although this restraint necessarily detracts from the weight of the evidence.

CASE I.—" Neera" (the pseudonym of a well-known charming Italian writer), in relation to the death of a friend, writes as follows:

"It was in 1893. One night I dreamt that I was in a dark enclosure, and whilst I was looking round about in order to find out where I was, I saw rise up before me a bier, bearing this inscription in clear characters: *Alberto Sormani*. Nothing else. But a few weeks later Alberto Sormani, who was young, strong and happy, who never spoke of death, who walked courageously forward to conquer life, died.

"I own that at the time the dream scarcely made any impression upon me, because anyone knowing Alberto Sormani, whatever else one might think about him, would never have thought of his dying at twentysix years of age. I was even going to tell him of it in fun, but it seemed to me too puerile and uninteresting to be worth relating. Later, however, when thinking of this mysterious warning, I was profoundly impressed." (Nuova Parola, 1905, p. 482.)

CASE II.—This case was collected by the Rev. P. A. Wood, Rector of Newent, Gloucestershire, a member of the S.P.R. The narrator, Miss H., wishes to withhold her name from publication.

"My mother and I were once driving in Somersetshire with an old lady of nearly 80 years of age. She suddenly called to the servants to stop the carriage and draw up to the side of the road, which was done, though we wondered at such an unaccountable order. 'Now you can go on,' she said presently, and added, turning to my mother: 'I always like to stop while a funeral passes.' The road was a long straight one, and quite empty of even a foot-passenger, so we laughed at the old lady and told her so, and she repeated : 'Well, it is very odd, I certainly thought I saw one. How foolish the servants must have thought me.' The next day occurred the *perfectly* sudden death of her most intimate friend and nearest neighbour, an old gentleman who used to read to her every day." (*Proceedings of the S.P.R.*, Vol. V., p. 303.)

CASE III.—This is taken from the Annales des Sciences Psychiques, 1893, p. 279, it is reported by Engineer A. Goupil, a name well known to all students of metapsychism. It is an interesting case of premonitory symbolism perceived by a child of 11 years of age.

"At Tunis, between the Post and the Café de France, lives a French hair dresser, whose name I forget. One morning in the summer of 1891 he and I had a game of billiards; when the game was over I suggested to him that we should have another ; ' No,' he replied, 'I am expecting the doctor and I want to know what he has said.' 'Is anybody ill at home?' 'No, but my little nephew aged-(eleven years, I think) had an hallucination yesterday evening; he got up suddenly, crying out : " There is a woman who wants to take my little cousin (my little daughter who is a few months old), I don't want her to take her away." This lasted quite a long time, and we could not persuade him that he had been dreaming.' 'Has he been subject to hallucinations ?' 'No.' 'Is he in good health ?' 'Yes, but I am afraid this is a symptom of fever.' 'Your little girl is well ?' 'Yes, very well.' I asked the last question because it had just occurred to me that this vision might mean that the child was going to die shortly. I said nothing about my thought to my interlocutor, who left me. On the following day I made enquiries, and he told me that all the children were well. On the following day I put the same question and had the same reply. He seemed surprised at the interest that I appeared to take in these children whom I did not know. Three days passed and I did not see him. On the fourth day, meeting him in the street, I asked him if the children continued well: 'You know,' he said, 'that we have lost my little girl; she was carried off in a few hours' (I think he added by an attack of croup). 'No,' I replied, 'I was not aware of it, but I expected to hear of it.' 'Why so?' 'Yes, it was the woman who took her away.' 'What woman ?' 'Well, the woman your nephew saw: she represented death or sickness, or whatever you like to call it. It must have been a prophetic hallucination.' I left the man much amazed; he could confirm this account, at least in its main outlines, for he was greatly surprised at my remarks, and he must remember them.

"This is the only fact of the kind that I have come across.

" A. GOUPIL."

CASE IV .- The narrator is Mrs. M., daughter of Field

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Marshal Lord S. The case is taken from Proceedings of the S.P.R., Vol. XI. pp. 442-443.

"My sister was in the habit of getting up at 5 a.m. and of going to my father's room (who was not well at the time) to give him tea, and then reading to him until about 7. I asked her one day if she would call me sometimes, that I should like to get up at 5. She refused, saying she thought 'I did quite enough in the day and had better be in bed.' The next morning, however, Thursday, to my surprise I awoke and saw her standing at the foot of my bed, looking very bright indeed, and I fancied in a white dressing-gown. The curtains were drawn over the windows and the light seemed somehow only to strike her figure. She said : 'Remember I have called you, it is 5 o'clock, and now I am going away; I am going away, remember.' I fell asleep and did not wake until 8. At breakfast I said to my sister: 'So you did come and call me after all !' She looked astonished and said: 'No, I did not.' 'I said: 'Do you mean that you did not come at 5 o'clock and say " Remember I have called you, and now I am going away?"' 'No,' she said, 'I never came near your room.' She, however, questioned me in rather an agitated way, and to my surprise said 'I do not like those sort of dreams.' I never heard her say anything of the sort before, and was rather surprised at her thinking twice about it.

"The next day, Friday, having been in perfect health and spirits up to that morning, she was taken ill whilst sitting by my father's side, at about 6 o'clock, and she died at 5 o'clock the day week, Thursday, of my dream or vision; and a curious coincidence was that she had on a white muslin dressing-gown in which she had sat up during part of the night. I do not recollect that during the fluctuation of this short illness, from which at first no danger was apprehended, this strange incident occurred to my memory, but as the clock struck 5 on that sad morning I remembered.

"There is another dream connected with that sad short illness.

"My father, the second night before my sister was taken ill, dreamed that he asked her to go on with the *Life of Charles James Fox*, the second volume of which was not then in the house. He dreamed that she said: 'Oh, there is no more for me to read, that is the end,' and she held up the volume she had read to him, open at the last page, across the half of which he saw printed in very large black, thick letters, filling the page quite across: THE END. He said it gave him a sort of shock which awoke him, and he still felt a painful shock, he

could not say why, when he awoke and remembered it. . . . The strange thing was that it was the same night, or rather morning, and about the same time that I thought I saw her : for soon after he awoke he saw her come in with his tea, but did not, I believe, tell her the dream. It was strange that she finished that book, and that it was the last time she ever read to him, and that that night was the end of one phase of family life in many ways. My father never recovered her death, and everything changed soon after. . . ."

CASE V.-I quote this from the Annales des Sciences Psychiques, 1893, p. 323. The narrator is Dr. Ermacora.

"Mme. Virginia Castellani told me, in the presence of her sister Elisa, that in 1854, when she was living with her father, at Padua, a student, in his second year, called Biagio Verzegnassi (21 years of age) was lodging with them, and one morning in Lent he got up much depressed by a sad and very vivid dream.

"He had dreamt that he had been calling on a friend who was then a student at Vienna (Austria), whose name neither Mme. Virginia nor Mme. Elisa could recall. This friend showed him, in one of the rooms of his house, three coffins, saying: 'This one, the first, is for me, I died of typhoid fever; that one the second, is for thee, and the third is for Melchior Castellani' (Mme. Virginia and Mme. Elisa's brother).

"Then Verzegnassi saw Melchior arrive, and it was explained to him for whom the three coffins were destined; on hearing that the third was intended for him he fled in affright.

"The impression this dream made on Verzegnassi was so great that he could eat no breakfast, in spite of the efforts of the Castellani family to cheer him!

"On the same morning Verzegnassi received a letter from Vienna announcing the death of the friend of whom he had dreamed; the death was the result of typhoid fever. Although the two friends were in correspondence, Mme. Virginia was sure that Verzegnassi had not been informed of his illness, and that she remembers this clearly because the fact that an unexpected event, seen in a dream, was so soon and so exactly realised, made her very anxious concerning that part of the premonition which concerned himself.

"In the month of June of the same year, 1854, Verzegnassi fell ill with typhoid fever, and died in August in the Castellani's house.

" In August, Melchior Castellani, in the flower of his age (32), full of health and strength, died a violent death, assassinated by brigands in Calabria, where he was working as railway engineer.

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". . . Verzegnassi, to reassure the Castellani, family, often said that the prediction concerning Melchior would not be fulfilled, because in the dream he escaped, and because he was so particularly healthy. And when they remarked that he, Verzegnassi, was also in good health and ought not therefore to have apprehensions, he replied: 'As for me, I have the malady of depression.' . . ." (Dr. G. ERMACORA.)

CASE VI.—This will be found in the Annales des Sciences Psychiques, 1904, p. 300; it was first published by Prof. Flournoy in the year 1904, in the Archives de Psychologie of Geneva.

The case deserves particular attention, in relation to the psychology of human testimony. The narrator, Mme. Buscarlet, had preserved no written record of the dream. which occurred as far back as the year 1883, and she gave a verbal account of it to Prof. Flournoy in the year 1901. But Mme. Buscarlet informed the Professor that she had written at once to a Russian lady who was likely to be interested in this dream, and he, therefore, knowing how unreliable is the memory in relation to distant events, suggested to her to ask her friends to send her this letter. Happily it had been kept, and was returned to her. It was thus made apparent that the lapse of eighteen years had certainly introduced a few insignificant alterations in minor points of detail, but that the essential contents of the dream were identical in both accounts. I will confine myself to reporting the case as it is related in the above-mentioned letter and commented on in the reply.

In the letter of Mme. Buscarlet to Mme. Moratief, after wishing her a happy Christmas and New Year, the following paragraph occurs:

"Last night I had a strange dream, which I want to tell you of, not that I attach any particular importance to it, but only because it is strange. You and I were on a road in the country when a carriage passed and a voice from inside it called you. When we came near to the carriage we saw Mlle. Olga Popoi lying across it dressed in white with a bonnet trimmed with yellow ribbons. She said to you: 'I

called you to tell you that Mme. Nitchinoff is leaving the Institute on the 17th.' Then the carriage continued on its way. How funny dreams sometimes are!"

Two weeks later Mme. Buscarlet receives from M. Moratief a letter which began thus :

"We have just received your letters, dear madam, and my wife was in bed when she read them. . . . No, dear madam, it is not funny, it is not a burlesque, alas! It is strange, it is impressive, it is amazing, your dream of the roth—22nd of December. Mme. Nitchinoff, poor dear Mme. Nitchinoff, indeed left the Institute on May 17th never to return to it. Scarlet fever accompanied by diphtheria took her from us in three days. She died on the 16th at 11.45 p.m., and at 2 p.m. on the 17th (is it not strange?) her body was taken to the adjoining chapel. They were afraid of infection at the Institute, that is why this was done so quickly."

CASE VII.—This is a rare instance of premonitory symbolism of an auditive kind. It is taken from the *Proceedings of the S.P.R.*, Vol. V., p. 305.

The percipient is Mrs. Morrison, with whom Gurney discussed the case at length; it happened in the month of May, 1871, in the East Indies, in the province of Wellesley.

After having spoken of the many misfortunes which had happened to her family, Mrs. Morrison spoke thus concerning the death of her daughter :

"Some days prior to the child's illness, I was lying awake one morning when I distinctly heard a voice say: 'If there is darkness at the eleventh hour there will be death.' In alarm I started up in bed and the same words were slowly and deliberately repeated.

"Naturally enough, when, about a week after, the child was taken seriously ill, I watched with perturbed feelings and grave anxiety the aspect of the sky day and night, the moon being at the full just then. Two or three days passed; the little one hovered between life and death; above, the sun blazed with unmitigated fervour, relentless heat, no sign of cloud or disturbance of the atmosphere in any way. Twice in the course of every twenty-four hours was 11 o'clock looked for with trembling apprehension. At [last, after more than a week of this cloudless weather, a few minutes before 11 in the morning, a squall arose with extraordinary suddenness; servants flew to close the Venetian shutters, making the inside of the house extremely dark. The sky became black with clouds, and my heart sank. That day, soon after one o'clock, the child's spirit quitted its little mortal frame to enter a life of never-ending joy."

CASE VIII.—This is one of a series of premonitory and telepathic incidents which occurred with the same person, who had received from her dying mother the promise that, if she could do so, she would give her a warning every time that important events were about to occur in the family. The percipient, Fräulein A., is by profession a schoolmistress.

"In December, 1889, I left Switzerland and went to London, and thence took a temporary engagement as governess near Welwyn. In February, 1890, my mother appeared to me in a dream. She held in her hand three small nosegays, each of them consisting of a bunch of green leaves and a primrose, and signed to me to choose one of them. I stretched out my hand to the middle one. Before I had grasped it, the flower fell. My mother pointed to the fallen flower, and turned sadly away. The dream impressed me strangely, as I had three brothers, of whom the middle one had been specially recommended to my care by my dying mother. I inquired at once after his health; but he was quite well.

"In the following June, 1890, I saw my mother again in a dream, as though on her deathbed. This dream was repeated. After the second dream I woke, and again slept and dreamt. This time I saw my brother, already mentioned, his cheeks red with fever. Alarmed by this dream, I wrote home next day, but could hear of nothing unusual. I was reassured, and dreamt no more until some months later I dreamt of my brother as dead. It was only after his death that I learnt that at the time when I dreamt of him as in a fever he actually had influenza. He recovered, but died some months later from a second attack." (*Proceedings of the S.P.R.*, Vol. VIII., pp. 233-4.)

Cases in which symbolic visions are repeated in the same form with the same individual are interesting and curious. Although they are somewhat rare in the class of telepathic symbolism, they are on the contrary relatively frequent in that of premonitory symbolism. From the point of view of their psychogenesis I have nothing new to add, as they do

not further complicate the problem of symbolism, because the fact that they recur constantly under the same hallucinatory form with the same individual finds its natural explanation in the psychological law of association.

It is rather the problem of the origin and purpose of the premonition itself which becomes in this connection increasingly complicated.

CASE IX.—Here is a strange case of this kind, in which the same symbol of flies invariably preceded unpleasant circumstances. The percipient, Mrs. Effie Johnson, gives a full account in an article published in *Light*, 1901, p. 148.

'The very first visional experience I can remember was unpleasant. It was the precursor of discord and disagreement. Sometimes such an experience would come a day before, or half a day, or even an hour before the unhappy event it foretold; but it was always the same-the disagreeably real representation of a swarm of flies flying upwards into my face! Whatever I might be doing, walking in the house, or out of doors, sewing, or turning from one occupation to another, I-i.e., my whole consciousness-would be suddenly arrested by an impression-just the impression which an actual swarm of flies would make upon the sense of sight if suddenly they flew up from the ground full in one's face. To the sight these flies were always abnormally and objectively clear, and to the nerves as disagreeably apparent as such a swarm usually is. And the effect they had upon me was also always the same-a disagreeable degree of shock. When I found, upon repeated repetition, that this vision always preceded another shock, mental or moral, it became very unwelcome indeed."

CASE X.—This case is one in which a vision of a funeral carriage was repeatedly seen at the door of the house of the person whose death was imminent. The percipient, Mrs. E. J. Saunders, sent a written account of it to Dr. Hodgson, who published it in the American *Proceedings of the S.P.R.*, p. 504.

"Several nights before my brother's (Rev. J. R. James) death, in my dreams I plainly saw the hearse drive up to our door, with white horses hitched to it. This made such an impression on my mind that I repeated it the next morning at the table, and remarked to the family that ' some of our family are going to die very soon.'" (A few days afterwards Mrs. Saunders' brother died, a victim to an accident.)

"This same thing I had dreamed before my husband's death, which occurred in two days after the dream. Also dreamed the same before his mother's and my sister's death.

"I suppose this is why this last dream made such an impression on my mind. . . . I am not one bit superstitious, and only send this, thinking by so doing, I may confer a favour on you. I had not only told this to my own family before his death, but had repeated it to several of the neighbours."

(Mrs. Saunders' father confirmed this statement of his daughter's.)

CASE XI.—This is a case contributed by Dr. Hodgson, confirmed by strict documentary evidence, even attested before a public notary; it relates to an incident of apparent death with an appropriate transcendental symbolical vision. The following extract refers to symbolical premonition recurring to the same person, with, however, important introductory variations of a significant and curious kind.

The percipient is Mrs. Haydée Wiltse, wife of Dr. Wiltse, who in consequence of severe illness had become quite insensible, so much so that the doctor thought he was dead. The wife, however, persisted in thinking that he would recover, and for the following reason:

"The reason I did not believe he was going to die was this: I have several times in my life dreamed of seeing a white horse and a black horse harnessed in a carriage and running through the air over an open field and disappearing in a forest on the opposite side. Some friend of mine sits in the carriage and is recognised by me, who invariably dies a few days afterwards. A few days before the doctor was taken sick I saw him in that carriage. But the dream varied in this, that I ran and caught the white horse by the bits, just before they got into the wood, and so stopped them. So strangely had I come to believe in this dream, that I kept believing in it clear through. I told the dream to the doctor the next morning after I dreamed it, and he laughed at me." (*Proceedings of the S.P.R.*, Vol. VIII., p. 188.)

After cases recurring with the same individual come those

which traditionally are said to recur in the same family. These, like the others, bring nothing new or complicated into the problem of symbolism, because we cannot discern the associative genesis of the special forms of the symbolism by which the ideas are in a general way conveyed.

The similar examples are relatively frequent among premonitions in general, but they are, on the contrary, rare in the form of symbolism, unless we consider as such cases in which the premonitory announcement is made by blows, inarticulate cries or moans, or the vision of wandering lights, which are traditionally, and perhaps quite truly, said to be reproduced at each approach of death. In any case, for the sake of brevity, I will not report these. As to cases clearly symbolical I have only found three, and of these I have already recorded two in this journal, and will not repeat them. ("Animals and Psychic Perception," in ANNALS for August, 1905, p. 79.) There remains the third case, in which three incidents occurred to the same person. I shall be obliged to epitomise on account of the great length of the narrative.

CASES XII., XIII., XIV.—These were collected by Myers and published in his important work on the Subliminal Consciousness (*Proceedings of the S.P.R.*, Vol. XI., pp. 580, 577). The percipient, Lady Q..., was personally known to Myers.

1st Case.—Lady Q... relates that, in the year 1887, she heard that her mother was very ill; she then continues:

"But one night I dreamt a dream—which, though very impressive, was somewhat confused—about my mother seated in a carriage full of *flowers*. I remembered the symbolism; and I felt assured that my mother was dead or dying. I mentioned the dream to my husband and prepared for an immediate summons, which came directly afterwards. Having all preparations already made, I left immediately and arrived in time to see my mother die."

and Case .- "The second dream to which I have alluded was as follows: In 18- I saw a gentleman, whom I knew, lying dead in a red coat on an open field with snow on the ground. Beside him knelt his mother,—who was alive and well at the time of the dream. I tried to approach and speak to her; but she said, 'Don't touch me, I have come for him.' I understood that she had died before him. Two years later this lady did in fact die, and in two years more her son was killed, just as I saw him lying, in a scarlet coat. There was, of course, no snow on the ground, as it was in late spring; so I fancy that the snow may have been symbolical. . . ."

3rd Case .- " My father died when I was a child ; my mother married again, and I went to live with an uncle, who became like a father to me. In the spring of 1882 I dreamt that my sister and I were sitting in my uncle's drawing-room. In my dream it was a brilliant spring day, and from the window we saw quantities of flowers in the garden, many more than were in fact to be seen from that window. But over the garden there lay a thin covering of snow. I knew in my dream that my uncle had been found dead by the side of a certain bridle-path about three miles from the house-a field-road where I had often ridden with him, and along which he often rode when going to fish in a neighbouring lake. I knew that his horse was standing by him, and that he was wearing a dark homespun suit of cloth made from the wool of a herd of black sheep which he kept. I knew that his body was being brought home in a waggon with two horses, with hay in the bottom, and that we were waiting for his body to arrive. Then in my dream the waggon came to the door; and two men well known to me -one a gardener, the other the kennel huntsman-helped to carry the body up the stairs, which were rather narrow. My uncle was a very tall and heavy man, and in my dream I saw the men carrying him with difficulty, and his left hand hanging down and striking against the banisters as the men mounted the stairs. This detail gave me in my dream an unreasonable horror. I could not help painfully thinking, Oh, why did they not prevent his hand from being bruised in this way ? In the sadness and horror of this sight I awoke, and I slept no more that night. . . . In the May of 1888 I was in London, expecting my baby. On the night before I was taken ill, I dreamt the same dream again, but with this variation. Instead of dreaming that I was at my uncle's home with my sister, I knew in my dream that I was lying in bed in our London house. But from that bedroom, just as from the drawing-room in the former dreams, I seemed to see my uncle lying dead in the same well-known place. . . . I woke in great distress. . . . When I was well enough to travel, I went to my old home; there I saw my old nurse, who had been in the house

when my uncle died. Her account, added to my stepfather's, enabled me to realise the events of that day. . . . His body had been brought back as I describe, and he had been found half sitting and half lying in that very field-road, where I had three times seen him. He was dressed in the same homespun suit in which I had seen him in my dream. The cause of his death had been heart-disease, of whose existence neither I nor, I believe, any of those near or dear to him had been aware. He had evidently felt faint, and slipped from his horse. The same two men whom I had seen in my dream as helping to carry the body had in fact done so, and my nurse admitted that the left hand knocked against the banisters. She seemed afraid lest I should blame the men who carried the body, and did not like to speak of the incident. . . ."

There remain to be considered a few cases which ought more properly to be assigned to another category, that of collective symbolism, but they are so slight that I do not consider it necessary to do this. They usually take the form of automatic or ideographic writing, and the indirectness of the symbols, diagrams, or drawings in which the meaning is shadowed forth cannot in any way be explained by the hypothesis of associative determinism. In some cases there is an evident or even an avowed purpose of thus rendering the contents of the message so enigmatical that those concerned cannot penetrate its meaning until the events foreshadowed are accomplished.

Some curious incidents of this description are given in therecently published account by Mrs. Verrall (of the S.P.R.), on her own experiences in automatic writing, incidents which, on account of the slightness of their character, Mrs. Verrall prudently terms "anticipatory." I give one case only, as an example:

"On October 6th, 1903, . . . the script went on : 'Great changes all will see in the next year, more than one breach in the close family." . . On June 2nd, 1904, my husband's aunt died, and in September, 1904, the son of his youngest brother left home to establish himself in New Zealand. So that 'in the next year' there was 'more than one breach 'in what till then had been a singularly 'close family.' [In regard to this departure the same personality had written on July 3rd-1904] 'that someone would see all the constellations, and that some event already foretold would take place on September 19th.' . . . As above stated my husband's nephew left for New Zealand in September, and, I suppose, saw 'the rest of the constellations,' as anyone must in a journey to the Antipodes. His vessel sailed on September 22nd and September 19th had no special association with his journey. We heard of his Intention to go on July 21st, so that both the above statements in the script were antecedent to any knowledge of mine, as his plans had not been long discussed and were wholly unknown to us till July 21st." (Mrs. A. Verrall, "On a Series of Automatic Writing," in Proceedings of the S.P.R., Vol. XX., pp. 327-8.)

I take the next example concerning a prediction as to the result of some races from Florence Marryat's book, There is no Death.

"It is one of the commonest remarks made by stupid people, 'If the spirits know anything, let them tell me the name of the winner of the Derby, and then I will believe them,' etc. I was speaking of this once to 'Dewdrop' . . . , and she said, 'We could tell if we chose, but we are not allowed to do so. If Spiritualism was generally used for such things, all the world would rush to it in order to cheat one another. But if you will promise me not to open it until after the Derby is run, I will give you the name of the winner now in a sealed envelope, to prove that what I say is the truth.' We gave her the requisite materials, and she made a few pencil marks on a piece of paper, and sealed it up. It was the year that 'Shotover' won the Derby. The day after the race, we opened the envelope and found the drawing of a man with a gun in his hand, a bedge, and a bird flying away on the other side; very sketchy, but perfectly intelligible to one who could read between the lines."

I here conclude the cases of premonitory and prophetic symbolism, and will touch briefly on the considerations they suggest, reminding my readers that these considerations are based not alone upon the cases reported but upon the ensemble of the phenomena which I have collected and studied.

First, in order to establish our deductions on as firm a basis as possible, it is desirable to eliminate from the number of phenomena of premonitory symbolism certain cases in

which the death occurred a few days after the warning, and on account of illness; because in such cases, unless there are other circumstances, the telepathic theory is sufficient explanation. This does not imply that I venture to assert that this explanation is in every case the real one, but only that it is probable and consequently, unless there is evidence to the contrary, it is preferable to other, more marvellous explanations. In order to make my point clearer I will analyse one of the cases I have reported. In the fourth of these we find an incident in which a young girl appears to her sister telling her that her death is imminent, in the symbolical sentence: "Now I am going away; remember." Simultaneously, she was seen in a dream by her father, to whom she communicated the sad event, symbolically masking the announcement in the words : The End, read by her father, in dream, at the end of the volume which she was reading to him at that time.

Such is the fact; to those who are unfamiliar with metapsychical studies it will seem difficult to explain such a case as probably one of telepathy; but it is not difficult. It is sufficient to suppose that during the physiological sleep the subconscious ego of the girl became aware of the disease latent in her, and telepathically transmitted this perception to the subconsciousness of her relatives. This conclusion is quite in accordance with numerous classical examples of persons who have dreamed that they have been struck with paralysis, or with angina and so forth, several days before the symptoms appeared; there are numerous similar cases reported by Puységur, Du Potet, Deleuze, Bélot, Teste, in which their subjects predicted punctually, not only the day and hour of their crises, but also the day and hour of their death. Therefore the presumed premonition is reduced to a simple case of autoscopy in sleep (a much less extraordinary fact) combined with telepathic transmission.

The psycho-genesis of the symbolic forms remains to be explained; all concurs to suggest that these originated in the subconsciousness of the girl (the agent) and not by associative determinism in that of the percipients. In fact, the symbols representing the abstract conception of death seem, indeed, too abstract, or rather too artificial, to be reasonably attributable to blind psychical determinism, whilst in this same artifice there are characteristics of definite intention (intention to prepare the minds of her relatives for a sad event by means of vague visions); logically, therefore, it is more probable and not at all contrary to the scientific point of view, to attribute their origin to an act of subconscious volition on the part of the girl herself.

Among the cases reported, those marked I., II., IX. and XI. are analogous to this one, and may therefore be excluded from the class of true premonitory symbolism. As to cases III., V., VIII., X., XIII. and XIV., they are incapable of being explained by telepathy or telesthesia. In these cases the events of the deaths corresponding to the symbolic premonitory visions respectively either happen with such difference of time or in combination with such particular circumstances as to oblige us to exclude, as inadequate, the hypothesis of subconscious perception of latent infirmities; either they are cases of violent or accidental death, or they occur simultaneously with some unforeseeable atmospheric disturbance, or they are foretold so minutely in detail as to preclude the hypothesis of chance coincidence. These cases, then, must be regarded as true examples of premonitory symbolism.

As I do not intend to examine the question of the nature of premonitory phenomena *per se* (phenomena which, moreover, resist all attempts at methodical scientific investigation), I will not pause upon this very important point in connection with the incidents reported, but will reserve it for consideration at the close of my article. As to the

symbolic forms in which they were manifested I will confine myself to a few general considerations.

Their principal characteristic seems to be that of precognising almost invariably events of a sad nature. Another less marked characteristic which, nevertheless, is always dominant, is that the signification of the symbolic forms is, for the most part, generic in character, that is to say, it only specifies the nature of the event about to occur and not the person involved. Thus, a hearse stopping at a door of a house would indicate the death of one of the members of the family inhabiting it, and nothing more. And, thirdly, 'whenever the persons are clearly designated by means of the symbols, the kind of event foreseen, or its fatal issue, is indefinite.

If the sign or premonitory dream is repeated several times it gradually gains in distinctness, so that sometimes it loses its symbolic character and takes a more directly representative form. When the symbolism is of a verbal or graphic kind, then the phrases, written or heard, are obscure in form and enigmatical, although the subsequent events afterwards make their signification evident, which reminds us of the analogous manner in which the Greek and Roman oracles of antiquity were couched. When, on the contrary, the vision or premonitory message concerns an absent person who is bound by ties of affection or blood relationship to the sensitive, symbolic forms are conspicuously absent, and the same is the case when the premonition is associated with an event of no importance. When the predictions contain messages which tend to excite base human passions, such as greed of gain, the symbolic forms in which they are conveyed are of a kind which cannot be understood until the event is accomplished.

It is impossible not to recognise in these circumstances an intentional character. One would say, in short, that in these cases the symbolism, far from being exclusively associative, is to some extent originated and directed for pre-

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determined ends, and mainly with the object of keeping the minds of those concerned in a providential state of uncertainty, as if with the intention of preparing them for the inevitable accomplishment of a sad event. Under certain other conditions, it seems, on the contrary, as if the state of uncertainty produced was caused by ethical considerations, or sometimes as if it was suggested by the necessity of not hindering the accomplishment of the event; and again we are reminded of the responses of the ancient oracles and of the beliefs of the Greeks and Romans as to their fatality.

POST-MORTEM SYMBOLISM.

In the *Proceedings of the S.P.R*, Gurney, Podmore and Myers published a great deal on the subject of recognised apparitions of the deceased, which occurred at an interval of more or less length after death, and Myers pursued this subject yet further in his great work. Although there are a considerable number of cases of this kind, there are very few of a symbolic character, and these are cases in which the death was relatively recent; a circumstance which must not be overlooked when we proceed to draw conclusions.

I will report first two auditive cases of this kind, which present the curious characteristics above described, known as the "tick of the death watch." I take the first case from the *Journal of the S.P.R.*, Vol. II., p. 65; this case might also appear in the premonitory class, because the percipient began to be aware of its distinctive phenomenon several days before the accidental death of her brother, and the perception continued for seventy-three days, until she received a letter announcing his death.

The narrator is Miss F. A. Bale, and the case appears, as usual, duly confirmed by independent witnesses.

CASE I.—" In the June of 1880, I went to a situation as governess. On the first day of my going there, after retiring for the night, I beard a noise which was like the ticking of a watch. I took no particular

notice of it, but I noticed that every time I was alone I heard it, more especially at night. I even went so far as to search, thinking there must be a watch concealed somewhere in the room. This continued until I grew quite accustomed to it. It was on the r2th of July, when I was coming from the dining-room with a tray of glasses, that I saw what appeared to me to be a dark figure standing just outside the door, with outstretched arms. It startled me, and when I turned to look again it was gone.

"On the 23rd of September I received news that my brother was drowned on the 12th July. I heard the ticking up to the time I had the letter, but never once afterwards."

CASE II.—Mrs. Anna Davies, the principal percipient in the following narrative, was personally known to F. W. H. Myers, who made the report of this case in conformity with the verbal account given to him by the lady, a report which she signed.

". . . One evening I paid a visit to Mrs. Brown (neighbour of Mrs. Davies), and she gave me an Indian letter which had arrived for Mrs. J. W. at the house now occupied by the Browns. Mrs. Brown asked me to transmit this letter to Mrs. J. W. through my brother who frequently saw a brother of Mrs. J. W.'s. There had thus been some little delay, and perhaps slackness, in getting the letter sent on to Mrs. J. W. I promised to give it to my brother, and took it home. It was a dirty-looking letter, addressed in an uneducated handwriting, and of ordinary bulk. I placed it on the chimney-piece in our sittingroom, and sat down alone. I expected my brother home in an hour or two. The letter, of course, in no way interested me. In a minute or two I heard a ticking on the chimney-piece, and it struck me that an old-fashioned watch which my mother always had standing in her bedroom must have been brought downstairs. I went to the chimneypiece, but there was no watch or clock there or elsewhere in the room. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly surprised, I removed the letter and put it on a sideboard, and then in one or two other places ; but the ticking continued, proceeding undoubtedly from where the letter was each time. After an hour or so of this I could bear the thing no longer, and went out and sat in the hall to await my brother. When he came in I simply took him into the sitting-room and asked him if he heard anything. He said at once : 'I hear a watch or clock ticking.' There was no watch or clock, as I have said, in the room. He went to where

the letter was and exclaimed, 'Why the letter is ticking.' We then listened to it together, moved it about, and satisfied ourselves that the ticking proceeded from the 'letter, which, however, plainly contained nothing but a sheet of paper. The impression which the ticking made was that of an urgent call for attention. My brother took the letter to Mrs. J. W. either that night (it was very late) or next morning. On opening it, she found that her husband had suddenly died of sunstroke, and the letter was written by some servant or companion to inform her of his death. The ticking no doubt made my brother and myself hand on the letter more promptly than we might otherwise have done."

Mrs. Davies' brother confirmed the above account as follows:

"... I found it (the letter) on the mantel-shelf, and my sister and myself heard very distinctly a clear ticking noise, as loud as, and similar to, that of a small clock, which we spent some time in trying to account for, and which we could so clearly trace to the vicinity of the letter that it seemed to proceed from the letter itself, but we could find nothing which would in any way account for what we heard. . . . (L. A. Davies, in *Proceedings of the S.P.R.*, Vol. VIII., p. 218.)

CASE III.—This is one of a kind which is very frequent, in which the symbol announcing the death is the vision of a coffin. The incident occurred in the year 1872, about six weeks after the person's death. The narrator and percipient is Mrs. George E. Haly and the case is printed in *Proceedings* of the S.P.R., Vol. III., p. 91.

"On waking in broad daylight, I saw, like a shadowed reflection, a very long coffin stretching quite across the ceiling of my room, and as I lay gazing at it, and wondering at its length and whose it could foreshadow, my eyes fell on a shadowy figure of an absent nephew, with his back towards me, searching, as it were, in my book-shelf. That morning's post brought the news of his death in Australia. He was 6/t. 2 or 3 inches in height, and a book had been my last present to him on his leaving England, taken from that very book-case."

CASE IV.—This also is a case of the vision of a coffin. The time which elapsed between the incident and the corresponding event of death was only five hours. It was communicated to the S.P.R. by Lord C. Beresford.

"It was in the spring of 1864, whilst on board H.M.S. ' Racoon,' between Gibraltar and Marseilles, that I went into my office on the main deck to get my pipe; as I opened the door I saw my father lying in his coffin as plainly as I could. It gave me an awful jerk, and I immediately told some of the fellows who were smoking just outside in the usual place between the guns, and I also told dear old Onslow, our chaplain. A few days after we arrived at Marseilles, and I heard of my father's death and that he had been buried that very day and at that time, half past twelve in the day. I may add that at the time it was a bright sunny day, and I had not been fretting about my father, as the latest news I had of him was that, although very ill, he was better. My dear old father and I were great chums, more so than is usual between a man of 72 and a boy of 20, our respective ages then. . . . I have ascertained that my father died at Kensington on April 29th, 1864, and was buried on May 4th, 1864." (Mr. K., in Proceedings of the S.P.R., Vol. V., p. 461.)

CASE V.—This case is connected with a vision in a dream. The death which corresponds took place in South Africa, when the percipient was in England.

Miss A. L. B., the narrator, cannot precisely state the time which elapsed between the vision and the event, but she is certain that the vision was produced some days after the death, and before she had received tidings of it.

The account is taken from a letter written by Miss A. L. B. to the widow of the deceased uncle; it is as follows:

"Mamma dreamt one night that she was sitting at table at a supper party. There was, she thinks, a good large party, but the ones she remembers being present were her own father and mother, who sat at the top and bottom of the table, your father and mother, my father and Uncle A., and yourself. Only the people who were alive spoke, the others were quite silent. Lady B. spoke a good deal. Uncle A. was sitting next mamma, and you were on the other side. He never spoke, but you conversed quite naturally. She said to you: 'I did not know you had come home.' You answered, 'Oh yes, we have, and don't you see I'm dressed like you now,' and you took hold of your dress on both sides and held it out. You were not dressed in widow's weeds, which would have told at once what had happened, but wore some sort of light muslin. Mamma was very much surprised, and

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wondered if she could really have a dress like that when she awakened. Uncle A. was dead by that time, but we had not heard of it. Mamma says she wondered afterwards she was not more alarmed at the time as she knew that it was only the living people who were speaking, and he never spoke. Mamma of course was wearing a widow's dress at that time. When the letter came mamma called out 'That's my dream, and that's why A. didn't speak, and we are dressed alike now.' The dream is not the least exaggerated; on reading it over mamma thinks it scarcely gives a vivid enough impression. Mamma wishes me to say she told us the dream at the time." (Journal of the S.P.R., Vol. II., p. 279.)

This concludes the rare cases of post-mortem symbolism which I have been able to collect. It should be observed that the fourth case probably only appears to belong to this class. In fact the vision of a coffin containing the body of the percipient's father (which was seen at the moment when his funeral was taking place, may legitimately be considered as a case of telepathy, in which the agent was, not the deceased, but a relative who was present at the funeral.

The fifth case is also weak on account of the uncertainty in which the narrator leaves us as to the time which intervened between the death and the dream. In any case the symbolic form is very interesting, for if in the part relating to the dinner it is obviously self-originated, in the other part, which is more veridical, we are again compelled to consider the indications of intention above referred to, which are in a large measure apparent in these manifestations. So that the law of psychological association from a purely determinative point of view does not seem sufficient to explain these cases.

The first three incidents remain to be considered, which, in view of the length of the interval which elapsed between the death and the visions and the special characteristics which belong to them, do not seem explicable by the hypothesis of retarded telepathy, combined with psychical determinism. No other hypothesis based on subconscious faculties seems to throw any light upon them, except a

hypothesis advanced by Myers in connection with many cases of *post-mortem* appartitions recorded by him, in which a particular characteristic was noticeable, namely, that the manifestations coincided with the near arrival of letters communicating the event of the death. Myers remarks on the theoretic importance of this fact from our point of view (*i.e.*, the possibility that the deceased sometimes are aware of mundane events which concern them); but he points out that:

"On the other hand, there are a few cases (see *Proceedings*, Vol. V., p. 519) which suggest that if *independent* clairvoyance exist, the perception of letters arriving, or about to arrive, may form one of its readiest manifestations." (*Proceedings of the S.P.R.*, Vol. VI., p. 32.)

All things considered, therefore, neither does this hypothesis withstand the close analysis of the conditions requisite for the manifestation of telesthesia.

It must not be forgotten that if any person, at some time or other in his life, has been a percipient in a telepathic experience, this is very different from having experiences of telesthesia, for in the former case—if the case is genuine—all that is requisite is a condition of *receptive passivity*, whereas telesthesia involves the existence of a subconscious faculty which is exteriorised in a form *essentially active*. Consequently, if in the waking state cases of telepathy may occur normally in persons completely devoid of metapsychical faculties, this cannot happen with telesthesic perceptions. Nevertheless, in order to apply this hypothesis to the cases in question, it would be necessary to know that the percipients were possessed of important metapsychical faculties, or, at least, that they had been asleep or in quite abnormal physical and psychical conditions.

As there is no evidence of this, and as, according to the eighteen testimonies obtained, it seems that the recorded incidents were isolated experiences, we are obliged to conclude that if these incidents coincided with the respective arrival of announcements of deaths, this fact concurs to show the intentional character *sui generis* common to a large number of observed manifestations.

Nevertheless, I will not certainly attempt to draw definite conclusions on the strength merely of these three examples of *post-mortem* symbolism, which are intrinsically not very remarkable. I will refer readers, however, who are interested on this point to the writings of Gurney and Myers on cases of manifestations of the deceased published in *Proceedings of the S.P.R.*, Vols. V. and VI., and in the latter's posthumous work, *Human Personality*. As the result of analysis of the facts collected, Myers regards it as necessary to accept the reality of communication from the deceased, and the possibility that they have knowledge of mundane events which concern them.

I would point out incidentally that these conclusions help to elucidate in a rational manner certain perplexing circumstances which I have indicated in the preceding pages, and these are the extreme rareness of incidents of postmortem symbolism compared with the frequency of premonitory symbolism; these circumstances are, on this supposition, perfectly accordant, indicating intention extraneous to the percipients. In fact if we accept this hypothesis we are obliged to conclude that if, in cases of premonition of death or some calamity, there seem to be obvious reasons for mitigating the announcement by using symbolism calculated to create a feeling of uncertainty, and if we recognise how necessary this may be in post-mortem cases when the news of the death has not yet been received, then we shall also recognise that these precautions are unnecessary in post-mortem cases in which the death has long been known to the percipient; in such a case, if it were permitted to the deceased to manifest to the living, he would be likely to do so in a direct manner, and this deduction seems to be confirmed by the examples collected. Two

circumstances inexplicable by the laws of psychical determinism may thus be explained.

TRANSCENDENTAL SYMBOLISM.

In this class are comprised certain characteristic forms of symbolism which, generally, appear during a state of extasy, and, more rarely, when under the effects of ether, in a comatose state, or in the state immediately before death. Such cases persistently appear from time to time throughout history and exert great influence on those who are mystically inclined, so that we can affirm that they constitute the necessary foundation of all religions, past and present, as the sacred books of nations abundantly testify. What great souls there have been among the seers! From Elijah and Isaiah to S. John and S. Paul, from Buddha and Mahomet to Pythagoras and Plotinus, from Socrates to Swedenborg, from S. Theresa to Joan of Arc. from the Secress of Prevorst to Mme. d'Espérance, from Jackson Davis to William Stainton Moses, it is one brilliant and unbroken succession of aspirants towards the ideal, of elect souls in thought and feeling.

As regards their contents, these visions relate almost always to states and conditions in spiritual spheres; it would seem as if the impenetrable order of transcendental existence were thus translated into representative symbolic terms in order to render it accessible to human intelligence. At other times the visions are solely destined for instruction; when this is so they are displayed as panoramic pictures in which instructions and moral counsels or spiritual truths are symbolically introduced, so as to produce ineffaceable impressions on the mind of the seer. Sometimes, also, the latter is impelled to automatically draw pictures, diagrams, emblems of all kinds, the allegorical signification of which would often remain unintelligible if they were not by the same process revealed to the percipient.

William Stainton Moses himself wrote as follows :

"I had a number of extremely vivid visions in which my spirit appeared to act independently of the body. During some of them I was conscious of living and acting among scenes not of this earth; in others dramatic tableaux were enacted before me, the object evidently being to represent some spiritual truth or teaching to me. In two cases only was I able to satisfy myself by collateral evidence of the reality of my vision. I was in deep trance during each occasion, and could not distinguish between the subjective impressions of a dream and the real occurrence of what I so vividly saw before me, save that I could confirm in these two cases what I saw and heard in vision by what I afterwards discovered from external sources. The scene in these cases was real, and I do not doubt that it was so in all. . . It was always represented to me that what was shown to me had a

It was always represented to me that what was shown to me had a real existence, and that my inner senses were opened for the purpose of instructing me and of confirming my faith in things unseen by the natural eye." (Spirit Teachings, p. 210.)

This is what William Stainton Moses said of himself, and it is in agreement with what has been said by seers of all ages.

Nevertheless, very different conclusions are reached if we apply present methods of psychological research to these manifestations; they should fundamentally be considered in connection with their indisputable relation with experiments conducted during the state of profound hypnosis, or with what is spontaneously observed in crises of hysteria, observations which lead us to the conclusion that the two orders of phenomena are identical in origin, which is equivalent to saying that the so-called transcendental visions of seers are in reality only subjective manifestations analogous at all points to those of the state of hypnosis : a conclusion which, in general, cannot fail to be accepted by the critical judgment of all those who do not prefer to indulge in chimeras : I say "in general," because we must recognise that in our present state of knowledge on the subject we should also affirm with Myers that we cannot say that in all cases,

"the explanation which seems to lie nearest to our existing know-

ledge is necessar'ly the true one " [all the more because] " we cannot philosophically sever one group of these new and strange phenomena from other groups newer to Science and stranger still."

In any case, it is certain that we have no means for the present of ascertaining what elements of truth are contained in the manifestations in question; and on this account I think it wiser to abstain from citing examples, since they could have no scientific importance.

* *

Having reached the end of my classification of cases it remains only for me to synthetise what I have gradually indicated relative to the causes which probably determine the phenomena of metapsychical symbolism by considering the subject from a more comprehensive point of view.

Dr. Maxwell, in his classical work, Metapsychical Phenomena, when dealing with changes of personality in connection with some of these manifestations, was reasonably led to the conclusion that their exteriorisation in a figurative form, was attributable to the weakening of the personal element of consciousness, with a corresponding diminution of the faculty of abstraction.

He shows that under such circumstances :

"The ideas are accompanied with their figurative motor representation; sometimes they are expressed exclusively by means of images which assume a symbolic or dramatic form. The idea of the death ot a relative, for instance, would not be expressed with precision, as is sometimes the case with verbal or graphic hallucinations, but by means of an image representing the relative in a coffin, or the scene of the funeral. These psychological expressions are the result of the weakening of the element of personal consciousness." (Metapsychical Phenomena, 175, French Ed.).

From Dr. Maxwell's point of view, these considerations clearly indicate the mental conditions which are most favourable for the objectification of these imaginations; this does not, however, imply that their only cause is a mental state, and still less that the above considerations should detract from the

question itself as to the psycho-genesis (not always determined) of these manifestations. On the other hand, as Dr. Maxwell shows, the problem is complicated by the fact that side by side with the phenomena in question there are other verbal, graphic, and acoustic modes of manifestation, in which ideas are expressed with precision; and also by the other fact that in circumstances analogous to those reported in connection with Mrs. Thompson, it is observable that along with mediumistic personalities (such as Nelly), who are incapable of perceiving ideas otherwise than under concrete forms, there are others (like Mrs. Cartwright) who are quite capable of doing so in a precise and definite way.

As the matter stands at present it seems to me that we can arrive at no definite conclusion with the exception of stating the following in a general way : namely, that these emblematic representations indicate the path taken by the subconscious message in order to reach the normal consciousness, a path which varies according to the individual idiosyncrasies of the percipient and his subconscious interests. Thus, in a subject with whom the visual type predominates, the subconscious messages manifest as emblems, objectified, dramatised, panoramic, or cinematographic, whereas with a subject of a motor type they will appear as automatic writings; in this case they may be rendered in a precise form. It is useless to add that whenever it is a question of supernormal (or non-sensorial) impressions which have to be translated into sensorial terms. these impressions are liable to become altered all the more if they can only manifest through the oniric sphere or some other narrow mental sphere.

It is desirable to note on the one hand that sometimes the route followed in the transmission, or the translation into sensorial terms, of a supernormal perception only depends on the condition in which the percipient is at the moment of this transmission: that is to say that each time that the

subject is asleep or absorbed in some occupation, or even concentrated upon a crystal, subconscious perception can only emerge upon the plane of consciousness by the one sensorial route available at the moment, namely, that of an image. It is, therefore, all the more demonstrated that these forms only denote the path of least resistance available for the translation of a subconscious perception into sensorial terms, which varies according to circumstances.

All this applies to ideas transmitted under the form of symbolical representations. We have now to consider and enumerate the causes in which the symbolism probably originates. These, as we have seen, are not as simple as they at first appear to be.

In fact it is not enough to observe that metapsychical symbolism conforms itself to the known laws of association by contiguity and similarity, certain extraordinary incidents compel us to seek much further for their psycho-genesis in order to ascertain whether the associative process depends only on the functional determinism of the psychical centres implicated, or whether, on the contrary, indications may be found which lead us to detect elements of intention more or less exterior to the percipient, which initiate, direct, and use the determinism itself for predetermined ends.

We have seen that everything concurs to prove the validity of this last hypothesis. It will be useful to briefly epitomise the considerations which we have discussed in connection with our progressive classification.

From cases of pseudo-symbolism and symbolic cryptomnesia, which can be explained entirely as incidents of associative determinism, we passed to those of symbolic telepathy, in which, on careful analysis, we found unmistakable traces in favour of the hypothesis that the subconscious will of the agent sometimes directs the development of the symbolism—a hypothesis which is scientifically legitimate, although difficult to practically demonstrate. We next come to facts of symbolism connected with mediumistic personalities, with regard to which I did not diverge from the subconscious and determinist interpretation, regarding them as originating in the activity of mental zones too restricted to be able to receive abstract conceptions and proper names, or to transmit them to the normal consciousness otherwise than in terms of symbolical representations. As to this, however, I was constrained to remark that in the same category of phenomena incidents were found which were not capable of psycho-physical interpretation, leading us to the assumption of the existence of a subconscious Ego endowed with psychic faculties unknown to the conscious Ego, and of a superior quality. This conclusion became more necessary in cases of phenomena of telæsthetic symbolism. At this point an example was quoted in which there were obvious indications of intention which, although still indefinite, was extraneous to the will of the percipient and seemed to start or direct the psychic determinism for predetermined ends. These indications became certainties when we turned to premonitory symbolism, and, if it was not yet possible to scientifically ascertain the psycho-genesis of the intention which manifested, it was nevertheless necessary to acknowledge, even whilst desiring to keep to the simplest explanation, that we were face to face with facts which attested indisputably the psychic superiority of the subconscious faculties over the conscious ones, with all the theoretical consequences involved. As to the motives determining the intentional action, these evidently were to prepare the mind of the percipient for the inevitable occurrence of an approaching trouble, which necessitated softening the shock of the announcement by the use of symbolism calculated to produce a state of expectant uncertainty. This conclusion was afterwards confirmed by the following important facts,

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namely, that symbolic phenomena appear with especial frequency in the premonitory class, which is what might be expected if this hypothesis is valid; and also that in premonitions of slight importance there is a complete absence of symbolism, which also is what might be expected under these circumstances. A few cases of prophetic symbolism formed exceptions to this rule; in these cases the symbolic veil seemed, however, to be interposed to prevent the percipient from using for mercenary purposes a supernormal message intended for other ends; and this also is conformable to the hypothesis put forward. We then came to postmortem symbolism, in which the presence of intention ex-" traneous to the percipient became still more evident; as to the psycho-genesis of this intention I felt it my duty not to express an opinion, because the cases adduced were too few in number to authorise our basing scientific conclusions upon them. I remarked, however, that even the fact of their rarity in this category, compared with their frequency among premonitory manifestations, was an argument in favour of the conclusion advanced, taking into account that in both cases the facts were in conformity with what they should be if there had been intention, and not in conformity with what should occur if all could be explained by the law of associative determinism. Lastly came the manifestations of transcendental symbolism, concerning which, on account of their special nature, it was not possible to form conclusions of a scientific kind. I therefore confined myself to recalling in this connection the wise reservations of Frederick Myers relative to the invalidity of all dogmatic conclusions in psychical research.

We are led by the above considerations to conclude that the causes of the phenomena of metapsychical symbolism are multiple, and that if at first they seem to be connected with a process of associative determinism, they are soon seen to follow an ascending path common to all metapsychical manifestations, so that at a certain point the determinism appears to originate partly in a subconscious impulse of a non-sensorial supernormal kind—a circumstance which complicates the problem and renders it inexplicable by the too simple hypothesis of mental disaggregation; we are further led to recognise that this determinism, far from appearing always to function blindly, sometimes shows itself in such a way that it must be held to be started and directed for the accomplishment of a purpose, by a will which is certainly not that of the percipient, nor, in many cases, that of a telepathic agent. These are conclusions which may be legitimately accepted without departing from scientific methods of research.

I do not at present intend to proceed further in the search for causes; but with regard to these it may legitimately be asserted that even if this intention resided exclusively in the subconsciousness, these facts would logically lead us to believe in the existence of a subliminal self provided with new faculties endowed with a will of its own, and possessing a mentality superior to that of the normal Ego; faculties, a will and a mind which are non-sensorial, that is to say, independent of the law of natural selection, and therefore imply a different destiny—this point I think I have sufficiently developed in a preceding article.

It must be stated, however, that this interpretation—valid and necessary within its proper limits—does not explain a multiplicity of circumstances, nor the cases of *post-mortem* symbolism, cases which should not be overlooked on account of their small numbers, all the more so because, if they are rare in the form of symbolism (which is, moreover, comprehensible), they are on the other hand relatively frequent in the form of direct presentation, and are more worthy of attention and study than all other cases. I hope to deal with these in the near future.

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NOTES.

Psychical Influences.

By REGINALD SPAN.

This world of sense seems to be governed by "occult" influences. The "occult" is all about us and, though apparently immaterial and inert, is nevertheless most real, influential and active. Most of us have, at some time or other, come under the direct influence of some sort of "occult" intelligences. Much crime which is committed would seem to be due to evil "occult" influences. Our lunatic asylums contain many victims of demoniac possession or obsession, though the age does not allow that such a thing is possible. Places, and especially houses, seem to come strongly under these strange psychical influences, and often retain a peculiar atmosphere which affects all who come within their radius.

There is a house at St. Heliers, Jersey, which has a peculiar suicidal atmosphere. Some years ago a gentleman committed suicide by shooting himself in one of the bedrooms; subsequently the room became "haunted" by his wraith, and as no one would sleep there it was turned into a sitting-room. Since this tragedy occurred, the house has changed tenants several times, and three more suicides have occurred there, always in the same room. The last case was that of an army officer, a Major G-, who had returned from India with his wife, and took the house without having heard anything of its former history or of its reputation for being "haunted." Shortly after arriving there, Major G- was taken ill with a bad attack of influenza, from which in time he recovered. When in a state of convalescence he used the fatal room as a sitting-room, as it seemed bright and cheerful and faced the south. One day his wife, who had been reading to him most of the morning, went out for a walk, leaving him sitting there apparently in good health and spirits. When she returned he was lying back in an old arm-chair dead, with a revolver lying on the floor beside him-having shot himself through the head. Strangely enough the last person who had committed suicide was found dead in the same arm-chair in the same spot, having also used a revolver. This

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incident was related to me by a Mr. V—, who was personally acquainted with Major and Mrs. G—.

Another instance of a similar kind happened in France, and was told me by a French lady (Mdlle. B—) who knows the locality where it occurred. In a certain town in the centre of France a series of tragedies, lasting over several years, occurred in a room in the infantry barracks there. This room had always been used by non-commissioned officers until the authorities were obliged to shut it up and abandon it, as every sergeant who occupied the room for any length of time invariably committed suicide there. Regiments from different parts of France, to whom the past tragedies were unknown, had been quartered in those barracks, yet it was always the same ending to the soldier unfortunate enough to be put in that room—he was found shot through the head—undoubtedly suicide in each case.

Another peculiar instance of some strong invisible influence haunting a room and affecting every human being who entered it, came to light early this year, and also happened in France. There was, however, no tragedy connected with this "influence," but grotesque absurdity, which would have been laughable had it not been so weird and uncomfortable. The facts of the case appeared in many of the French papers, and one or two English papers (such as the Daily Mail, Telegraph, Express and Light) contained brief accounts of it. It seems from the evidence of many persons that in a flat in Paris there is some strange magnetic influence which compels everyone who enters one of the rooms to try and perform queer acrobatic feats, such as standing on their heads, walking about on their hands with their feet in the air; even staid and elderly people felt compelled to perform these antics, though in their normal condition such physical feats would have been wellnigh impossible, and certainly most distasteful. A lady who had taken the flat was so much puzzled and annoyed that she made a complaint about it to one of the magistrates, and asked his advice. The magistrate naturally concluded that she was not quite right in her head, and detained her for enquiries to be made, sending an officer to the address she had given to find out all about her and her extraordinary story.

However, the officer returned with her brother and one of her sons, who stated on oath that what had been related was absolutely true, and that they had also experienced the same strange impulse; whenever they entered the room they felt an irresistible desire to try and walk about on their hands with their feet uppermost, and were eventually impelled to do so. The concierge of the flat corroborated

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these statements and informed the magistrate that everybody who had lived in that flat had been affected in the same way. Later, the magistrate visited the place and had a look at the room, but did not stay long, as he was beginning to feel the influence, so beat a hasty retreat.

He gave orders that the room should be well fumigated and disinfected | !

Whether that had any effect in exorclsing the dæmon of the place is unknown.

There is an old house a few miles from Dinan, in Brittany, where in bygone times a murder had been committed-a monk having strangled a young nun in one of the bedrooms. Ever since-for over a hundred years-that room has retained the psychic influences then set in motion by that tragedy. Regularly every night, punctual to the minute, these influences manifested their power, enacting over and over again with unvarying precision the details of a murder of a century ago. First the steps of the monk are heard coming down the passage towards the room, then the door is softly opened and the steps are heard stealthily creeping across the room, later come muffled cries and the gasping of one being strangled, followed by silence, then again the footsteps retreating to the door. This incident was related to me by a lady (Lady T-) who occupied the room for two weeks (being interested in psychical research) and who witnessed all that occurred in the weird ghostly drama. At last her nerves broke down and she was obliged to leave-in fact she became quite ill from the nervous strain she underwent.

Truly it would seem, as Longfellow says, that "all houses wherein men have lived and died are haunted houses."

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ECHOES AND NEWS.

Search by the Divining Rod for Subterranean Water in Apulia.

WE referred in a recent number to an Italian barrister, M. Philibert Bianco, who had attracted much interest by his remarkable faculties as a water-finder. In consequence of the discussions which the experiments in Lombardy occasioned, the directors of the Corrier della Sera of Milan planned a series of experiments in connection with this very important subject of rhabdomancy; M. Bianco was chosen as water-finder, and Apulia as the scene of action. This region of South Italy was particularly selected on account of the scarcity of water. The scarcity has indeed been so great that the Italian Parliament has been compelled recently to undertake irrigation works in this extensive region—works which have necessitated the outlay of thousands of pounds, and which perhaps, after all, will not be entirely successful, and this in spite of the fact that treasures of water are flowing by subterranean ways towards the sea.

The experiment to be made in this country, which is so different from the rest of the Peninsula, was organised in such a manner as to remove all possibilities of the intervention of other influences such as suggestion, and thus to elucidate more clearly the phenomenon of the Divining Rod.

M. Bianco was accompanied and directed by Professor Paul Vinassa de Regny, who has become specially proficient in these researches, and has personally contributed to them, having been only slightly influenced by Professor Barrett and other contemporary savants in this matter.

M. de Regny knew the geological formations of Apulia, but had never been beyond Bari; M. Bianco was quite unacquainted with the neighbourhood. This class of experiments was rendered possible by the geological researches of Prof. Cosmo de Giorgi, of Lecce, who, through the course of many years, has collected a great number of facts concerning the subterranean hydrology of the province of Lecce, which have not yet been published, and which were quite unknown to M. de Regny.

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He preferred to maintain this complete ignorance so that, if the experiments should succeed, it might not be possible to say that his presence had influenced the water-finder, by suggestion. He asked Prof. Giorgi to advise him as to the best excursions to make in the neighbourhood of Lecce, suggesting only the localities in which he should stop, but without indicating to him where the water was to be found, and still less the depth at which he might expect to find the liquid stratum. M. Bianco, whom Prof. de Regny then met for the first time, only arrived at Lecce after the experiments had been thus arranged. Prof. de Regny, in an article which he published in the *Corriere della Sera* of August 25th, stated that M. Bianco is a gentleman of very genial nature, strong and robust, very well balanced and perfectly normal; after the experiments, however, his pulse increases from 80 to about 125 beats.

The research experiments began in the neighbourhood of Lecce, rich in subterranean water, and the rod moved constantly.

M. Bianco uses a rod different in form from the ordinary diviner's rod, which is in the form of a Y, and is held with both hands in a horizontal position by its two bifurcations; he takes a straight rod about twenty-seven inches long and grasps it, keeping the back part of his hand always towards the earth; then with his knee he bends the rod, which is green and flexible, so as to give it the form of a horseshoe. He then brings his two clenched fists up to his legs, so as to touch them a little above the knee. If the rod is horizontal it rises when the movement occurs; if it is held a little inclined downwards an opposite motion is obtained.

When once it was observed that the rod moved very frequently (to the great surprise of M. Bianco, who had imagined that Apulia was all a stony desert without a drop of water), the point to be determined was the depth at which the water lay. It seems that M. Bianco thus succeeded in determining the depth of several springs. His rod marked every three mètres in the depth by rising for each of these measurements. There were persons present, however, who knew not only the depth of the springs in question but also the detail of the coefficient 3 by which the elevations of the rod had to be multiplied in order to obtain the measure of the depth of the spring. We may therefore infer that this was a case of mental suggestion. The coefficient varies in the case of different water-finders; in each case it changes also according to the object sought, water, petroleum, etc. As the first experiments to discover the stratum of water had not been successful, the experimenter tried changing the coefficient, but without obtaining better results. Nevertheless, considering the lithological character of the under soil in the neighbourhood of Lecce, water could only be found in one stratum, at variable depths, near the hard limestone; therefore there was no possibility of confusion between one stratum and another.

The experiments to obtain the depth of the subterranean water, therefore, did not succeed. We must not, however, overlook one fact, namely, that in many localities M. Bianco and Prof. de Regny (who is himself a rhabdomant) tried experiments without communicating the results to each other. Their surprise was great when at the close of the experiments it was found that the number of elevations of the rod corresponded almost exactly: those obtained by Prof. de Regny were one, or at the most two, more in a total of thirteen. This fact of correspondence should be carefully considered. It seems, at least, to show that if the number of elevations is not directly related to the depth of the water, it is in relation to some other phenomenon.

When it was necessary to abandon all hope of success in the search for the depth of the water, it only remained for the experimenters to confirm by other evidence the connection between the movement of the rod and the subterranean water. This second series of experiments was much more difficult, because the neighbourhood of Lecce had to be abandoned, and a region of argillous limestone had to be found of the usual hydrological character, that is to say, with waters confined within the cracks of the rock. But if the rod turned in this limestone region how would it be possible to sink a well to discover whether there was really a deposit of water in it or not? The problem, though compli cated, was not insoluble. In fact, the neighbourhood of Otranto was very suitable for this experiment, on account of the argillous limestone that is found in rocks in the sea, and the springs of soft water which pour themselves into the ocean in many places below the surface.

The experimenters therefore went to Otranto, where they made so many researches that they raised the suspicions of the authorities, who asked permission to examine their papers !

The results of the experiments at Otranto, according to the opinion of Prof. de Regny, seem to increasingly confirm a connection between the subterranean water and the rod. Whilst the rhabdomants remained on the argillous soil with water beneath them, there were constant movements of the rod, but at a certain moment, to the great surprise of M. Bianco, the movements ceased altogether. This experience was repeated in many spots, always with the same result. The cessation of the movements exactly corresponded with the



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geological limits of the argillous limestone. At one place, however, in a plain of argillous limestone, the movements of the rod began again with energy. This was on the coast at a height of about 130 feet, and a submarine spring was soon discovered which corresponded with the spot at which the movements took place.

With the object of eliminating every influence on the part of Prof. de Regny, a geologist by profession, M. Bianco then operated alone during an entire day. Out of the seventeen experiments which he made, fifteen corresponded completely with the geological and hydrological character of the soil; there were only two doubtful cases and none negative.

On the whole these experiments in Apulia have not, however, yielded all the results which the rhabdomants hoped for, and which might have been of immense economic importance. But Prof. de Regny considers that they have in any case proved with strong probability, almost amounting to certainty, that there is a connection between the movements of the rod and the presence of subterranean water.

BOOK REVIEWS.

Lux Hominum: Studies of the Living Christ in the World of To-day. Edited by F. W. ORDE WARD. (London: Francis Griffiths, 34, Maiden Lane, Strand, W.C.; 1907. Price 73. 6d. net.) This is a book of composite authorship, after the fashion of Lux Mundi. Papers are contributed by Profs. A. S. Peake and Allan Menzies, Dr. W. F. Adeney, Revs. Hewlett Johnson, S. Lawrence Brown, H. D. A. Major, and others whose names are an equal guarantee of the high quality of the matter included in the book. All the articles are good and the tone is advanced and catholic in a true sense of both words; but the majority of them, being theological or exceptical, do not fall within the scope of psychical science. The one exception which touches on the subjects dealt with in the ANNALS, is the very interesting and able paper on "Christ the Mystic," by H. A. Dallas.

In this article the writer makes a novel and ingenious application of the newer psychological theories, in the elucidation of certain obscure points of Gospel story. Take, for example, the question of the Second Advent. The Apostles certainly looked forward to this as "an

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event of an objective character . . . which would definitely occur at some date unknown to them." And their belief was based on Christ's own words. He declared that He would be seen "coming in the clouds of Heaven." How shall we explain these passages, in which His true foresight of His future influence in the world seems coupled with untrue form or presentation? Miss Dallas, taking Myers' theory of human personality as a basis, supposes that Jesus had a subliminal precognition of His influence in future world-history, but that this subliminal knowledge, on partially emerging into the supraliminal stratum of His mind, naturally clothed itself in supraliminal symbols which prevented full manifestation of the truth. A similar explanation is suggested of His foreknowledge of His death, coupled with (supraliminal) doubt which inspired the prayer that "this cup should pass from" Him.

These ideas are somewhat startlingly novel, but no one can say that they are not conceivable, or even that they are improbable. Psychical research has done much to give us new views of the *daimonion* of Socrates, and of the life and "voices" of Joan of Arc; and it may well be that modern discoveries in this domain will shed new light on the works, character, and teaching of Jesus.

J. ARTHUR HILL.

A Journalist's Dying Message to the World. (Published by J. Wooderson, 23, Oxford Street, W. Price 3d. net.) This is a pathetic little brochure, a memorial of one who, we are told, "passed into the Light, May 25th, 1907." These are his dying thoughts concerning the past and the future. It is always interesting to know the impressions made upon a soul as it stands on the threshold of life and death; and we feel sure that this "message" will be read with the appreciation which it deserves, and the respect which a dying man has a right to claim when he gives to the world the expression of his deepest convictions. The frontispiece shows us the face of the man who gives this "message," the face of one who has had his full share in the struggle of life and has not turned his back.

Medical Astrology. By HEINRICH DÄATH. (London: Office of Modern Astrology, 9, Lyncroft Gardens, West Hampstead, N.W. Price is. net.) This book is an application of the principles of natal astrology to questions of health and disease, the temperameut and constitution, probable disorders, likelihood of death in infancy, and similar matters usually coming under the domain of medical science. The author speaks of the "biodynamic action of the planets," and

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explains the effect of such action according to the sign and house from which it operates. Thus a planet having an acute or chronic, hot or cold, action will, if "afflicted," produce corresponding results in the part of the body indicated by the sign. Sample horoscopes are given in illustration of the method used, and those who are interested in astrology will here find ample opportunity for testing the truth of the deductions by their own experience.

Self-Reliance: Practical Studies in Personal Magnetism, Will-Power and Success, through Self-Help or Auto-Suggestion. By JAMES COATES, Ph.D., F.A.S. (L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C. Price 5s. net.) This is a book of practical advice to those who believe in self-help, showing them how to gain and retain health both moral and physical. It was originally written as a response to correspondence from all parts of the world, hence a strong, personal and friendly note runs through it. These useful counsels are now, at the desire of correspondents and publishers, given a wider circulation, with the hope that the beneficial results they have already had may be reproduced in an enlarged circle.

Mysterious Psychic Forces. By CAMILLE FLAMMARION. (Small, Maynard & Co., Publishers, Cambridge, Mass. Price 2 dols. 50 cents.) Readers will find a full review of this work on page 233 of THE ANNALS for September last. After first appearing in serial form in *La Revue*, Paris, this work was published last July in volume form under the title *Les Forces Naturelles inconnues*. The English edition is well translated and equally well turned out.

Two New Worlds: I. The Infra World; II. The Supra World. By E. E. FOURNIER D'ALBE, B.Sc. (Longmans, Green & Co.; pp. 155. Price 3s. 6d.) Perhaps the best way of introducing this interesting book is to quote the author's own summaries of his aims. In the Preface he tells us that his work is "an attempt to penetrate the mystery of space and time with the help of the most modern resources of scientific research."

In the first half of his book he discusses the possibilities of the "Infra World," *i.e.*, "the next universe below ours in the scale of size," in which electrons move in orbits at a speed approximately equal to that of the stars: these are some of the hypothetical conclusions he reaches:

(1) "The visible universe is only one of a chain of universes con-

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tained one within the other, and differing only in the size of their elementary constituent particles.

(2) The atoms of one universe are the suns of the next finer universe; the electrons are its planets.

(3) The unit of time is reduced in the same proportion as the unit of length, leaving the velocities as usual."

The second part deals with the "Supra World," in relation to which he conceives that the planets and suns of our universe may appear microscopic.

At the close of this thoughtful and clever work he makes some very stimulating suggestions. After alluding to the inter-communication of minds he continues:

"Here we enter upon that virgin field where I believe the science of the future will blossom forth. In entering upon it a new perspective opens out, a perspective infinitely more glorious than the starry host visible to our human eyes. . . It is open to all of us, and, I believe, destined for all. But its possibility and prospect need not draw us away from the present phase prematurely. . . Of one thing, however, we may be certain; no universe is entirely disconnected with this of ours. We know that the fruit of our slightest act goes thundering down the ages, that nothing is ever effaced, that everything is of infinite and eternal consequence. And if it leaves a permanent mark on the material universe, it will affect, also, all invisible universes."

It is hoped that these few extracts will prove to our readers that the book deserves their attentive perusal. Although it is daringly speculative it is not wildly so: the writer has already produced a useful work on the electron theory, and scientific knowledge prompts and controls his speculations.

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NOTICE OF CHANGES IN

"THE ANNALS."

OWING to the number of illustrated documents dealing with psychical studies which we have on hand, and which are too numerous to permit of our publishing them *hors lexte*, as has hitherto been our custom, it has been decided to change the paper, and enlarge the form of THE ANNALS, in order to be able to lay before our readers the documents in hand, and also to keep in touch with the new phase of experimentation by registering apparatus, instituted thirty years ago by Sir W. Crookes, and recently re-inaugurated with so much success by Italian Savants.

At the same time these changes will permit us to take advantage of the generous offer of co-operation extended to us by an artist of great talent, MR. WILLIAM T. HORTON—the modern Blake, as he has been called.

Mr. Horton has kindly undertaken to illustrate the cover, and, moreover, a "BOOK OF THE IMAGINATION." which Mr. Horton intended for publication in the usual book form, will now appear, page by page, in each issue of THE ANNALS, as a supplement. We have no doubt that our readers will appreciate Mr. Horton's generosity.

THE ANNALS will henceforth appear on the 1st of each month instead of on the 15th, as hitherto. Notwithstanding the increased expenses which these changes will involve, the subscription rates will remain the same; that is, 10/- in Great Britain, 12/- per annum abroad, post free; single copy, 13., or 1/2 post free.

The January issue will also inaugurate a department for ANSWERS TO ENQUIRERS. Correspondents wishing to take advantage of this opportunity for obtaining information on psychical subjects are requested to kindly address their letters, accompanied by 6d. in stamps, to the Assistant Secretary, Mrs. Bradgate, THE ANNALS OF PSYCHICAL, SCIENCE, 110, St. Martin's Lane, W.C.

With the January issue will also be instituted a monthly prize of One Guinea for the best authenticated first-hand relation, hitherto sunpublished, of a psychic event, by preference of premonitory nature. A fee of 1/- will be charged to defray the costs of investigation. All cases sent in will belong to us, that is, we retain the right of publishing those which, though good, may not seem to us to fulfil the conditions essential to phenomena of an abnormal kind. Every case should be of sufficiently recent date to permit of verification through first-hand relation or witnesses.

All manuscripts intended for competition for the prize of One Guinea should be addressed to the Assistant Secretary, Mrs. Bradgate, THE ANNALS OF PSVCHICAL SCIENCE, 110, St. Martin's Lane, W.C. If the fee of 1/- does not accompany the manuscript sent to us we shall infer that the writer does not intend to compete.

The Annals of Psychical Science. Dec. 1907

THE UNEXPLORED REGIONS OF HUMAN BIOLOGY.

OBSERVATIONS AND EXPERIMENTS WITH EUSAPIA PALADINO.*

By PROF. PHILIPPB BOTTAZZI, Director of the Physiological Institute at the University of Naples.

VIII. THE FOURTH SEANCE (April 27th, 1907).

The psychology of a medium during a seance.

BAROMETRIC pressure at 9 p.m., 751^{.69} mm.; temperature 17^{.3°}C. Profs. de Amicis, Scarpa, Galeotti, Pansini, Bottazzi and Cardarelli, Engineer Jona and Mme. Bottazzi were present.

The weather was atrocious, a suffocating sirocco wind was blowing; the sky was heavy with clouds, the air saturated with moisture. Mme. Paladino was in a very bad humour; she had been disputing at her own house with women who, whilst pretending to keep her company, take advantage of her good-heartedness. (She lives alone, and has no near relatives, except those of her late husband, whom she remembers with unconcealed disfavour.)

She was exceedingly irritable. I found it difficult to get

^{*} See September and October issues.

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her to come out at all; but my wife's presence tranquillised her somewhat. When she reached the laboratory, where we were all waiting for her, she greeted Senator Cardarelli courteously enough, although he was a new sitter ; assuredly, the gloomy mood of Eusapia was overcome by the sympathetic bearing and attractive manners of this venerable man, who had no fear of injuring his reputation or lowering himself by sharing in these seances, impelled always by his devotion to the truth. The satisfaction of her amour-propre must also have contributed to this in large measure, for although she has seen princes and princesses and grand dukes of Imperial houses rivalling each other to do her honour, with the perspicacity and quick intuition which distinguish her, she sets a much higher value upon the severe judgment of savants, whatever they may say, than on the worthless admiration of grands seigneurs.

During the space of about three-quarters of an hour nothing worthy of note occurred. Eusapia made visible efforts to produce phenomena, more particularly out of deference to Prof. Cardarelli, but without result. It almost always happens that when a new person is introduced into the seances, Eusapia seems for a time to be powerless.

For the control of her hands and feet Senator Cardarelli was stationed on one side of her during the whole seance, and on the other was placed Mme. Bottazzi; who was, however, obliged to abandon her place, because, as on the preceding evening, she became at once the special object of the rough attentions of John King; she was enveloped in the curtain, touched and slapped on the back, etc.; her place was then taken by Prof. Bottazzi, and afterwards by Prof. De Amicis, who kept his position until the close of the seance.

The mediumistic chain was not always strictly maintained. In addition to two breaks demanded by Eusapia, Bottazzi, Galeotti and Scarpa frequently rose from their seats and left the room, either to put the cylinders in motion in the

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neighbouring room, or to look for some string, asked for by Eusapia, or for some other reason.

Our seances have always been accompanied by a certain amount of movement on the part of those present; a convinced spiritist who was present at the seventh seance was scandalised by it; but this was very natural. Spiritists attend with their souls already attuned to admiration; their faith is absolute (so much the better for them and such as they), and nothing disturbs them. We, on the contrary, were disturbed by doubts, and I am not even now, as I write, free from them, after seven seances in which I have seen the occurrence of phenomena in which fraud could play no part. Doubt impelled first one and then another to abandon the chain in order to become an outside spectator, and perhaps to withdraw himself from the sphere of the medium's activity, in which it is not possible absolutely to exclude the possibility of the operation of hypnotic and suggestive influences.

During the first seance M. Scarpa was the *bete noire* of Eusapia, who was not disconcerted but irritated by his vigilance. I, however, who had already gained control over my mind in these matters, intervened at once, saying gently and firmly:

"You see, dear Eusapia, we are not here only to admire the marvellous phenomena you are able to produce, but also, and chiefly, to observe, and verify, and criticise. We do not doubt you, or suspect any fraud, but we want to see clearly and to follow the development of the phenomena. That is why M. Scarpa surveys the cabinet between the curtains, illuminating it occasionally with an electric pocket lam_p. You see," I added, " that he stands first on one side, then on the other, then opposite, so as to observe better, and to get a commanding view like a captain on an eminence surveying a battle-field. Which do you prefer, passive admiration, of which you must have had more than enough already, or the calm affirmation of physicists who are accustomed to extort from nature secrets which she hides from our physical eyes?"

In this way Eusapia's irritation was softened, she rebelled no further, but yielded with docility to the sharp and attentive scrutiny of the observer, who finally declared himself beaten, not having been able, at any point, to discover a shadow of fraud.

Scarpa, in whatever spot he might be, was always in charge of one or both of Eusapia's feet, which he held in his hands whenever she was ready to produce one of the most important phenomena, or phenomena in which great force had to be exercised; and in this way she certainly tried to give him tangible evidence of the way in which her mediumistic operations were carried out.

Often Mme. Paladino, when completely entranced, was not satisfied with the contact of only two controllers, but she asked in a faint voice for the hand of another neighbouring sitter, or she desired that a hand should be placed on her knees, and that she might lay her forehead on the head of one of the controllers.

Later, when she had got on good terms with Scarpa, she not only tolerated all his supervision, but she often insisted on contact with him; and Scarpa took the opportunity of putting his arm round her waist, on the pretext of supporting her when she was tired. Meanwhile he availed himself of his privileged position to glance into the cabinet, in this way assuring himself that Eusapia's tangible and visible arms never penetrated there. It was whilst he was thus holding Eusapia that he saw on one occasion behind her back things that astounded him. But I will describe this in the report of the sixth seance.

We will now return to the fourth. I have said that it was somewhat in disorder: this was chiefly due to the condition of Mme. Paladino's mind; she not only felt obliged to

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interrupt the seance, in order to rest herself, but also got up from her chair three times and twice insisted on our all getting up and moving about the room, whilst she performed two fine levitations, to a height of about two feet from the floor, of the medium's table, which floated in the air without being touched by Eusapia's hands, following our movements.

Modifications in the Registering Instruments.

Important changes had been made in the medium's cabinet. On the shelf two electrical keys had been affixed, one of which remained uncovered, whilst the other was covered by a cardboard box turned upside down, which was also fixed to the floor by two little zinc plates fastened to the surface of the wood. The covered key was like a telegraphic transmitter; the other was a spring button, the figure of which I reproduce (fig. 7), for a reason which I will explain further on.

The electrical metronome with mercurial contact was replaced by another working by simple metallic contact, that of Verdin, which also has a bell inside which sounds after every two single oscillations of the rod. Then there was a test tube filled with oxygenated water, inverted into a glass half filled with ordinary water, and the gold-leaf electroscope, next to which was placed the ebony rod. When the photograph of the cabinet had been taken we placed on the floor, on the left, two glasses half filled, one with a solution of chloride of barium, the other with a solution of sulphate of sodium (if the two liquids had been mixed we should have obtained a white precipitate of sulphate of barium); on the right two Erlenmayer bottles half filled, one with a solution of chloride of iron, the other with a solution of ferrocyanide of potassium (if the two liquids-one orange-red, the other orange-had been mixed we should have obtained a precipitate of Prussian blue).

PROF. PHILIPPE BOTTAZZI.

The screen of platino-cyanide of barium was suspended above in the centre of the cabinet.

Under the shelf, to the left, on the footstool, were placed the tambourine, a type-writing machine of Professor Galeotti's, and a new Marey receiving drum.

A short metal tube had been soldered into the side of the tambourine, and this was connected by means of indiarubber tubing to a registering Marey drum, so that it was transformed into a sort of receiving drum, which would have enabled us to obtain a graphic registration of the beating of the tambourine, if John King had been obliging enough to execute this. In addition, as the membrane of the receiving drum, connected with the mercury manometer, which was used on the previous evening, was too weak and yielded too readily, I replaced it by a bellows, constructed on the same principle, but with a much stronger membrane ; it was one of the sort used for scattering insect powder.

On the right of the footstool was a chair weighing about 9lbs., on which was placed an enamelled iron plate, containing very smooth glazier's putty. This chair was asked for on the previous evening by Mme. Paladino, when we begged her to make a cast.

In the room of the registering apparatus had been deposited three smoked cylinders (see fig. 8); on the cylinder on the left, which was made to rotate by clockwork machinery, were arranged the mercury manometer pen and that of the Marey receiving drum; on the middle one (N), which turned rather slowly, were placed the two pens of the Desprez signals connected with two electric keyboards; and finally, on the right cylinder (P) were the pens of the two other Desprez signals, one attached to the metronome and the other to an electrical contact-breaker by pressure, which, attached to a long cord, was carried in Professor Galeotti's pocket.

This arrangement of six pens on three separate cylinders was made in order to be able to register their movements

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on surfaces rotating at different velocities. But cylinder M could not be kept moving from the beginning of the seance to the end, because the charge only lasted a few minutes. It was therefore necessary to have in the instrument room a laboratory mechanician, with instructions to set the cylinder in motion according to a prearranged order. But it happened that at the moment when the two registering instruments were set in motion the order was either not heard or not understood, the cylinder did not move, and the pens only inscribed two vertical lines, instead of reproducing all the pressure movements executed on the bellows and the blows on the drum. We were thus convinced that everything ought to be under the control of our own hands, and that the introduction of a stranger, even though he be accustomed to this kind of work, instead of facilitating, only complicated the experiments and rendered the result less assured.

In this seance we saw for the first time those little lights which others have previously observed. In describing my own visual sensations, which also agreed with those of my companions, I should say that they seemed to me like little flames, in size like those of an ordinary candle, but shorter and not of yellow light, but rather violet, more luminous in the centre, more attenuated at the periphery; they seemed to disengage themselves from the body of the medium, then rose with a slow undulating movement, dissolving into space. They were clearly visible on the dark background of the curtain. They did not appear again during the seance. Whilst they were visible Mme. Paladino was motionless.

The apparitions or materialisations were numerous and multiple. . . I saw hands and closed fists appear over Mme. Paladino's head, in the opening between the curtains; sometimes they were of ordinary size, at others at least three times larger than Mme. Paladino's hand and fist. Twice I ad-

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vanced my hand rapidly to seize them, chiefly because those furthest off affirmed that these were objects presented by the usual invisible hand; but I was always too late; the apparition dissolved and I found the space vacant.

Twice I saw a black form, which might have been an enormous fist or a head, appear from behind the outer edge of the curtain on the right, on the side of Professor Cardarelli, half way up the curtain, that is to say at a level far above Eusapia's head.

The incidents of the stethoscope and the pince-nez were rather funny. Professor Cardarelli had in the right pocket of his waistcoat an ebonite stethoscope taken to pieces. When the lamps were all out, I felt first on my face, then on my hands, an object like the upper part of the trumpet, and I said : "The trumpet has come to me." But at once this object moved away. Then it returned on to my fingers and, as I felt it, I recognised that it was a stethoscope set up with the ear-piece. Professor Cardarelli then let go of Mme. Paladino's hand for a minute and having searched in his pocket and not found the stethoscope, he exclaimed: "It is my stethoscope; I have been robbed of it without feeling any touch, although I was very attentive; give it me back." The stethoscope then came against his lips and everyone heard it rap against his teeth. Professor Cardarelli closed his teeth upon it, but he perceived that the ear-piece was lacking. He put it into his left hand, grasping it with the help of Jona's hand, and asked that the ear-piece might also be given back to him; this was brought to him, but at the same time a mysterious hand wrenched the entire stethoscope forcibly out of the two hands of Cardarelli and Jona ; in this last exploit the tube of the instrument was somewhat bent.

We must remember that it is not easy to take a stethoscope to pieces and put it together again with one hand only; and a doctor who performs this action many times a

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day always does it with both hands. Could Mme. Paladinohave done all that with only one hand?

"Whilst the numerous touches and kisses were going on " (it is thus that the Professor himself described the incident with the *pince-nez*) "which I felt, and announced each time, (although everybody heard them), on one occasion, when my forehead had been strongly rubbed, my *pince-nez* fell off my nose upon my knees; I wear them without a cord and I thought they had fallen on to the ground. I inquired at once of John; and I distinctly felt, soon afterwards, a very delicate touch on my knee, as if a hand was trying to find something, and the *pince-nez* were immediately replaced on my nose with a very precise action. Needless to say I was keeping strict control of the medium all the time." . . .

We had repeatedly entreated Eusapia to play the tambourine. At last we heard it move, and fall on the ground, and then immediately it began to sound, and those who held Eusapia's hands stated that the blows on the tambourine corresponded with slight movements made by her hands. We hoped to find tracings on the cylinder of the little movements of the tambourine; but, as we have already said, the cylinder was not set in motion, which resulted in our finding only a vertical line (fig. 9).

The keys of the typewriter were pressed more than once; but no letters were found printed on the paper, evidently because the pressure exerted on the keys was not strong enough, and this we easily understood when we recalled our auditory sensations. Twice we heard the movement of fingers running over the notes of the machine with a sound such as one hears when typing is rapidly done. It should be observed that the typewriter was placed on the foot-stool at the back of the cabinet.

The spring button, already represented in fig 7, was not only repeatedly pressed, but deformed, as it is seen in fig. 10, which shows the spring-button as it was found after the seance. . . . This injury to the button must have occurred from the first touches, because the blows which we heard were much more numerous than the small number of signs traced by the electro-magnet on the cylinder, and the reason is obvious; when the upper button, in moving, does not touch the lower button, the electrical contact is not produced.

After many entreaties the metronome was put in motion, and as it was only very slightly wound up, after a few beats it stopped. Whilst it was moving Mme. Paladino was asked to stop it, but she did not succeed in doing so. It was not easy to stop it, as we saw afterwards, because a new, very strong spring had been put into the mechanism of the clockwork. At this point in the tracings irregularities may be seen which may be the results of attempts made to stop the rod.

IX. FIFTH SEANCE (May 3rd, 1907).

The atmospheric pressure (observatory of Capodimonte) at 9 p.m., 755'3mm.; temperature 12'2°C.; the humidity of the air 86 per cent.

There were present at the seance: Professors Galeotti, De Amicis, Pansini, Cardarelli, Scarpa, Bottazzi and Engineer Jona.

Lamp No. I had been placed in the medium's cabinet in the left corner at the back, very high up; the switch at the end of a long cord could be kept in the pocket of one of the sitters. The lamp was put there without Eusapia's knowledge, so that at a given moment the interior of the cabinet could be lit up and any fraud could be discovered. Lamp No. 4, which was previously moveable, was fixed to the wall and a rheostat was inserted in it, so as to be able to modify the light without entirely putting it out.

The board was taken away and replaced by a massive wooden trestle with three feet and three shelves, which was rendered immoveable by iron fasteners. To increase the

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size of the upper surface we nailed to it a tablet of white wood. On the tablet from left to right there stood : 10. anelectric key (which we will denote by the letter T1) covered by a little rectangular wooden box fixed with three screws, two in front and one behind; 20. another electric telegraph key (T⁹) covered by a little box of very thin perforated zinc also fixed with screws; a third electric key (T⁸) was placed behind T¹, and uncovered, but screwed on to the wood (it was the same spring key which had been injured the evening before and afterwards repaired); on the right of T^a were placed two glasses of about a hundred cubic centemetres capacity half filled, the one with a solution of sulphate of copper, the other with a solution of ferro-cyanide of potassium (if the two liquids are mixed a red precipitate of ferro-cyanide of copper is formed); behind the glasses were the bellows which serve as a Marey receiving drum, connected as before with the mercury manometer ; further on was the metronome; and among these objects was one of the drum-sticks.

On the middle shelf of the trestle key the trumpet and the brush. On the lower shelf we placed two Erlenmayer bottles about half filled, one with a solution of ferro-cyanide of potassium, the other with a solution of chloride of iron (when these liquids are mixed we obtain a precipitate of Prussian blue). On the right of the trestle was a chair affixed to the door at the back, and on it was a large enamelled iron plate filled with very smooth glazier's putty. On the left, but outside the cabinet and against the casing of the door, was placed another chair with an earthenware dish filled with soft sculptor's clay. On the ground were the little drum, a hand-bell, a telegraph key, the ebonite rod, and the mandoline.

On the medium's table we placed the usual letter-weighing balance, with the pen-point fitted to the smoked cylinder, and in front of the latter, the apparatus used for smoking the cylinders. In the apparatus-room we had put everything in place as on the previous evenings, namely, the two Straub electric chimograph cylinders superposed, so that on the upper one could be placed the pens connected with the Marey drum and the mercury manometer, and on the lower one the Desprez signals attached to the three keys and the metronome. The chimograph was set in motion by myself at the proper time.

Galeotti, Scarpa, and I had decided to devote this seance to detecting fraud, if there was any fraud, and thus eliminating all doubts from our minds.

With this aim in view we placed all the objects in the cabinet within reach of Mme. Paladino's hand, almost as if to tempt her, and the lamp to illuminate the interior at the right moment.

M. Galeotti and I controlled the hands and feet of the medium, during almost the whole seance, intending not to allow ourselves to be superseded by anyone. Scarpa freed himself from time to time from the chain, so as to stand in the position which he considered most favourable for exercising as complete supervision as possible. I placed myself on the left of Mme. Paladino (she is left-handed and prefers to use the limbs on her left side) and I did not quit her for a single moment; M. Galeotti took his place on the right; not until the close of the seance, when we had reached conviction relative to the reality of the phenomena, did he give up his place to Professor Cardarelli.

Towards the close of the seance Mme. Paladino, as if she had intuitive knowledge of our suspicions, called Scarpa near to her; he placed himself between me and the medium, and putting one arm round her waist, he thus increased the control on the left side, where there was the greater probability that Eusapia might use her hands.

The seance began at 9 p.m. punctually; Eusapia was in a good temper. Professor De Amicis was a little

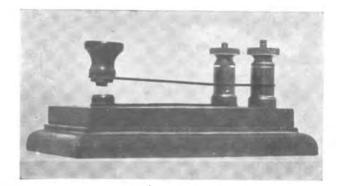


FIG. 7.-The Electrical Spring Key.

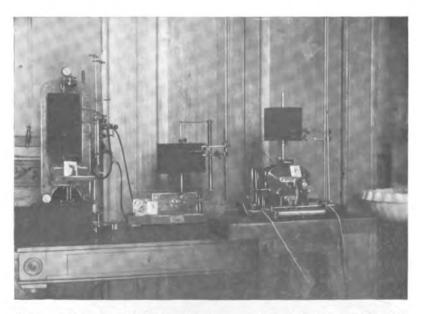


FIG. 8.—The arrangement of the registering apparatus in the room adjoining the seance room (fourth seance),

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mercus words set to con E. Paletino 27 aprile 1907 Fremburello

FIG. 9.—Tracing of the mercury manometer and of the registering Marey drum attached to the tambourine, 1 and 1a are the tracings found on the cylinder; 2 and 2a are those which I myself produced to determine how much strength was necessary to obtain a line of this height. Time: 1/5 second.



FIG. to .- The electrical spring key of Fig. 7 as it was found after the seance.

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late. He arrived a few minutes after John had begun to manifest. We asked that the table might give a salutation to the new arrival; at once it began to move, rose up, rapped three times on the ground, and approaching him, threw itself upon him in not too civil a manner. . . . The mandoline was first touched, then twanged. Eusapia, in response to a request on the part of De Amicis, tried to get hold of it and carry it to the table, and she began with her shoulder, her arm, and her left hand to make little movements (which I noted and followed with attention) similar to those which she would have made with the same limb if it had been free, and if she could really have used it to grasp the instrument. Meanwhile M. Scarpa approached me, and standing behind the back of my chair, distinctly saw the mandoline move, rise, fall back again, then turn over without any hand touching it, in a light which more than sufficed to enable us to perceive every movement of Mme. Paladino's arm. Whilst carrying my right hand with her left towards the floor in the direction of the mandoline, she said: "Take it-help me"; making efforts as if to seize and raise it, as if to grasp something with her fingers. Meanwhile the mandoline, touched by the curtain, rose up a little from the floor, but fell back again face upwards, and Eusapia, with evident distress, exclaimed, in her ordinary patois: "It escapes me !" Failure, however, seemed only to excite her. She tried again, but in vain; as it was painful to see her efforts I endeavoured to dissuade her from these useless attempts to convey the instrument on to the table. But she seemed obsessed with the idea, and continued without attending to me.

Eusapia's invisible hands.

It would be necessary to have Mme. Paladino's fingers in the palm of one's hand, as I had that evening, in order to be convinced that the levitations, the twanging of the strings,

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etc., all synchronised with the very delicate movements of her fingers, and with the dragging and pushing movements of the medium's hand, as if she were directed in the execution of these movements by a will which knew the effect to be produced. These were not irregular, impulsive, disordered movements; they were precise and co-ordinated, whether they were movements of one finger or of several fingers, and were identical with those which we should make if we wished to seize or to vibrate the strings with precision and delicacy. Two of us, M. Scarpa and I, had our eyes fixed on the mandoline, and we can affirm with assurance that the instrument, lit up by the lamp above it, was not touched by Eusapia's visible hands, which were at least 30in. away, but that it moved by itself, as if by enchantment it had been provided with motor organs; it looked like the carcase of some monstrous reptile which had been restored to life; I cannot describe the sensation one experiences when seeing an inanimate object move, not for a moment merely, but for many minutes in succession; and watching it together, in silence, moving amongst immoveable objects untouched, under the action of some mysterious force. At last the mandoline was let alone. Mme. Paladino was not satisfied; I was, however, for if the instrument had been brought directly we should have been deprived of the long and minute study which we were able to make of the correspondence between the intentional movements of the medium and the displacement of the object on which her invisible limbs were acting.

Eusapia opened my right hand, stretched out my three middle fingers, pressing them and bending them on the table with the tips downwards, and said in a whisper: "How hard it is! What is it?" I did not understand. She continued: "There! on the chair. What is it?" "It is the clay," I said quickly, "will you make an impression of a face?" "No," she replied, "it is too hard; take it away!" "And

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the chair also?" "No, leave that." Someone broke the chain for a moment to carry out Eusapia's desire; he looked at the dish and saw the print of three fingers.

On examining more closely on the following day we saw that the three impressions seemed to have been made by three fingers slipping over the clay, they evidently corresponded to the movement which the left hand of Mme. Paladino had made with my fingers on the table. The coincidence between the movement executed by the left hand of Mme. Paladino and the sensation which she expressed of feeling something hard was remarkable in this instance, as in others. The medium then does not only move objects but also feels with her invisible limbs; and whilst the movement was performed on the left, the phenomenon occurred to the right of Mme. Paladino. We were able repeatedly to observe this crossing between the movement of the medium and the mediumistic effects produced, and this has been previously noticed by others.

Eusapia then began to operate upon the chair, relieved of the dish of clay. She pointed her left foot against the right foot of M. Galeotti and made an effort to push; the chair moved, approached the table, rose up; it seemed to want to get upon the table, with the back inclined forwards, partly covered by the curtain; and after repeated efforts it succeeded in doing so. We all exclaimed together: "Bravo! bravo!" and we enquired: "Should we take it away?" "No, no," said Eusapia, "leave the chair to me." Whilst the chair was standing on the table, many phenomena were produced, which I will describe.

Eusapia's mediumistic limbs, when they had operated on the objects outside, penetrated into the cabinet, and began operations which we could hear but could not see. I begged my friends not to distract the medium's attention by requests for touches, apparitions, etc., and to concentrate their desires and their wills on the things I asked for. The cord of the interior lamp, which had fallen on the ground when the chair was carried on to the table, and was then hung over the back of M. Galeotti's chair, was dragged out of the cabinet, then thrown with the contact-breaker violently on to the table. I at once begged that nobody would touch it, but I did not explain that if it was pressed a lamp in the cabinet would be lit up, as MM. Galeotti, Scarpa and I alone knew. What the others did not do was, however, done by the medium. The contact-breaker was carried off and thrown on the floor; Eusapia was in a condition of extraordinary tension; she gazed fixedly into space, and made slight movements with her fingers. She seemed to be looking for something somewhere. Her attitude was that of a blind-folded person exploring space with her hands to find a lost object.

Expecting some new phenomena everyone conversed on other things, in obedience to the directions of the table, with diverted attention, real or feigned. Because (and this is one of the absurd conditions of a seance) when the table commands: Talk ! everybody says at the same time: Well, then, let us talk—he said, etc.—, but these random sentences are not concluded before everyone has again relapsed into the same religious silence as before, and the gaze which for a few moments was diverted, is again fixed upon the person of the medium. At a certain moment Eusapia took hold of the first finger of my right hand, which is somewhat the shape of the electrical contact-breaker, and squeezed it with her fingers, with the result that a ray of light from the interior of the cabinet lit up the room, followed by an exclamation of satisfaction from Eusapia.

It is easier to imagine than to describe the amazement of those present, who could not understand what had happened. I cried out: "Bravo! Bravo! squeeze again! try again!" And the others: "Why Bravo? What has happened? What new idea is this?" Then I explained

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that this contact-breaker thrown on the table, was in communication with an electric lamp fixed above, in the cabinet; that Eusapia with one of her invisible hands had sought for and found the contact-breaker, after she had carried it away again from the table and had squeezed it with this invisible hand, whilst with the fingers of her visible hand she was pressing my index finger, and that in this way she had lit the lamp. This explanation naturally astonished them all. This phenomenon also was produced in the same cross direction described above.

As is always the case when a phenomenon succeeds well, Eusapia repeated it several times. She repeatedly lit the lamp; and as she did not know where it was placed, she turned round to the cabinet to look. From time to time the contact-breaker escaped her; then she searched for it again, found it and pressed it; we all heard the contactbreaker being dragged about on the floor during these attempts, for she seemed to be seeking for it with the help of the guiding cord. When this illumination had been effected several times I begged Eusapia to leave the contactbreaker alone and to turn to other things. But it amused her and she begged to be allowed to light the lamp again, then she let the contact-breaker alone. One of the burners remained alight for several seconds. If one of us, be it observed, had suddenly lit the lamp Mme. Paladino would have screamed with pain and indignation. When, however, she lit it herself she was delighted and not hurt by the light; it seemed as if she had already before lighting it intuitively known what would happen, . . .

Another thing occurred which filled us with astonishment. The contact-breaker was again thrown on the table and Eusapia said: "See how it moves!" We all directed our gaze towards the small object, and we saw that it osciilated and vibrated at an elevation of an inch or two above the surface of the table, as if seized with internal shivering; Eusapia's hands, held by M. Galeotti and myself, being at a distance of more than a foot from the contact-breaker.

At one time Eusapia seemed to be feeling something inside the cabinet, whilst at the same moment she made corresponding movements with her fingers on the palm of my right hand. She asked : "What is it ? I feel something soft and damp. What is it?" I did not understand at first. I thought of the membrane of the bellows, and I mentioned this. But she did not seem convinced, and replied : " No, no ! It is something soft-feel it yourself," as if I was capable, like her, of providing myself with feeling appendages, and touching objects at a distance! Then I remembered the putty, and I begged her not to smudge it with her fingers, but rather to make an impression of her face on it as she has done before. On the following day we found on the putty a very slight impression of finger tips, and a very definite impression of nails as if made by the nails of small fingers.

Abandoning the putty, which seemed to produce an unpleasant sensation upon her, Mme. Paladino tried first to displace the chair, and then the metal dish containing the putty. I told her this was useless, because the chair was fastened to the walls of the cabinet, and the dish was attached to the chair. She was annoyed, but from that time she became accustomed to find that the objects she prefers to levitate were immovable, and she let the chair alone.

This showed that my foresight was accurate when I said that if we desire her mediumistic activity to be particularly exerted on certain objects, and on certain instruments, it is necessary to render immovable all those with which Eusapia is most familiar, which she prefers to move and transport.

There was also in the cabinet one of the drum sticks; but Eusapia did not use it; she rapped with hands and feet. . . . The bellows connected with the manometer was also

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squeezed; and of the pressure exerted on the membrane (figs. 11 and 12) we were able, on this occasion, to obtain a much better tracing than before. But let us take the occurrences in order.

Eusapia explored and felt about in the cabinet; I now became aware of these mediumistic explorations with her fingers by the attitude adopted by her form and face, and by the scarcely perceptible serpentine movements of her small fingers.

Presently she asked: "What is that round object?-I feel something round."

"Does it yield to pressure ?" I enquired.

" Yes," replied Eusapia.

"Press it, then, press it like this with your hand or even with your foot," said I; and I made her 'execute the movement necessary in order to obtain a remarkable rise in the column of mercury in the manometer.

The tracing showed how frequently it had been pressed, sometimes more sometimes less firmly; and at the same time I felt pressure more or less strongly on my hand and on my foot.

This, as I have already mentioned and as I desire again to affirm, betokens that with her invisible hands Eusapia feels the forms of objects and their consistency, feels heat and cold, hardness and softness, damp and dryness, neither more nor less than if she were touching and feeling with the hands held imprisoned in ours. She feels with other hands, but perceives with the same brain and manifests her perceptions by the same vocal organs which she uses to talk with us in that strange conversation which particularly characterises the last hours of each mediumistic seance : a conversation during which it seems sometimes as if she herself were speaking, sometimes as if someone else were speaking by her mouth, calling her "my daughter." Whilst Eusapia appears to be in the most complete state of trance

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she is aware all the time of any remark which displeases her, and replies at once, sometimes scornfully, at other times with a diabolical laugh, or with words of scant courtesy which show that her *amour propre* is offended. The right spiritistic method would be always to address remarks to John King, that is to say, to the mysterious personage who performs all that is done during the seance; this method, however, I only followed on certain evenings, and not throughout the seance, being persuaded that the mediumistic phenomena are the effect of some sort of activity of the medium herself, whether conscious or unconscious.

Eusapia explored and felt with her mediumistic hands all that was in the cabinet, which, on this account, she had no need to examine previously; but I have not yet become convinced that she also sees with "mediumistic eyes." If she could do so she would not have so much difficulty in finding an object which she is told to touch, which she often finds only after much search; apparitions or materialisations of heads have been observed, however, as well as materialisations of hands (I do not think that apparitions of feet have ever been verified). The significance of this will only be understood when I have explained my theory as to how the mediumistic phenomena are determined, which I will do further on.

At a certain moment a rhythmic beating was heard, not on the floor but on the trestle, it was a different sound from that of the drum. I explained that it must be the drum-stick beating on the wooden box covering the key T^1 . But as my explanations did not seem to convince those present, to prove its correctness the drum-stick was roughly thrown on the table outside the cabinet, as if to say : "Do you see? It is I who am beating." Some of us touched it and observed it, and then it was put aside.

Suddenly, without any warning, a sharp rap was heard on the table. I looked, I felt; it was one of the glasses

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that had arrived after pouring out on those nearest to it the solution of sulphate of copper which it contained. Passing my left hand over my clothes I found them to be quite wet, and I complained to Eusapia, begging her not to play practical jokes of this sort, because, as I told her, the liquid contained in the glasses was not innocuous but might injure us and leave stains on our clothes.

I had hardly said this when we heard on the floor the sound of a liquid being violently poured out of some vessel, and immediately afterwards the other glass, almost empty, was placed on the table beside the first, also making a sharp rap.

Was it possible to refrain from expressing the idea which came into our heads that the medium did all that intentionally; that having understood that the liquids were injurious she had poured out the contents of the second glass before bringing it on to the table; that, consequently, she had supposed the glasses to have been simply filled with water? And how could we fail to recognise in these simple and demonstrative facts a close connection between the mediumistic phenomena and the consciousness of the medium, that is to say, a physiological determinism of the phenomena?

One thing is certain: that it is not a being, foreign to the organism of the medium, who produces the mediumistic phenomena; because she herself is aware of them, and she either indicates this by her words or it becomes apparent through the relation which the phenomena bear to other accompanying incidents.

The Action on the Letter-weight.

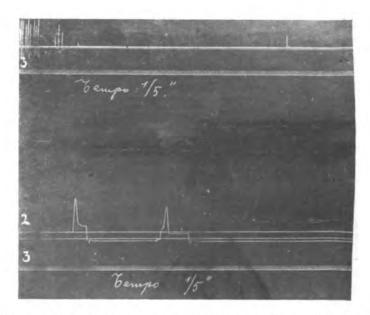
The light was slightly raised. M. Galeotti placed the letter-weight on the table and also the smoked cylinder, putting the pen in contact with the paper. I explained to Mme. Paladino what we wanted her to do; she was to lower the balance without touching it with her visible hands. The cylinder was put in motion, and the pen drew a horizontal line during several revolutions. A few seconds passed and then the curtain on the left advanced steadily towards the table, as if it was pushed by a hidden hand, the fingers of which were distinctly observable in relief against it; it seized the balance plate, pressed heavily on it, and then retired and disappeared. We stopped the cylinder, and we all verified the fact that the pen had inscribed a vertical line on the smoked paper (not quite straight because the invisible hand had shaken the balance a little), whilst Eusapia's hands were under our control !

On the following day I wished to see what the needle would register when I depressed the balance to the same point, and I found that the weight exerted on the balance must have been 370 grammes. In figures 13 and 14 the two tracings are reproduced, that made by the medium and that made by myself.

When the seance was over MM. Scarpa, Jona and Galeotti informed me that Mme. Paladino approached the letter-weight, placed her two hands on the sides of the plate with the tips of her fingers turned towards it, moving her hands up and down, she made the balance rise and fall repeatedly. M. Scarpa assured me that he heard a scratching sound like nails on the metal identical with that which Mme. Paladino's fingers might have produced on the plate of the balance.

I will not pause to relate an incident of a hair, by means of which Eusapia is said to have performed a similar feat; it is related with much detail in M. Flammarion's recent work.* What is certain is that if she is clever enough to be able to pull out a hair and, arranging it like a handle, by this means to lower the plate of the balance, this hair

* C. Flammarion, Les Forces Naturelles inconnues, p. 270-271, Paris, 1907.



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FIG. 11. - Tracing obtained during the fifth senace. 1. Tracing of the drum attached to the tambourine. 2. Tracing of the mercury manometer attached to the tambourine. 3. Tracings of time: 1/5 second.

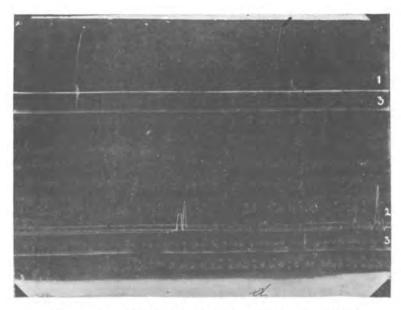


FIG. 12. Continuation of the tracings of the preceding figure. Digitized by Google

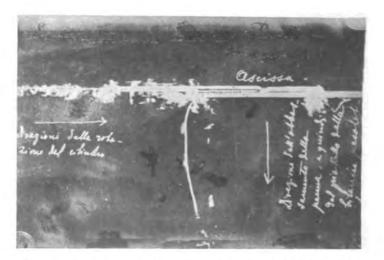
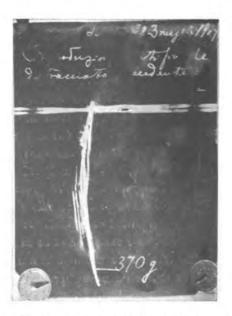
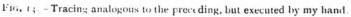


FIG. 13.--Tracings of the lowering of the lever fixed to the plate of the letterweight.





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cannot explain the registerings of the cylinder, neither can it explain the movements which on a previous evening she made with the ebonite rod, nor the scratching of the mandoline. . .

I can affirm with certainty that during our seances, although many phenomena which we expected did not occur, as, for instance, the print of a face on the putty, the levitations of the medium in her chair, etc., etc.; still Eusapia did not once attempt to produce them by trickery, and this is wise on her part. It is a good thing, indeed, that she is beginning to be convinced that one single most simple phenomenon repeated each evening, if well verified as not fraudulently produced, is equal in value to all the others, even the most extraordinary and marvellous. . .

The Raps on the Electric Key.

A great deal of movement was heard in the cabinet, cracking of wood, then tearing, and a sound on the floor. We did not know what had been thrown down. But Eusapia heaved a sigh of relief and we heard an electric key being hammered on. Then I understood : not being able to reach the key, which was covered with a wooden box, she had torn it off, and had in triumph begun to rap on it furiously. I calmed her, however, at once by saying : "Thank you, Eusapia, but that was not what was wanted ; we wanted you to rap the key without tearing off the box."

The tracing which corresponds with these raps on the key is very important. The box thrown on the ground was afterwards offered to Prof. De Amicis through the opening in the curtain and he placed it on the table.

Eusapia said : "Attention 1"—and we heard synchronous raps on the key and on the medium's table. Eusapia again said : "Attention 1"—and we heard synchronous raps on the table and on the drum, and on the table and on the key successively.

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Although we have become accustomed to these phenomena they always make a profound impression upon one. At the word "Attention," uttered by Eusapia, everyone holds his breath, looks in her direction, in profound silence; Eusapia herself is perfectly still, as if listening for the raps; from the other side of the curtain in the dark cabinet are heard touches on the electric key, clear and strong, synchronising perfectly with the raps on the table before us, or on the drum on the ground; and this without the arms and hands of the medium, on which seven persons have fixed their attentive gaze, moving to enter the cabinet. Only her fingers press rhythmically, but scarcely perceptibly, on our hands as if to beat the measure of the raps heard close by.

The phenomenon is simple, but it is, nevertheless, marvellous and amazing ! It is simple; but who can explain it ? Who is it that is rapping close by ? and how is it that the sounds in the cabinet synchronise with those in front of us and with the almost imperceptible pressure of the medium's fingers ? This synchronism, I do not tire of repeating, compels us to recognise that the mediumistic raps and the pressure of Eusapia's fingers, or, rather, the movements which determined both, have a common origin, which is probably the will and brain of Eusapia.

The blows on the key were repeatedly heard for some time; but the tracings were not numerous; this was due, as we discovered next day, to the fact that one of the conducting wires of the signal key was torn off close to the key itself; it is impossible to say when or how (see fig. 15).

Meanwhile, M. Scarpa placed himself between Mme. Paladino and me. With his left hand he kept in touch with the mediumistic chain; his right he kept almost all the time on Eusapia's shoulders, who leant willingly against it, and this enabled him to keep better supervision and to feel the motion of the muscles of her shoulders, which synchronised with the mediumistic phenomena which were going on inside NO. 36, 1907.]

and outside the cabinet. At a certain moment, when M. Scarpa's head was almost in contact with the curtain, three times he felt his hair seized and pulled so violently that he cried out with pain; he declared that quite a quantity of hair had been pulled out. Eusapia, after calling him to her in a friendly way, took her revenge on his zeal for observing and verifying; in fact, throughout the evening she had not been able to restrain the manifestation of her resentment towards him for having got up several times, broken the chain, approached the curtain, and taken the dish of putty in his hands to observe the impressions, etc., and at last she said: "He (Scarpa) worries me; do you take his place; go!" Afterwards she softened towards him, and wished him, as I said, to sit beside her, but it seems that it was in order to play him this trick.

Whilst Scarpa was so near Paladino, he had the opportunity more than once of looking into the cabinet behind her back; and it was then that he thought he saw what looked like incomplete limbs, attempts at limbs, which, disconnected from the body of the medium, moved in a way difficult to distinguish, and then disappeared. But I will return to this when reporting what I myself saw during the seventh seance.

It is needless to say that in a seance so rich in phenomena, touches and kisses, etc., were not lacking. M. Cardarelli had scarcely had time to take the place of M. Galeotti before he was saluted by a touch, and dragging at his chair and left arm. He asked to be kissed; at once the curtain advanced, with the relief of a human profile, approached his cheek and he felt himself kissed, whilst Eusapia at the same time made the gesture of kissing.

It should be noted that after each seance Mme. Paladino has a strong attack of hyperalgesia (exaggerated sensibility to pain) in her hands, and more particularly on the dorsal part, where she feels a sensation of burning, as if her hands had

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been for some time plunged in boiling water. Her hands in fact are always red and hot and the veins under the skin seem full of blood.

THE SIXTH SEANCE (May 6th, 1907).

Barometric pressure (observatory of Capodimonte), at 9 p.m., 752'4 mm.; temperature 16'4°C. The saturation of the atmosphere, 72 per cent.

There were present Profs. Cardarelli, Galeotti, Pansini, Scarpa, De Amicis, Bottazzi; Prof. Lombardi returned and replaced Engineer Jona; the barrister N. Minutillo came in, but during a great part of the seance he remained outside the chain.

An oppressive, suffocating, hot damp sirocco prevailed. Eusapia appeared to be in a good temper, and quite unaffected by the return of MM. Lombardi and Minutillo. At first I remained outside the chain, M. Cardarelli was on the left, M. De Amicis on the right in control of the medium's hands; MM. Scarpa, Galeotti, Lombardi, and Pansini came next. Minutillo was seated on the sofa. I took notes, and was seated between Lombardi and Galeotti.

The seance began at 9.15 p.m.; it closed at midnight.

Many changes were made in the cabinet. It was to have been the last seance; being now convinced of the reality of the phenomena, we wished to let Eusapia have free play, so we did not fasten a little walnut-wood table which we had newly introduced into the cabinet. On this table we had placed: at the back the apparatus for smoking the cylinders, with a blackened cylinder, the trumpet and the metronome in front, on the right and left an electric key, uncovered, and fixed with screws to the surface of the table, two Erlenmayer flasks about three-quarters full, one with a solution of ferro-cyanide of potassium, the other with a solution of chloride of iron, an iron wire cage in which had been placed and fastened a telegraph key, two glasses half

filled, one with a solution of sulphate of copper, the other with a solution of ferro-cyanide of potassium; the tambourine put into communication with the mercury manometer, and the two drum-sticks; the bellows connected with a Marey drum. . . .

The table inside began to move. As I had foreseen, this caused a real disaster. Having got into a position in which it could rock on two of its four legs, it began to dance, the trumpet and the drum falling on the ground and the metronome and keys being displaced. In vain did I beg John to let the table alone, and rather to turn his attention to setting in action the instruments upon it. This stupid dance pleased him, and he repeated it.

The Synchronous Blows on the Two Keys.

At last the table stopped and we heard the covered key begin to sound. At once I took another key with a spring identical with that which was being pressed in the cabinet and I placed it on the table outside, in front of Mme. Paladino.

The two keys (the external one by means of two long electric wires) were connected with the two Desprez signals situated in the next room, and the pens were arranged on the cylinder on the same vertical line.

I explained to Mme. Paladino what we wanted done.

"Do you see," I said, "these are two similar keys, one in there, the other here? We want you to touch that one with the invisible hand, and the other as you did just now, but in such a way that the beats shall be produced simultaneously. Do you understand?" "Yes," she replied.

With her left hand she held the curtain together and with two fingers (her first and middle fingers) she began to press the external key under our eyes; everyone heard, corresponding with each pressure outside, a pressure on the key placed in the cabinet; the sensation was the more distinct

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because although the keys were the same in form, they were not identical in sound.

Mme. Paladino was lleaning forward over the table and her eyes followed attentively the movements she had to perform with her left hand, which was in contact with my right hand and the right hand of Prof. Carderelli, whilst Eusapia's left hand was controlled by De Amicis, and as the curtain on the right was pulled on to the table and covered a considerable part of the arm and left hand of Mme. Paladino the cabinet was half uncovered, so that I could repeatedly give a scrutinising glance inside, which showed me nothing which could arouse suspicion.

The tracing which we reproduce (figs. 16, 17 and 18) shows groups of synchronous touches and isolated pressures on the exterior and on the interior key. These pressures partly correspond to those made by Eusapia for practice and partly to those preceding the experiment. Two examples of the groups in which the synchronous pressures can be recognised are to be seen (1, 2) in figure 16, two in figure 17, two or three in figure 18. Unfortunately the pens of the signals did not write clearly; but that was not my fault, but John's, who, by shaking the table at the beginning of the seance and displacing the key inside by attraction exerted on the wire, produced a displacement of the pens, which were removed somewhat from the surface of the cylinder. But if the tracing is not very good, it is none the less demonstrative. And what it demonstrates irrefutably is that the keys were repeatedly pressed with perfect synchronism, the outside one with Eusapia's left hand, the inside one by another hand, which Eusapia said was that of her father, John King, and which a convinced spiritist would say was that of a materialised spirit (!), and which I believe to be neither the one nor the other, although I am not able to explain what it was. . .

At a certain moment Eusapia said distinctly : "I have

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FIG. 15.—Tracings obtained during the fifth seance. As we can see, only the signal attached to the key which was covered by the little wooden box was set in motion. The tracings show groups of frequent blows and of blows sustained during many fifths of a second. The uncovered key has not been touched.

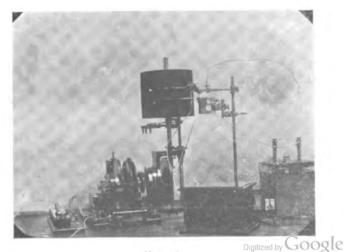


FIG. 16.

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Fig. 17.

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FIG. 18.

touched the smoked cylinder; look at my fingers." She held out first one hand, then the other towards us; we carefully examined her fingers: there was no trace of smoke on them! On the cylinder, however, was very clearly visible the impression of little finger tips, like those of Eusapia.

On the white spot the markings of the skin were visible; and from the form of these spots one would conclude that fingers first touched then slid over the paper. And perhaps the short slide corresponds to the efforts her hand made to turn the cylinder.

The Key Enclosed in the Cage, and the Metronome.

We urged many times that the key enclosed in the ironwork cage might be pressed. I gave Eusapia all the necessary explanations. I said: "It is useless to try to uncover the cage, because the cover is firmly fixed to it with twine; it is also useless to press on the walls, because you cannot thus move the key inside; if you cannot do more, try at least to insert one finger through the wire meshes and press the key."

But all attempts were in vain. We heard scratching and tapping on the walls of the cage quite distinctly; but the hand that scratched and tapped could not get inside. The key was not pressed; the Desprez signal showed no corresponding tracing.

The experiment to which we attached so much importance, therefore, yielded only a negative result. The invisible hand which works in the cabinet as one of our hands might do, cannot pass through obstacles; even an iron cage with large meshes is sufficient to prevent its passage. How, then, can we consider it to be a spirit hand, an immaterial hand?

The metronome was set in motion. Besides the rhythmic oscillations of the rod to which the lower tracings of fig. 18 correspond, I distinctly heard isolated tappings, which could not have been made if the rod had not been moved by a hand, from right to left, whether the metronome was wound up or not. These isolated tappings were not recognised by all present because, in fact, these sonorous sounds might have been caused in some other way. But I recognised clearly the sound of my own metronome, and I maintained that these sounds corresponded to isolated oscillations of the rod. "We shall see afterwards," we said, "which of us is right."

The tracing showed, in addition to the rhythmical series of fig. 18, the other signs, isolated and irregular, of figs. 16 and 17.

I was not deceived, therefore, the rod of the metronome had been moved without any doubt, as if by a hand which had taken hold of it and displaced it from right to left. It is open to doubt whether the mediumistic hand had given the shake which set the metronome in motion (fig. 18), because it is possible that this was caused by one of the strongest movements of the table; but the isolated beats which I heard, when the table was motionless, could only have been made by a hand, as I have already said. I lay stress upon this detail because although in the preceding seances the metronome was always among the instruments in the cabinet, this was the first time that it had been put in motion independently of the shaking of the table or winding up the spring, which is a fact of considerable importance.

We subsequently placed the metronome on the outside table, in front of Eusapia, and she was asked to move the rod without touching it. She tried to do so. Scarpa showed her how it should be done, and himself tapped it three or four times (these must be allowed for among the registrations, although one cannot tell which they are), but without result 1 . . .

The light had been raised, because now the seance was regarded as over, and someone had already risen, when the

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same chair which I had placed in the right corner began to move of itself, dragging its legs along the floor. We watched: Eusapia's feet were under the table and her hands about a yard away.

M. Lombardi seized the chair by the back and pulled it; but he felt resistance, as if someone were holding it on the other side; the chair continued to move, trying to get away and to liberate itself from his hand, then, at last, it stopped.

SEVENTH SEANCE (May 11th, 1907).

Barometric pressure at the Capodimonte Observatory at 9 p.m., 753'9mm.; temperature 17'2°C. Atmospheric saturation: 76 per cent.

This seance was held for the sake of M. H. B., and in his presence and that of his wife, with Prof. Galeotti, Dr. Pasquale Poso, medical assistant at the obstetric clinic in Naples, and myself. M. B. is a convinced spiritist, and has been present at numerous seances in France, in England, and elsewhere; passing through Naples with his wife, and hearing that the famous Eusapia was there, he did not wish to miss the opportunity of having a seance with her on his own account. Eusapia preferred that it should take place in the same room as the others and in our presence.

A change of some importance was introduced in the cabinet. As it seemed to me very small I enlarged it. In the space occupied by the former cabinet I placed the heavy table used at the first seance. But as even this had been moved and displaced I fixed it with a strong piece of wood fastened to the two walls, and nailed to the legs of the table. On the upper surface of the table was the wire cage with the key inside; two Erlenmayer flasks with solutions of ferro-cyanide of potassium and chloride of iron, one of the two spring keys, a little Gaiffe electro-magnetic machine intended to serve as an electric contact-breaker (see further on), a candle and a match-box.

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On the lower shelf was a bottle filled with water and an empty glass; a beautiful bunch of roses in a glass of water; and the trumpet. The other spring key, similar to the one I have already mentioned, was outside the cabinet, on a chair, ready to be placed on the outside table at an opportune moment.

At 9 p.m. precisely Eusapia arrived, accompanied by M. and Mme. B.

After the usual introductions we formed the chain and the seance began. We were six, with Eusapia, as I said. I controlled the medium's left hand, Mme. B. was opposite to me, and controlled the right hand (Mme. B. has also been present at other mediumistic seances); on my right was Dr. Poso, on the right of Mme. B. was Professor Galeotti; M. B. sat opposite Eusapia.

For more than half an hour we waited in vain for some phenomenon, nothing happened except movements and upliftings of the table. Meanwhile Dr. Poso's attitude towards Mme. Paladino was most irritating : his head laid down on the table ; his eyes fixed almost rigidly on those of Eusapia; his face looked like that of a tragic inquisitor of the worst description. It is useless to keep one's eyes fixed thus on Eusapia's face, as if she performed these marvels with her head! Mme. Paladino was visibly annoyed, and I was equally so, thinking that this unexpected seance, from which I hoped so much, would end badly.

But, happily, Dr. Poso on his part changed his attitude after the first phenomena had occurred, and on the other hand the presence of M. and Mme. B. seemed to act like a stimulant on Eusapia, so that it neutralised and was stronger than the influence of Dr. Poso.

The invisible hand came on my side. I felt touches in many parts of my body, and taps on my chair. Suddenly the chair was seized at the back (and I distinctly felt the fingers that grasped it against my back!), it was dragged

backwards towards the interior of the cabinet, by little pulls; the chair fell heavily on to the ground, describing a circular arc, the centre of which was Mme. Paladino's body. I wish to observe that my body weighs 89 kilos, and that with the weight of the chair, which is about 4 kilos, the total weight amounts to 93 kilos (204lbs.).

The following day I wished to see if one of my assistants, who is young and robust, was capable of moving me when seated on this same chair. He was obliged to use both arms in order to drag me a few inches, and owned that he had put forth all his strength ! . .

The Incidents of the Flowers and the Drum.

The vase with the bunch of flowers was presented between the curtains and placed on Mme. Paladino's head, then taken by me and placed in our midst.

The curtain on the left advanced towards the table and a hand, which was clearly delineated behind it, seized the bunch and threw it against the extended face of Dr. Poso, as if in scorn, and carried the glass of water away. The incident with the roses now began, the actor being always the mysterious hand hidden by the curtain. It offered a rose to Mme. B., putting it under her nose; then it offered one to me, whilst Eusapia, with the altered voice in which she always speaks when she speaks in John's name, said:

"For the friend of my daughter."

There was general surprise! What did these obscure words mean? I put the rose in my buttonhole and I asked: "Who is your daughter's friend? who is your daughter?" Eusapia was irritated by my ignorance. M. Galeotti, however, understood and explained to me: "It is John who is speaking; Eusapia is his daughter, and his daughter's friend is your wife." This solved the enigma! John was graciously giving me a rose to take to my wife. He then put a rose in Mme. B.'s hair. A sound was heard on the floor like that of a hand feeling about on the ground and flowers being pulled along; then the curtain approached this lady's head and John put a rose in her hair. "John," said Galeotti, "give me a rose too."

The curtain moved in the same way; a rose was picked up from the floor and courteously given to him (several had fallen, I don't know at what moment; one cannot say why those on the table were not taken instead).

From that time onwards it was John who conversed; the presence of some mysterious entity behind the curtain among us, almost in contact with us, was felt all the time; he also offered a rose to Dr. Poso.

The curtain remained quite still; there was absolute silence; the mysterious being seemed paralysed by the mere sound of Poso's name.

The scene with the drum was less sentimental, and more comical. I have said that the drum advanced behind the left curtain ; Galeotti tried to take it, but John (I will speak thus for brevity) pulled it out of his hands, carrying it inside the cabinet, and re-appeared; Galeotti took it back, but the other did not let go; then followed an amusing struggle which lasted several seconds, during which we distinctly saw the drum contested by Galeotti, who held it outside, and John, who held it inside with a hand covered by the curtain. The struggle was so lively that a little piece of the case of the drum was torn off. Finally it remained in Galeotti's hands. Galeotti then had a good idea, he got up, raised the drum with one hand against the curtain and said : "Hit it, John !" The curtain shook, it was pushed out towards the drum as if by a hand, and we heard muffled, yet distinct, beats on the drum; we were amazed. M. Galeotti was standing, be it observed, with his arm raised, and Mme. Paladino was seated. Even if we suppose that she could have liberated one hand (certainly not the one under my control; and Mme. B. declares that she did not liberate

the other, but one cannot be absolutely certain), Eusapia, being seated, could not touch the drum, unless she had had gigantically long arms, or unless her natural arms had been suddenly elongated.

Once when the drum was presented above Eusapia's head from the interior of the cabinet, I said to Dr. Poso: "Take it." He got up, approached and stretched out his arm; but the drum withdrew a little, then it violently moved as if to give a blow and push back the hand that tried to seize it. John was still in a bad humour.

The two connected Keys again.

The two connected keys functioned marvellously: Eusapia had now learned how to perform the synchronous movement perfectly. As soon as the mediumistic hand began to make some sounds on the interior key, I placed the other on the table and asked Eusapia to press the two at the same time. The result of this experiment was shown in two plates [not published in this journal] in which are reproduced, besides those I shall subsequently mention, also marks described by the two Desprez signals (the two upper lines, separated by the time curve) connected with the two spring keys. The tracings show many groups of synchronous taps. The number of the taps is not always the same in the two corresponding groups; but this is because, in each group, the taps began to be produced either on the interior key or the exterior key, then on both together. The synchronism is, however, always perfect. The taps differ in ways perceptible to our ears, and observable in the tracings. The first (as is also apparent in the tracings of the preceding seance) is that the mediumistic taps were quicker and shorter, whilst those made by Eusapia's visible hand were slower, and consequently longer. The second is connected with strength exerted, as far as we can judge from the intensity of the sounds we heard; the external taps were very weak, hardly

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audible; 'the internal taps were very strong, often so violent that they shook the table (the spring of the key was a little displaced by them); they seemed not simply like taps, but blows with a fist on the button of the key.

Other very strong blows were heard during the whole seance on both the exterior and interior tables; they often seemed like blows with a fist on the cage, and at other times by the cage on the table. The cage had been fixed to the surface of the table by two strong iron wires, in such a way that it could be raised or lowered at the other end; inside the cage the electric key was fastened, which is clearly discernible in the illustration; so that if John had been very intelligent he could have pressed the key, uncovered the cage and introduced his hand. We often asked him to tap this key; he did not succeed in doing so. But evidently the failure irritated him, because it was then that he began to beat the cage on the table violently and to make blows on the cover, even strong enough to lower it half an inch or so. I said : "Uncover the cage, and press the key."

"No," replied Eusapia with irritation. She understood very well that to do that was to admit her own incapacity.

The trace of the signal connected with the key enclosed in the cage shows no vertical line.

Partial Materialisations.

The materialisations were numerous and very important. Four times I saw an enormous black fist come out from behind the left curtain, which remained motionless, and advance towards the head of Mme. B. Immediately afterwards this lady said that she had been touched either on the cheek, the ear or the neck. The last time the fist remained so long outside that when, at my request, everyone looked that way, it was quite distinctly seen by all. But what I am about to relate is, perhaps, the phenomenon which most impressed me.

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I felt an open hand seize me behind, gently, by the neck. Instinctively I let go of Dr. Poso's right hand with my left and I carried it where I clearly felt this sensation of contact, and I found the hand which was touching me: a left hand, neither cold nor hot, with rough bony fingers which dissolved under pressure; they did not retire by producing a sensation of withdrawal, but they dissolved, "dematerialised," melted.

Shortly afterwards the same hand was laid on my head; I carried mine quickly to the spot, I felt it, I grasped it; it was obliterated and again disappeared in my grasp.

Another time, later on, the same hand was placed on my right fore-arm without squeezing it. On this occasion I not only carried my left hand to the spot but I looked, so that I could see and feel at the same time; I saw a human hand, of natural colour, and I felt with mine the fingers and back of a luke-warm hand, rough and nervous. The hand dissolved and (I saw it with my eyes) retreated as if into Mme. Paladino's body, describing a curve. I confess that I felt some doubt as to whether Eusapia's left hand had freed itself from my right hand, to reach my fore-arm; but at the same instant I was able to prove to myself that the doubt was groundless, because our two hands were still in contact in the ordinary way. If all the observed phenomena of the seven seances were to disappear from my memory, this one I could never forget !

The touches, as one can imagine, were also very numerous. One had only to stretch out one hand towards the curtain and ask to be seized, and this was immediately done. Dr. Poso alone was not satisfied: he had to content himself with a simple brief touch, a knock through the curtain.

Two apparitions of human faces were also seen, not dark, but natural in colour, very pale, almost diaphanous, but well lit up. Each time the apparition was announced by

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Eusapia. The first time a head appeared above hers; but I did not see it, and I report this according to what I was told by the others. It was asked: Who is it? And Eusapia replied in a thin voice, "It is Peppino!" The second time Eusapia leaned her brow on mine and said immediately afterwards, "Look!" We looked, and saw behind the edge of the left curtain a very pale human head clearly lit up.

We were not all in agreement as to the interpretation of the vision. M. B. affirmed that he saw the head of John King in a turban, as he has been seen at other seances; M. Galeotti also said that he saw something white round a head, which must have been the turban.

I must own that, perhaps, on account of my unfavourable position, Mme. Paladino's head resting on mine, I only saw something pale and shining, which looked to me like the very large forehead of a human face. We all agreed, however, that there had been an apparition, and as to the spot in which and the moment at which it had manifested.

The Simultaneous Operation of Two Mediumistic Hands.

Another phenomenon of great importance must now be mentioned.

In the medium's cabinet, on the table, a small Gaiffe electro-magnetic machine had been placed, arranged so as to function like a rotatory contact-breaker, to the two binding-screws of the case, instead of handles, were fixed two wires, one of which went straight to the accumulator, the other also to the accumulator, but first passing through a Desprez signal.

By turning the crank-handle A, are produced successively, inside the case, openings and closures of the electrical circuit, so that the signal pen makes movements up and down, tracing white lines on the smoked paper of the cylinder (on the same cylinder is arranged the pen of the Jaquet registering clock). It is now clear that in order to set in

rotation the apparatus contained in the case, and consequently to effect openings and closures of the electric circuit, it is necessary to turn the handle, but if the attempt is made to turn it with one hand without holding the case with the other hand, instead of producing the desired movement, the whole case is lifted and the handle only makes a few turns.

In fact the number of openings and closures of the circuit and the kind of tracings made by the signal depend on the rapidity or slowness with which the handle is turned.

Well, to our great surprise, after having explained to Eusapia what was necessary, and having told her that the case was like that famous musical box which she caused to play so often during the seances in Paris, the handle was put in motion, and we heard the characteristic sound which is made by the turning of the apparatus in the case.

The tracing which we obtained affords unusual evidence; it shows that the handle was turned several times at variable intervals and with different velocities; the last time it was turned with great speed. The co-operation of two mediumistic hands must have been indispensable. After the seance the case was found in the same spot where it had been placed.

XII. GENERAL CONSIDERATIONS AND CONCLUSIONS.

It is unfortunate that the account of phenomena of this kind cannot be quite simple, calm and objective, but inevitably takes on a controversial and sometimes personal character. The reason resides in the extraordinary nature of the phenomena, and in the fact that human intelligence is more conservative than progressive, and every new idea which differs too much from those which are habitual, shakes, disturbs and provokes opposition all the more determined when the new ideas which try to instal them-

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selves among those entirely foreign to them, are very extraordinary.

In addition to this reactionary effect which mediumistic phenomena[®] produce in all who witness them, each observer has his own diverse ethical sentiments and principles, which powerfully influence his opinions and judgment on the phenomena, as well as his attitude towards other observers.

The opinion of the majority of cultivated persons on mediumistic phenomena is formed without having witnessed anything. Mediums are much more scarce than jugglers and conjurors who perform on the stage; and, therefore, very few persons have the opportunity of being present at a seance. This, of course, tends to produce a sense of mystery and to throw a sinister light around the phenomena; but this is not the fault of the mediums. I would rather blame the conjurors for not producing similar phenomena if these phenomena are only common tricks, as many suppose. Is it possible that a conjuror who amazes hundreds of persons cannot raise a table or make a chair walk about in such a way as to give the impression that one is rising and the other is walking by itself? The fact is that more than one has tried this, but the fraud has soon been discovered, and that on the contrary a famous "honest" conjuror, after attending some "honest" seances, was obliged to admit that he could not reproduce these phenomena. These are, indeed, at least many of them, of quite a different kind from those produced by conjurors for the amusement of the public. What those who have seen nothing think about mediumistic phenomena is of no account.

Those who have seen may be divided into two classes :

^{*} This unfortunate term must be retained, for lack of a better to replace it, whilst, of course, we eliminate the primitive spiritistic significance derived from the $r\delta l_c$ attributed to the *medium* in the production of these phenomena

those who carry away from seances the impression that everything is a trick (a vulgar trick is the favourite phrase), and they form the minority; the majority are those who, not having discovered any fraud, in spite of rigorous control, and knowing that during the seances they experience true sensations (visual, auditive and tactile) and illusions or hullucinations, have simply come to the conclusion that mediumistic phenomena are marvellous, and deserve not only respect, but study.

It is interesting to observe how two cultivated and worthy persons attending the same seance, or different seances, reach these different convictions. This is more easily understood when they attend different seances. Every biological phenomenon has a complex cause, and both the external and also the internal conditions of the living organism exert influence on its mode of manifesting. It is not possible that these conditions should be identical in every experiment, and therefore it is impossible to obtain identical results in experiments which may seem to have been made under identically the same conditions. Take an example. You may stimulate with an electric current the pneumogastric nerve and observe the functioning of the heart, that is to say the functioning of an organ which resembles in the regularity of its action the regularity of a machine. The normal effect of stimulation is the arrest of the cardiac motions. But there are cases in which only a decrease of beats, or of the force of the beat, is obtained and not a cessation ; and, even, in some cases, by stimulating the nerve, the heart which beat weakly or slowly, or which ceased to beat, beats again rhythmically. If a person who had been present at such an experiment and was ignorant of physiology should come across in a treatise on the subject of the "innervation of the heart." that the stimulation of the pneumogastric nerve arrests the beating of the heart, what would he think ? "It is not true. On the contrary, the

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heart does not stop beating "-but the physiologist who has seen the heart arrested a hundred times and five times has seen the opposite occur would smile at such an exclamation. He knows by preceding observations, that differing effects are the result of the differing conditions in which the heart or the nerve may be. The same is the case with the chief mediumistic phenomena and particularly with those produced with Eusapia Paladino.

Poor Eusapia is not a machine but a living organism. In bundreds of seances at which persons worthy of credence have been present she has produced phenomena which made it impossible to doubt the reality of the phenomena or her honesty; in some seances, on the contrary, phenomena have been scarce, weak, and such as to give no satisfaction to the observers, who were therefore, erroneously led to suppose that what others had seen were similar in character and force, and that they were subsequently exaggerated by human folly and credulity.

But there is a big step from this attitude to that of denouncing fraud and calling Mme. Paladino a charlatan. To justify such an affirmation fraud should have been discovered. Has she been caught in fraud? It seems that she has.

Putting aside unconsoious fraud,* it seems that the conscious and intentional trick to which Eusapia has foolishly had recourse more than once, is that of moving an object in full light by using one of her hairs. If she had been as cunning as people say, she certainly would not do these things. She has been severely blamed for it by Flam-

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^{*} Unconscious fraud has been observed by others; it results simply from the fact that mediumistic phenomena are immediately dependent on the psychic and physiological organism of the medium; sometimes, instead of the mediumistic limb, it is the natural limb which executes the movement, and produces the phenomenon. And it seems that the medium is conscious of this transfer, for often she says: I touched that myself—I moved it, referring to some object that has been touched or moved.

marion and others; but her intelligence is so uncultivated that she persists, it seems, in amusing herself even now with her hairs, chiefly I think to make fun of some one who is not sympathetic to her, rather than to deceive or with the hope of making the trick pass for a genuine phenomenon.

In our seven seances we never saw anything of the kind; Eusapia never used any kind of expedients to deceive us; on the contrary she always warned us every time she moved the table or the curtain with her visible hands.

But we cannot be absolutely sure that under the conditions above stated she has not committed little frauds, in ignorance of the incalculable harm done thereby to her reputation and the hindrance this causes to the acceptance of genuine phenomena by the immense majority of persons who cannot attend her seances, and who are obliged in order to form any opinion at all to trust to the faithful records of those who have attended.

This is also the result of her slow development on the one hand, and on the other of the ignorance in which she naturally finds herself, as to the effect which any report about her frauds produces on the public, because she cannot read and does not like to hear mediumistic phenomena talked about in her presence.

In any case it is quite unfair to deny the reality of these phenomena, on the ground of the rare instances in which little ingenious frauds of Mme. Paladino's have been discovered (overlooking the fact that professional deceivers when their arts are once discovered are obliged to give them up). Those who have observed badly, a few times and under unfavourable conditions, or, worse still, who have entered upon their investigations with the idea that they are going to witness charlatanism, that is to say with a preconceived opinion, or if (worse still) they have entered the seance room with the arrogant intention of afterwards

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claiming to consider as fools all who do not think they have been deceived, hoping thus to show their superior powers of observation and criticism; these and others who are impelled to deny by even less noble motives cannot nullify the force of the opposite affirmations, which are now numerous, affirmations made by such men as Crookes, Ramsay, Lodge, Lombroso, Richet, Flammarion, Luciani, Morselli, that is to say honest *savants*, whose fame cannot be upset by the denunciations of a few men who seem to think that the act of denial proves their mental superiority.

Therefore, to those who deny without having seen, affirming *a priori* the impossibility of these phenomena, one must reply : First see, then you may argue.

APPENDIX.

Too late to allow of our giving a complete report of it here, Eusapia Paladino, on her return from a journey to Rome and elsewhere, gave us another seance, during which, for three hours, she submitted to an unaccustomed and painful mode of physical restraint on her arms, one which eliminated, in our opinion, all doubt as to the means by which she produces these phenomena. The seance gave satisfactory results, considering the state of Eusapia's health at the time. These will be reported in detail later on. I cannot, in view of the conditions which prevailed, refrain, however, from giving a *vésumé* of the most remarkable facts.

XIII. EIGHTH SEANCE (July 5th, 1907).

In the usual room of the Physiological Laboratory, at 9 p.m., were assembled Profs. Bottazzi, Galeotti, Mme. Bottazzi, Dr. Gaetano Jappelli, professor of physiological technique in the University of Naples and coadjutor in the Physiological Institute, and Dr. Gennaro d'Errico, coadjutor in the same Institute.

The medium's cabinet was arranged as at the seventh seance. On the interior table, among other objects, there were the trumpet, the vase of flowers, an electric key, etc.

Two iron rings were fastened to the carpet, near the two legs of the table on the medium's side.

Two very strong cords led from the rings, and these were wound round Eusapia's wrists and tied, each with a double knot; under each knot the cords were sealed with lead like the cords of a sack or the fastenings of a railway car. This was done in the presence of all of us. . Poor Eusapia ! She quietly allowed herself to be bound like a criminal, not without protesting that she did it out of deference "to science," in the full assurance of her own honesty.

We arranged that the length of the cords should be such that in whatever position her hands might be she could never touch any of the objects in the cabinet.

These objects were, on the right, at a distance of at least 16in., and on the left, much further from Eusapia's hand. When the two cords and Eusapia's hands were stretched to the full length, and in the most favourable position, the fingers of her right hand could scarcely touch the edge of the interior table, which had been fixed immoveably, in the manner described in the seventh seance, and was at a distance of at least 5in. from the vase of flowers and the trumpet.

The cords were not elastic : however hard they might be pulled they could not be extended to an appreciable degree.

At the close of the seance, before cutting the cord surrounding each of Eusapia's wrists, everyone verified the fact that the knots and the four lead fastenings were intact.

M. Jappelli declared that the wrist fastenings were so small that the hands could not pass through them.

I will not pause to describe the *apports* on to the exterior table of the *carafe* full of water, a chair (twice), etc., many touches, taps, apparitions of hands and huge fists, I will

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merely mention particularly three phenomena, which seemed to us the most remarkable.

r°. Eusapia said to me: "Stretch out your arm on your wife's shoulder." I did so, and I felt the trumpet being held out towards me from behind the curtain, and I at once recognised it by the touch. I seized it and placed it on the little table.

2°. Later on, without any warning, a sound as if the curtain was being touched was heard on Eusapia's right side; the curtain shook a little, whilst the vase of flowers advanced on the same side. I seized the latter and placed it on the small table, without upsetting the water.

3°. Whilst Galeotti was controlling Eusapia's right hand, he distinctly saw the *doubling* of the left arm of the medium.

"Look!" he exclaimed, "I see two left arms, identical in appearance; one is on the little table, and it is that which Mme. Bottazzi touches; the other seems to come out of her shoulder, to approach her, and touch her, and then return and melt into her body again. This is not an hallucination; I am awake, I am conscious of the two simultaneous visual sensations which I experience when Mme. Bottazzi says that she has been touched."

The results of this seance were very favourable because they eliminated the slightest trace of suspicion or uncertainty relative to the genuineness of these phenomena. We obtained the same kind of assurance as that which we have concerning natural phenomena, physical, chemical, or physiological.

From henceforward, sceptics can only deny the facts by accusing us of fraud and charlatanism; I should be very much surprised if anyone was bold enough to bring this accusation against us, but it would not disturb our minds in the least.

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"METAPSYCHISM" OR "OCCULTISM" ?*

By PROFESSOR CHARLES RICHET.

I WILL reply in a few words to the courteous remarks made by M. Bormann à propos of the term METAPSYCHISM, and he will forgive me if I state that his objections do not seem to me convincing.

Two questions have to be considered: the first is whether the term "occult" is a happy one. On that point my own opinion is quite clear; I think it is a detestable term, that it is the worst possible term. Occultism denotes something hidden: the science of that which is hidden! An occult science is a science of mystery which exists by surrounding itself with mysterious and impenetrable darkness. Now our intention is just the reverse, it is to penetrate into the mysteries and to dissipate the darkness; to bring light into this obscurity, to render what is occult, not occult. It would be curious to use the term occultism to denote a science in which the aim is to get rid of the occult. More light! that is our aim; and this means that we do not want any more occult sciences.

There is, no doubt, in all science a region which is occult, obscure, uncomprehended, and M. Bormann is right in stating that this is so; but that is not, as he says, the best part of science, it is the worst, and our task is, first of all, as far as possible to limit this occult region of all science. The ether, the atom, force, energy, these are obviously all occult, neither are physiology, chemistry, embryology, less occult than metapsychism; but it would be very unwise to call a science "occult" when the object is to dissipate its occult character, to get rid of mysticism and obscurity, and to make it rational, normal and explicable.

NGOO!

^{* [}This article is a very free translation of an open letter which I addressed to M. W. Bormann, who in the *Psychische Studien* (No. 6, 1907) criticised the term *metapsychism* which I suggested for the phenomena usually called occult.]

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Therefore the word occult is indefensible. This is my first argument.

As to the second, whether the term metapsychism is quite irreproachable, I am much less assured. But I do not think it is an altogether inappropriate word, if one may judge by the favourable way in which it has been received. It is now universally adopted in Italy and in England, as well as in France and America, so that even if I wished to arrest its course I do not think it would be possible to do so. That is my penalty, unless, indeed, it is my reward.

The word *metapsychic* may have its faults; it has, however, two great advantages. First, it has a scientific character, whereas the word occult has a flavour which is not agreeable, which suggests the horns of the alchemist and the pointed cap of the astrologer. We want to have done with this cortège of magicians, mages, pontifexes, sorcerers, charlatans, all that horde of pretenders to whom the credulous abandon themselves; let us have done with this useless and pitiable baggage which prevents the majestic development of a new science. The word metapsychic is scientific, and this advantage is not to be disdained.

There is no reason, moreover, as M. Bormann fears, for confusing metapsychism with metaphysics. Aristotle has given the name of metaphysical to the sciences which extend beyond the physical (µéra τὰ φύσικα). Metapsychical will thus denote the science which extends beyond psychology: it is a chapter of psychology, but differing from it completely.

On the one hand we cannot deny that metapsychism is very near to official psychology. Without forming any premature theories as to the nature of these phenomena, we are quite certain that metapsychical facts are associated with the psyche ($\psi i \chi \eta$). But on the other hand, although they are nearly allied to classical psychology, they differ from it profoundly, both in their nature and in the mode in which they are investigated. Therefore a word is needed which

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will connect these phenomena with those of psychology, and at the same time distinguish them. Shall we call them *para*-psychic? Certainly not: for that signifies false psychology. Or *hyper*-psychic? No, [indeed, since we have no right to assume that the supernormal phenomena of the mind are superior (or inferior) to the normal phenomena of classical psychology.

It is equally impossible to say with M. Bormann that metapsychism is by its etymology a branch of metaphysics or a branch of psychology. Let us leave the old classical terms alone, unanimously adopted by metaphysics and psychology to denote their own sciences, and for a new science let us choose a new word.

In fact, this nomenclature which, as always, at first causes some surprise only signifies that alongside of normal psychology (psycho-physic, association of ideas, memory, imagination, sensibility, perception, attention, consciousness) there is another psychology which is very obscure, very uncertain, and even occult, but which, perhaps, under a careful analysis of its phenomena will lose its sad character of being an occult science. This is the psychology of all supernormal facts. It is very confused and still very fragile; it is profoundly incomprehensible; it rests on fragile evidence: but we wish to give it a scientific character. We hope through the study of its facts to find out certain laws which will afford many new and important outlooks; in short, we desire to make this study scientific.

Hence it is necessary to give this young and mysterious science a name which will not cause confusion, a name which will retain for it the character of a psychological science, differing from normal psychology but quite as scientific; differing, also from the metaphysics of philosophers, but equally profound and penetrating.

NOTES.

All about "Rama."

By LAURA I. FINCH.

In our issue for October, we published an account of a seance given in Paris early in October by a man calling himself Count Dr. Albert de Sarák or "Rama." Since then we have been able to observe him pretty thoroughly, and, though our conclusions are of a negative kind, our readers will no doubt be glad to have a résumé of the result of our observation.

The man says he is an Oriental, born in Thibet, that he lived for many years in the bosom of the Supreme Council of Initiates, or "Mahatmas," in the hidden recesses of Thibet, where he was taught the secrets of nature, of which he pretends to possess the key and which he claims to demonstrate during his seances, or "sessions," as he calls his seances. (Rama will not admit that he is a common medium, or that he holds such meetings as seances; also, he disdains, or is ignorant of, the classical nomenclature of metapsychism.)

From Thibet he says he has travelled the world over, demonstrating his secrets. He has lived a number of years, perhaps fifteen or twenty, in South America. He has also lived two or three years, if not more, in the United States, where, he says, he took his degree of Doctor. Exactly of what profession he is a doctor it is difficult to ascertain. At one time he says doctor in Science, at another doctor in Medicine, but neither Yale or Harvard, nor any University we know of appears to have his name on its registers. He appears to have forgotten the Sanskrit supposed to have

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been taught him by his learned masters in Thibet, or he has retained but the merest rudiments of the language. He speaks an imperfect French with a strong Italian accent; in fact his phraseology betrays a man of Italian upbringing; and, by way of parenthesis, the name of Saråk is a common one in parts of Italy, especially in Piedmont. He says he has spent many years in diplomatic service, but in connection with what nation it is not easy to declare—the gorgeous decorations which he wears being all there is, apparently, to remind us of the former diplomat.

He never tires of telling you that he is a *parfait gentil-homme*, and a "humble disciple" of the "Masters," that he despises filthy lucre and is not permitted to accept a farthing for his services as a scientific demonstrator of immense truths hitherto carefully hidden from the world—only a rare yogi now and then coming forth to give a hint of the treasures of knowledge lying in the neighbourhood of the snowy Himalayas.

He preaches humility but, in the same breath, claims to be the equal of Sir William Crookes, Sir Oliver Lodge, Prof. Richet, and even of Jesus,—"the Nazarene and I" being a favourite expression of his; he also preaches disdain for that very inconvenient common denominator of life, money, but within three weeks he succeeded in obtaining ("extorting" is the technical term) a trifle running well into three figures from two inferior "brethren," as he calls all likely followers or disciples—"dupes," as the law might say.

He says he has an income of about £1,000 per annum drawn from his, or his wife's, possessions in Brazil; which possessions he sometimes says consist of two villas in Valparaiso; at other times, he shows the photograph of a large house somewhere in Brazil, and says it is the rent of that house which gives him competence and independence.

He preaches, I repeat, the virtues of humility, of poverty, but he came to Paris with as big a flourish of trumpets as

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he could manage; only the rank of the Hôtel Continental, in the Rue de Rivoli, was on a line with his humbleness, and from there to a sumptuous flat in the Champs Elysées did humility drive him, in a voiture de maître.

He has a simple, sympathetic wife, who appears to be a prey to constant anxiety; he has also two children, a boy of seven or eight years old and a girl of eighteen months, both "great" souls; the boy is said to be the incarnation of a Mahatma, destined some day to replace his father as master of the school which the latter desires to found everywhere, and especially in Paris. This little boy, Augustus, who is to inaugurate a new era in the world's history, is a bright little fellow, who once related to me in the highest glee how he was always able to divert the schoolmaster's wrath and rod from himself to his school-mates by his dexterity and sleight of hand. "Cela m'amuse de voir les autres punis pour ce que moi j'ai fait; je suis si vite, je suis là, je suis ici, et tout cela si vite, si vite, que personne ne peut m'attrapper."

And so the future grand maître de l'orient is receiving initiation in his tender years; it is doubtless a long and laborious path and needs to be entered upon from infancy.

Rama preaches the virtues of gentleness and self-control but—perhaps to encourage the poor mortals who look to the yogi for guidance (for the sight of too great perfection in the master might give birth to despair in the disciple) he is not above losing both temper and self-control, as we have, even frequently, observed.

When in Brazil, Rama was accustomed to introduce his "sessions" by announcing that he was commissioned by the Institute Richet (sic), in Paris, to demonstrate his marvels to the world at large. When taxed in Paris with this, however, Rama says he is above noticing the statements of his enemies and cannot belittle himself by supposing that any intelligent Parisian will believe, or even listen to, reports from such a far-away spot as Brazil.

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Rama has often succeeded in remaining for two, and even three, years at a stretch in various towns in America. Faithful to his precepts—remember he angrily disclaims being a medium—of never receiving money for his services, he generously imparted his learning to his chosen few until the caisse of the centre was heavily laden, when the spirit would move him to go elsewhere and spread the good news in another corner of the globe—asking to be allowed to take the till with him,—a mere vulgar detail (after all, chaque peine mérite salaire).

And so on, but enough of the personality and character of Rama. Let us pass on to his "manifestations" ("phenomena" is too common a word).

His manner of working is as follows. For the present, his object seems to be to form a self-supporting centre for oriental studies in Paris, with himself as High Pontiff. He invites a number of strangers to his flat, gives a lecture (in doubtful French) which lasts from an hour to an hour and a half. He prefaces his lectures by saying that the age cries out for facts, and not for words, and that he has been sent to furnish these facts (and the words too !). So far—after three weeks of close observation—we have heard nothing original in his doctrines; he has gathered together a few of the teachings of Christianity and of the Vedas and discourses thereon without even any originality of handling.

The first part of the programme over, he proceeds to work, that is, to demonstrate the "power of spirit over matter." This part of the performance is, according to some persons, a mixture of true and false, of genuine abnormal phenomena and common sleight-of-hand tricks; others maintain that everything is due to trickery, that the apparently genuine phenomena are also tricks, the mechanism of which has escaped us. Let me give a rapid summary of a few of these demonstrations.

The first "session" is already familiar to our readers. Nothing suggestive of remarkable abnormal powers then occurred. On a later occasion, he pretended to have been levitated out of the circle; but the phenomenon occurred in absolute darkness, and in this fashion : seating himself on the floor in the middle of the circle, composed of about twelve persons standing up holding each other's hands and touching each other's feet, he slipped out of his outer garment-a large loose tunic which he had thrown over his dress suit and diplomatic decorations, and which was held, by way of control, by two of the members of the circle-and then, in all probability, he glided through one of the many open spaces in the circle (between the legs of the gentlemen, for example; for the act of "controlling" our neigh bours' feet, according to Rama's orders, involved, in the case of gentlemen, leaving a space sufficiently large for the small, active, lithe body of the yogi to glide through).

He appears to go into trance, and then pretends to read the past, present and future of those present, but so far he has made no happy hits.

While thoroughly blindfolded, he paints—in a primitive manner it is true—landscapes of not too intricate a nature, but this is a gift or an acquisition not uncommon among the blind and one which may be acquired, presumably, by the long practice Rama no doubt has had.

He plays dominoes also when blindfolded, and here the spectator is puzzled because the man does not appear to touch the pieces and plays as though he saw them, though he is securely blindfolded. Perhaps a little perseverance would reveal the secret, or it may be that this is the only genuine abnormal part of his performances.

By the way, when Rama finds that some observer has not proved so naïve as was perhaps desired, he is loud in expressions of sorrow for his lot, in that one of his punishments for having fallen in a previous life is to be condemned,

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in this life, to produce phenomena which bear all the appearance of trickery !

Quite recently, Rama again tried to demonstrate the phenomenon of the passing of matter through matter. This time he avoided the very suspicious visiting card of a doctor (a duplicate of which he had previously procured)*; he got thirteen out of the fifty or sixty persons present to write their names on a sheet of paper and then said he would send the paper through the window into the street, where it would be found at a distance of fifteen paces from the door of the house in which he lives. It came about as the yogi predicted. The mage lay down on the floor to produce this phenomenon, however, with his head and hands close to a door : though watched as narrowly as the circumstances permitted it was not apparent how and when the trick was done; the mage asked for subdued light for the production of this "phenomenon ": fifteen minutes then elapsed before he announced the disappearance of the paper out of his closed hand. .

Later on, in the same evening, he made the same piece of paper pass into a closed musical box, but then Rama was no doubt tired, or off his guard, for the genesis of this "phenomenon" was fairly easily followed by a few of the philistines present.

Three persons (it was a matter of considerable interest to Rama that they should be thoroughly won over to his cause) were much favoured by the yogi, and had the honour of being invited to be present at several "sessions" held for them only. These three were even deemed to be so dear to the "Masters," to have made such progress on the road to spiritual perfection, that the yogi received instructions from his révérend maître to initiate them into the high and holy order of the Supreme Council of Thibet. I myself

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^{*} See ANNALS for October, 1907, page 308.

was thus honoured and, though Rama would no doubt prefer silence, I publish, without the slightest scruple of conscience, the form which is supposed to raise me above ordinary mortals, introducing me into the very bosom of those wonderful beings called Mahatmas. For such initiates, Rama holds special sessions (Lodge meetings he calls these) every Sunday evening; and in his temple-draped in yellow, white, violet, blue, according to the astrological conditions of the night-he produces the rarest and best of his effects : the photographs of any deceased friend of an initiate can here be obtained (but this demonstration requires that Rama should himself buy the plates and even keep them a considerable time in order to saturate them with his influence) : the full materialisation of the "Master," and even of several of his servants; apports in any number; poetic effusions which the initiates are ordered to publish. We are told that Rama, the disciple, is even able to disappear completely like the Masters; he passes through walls, locked doors and barred windows with the greatest facility (in complete darkness, however; the key of the door of the lodge, which is a room in his own house, lies in his own pockets for security's sake against intrusion of the infidel).

Once one of our number missed a cherished fruit knife. This lady was staying in a hotel where Rama frequently visited her; I have also visited her there and have observed the ease with which it is possible to enter this particular hotel and slip into my friend's room without being perceived by any of the domestics. . . At the lodge meeting on the following Sunday evening the missing knife was brought back as an *apport* (dexterously thrown on to the floor from near Rama's person, where no doubt it lay concealed among the folds of his priestly tunic 'awaiting the favourable moment).

I was particularly favoured by the yogi and his "Master," and received many orders, all intended to bear testimony

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to the great admiration and love they bore to me, their "sister."

The following was supposed to have been written by the very highest in rank next to that of the Master himself, and sent to me from out of "the blue" (it wasRama who gave it to me at a Lodge meeting and who revealed to me its origin).

Sceur Victoria,

La Victoire sera à toi, si tu est ferme et forte dans les obstacles qui viendront. Nous t'avons envoyé un Adepte, aimes-le, aide-le, ce frère dévoué de la Cause Sainte te fera beaucoup de bien ! Mais il ne faut pas le contrarier, il faut croire dans sa Vertu, dans sa science, dans ses pouvoirs, il peut et il fera ! Je j'aiderai ! je te benis !

Le Juste

Le Signe : (here follows a sign).

I was also told that I was to obey this particular Master, represented by his humble disciple, Rama, and none other; it was more than insinuated that I was to have the honour to keep the "pot boiling" in the disciple's house; to support the disciple in a fashion worthy of his exalted character; to keep a carriage for him in order to save him from contact with the base and sordid influences of the street; and many other things besides.

When one day I dared to say: "thus far and no farther "; the humble disciple of the *révérend maître* poured forth such a torrent of language suggestive of Bedlam and a demon, that I turned and fled.

Out of a certain, perhaps mistaken, pity, I once thought of keeping my knowledge to myself, only taking the precaution to protect the credulous by forbidding Rama to continue his proceedings in Paris; but he has recommenced, and after giving a "session" to about fifty or sixty invited guests last week, he is now making arrangements for a series of lectures and demonstrations at the moderate and

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series of lectures and demonstrations at the moderate and somewhat elastic charges of $\pounds 10$, $\pounds 12$, $\pounds 20$, or, if you like, $\pounds 40$ for a series of ten lectures.

Le monde veut être trompé, trompons-le. Fifty-five years' experience in an adventurous existence has made Rama familiar with the psychology of human nature.

"Were I a mere conjuror," Rama has said, "I could be earning thousands of pounds." Not so. Conjuring is extensively practised; conjurors are rarely in flourishing circumstances, there are too many of them. Moreover, the man who openly declares that he is a conjuror no longer makes any appeal to the human craving for mystery and unexplained wonder, thereby losing a large and immensely rich field of harvest, which is capable of yielding not only wealth, but the consideration and admiration of the highest in the land, as Cagliostro knew quite well, and as Saråk is intelligent enough to know full well also.

To those who tell me (as I have hitherto reasoned) that the man, apparently, has some genuine mediumistic powers —for example, that of being able to see without the use of his eyes—even if he does "help himself at times," and that, for the sake of the probability of some truth hidden in that bundle of rubbish, our duty is to investigate and to study the rubbish, I now reply: "Not so: you are putting your head into a hornet's nest; you are endangering the good repute of honourable men and of the work itself by tolerating the presence of charlatanism in the precincts of loyalty and sincerity and devotion."

1, Rue Michelet, Paris. November 25th, 1907. LAURA I. FINCH.

Ciooste

CORRESPONDENCE.

"Christ the Mystic.

GENTLEMEN,

I notice that in Mr. J. Arthur Hill's review of a book entitled Lux Hominum, he mentions "a novel and ingenious application of newer psychological theories" in the paper, by Miss H. A. Dallas, on "Christ the Mystic." Miss Dallas applies such a theory to the prophecy made by Jesus Christ as to His second coming, and Mr. Hill speaks of these *ideas* as "somewhat startlingly novel."

It may interest him, therefore, to know that, in a book called *The* Living Wheel, by T. I. Unlacke, published in 1903, he will find (pp. 113-115) the same theory of the difference between the subliminal and the supraliminal consciousness of our Lord, as accounting for various hitherto puzzling incidents in His recorded life. I will quote one or two sentences from the book I have mentioned:

"He entered also into the *limitations* of the lower human nature, although born into the conditions of the higher human nature, as the only possible means of raising the race to the next round in spiritual evolution.

"In His human limitation was involved the separation between the subconscious and the conscious or normal ego. . . .

"Christ, who came to experience the whole burden of imperfect humanity, became more and more bound down by this separation, as the time of His glorious victory over death drew near. Not one drop could be spared to Him of the cup He had elected to drink.

"There came even the moment of human weakness, when from the depths of His limited earth consciousness, He cried, 'If it be possible, let this cup pass from Me; nevertheless, not My will but Thine be done!'

"But the Divine consciousness, the subliminal, knew all along that it could not pass but must be drained to the dregs, for the emancipation and development of the Race must come, not by passing over but by passing through all human experience of agony and desolation and love unutterable. The Father's face was hidden in that terrible hourthat is to say, the lower human consciousness was paramount and hid the Divine consciousness for the time being. Hence the agony in the Garden of Gethsemane, etc., etc."

I may also mention that I, myself, received teaching on the same lines, through automatic script, in the year 1896, when spending a fortnight with a friend at Oberammergau, in the house of Joseph Meyer, who represented the *Christus* in the famous Play, on three separate occasions. My friend Miss Prescott (152, Cromwell Road, S. Kensington) made copies of these messages at the time and can testify to them.

There is nothing new under the sun, and doubtless the same theory had been stated in other directions, before I received my automatic script more than eleven years ago.

E. KATHARINE BATES.

ECHOES AND NEWS.

A Mysterious Configration.

ONE of our readers has recently communicated to us the following curious plece of information quoted from the *Corriere della Sera* (Milan) of August 28th.

"The happy village which was fortunate enough to be the birthplace of Joseph Verdi and which still links its name with that of this master, being now known as Sant'Agata-Verdi, has been excited by some extraordinary phenomena which attract to the spot many inquisitive visitors.

"Ten days ago at La Costa (this is the name of a large property belonging to M. Pierre Zofi, of Busselo, and rented during the last six years to M. Charles Merli) a conflagration, the origin of which cannot be discovered, broke out unexpectedly, beginning among the peasants' dwellings.

"By dint of much energy and promptitude all the cattle were saved, the buildings were isolated and the conflagration only destroyed the peasants' cottages and some provision stores; in the evening the fire appeared to be entirely extinguished, nevertheless a daughter of M. Merli, called Dehlia, 16 years of age, suddenly awoke to find that her bed had caught fire whilst she was asleep. She was rescued, and the fire was again extinguished. On the following morning it was dis-

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covered that there must have been a slight conflagration in every room in the house, for there were traces of fire to be found on the walls, furniture, and carpets in every room. One cupboard had been completely blackened, and a curtain had been burnt altogether.

"The Merli family was much excited. On the same day the granary caught fire. There were no flames but only a large amount of smoke, which was enough to destroy all that it contained. Other conflagrations of the same sort occurred in M. Merli's house (where furniture was burnt, and the barn floor, the grain being destroyed), and also in remote hedges in the open country. The conflagrations, which always revealed themselves by high thin columns of smoke, were at once observed, and prompt measures were taken to extinguish them. These phenomena have continued for ten days. The family of M. Merli has left La Costa with all their luggage : the population is much disturbed, and their alarm increases day by day. Many thousands of persons visit La Costa daily, the police remain always on the spot for the sake of maintaining order.

"No explanation of these strange phenomena could be found. Were they fresh spiritistic phenomena? This is the least credible explanation. It is more probable that they may be due to rapid and collective suggestion; simulation on the part of M. Merli is out of the question, he is above suspicion, and, moreover, for him these phenomena have only resulted in trouble and loss."

In spite of the interest attaching to this communication we did not think it desirable to publish it at first, for reasons easily understood, in spite of the fact that many similar occurrences are reported, some of which are recorded in *Animism and Spiritism*, by Aksakoff. But the *Matin* now publishes an incident similar in many points to the above. It is on account of this curious analogy that we have decided to publish it.

"On the 11th of last September, during a violent storm, the lightning struck an almost isolated house in the rue de l'Abreuvoir, at La Courneuve, in the neighbourhood of Paris. It destroyed it totally. So far there is nothing extraordinary. But from this time strange things followed. Within a radius of about 100 yards round the house the lightning left strange traces of its passage in two of the neighbouring out-houses.

"From top to bottom, between the walls, under the sheds, on the ground itself, conflagrations occur at all hours of the day. Under some unknown influence objects suddenly burst into flame, which is hastily extinguished; being dealt with thus promptly the fire ceases as suddenly as it began. A few hours later it starts again in another place without any more apparent reason. This has occurred so often that in less than six days, in these two maisons de la foudre, thirty cases of spontaneous combustion have been noted.

"On the morning of the 12th, the day after the storm, the sheds and coach-houses of the owner of one of the properties, M. Seillier, a market gardener, suddenly caught fire; the firemen, summoned hastily, could only save the neighbouring houses; the rest was completely destroyed.

"This is not all. At the time when these sheds were burning, fire broke out equally suddenly at about fifty yards' distance in a room on the first floor, at M. Vallaud's house (a retailer).

"The same day at three o'clock, under similar conditions, the fire again burst out in the store-house of the market gardener. This time the floor was burnt. Blue flames singed the wood ; an acrid smoke was liberated. The firemen, quickly reaching the spot, soon subdued the fire.

"On the 13th, the fire subsided, only one case being observed in the cellar of one of the houses.

"On the r4th, M. Seillier, going into his garden for a few minutes, left half a roll on the table; returning shortly he found, to his amazement, that one of the ends was burning like a tinder-box. M. Seillier removed the bit of bread and found that below, at the same spot, the table was also burning.

"On the same day, on two separate occasions, fire burst out in an empty cupboard.

"On the 15th and 16th the same things continued to occur. The handles of steel knives were burned as they lay in their box, which spontaneously caught fire. In the presence of upwards of twenty-five persons an umbrella, which was standing in the corner of a bedroom, suddenly took fire. In a quarter of an hour's time nothing remained of it but the metal frame.

"But this is still more strange. An old hat was lying in the corner. One of the firemen in the course of one of his rounds threw this 'old thing' out of the window and thought no more of it. The hat fell on to the ledge of a ground-floor window, over which hung a light curtain; the hat struck the curtain, which caught fire, and the hat was destroyed.

"Yesterday, about 7 o'clock, the fire burst out in the garden between two big heaps of manure: and was again promptly extinguished.

'It will be admitted that these are strange and disturbing pheno-

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mena. Fires keep on breaking out, without reason, in all directions. Two days ago a staircase fell to dust. A fine shining dust of a crystalline appearance seemed to be liberated from it at the slightest touch.

"Another amazing fact is that it is always at certain hours that the fire breaks out, most frequently a few minutes after sunrise, and just at the beginning of the afternoon.

"The alarmed inhabitants of the neighbourhood are at a loss what to do. MM. Seillier and Vallaud are almost ready to declare that it is miraculous, and it is whispered that these marvels are the work of malicious sorcerers."

The Matin publishes prints representing the house in question. The burnt bread was for some days exposed to view in a window which is at the entrance to the offices of this journal, opening on the boulevard.

The facts should be noted, whilst at the same time we should be in no haste to attribute to them a marvellous origin, for they may be destined only to find a place among the eccentricities of thunder and lightning, in a new edition of M. Flammarion's curious book on this subject, or perhaps among the criminal records of incendiary mania.

Gerald Massey.

GERALD MASSET, who passed away on Tuesday, October 29th, of this year, is a man whose life should encourage hope. In spite of the fact that his childhood was passed in circumstances of such extreme poverty that he himself said he seemed to have had no childhood, no period in which he was free from the wearing anxiety concerning daily bread which often belongs to mature age, but should not pertain to the consciousness of little children—in spite of these circumstances, so apparently unfavourable to development, Gerald Massey made for himself so good a place among literary men, that notices of his death were to be found in all the leading English journals, and in some of them the notices extended to considerable length.

To students of metapsychism his life and writings are chiefly interesting because he was an earnest and convinced spiritist. In 1852 he boldly lectured to Secularists on the subject of spiritualism; and again in 1872 he delivered a series of lectures on this subject in St. George's Hall.

It is interesting to observe that his devotion to modern spiritualism was combined with a profound enthusiasm for the cause of the poor and the oppressed. This combination should by no means be regarded as a chance coincidence. To Massey, modern spiritualism was a verifable

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gospel; the certainty of survival which it brought him could not fail to deepen his sense of the value of human life, and although, no doubt, his own early privations enlisted his sympathies on behalf of those similarly burdened we cannot doubt that his social sympathies were strengthened and his passionate appeals for justice were reinforced by the intense belief in the spiritual nature of man which his spiritistic experiences had given him. With regard to those experiences, he wrote:

"It has been to me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare it to sailing on board ship with hatches battened down, and being kept a prisoner, cabined, cribbed, confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly, on some splendid starry night, being allowed to go on deck for the first time, to see the stupendous mechanism of the starry heavens all aglow with the glory of God."*

He is chiefly known perhaps for his poems and verses, A Tale of Eternity, etc., etc. He himself, however, considered his most important work to be his last: Ancient Egypt, the Light of the World, which was published on the 30th of September of this year, only a few weeks before his death. The prefatory note to this work was written on his birthday, May 29th, 1907, at which date he had reached his 79th year. This work (of which only 500 copies have been printed) occupied more than twenty years of his life.

H. A. DALLAS.

The Death of Prof. Bogden P. Haaden.

On the 8th of September last (new style), Prof. Bogden P. Hasdeu died at Campina (Roumania); he was ex-minister of Public Instruction in Roumania. He was not only a "psychist" but an ardent and convinced spiritist. He had already distinguished himself as a poet, historian, philologist, patriot and politician, when in 1888 he had the affliction of losing his only daughter, from tuberculosis, at the age of 16 years. Mlle. Julie Hasdeu was remarkably precocious, her intelligence and sensitiveness were exceptional, and her death deeply affected her father. It caused a new, strange and definite change in the direction of Hasdeu's mind, which, as he himself says in the preface to his only spiritistic work, Sic Cogito, explains his taking up spiritism.

* This extract is quoted from a little book, now out of print, entitled Concerning Spiritualism.

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"Six months had passed since the death of my daughter. It was in March, 1889; the winter was over, but spring had not yet begun. One damp and gloomy evening I was sitting alone, working at my desk. In front of me, as usual, there was a sheaf of paper and several pencils.

"How? I know not, I know not, I know not; but without knowing how my hand took up a pencil and pressed the point on the paper which was luminous. I then felt in my left temple short deep taps, exactly as if a telegraphic apparatus had been inserted into it.

"Suddenly my hand began to move and did not stop. This lasted five minutes at the most. When my arm stopped and the pencil escaped from my fingers, I felt as if I had just awakened from sleep although I knew I had not been asleep. I looked at the paper and I read quite distinctly: 'I am happy; I love thee, we shall meet; this should suffice thee. Julie Hasdeu.' It was written and signed with my daughter's own hand-writing."

The whole work Sic Cogito serves to explain this event, the first of a series of spirit communications which purported to be carried on between the spirit of Julie Hasden, "Lilica," as her father called her, and the very suggestible and tense mind of Hasdeu.

These mediumistic communications had from that time an influence even on his literary work. In an article published in *Mercure de France*, November 16th last, M. M. Craïovan reproduced the facsimile of some lines of automatic writing obtained by Hasdeu at a spiritist seance which took place at his house, November 13th, 1890, at which there were present Dr. S. Steiner, Professor Bonifatiu Floresen Th. Sperantia, Chevalier de Suzzara, the Austro-Hungarian Consul-General, and V. Cosmovici, who was the medium.

Suddenly Hasdeu received a Russian communication, which purported to come from his father, and read as follows: "As heir to the family you should perpetuate the treasure of the Moldavian tongue: *Etymologicum magnum Romanicum.*" This automatic document always had for Hasdeu the importance of an actual revelation: it proved to him the reality of the inspirations of his mental life. He has related at length and not without some critical acumen, the reason which led him to believe in the spiritistic character of this communication. He was, moreover, already impressed by the idea expressed by Louis Figuier, an artist, writer and thinker, who, after the death of a beloved being, felt his faculties, inspirations and powers increased. It would seem as if the intellectual faculties of the deceased person were combined with and enriched the genius of the living. In any case, this mediumistic communication was the means of enriching Roumania with a philological work, which, although incomplete, is certainly one of the best treasures of the Roumanian language.

When on one occasion his spiritism ("the only experimental religion" which he regarded as possible) was attacked with ridicule, Hasden felt compelled to demonstrate his sincerity. "In history," he wrote, "in philology, in all spheres of knowledge, I have always been sceptical, rejecting authority, indifferent to popularity, and relying only and alone on my own researches, by going to the sources of knowledge in everything, making for myself a way (good or bad) according to my understanding, but with a pure heart, without fear of man, without personal aims, without flattery, without self-aggrandisement." (Sic Cogito, Chapter I.)

Bogden Hasdeu was born in 1836, at Cristinesti, near Botin, in Bessarabia, a part of Moldavia now completely annexed to Russia.

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